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ARTHUR T. PIERSON

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A. J. GORDON

J. T. GRACEY

D. L. LEONARD

D. L. PIERSON, MANAGING EDITOR

EDITORIAL ASSISTANTS

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OUR WORLD.

BY THE EDITOR-IN-CHIEF.

A GENERAL GLANCE AT SOME GREAT FACTS.

Facts are first forms of truth. In all solid and substantial structures they are the base-blocks. To ascertain them, classify and arrange them, and then utilize them are the triumphs of the scientist, the sage, and the seer.

There are certain great facts pertaining to our world and its inhabitants which we need to master. They so seriously affect our work and our success that to know them and to have them at command are of the first importance. Some of these we seek here to collate and compare, aiming at comprehensiveness and accuracy, and hinting the lines along which investigation should be carried on, and additions constantly made.

I. OUR EARTH.—The dimensions of our globe are familiar—its circumference of about 25,000 miles, its diameter of about 8000, its surface of 200,000,000 square miles, of which three fourths represent water. Europe, inclusive of the British Isles, has an area of 3,600,000 square miles, with a coast-line of 20,000 miles; Asia, an area of 17,000,000 square miles, with a coast-line of 40,000 miles; Africa, an area of 11,500,000 square miles, with a coast-line of 16,000 miles. To North America belongs an area of 8,000,000, and to South America an area of 6,800,000 square miles, while the united coast-line of these twin continents cannot fall much short of 30,000 miles on the Atlantic frontier alone. Australia, the island continent, has an area of 3,000,000 square miles; and the estimated area of the polar regions is over 3,000,000 square miles. The islands of the sea embrace about one hundredth part of the land area, or 550,000 square miles. If, then, Australia represents the unit of measurement, Europe has a fraction more area, South America twice as much, North America more than two and a half times as much, Africa nearly four times, and Asia nearly six times as great area.

The river systems are immense. They represent a total length of over 125,000 miles, or five times the circumference of the earth. The navigable

waters of the Mississippi and tributaries reach 40,000 miles ; the Nile, over 5000 ; the Amazon, 3750 ; the Yenisei, 3400 ; the Volga, 2400. The Americas claim over 65,000 miles of river system ; Asia, 33,000 ; and Africa and Europe each 15,000, but Africa has probably much more.

II. OUR RACE.—The earth's population can be stated only approximately, as the data are incomplete. The most carefully compiled statistics are probably those of E. G. Ravenstein, and those given in "*Die Bevölkerung der Erde*," according to which the total population runs from 1,467,920,000 to 1,479,729,000. These figures approach so close to 1,500,000,000 that for all practical purposes this round number may be safely and conveniently used for the totality of the human race at this date. Of this number, Asia has about 840,000,000 ; Europe, 360,000,000 ; Africa, 170,000,000 ; North America, 90,000,000 ; South America, 35,000,000 ; and Australasia and other island systems, 5,000,000 ; or, if we divide the population into 150 parts, Asia has 84 ; Europe, 36 ; Africa, 17 ; North America, 9 ; South America, three and one half parts, and the islands of the sea, one half part.

Ravenstein reckons the increase from 1880–90 at 6 per cent in Asia ; 8.7 per cent in Europe ; 10 per cent in Africa ; 15 per cent in South America ; 20 per cent in North America, and 30 per cent in Australasia. These figures are startling in significance. While Asia has the bulk of the race, the lowest rate of increase is there ; and in America and Australia, where the least numbers have been found, the rate of increase is so much more rapid that an actual transfer is taking place from Europe and Asia to the New World.

At least 3065 languages and dialects are already known to prevail. The Bible has been translated into about 260 of them. The sexes are almost equally divided, with a slight preponderance in favor of the males. As to color, the extremes of white and black are as 5 to 3 ; the other seven fifteenths are intermediate brown and tawny.

As to density of population, China leads, with from 200 to 400 to the square mile ; next come Great Britain, India, Western and Southern Europe, and the Eastern States of North America with from 50 to 200 ; Africa, Russia, and the bulk of the United States bring up the rear with from 10 to 100 to the square mile. Asia will probably average 60, and Europe 100 to the square mile.

As to clothing and housing, about one third of the race are well clad, about half partly clad, and one sixth practically naked. Curiously enough, about the same proportion holds as to dwellings ; the best clad being the best housed, and the practically nude being practically houseless.

III. OUR THRONES.—The governments of the world fall into four convenient classes : despotisms, or unlimited monarchies ; kingdoms, or constitutional monarchies ; republics, and petty sovereignties ruled over by chiefs. Russia is an example of despotic rule, the whole legislative, executive, and judicial power being practically united in the Czar, whose

will is law. The sultanate, the Empire of Morocco and of Turkey are absolute sovereignties, unrestricted by laws, civil or religious, and with authority unlimited. Of constitutional monarchies, Great Britain, Austria, Prussia, Belgium, Denmark, and of late Japan, furnish examples. Of republics, the United States, France, Argentine Republic, Brazil, etc. ; of petty sovereignties, irregular and tribal governments, Africa is a most conspicuous example, divided among almost countless chiefs ; and where a traveller may meet a new language with every sixty miles of advance, and about as many new rulers.

It is a most noteworthy fact that precisely according to the progress of the race in civilization do despotic power and arbitrary force yield to government by the people and for the people.

IV. OUR FAITHS.—The best presentation of the religious systems of the world is probably that of the Church Missionary Society, which gives to the heathen faith 874,000,000 adherents ; to Mohammedans, 173,000,000 ; to the Roman Catholics, 195,000,000 ; to the Greek Church, 85,000,000 ; to the Jews, 8,000,000 ; and to Protestant communities, 135,000,000. This would make over one half the race heathen ; one in about 180 a Jew ; one in 18 a Greek ; one in 9 a Mohammedan ; one in 8 a Romanist, and one in 10 or 11 a Protestant. Protestant *church-members*, however, do not number over 40,000,000 ; all who fall into no other class being reckoned as in Protestant communities—a very unsafe and unsatisfactory mode of classification when we are estimating the available force of the Church. More than 1,000,000,000 human beings are without even a nominal Christianity ; and though about 450,000,000 are reckoned as nominally Christian—or nearly one third of the race—less than one tenth of these actually belong to the evangelical churches.

It ought to be noted, also, that Mohammedanism has more in common with Christianity than any other false faith. It accepts the bulk of the Old Testament, admits many of the patriarchs and prophets, and even Jesus among saints and seers, while affirming the supremacy of Mohammed ; is the foe of idolatry, and maintains the unity of the Godhead as against polytheism. Its very approaches to Christianity have, however, been its secret of resistance. The Mussulman claims that his faith embraces all that is worth retaining in the religion of Christ, and, in all else, is an advance upon it. And thus far the territory of Islam is almost untouched by Christian missions. The Greek Church stands midway between Protestantism and Romanism, with decided leanings toward the doctrine and practice of the Vatican. Romanism, especially in South America, is but one remove from paganism ; though in some parts of the world, especially in the United States, it approaches very closely to Protestantism in intelligence and pure morality.

There is a vast gulf between heathenism and paganism, so called, both names being very inadequate. The faiths of Confucianists, Brahmanists, and Buddhists are immeasurably above the fetich worship of Africa, among

some of whose tribes the very conception of God seems to have almost died out. But nowhere among men have any yet been found who have absolutely *no* form of religion or worship, or conception of a deity.

V. OUR AGE.—There has been no such an epoch of general progress since the world began. Such books as McKenzie's "Nineteenth Century," Routledge's "Inventions and Discoveries of the Century," etc., give some conception of the immense strides of modern civilization to which the advance of all past ages seems like snail's pace. We seem to stand at the *culmen* or apex of material and social progress. During the past ninety-two years, since the century began, the movement onward and forward has been incredible. Mr. Gladstone is credited with saying that during the first fifty years of this century the race made more progress than during all the preceding centuries; that in the next quarter century the advance was greater than during the previous half century; and that during the next decade it was even more rapid than during the twenty-five years before. If this be true, then the ten years between 1875-85 were marked by a material advance so marvellous that it puts at a distance the progress of the five thousand years preceding—or, in other words, the rate of onward march was *five hundred times* as rapid!

A glance at the inventions and discoveries of the nineteenth century, or even the latter half of it, will astound any student of history. At no period has the race touched such a golden age of intelligence and social improvement. These ninety golden years are each of them centuries measured by achievement. They are the age of the railway and steamship; of electricity as a motor, messenger, illuminator; of the telegraph and telephone and photograph and phonograph; of the ocean cable, the signal service; of the perfected microscope and telescope, and the more marvellous spectroscope and spectral analysis; of aniline dyes, of petroleum and all its compounds; of the steam printing-press, the typewriter, the sewing-machine; of the discovery of forty new metals, and the revolution of chemical science; of the birth of geology, of anæsthetics, and a score of new sciences and arts. The world is now one neighborhood, and no nations are any longer distant or inaccessible. This is the age of world-wide exploration, occupation, communication, association, civilization, organization; the age of the postal union and cheap postage, of newspapers and magazines and cheap books; of free schools and universities; of machine work displacing hand work; of universal opportunity and consequent responsibility. It is the age of giant enterprises and giant explosives, when nothing seems impossible to men, and when we seem to be on the verge of a new era, when the air will be traversed, as the sea is now navigated, by vessels built for mastery not of waves, but of winds!

Could moral and spiritual progress but keep pace with material and social advance, it is impossible to foresee or foretell to what millennial mountain heights of glory and of bliss, of purity and power the race might come before the now opening year should close; and as to the dawn of the

new century, not even the most enthusiastic seer could give us the faintest foreshadowing of the possible grandeur of the future of mankind !

In studying our age, it is of the highest importance to appreciate the *time factor* in human history—the fitness and the fulness of the times. But one fit time and but one full time ever comes to any man or to the race. Then, if ever, the door must be entered ; then, if ever, the work must be done. Delay means disaster, and sometimes destruction. If the work for which God gives us the season—the reasonable hour—is not then wrought, it can in most cases never be done ; or, if at all, only out of season and at disadvantage, amid unfavorable conditions.

VI. OUR FOES.—No careful, calculating man will stop with the more hopeful vision of progress. Humanity never had to face foes more numerous nor more deadly. If this is the promised land and age, the giant sons of Anak are in the midst of us with their walled cities and chariots of iron. In presence of some of them we feel ourselves to be as grasshoppers, so insignificant and impotent have even Christian nations proven in coping with these colossal, destructive forces of society.

Dr. G. W. Samson has mentioned four forms of intoxication and idolatry : those of the imaginative, nervous, generative, and acquisitive centres and powers of man's being ; and the "strong drink" on which these respectively debauch themselves are the theatre and the novel for the imagination ; alcohol and opium and tobacco for the nerves ; lust and sensuality for the generative system, and greed and Mammon for the faculty of acquisition.

Perhaps the most formidable foe of human health and happiness is the *drink habit*. Whatever may be said to vindicate or extenuate the use of intoxicants, the awful fact remains that the main cause of disease and death, of vice and crime, of poverty and misery, of vagrancy and lunacy, is RUM ! The natural tendency of the use of all forms of spirituous liquors is toward abuse. "Be not drunk with wine, *wherein is excess*." In the United States alone the total consumption of distilled spirits, wines, and malt liquors is 900,000,000 gallons annually, or nearly fifteen gallons *per capita*. In Great Britain and Ireland the annual expenditure is still worse. In the United States it is about \$900,000,000 (£180,000,000) a year, and growing, for a population of 66,000,000. But in Great Britain, for less than 40,000,000 people, it was, in 1891, over \$706,000,000 (£140,000,000), and for beer alone over \$390,000,000 (£78,000,000). "Enough spent for beer to provide the country with two navies and armies, and with the civil service thrown in," says the *London Times* ; "enough to pay the interest on the national debt for three years ; or, if funded for nine years, to pay the whole debt and leave no more annuities or interest to pay."

Judges and magistrates affirm that at least seven tenths of all crime and acts of violence are traceable to the use of strong drink. One philanthropist quaintly says that in nine cases out of ten *murder* finds its secret in

two words—formed by spelling murder backward. The total abstinence pledge adopted by every intelligent human being to-day would give us, a generation hence, a world free from its principal curse.

Next to drink, and strangely allied to it as a destructive foe of man, comes *lust*. Gross or refined sensuality in Protean forms stalks everywhere, the moral pestilence of the darkness, and in some parts boldly walks at noonday. Legalized prostitution in Roman Catholic countries, and to some extent in Protestant communities, puts the sanction of law and license about sexual sins, and undertakes to secure immunity, if not impunity, to that vice which God has signalled out for condign judgments in the bodies of the transgressors. Secret and systematic indulgence in sexual sins hides under the veil of domestic privacy and even of marriage, and corrupts the very springs of personal virtue and family purity. Children come into the world with the awful marks of physical and moral leprosy, or are criminally disposed of before birth by nameless and shameless practices which the pen refuses to record on these pages. A few years ago even in Christian England facts were coming to the front involving those in high life—facts so awful and alarming that their full exposure was never permitted. And in America a system of wholesale *procuring* of victims for illicit practices was, five years ago, unearthed, that would have disgraced the annals of Pompeii or Sodom. When a distinguished social philosopher of Oxford made a catalogue of dominant social sins threatening the destruction of the race, he placed first in the list a form of vice to which Paul refers in Romans (1 : 27), and which, though too shocking to allow description, is openly practised in the baths of Constantinople and throughout the Orient, and is not unknown in the heart of New York City.

These may suffice as two examples of our foes, whose name is legion. To mention greed is enough—that practical and insatiate lust of gain which makes the worshipper like unto his idol (Ps. 115 : 8). The man who is the victim of avarice comes to have a metallic ring, is changed into a coin, and drops into his grave with a chink. If the lust of sensual pleasure begets putrefaction, the lust of gain brings petrification ; the miser is a hard man, of a stony nature, and comes to love nothing but the golden calf. The opposite vice to this is extravagance—a lavish, careless, godless expenditure, scarce less hurtful than hoarding miserliness. And these are days of extravagance scarce equalled in the days when suppers in Rome cost a fortune, when Nero tickled his throat with a feather to make way for a new gluttony, or Cleopatra dissolved costly pearls for her drink.

Our risks are even more inclusive than our vices and open sins. Our pride of numbers, our dependence on the patronage of the wealthy and socially great ; our dependence on occasional appeals and impulsive responses for benevolent work and funds ; the prevalent disposition to work by proxy, and shift individual responsibility ; organizations, with the perils they involve ; autocracy and virtual despotism, resulting from lodging undue responsibility with a few ; the growth of frivolity and the habit of

pleasure-seeking, with the consequent decay of earnestness of character ; avarice, appetite, and ambition as controlling influences in the lives even of many of the better class ; fashion and fashionable slavery ; perilous social amusements, such as the dance, the card-table, the theatre, the horse-race, the gambling-table—these are a few of our foes and risks. And we have said nothing of ecclesiasticism and sacerdotalism and a worldly or secular type of church-membership, on the one hand, and infidelity and irreligion, on the other ; a nominal Christianity and a defiant atheism ; of the aristocracy of culture and the plutocracy of wealth ; of the caste lines in society ; of the monopolies in trade, and the perpetual war between labor and capital. And who shall measure the gulf which yawns beneath our feet in the desperate designs of the socialist, communist, and nihilist !

Here, for lack of space, we arrest this paper, leaving to a future issue to discuss further and no less important matters which affect our world and race and age—our history, responsibility, destiny. But surely this is the golden age of opportunity. The ends of the world stand looking with august interest to see what the true followers of God will do to uplift humanity, to repel and defeat its foes, purify its faiths, displace its false thrones, and usher in a greater age of peace and purity and power !

(To be continued.)

THE NINETEENTH CENTURY ONE OF PREPARATION.*

BY REV. JOSIAH STRONG, D.D.

We are entering on a new era of which the twentieth century will be the beginning, and for which the nineteenth century has been a preparation.

Though many of the achievements of the past century have been unequalled in the world's history, they generally suggest not finality or completeness, but rather beginnings. Many and great as have been the changes of this century, there is reason to expect that those of the next will be even more and greater. It is not proposed to call on the imagination to anticipate them. This work is not speculative. It does, however, attempt to trace some of the general lines of development in the past, to note their present trend, and, within certain limits, to project them into the future. It is quite true, as Lowell remarks, that "the course of events is apt to show itself humorously careless of the reputation of prophets." But surely one may study discerningly the signs of the times, which are only the shadows of coming events cast before, without attempting the prophetic rôle.

If events were simply strung together in orderly fashion on the thread of time, like beads on a string, without any relation of cause and effect,

* See Editorial Notes.

there could be no signs of the times ; but because to-morrow is folded within to-day, because human nature and its development are under laws which remain constant from age to age, because, as Carlyle says, "The centuries are all lineal children of one another," and bound by the law of heredity like other offspring, it becomes possible, in measure, to forecast coming events, to draw from the study of past experiences and present conditions reasonable inferences concerning the future.

Let us glance hastily at some of the more significant changes which have taken place during the past century and note their meaning.

1. Changes which may be called physical. There is nothing more fundamental touching the circumstances which affect all human beings than time and space. They condition all human activities and relationships, and hence to change them is to affect all human activities and relationships. This is the reason that steam and electricity have had so profound an influence on modern civilization. They have materially changed these two great factors that enter into all lives. It is as if the earth had been, in two or three generations, reduced to a much smaller scale and set spinning on its axis at a far greater speed. As a result, men have been brought into much closer relations and the world's rate of progress has been wonderfully quickened. Time-saving methods and appliances now crowd into a day business which a generation ago would have occupied a week or more. The passage of the Atlantic, which once required weeks, is now a matter of days. It is possible to be in the United States one week, and before the close of the next in Asia. A little time suffices to compass great events as well as great distances. We read of the "Thirty Years' War" in the seventeenth century ; the Franco-Prussian War, which destroyed one empire and created another, was begun and *practically* ended in thirty days. By reason of the increased ease of communication new ideas are more speedily popularized, public opinion more quickly formed and more readily expressed ; both thought and action are stimulated ; reforms are sooner accomplished, and great changes of every sort are crowded into as many years as once they would have required generations or even centuries.

And it must be remembered that these quickening processes are not yet completed or their results fully apparent. Science is daily making easier the conquest of space ; and there is reason to believe that the victories of electricity are only well begun.

Thus these changing physical conditions will continue to render the isolation of any people increasingly difficult—a fact of the utmost importance to the world's progress, for isolation results in stagnation, and we accordingly find that the *civilization of all peoples is inversely as their isolation*. The conformation of Europe and the exceeding irregularity of her coast line are favorable to the intercourse of her various nations with each other and the world, and Europe has developed the highest civilization. Moreover, those of her peoples who are most favorably located for inter-

course with their neighbors have made the most progress. The great mountain ranges of Asia, her vast plains, the absence of water communication, or oceans so broad as to discourage the timid navigators of earlier centuries are much less favorable to intercourse, and the civilization of Asia is much lower than that of Europe. That part of Africa which lies on the Mediterranean has been in contact with the world, and has had at times a high civilization; but the remainder of the continent has been for the most part a *terra incognita*. Her people have looked out, not upon the highway of narrow seas or straits, but upon the barriers of boundless oceans. The location of Africa and her coast line are much less favorable to intercourse than those of Asia, her people have been much more isolated, and there we find a lower barbarism than any in Asia.

The world is entering on an era in which the isolation of any people will become impossible, and then will the world's barbarism disappear.

2. Notice, briefly, the political changes of the past century. The explanation of most of them is found in the growth of democracy.

During the eighteenth century the spirit of free inquiry became universal in Europe, but it was purely speculative. Though England enjoyed a measure of liberty, absolutism still reigned on the continent. For sixty years of that century Louis XV. disgraced the throne of France. He regarded the people of his domain as his personal property. Their lives and substance were at his disposal. But wretched and enslaved as was the condition of the French, that of other continental nations is shown by De Tocqueville to have been even worse.

The French Revolution made the people conscious of their power, and hence prepared the way for liberty as soon as the people should become capable of it. Napoleon, in accomplishing his own selfish and despotic purposes, did inestimable service to popular rights, and though, upon his fall, the old order of things was re-established for a season, at least in form, absolutism from that time on must needs reckon with the growing spirit of democracy.

Says Robert Mackenzie :* "Sixty years ago Europe was an aggregate of despotic powers, disposing at their own pleasure of the lives and property of their subjects; . . . to-day the men of Western Europe govern themselves. Popular suffrage, more or less closely approaching universal, chooses the governing power, and by methods more or less effective dictates its policy. One hundred and eighty million Europeans have risen from a degraded and ever-dissatisfied vassalage to the rank of free and self-governing men." When we remember that freedom is the most favorable condition for a natural, healthful development, we see the significance of the growth of modern democracy. This great political change is prophetic of progress because it has removed the barriers which most seriously obstruct progress.

* *The Nineteenth Century*, p. 459.

3. Consider, now, certain social changes. Since the middle of the century there has sprung up and spread well-nigh throughout Christendom a deep discontent on the part of workingmen. Its causes and its significance will furnish the subject of a later chapter (VII.), in which it will be shown that this popular discontent foreshadows important changes in our civilization. Suffice it now to remark that a condition of *political equality* having been achieved, it is short-sighted to suppose that society has, therefore, arrived at a state of stable equilibrium. Democracy necessitates popular education, and popular education multiplies popular wants. If the many have the same wants as the few, they will demand the same means of gratifying those wants. To give to the poor like tastes with the rich is to create an inevitable demand for substantial equality of condition, and to stimulate discontent until such equality is secured.

The discontent of labor has gained such a hearing, that there has been awakened within a few years an unprecedented interest in industrial and all sociological questions. Books treating these subjects have had an astonishing circulation. A large number of periodicals devoted to social economy, and advocating industrial, economic, or social reforms, have sprung into existence. Labor organizations, whose avowed object it is to effect important change in the laws and in the whole status of labor, have appeared and grown powerful. Advocates of the reorganization of industry on a co-operative instead of a competitive basis have made many disciples. The word socialism is growing less obnoxious to Americans. It is, as Dr. Gladden says, being "fumigated;" and it has needed it, for some foul meanings have infested it. Socialism, separated from all adventitious doctrines, has been accepted by many Christian men and women of the American stock, and among them are many of the younger clergy.

The growth of socialism in Germany during the past twenty years has been surprising. The Socialist vote for members of the Reichstag in 1871 was 124,655; in 1890 it was 1,341,587. Schmoller well remarks: "A social movement of thousands is possible only when thousands of thousands have become doubters."

The German Government has taken an important step toward State socialism, by insuring German workingmen against illness, accident, and old age, making such insurance compulsory. Like measures have been proposed in France, Hungary, and Denmark. "The question at issue among most continental statesmen and students to-day concerns the details rather than the principle of such State help. The era of full reaction against *laissez faire* theory and practice has come, and Emperor William II. is its prophet."*

Taken in connection with the discontent of workingmen, and an increasing readiness on the part of society to listen to their demands for change, there is great significance in the tendency toward organization and centralization which is seen everywhere.

* G. W. Hinman, in the *Social Economist*, April, 1891.

The progress of the race has been along two lines—viz., the development of the individual and the organization of society, the kind of organization of which society is capable being dependent on the measure or type of development attained by the individual. In the history of Europe, for centuries together, progress seems to have been along only one of these lines at a time—a development of the individual at the expense of social organization, followed by a closer organization of society, a centralization of power at the expense of personal liberty. Thus when society began to emerge from the lawless individualism of the barbarians, it was organized under the aristocratic form and then passed into the more centralized form of absolutism, which culminated in the seventeenth century, and under which individual rights were ruthlessly sacrificed. In the next century the reaction toward individualism came with the French Revolution. The remarkable growth of democracy during the past one hundred years, which, of course, meant the development of individualism, has already been noticed; and now we see unmistakable evidence that the pendulum of the ages has again begun to swing in the direction of a closer organization of society, which movement is greatly facilitated by the increased ease of communication afforded by steam and electricity.

Look at some of the evidence of this reaction. In the commercial world the tendency toward consolidation is most striking. First, many independent railway corporations were united into a system, and now great systems are being consolidated under one management. The same is true of telegraph lines. A like tendency is seen in all kinds of production. In various lines of manufactures there appears an increasing output and a *decreasing* number of factories, showing, of course, consolidation. This tendency must continue so long as production on a large scale is cheaper than production on a small scale. "The following statements have recently been made in California, on what is claimed to be good authority [*Overland Monthly*], of the comparative cost of growing wheat in that State on ranches, or farms of different sizes. On ranches of 1000 acres, the average cost is reported at 92½ cents per 100 pounds; on 2000 acres, 85 cents; on 6000 acres, 75 cents; on 15,000 acres, 60 cents; on 30,000 acres, 50; and on 50,000 acres, 40 cents."*

One of the most striking features of the modern business world is the growth of powerful corporations and more powerful combinations in the form of "pools" and "trusts." The conditions of production and transportation have largely ceased to be democratic; and the question may be reasonably asked, Can our Government remain democratic and our industries continue aristocratic or monarchic?—that is, controlled by the corporation or the industrial "king." The *Encyclopædia Britannica* † says: "The great American Republic seems to be entering upon a new era, in which it must meet and solve a new problem—the reconciliation of democracy with the modern conditions of production."

* D. A. Wells' "Recent Economic Changes," p. 99.

† Vol. xxiii., p. 787.

Ever since our late civil war there has been a marked tendency toward the centralization of the Government of the United States. Justice Miller, in an address at Philadelphia on the occasion of the centennial celebration of the adoption of the Constitution, said : " While the pendulum of public opinion has swung with much force away from the extreme point of States-rights doctrine, there may be danger of its reaching an extreme point on the other side."

This centripetal tendency of the times is further illustrated by the creation of the Kingdom of Italy and the Empire of Germany out of political fragments. In the latter part of the eighteenth century there were in Germany nearly 300 independent powers.

Another manifestation of the same tendency is seen in the wonderful drift of population to the cities, which seems to be a world phenomenon.

So general a tendency toward the centralization of population, of political power, of capital and of production, manifested in ways so various, can indicate nothing less than a great movement toward a closer organization of society, a new development of civilization.

Thoughtful men everywhere have become expectant of great social changes. Says President Andrews, of Brown University :* " If anything has been made certain by the economic revolution of the last twenty-five years, it is that society cannot much longer get on upon the old libertarian, competitive, go-as-you-please system, to which so many sensible persons seem addicted. The population of the great nations is becoming too condensed for that."

Canon Westcott, professor at Cambridge, writes :† " On every side imperious voices trouble the repose which our indolence would wish to keep undisturbed. We can no longer dwell apart in secure isolation. The main interests of men are once again passing through a great change. They are most surely turning from the individual to the society." The author of " God in His World" remarks :‡ " We are now approaching such a crisis. No human wisdom can predict its shaping any more than it can prevent the issue. The air is full of auguries, and even our fiction has become very precisely apocalyptic. It is theoretic prophecy, anticipating the realization of perfect scientific and social economics—the paradise of outward comfortableness." The *Westminster Review* says :§ " It is felt by every student and every statesman that some movement, vast and momentous, though indefinite, is passing like a great wave over the civilized world." And the *Churchman* says :|| " It is idle to refuse to admit the fact that modern civilization is in a transition state. . . . There are a thousand evidences that the present state of things is drawing to a close, and that some new development of social organization is at hand." Says Mr. William T. Stead :¶ " Everywhere the old order is changing and

* *The Congregationalist*, January 22d, 1891.

† P. xxv.

§ London, May, 1890.

¶ " The Pope and the New Era," p. 20.

‡ " Social Aspects of Christianity," p. 4.

|| New York, January 17th, 1891.

giving place unto the new. The human race is now at one of the crucial periods in its history, when the fountains of the great deep are broken up, and the flood of change submerges all the old-established institutions and conventions in the midst of which preceding generations have lived and died." Such citations might be indefinitely multiplied.

Many expect violent revolution. Whether such expectations are realized will depend probably on the Christian Church, whether she is sufficiently awake to see and to seize her opportunity. The Church is not yet adequately aroused, but I believe that she can be, and therefore do not deem revolution probable. We *may* have social revolution, we *must* have social evolution. Social systems are never invented, they are evolved, they grow out of what has preceded. A revolution may suddenly sweep away existing institutions as a fire destroys a forest, but the new forest which rises out of the ashes is a growth. Surely it is too late for the world—or at least the Anglo-Saxon part of it—to fall into the "French fallacy, that a new system of government" or a new social organization "can be ordered like a new suit of clothes."* The social changes which are sure to come will doubtless be great, but they will be natural—the effects of causes long antecedent—hence the importance of comprehending, as far as possible, existing conditions and tendencies.

4. Consider, now, briefly a few suggestions touching the changes of which the progress of science is prophetic.

Most of our scientific knowledge is the growth of the past century. It would be idle to attempt even to enumerate its numberless practical applications to life. By making communication easy and swift, science has effected all human relations and conditions, by perfecting the press it has popularized knowledge and powerfully stimulated the mind, by means of labor-saving appliances it has revolutionized the industrial world and added enormously to the world's wealth, awakened new aspirations on the part of the multitude, and created new problems and possibilities of life. If all that science has done for the world during this century were suddenly struck out, it would leave our civilization in ruins; so universal and profound would be the changes wrought, that we should hardly know whether we were living on this planet or had been mysteriously transferred to some other. And we must remember that much of the progress of science is so recent that as yet we have seen scarcely a beginning of its endless applications to life. Moreover, some of the most practical sciences are still in their infancy; the field of knowledge is boundless, and each new acquisition makes others more easy. Science is certainly destined to make great progress during the next century, and therefore to work great additional changes in civilization.

What if it could be certainly known that during the twentieth century there would be a new revelation of God's will, another table of the Divine

* James Russell Lowell's *Democracy*, p. 23.

law given to men to meet new needs of civilization, and to hasten the coming of the kingdom of heaven upon earth ; and so given as to authenticate itself and carry conviction of its truth to all the world ? With what profound and eager expectation would it be awaited ! What supreme blessings should we expect it to bestow on mankind, and what a mighty upward impetus would it give the race !

Just such a revelation has been made during the past century, and is to be continued in the next. Its truth is evident, but all do not yet perceive that the truths of science are God's truths, that its laws are God's laws. The Church has even looked askance at it. It has been regarded not only as secular, but as actually hostile to religion. Books have been written and professorships established to "reconcile," if possible, these two "foes ;" but science is as truly a revelation from God and of God as are the Scriptures, as really a revelation of His will as was the Decalogue, and one which is to have as real a part in the coming of His kingdom among men as the New Testament. God's will expressed in what we call natural law is as benevolent and as sacred as His will expressed in what we call moral law. The more perfectly His law, whether natural or moral, is known and obeyed, the better is it for the race. This new evangel of science means new blessings to mankind, a new extension of the kingdom. The Church ought to leap for joy that in modern times God has raised up these new prophets of His truth. It will be shown later that this modern revelation of His will means a mighty hastening of the day when His will is to be done on earth as it is in heaven.

One of the great services which science has rendered has been to clear the world of an immense amount of rubbish which lay in the path of progress. The scientific habit of mind is fatal to credulity and superstition, it rests not on opinions, but facts ; it is loyal not to authority, but truth. This means that as the scientific habit of mind obtains, men will break away from the superstitions of heathenism and from the superstitious forms of Christianity. Scientific knowledge is rapidly becoming a necessity to all civilized peoples. Commerce is bringing the nations into an ever closer contact, which means increasing competition, and however cheap flesh and blood may be, they cannot compete with steam and steel. The Bureau of Statistics at Berlin estimated, in 1887, that the steam-engines then at work in the world represented approximately 1,000,000,000 men, or three times the working population of the earth. This mighty force is at work for the Christian nations. What are all the millions of China and India compared with it ? Cheap labor cannot compete with machinery which enables one man to do the work of ten or twenty or a hundred men. Labor-saving machinery is destined to go wherever men toil, and with it will go an increasing knowledge of science.

Moreover, China, hating foreigners, wishes to become independent of them. She has been compelled to employ them to build her navy, to arm her soldiers, and make her munitions of war. In order to become inde-

pendent of them she must needs introduce the study of the sciences into her schools. Thus science is destined to become the great iconoclast of the heathen world. What then? Men react from superstition into infidelity, which has already become the great peril of Japan and is becoming the peril of India. The greatest of modern Hindoos, Keshub Chunder Sen, once said: "I fear for my countrymen that they will sink from the hell of heathenism into the deeper hell of infidelity." The prospect is that in the course of a few generations the heathen world will become either Christian or agnostic. Which it will become will depend on the Church.

In this connection we may not inappropriately remind ourselves of the familiar and significant changes which have already taken place during the past century among heathen and Mohammedan peoples.*

A hundred years ago the Japanese were so separated from the remainder of mankind that, so far as any intercourse is concerned, they might almost as well have inhabited the moon. There was then in force a law providing that "no ship or native of Japan should quit the country under pain of forfeiture and death, that any Japanese returning from a foreign country should be put to death, that no nobleman or soldier should be suffered to purchase anything from a foreigner, that any person bringing a letter from abroad . . . should die, together with all his family, and any who might presume to intercede for him."

Until within a few years the following royal rescript, issued on the extirpation of the Jesuits, remained posted up through all the kingdom: "So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan; and let all know that the King of Spain himself, or the Christian's God, or the great God of all, if he violate this command, shall pay for it with his head." To-day there is a new civilization in Japan. As a Japanese lecturer said, there is nothing left as it was thirty years ago, "except the natural scenery."† The nation is now eager to place itself in the forefront of progress.

China has for centuries been separated from the world by a barrier far more effectual than her famous "Myriad Mile Wall"—a wall of pride and prejudice, more immovable, more impenetrable, more insurmountable than any possible wall of stone and mortar.

But a trial of arms with Great Britain and France taught China a wholesome respect for Western Powers; and her pride was sufficiently humbled to employ foreigners to teach her sons ship-building and navigation, together with the military science by which her armies had been beaten.

The War of 1856 resulted in the Treaty of Tientsin, which guarantees the protection of the Chinese authorities to all persons teaching or professing the Christian religion, thus opening the door to Christian civilization.

* For a full and able discussion of these changes see the missionary classic, "The Crisis of Missions," by Rev. A. T. Pierson, D.D.

† "The Crisis of Missions," p. 100.

At the beginning of this century the gates of India were locked to Christian missions, and the East India Company held the key. That company was hostile to missions because it received large revenues from native idolatries, and "as late as 1852 \$3,750,000 were paid from public funds to repair temples, provide new idols and idol-cars, and support a pagan priesthood."*

The East India Company was abolished in 1858, and the British Government is in hearty sympathy with Christian missions in India. Its officials there annually contribute many thousands of pounds for their maintenance. Moreover, social caste, which in India separates classes as oceans separate continents, and which has served to maintain isolation and stagnation, is giving way before modern civilization, which is everywhere bringing men into closer relations.

At the opening of the nineteenth century the Ottoman Empire was characterized by the same spirit which had once rendered it a terror to Christian nations. To-day the Protestants of Turkey, like the other religionists of the empire, have their recognized rights and a representative at the imperial city, religious liberty having been assured by the Treaty of Berlin.

Only a few years ago the vast interior of the Dark Continent was a mystery. Now the great "open sore of the world" has been thoroughly probed—a long step toward its healing.

The changes which have been very briefly recited have a significance which is simply boundless. During this century the barriers which separated more than 800,000,000 heathen from the transforming influences of modern and Christian civilization have been broken down. The prisons which condemned more than one half of the human family to isolation, and, therefore, stagnation, have been thrown open. The contact of the Occident and the Orient has already produced in the latter unwonted signs of life. The dead crust of fossil faiths is beginning to be shattered by the movements of new life underneath. "In every corner of the world," says Mr. Froude,† "there is the same phenomenon of the decay of established religions. . . . Among the Mohammedans, Jews, Buddhists, Brahmins, traditionary creeds are loosing their hold. An intellectual revolution is sweeping over the world, breaking down established opinions, dissolving foundations on which historical faiths have been built up." And it should not be forgotten that religious beliefs underlie and determine social and political institutions.

The door "great and effectual" which is thus opened to the Christian Church has been only partially entered. Noble as has been the work of modern missions, it must be regarded chiefly as one of preparation. The languages of savage peoples have been reduced to writing, the Bible and a Christian literature have been translated into tongues spoken by hundreds

* "The Crisis of Missions," p. 48.

† *North American Review*, December, 1879.

of millions, schools and seminaries for training up a native ministry have been established, missionaries have learned much of native character and of the necessary conditions of success. A foothold has been secured, a fulcrum found, the Gospel lever put in place, and the near future will see the mighty uplift.

We have cast a hasty glance over Christendom and heathendom, and have sought to interpret briefly, though not superficially, the great changes of the century. They seem to me to point unmistakably to one conclusion: the drawing of the peoples of the earth into ever closer relations, which will render isolation, and therefore barbarism, impossible, and will operate as a constant stimulus; the growth of freedom which removes the greatest barriers to progress; the social ferment and the evident tendency toward a new social organization; the progress of science, destroying superstition, thus clearing the way for truth; the opening of the heathen world to the power of the Gospel and the quickening forces of modern life; the evident crumbling of heathen religions, which means the loosening of the foundations of heathen society—surely all these indicate that the world is about to enter on a new era, for which the nineteenth century has been the John the Baptist.

“ Out of the shadow of night
The world moves into light;
It is daybreak everywhere !”

—*Longfellow.*

A CENTURY OF MISSIONS.*

BY THE REV. F. EDWARDS, B. A., OF HARLOW, ENGLAND.

The end of the first century of modern Christian missions is upon us. We are entering on a new century of work and service, and we are entering it with enlarged privileges and with widened responsibilities. As we cross the threshold from the one century of completed labor to the other century of anticipated blessedness, it will be well for us to lay to heart the teachings of the past, that we may be strengthened by its results and inspired by its experiences. Our preparation for our work and our consecration for its duties cannot fail to be increased.

It would seem as if the most prominent feature of our centenary celebration is to be the raising of £100,000. Other elements enter into the official celebration, but they are all subservient to this great pecuniary purpose. I cannot help the conviction that if this is all, or that if this is mainly its result, we shall have prostituted to unworthy ends our opportunities; at any rate, that we shall have failed to secure for them the

* This address was read at the annual meeting of the Essex Union; and at the request of the Secretary of the China Inland Mission we cordially insert it in the pages of *THE MISSIONARY REVIEW*. It is one of the most thoughtful papers we have read.—Ed.

highest possible good. If we succeed in raising the money—and about that I do not think there is much doubt—in a few years every trace of it will be gone. The new expenditure which is essential, and which must be met by it; the removal of the debt now existing, to which in part it is to be devoted; the meeting of what seems to promise to be a chronic annual deficiency, will exhaust the resources even before the last instalment of them becomes due.

We misunderstand our opportunity if this is the only end we can make our centenary serve. It may and it ought to minister to an enlarged liberality on the part of us all. If this is all that it does, it will just serve as our annual debts have done in the past—furnish the occasion for a spasmodic and unsatisfactory generosity. To my mind the announcement of our debts has often been most humiliating and saddening. It has come out that we have been behindhand, say, some £5000. The fact that there is a debt has led to the discovery on the part of many of our friends that they are wealthier than they had supposed, and that the contributions they had given had by no means exhausted or even crippled their resources. It has been no unusual thing for one to find that he could spare another £500, and for many to find that they could part with another £100 each. Collectively and individually the debt has been a curious revelation. We have found out that we have not done all that we could have done. We have done for the removal of a debt what the needs of the world and the claims of our Lord never moved us to do. We are high-souled as to the dishonor of not meeting the liabilities that have been incurred, but we should have kept our contributions if the work had not been done at all, or if the work could have been done at a cheaper rate. Our donations must be raised to a higher level, in which our obligations to our Lord and to the world He has redeemed will be met according to our ability. We ought not to need the stimulus of a debt to prompt us to liberality. It is not fitful and occasional liberality that will secure the evangelization of the world. We could well dispense with this £100,000, if all our churches, and all their members, recognizing the need, and thankful for the privilege of meeting it, would imitate one whose memorial is to be an abiding one, but whose greatness arose from the fact that her work and her ability ran together.

There is no doubt that the pecuniary aspect of our work is of the utmost, the deepest importance. If we were more spiritual we should not feel that there was anything derogatory in this. There was one of whom we read that his alms as well as his prayers had come up before God. Our psalmody and our prayers form part of our worship, but the collecting boxes and the subscription lists need not be secular and unspiritual. The love which is shed abroad in the heart finds its response as much in our gifts as in our prayers. It feeds on liberality as well as on devotion.

And, as to this giving, it seems to me that our conception of our duty and our methods of giving all need to be revised. We are being constantly

reminded that we have so many churches in our denomination, and that we have so many members in connection with those churches. We are told what the income of our Society is, and what it would be if every member of our churches, and every teacher and scholar in our schools, gave some small sum every week in every year. These calculations are made with the utmost nicety, and are, from time to time, printed in our *Heralds* and reported at our meetings. The one great aim of all these calculations seems to be, not the declaration of the fact that there is a work to be done, and that be its cost little or much it must be done, but to show that it can be done without much trouble and without any great loss to anybody in particular, as if the great recommendation of the great missionary enterprise were its cheapness. And, to encourage this idea of cheapness, we examine every item of expenditure abroad and cut down every possible expense to the lowest point—as if we were resolved that, while its cost to us is unfelt, we will give our agents the opportunity of showing their zeal and exercising their self-denial and winning their crown by bearing their cross. It would almost appear as if we did not mind who met the expense provided it did not fall too heavily upon ourselves. It costs those who do our work more sacrifice to live upon what we give them than it costs us to provide those means. I know we need to encourage the poorest among us to give, and it is a grand thing to believe, and know, that if we had only poor people in our communion the largest work on earth could still be done. The man is strongest among us who is supported by the contributions of the many by whom he is beloved, and not the man who is indebted for his living to the one or two rich people he happens to have in his congregation. In these days of democracy, it is not the power to have their own way, and to do as they like, that people want to be taught, but the power to work. The privilege of carrying on the work of Christ in the world is not the heritage of the rich among us, it is the heritage of us all alike, and we may all claim our fair share in its execution.

I know all this, and yet I am convinced that these calculations and this penny-a-week system are open to misapprehension. Somebody, whose resources are almost unbounded, hears that 2s. 6d. a year from everybody will produce a certain sum, gives us the utterly inadequate sum as if that were his proportion, and forgets it was not for his sake, but for the sake of the widow and orphan that the calculation was made, that they might be encouraged to believe that they were not shut out from the privilege of partaking in the work of the extension of the kingdom of God. The lad was right in his theology, though, perhaps, a little wrong in his history, who, in answer to the question, Who were the Pharisees? replied that they were a sect of the Jews noted for their stinginess, and that one of them one day brought a penny to the Lord Jesus, who took the penny into His hand and turned it round, and looked at it and said, Whose subscription is this? The widow who casts in her all to the Lord's treasury,

though it only comes to two mites, need not wrap up the mites in paper, as if she would fain cover their littleness ; those mites shine with the light of God's love, and are glorified thereby in the eyes of Him who gave His best and His all when he gave Himself for us. The penny a week of many of us who pride ourselves that we are doing our fair proportion, and that we have no right to deprive others of their privilege in giving by doing all ourselves, will be met by the withering rebuke implied in the question, Whose subscription is this ? Its fault is not in itself, but in its giver.

When we have reached the highest ground and found the right principle that ought to secure this result—that the money in the Church's hands shall be adequate to meet all the legitimate expense connected with the Church's work—we shall not need 5s. centenary cards or ingeniously devised £13 2s. 6d. collecting books, or clever calculations as to how far we shall be able to go if all the members of our churches will contribute a penny a week. I maintain that appeals for missionary purposes ought not to be needed, and that when our funds are only forthcoming as the result of debt, there is something radically wrong. Our institutions ought no more to need to ask for funds for their working than our children ought to need to ask us for their food and clothing. All we can legitimately demand or look for is the opportunity of giving, and if that opportunity be but wisely afforded, all that is needed to induce us to embrace it is knowledge—knowledge of the work that is being done, and of the work that yet has to be done before we shall have overtaken the trust committed to us by our Lord. It is ignorance that paralyses our effort, and knowledge is the only power by which our liberality will be brought into active operation. If our churches did but know what has been done, what is being done, what has still to be accomplished, they would rise to the occasion, and there would be no need to plead with those who were already anxious to give. I suppose we shall all be agreed upon this point, and the only possible divergence of feeling and opinion will be as to the means by which this needed knowledge is to be disseminated. I take it that we are preventing the development of missions when all we know about them is derived from our annual meetings, and I take it that we are not much improving matters when we seek to supplement their inspiration by readings from the *Missionary Herald* at the monthly prayer-meetings, especially if the reader makes it clear that he is gaining his own information at the same time that he is communicating it to his hearers. There is a more excellent way than this, and, after testing it for nearly a quarter of a century, I venture to speak of it. God knows that we get enough sermons, and I dare say that, whether we preach or listen to them, we should all be glad to have fewer of them. So weary are we who listen that thirty minutes is as much as we can endure, and so exhausted are some of us who preach, that we find it hard work to find fresh and interesting materials for our sermons. It surely would be well if we could find something more interesting and stimulating without resorting, as some, unfortunately, do,

to sensational methods of making the Gospel palatable. Something fresh to us who speak, and something fresh to us who listen, might bring about marvellous results. And we have not far to go to find out what that something should be. The Book of the Acts of the Apostles is the one unfinished book in the Bible. Apostles have been at work in the midst of us, and God has been working with them, and shame on us if we do not rehearse unto the people all that Jesus is continuing to do. If we would but tell out the story of this past century of modern missions, we should kindle enthusiasm where it does not now exist, and revive it where it is decaying. The triumphs of the Cross in this nineteenth century have even surpassed those of the first. On the part of the workmen, we can tell of heroism that has rarely been equalled : their labors in every sphere of service have been abundant ; they have not counted their lives dear unto them, but have made them living sacrifices unto the Lord. And as to the converts, why, even apart from Madagascar, we can tell of sacrifices that have been made, and of martyrdoms that have been endured, and of professions that have been witnessed, which make us sometimes think that if where there is no cross there can be no crown, our chance of coronation is but slight. It is these last chapters of the ever-growing Book of the Acts of the Apostles that we have to make ourselves acquainted with, and we must preach them and expound them if missions are to be carried on successfully and triumphantly.

It will not hurt our churches or our ministers to dispense with one sermon a month, and to have in its place a missionary lecture which shall tell the people about the work of God, and make them familiar with the signs and wonders which the ascended Lord is still doing in the world. The man who tries this will find that his theme is practically as exhaustless as the Bible itself. When I began this work, there were not wanting those who said I should soon come to the end of my materials. I remember saying, I will always have three months' stock in hand, and, when you hear me announce as my subject Carey and Ward and Marshman, you may conclude I have come to the end of my tether. Their work I have often spoken of, but, as yet, I have not told the story of their lives. The missionary literature and biography of the last hundred years are extremely rich. Contributions have come from every quarter. From the Moravians downward to the last of the Combers, God has given us men of whom we may well be proud ; and I am sure the Apostle Paul will forgive us if we sometimes let our people know that there are other missionary travels and labors beside his. Every year adds to the already large list from which we can draw, and surely one night in the year might well be spared for our own annual report of the work of the Lord during the year. For years I have given one night to the review of the work of the year of our own Society. It will not do to read it or to make extracts. Read sermons are bad enough, but read reports are infinitely worse. We must master these reports ourselves, and we may vary our lectures as much as we like. He

is a poor preacher who can preach only one sermon on a good text. We can begin with the money, and tell how it was raised and how we spent it. Or we may describe the work and the workers—the spheres of their labor and what they do in them, and astonish our hearers by telling them the small cost at which it has all been done. Or we may begin with our European missions, and go on till we reach those farther off. There are a hundred ways of giving the same report. It took four evangelists to give us a picture of Jesus Christ, and when we have done our part in telling the story of modern missions, we shall have left more unsaid than we have told.

I am not unmindful of the fact that all this means work, and that the work must fall mainly upon the ministers of our churches. It is, however, for work that we ministers exist, and if we do not do it the reason for our existence is ended. I know it is easier to preach a sermon than it is to give a lecture. It is astonishing how easy we can make sermons and how often. Such lectures, however, as those I have been speaking of are different matters. They will involve an amount of reading and preparation from which we ought not to shrink. I may, however, remind you that during the last year or two the necessary labor has been much lessened. Cassell's "Conquests of the Cross," Snow's "Missionary Outlines," Partridge's "Missionary Biographies," the Society for the Propagation of Christian Knowledge's books on the non-Christian religions of the world, and other books I need not specify, have brought within reasonable compass materials which those of us who in the past have gone over the same ground have had to collect for ourselves. I know that epitomes of history are not the safest help to the study of history, and mention these books simply to indicate the fact that no one need be deterred by the reading he will have to go through. A more serious objection arises from the expense involved in book-buying. It is hard that the men who most value books should find it hardest to get them. If our rich members did but know how they themselves would be benefited by their ministers having good libraries they would see to it that they should be provided with them. I may mention, however, that the books I have referred to are cheap, and many of the larger biographies which could be turned to good account are procurable at low rates from second-hand booksellers. I think, however, that if our Missionary Society were approached, the committee might do something to remove this difficulty. The cost of a book is as legitimate an expenditure as that of a deputation. I once asked our late treasurer to give his book on the Congo to every one of our ministers on the condition that he would read it and lecture on it to his people, and give them an opportunity of contributing to our funds. I am certain that £1000 would have been raised without difficulty. I once offered, if the committee would find the books, to send them out to the brethren, who would use them, and to give the benefit of my experience as to subjects to all who would not be offended at my offering it. A small floating library of this sort would bring untold

wealth to our Society. The books would be a treasure to those who read them and to those who had the substance of them given to them. My offer was not accepted. I suppose one must be inside the committee before one is considered wise enough to make suggestions, or one must forget his modesty and press his views forward at annual meetings to get heard. My time for work of this sort is over, and I therefore feel free to speak upon this subject. We make provision in our colleges for the study of Church history, but we do nothing for the history of modern missions. I well remember one who had gone nearly through his college course, and had been stirred by one of Livingstone's books, who has since done work in Africa which will live, who had never heard of Saker, and knew nothing of his stupendous work at the Cameroons. Give, I would say, at any cost, to our ministers the means of instructing the people, and, as soon as they are familiar with the work that is going on they will be ambitious of the privilege of partaking in it, and the only appeal that will be needed for the raising of the funds requisite for the carrying on of the work of Christ in the world will be the collecting-box at the doors. We shall not need the excitement of annual meetings, but our contributions will be stimulated by our knowledge, and our subscriptions and donations to missions will come to be regarded as parts of our necessary expenditure which must be met and cannot be curtailed.

And it is in this direction that our true centenary celebration is leading us. It seems to me that the grand characteristic of our mission work has been this, that we were the first to show that we were in touch with the great evangelical movement which came as a second Reformation into England. The other societies followed in our train, but it would, I think, be untrue to say that our work led to theirs. The true explanation is that their formation resulted from the same causes as ours, only it came later. We felt the inspiration first, and responded to it to the measure of our strength. If we are wise enough to see it, the outpoured blessing from on high which brought us into existence has tinged and baptized our development ever since. It was God's providence and not our wisdom that led to the choice of our first missionary sphere. Carey's longings and feelings would not have taken him to India. It was John Thomas who led to the establishment of our Indian Mission. The providence that took us there has never forsaken us. In addition to the earnest evangelists who in true apostolical succession have labored in India, we have had a succession of competent linguists who have laid the foundations which are essential to permanent success in the translations they have made of the Word of God into the vernacular. The scholarship that has marked some of our foremost men in India has never been surpassed even in our home churches. God has given us men who, as to the gift of tongues, have made us feel that the wonders of Pentecost have not ceased. In our African Mission, the same Divine blessing has been realized. Itself the expression of the gratitude of redeemed and emancipated slaves, the first mission driven by perse-

cution into new quarters, and the second given up as the result of the restlessness of German colonization, the forsaken stations and the renounced work have led step by step to the establishment of the Congo Mission, around which there is a halo of consecration and heroism which is as bright as any the Church has ever been privileged to rejoice in. The silent graves, as well as the still living voices, alike are eloquent in telling what the love of Christ can inspire men to attempt and to do. We may and we do weep over our losses, and in our unbelieving and calculating moods may ask the purpose of this waste ; but those who have made the sacrifices would call back nothing that they have given, and presently in a regenerated Africa we shall have the convincing proof that the way of the Cross is still the way of light. And the Lord that has led us where we have gone has blessed us in all that we have done. The direct results of our work are such as fill us with adoring gratitude. One has planted and another has watered, and everywhere God has given the increase. The very character of our progress is the highest proof that it will be maintained and augmented. In all lands it has been a growth, and the growth has been maintained, and it has increased. As we have pursued our course we have sometimes wondered whether we have been doing anything at all ; but the review of every ten years of work has furnished us with accumulating evidence that if the ratio of our increase be but maintained, we are within measurable distance of the end. The mountain is becoming a plain before the Lord of hosts.

And as to the indirect results of our missions we can rejoice in them all. In Jamaica evangelization has been followed by emancipation. In India, some of the excrescences of Hinduism, if they were not its true growth, have disappeared. Our religion, even where it has not been accepted, has touched and advanced civilization. Education has sprung up and has become general, and will soon be the birthright of every Hindu as it is already of every Englishman. The very women of India have been reached in their seclusion. We have by science and philosophy undermined the foundations of the old faiths, and are preparing a highway over which the Lord Himself will pass in triumph over India.

And in another way we have reaped unexpected results. Affinities between the Indian races and ourselves have been discovered, the science of languages has been stimulated, the history of religions has been studied, the materials for the study of comparative religions have been gathered. It is missions that have made possible the researches and labors of such scholars as Max Müller and Dr. Legg. And by the increase of our knowledge of all the religions of the world we are enabled to approach men, not so much on the side that is sure to awaken their antagonism—for we have found that there are beliefs that are common to us all, and longings to which no human heart is a stranger—and we are able now to declare unto the heathen Him whom they have ignorantly worshipped.

The hand that has guided and blessed us is beckoning us forward, and

if we have learned aright the lesson God has taught us, we shall be sure of this—that no work for God can be done in vain, and that in due season we shall reap if we faint not.

And if, forgetting for the moment all that has been done among the heathen through our instrumentality, we think of the effect of our missions among our home churches, again we shall have another illustration of one of the great laws of God's kingdom, that in blessing others we get blessed ourselves. If not to others, yet doubtless to ourselves, our missions have brought incalculable advantages and blessings. It is a memorable fact that the very men who were the originators of the foreign missions established, and for years themselves conducted, a mission in Cornwall. The cry that home has the first claim upon us originates with those who have no care either for home or foreign work. Our home missions are the offspring of our foreign missions. The last century has witnessed a growth of religion at home that would have been deemed impossible when it began. We have shown that we care for men's bodies as well as their souls, for their minds as well as for their spirits, for their earthly homes as well as for their heavenly dwelling-places. Life is more worth living to-day than it was a hundred years ago. Everything is not yet perfect, but we are better housed to-day than our fathers were. Nursing, medicine, surgery, have brought relief and alleviation to us that our fathers never dreamed, and there is a Christian element in it that once was absent. Much yet has to be done for middle-class education, but we are a better educated people than our fathers were, and the growth of education is showing no signs of decay. There has been an awakening on the part of the Church that it has a duty to perform which extends into every department of life. And with all our efforts for social and educational reform, direct evangelical work is more common than ever. And I cannot help noticing that we may find in our mission fields the true answer to many of the pressing questions that from time to time spring up among us. We are discussing at home what the Gospel is that is to be preached—and some, perhaps, are wondering whether, after all, there is any Gospel that can be preached—and the answer that comes home from every mission field is that the story of God's love and of Christ's redemption is still working wonders, changing men's hearts, and altering men's lives. Perhaps if we told the story oftener and plainer, we should have less need to doubt, and less time to discuss, for here, as everywhere, the Gospel will prove God's power unto salvation to every one that believes.

I am sure of this—that this work has brought us into closest communion with our Divine Lord. As our work has grown upon us, and we have taken wider views of our responsibilities and our privileges, we have seen the grandeur and the magnitude of the work He came to accomplish in redeeming the world to God as we never saw them before. Our hearts have beaten in harmony with the heart of the Lord Jesus. We have been in touch, in sympathy with Him. The enthusiasm of humanity that

moved Him has been realized by us. In forgetting ourselves and living for others, we have come nearest to Him. Our own spiritual life has been quickened by our work. We have never felt so sure of our oneness with our Lord as we have done when, in imitation of His sublime example, we have gone forth to seek and to save that which was lost.

Our retrospect of the past leaves but one feeling uppermost in our minds, and that feeling is one of thankfulness. It has been a century of blessing, and the memory of it leads us forward to the work which claims our attention and tasks our energy, strong in faith and strong in hope. We cannot lag behind, we cannot falter. The Lord is with us, and we follow where He leads. He is leading us to victory, and presently we shall reign with Him.

I close with words that have a deeper meaning now than they had when they formed the conclusion of the fiftieth report of our Society: "When God by His providence has effected such preparation, may it not be taken in connection with the promises of His Word, and the all-prevalent intercession of His Son, as an indication of His purpose? We think it may, we believe it must. Temporary and local reverses there are and will be, to awaken to fresh diligence and trust in God, but we believe that the general movement of His cause will still be onward; that, if not at every point, yet at most points of the line, the outposts of this year will be made the trenches of the next, till at length every encampment of hostile spiritual domination shall be broken up, and 'the kingdoms of this world become the kingdoms of our Lord and His Christ, and He shall reign forever and ever.'"

DR. PENTECOST AT NORTHFIELD.

OBSERVATIONS AND EXPERIENCES IN INDIA.

BY REV. H. B. HARTZLER.

Dr. George F. Pentecost is always a welcome presence at Northfield. Years ago he was drawn into the town, as were also the Gospel singers, Mr. Sankey and Mr. Towner, by the charms and associations of the place, to seek a home under its stately elms and maples; but Providence has not permitted him long to remain in his chosen home. The great cities of America, England, Scotland, and India have claimed him for special service in the interests of the kingdom of God. After an absence of nearly two years in India, Dr. Pentecost once more appeared before a Northfield audience on Sunday, August 28th. It was the closing day of the Northfield "season," which had begun with the World's Student Conference in July. The Congregational church was crowded to hear the words of their favorite speaker. In the morning and afternoon he preached with all his wonted energy and power, and in the evening he gave a remarkable account

of his experiences and observations in India. The report which follows, lengthy as it is, falls far short of reproducing the magnificent, kaleidoscopic picture flashed upon the view of the audience by the eloquent orator. Dr. Pentecost spoke in substance as follows :

“ We have no time for the expression of personal feeling. I can only say that this day has been a very happy one to me. After coming from the high and low places of the earth, the great mountains and the great and boundless plains, from looking on the grandest scenery of the world, I come back to Northfield, and it seems to my eyes that this is the brightest spot on the earth. Even the vale of Cashmere, celebrated by poet and sage, to my eyes is not more peaceful and restful than this dear old Connecticut valley. I regret that after all these years of absence I can spend so short a time among you, my friends and neighbors ; but I must again say that this has been a sweet, restful, delightful day to me. And now I will try to tell something of the wonderful work of God in India as I have seen it during the last two years.

“ Well, friends, I do not think if you should take a journey to another planet, that you would find yourself in the midst of more surprises than if you were to be suddenly transported from Northfield to India. I have the feeling, after having been in India only a little over seventeen months, that I have been in another planet. If I should speak to you of the geographical wonders of India, its billowy mountains, its magnificent forests and jungles, its wide, cultivated plains, it would require the whole evening to do so. Think of the vast snow ranges with mountains thirty thousand feet high, as if the Matterhorn were piled on top of Mt. Blanc and then the two capped with the Rigi, and you still fail of the conception. Think of travelling through forests of oak an hundred miles, through which you could scarcely creep because of the dense undergrowth, and millions of orchids peeping and twinkling at you like myriads of fairy spirits, of forests of rhododendrons, towering from an hundred to an hundred and fifty feet in height and covered with one mass of brilliant flowers. Another evening might be spent on the architecture of India. Take the one outstanding, illustrious example from the ten thousand of beautiful buildings in India : the celebrated Taj Mahal, the most symmetrical, the most restful and beautiful building the world has ever seen. I have looked at it in all lights ; quivering in the first throbbing light of the day, and under the soft light of the setting sun ; under the peaceful light of the full moon, and thrilling under the light of a million stars, when the whole structure had such a fairy look, that it seemed as though it might take wings and fly up into the heaven, from whence it seems it must have come. The architecture of India, as wonderful and more spiritual than that of ancient Egypt, goes to prove that when we speak of the people of India as heathen, we are not to think of them as barbarians or savages or as untutored black men. Perhaps India holds a people the most cultured of any in the world. They have a religious literature the most massive, and written in

a language more musical than the Greek, more prolific than the Latin, and more exact than either of them—a people who have a religious cult that antedates every religion of the earth, with a philosophical system from which both the ancient and modern western world have borrowed their most subtle thoughts.

“ In India, as I said here a few years ago, in my judgment, we find the chief centre of the missionary problem. Africa has its teeming millions, China has its teeming millions, and India its teeming millions, but in these three great centres of the world’s population it seems to me that India holds the key of all the foreign missionary problem of to-day. In India there are three great religions : Mohammedanism, Hinduism, and Christianity. We often think of Turkey as being the seat of the Mohammedan power ; but the real head is in India. We might convert Turkey from Mohammedanism and still its chief strength would be left in India. Here is the home of Hinduism in its double form, the philosophical Hinduism of the monasteries, the monopoly of the priests and scholars of India ; and the gross and bestial idolatry with its millions of votaries among the common people, centred about its tens of thousands of temples. Christianity is the David in the midst of these twin Goliaths. Mohammedanism has 70,000,000 followers ; Hinduism, 200,000,000 ; Buddhism, which once dominated all India, does not exist in all the length and breadth of the land to-day. Centuries ago the astute Brahmins seeing that Hinduism was doomed in the prevalence of Buddhism, finally embraced Buddha and made him the ninth incarnation in their pantheon. This was the doom of Buddhism, for, having embraced Buddha, they proceeded to squeeze him to death in their loving embrace.

“ A few years ago there was a large gathering of Brahmin Pundits and priests, who came together from all parts of India to discuss the duty of Hinduism with reference to Christianity. They recognized the fact that Christianity was making rapid strides in India, and they decided that they would adopt Jesus Christ as they had centuries before adopted Buddha, and thus dispose of Christianity, but their scheme would not work, because they forgot that Jesus Christ would not be adopted by them. So we have these three religions struggling in that land for the supremacy. India is the land *par excellence* of romance and destiny. We are prone to forget what an influence India has had upon the countries of the world. All history shows us that India has had a predominating influence upon the West. It is a settled fact that the European country which has held in the past the keys of India’s commerce has risen to the highest rank among European powers ; and the country or city that has had that key and then lost it has fallen from the high place which it occupied to the lowest, historically and politically—as witness Alexandria, Venice, Portugal, and Holland. In dealing with this country we are dealing with the mightiest people and country in the world. Ethnologically we are brothers. The Hindus who possess the country to-day are Aryans, who emigrated into

that land before the time of Moses. We are the same race as the Indians. They are black, we are white ; but we have the same features, and our European languages are sprung from the same Sanscrit roots. The difference is that in that great migration part went in one direction and part in another. The part of that great Aryan family which travelled toward the West and thence toward the North, and strained itself through the western barbarian people, emerged at last in the great and now all-predominating Anglo-Saxon race. The Hindus are those who went South and East through the Bolen and Khibar passes of the Himalayan Mountains into the Punjab, and thence spread over all India, overlaying the Dravidian people. I remember talking with a very distinguished Brahmin on this subject. I said, 'But, my brother, you know that I am also a Brahmin.' He wanted to know what I meant. Then I spoke a parable. I said, 'Some three or four thousand years ago two brothers started from a certain part of Asia. The older one moved west and north ; the younger south and east. The elder brother settled in Europe, while the younger brother settled in India. The only difference is that you are a descendant of the younger brother and I of the older.' He was inclined to question the statement, but I told him that at least he could not disprove it.

"After two years of intimate intercourse with the educated men of India, my love for them has increased. The better I came to know this people, the more I talked with them, and the oftener I got on my knees with them, the more tenderly and sympathetically I came to love them ; and when I turned away from the last meeting held with them, I turned away with my heart filled with emotions of tenderest love for those splendid men who for nights and weeks together came to hear the story of Christ.

"It has been said of the Hindu religion that it is eternal and unchangeable. They claim that their religion is based upon an eternal revelation and that it is unchangeable. The critics of Christianity, who have discussed the question whether it is possible for Christianity to pervade India, have said that in India we have to contend with an unchangeable religious system, bound and linked together by an indissoluble caste system which renders it an impregnable religious fortress. If I had time I might show you, through well-certified facts, that, while it is the boast of the Hindu that his religion is unchanging and unchangeable, no religion in the world has given so many evidences of erosion and decay as theirs has under the influence and impact of Christianity for the last hundred years. Of course when we think of the 300,000,000 Hindus and Mohammedans, and our little force of Christians in India, it looks to the superficial observer like a hopeless undertaking to Christianize these millions. It seems as though the means were entirely inadequate to reach the desired end, and that the task could never be accomplished. So the passing stranger, the cold-hearted friend, and the hot-hearted enemy are constantly saying that the conquest of India by forces that are there is an impossibility. There are

those who take delight in counting up the number of Christian converts and then counting up all the money that has been appropriated and spent for carrying on the work ; comparing the number won over for Christ with the number of dollars spent for that purpose, and by this commercial test declaring that modern missions are a wasteful extravagance and that practically the work is a failure ; but just here, in passing, I would like to say that in my judgment the result of Christian work in India is any way from fifty to five hundred times greater than the result of Christian labor in Christian America, when you compare the number and cost of instrumentalities in that country with those in this. The most hopeful field of missionary labor to-day is India. If I had money to invest in religious work and were seeking the most profitable investment for it to-day, I would invest in India rather than in the Connecticut valley.

“ Let me illustrate : I had the pleasure of several interviews with the distinguished and honorable and most able Viceroy of India, Lord Lansdowne. On one occasion we retired into the private office of the viceroy, and were talking about the possible conquest of India for Christ. He was of the opinion that we could never win India for Christianity ; that our force was too small to cope with the vast and increasing millions of India. I told him I not only felt hopeful, but was filled with a triumphant gladness when I saw what had been and what is now being accomplished there. I also reminded him of the small number of British soldiers now occupying India compared with the hordes of natives. It is not a question of conquest now with them, it is only a question of holding what they have conquered. India was taken for Christ a hundred years ago, when William Carey landed at Calcutta and began his missionary labors among them. Since the baptism of Krishna Pal, Carey’s first Brahmin convert, the question is not one of the conquest of the land, but of the subduing of it to Christ. For eight or ten years Carey labored without a convert ; then one man was converted, and that gave India into the hands of the Christian Church, just as the falling of the walls of Jericho gave Canaan into the hands of the Israelites. The first convert was not a low-caste man, but a high-caste man. This is significant. When William of Normandy crossed the English Channel and fought and won the battle of Hastings, his first battle on English soil, he had practically won England. There he built a castle, and wherever he won a battle after that he built a castle. So the conversion in Calcutta of Krishna Pal was the battle of Hastings for us. There Carey took possession of India for Christ. Many victories have been won and the missionaries have built Christian missionary bungalows to signalize these victories, and these Christian bungalows are the fortifications by which that great country of India will be held until the entire subjugation of the people is accomplished for Christ.

“ To-day there are in India three million native Christians. I suppose the number of real Christians among the gross number of nominal adherents to Christ is much less than this ; but suppose we should say that we have

no more than one million, we have demonstrated the power of the religion of Christ over their religion. The great mass of native Christians are from the low castes, but there are enough high-caste men among them to demonstrate the power of Christ ; that the Gospel of Jesus Christ is adapted to reach the heart and the conscience and the will of all the inhabitants of that land, the high as well as the low.

“ Let me give you a bird’s-eye view of the results of the work of missions for the last hundred years. The missionaries in India during the last hundred years have accomplished more for Christ than the first Christians under the leadership of the apostles accomplished in all Western Asia and Europe during the first century of Christianity. This demonstrates that the cry for apostolic days and apostolic power is based upon a misconception of facts. If you should go to India for a year, you would see that it is a time of apostolic men and apostolic power now. The power of the Holy Ghost is being felt in that land to-day as mightily as in the days of the apostles in Western Asia and Europe.

“ It has been said that the great mass of converts in India are low-caste men. This is certainly true, and it is well that it is so. There are the three great castes, the Brahmin, or priest caste, the soldier and the farmer castes, supposed to have sprung respectively from the head, the arms and the legs of Brahma ; but there are innumerable other castes that have grown out of these. The Brahmins are the first caste. A Brahmin considers himself a god and exacts worship from the low-caste men. It is among the low-caste men that the greatest number of converts have been made to Jesus Christ, and this is sometimes spoken of as an illustration of the lack of power of the Gospel to subdue India. But can you call to mind any country where the great bulk of its converts have not been among the low-caste people ? In America, for instance, how many of the noble, how many of the rich, are included in the living body of Jesus Christ ? Let us admit that the great bulk of Christians are from the common people. Would we have it otherwise ? We lay foundations not in the top soil, but in the sub-soil. When they laid the piers of Brooklyn Bridge, they did not plant them in the top soil, but dug deep down. Christianity has always rooted itself in the low-castes. Read the story of the Corinthian and the Roman churches, and you will see that the great mass of these churches were made up of low-caste men ; the driftwood of the nations, in Corinth, and slaves and freedmen in Rome. Why, friends, if I wanted to take a city by pulling down its walls, do you suppose that I would rig a derrick to take hold of the cope stones and pull them off ? No, I would set my sappers and miners to dig out the stones at the bottom of the wall and then the whole would fall. Practically that is what is going on in India. Indian society and Hinduism rests on its castes. The top caste flourishes on the support which it gets from the lower and the lowest castes. If we pull out the lower castes, the top caste must come down in fragments. The bitter cry of the Brahmins to-day is that Christianity is

alienating the low castes. Some time ago a high-caste man, the head master of the Maharaja of Daypoor's College, complained to me because, as he said, we are lifting up the low-caste men and withdrawing their respect forever from the Brahmins and making them equals, and this is so. Whereas a few years ago, if a low-caste man met a Brahmin on the street, he would prostrate himself and allow the proud Brahmin to walk over him ; now he merely makes a salaam to him, and contends with him for the best places in the gift of the government, and, withdrawing his offering, he compels the Brahmin to labor for his bread as though he were a man and not a god.

"Is it possible to elevate the low-caste man? The Hindus worship caste." Here Dr. Pentecost gave an illustration of the daughter of a sweeper who has graduated from the University of Calcutta and taken the degree of B.A., also of a now lady, the daughter of a low-caste man, who is teaching the children of the *élite* in a private school in Poona ; and several other illustrations of the same order. He said, "What may we not expect in a few generations from this low caste, if in one generation such great upward strides are made. God is giving to the American Methodist missionaries alone from a thousand to fifteen hundred converts a month in India. The rapidity with which the conversions are going on among the low-caste people in India is wonderful.

"In the Punjab forty years ago there was not a known Christian ; then Messrs. Newton and Forman, of the American Presbyterian Church, went into the country and built their missionary bungalow there. To-day the baptized communicants are numbered by tens of thousands. We sometimes pray that God would open doors for us, that He would pour out His Spirit upon the land. It is not a question of that, it is only a question of our going through the doors that are opened and gathering up the ripe fruit that is lying there. Dr. Forman said to me some time ago that he could not baptize a tenth of the converts who are waiting to be baptized, because they had not the teachers to take care of them. Only recently returning from a missionary tour of the villages, out of two hundred converts he had selected twenty for baptism. The rest he had to leave until his working force should be enlarged. That practically is the problem of India to-day, not to get converts, but to take care of those they have, and the thousands who are knocking for entrance into the Christian Church. The rate of progress among the Christians during the last ten years has been 23 per cent, while that of the population is only about 17 per cent. So great and rapid is the increase that some of the English secular papers have been compelled to confess that in the last ten years they have been utterly blind to the great strides of the Gospel.

"We are told that the high-caste men are not being converted. I have been in about a hundred cities and villages, and in none where there are Christian missionaries do you find less than five or ten high-caste Christian men. There are enough of these high-caste Christians to stand as monuments of the power of God.

“In every government office in the land, among the men who are holding high and honorable positions are high-caste Christians. In the colleges the men who are taking high stand as scholars are the native Christians. There is something in the power of the Gospel that sets the minds of these men at liberty, and sends them over the dead point of intellectual power.

“These are some of the encouraging features. But is this all? Why, my friends, we count our Christians at three millions. There is not a city or a town or a village where a Christian missionary lives and has preached the Gospel, but there are beside the open converts great numbers of secret Christians. I speak from experience that among the high-caste men there are more secret Christians than among the low-caste men. In Calcutta I found a great many Christians among the high-caste men. They did not come out from their caste, but they openly confessed Jesus Christ.

“The Brahmin gurus or pastors have finally consented that they may confess Jesus Christ and retain their caste, if they will not be baptized. Thus they acknowledge that the Gospel of Jesus Christ has taken a great hold upon the people, and they are afraid of losing their hold upon them.

“We do not need to hurry. The fabric of their religion is being undermined and will eventually fall of itself. All over India great cleavages are taking place—mighty cleavages from the Hindu rock, under the impact of Christianity. The Brahmos, the Aryas, the Devas, and the Sadharans, and theistic sects acknowledge the Bible, especially the Gospel, to contain the best ethical system and Jesus Christ to be the most perfect human example. These various Somajes or churches have thousands of adherents in the Northwest, in the Punjab, in the Bombay and Madras Presidencies. I was recently shown the confession of faith of one of these societies or Somajes, drawn up by its living founder. In it there was not a single sentence the substance of which was not plagiarized from the Gospel, and they acknowledge it. Here are thousands and thousands of men who have been brought out of Hinduism under the influence of Christianity. True, they are not Christians, but they are on the way to Christ. There must be destruction before we can have reconstruction. These things are not given in the translated reports of the missionaries. A man said to me, ‘You will not make many more converts from among the Brahmins, but you are Christianizing all Hinduism.’

“There is one other thing in regard to results. There is a Christian atmosphere. There is a passage in the Bible which says that the devil is the Prince of the Power of the Air, and I never knew what that meant until I went to India. There is a strangely hell-impregnated atmosphere in that land. It is almost impossible to resist it. I have seen Americans and Englishmen, not Christians themselves, living there, who have become Brahminized by the very atmosphere; but wherever there is a Christian bungalow, wherever there is a Christian song sung, or a Gospel testimony given, the air becomes purer; the devil is exorcised. The Spirit of God

is pervading the very atmosphere where before the devil reigned without a rival, and this is doing more to destroy Hinduism than the direct preaching of the Gospel. Hinduism cannot live in this new heavenly air. You cannot tabulate this. The results of the Christian missions that cannot be tabulated are ten times as great as those which can be.

"I have not told you anything of what God has done among the women. I can only give you the most meagre outline of the most visible results. The Christian women of the missionary force in India are beginning to work a revolution in the Indian homes, where Hinduism is anchored more firmly than in its temples." Several striking illustrations were here given. Of his own work Dr. Pentecost had time only to speak a little. He was seventeen months in India, and had the joy of seeing nearly two thousand Englishmen and Eurasians converted to Christ. In Calcutta for eight weeks, every night, he addressed audiences of educated native men. They listened with attention and courtesy, and oftentimes with tears in their eyes. He has now nearly a hundred covenant cards, which are signed by as many native gentlemen in that city alone, in which they declared their acceptance of Christ as Saviour and Lord. Similar meetings for educated native gentlemen were held in Lucknow, Cawnpore, Delhi, Lahore, Poona, and other places, in all of which most gratifying results followed.

"Some of these young men before I left India were baptized. Others said as soon as they could manage it they would be baptized. These men are not yet seen upon the missionary reports, but the power of the Gospel is being felt and is working in their lives. The Hindus are a very peculiar people. In the great college halls of Calcutta I preached to thousands of these Hindus. They are very excitable, and when excited have a habit of grasping one foot and swaying back and forth. I told one night there the story of the Saviour's nativity. After I had finished, I said, 'Perhaps some of you have not had the opportunity of reading this story. I have a New Testament here, and if any one cares for it, he may have it.' Now the Hindus have never learned to act independently. They are entirely bound by caste. When I offered that Testament, a wave of feeling rolled over the audience. The excitable men began to sway back and forth and shake their feet with great rapidity. Finally one man raised his hand. Instantly every foot was still. He rose and came forward for the Testament, but the cold perspiration stood out on his face, and he was trembling in every joint of his body. The cause of the excitement was that he had dared to act independently, without the precedent or consent of his caste followers. Once a vast audience was thrown into a state of volcanic excitement by a Brahmin rising to his feet and openly confessing Christ, and on other occasions when one and another rose to ask the prayers of God's people for his soul and that his sins might be forgiven. After he had taken the Testament I offered a number of others; but when I held up my last Testament and offered it to whoever wished it, the ice was broken

and the audience rushed forward as one man for that Testament. There was a perfect mob.

"The Hindus are very anxious to learn English, and many of them come to the service for that purpose alone. At one of my services I spoke to a man who listened with great attention, and told him how glad I was to see him so interested, and asked him why he came. He said, 'I wish to improve my English.' One night during a meeting a lot of fellows got up to go out. I said, 'I see there are a number of young men here who do not understand English, and so, of course, cannot be expected to remain. I will therefore give time to those who do not understand English to leave the hall.' Every one of them sat down as if he had been shot. They consider it very *infra dig* not to be able to understand and speak English. Whenever any one tried to go out during a meeting, I just intimated that he did not understand English, and he immediately sat down again. These meetings were, of course, for the native gentlemen alone, as the women of the higher castes are never seen in public.

"In Lahore we had a hall that held nine hundred people. I announced meetings for educated, English-speaking Indian gentlemen. I announced that the entire body of the hall would be reserved for these gentlemen; and the two side aisles reserved for the English and Eurasians. At the first meeting there were about one hundred natives. Before the meetings closed, at the end of three weeks, the entire body of the house reserved for them, accommodating about six hundred, was packed to the doors. On either side we had three hundred Christians, English or Eurasians. At the end of the meetings I ventured to pronounce the benediction. When I did this the English rose, but the natives always remained seated, as it would have been acknowledging Christianity for them to have risen. At the last meeting I preached on the love of Christ and there were many wet eyes. At the end I sung the doxology and pronounced the benediction. I turned to go, but before I got away some impulse made me turn around, and I came again to the front of the platform, and lifted my hands and said, 'You have been listening to me for three weeks, with a patience and courtesy that I have never met with before. I have pronounced the benediction and I was grieved that you were not on your feet to receive God's benediction. God has sent me back to pronounce that benediction again, and if there is one here who desires to receive the blessing of God, and will indicate it by rising, I will lift my hands and ask the Father, Son, and Holy Ghost to abide with you.' I lifted my hands and waited. It seemed as if there was a movement like the rushing of a mighty wind over that audience, and those six hundred native gentlemen sprang to their feet as one man and waited in reverent attitude while I pronounced the benediction. They would not have done this if the Holy Spirit had not moved them.

"After preaching three weeks in Poona I was asked to come back again, and they even offered to pay all my expenses if I would return.

I have given you only a bird's-eye view of what God is doing in India ; what He is doing through these men and women who have taken their lives in their hands and gone there to work for Him.

"I come back from India with a profound respect, almost veneration, for the noble men and women who have gone out to that land to spend their lives in missionary work. We should give them every support of sympathy, of love, and of money to carry on their work."

The Rev. Dr. Waugh, of Lucknow, for thirty-four years a missionary in India, who chanced to be at Northfield, and heard Dr. Pentecost's address, was moved to follow the speaker with words of emphatic endorsement and confirmation. "We are thankful," said he, "that America gave us the loan of this glorious preacher for seventeen months. He has aroused an interest in Christianity in India, of which he has told you something here, but there are a thousand things which he has not told you. His statements concerning the rapid progress of Christianity and the condition of things in India is confirmed by solid facts. I can testify that his witness is true. I wish that every church in America could hear the speech that we have heard to-night. I do not think Dr. Pentecost could do India and the world any better service than to go all over this country and Europe telling his wonderful story as he has told it to this congregation to-night."

MISSIONARY PROGRESS IN CHINA.*

BY REV. JOHN CHALMERS, M.A., LL.D., HONG KONG, CHINA.

Christianity has not shown much vitality in Canton, although in its Roman form it has been planted there for centuries ; and since Morrison arrived in 1807, Protestant missionaries have been at work in the city of Rams with little interruption. It is not, however, safe always to judge by appearances, even about things material, and still greater is the danger of mistake when we come to judge of spiritual changes. Within the last three years a scheme has originated and taken shape among the native Christians of Canton for the ultimate evangelization of the whole province. I had heard of this in conversation or by letter from time to time, and of course rejoiced in it as a sign of life and progress ; though not by any means convinced that it was more than a well-meant attempt on the part of a few to help the missionaries. But I have to-day received two printed pamphlets purporting to be the *Regulations* and the *Report* up to date, of

* "The accompanying article seems to me of such interest and importance to Christians the world over, that I have asked Dr. Chalmers, of the London Mission, to permit me to send it to the REVIEW. It speaks of the Chinese Church waking up from the lethargy that has characterized it and beginning to realize that it too has the commission, 'Go,' 'make disciples.' That it should adopt new methods tells of life with movement.

"Yours very truly,

JOHN C. THOMPSON, M.A., M.D."

the Canton "Book-lending and Evangelizing Society," the perusal of which has left a strong impression upon my mind that the conquering of the province is no mere dream, but they mean to do it. It is no exaggeration to say that for earnestness of purpose and breadth of view these tracts resemble far more chapters of General Booth edited by Mr. Stead than any utterance of natives of Canton. If these publications were translated into English as good as the Chinese is, which I hope they may be, they would astonish English readers, whether friends of missions or not, by their completeness of detail, by their eloquence of appeal, and perhaps, most of all, by their thoroughly business-like character. In this last feature they present a striking contrast to General Booth's scheme, for no conceivable point seems to have been overlooked in the way of safeguarding the application of the funds.

As is fit and needful, this scheme originated in a prayer-meeting. It appears that the native members of six missions—Presbyterian, Wesleyan, Congregational, Baptist, and Lutheran—have been wont to hold a joint prayer-meeting once every two months, and at such a meeting about three years ago the scheme of a book-lending society was devised. The name is a modest one. Book-lending, provided the books are on hand, most of us find easy. Only about the returning, which is part of the programme, there is sometimes a difficulty. There are about a hundred districts in Canton Province, and it is proposed to send a book-lender into each district. The books are to be the Holy Scriptures, commentaries, other Christian books and tracts, and works on European science. There is a great variety of such books procurable; but a judicious selection is to be made by the managing committee, which consists entirely of Chinese. Nothing is asked from foreign sources except the books, which are cheerfully supplied by the Bible and Tract Societies in Great Britain and America. A fund for the purchase of books amounting to \$1379 has been placed in charge of foreign missionaries to be paid out as required. Beyond this it does not appear that the missionaries have any share in the concern, or any direct control of it. The constituents are the native Christians in town and country, in Hong Kong, in America, in Australia, and wherever else they may be, who are all invited to subscribe, and assured that, whether it be a mite or ten thousand dollars, each subscription will be duly acknowledged for the encouragement of others, and carefully devoted to book-lending purposes. The centre of administration is at Kukfau, in the vicinity of Dr. Kerr's Hospital, Canton. There, at bi-monthly and annual meetings, all subscribers may attend personally or by their deputies, and vote on or discuss any matter of the Society, as is done in Exeter Hall by similar bodies of supporters. A full staff of office-bearers, a managing committee, and an advisory committee, have been appointed by impartial selection from the six missions. It is stated in the programme, that when the scheme of the Society is matured the foreign missionaries will be asked to endorse. And it is declared that the object

of the Society is not to baptize or form churches, not to settle questions of terms or dogmas, not even to preach (lest they should thereby get into difficulties with one another, or with the heathen), but, in the first instance, quietly to circulate Christian literature in every city, market town, and hamlet in the province of Canton. The book-lending is, however, to be followed, after two or three years, by a general offering of prizes for the best essays by non-Christians on Christianity and kindred subjects; and then again, in due time, by the establishment of permanent centres of Christian work, when each of the missions will be invited to come in and take a share in the wide field thus opened, in order to form and build up churches. There are eighteen very practical rules laid down for the conduct of book-lenders. They are to be plain, honest, peace-loving men chosen from the Canton churches, who are willing to serve in this capacity for a consideration of \$6 a month. They take with them, besides the books, a small supply of stationery for sale, by way of introduction to schoolmasters in the villages. Books are, of course, to be lent only to schoolmasters and such other respectable residents as can read; and they are lent on trial with the prices marked, a register being kept of the place, the person borrowing, the date, and the book lent, and an intimation given that the lender will return, say, a month after to inquire, and effect a sale or an exchange as may be desired. The lenders are to avoid disputes with the natives, not to resent rudeness, but take it as a thing to be expected, and even if harm is done to the books, they are to be content with the smallest compensation or apology. The only literary qualification necessary in a lender is ability to keep his register and make his report, which is to be transmitted every two months through the nearest mission station.

About \$400 have been subscribed, and four book-lenders are at work for the present year in the Prefecture of Shiu-chow on the North River. A letter from one of them giving his report for the first two months is published, and is highly satisfactory.

It is an article of the Society's constitution never to spend the whole of the income in any year, but to accumulate a reserve fund, to be invested for the permanent carrying on of the ever-increasing operations of the Society.

It seems but fair to all concerned, and to the cause of Christian missions, to give publicity to the above statement; and I do not think that I have laid myself open to any charge of trumpet-blowing by giving to the public an abstract of these pamphlets, showing the beginnings of what may turn out to be a very important movement in favor of the Christian religion in the south of China. At all events this is something to set off against the brutal and Satanic attacks of the Hunanese.—*China Mail*.

INDUSTRIAL EDUCATION OF WOMEN IN FOREIGN FIELDS.

BY MRS. J. T. GRACEY.

Industrial schools have come to be of great importance in foreign mission work. The Rev. D. A. Day, of the Muhlenberg Mission, Africa, says : " The mission of the Gospel is to develop man, not in one direction only, but in his entire being. Give the heathen simply brain culture without teaching him industrial habits, and you have a fool. Take a naked heathen boy, put him in a mission, feed and clothe him without teaching him to work, and you have a man vain in his imaginations. To train the young people of Africa into habits of productive industry is essential to the redemption of the Dark Continent."

The Bishop of Sierra Leone says : " The great need of Africa is not the importation of an army of clerics, but of Christian men and women able to teach the natives useful callings," and on a recent visit to England made arrangements to take out a number of carpenters and agricultural implements, so that all the children in his diocese should be taught some trade. What is true of Africa is true of all mission lands. Some one has said that " honest toil is not an article of complexion," and this lesson needs to be taught to many connected with our missions. In the Methodist Mission in India the Christian boys are taught to make wire mattresses, folding-chairs, boots and shoes of all kinds, and in the Presbyterian Mission Persian rugs of all sizes are made in its carpet shop, in which only Christian labor is employed. So we could mention various lines in which boys are trained ; but another problem confronts the missionary force. How to take care of the girls and give them proper trades and employment—that is the problem troubling many of our missionaries. Educate the women, and it is surprising what avenues are open to them. Miss Hedrick, the principal for years of the Calcutta boarding-school connected with the Woman's Foreign Missionary Society of the Methodist Church, wrote a very excellent article in a recent number of the *Indian Evangelical Review* on the " Future of Educated Girls in India," in which she says, " When one seeks for something tangible to lay hold of, this subject becomes the veriest will-o'-the-wisp, dazzling for a moment, but persistently eluding the grasp. When I came to India I was often called upon to settle disputes between my pupils about the respectability of labor. All agreed that certain work was respectable ; other class of work was for low-caste people only." She suggests a revolution in old-time practices in India, and says, " Turn the men out into the fields, the foundry, the factory, and let the girl take her place in the hospital, at the desk, in the shop. Let men stop their dress-making and sewing, and give such work to the women, to whom it properly belongs ; let them stop sweeping and making beds, and then this work will drift into the hands of women." She then pleads for the industrial school, and the training of girls in specialties. " Teach them," she says, " to do one thing, and to do it well. Our educated girl must be Christian

first ; and when willing, yea, anxious to do and be all that God intended her to do and be, just as surely as God made her will she find her place and work."

The native Christian girls of India are many of them taking responsible positions. One graduate of a mission school has charge of one of the Lady Dufferin hospitals, some are clerks in dispensaries, another has been appointed to the charge of a post-office—a thing unknown before in India—and some are in charge of waiting rooms at railway stations.

An industrial school for Mohammedan women was established recently at Guntur by the American Lutheran Mission, the only school of its kind in Southern India. The wives of poor Mohammedans are often obliged to support themselves and their children. To keep a respectable character and earn a livelihood is a difficult question often to settle. These women are paid according to ability in work, the highest receiving about six cents a day, and this is a larger sum than they could get elsewhere. In connection with their work they have one hour devoted to Bible instruction. They have also secular instruction. The industry taught is Mohammedan embroidery. The patterns are Oriental, worked in gold and silver, brass and silk thread. Their work has been sent to America, England, and Australia, and found a ready sale. A writer says : " A marvellous change has taken place in the workwomen since they first entered the school. When they began to go to the school they were lazy, dirty, and ignorant ; now they are growing into careful, energetic, quick women. The pretty patterns, the bright colors, the order around them, have an elevating effect upon them. Every opportunity is used to introduce lady visitors to the school, and these visits bring a bit of the bright outside world into the cramped lives of the poor women. For months after the visit of the collector's wife the women talked of the wonderful English visitors. The lady assistant in charge of the school talks to the women during working hours of the duties of wives and mothers, the care of children, simple remedies for the sick, and gives practical hints concerning general house-keeping."

In Pithoragarh, a station in the Himalayas, some forty women support themselves by working on the farm in connection with the Home for the Homeless. During the harvest season the missionary spends hours in the field directing the work, and these women are paid the usual wages for such work.

In the city of Lucknow a home for women is maintained by the work of the women. They are trained in the use of the sewing-machine, and do plain and fancy sewing and embroidery.

A woman's workshop has been opened in Rangoon, Burma. A large building is rented on one of the principal streets, a forewoman is employed, who lives on the premises, who devotes her time to overseeing the work and receiving orders, and some sixty women are here making their own living.

Some curious information has recently been brought out in regard to the occupations of native Indian women. In some statistics furnished by the government, we find women reported as officers of local and village government, some as officers of national government, and others as officers of independent States and Governments. We find some as authors, a few as artists, some in mercantile occupations, quite a large number employed in construction of houses, and some as shipbuilders and workers in precious metals.

PASTOR-TEACHERS' TRAINING.

BY C. P. HARD, NARSINGHPUR, CENTRAL PROVINCES, INDIA.

This problem has been confronting us for two years. Special success among sweepers, and some advantage gained among mat-makers and a few workers in leather, with a sprinkling from other classes, began in this place on September 29th, 1890.

In four sub-circuits, for a hundred miles along the Grand Indian Peninsular Railway, in the eastern part of the Nerbadda Valley, we directed that the new workers, forty chosen gradually from these classes, should gather at central points for weekly instruction by the older catechist in charge. We called at these points as often as possible. The Rev. Paul Singh went the rounds during the hot months, too; but we were on the lookout for a trained instructor for these pastor-teachers. With the transfer of this station by Bishop Thoburn from our brethren, the Swedes, we also received a letter from sixteen hundred miles away from Mr. H. W. Butterfield, for a long time head clerk and head master for the Government. He proposed to go on pension and give the rest of his life to educating Christians at Narsinghpur, where he had once been in Government duties. He is assisted by a man from the Bareilly Theological Seminary. We have fifty men and boys in the morning school for reading, writing, spelling, and geography, but the Scriptures are the special subject of study.

The first class, a dozen, is to be scattered among the villages at the close of the year, after the District Conference shall have again been held here, and they shall all have had the advantages of the Christmas-tree, their first celebration.

Miss Nash has a day school for the wives of students. The married families live in the numerous out-offices of these two mission compounds. The single men, beyond those who have homes in the town or live with relatives, are housed in the ample old rest near the town. Epworth evening debates are lively on themes which are vital to the thought of these men, whose friends are yet so largely in heathenism, or who on the border-land see men as trees walking. We have had compulsory side taking, half the alphabet for and half against propositions regarding caste, idolatrous customs, early marriage, and such questions as, "Shall we employ the young or those over twenty years in the mission?" "Shall we go at once to our fields or stay here for preparation?" "Is it well to buy and sell wives?" and for to-night it is to be, "Is it right under any circumstances to have more than one wife?" Though they admire Abraham, we shall have a later authority to offset any inference that Sarah's advice would be tolerated in this dispensation.

All the means of grace find prompt participation, all pray, all testify, all are hearty in learning new hymns, all preach in the streets, all do some work in the villages, as Saturdays and Sundays they are free to visit their homes or are appointed to duty, and some are detailed for tours to help the evangelists who are in the districts; but just now it is chiefly the obedience to the command to "tarry" for the preparation.

SOUTH AMERICA AND THE PAPACY.

BY REV. GEORGE W. CHAMBERLAIN, D.D., BRAZIL, SOUTH AMERICA.

Crowning the "Hay-stack" Monument at Williamstown is a marble globe. The lands in view as you approach that memorial of the "praying club" from the front are Europe, Asia, Africa, and North America. Only as you retreat from it, facing it, on the rear, does South America appear. It lies on the western slope of the globe and bathes in the warm sunshine of the afternoon.

Even so in the history of the ever-unfolding drama of Redemption, in the growth of the "*City of God*," whose limits extend to the "uttermost parts" of the earth, South America is coming in our day into full view, in that all including providence of the wheel within a wheel. By force of the Divine plan it will come yet more into the prominence for which it was of old prepared, and unto which it has been reserved until the fulness of times.

PREPARED OF OLD.

The *idea* which held the prow of the ship which Columbus commanded steadily to the West when an unbelieving crew clamored to put about the helm was no new idea, however much so it appeared to the men of that day. It was God's idea, communicated with such force to the mind of a rough sailor that he had to follow it, even as the Magi the star which they in the East had seen. It led to a land prepared of old to be the theatre for the "*gathering of the nations*." The continent from which he sailed away had been a divider of the nations, for the which also it was of old ordained. But the time was full for the "discovery" of that continent which should gather into its ample bosoms dispersed humanity, and there suckle and nourish it "until we *all* come to the stature of the perfect man in Christ Jesus." For Humanity is One. And He hath made of one blood all nations. He will prove it against all the vaporings of "philosophy falsely so called," or the crudities of "science," which has yet many things to learn, when it shall clothe itself with humility and sit at the feet of Wisdom (Proverbs viii.). Humanity, harassed and hampered on the old continent, has been for more than a hundred years seeking rest on the northern bosom of the Western Continent. It seemed as if the milk of human kindness would flow forever toward the oppressed of all nations from that breast of Mother Earth called the United States of America. No doubt it will; but just now, in the year of our Lord 1892, and of Columbus 400, the supply is running short, and the Asiatic, including China's millions, "must go." Go where? To Ireland—to the only land which the Irish don't govern? No! for Ireland, like China, is casting out her children. Where shall they go? They will go precisely where they were foreordained to go by that wisdom which the Lord possessed in the beginning of His way, before His works of old . . . while as yet He had not made the earth, nor the fields, nor the highest part of the dust (*Dust thou art, O man!*). Where is that? Let physical geography—God's handwriting in

"depths" and "fountains abounding with water," in "mountains settled" and "hills"—answer. The course of human progress has been predetermined by the contour and relief of the earth's surface. If the old hemisphere said, "*Scatter*," the new says, "*Gather*." And they will gather despite all laws of men in Congress assembled; in virtue of the law of God, who not only "hath made of one blood all nations of men for to dwell on all the face of the earth," but also "hath determined the *times* before appointed and the *bounds* of their habitation." The "wrath of man" against his fellow shall help to carry out this plan. South America's *time* has come. She is now unbarring her bosom to all nations of men. Notable coincidence! At the crisis when the United States of America is saying, "Go" to the Chinese, the United States of Brazil is forced by economic reasons to say, "*The Chinese must come*." Africa contributed her quota, but African slave labor has had its day. European free labor comes slowly to the rescue and is sparse. South America stretches out her arms to Asia in the year of our Lord 1892. No longer can the Pope divide this southern continent and give it to whom he will. He, too, has had his day. *Papacy* in South America has been "found out."

Members of the congress of all American nations visiting in the "City of Brotherly Love" said to the gentleman who led them in worship at Girard College: "There is not a man of us who does not know that the greatest foe of liberty of our nations is *Rome*;" not Rome of *Victor Immanuel*, but Rome of "*His Holiness*." "The Pope and the Council" has been allowed to run out of print in its English edition, which is only one of the many symptoms of the blindness which has happened to English-speaking peoples. A Portuguese edition lies before me, translated and edited, with a notable introduction, by a foremost statesman of South America. "Of all emergent questions," he says, "none equals in reach, none exceeds in urgency, the religious. . . . No one ignores that the pontifical Church is an organization universal, an ambition universal, a plan universal. . . . The evolutions of her tactics are reproducing themselves in America with the same strategy as in Europe. The features of the papacy will be always identical with those of to-day, and each time more accented, because on the one hand *its spirit*, child of a gestation multi-secular, incarnated in the most marvellously wise of all centralizations, and chained to the interests of an innumerable caste, *can by no man be transformed*; and on the other, the galvanic life of this institution, inwardly decomposed by the vices on which it feeds, has its secret in the reactionary audacity which constitutes its type. The papacy goes its way . . . it can perish more easily than go back."

Availing himself of the book of "Janus," "the most notable product and the most expressive symptom of Christian re-birth of the nineteenth century," "one of those rock-books of perennial tempestivity which abide, transmitted from generation to generation," this writer contributes some solid material to the instauration of religious liberty in the South American

States. He speaks not from the religious, but from the political standpoint when he says : " It may be seen there (in 'Janus') with noonday clearness how from that millennial superposition of vices, abuses, and crimes ; . . . from a system of falsification, employed indefatigably upon the Holy Scriptures, upon canonical and patristic collections, upon acts of synods, the liturgy and the imperial history, arose and was formed that idolatry of pontifical infallibility which places the whole invincible abyss of the Gospel between the Church of Rome and the Christ. . . . The substantial character of the book (' The Pope and the Council ') is a rigorously historic demonstration of the intimate and *exclusively political nature of the papacy*. . . ." It is demonstrated that Romanism is not religion but politics, and the most vicious, the most unscrupulous, and the most pestilent of all politics. Sketching rapidly the " incursions of the pontifical primacy in national churches, its usurpations in the bosom of States, and the repeated and peremptory denials of catholicity to the infallibilist presumptions of the tiara ;" evidencing " the absolute identity between the idea of infallibility and that of omnipotence in the jurisdiction of heaven and in that of earth ;" proving " the incompatibility, philosophically and practically irreconcilable, between the *syllabus*—that abominable symbol of papolatry—and any modern constitution," he ventilates the religious question in all its relations, and indicates the natural and definite solution of the problem.

A FREE CHURCH IN A FREE STATE.

A State free from the dominion of the Church and the Church free from the papacy is an aspiration of young South America. For three centuries she held her breath at the bidding of the Pope; but her breast is heaving with the breath of the Almighty. It becomes articulate in the language of South American statesmen. "*A curia Romana* has been at all times a potency only nominally religious, and always intimately, essentially, and indefatigably political. Religion, moral authority, for long centuries has not been for the papacy anything else than the occasion, the means, or the pretext for interference in the temporal administration of the State."

" *The heresy of domination* is the greatest of heresies against the cross, because it transforms into a word of discord for human societies the word of Him who, to bring them peace, instituted the universal city in the higher world, *vos de mundo hoc estis, ego non sum de hoc mundo*."

" Rome has not renounced the principle that the Pope is the Lord over crowned heads, and has power to release subjects from their oaths of fidelity." " Gregory VII. left in his doctrines to papal Rome a tradition which has not ceased until now to be the soul of the Roman Church. . . ." " If the Holy See received from God the power to pronounce sentence in spiritual things, why not in temporal things also ? The episcopate is as much superior to royalty as gold is superior to lead ; well did Constantine know it when, among bishops, he took the last place."

"The prince (or in modern States the government, parliaments, and cabinets) who incurs in heresy loses all authority. Subjects can, and ought when they can, rebel against him. This theory is a point of faith admitted by all theologians worthy of note in Rome. . . . It is to be noted that Rome has not repudiated these principles. She has left them in reserve because she lacks coercitive resources."

"Papal centralization . . . the continual invasion of the temporal authority by the Church, gave us Protestantism. The 'heresy' dominant in the sixteenth century was resistance to the abusive Roman unity. . . . A counter-blast was needed. The Jesuits appeared. Instituted in a century full of vital energy, in a century of intellectual, political, and religious resurrection, they consubstantiated in themselves in an unheard-of degree all the principles hostile to these three vivifying forces of the world. Rome breathed her soul into the company. The order is not the evil genius of the papacy, but its delectable offspring. A rule of evangelical wisdom, proverbial everywhere, teaches us to know the tree by its fruit. Wherever Jesuitism has taken root no one can find any difference between its fruits and those of the soil where the papacy reigns directly, absolutely, visibly.

"Cast your eyes on the States of the Church before the fall of the temporal power—sad evidence of the sterilized virtues of the theocracy. There the observer encounters the most authentic and instructive example of the absorption of the individual conscience by absolutism exercised in the name of heaven. The social state wherever their principles have been filtered in during generations was never anything but the lowest.

"There is Paraguay—*Paraguay*, the prime work of the Jesuits, their boast, the miracle of their beneficent propaganda, the mysterious land of blessing with which they deluded, in Europe, even sincere and illustrious men like Chateaubriand! Even to this day they describe that as a paradise. 'Paraguay,' * says Padre Sambin, 'presented marvels similar to those of the first Christian centuries.' 'In a few years,' says another Jesuit, praising his own order, † 'the most savage tribes formed, under their influence, *model societies, such as philosophy could never create in the bosom of civilized peoples*; THE MOST PERFECT REPRODUCTION OF EDEN which it has been possible to obtain from our fallen nature.' 'These marvels,' he adds, 'the Catholic apostolate created in the past century in *Paraguay*, and can yet renew them.' Says the Brazilian author: 'Yet five years of war, in which our armies (the allied forces of Brazil, Argentine, and Uruguay) penetrated the interior of that country enabled us to judge of *Edenic* state idealized and desired by Jesuitism.'

"Every one knows what we found there—a nation of creatures debased below slavery, without law, without rights, without tribunals, without government, without morality, social or domestic, without family, without

* *Da Compautria, Histoire du Concile*, Lyon, 1872.

† Ramiere, *Les doctrine romaines*, Paris, 1870.

instruction, without industry, without commerce—a tribe of fanatics poor to penury, savage even to ferocity. This is Jesuistic Catholicism which Roman Catholicism boasts of as the most perfect image of heaven on earth, as an ideal superior to *all civilized peoples*. . . . Behold the prosperity which our Catholic party (political) reserves for their fellow-countrymen.”

I have quoted largely from the book “O Papa e O Concilio,” by the eminent writer and patriotic Brazilian senator, Ruy Barboza, that the readers of the *MISSIONARY REVIEW OF THE WORLD* may see not through the eyes of a missionary, but of an enlightened South American statesman what papacy has done and is expected to do in this region of the world.

Is there no brighter side? Thank God, answering to this cry of distress and dire need, the heart of the Church beats responsively, and already the blessing of the Lord on the efforts of the past thirty-three years (one generation) has created self-sustaining churches in Brazil and other South American republics, so that if a relative progress is observed it will not be many generations until this will cease to be a missionary field except in the sense of *home missions*. These are already begun. *Missões Nacionais* at least, in Brazil, is an established arm of service. By the fund thus called, to which all churches and all individual believers are urged to contribute as the Lord prospers them, weak churches are yearly rising to self-support and becoming in turn nursing mothers. *A Revista de Missões Nacionais*, edited by one of our ablest native ministers, is contributing to create and foster the spirit of self-help throughout the bounds of the Brazilian Church. Many affecting examples might be given of those who give to the extent of their power and beyond it.

Into this field the Y. M. C. A. entered a year ago in the person of their first secretary, Myron A. Clark. He has justly merited the sympathy of Brazilian Christians, and now that he has begun to use fluently the Portuguese will soon be able to communicate with the youth of the land. I append some notes of Mr. Clark.

Things accomplished :

(1) Organization in São Paulo of a young men's Bible class, to study special association course ; lessons being published weekly in the *Expositor*. Average attendance, 13.

(2) Adoption of resolution, assuring support, sympathy, and co-operation by the Synod of the Presbyterian Church in Brazil.

(3) Adoption of similar resolution by the Annual Conference of the Methodist Episcopal Church in Brazil.

Difficulties :

(1) Lack of preparation among young men.

(2) Lack of realization of duty, value and privilege of Bible study.

(3) Lack of desire for personal aggressive work among their fellows.

Hopes for future :

(1) To stimulate a desire for and appreciation of Bible study.

(2) To arouse on the part of Christian young men an earnest effort to evangelize their fellows.

(3) Regular organizations later in such cities as Rio and São Paulo.

II.—INTERNATIONAL DEPARTMENT.

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

THE OVERLOOK AND OUTLOOK.

A NEW YEAR'S SYMPOSIUM.

1893.

The Outlook.

BY BISHOP J. M. THOBURN, D.D., CALCUTTA,
INDIA.

The present outlook is the best since Carey's trumpet was first sounded. The era of experiment is over now, and the time for action has fully come. All do not realize it, and some do not believe it; but every year adds to the number of those who dismiss their scruples and their fears, and hasten to thrust their sickles into the first ripe field of golden grain which they find within reach. I am confident that before the year 1900 every missionary body in India will be found fully committed to the great work of gathering in converts by the score and the hundred and nurturing them for God and heaven. I shall be surprised and disappointed indeed if the ingathering of the next eight years does not exceed that of the previous ninety-two. The converts may be from the ranks of the lowly, but the lowly of this century will be the leaders of the next. The Brahman must accept Christ, or see the pariah walk past him in the race of progress. The first converts in India will be the Brahmans of a future generation. Already the valleys* have commenced to rise, and the mountains are beginning to be brought low. Now, as in ancient days, God is choosing for Himself a people who were not a people, and in the sight of all the nations a worm shall be chosen with which to thresh the mountain.

Results and Prospects in Turkey.

BY REV. C. C. TRACY, MARSOVAN.

Before the Crimean War evangelism had begun its work in the Turkish Em-

pire. A clear view of its history and effects gives one strength and inspiration. What has it done in Turkey in a little over fifty years? It has introduced female education and compelled its acceptance. It has done much toward restoring the *home* as God intended it to exist. It has brought forth or spurred on to efficiency whole systems of education. It has done more than anything else in the vast interior of the country, not to say in the chief cities, to bring in enlightened medical practice, and drive old systems to the wall and make them a laughing-stock. It has given the Bible and a considerable body of excellent literature to the people in several languages. It has brought into being hundreds of evangelical congregations, with schools and meeting-places, these being well on the road to self-support. It has introduced colleges and seminaries for both sexes. It has founded hospitals and orphanages. It has brought forth missionary societies. It has diffused general intelligence. It has, in some ways, made as great a difference between the first half and the last half of this century, in that country, as there is between the sixteenth and the nineteenth in Europe.

What, then, is the prospect? If the Gospel of Christ exert its benign and peaceful influence for half a century more, as it has for half a century past, it will increase light and knowledge, promote love and good-will, multiply happy homes, reform abuses, alleviate the woes of infancy and age, develop public spirit and promote social improvement—all these secondary things it will do, as it has been doing, till that shall become a pleasant land to dwell in; all these secondary things will it do, but, better than all, it will do what it has been doing—make peace between man's soul and his God, purify the heart, and teach man, while living here below, to live as a citizen of the heavenly country.

"The Poor have the Gospel Preached to Them."

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

The highest glory of modern missions is that unto the poor the Gospel is preached. Its greatest triumphs are among the poor—the common people. It should be so ; for

1. It is in accord with the spirit and example of Christ. He gave to the messengers of John as proofs of His messiahship, "The dead are raised, and unto the poor the Gospel is preached."

2. They are the chief part of the human race. The common people in all heathen lands may justly be called the poor.

3. They are the most accessible. The common people heard Him gladly. The missionary churches in all lands have very few converts among the rich and prosperous.

4. They constitute the brightest examples of the transforming power of the Gospel. Out of these poor, degraded, ignorant people come forth men and women of saintly character, of superior mental endowments, pure in life, unselfish, consecrated to the service of the Lord, often not counting their lives dear unto them. This is a transformation which the world is compelled to take knowledge of.

5. They are furnishing the agents for the world's conversion. In God's good time they will rise into all the places of power, for "the people shall be all righteous," and the whole world shall have one Lord, one faith, and one baptism in the Spirit.

Signs of the Times in South Africa.

BY REV. JOSIAH TYLER, D.D., ST. JOHNS-
BURY, VT.

The most encouraging sign of the times, viewed in relation to the world's evangelization, is, in my opinion, the fact that nearly all parts of it are open and ready to receive the Gospel. Never

did the Macedonian cry sound so loudly as at the present moment.

"O'er the desert's burning sands,
O'er the ocean's stormy wave,
Voices cry from distant lands,
Come to help us ! Come to save !"

And veteran toilers in the foreign field, as they fall, one after another, echo with emphasis the words of Father Gulick, of the Sandwich Islands, uttered just before his death : "The nearer I get to eternity the more grand and momentous does the cause of missions appear. In comparison with this, how insignificant the pursuit of earthly pleasures, riches, or honor !"

Naturally my own vision turns particularly to Southeastern Africa, where I have spent most of my life, and where the outlook is full of encouragement. I thank God that the British South Africa Company, dominates so large a territory populated by tribes which for centuries have been sunk in superstition and addicted to barbarous customs. Of the Bantu race, numbering, it is supposed, about one fourth the population of Africa, the most interesting are those speaking the Zulu dialect, all of whom are accessible, if we except the Amazimu, on Lake Tanganyika, to missionary operations. God in His providence has sent the Anglo-Saxon race to the southern part of the continent to prepare the way for the dissemination of His truth. Laborers of the A. B. C. F. M. have been busy, during the past fifty years, in stocking the divine arsenal with weapons to use in the "holy war" that is to be waged in conquering for Christ, Africans widely extended, but with a common kinship, ethnologically and linguistically considered. The Bible, religious tracts, and elementary school books in the Zulu language are available.

The Zulu Mission has made a new departure, the result of which will be contemplated with interest. I refer to the sending of some of its members to initiate work in the northern part of Gazaland, with the promise of protection from its chief, Gungunyana. We have reason to believe that Natal natives,

graduates of the theological school, will soon follow, and under the guidance of white missionaries, do good work for the Master in that new field.

In Natal itself the missionary prospects were never brighter.

Then and Now.

BY REV. A. P. HAPPER, D.D., GLENSHAW, PA.

The outlook for missions is as hopeful as the providences and promises of God can make it.

Our blessed Lord said : " All power is given unto Me in heaven and earth. Go ye, therefore, and teach all nations. Lo, I am with you always, unto the end of the world." For three hundred years after the ascension of our Lord, His disciples, in carrying out the commission, were subject to persecutions, revilings, scourgings, imprisonments, and martyrdom by the authorities and people in accordance with the laws of the empire of Rome. These things existed in addition to the ignorance, superstition, idolatry, wickedness and enmity to God which everywhere filled the hearts of the people. With the accession of Constantine to the throne this exposure to legalized opposition and violence was removed, and freedom and safety in the prosecution of evangelistic work were secured.

A hundred years ago, when the first Protestant missionaries were sent forth, the lands in which the 800,000 heathen and Moslems lived *were closed* to the entrance of the missionaries. The whole of Asia and Africa were closed. *Now* the countries in which the 1,000,000,000 of the non-Christian populations are, are open to the unrestricted entrance of the missionaries of the cross. There is safe and comfortable conveyance on the vessels of commerce to every land. In every land the messengers of the Gospel are under the protection of the rulers of the Christian Powers of the world. The free use of all evangelizing agencies and the liberty to converts to profess Christianity are guaranteed by the rulers of the lands in which they

labor, in treaty stipulation with Christian Powers.

The Bible is translated into the languages used by nearly *nine tenths* of these vast multitudes of people. Christian labors have already been commenced in *all these lands*. Converts have been made, churches organized, schools and colleges have been established, Christian teachers and preachers have been trained, and a Christian literature prepared in all these lands. The fields are everywhere white to the harvest. Those who go forth now enter into the labors of their predecessors. These are a few of the favoring providences of God. How great and glorious they are !

The promises are all "yea" and "amen." "I will pour out My spirit upon all flesh." "All the ends of the earth shall see His salvation." "The knowledge of God shall cover the whole earth." "The kingdoms of this world have become the kingdom of the Lord and of His Christ." The outlook, therefore, of Christian mission is as hopeful and sure as the existence and faithfulness of God. Heaven and earth shall pass away ; but not one jot or tittle of all that God hath spoken shall fail of a glorious accomplishment.

The Day is Dawning.

BY REV. ALONZO BUNKER, D.D., TOUNGOO, BURMA.

When Dr. Judson was once asked, after several years of labor in Burma, without a single convert, "What the prospect of success was?" he replied, "Success is as sure as the promises of God."

In any outlook for success on mission fields, the promises of God afford a sure resting-place for the feet of the weary worker, and by faith the future is full of a glorious victory. Jesus "*shall see* of the travail of his soul and be satisfied."

In the present age, however, there are many "signs of the times" which give us a lively hope of great successes in the near future. These signs are so mani-

fest that it seems almost presumption to mention them.

First is the noticeable unrest among those heathen nations with which the Gospel has had most to do. Both among the Hindus and the Buddhist races their leaders are putting forth so many efforts to steady the ark of their faith that it is evident that they regard it in danger. These attempts to adjust old faiths to the new light indicate their collapse, which may be much nearer than many think. The Paramats of Burma, the Buddhist revivals in China and Japan, and the Brahmo-somaj of India are but "signs of the times."

Again, as God has a perfect plan in the natural, so in the spiritual world. "Even the hairs of your head are numbered." So His places for the kingdom of His Son are laid with infinite care, even in the minutest detail. He calls His servants, chooses the nations He will use, and plants His strategic centres of light with Divine wisdom. Looking for this plan in work already accomplished, there is enough revealed to make the outlook for the immediate future full of thrilling anticipations.

This is true, not only among the more civilized races, but emphatically so among the "no peoples" who have been reached by the Gospel. Who could have anticipated the results which have been achieved among the despised races of India? What a glorious outlook for the future of the Redeemer's kingdom, through the zeal which they show in proclaiming the truth, even among their former masters!

Again, wherever we look there is, in all the world, a marshalling of forces for or against our Lord. In heathen lands the work of the last century has been largely preliminary. That work is now near completion. Spiritual forces are cumulative. For this reason statistics always fail to represent spiritual results. This massing of spiritual forces shows us that the great battle is about to be joined; and this means victory, for our Captain was never defeated. A comparison of the present with the past

cannot fail to show a remarkable increase of missionary knowledge and zeal in Christian lands. The organized work for the instruction of youth in all Christian work, the practical results of this teaching, as well as a drawing together and a better organization among God's people generally, is a wonderful advance on the past. Taking this great movement as a response, under the direction of the Holy Spirit, to increasing calls from heathen lands, we are obliged to stand with uncovered heads, for it is the work of our God. He creates the call and prepares the answer. He sets the battle and plans the victory.

Finally, the success of such evangelists as Müller, Somerville, Pentecost, and others among nations where, a few years ago, they would be neither received nor understood, is significant. This, with the rapid progress of the English language among Eastern nations, leads us to believe that the time is near when a nation shall be born in a day. Yes! The day is dawning, and God's weary workers may well congratulate each other, for all these things betoken a speedy proclamation of the Gospel to all nations of the earth, and then cometh the end.

South America.

BY REV. CHARLES W. DREES, D.D., BUENOS AIRES, ARGENTINA.

Doubtless each of the great mission fields of the Church possesses its own characteristic features of interest which constitute for each its own peculiar claim upon the sympathy and help of those who are engaged in the work of sending the Gospel message to a world lying in darkness and in sin.

South America, though perhaps least heard of and least thought of, has its own case to urge, its own plea to make. And surely it has some special claim upon the interest of the churches of America.

It is an *American* mission field. Its

people share with us the heritage given to the world by the penetrating genius, the mighty faith and the God-sustained, indomitable perseverance of Columbus.

It is constituted a *mission field* by the fact that its predominant religious thought and life are determined by a perverted and corrupted form of the Christian faith, while in the heart of the continent there still remains the darkness of paganism, unilluminated by a single ray of the Light of the World. This field, therefore, invites to each of two chief forms of mission work. On the one hand it calls for the continuance among peoples of Latin origin of the work of the Reformation, which in the sixteenth century won such mighty victories among the nations of Central and Northern Europe, while it was so strangely hindered in its progress and finally completely paralyzed among the Latin peoples of Southern Europe. On the other hand, it invites to the first evangelization of pagan tribes who have for centuries resisted the efforts of Roman Catholic missionaries, and have as yet never had the offer of a pure Gospel teaching held out to them. A continent with 23,000,000 of Spanish and Portuguese mixed races, with 3,000,000 of negro freedmen, and 4,000,000 of pagan Indians surely offers a vast field for evangelization.

It is a continent of American republics, with ten nations who have modelled their civil institutions after those of the United States of North America, yet are lacking in that sense of individual responsibility to God and regard for His revealed Word which are the only sure ground for truly republican institutions. If we are to maintain American institutions for all America, we must give the Bible and the faith of the Bible to South America.

This continent, considered as a mission field, has been left to the Christian churches of North America. The great missionary societies of Great Britain and continental Europe have relegated to us the evangelization of this Western world.

By a marvellous historic development under the guidance of that Providence which administers the government of this world with a view to its redemption, this whole continent has been opened to the proclamation of the Gospel. With the single exception of Ecuador, there are everywhere to be found religious toleration founded upon legal enactment, or upon a well-defined and intelligent public conviction, a strong sentiment among influential men in favor of the prosecution of our evangelical work, hearts prepared to receive the message and embrace the truth, and fruits already gathered which are God's seal of approval upon the work already done and His call to the wide-open doors which no man can shut.

Under the Southern Cross.

MISSIONS IN AUSTRALIA.

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

At the Federal Assembly of the Presbyterian Churches of Australia and Tasmania, held at Adelaide, in September, some interesting particulars were given regarding the missions in Australia. These embrace Chinese, the aborigines, and the Kanakas or Polynesians. Regarding the latter there are some striking facts. There are now 9000 in Queensland. Several missionaries are working among them. The Presbyterian missionary is at Walkerstown, in a centre of 16 plantations. He has 1800 under instruction, 233 of whom have been baptized. A great change for the better has resulted from his labors. These natives are now learning habits of thrift, and they have \$100,000 in the savings banks.

The aboriginal mission in Northern Queensland is making progress. The government Resident at Thursday Island lately visited the States, and expressed a hope that many more of such might be established and a mission vessel secured,

New Hebrides.

THE KANAKA SLAVE TRAFFIC.

BY REV. J. G. PATON, D.D.

Mr. Sawers, who was murdered lately on Santo, was not "a young English missionary," as stated, but a trader living on Santo. He had just been married to a British woman, to whom he had been engaged for some twelve years; but instead of taking his bride with him to his home, he left her at the mission house of Rev. Joseph Annand, M.A., who had celebrated the marriage, and went off in his boat avowedly to prepare his house for her. On reaching his station, the Santo natives murdered him, for some reason unknown to us; but even among our savages there is generally some cause for such revenge upon traders living among them.

Mr. and Mrs. Annand, our excellent missionaries living on Tangoa, off Santo, having recently opened a new station there among the cannibals, were placed in considerable difficulty and danger by this murder. The natives all left their station and gave up attending the school and church, and for a time the work of the missions among them was suspended; but Mr. Annand wisely and devotedly improved the time at his printing-press, printing the Gospel by Matthew, which he had translated into their language. French and English men-of-war have since punished the murderers of Sawers and his party, if possible to intimidate the islanders from taking the lives of other traders, and make them and their property more safe till those islands are annexed and under the government of some civilized nation. However, we look not to civilization, but to the blessed, enlightening, and sanctifying influences of the Holy Spirit on the teaching of our dear Lord Jesus as revealed in the Scriptures to lead civilized or savage nations to fear God and respect the lives and property of others; hence we pray and labor by the Gospel to lead all to know and love and serve Jesus Christ as their God and Saviour,

who loved us and gave Himself for us. We believe that the Gospel is the only real civilizer of man wherever found; all brought under its power and influence soon enjoy all the blessings of civilization which accompany it and follow in its train. The Master's advice is, "Seek ye first the kingdom of God and His righteousness, and all other things shall be added unto you."

Many lives were taken, and are yet taken, by the cannibals of those islands who have not been reached by the enlightening, sanctifying power of the Gospel; but on the twenty islands our mission occupies, life and property are now comparatively safe, and they will become safe on all, as the natives are led to love and serve God. Trade and large commercial business is also now following in the wake of the teaching of the Gospel where a few years ago no white man durst set foot on shore without the fear of being killed and eaten by the savages. Oh that such races could enjoy communion with its blessings without its curses in intoxicating drinks, opium, dynamite, fire-arms, and vice, as forced upon them by trading pioneers from civilized nations to their destruction, as now among the remaining heathen of our island! The wonder to me is that they don't murder ten for every one of the slavers, or "Kanakas labor traffickers," who are sailing about among the islands to kidnap and get away, by every means in their power, all the young men and women who so fall into their hands. Britain would murder every man who so, under any pretense, robbed her of her sons and daughters, and the world would praise her for it and support her in it; and yet she tolerates this blood-stained traffic with its many evils, as by law authorized in Queensland, New Caledonia, etc., which is rapidly depopulating the islands and sweeping away defenceless races to satisfy the godless white men's greed of gain by them. Oh for the time when every one shall do to his neighbor as he would be done by from love to the Lord Jesus!

Double the Force.

BY REV. HENRY N. COBB, D.D., NEW YORK CITY.

I don't know that I could put into "300" or 3000 "words" my idea of the really stupendous work before the Church of Christ, the grand openings and opportunities for work or the blessed results already achieved. I am sure the churches of every name might, with immediate advantage, double at once the number of men and the amount of means now contributed to their foreign work. I know ours could. We should hardly need a day to consider where the increase should be bestowed. If this be so, how great does the responsibility of the churches become, in view also of the means at their disposal!

The Outlook for Bible Work.

BY REV. EDWARD W. GILMAN, D.D., BIBLE HOUSE, NEW YORK.

Every Christian heart recognizes with gratitude and wonder the work which has been accomplished in a century in preparing new versions of the Holy Scriptures and circulating them far and wide in all parts of the world. A hundred years ago there were barely 50 languages in which the Bible had been printed; now some parts of it can be found in more than 300 languages and dialects. The long list of new translations made since the founding of the British and Foreign Bible Society in 1804 is an enduring monument of patient scholarship and resolute effort in one line of Christian endeavor.

But there remains an immense amount of work to be accomplished. The Bible constitutes what St. Jerome called the "divine library," and until all nations have that entire library in a printed book and in their own vernacular, the evangelization of the world will not be complete. A single chapter of the Bible may indeed cast a flood of light upon a community, and, like the star in the east, may lead men to Christ. But the evangelization of a people implies Christian institutions, and the family, the school, and the church accomplish but

little for Christian nurture and the up-building of men unless they are supplied with the Bible. The full equipment of mankind for the service of God calls not for the four Gospels alone, or the epistles alone, but for the law, the prophets, and the Psalms also; for promise and type as well as fulfillment; for the Old Testament as well as the New; for the Bible as the one Book which teaches what man is to believe concerning God and what duty God requires of man.

Thus far we have only *begun* to supply the world with this Book. It sounds well to enumerate 304 languages in which men may read of Christ and His salvation; but in only 90 of the 304 is the entire Bible printed; and of these 90 one half only are the product of this century of missions. We count, then, 214 languages which convey to men a part only of the revealed Word, while the entire Scriptures are inspired and profitable for them. Moreover, 56 of the 214 have only a single portion of the Bible, a Gospel, or some other book, and 131 of them have less than the New Testament. Not to speak, then, of languages as yet unstudied and unwritten, there is a call during the present decade for competent scholars to go on and complete the translation of the New Testament in 131 languages and dialects, and to carry on to its end the translation of the Old Testament in more than 200 different languages.

It takes a man a lifetime to translate every chapter of the Bible and faithfully reproduce the mind of the Spirit in a strange tongue. Mr. Bingham has just accomplished this for the Gilbert Islanders, whose language he began to reduce to writing in 1857, and his completed work will not appear until 1893. Then, as a rule, first translations are tentative, sure to require revision and change after mistakes have been pointed out and improvements have been suggested by experience. The Syriac Bible, begun by Dr. Perkins and his associates in 1836, and first printed in 1852, has been for years undergoing revision to meet the wants of outlying communities

whose dialects had not been studied by the earliest missionaries to Persia. The Zulu Bible, commenced nearly sixty years ago, and first printed in 1883, is in the hands of revisers who will need years to get their work ready for the press. Marshman's Chinese Bible, printed as early as 1822, has been followed by numerous recensions and independent versions; but for a standard Chinese Bible, embodying the results of enlarged study of the language, we must look to the labors of a large committee which has but just been organized for work. These are but hints of the toil and effort which must be given by the missionaries now in the field and by their immediate successors and associates in one line of Christian service. Their work will hardly be done in this generation.

Besides the above, Dr. Gilman favors us with the following items:

For missions in the Pacific Ocean under the care of the American Board (Congregational), the Bible Society has just printed an edition of the books of Genesis and Exodus in the Ruk language, and also has in press the entire Bible for the Gilbert Islanders.

To meet an urgent appeal for Scriptures from missionaries of different societies laboring in South Africa, it is preparing a set of photo-engraved plates for a new edition of the Zulu Bible.

It has on hand for the Mission of the Presbyterian Board in Persia a very difficult and costly work, the printing of the revised Syriac Bible, under the supervision of Rev. B. Labaree, D.D. This version has been very dear to the Nestorian Christians since it was first given to them by Dr. Justin Perkins and his associates some forty years ago.

For the Creek and Seminole Indians, who come under the care of Presbyterian, Methodist, and Baptist native pastors, it is printing for the first time a version of Genesis in the Muskokee language, prepared by the Rev. J. R. Ramsay and Mrs. A. E. W. Robertson, Ph.D.,

with the help of the Rev. John Edwards. And for Spanish-speaking America it has nearly ready for publication a version of the Bible in Spanish, made by the Rev. H. B. Pratt, of the Southern Presbyterian Church, with the aid of numerous scholars, among whom are the Rev. H. C. Thomson, D.D., of the Theological School at Talpam, Mexico, and the Rev. J. M. Lopez, of New York. It is hoped that this translation will eventually be accepted as preferable to the one in common use, which was made nearly three hundred years ago.

[With two exceptions, the short articles composing our Symposium were kindly contributed in response to a request for a brief Bulletin. The other two are used, being adapted to the same end. All the writers have placed us under obligation, and have our thanks. —J. T. G.]

A Word from the Arabian Mission.

BY REV. S. M. ZWEMER.

We feel very much encouraged with the prospect of work here. I am just back from a preaching tour of 700 miles up to Bagdad and down the Euphrates. The latter river was never before visited by a missionary, as far as I could learn. From Hillah I came down in a native boat, and had some real experiences of Bedouin life and Moslem prejudice, the more so as I went at Moharram season right through sacred territory. Rev. Catine has much work with our Bible shop. We find quite a demand for our books, and sales have been encouraging.

Re-enforcement in Japan.

In the September REVIEW one of our esteemed corresponding editors, Rev. Dr. Knox, of Japan (p. 654), reviewing the year 1891 in Japan, argued for the maintenance of an adequate force, as "nothing is more discouraging than work half manned and half done." He advocated the policy of strong re-enforcements of existing missions, and deprecated an increase of the number of feebly manned new missions. He referred to the new mission of the Evangelical Lutherans, who, he said, had sent

out but one man. He asked: "Must it send its little force, too small for efficiency and yet large enough to increase our denominations already far too many?"

The Rev. L. G. M. Miller, minister of the Evangelical Lutheran Church, Winchester, Va., writes a bitter complaint against these utterances finding their way into the REVIEW. We beg to remind him that the REVIEW assumes no responsibility for opinions or statements which appear over well-known names. We seek to furnish an arena, not for controversy surely, but for free expression of even widely divergent opinions. That there is more than one view concerning "polity" in Japan is well known. We cheerfully make room for the following from our correspondent's communication, though it seems to us that Dr. Knox's only plea is for a *large* force, if any. Bishop Malalien, of the Methodist Episcopal Church, during his recent visit in Japan, pleaded with his board for re-enforcement, because he could place the right kind of men in a dozen cities not now occupied by any missionary.—[J. T. G.]

Mr. Miller says:

"Dr. Knox's statement seems to imply that 'one man' was contemplated as the extent of our force in Japan. It appears that this is not the case. Not only is another on the way now, but we hope to continue to add to their number. We go with no purpose of creating 'any confusion.' Our aim is to preach the Gospel and that alone, and in no way to interfere with others who may be doing the Lord's work in other parts of the field. Dr. Knox seems to imply that the field is already fully occupied. It is very far from being so. I quote from Rev. J. A. B. Scherer, our missionary now on the ground.

There are not less than four cities of over 30,000 souls each where no foreign missionary resides, not to mention numerous smaller towns and clusters of villages, some of which are actually asking for foreign assistance. Dr. Guido F. Verbeck, the leader of Japan missionaries, who authorizes the use of his name in this letter, said to me this summer that he could undertake to name a hundred places where missionaries could be advantageously placed at once. He is not only the oldest missionary on the ground, having lived here thirty-three years, but is everywhere respected for his wide knowledge and solidity of judgment.

"Dr. Knox is entitled to his opinion, but so also are the authorities of the

Lutheran Church. Its board carefully and prayerfully and long considered the question of beginning work in Japan. According to their best judgment, there was still room there for our work. 'Every creature' has not yet been reached there with the Gospel, and until this is the case, surely we too are equally entitled with Dr. Knox to seek to obey our Lord's command. We in no way seek to hinder or disparage him or the body of Christians he represents in their work. We accord them the right of judgment as to where they had best labor. He ought to do the same by us."

Programme for the Decennial Conference in Bombay, 1892-93.

[We are indebted to Rev. J. L. Phillips, M.D., for this advance copy. He and Mr. A. Manwaring will accept our thanks.—J. T. G.]

Thursday, Dec. 29th, 10 A.M. to 1 P.M.—*"Missionary Work among the Depressed Classes and the Masses."* (a) Nature of Instruction given (i) before Baptism (ii) after Baptism. (b) Moral and Spiritual Results Produced. (c) The Best Methods of Work for the Future. Papers—Rev. J. E. Clough, D.D., Ongole, Madras; Rev. S. Martin, D.D., Sialkot, Panjab; Rev. E. W. Parker, D.D., Lucknow. Speakers—Rev. A. Campbell, Manbhum, Bengal; Rev. W. H. Campbell, M.A., B.D., Cuddapah, Madras; Rev. Ruttonji Nowroji, Aurungabad, Berar; Rev. W. S. Sutherland, M.A., Kalimpong, Bengal.—2 to 4.30 P.M. (Sectional.) (1) "Social and Legal Rights of Native Christians.—Marriage and Divorce." Papers—Rev. R. A. Hume, Ahmednagar; Rev. H. E. Perkins, Atari, Panjab. Speakers—Rev. Appaji Bapuji, Poona; Rev. K. C. Chatterjee, Hoshiarpur, Panjab. (2) "Work among Lepers." Paper, W. C. Bailey, Esq., Edinburgh. Speakers—Rev. G. M. Bullock, Almora, N-w. P.; Rev. W. J. Richards, Allepy, Travancore.

Friday, Dec. 30th, 10 A.M. to 1 P.M.—*"The Native Church in India—its Organization and Self-Support."* K. C. Banerji, Esq., B.A., B.L., Calcutta. Papers—Rev. Jacob Chamberlain, D.D., Madanapalle, Madras; Rev. S. Coles, Cotta, Ceylon. Speakers—Rev. F. Hahn, Lohardagga, Chotta Nagpur; Rev. T. S. Johnson, M.D., Jabalpur, C. P.; Rev. A. T. Rose, D.D., Rangoon, Burmah.—2 to 4.30 P.M. (Sectional.) (1) "The Religious Training of the Young." (a) General. (b) Y. M. C. A. and Y. W. C. A. (c) Sunday-schools. Papers—

Miss Gardner, Calcutta; D. McConaughy, Esq., M.A., Madras; Dr. J. L. Phillips, Calcutta. Speakers—Miss Abbott, Bombay; Rev. W. J. P. Morrison, Amballa, Panjab; Rev. J. E. Robinson, Bombay; Mrs. Sorabji, Poona. (2) "The Jesuit Advance in India." Paper, Rev. C. A. E. Diez, Mangalore, Madras. Speaker, Rev. M. H. Clark, M.D., Amritsar.—5.30 p.m. "Public Temperance Meeting." Speakers—Rev. J. H. Bateson, Simla; Rev. Thomas Evans, Mussoorie; Rev. A. Parker, Benares.

Saturday, Dec. 31st, 10 A.M. to 1 P.M.—"Work among the Educated Classes of India." (a) Their Numbers, Influence, and Diffusion; (b) Their Religious Attitude; (c) Methods of Dealing with Them. Papers—Rev. R. Wright Hay, Dacca, Bengal; Rev. M. Phillips, Madras; S. Sathianadhan, Esq., M.A., LL.B., Madras. Speakers—Rev. J. McLaurin, D.D., Bangalore; S. R. Modak, Esq., Ahmednagar; Rev. Gunpatrao Navalkar, Alibab.—2 to 4.30 p.m. (Sectional.) (1) "Work among Women." Papers—Miss Bernard, Poona; Mrs. Bissell, Ahmednagar; Miss S. Mulvaney, Calcutta; Miss Thoburn, Lucknow. Speakers—Miss Greenfield, Ludiana; Mrs. Longhurst, Madras; Miss McPhail, L.R.C.P., Madras; Miss Wanton, Amritsar; Miss Warrack, Calcutta. (2) "The Native Church—the Training and Position of its Ministry." Papers—Rev. W. Hooper, D.D., Allahabad; Rev. J. P. Jones, M.A., Madura. Speakers—Rev. H. D. Goldsmith, M.A., Madras; Rev. J. Lazarus, B.A., Madras; Rev. D. A. W. Smith, D.D., Insein, Burmah.—5.30 p.m. "Public Missionary Meeting." Speakers—Rev. S. W. Howland, D.D., Jaffna, Ceylon; Rev. J. E. Scott, Ph.D., Muttra, N-w. P.; Rev. J. Wilkie, B.D., Indore, C. I.

Sunday, Jan. 1st, 1893, 3 P.M.—Sermon by the Rev. G. Kerry, Calcutta; followed by United Holy Communion.

Monday, Jan. 2d, 10 A.M. to 1 P.M.—"Education as a Missionary Agency." Papers—Rev. W. H. Findlay, M.A., Negapatam, Madras; Rev. D. Mackichan, D.D., Bombay; Rev. A. B. Wann, B.D., Calcutta. Speakers—Rev. J. C. R. Ewing, D.D., Lahore; Rev. L. B. Wolf, M.A., Guntur, Madras; Rev. J. W. Youngson, Guzrat, Panjab.—2 to 4.30 p.m. (Sectional.) (1) "Industrial Work." Papers—Rev. J. Frohnmeyer, Tellicherry, Madras; Rev. T. Snell Smith, Jaffna, Ceylon. Speakers—Rev. S. B. Fairbank, D.D., Bombay; Rev. J. Small, Poona. (2) "Plan of Uniform Missionary Statistics." Paper, Rev. J. W. Thomas, Calcutta. (3) "The Observance of the Lord's Day in India." Paper, Rev. W. B. Phillips, Calcutta.

Speaker, Rev. F. W. Warne, Calcutta. (The Calcutta Conference has been asked to arrange for another paper and another speaker.)—5.30 p.m. (Sectional.) (1) Men's Meeting. "Public Morals in India." Speakers—Dr. Condon, Mussoorie, N-w. P.; A. S. Dyer, Esq., Bombay. (2) Meeting of the Christian Women Workers' Union.

Tuesday, Jan. 3d, 10 A.M. to 1 P.M.—(2) "The Social and Legal Standing of the Lower Classes." The Madras Conference has been asked to appoint writers and speakers.—2 to 4.30 p.m. (Sectional.) (1) "Work among Anglo-Indians and Eurasians." Papers—Rev. H. Gouldsmith, M.A., Calcutta; Rev. I. F. Row, Poona. Speakers—Rev. D. Osborne, Mussoorie; Rev. T. H. Whitmore, Madras. (2) "Missionary Community." Papers—Rev. A. Clifford, M.A., Calcutta; Bishop J. M. Thoburn, D.D., Calcutta. Speakers—Rev. F. Ashcroft, M.A., Ajmere; Rev. H. Gulliford, Bangalore; Rev. J. Shillidy, M.A., Surat.

Wednesday, Jan. 4th, 10 A.M. to 1 P.M.—"Christian Literature." (a) Vernacular; (b) English; (c) the Scriptures. Papers—Rev. H. Haigh, Mysore City; J. Murdoch, Esq., LL.D., Madras; Rev. S. W. Organe, Madras; Rev. G. P. Taylor, M.A., B.D., Ahmedabad. Speakers—Rev. C. B. Newton, D.D., Lodiana; Rev. A. W. Prauteh, Thanna, Bombay; Rev. H. U. Weitbrecht, Ph.D., Batala, Panjab.—2 to 4.30 p.m. Business Arrangements and Closing Exercises. There will be a prayer-meeting every morning at 7.30. The Bombay Conference is asked to arrange for two or more lectures on "Questions of Religious Thought in India," on evenings not otherwise occupied.

J. L. PHILLIPS,

Secretary Decennial Conference Provisional Committee.

A. MANWARING,

Secretary Bombay Missionary Conference.

The statistical tables prepared for this Conference show an encouraging increase in many particulars. The Presbyterians lead in the number of societies at work in India; the Church of England in the number of foreign ordained missionaries and in the number of native Christians; the Baptists in the number of communicants. The Presbyterians lead in Anglo-vernacular schools; the Church of England in the vernacular schools; and the Methodists in female education.

As the documents are not in full before us, we withhold remarks as to the encouragement they afford by comparison of growth with that of other decades.

III.—DEPARTMENT OF CHRISTIAN ENDEAVOR.

CONDUCTED BY PROFESSOR AMOS R. WELLS.

Ten Christian Endeavorers have gone from societies in Victoria, Australia, to foreign mission fields. That is one reason for the great prosperity of the Christian Endeavor cause in that colony.

Here are some new committees they have adopted in Australia: a "good word" committee, to encourage and practise kindness of speech; a "flour committee," to make dainty dishes for the sick and prepare more substantial food for the poor; a band of housekeeping young ladies, to take charge of house, children, and Sunday dinner, and give overworked mothers a chance to go to church; prayer bands, to ask and receive special blessings; and many others. Of course, these things might be done without "committees," but how seldom they are!

A novel and valuable form of committee work, born on American soil, is that of the "whatsoever" committee of a certain church in Washington, D. C. This is a committee whose purpose is to do the little things that, being everybody's business, are usually done by nobody. It does odds and ends of work that Christian leaders are likely to think hardly worth while. It is the gap-filling committee, and every society and church needs one.

Endeavor societies took active part in what was, it is to be hoped, the final contest for Sunday closing of the World's Fair, the petitioning of the commissioners. A large number of societies and unions sent earnestly worded requests, fully signed, not only by their own members, but by the prominent men of their towns.

Societies on this side the Pacific should be stirred to healthy rivalry by the brisk news that is coming in such a flood nowadays from Christian Endeavorers in Australia. An especially inspiring record is that of the Sunday-school committee which added one hun-

dred and twelve scholars to its Sunday-school during the past year. A noble showing, yet one that many an American society might equal with a little more effort.

Not satisfied with separate temperance committees in the various societies, the West Division of the Chicago Union has established a union temperance committee, which can unite the forces and focus them effectively on many of the most crying evils of that wicked city. Why is not this a good idea for all city unions?

The Friends are rapidly banding together their Endeavor societies into Yearly Meeting Unions, analogous to the Conference and Presbyterial unions of other denominations. Eight of these have been formed, and it is a most hopeful fact that four of these unions are furnishing funds to support each a foreign missionary.

It is a distinctly understood Christian Endeavor principle that all officers of State and local unions—yes, and of the United Society, too—shall serve without salaries, solely for the love of the Master. Secretary Baer has recently obtained the written statements of nearly all State presidents and secretaries, who cordially affirm their agreement with this principle. Even Dr. Clark himself gets no pay for his services as president of the United Society. The trustees also all serve purely for the love of the cause.

The earnest Canadian missionary, Rev. Egerton B. Young, has founded a large Christian Endeavor society among the Cree Indians of the Northwest Territory. The essential Christian Endeavor literature is being translated into the Cree language.

Two famous churches in the United Kingdom have recently formed Christian Endeavor societies. One is in Glasgow, Scotland, the church of Rev.

James Stalker, D.D. The other is in Birmingham, England, the church of Rev. R. W. Dale, D.D.

A full Christian Endeavor manual in the Armenian and Turkish languages has lately been prepared. The French are also translating Christian Endeavor literature, and the societies are multiplying, not merely in Paris, but in the country districts.

Here is a good Christian Endeavor missionary incident. In a certain society a young lady tried earnestly for four years to persuade her comrades to establish a missionary committee. At last, wearied with her importunity, Miss A. remarked, "Oh, do give it a trial! G. will never let us alone until we do." They gave it a six months' trial, and the committee was not discontinued. On the contrary, the very Miss A. who made that slighting remark is now in training for missionary work, to be supported by that same society.

Mr. Alfred Hutton, a member of Parliament from Yorkshire, England, is an ardent Endeavorer, and the treasurer of the Bradford Christian Endeavor Union.

We have lately heard of several societies whose temperance committees have made a specialty of raising money to send drunkards, who wish to reform, to Keeley Cure or similar establishments.

A few weeks ago news reached the Boston headquarters simultaneously of extensions of Christian Endeavor work in localities as widely sundered as Chili and Burma. In each of these lands are seen the genuine Endeavor zeal and helpfulness and methods of work.

Quietly but surely the idea of "senior societies of Christian Endeavor," wherein older church-members and graduates from the young people's society may work on in Christian Endeavor ways, is gaining ground. The Connecticut State convention urged the idea by a formal vote, and several religious papers of prominence are pushing the plan. Practical trial in a number of churches is proving its value.

California now has another Chinese society of Christian Endeavor. It was

organized in the Presbyterian Mission of Oakland, with the assistance of Rev. Ug Poon Chew. Ly Moon was chosen president. Among the refreshments that followed the first meeting was genuine tea.

The board of trustees of the United Society has suffered its first loss at the hands of death. Choate Burnham, Esq., one of the earliest and staunchest friends of the cause, has passed away. He was an old man with a young and ardent heart, and he has been of the utmost service, not merely in the present prosperity of the Christian Endeavor movement, but in the earlier days, when it was winning its way and fighting its battles.

It is the Moravian Church now that wisely proposes to draw its Endeavorers together into a denominational Christian Endeavor union. A strong organization has been effected, the field well divided, and great Christian Endeavor growth may be expected among the Moravians.

During the month of his stay in Australia Dr. Clark was expected to attend and speak at seventy different meetings, and at many of them more than once! Evidently his tour is more than a pleasure trip.

Here is the portrait of Dr. Clark as he appears to a prominent Australian clergyman: "We think here that we can understand some of the success of the Christian Endeavor movement by the bearing and character of its founder. His magnificent sincerity and openness, the complete and conspicuous absence of artificiality in nature and manner, mark a Christian gentleman strong in attractive power. This to the general observer. To those with whom he lived, he blossomed more richly. At closer quarters one felt that one was having fellowship with a good man. The contact of sympathy was complete. Diplomacy was out of court. Heart touched heart in a fellowship which one ever felt precious."

Dr. Clark's month in Australia was one eminently fruitful of good to the

cause. Everywhere were thronged audiences, eager attention and inquiry, the most unbounded hospitality and overflowing cordiality. Through this visit of the president of the United Society, Christian Endeavor in America will gain as much as it gives, in enlarged plans of work and revived enthusiasm. Possibly the chief gain to the cause from this journey will be the assurance, placed beyond doubt, that Christian Endeavor is a world-movement, suited to all nations, and bringing forth equally glorious fruit under all skies.

The conventions held by the State Christian Endeavor unions this fall have been remarkable for their spiritual tone, the prominence and ability of the speakers, and the large numbers of the delegates. Never have Christian Endeavor State conventions excelled those of this season in these three particulars. The third annual convention of Texas drew together two hundred enthusiastic delegates and a large body of able clergymen. Over a thousand Endeavorers came together in New Hampshire, to be addressed by such speakers as Dr. Arthur Little, William Shaw, treasurer of the United Society, William McNeil, Thomas E. Besolow, the African prince, and Mrs. Alice May Scudder. Mr. Sankey led the singing. The rousing meeting in Connecticut emphasized evangelization, and set on foot many practical plans. Among the speakers were General Howard, Dr. J. Wilbur Chapman, Dr. Josiah Strong, Dr. D. J. Burrell, and Rev. N. Boynton. More than fifteen hundred Endeavorers gathered in Massachusetts, to be aroused to fresh enthusiasm by such men as Dr. James L. Hill, Rev. Lawrence Phelps, Rev. C. P. Mills, Rev. Leroy S. Bean, Secretary Gordon, of the Boston Y. M. C. A., Rev. Henry T. McEwen, and Dr. W. E. Park. Five hundred Nebraskans held an especially helpful Endeavor convention. More than two thousand of Pennsylvania's Endeavorers met, and were addressed by Dr. W. H. McMillan, Dr. J. H. Weber, Dr. Sylvanus Stall, President

Moffat, Dr. Chapman, and many others. New York held the best convention of its history, with two thousand delegates, with Mr. Sankey, Faye Huntington, Dr. H. H. Stebbins, Rev. C. A. Dickinson, and many other able speakers. Oregon had a wide-awake convention, and Minnesota too, with Dr. Wayland Hoyt, Dr. H. H. French, Rev. R. W. Brokaw, and Rev. W. W. Sleeper. Vermont's convention was the best in her history, from Dr. H. C. Farrar's stirring address to the close. Iowa gathered five hundred delegates from outside the convention city, and held a rousing meeting. New Jersey had eight hundred delegates, and, among many other strong speakers, Dr. C. F. Deems. Seven hundred met in Wisconsin; Quebec's second annual convention was large and enthusiastic; Missouri had seven hundred delegates and a magnificent programme, and Ontario's convention, with nearly a thousand delegates, with Dr. A. C. Dixon, Bishop Baldwin, Dr. J. A. R. Dickson, and Dr. S. P. Rose, was remarkably successful. Not the least noteworthy of the conventions of the two months under review was the first State convention held in South Carolina, a State far behind the rest, hitherto, in Endeavor work. A full list of the prominent speakers at these conventions would be a remarkable one, not merely in the number and prominence of the men, but in the variety of evangelical faith represented. Baptists and Methodists, Presbyterians and Congregationalists, Lutherans, Reformed, Disciple, Moravian, Quaker—all these, and a score more, would be found fairly represented. To fill Dr. Clark's place at these conventions many men have given much time and earnest zeal. Prominent among these are Treasurer Shaw, Mr. William McNeil, brother of the famous Scotch evangelist, and many members of the board of trustees. Overflow meetings have been the rule at these meetings, the utmost enthusiasm has been manifested, and a beautiful spirit of consecration has been exhibited and fostered.

IV.—EDITORIAL DEPARTMENT.

Dr. Strong's New Book.

The admirable article* in this number, by Dr. Josiah Strong, author of "Our Country," and one of our editorial correspondents, we have obtained, by joint permission of the author and his publishers, Messrs. Baker & Taylor, it being Chapter I. of Dr. Strong's forthcoming book, "The New Era." Knowing the general plan and scope of the work just about to appear, we greatly desired to print in these pages the substance of its magnificent opening chapter, partly for its intrinsic value as a source of inspiration on missions, and partly to whet the appetite of the reader for more. Dr. Strong has struck the philosophy of history, and as one of the most vigorous thinkers of the age will command a hearing. Our readers may be interested to know what other themes are to be discussed in this book, and by Dr. Strong's permission we give the titles of the other chapters :

Chapter II. The Destiny of the Race.

Chapter III. The Contribution made by the Three Great Races of Antiquity.

Chapter IV. The Contribution made by the Anglo-Saxon.

Chapter V. The Authoritative Teacher.

Chapter VI. The Two Fundamental Laws of Christ.

Chapter VII. Popular Discontent.

Chapter VIII. The Problem of the Country.

Chapter IX. The Problem of the City.

Chapter X. The Separation of the Masses from the Church.

Chapter XI. The Mission of the Church.

Chapter XII. The Necessity of New Methods.

Chapter XIII. Necessity of Personal Contact.

Chapter XIV. Necessity of Co-operation.

Chapter XV. The Two Great Princi-

* "The Nineteenth Century One of Preparation," page 7.

ples Applied to the Two Great Problems.

Chapter XVI. An Enthusiasm for Humanity.

London, and, in fact, all England, is in a state of ferment. The well-known conflict between Labor and Capital comes now and then, and with greater frequency, to the front. Ten thousand Jews in the city of London propose to march barefooted through the streets ; and it is said they are in a practically half-starved condition. It is also said that nearly twenty thousand engineers are out of employment in this metropolis alone. The poverty is abject and appalling, and the condition of the poor threatens the very stability of the nation. This matter of the conflict between employers and employed must have a speedy settlement ; and he will be the greatest statesman of this present era who is able to reconcile these adjusting interests and claims. At present no one has appeared above the horizon who seems competent to grapple with these immense issues. There seems to be little use in preaching the Gospel to half-starved people out of employment, whose particular clamor is for bread ; and this is one of the greatest missionary questions of the age.

A Most Startling Fact.

One of the most remarkable events of modern times is that vast Hindu Conference recently 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, 1892, should be set apart as a special day of prayer to the Supreme Power for the preservation of the Hindu religion.

Probably in the whole history of the world there has never before been a day set apart in the heathen or pagan or Mohammedan lands for prayer for the

preservation of false faiths. But what a mighty concession to the growing power of Christianity is the fact that its foes are impelled to cry to their gods, like the prophets of Baal, for their interposition in behalf of the corrupt religions of the world.

That same day—October 30th—was set apart by the Student Volunteers for prayer for the breaking down of the barriers of heathen, pagan, and Moslem faiths. It is perhaps an equally significant though melancholy fact that the succeeding Sabbath, November 6th, was set apart in London as the "Museum Sunday," and that in many even of the evangelical churches and chapels that day was given up to the public plea for the opening on the Lord's Day of the various museums and galleries of art.

The preaching of the Gospel largely gave way to what, in the eyes of the most sagacious students of social and religious questions, means the breaking down of the sacred limits of Sabbath rest.

A Free Church congress has just been held (November) at Manchester for the emphasizing of points of agreement between Nonconformists. It was very largely attended, and many very admirable addresses were delivered. We cannot have much hope of any close unity while two obstacles continue to exist: first, denominational bigotry, such as shows itself in those Baptists who either cannot or will not see that any devout, intelligent Scripture student can honestly differ from them on infant baptism, believers' baptism, and immersion as the only proper mode of baptism; or secondly, loose and unwarrantable views of the inspiration of the Scriptures, such as some of us never can abide or quietly tolerate, make such unity impossible.

Missionary Reinforcements.

The International Missionary Alliance has just sent out a new party of missionaries to a most important and novel field.

This society has been in existence about five years, and its Board of Management consists of 30 ministers and Christian workers representing the various evangelical denominations. Its head offices are in New York City, corner of Broadway and Forty-fifth Street. It has now about 150 missionaries in various countries. About 25 went out to the Congo last May, and two other parties to India in July and August, consisting of 16 persons. On Wednesday morning, November 9th, another party of 14 sailed for Liverpool on their way to the Soudan. Their field is the largest single country in Africa, with a population of about 90,000,000, stretching from Khartoum on the Red Sea to Sierra Leone on the Atlantic Ocean, a strip of 4000 miles long by 1000 miles wide. This densely populated region is wholly unevangelized.

The first missionary party sailed two years ago under the leadership of Mr. Kingman to this field from New York. Others have since followed. The present reinforcement will increase the working force to 20. Their base of operations is Freetown, Sierra Leone, and their line of advance is up the Rokelle River, which they have already ascended nearly 100 miles, and planted a number of stations. The present party will occupy about 8 stations.

Hardships in the Mission Field.

It is a sign of the imperfection in our mission work that we still hear so much spoken of the privations with which missionaries have "necessarily" to put up. To every servant of God who offers himself for the work the question is put, "Are you really going to give up all social comforts and live in those barbarous regions?"

Naturally the earnest and obedient follower of Jesus Christ replies that "the love of God constraineth him," and lays his hand on the passages which mark out to him this path of duty. He leaves the "hardships" in

God's hands, for Him to manage. Once, in conversation with a lady missionary, I let drop the word "hardship" in connection with her work. She immediately broke in with, "Do not let me hear you use that word. We who have gone feel the peace and joy we have in His service ample reward for any sacrifice."

"In a service which Thy will appoints
There are no bonds for me,
For my inmost heart is taught the truth
That makes Thy children free;
And the life of self-renouncing love
Is the life of liberty."

But this is a subject continued for us in any journal or biography of missionaries.

On the other hand, it is a mistake on the part of "friends" at home to think that the life of foreign workers must needs be a life of hardship. Does it follow that because he is going to heathen lands he is to be poorly supplied with the ordinary comforts of life? Should there be any difference between the minister at home and the minister in the foreign field? Are not both workers in the same cause, servants of the same Master, and all Christians stewards of God's money?

Must it be that the men who preach to those from whom the funds are drawn be better supplied than those who preach to those for whom funds are collected? Where, then, is Christian love and unselfishness, by which we *prefer* one another? Nay, it is the fault of those very talkers whose mouths are full of "hardships" that such actually exist! Let them begin by supplying fitly those workers already in the field; and by sending forth more men by their prayers and their money, these privations will speedily disappear.

Lastly, however, the future missionary should not think that he has a permit to sport unnecessary hardships. The time for extraordinary deeds of mortification does not any more exist in our Church. My body is a temple of God, and the endangering of it is breaking the sixth commandment.

The young missionary has conscien-

tiously to resolve by the grace of God to undergo only those troubles and difficulties which He will see fit to lay upon him, and no more. All other burdens borne will tend to the exaltation of "self." His duty will not demand of him to live in a hut when he is able to build his house and furnish it with some degree of comfort. Our Church will never maintain a Christlike missionary activity upon the motto, "Use up and get more."

I was struck with this in reading the life of James Gilmour. His career had been very active and full of trials; he had lived through many sufferings, but it was only when he learned to "pray more and work less, so that God may work through His servants," that his work became largely blessed to himself and the people around.

As a future missionary I look forward to enduring hardships, but only such as He may be pleased to send, and as long a life spent in such service to His glory as possibly care and prudence can make it.

"Lead us not into temptation, but deliver us from evil." We find nowhere in the Bible any hint authorizing us to pray for more suffering, so as to grow holier by means of it. We accept it as He is pleased to send; His will be done.

W. J. N.

Light for the Church at Home.

The missionary cause, which lies so close to the Saviour's heart, has now found a new channel to a multiplication of its power. And this, like all inventions, is so simple that we wonder that it has not been in use for ages. The Cross-Bearers' Missionary Reading Circle is swiftly binding the Christian world together and concentrating missionary zeal.

All those who are interested in missions, and who earnestly desire to get into the depths of the missionary cause, may write to Rev. Z. M. Williams, A.M., St. Joseph, Mo., for a Handbook explaining this movement. Already inquiries

have been pouring in from all parts of the United States, from Canada, and even from England. Many great leaders of the different churches have given their hearty endorsement to the enterprise, and there have been a number of additions to the Circle recently.

The movement contemplates an intelligent study of the whole subject of missions, and without doubt will prove of immense value to the "Forward Movement" in Christian missions.

It offers a three years' course of prescribed daily readings, with yearly examinations on the same. Such a course, comprising travel, history, biography, philosophy, and studies of peoples, languages, and customs is in itself an education and promotive of real culture, while stimulating men to noblest purposes and highest resolves.

Two Corrections.

SOUTH AMERICA.

The statement in regard to the population of South America on page 869 of the November, 1892, REVIEW should have read, "A proportion about equal to *one tenth* that of Europe." The population of South America is variously estimated from 30,000,000 to 35,000,000, or somewhat less than that of the British Isles.

MANCHURIA.

A correspondent calls our attention to a misstatement on page 711 of the September REVIEW, where it is said that "Manchuria has 12,000,000—without a single missionary." It is an old-time statement, long since out of date, and we gladly give the correction in full:

"There are in Manchuria 17 missionaries, 19 congregations, 43 out-stations, 57 native preachers, 12 colporteurs. October 31st, 1891, there were 2037 members; there were baptized last year 490 persons. This year's statistics are not yet formulated, but the baptisms cannot be less.

"The first of the above-mentioned members were baptized in 1873, since which year the work has gone on in an

ever-widening area and with constantly increasing results.

"The missionaries, mostly young, are all Presbyterians, all university men, and all carefully selected; partly by the United Presbyterian Church of Scotland and partly by the Irish Presbyterian Church.

"Besides the stations enumerated, there are many scores of other places where the Gospel is proclaimed by members resident or sojourning for business. I am not aware of the existence of any considerable village where the Gospel has not been proclaimed and Christian books offered for sale by the admirably conducted colportage system of Manchuria, where every colporteur is an itinerant evangelist. Years ago the preacher had proclaimed his message again and again in every city; and at present there is scarcely a city in which there is not a permanent station or into which we are not taking steps to enter. Unless some sudden blight, which I cannot believe in, falls upon our widely spread and aggressive church, there is no reason why every inhabitant of Manchuria will not have had an opportunity of *understanding* the Gospel message within two or three decades.

"Our congregations begin at the port of Newchwang and extend northward to the neighborhood of the Songari. Last year we added 3 new congregations to the 16 which were organized when our 2 missions combined to form the Presbyterian Church of Manchuria.

"The native preachers are mostly men of a fair amount of learning, who have been carefully selected, and are constantly trained in Scripture truth. They are set apart only after they have proved themselves fit for the seriously responsible position which they occupy. They are paid at an average of less than £1 sterling per month. We look besides to at least 1000 of our members to act as unpaid preachers of the Gospel. Indeed, we count upon every professed believer as a preacher to all his circle of acquaintances. We look to our native brethren, not to foreigners, to evangelize the country. JOHN ROSS.

V.—GENERAL MISSIONARY INTELLIGENCE.

Extracts and Translations from Foreign Periodicals.

BY REV. C. C. STABBUCK, ANDOVER, MASS.
AFRICA.

—"A French Roman Catholic missionary has laid before the French Geographical Society some interesting facts in regard to the Fangs, a well-known tribe in West Africa. He represents them as having an unusual degree of energy, and as virtually monopolizing the ivory trade in the region in which they are found. The interesting fact is brought to light that, although they worship as fetiches the skull of the gorilla and the horns of antelopes, they believe in a Supreme Being who created and who upholds all things. This affords a fresh evidence that fetichism is often only a convenient device, a sort of intermediate, every-day, working religion, which may co-exist with a clear conception of one Supreme Being, compared with whom the fetich is little more than a convenient appliance. These people are warlike, and they always eat the prisoners whom they capture."—*Church at Home and Abroad.*

—"You can never win an African unless you first love him; and then when you love him, like all human nature, he responds to the love. The African has a sweetness of character which I have not found excelled even in England. The Africans of the Bible were gentle and kind. I call to your mind Ebed Melech, who lifted Jeremiah the Prophet from the dungeon and the mire; Simon the Cyrenian, who carried the Cross of our beloved Master and Lord; the Ethiopian eunuch who asked Philip the Evangelist to step up beside him, and was willing to listen to the explanation of the old Book. The African is the same to-day."—Canon TAYLOR SMITH, in *Church Missionary Intelligencer*.

—The Rev. George Grenfell writes to the *Missionary Herald* (English Baptist): "It is quite plain to us who are engaged

in the work that Central Africa is not to be evangelized by white men; too many of the conditions of life are against it. The European cannot make his home there as he does in South Africa, or on the highlands of the East Coast, or even at the extreme north; and we increasingly feel that the greater part of the burden will have to fall upon the people of the country themselves. Happily the natives are responding right nobly to the responsibilities laid upon them by their Master; and their readiness to witness concerning Him is one of the most encouraging features of our work. Their testimony is often very elementary and crude, but God is being glorified thereby, and seeing that He is making such use of His servants, we feel we are pursuing the right policy in locating ourselves in the most important centres that are available, and in looking to Him to raise up messengers who, through the gracious influences of the Holy Spirit, shall be enabled to carry on the work in detail. We do not advocate the maintenance of native evangelists by European churches, for we feel it is wiser to throw the burden upon the native churches; for though it may mean less apparent progress, we feel sure we are on right lines. Just so long as we bolstered up the native church at Cameroons they were dependent upon us, but when the Germans stepped in, and they had to depend upon themselves, they developed a resourcefulness and an ability that most surprised those who knew them best; and not only have they been able to stand alone, but they have so progressed that they have just completed their fifth new chapel since the fostering care of the English churches was withdrawn."

—"To-day I saw the young Khedive. His appearance impressed me most favorably. He has a fresh European complexion, a frank, modest, pleasant expression, and seems to be resolved to take the reins, so unexpectedly put into

his hands, with honest purpose to do his best. All who know Sir Evelyn Baring agree in regarding him as a thoroughly wise, as well as firm adviser; but one thing that has specially impressed me in connection with the British occupation of Egypt, and Britain's place and influence here, is its unobtrusiveness. The British army of occupation is the smallest; there is no unnecessary parade of that force; in almost all branches of administration Egyptian officials have the chief places, and in most cases only Egyptians are in official authority; but what surprised me most was to learn that Sir Evelyn Baring has no precedence over the representatives of other European nations. He comes in simply in order of seniority. The Consul-General of Spain is Dean of the Consular body, and ranks first.

"Next to the unobtrusiveness of Britain is its beneficent effectiveness. It is now twenty-four years since I was last in Egypt. In that time I noticed several very marked changes. I remember, for example, near the town of Keneh, on a Sunday afternoon, seeing 10,000 fellaheen (peasants) assembled on the bank of the Nile, and being packed into large barges, to be carried to some place two days' sailing distant, to work, it might be, on some embankment, but as likely on something which was to enrich the arbitrary and self-indulgent Khedive Ismail. For such work there was no pay. That system of forced labor, or *corvée*, has now nearly or quite ceased. The dual control of Britain and France condemned it, and British influence has pursued it to a timely end. It was the very same system applied to the previously independent children of Israel in Egypt which led to the Exodus."—Rev. JOHN ALISON, D.D., in *Mission Record* of the Church of Scotland.

—*Life and Work in British Central Africa*—printed at Blantyre—animadverts on a practice which, unchecked, might easily degenerate into slave-holding. The extracts will explain themselves as

they proceed: "Does a European colonist really expect that even the most 'down-trodden' African would willingly leave the cultivation of his own food crop to do the work of any one else? As long as the transport of the said district is carried on in primitive fashion by native bearers, so long will it be hampered during the garden season by failure of the supply of carriers. Improve the means of transport by introducing bullock wagons, and the difficulty, comparatively speaking, disappears. . . . Does a European colonist imagine that the native of the Shire Highlands is unwilling to work and can only be made to do so by presents or threats? Let him go and see the plantations of the Messrs. Buchanan Brothers at Michiru, Lunzu, Chiradzulo, and Zomba; then let him look at the buildings erected at Mandala, Blantyre, and Zomba. These are the products of free labor. Does he remember the carriage of the *Good News*, the *Charles Janson*, the *Domira*, and the other craft sailing now on Nyassa? . . . That was done by free labor in the days when no European employer dared think of eviction. . . . The natives themselves are saying that if there occurs oppression in such or any form, they will migrate to the districts where there are no Europeans, and where they can be free to live and cultivate their gardens in peace. The results will be the melancholy spectacle that we see in the Cape, Free State, Transvaal, and Natal colonies, where native and European life have separated entirely."

—The Moravian Brethren sent out to Lake Nyassa, after a good deal of journeying hither and thither in the country, have finally found a settlement in the country of the boy-king Makapalille. "There is a village of neat cottages very near our camping-place, and others not very far removed, about seventy in all, with still others somewhat farther off. The inhabitants appear diligent, having hedges, fences, and irrigating ditches, and growing in their gardens maize,

sweet potatoes, masesi, and owning cows. There is running water near by, clay for bricks, a supply of wood, a shelter against the detestable northwest wind. No swamps and no white ants, and a situation 5000 feet above the lake level—airy therefore and relatively healthy. In short, all the external conditions are inviting; but that in the eyes of our brethren, and with right, is not that which alone suffices, nor yet that they are in the region commended to them by Dr. Kerr-Cross. Rather do they seek for the earth the final decision from heaven. They would fain have from thence, if not a sign or wonder, yet a token of assent, manifesting itself in inward certainty and tranquillity of mind respecting their undertaking. They know, moreover, that such light from above must be the reward of prayer. Therefore, before they seek their rest, each for himself apart and likewise all conjointly, they set forth their thoughts and apprehensions, the matter on all its sides, as so often already, before Him, to whom this place is to be consecrated—Him whose name is to be proclaimed here in the wilderness. Thereupon there falls upon them a joyful and settled confidence, and in that very evening it was decided for them: *Here abide we and build. Human habitation and God's kingdom.*—*Missions-Blatt aus der Brüdergemeinde.*

MADAGASCAR.

—From the *Chronicle*: “I had several opportunities of meeting the congregation at this place, and preaching the Gospel to them”—Ambohimarina, in the Province of Antornboka, at the north end of the island—“as well as examining the school-children. There are more signs of life in the church here than in any of those I had hitherto visited, and I believe that there is a considerable number of genuine Christian people. They have formed as many as five out-stations, have placed over them an evangelist, and have provided teachers for the schools. . . . This good work was initiated by Ramaka, the former gov-

ernor, who for many years had been, and now is again, pastor of the Andohalo Church in Antananarivo, and to whose wise administration and kindly Christian character I had many testimonies. One of the natives, for instance, speaking of Ramaka, said to me: ‘When any one was ill, high or low, Ramaka would put his dignity on one side and go and visit him.’ . . . A fortnight's journey from Ambohimarina brought us to Anorontsanga. The governor here, thank God, is one of the most intelligent and earnest Christian men in the island. It is impossible to be long in his company without seeing that for him ‘to live is Christ.’ He is, in the first place, the servant of Christ, in the second the servant of Ranavalomanjaka, the queen of the island. All the people I conversed with—Europeans, Hindus, Johannamen, Hova, Sakalava, Mozambiques—were loud in his praises. ‘He is truly our father and mother,’ said one man to me, ‘and his only thoughts are for our good.’ Thank God, again I say, for a man like Rakotavao, the Governor of Anorontsanga. He not only takes his turn in preaching at the church, but also teaches a weekly Bible class. Every August, it seems, he has a large gathering of children from nearer the schools, and also representatives from all the churches, which—though five years ago there were only five in existence—now number twenty. “ . . . Two days' journey south of Androvahonko brought us to Andranosamonta, one of the most important trading centres on the northwest coast. The governor is a man somewhat advanced in years, and is under Rakotavao. He, too, is an earnest Christian (indeed, it was for this reason, added to his intelligence, that Rakotavao placed him here), and takes the deepest interest in religious matters, he himself teaching a Bible class every Monday morning.

“A series of special religious meetings have been held at Ambohipanang, in the centre of the Rev. C. Jukes's district. ‘I have never,’ says Mr. Jukes, ‘known such a time since I have been

in the country. Nothing but the working of the Spirit of God could have touched the people in such a way. People came from all parts of the district, bringing little baskets of rice with them to last three days, some a distance of two days' journey. On the first morning, at half-past six, we had a prayer-meeting, at which two hundred were present, and at nine o'clock we assembled again, and after a Bible reading on "Sin" all united in making a solemn confession to God. The chapel was crowded, and the extreme stillness showed that the thoughts of the people were working. We broke up after a three hours' service, and as the people left the chapel scarcely a word was spoken. In the afternoon we met again at two o'clock, and continued until nearly five. Next morning there was another service at 6.30. At least three hundred were present. At the close of the subsequent meetings the people were very reluctant to disperse, and in the evening there was singing and prayer all over the village. All seemed to be in some way concerned about the "Great Salvation." One after another got up to acknowledge the good they had received at these meetings, and likened the three days to the day of Pentecost. After the meetings numbers came to us broken down under a sense of sin, and to ask what they must do to be saved. During the whole time I have been in Madagascar I have never seen anything like this work.' "

—The Preachers' Union in Antananarivo has, in addition to Sunday preaching, formed itself into a sort of Salvation Army of sixty men, for the purpose of holding service on market days. Three fourths of the London Missionary Society's adherents throughout the world belong to the Madagascar Mission. Each missionary has the oversight of from sixty to seventy congregations. The college has sent out two hundred and thirty young men, and more than one hundred and ten of these are still in large centres of population.

FARTHER INDIA AND THE ARCHIPELAGO.

—"What benefits can come to the people [of Siam] through the preaching of the priests when it is given in a language understood neither by the priests nor by the people? The homilies of Buddha in the Bali language are simply committed to memory by the priests and recited. It would be sinful for them to preach in any other language. Neither have I discovered in the priests any evidence of the missionary spirit or of care for the good of their fellow-men. The two words which characterize Christianity and Buddhism are as unlike as light and darkness. Christianity, love; Buddhism, selfishness.

"For years I spent much time in presenting the Gospel to the Buddhist priests, and as I went from temple urged the priests to take up a crusade against the giant evils of Siam—gambling, opium, and liquor—telling them how these evils were ruining the poor people, body and soul.

"But invariably I received the heartless reply, 'Let them alone. Let it be unto them according to their merit or demerit.'"—Rev. EUGENE P. DUNLAP, *in Church at Home and Abroad.*

—"Beyond doubt we think a great deal about the East Indies, but it is not always nor universally felt with any vividness that the Christian Netherlands have in the East Indies a lofty, serious, and noble calling to fulfil. It cannot have been the sole purpose of Divine Providence to make the Netherlands rich through India. It has unquestionably also had in mind to make the Indies happy through the Netherlands. Beyond doubt, on the whole, our dominion has been a blessing for India. It has gradually introduced there order and quiet, peace and security, and here and there has promoted prosperity; but is that enough? Would that satisfy God's will? Have we no concern with higher than material interests? Shall we not suppose that these magnificent lands have been entrusted to the Christian, the Protestant Netherlands, in

order that their simple-minded, on the whole so obedient and far from intellectually unapprehensive population might receive a share in our *spiritual* advantages; that we should bring to them the *Christianity* in which our advantages are rooted; the *Gospel*, which avails for them too as a power unto salvation?" — *Orgaan der Nederlandsche Zendingsvereeniging* (organ of the Netherlands Missionary Association).

—"Islam, in the East Indies, is very favorably circumstanced for the work of proselytism. While the Christians have to send missionaries from afar, with an exclusively religious aim, and so are obliged to care for their support, the Islamites have no concern for any of these things. Their missionaries are the Arabs and the hadjis, who come to trade with the islanders, and who instruct them at their ease in the Mohammedan profession. If it were only the Arabs that did this it would be bad enough; but now that of late years the voyage to Mecca has become so much easier, many of the natives journey thither. On their return they are hadjis, and have the repute of being initiated into all the mysteries of Islam; and in fact what the islanders need to know of Islam is so extremely little, that any hadji can teach it with small pains. It is simply the well-known profession of faith, circumcision, and the five duties, of which practically the observance of a single one is commonly held to suffice." — *De Macedoniër*.

MISCELLANEOUS.

—"We need a *firm* foundation under our feet if we are to have courage and joyfulness, to conquer the world for our Heavenly King; and this sure foundation can be no other than the universal Divine will of salvation, as it has been made known in deed and word, and is settled in the Scripture. Missions hover in the air if this objective authority for the obedience of our faith is undermined. All the brilliant rhetoric of modern theology, which divorces faith from the historical facts of redemption,

and from the written word of doctrine, in order to ground it merely upon the subjective experience, only covers with artificial flowers the *bottomless depth* before which it places us. This faith that is thus left to lean on itself is not the victory that has hitherto overcome the world or that to-day is overcoming it. If any work in the world requires a faith that is not left to lean on itself, it is the work of missions." — Dr. WARNECK, in *Allgemeine Missions-Zeitschrift*.

—"There is an extraordinary increase of Jews to be noted generally. In spite of all their troubles and persecutions and tribulations, the nation is rapidly increasing. There is a great change in their social condition. They are no longer hooted and spurned in most countries, as they used to be. We know, of course, what is going on in Russia—but that is the exception, not the rule. It is the desire of great Protestant societies, and generally of all thinking Protestants, to do good to the Jews. Then there is a general expectation, which we cannot deny to be a great factor in the life of any people, that there is to be speedily a great national movement. Even the Jew begins to look forward, and even the Jew thinks that, perhaps, after all, he has made a mistake and that, perhaps, after all, the Messiah has come; and although you have not so many converts as could be wished or expected, there are many thousands, in addition to professors, who really in their hearts believe that Jesus Christ is the Son of God. But, my Christian friends, the return of the Jew to his native land forebodes strife. We know that in the last days perilous times shall come, and that there will be much suffering and sorrow among nations; but we believe that the Jew, with his proud history and his long lineage, will again come to the land of his fathers, and that the prophecies will be fulfilled in relation thereto. We know also that our Lord will come again with great joy, and we know that we ought to be the pioneers in the work." — MARK STEWART, Esq., M.P., in *Jewish Intelligence*.

THE WORLD AT LARGE.

—As a specimen of the “piety” current in Christendom not so many centuries since, this is worth preserving. In 1565, in a ship named *The Jesus*, Sir John Hawkins had seized and was transporting to America a cargo of slaves. Terrible storms were endured, but when captain and crew came out alive, the officers entered in the journal: “’Twas of the Lord, who never suffers His elect to perish!”

—Worth repeating, and equally applicable in every land under the sun. The question has frequently been asked, “How shall we reach the full-blooded Indians with the Gospel?” A Quaker lady says: “To reach the full-blooded Indian, send after him a full-blooded Christian!”

—It is a great question, in what things and just how far to conform to native ideas and customs—that is, in non-essential matters like dress, modes of living, music, etc. For example, Dr. Grundeman is positive that it is a serious mistake to attempt to reproduce in India the church architecture of Europe or America. For that land Indian ideas and methods are vastly better.

—A.D. 395 is the date commonly given for the complete evangelization of the Roman Empire, or three centuries and a half after St. Paul set forth. The story of Europe’s evangelization fills 1000 years. Modern missions, about which we are sometimes so impatient for immediate great results, are but about 100 years old, and in some of the great fields they have been carried on for a much shorter period.

—Well, really, we must hasten to cut down expenses in the foreign field, for it actually costs as much to support two missionary families in Japan for a year as it does to fire a single shot from one of our big cannons!

—Or, put it this way, as does Mr. Lopp, a missionary of the American Association in Alaska: “The world lauds and admires Arctic explorers, who, with

every appliance that science, ingenuity, and lavish expenditure of money can provide to make them comfortable, spend one or two seasons in Arctic regions; but very little is heard of the men, and women, too, who, with scanty appliances for making themselves comfortable, spend twenty-five or thirty years, and even their lives, in these same regions, that the dark, desolate homes of the natives may receive the light of the Gospel. It takes from \$25,000 to \$50,000 to fit out an Arctic expedition for two years—to do what? Perhaps get a few miles farther north than any one else. But the Church hesitates if asked to provide \$10,000 for an Arctic mission.”

—It is two years since a band of missionaries assembled at Shanghai, China, issued a call for “1000 men for China,” to be sent within five years. It was a large draft, but it is likely to be honored. It is said that 350 of the recruits called for are already in the field.

—A poor colored man in the West Indies brought to one of the missionaries the sum of \$13 to help in spreading the Gospel, and when asked if that were not too much for him to give, replied, “God’s work must be done, Massa, and I may be dead.”

—The following inscription was placed upon the grave stone of a little Irish boy: “I want to be a missionary when I grow up to be a man; but if I should die before I am old enough, I want this wish put on my tombstone, so that somebody else may see it and go in my place.”

—John Ruskin has said, “If you do not wish for His kingdom, don’t pray for it; but if you do, you must do more than pray for it; you must work for it.”

—The commander of a Chinese war junk, when asked the nature of his service, answered promptly: “Why, orders come, then go; that’s it.” And why not also receive the command given by the Captain of our salvation?

—A young Christian negro, who has spent four years at the Central Tennessee College, in Nashville, Tenn., has been called to a throne in Africa. His name is Momolu Massaquoi, and he came from the Vey country, a region of interior Africa adjoining Liberia.

—In Abyssinia, it is said, the illustrated editions of the Bible all have the original man, as a matter of course, ebony-hued, while the devil is always white.

—Dr. Sheldon Jackson, some time Presbyterian "bishop" of the far Northwest, and now Government Superintendent of Schools in Alaska, seems to unite in happy fashion in his person the functions of church and state. Thus, he has been breaking up the whiskey traffic with the Indians. He found 30 barrels of the stuff on the whaling fleet at Port Clarence, and had the satisfaction of emptying it all into the sea. Besides, he has been making several trips to Siberia in search of reindeer, and has imported 150, with experienced herders, to teach the Alaskan natives how to take care of the animals. Thus it is expected that a new home product of flesh food will be provided. Along with these encouraging items, the doctor also reports that there are now 34 Indian schools in Alaska with 1700 pupils.

—No missionary periodical has recently reached this portion of the editorial table fuller of interesting matter than the November number of *Life and Light for Woman*. In particular, Mrs. Rand's story of calamities is worth reading, and Mrs. Eaton's account of work in Chihuahua, Mexico, and of scarcely less interest is Mrs. Gulick's account of the girl's boarding-school in San Sebastian, Spain.

—The oldest church in America is that of San Miguel, in Santa Fé, N. M. It was built in 1545.

THE UNITED STATES.

—The ends of the earth are brought together. One of the first students to

arrive at Tabor College, Iowa, this year was Tonami Hyashi, from Kyoto, Japan, sent by one of the missionaries who went out from Tabor. The last to enter is Alexander Vozaks, from Thessalonica, Greece. In the class of 1893 is a native of Iceland. These all are preparing for missionary service. A promising Bohemian is also one of the students.

—Wanted—a just proportion in our giving to advance the Lord's work. There do not seem to be very many Mrs. Jellehys exclusively and absurdly devoted to Borrioboola Gha on the left bank of the Niger; for, according to a report of the foreign missions committee of the Buffalo, N. Y., Presbytery, the Protestant Christians of the United States expend annually for religious work in our own land \$80,000,000 per year, or \$1.32 for the evangelization of each person. The same Protestant Christians expend in behalf of those in heathendom \$4,000,000 per year, or one third of a cent each for the total population.

—A missionary in China affirms that "during this very month more money will be spent in propitiating evil spirits that have no existence than all the churches in the United States give in one year to foreign missions."

—Homes for the children of missionaries are becoming refreshingly common in the home field. Thus, in addition to Auburndale, Oberlin has her Judson Cottage at least started in an old building refitted for the purpose, but much needing a larger and better structure; and the Presbyterian Board is pushing forward a movement to establish two homes in Wooster, O.

—Connecticut contains nearly 30,000 French Canadians, and Massachusetts about six times as many.

—In addition to the Chinese, and Japanese, and Indians, and negroes, and Italians, and Finns, and Poles, and Hungarians, and Hebrews, Germans, Scandinavians, and Irish, and many more thrust upon us to be Americanized

and taught the Gospel according to the New World conceptions thereof, New York City and Brooklyn alone hold not less than 45,000 Spanish-speaking people.

—A writer in the *Catholic World*, after a lamentation over the unbelief of Americans in the claims of the Catholic Church, proposes an "apostolate of prayer for the conversion of the United States." He charitably affirms that there is "practically little true knowledge of the supernatural life outside of the Catholic Church." He prints a form of prayer in which God is asked to incline the hearts of Americans "to believe in Thy Church." He promises that "24 masses shall be offered up without charge for the benefit of those who will recite this prayer daily."

—The Tuskegee, Ala., Normal and Industrial Institute is by, of, and for the colored people; is undenominational; is located in the midst of the great "black belt," and has 34 officers and teachers, and 511 young men and women receiving industrial, mental, and Christian training to fit them for leadership among their race. Of the 18 buildings used, 16 have been constructed almost wholly by student labor. There is great need of funds for enlargement and to aid indigent pupils.

—The Baptists, Methodists, and Presbyterians led the way, and now the Episcopalians, and also the Congregationalists, follow hard after in declining to receive any longer government aid for church schools among the Indians. The world will now watch with deep interest to see the Roman Catholic Church join this noble procession. Let church and state be separated and kept apart.

—The *Presbyterian Review*, of Toronto, says that in his paper to the Council, the Rev. Dr. Phillips, "the secretary of colored work in the Southern Presbyterian Church, made handsome acknowledgment of the \$30 000,000 of Northern money which has been freely spent on

the education and the evangelization of the negroes since the war." And it is estimated that to this sum the South has added \$20,000,000.

—The reinforcements to the fields of the Baptist Missionary Union for 1892 numbered 81 missionaries. Of these 29 returned to the fields of labor from periods of rest, and 52 were missionaries going out for the first time.

Practical Christian Comity.—The attention of the Methodist missionary authorities being called to a violation in Bulgaria of the agreement made years ago with the American Board, they promptly rectified the matter, withdrawing the new mission begun inadvertently in the territory of the Board.

—The Freedmen's Aid and Southern Education Society of the Methodist Episcopal Church received for the year ending June 30th, 1892, \$367,751, and expended \$363,613. Of the expenditures, \$210,783 was for the support of schools among colored people.

—The income of the American Missionary Association for 1891-92 was \$430,569. In addition to its splendid work among the Freedmen in the South and the "mountain whites," 90 missionaries and teachers are sustained among the Indians, and in boarding and day-schools 500 pupils are found. Besides, 45 missionaries devote themselves to the Chinese upon the Pacific coast; and as one result, we find this much-sinned-against class contributing \$6290 to the treasuries of the local missions.

—The American Millennial Association issues an appeal for funds sufficient to send one or more missionaries to China to labor under the care of the China Inland Mission.

—There are 2 Chinese girls studying medicine in the University of Michigan, who mean to return to their country as missionaries. They have exchanged their Chinese names for those of Mary Stone and Ada Kahn. There are 3 young Chinese men also studying medicine in the same institution.

Statistics of the Missionary Societies of the

[The following tables are intended to include only Foreign Missions—that is, missions to foreign hence is omitted the work of the Methodists, Baptists and others to Protestant Europe, as well as efforts almost wholly derived directly from the annual reports of the various Societies, and which in most cases figures were not at hand, recourse was had to a number of the most reliable statistical authorities.]

SOCIETIES IN THE UNITED STATES AND CANADA.	Date of Organization.	Home Constituency.			Missionary Income.		Stations.
		Ministers.	Churches.	Members.	At Home.	From the Field.	
Baptist Missionary Union.....	1814	6,288	8,061	748,890	\$575,773	\$80,891	1,063
Southern Baptist Convention.....	1845	8,824	16,091	1,235,765	114,326	3,956	185
Free Baptist.....	1836	1,531	1,314	82,683	34,913	215	13
Seventh-Day Baptist.....	1847	100	110	9,000	4,655	6	2
Christian (Disciples).....	1875	5,388	7,246	641,051	65,366	250	45
American Christian Convention.....	1886	1,510	1,700	120,000	5,203	.....	33
Congregationalist (A. B. C. F. M.)...	1810	4,886	4,985	525,097	341,569	92,723	1,221
Lutheran General Council.....	1869	925	1,995	317,145	12,675	50	127
Lutheran General Synod.....	1837	979	1,437	164,640	48,772	2,945	12
Methodist Episcopal.....	1819	12,914	25,861	2,240,354	786,295	169,999	380
Bishop Taylor's African Mission.....	1885	.....	.....	.....	50,000	.....	43
Methodist Episcopal, South....	1843	5,321	15,017	1,266,562	294,578	.....	106
Protestant Methodist.....	1882	1,441	2,003	147,604	20,767	290	6
Wesleyan Methodist.....	1887	300	600	18,000	2,000	300	2
Protestant Episcopal.....	1835	4,250	5,282	549,250	275,601	8,597	223
Presbyterian.....	1837	6,331	7,208	880,179	931,292	49,423	691
Presbyterian, South.....	1861	1,239	2,572	182,516	130,276	2,850	132
United Presbyterian.....	1859	782	902	106,385	114,637	24,491	207
Reformed Presbyterian (Covenanter)...	1856	120	115	10,574	24,781	1,034	11
Reformed Presbyterian (Gen'l Synod)...	1836	30	33	4,602	0,000	40	7
Cumberland Presbyterian.....	1852	1,670	2,916	171,609	22,499	1,386	10
Reformed (Dutch).....	1832	560	572	92,970	112,164	8,032	193
Reformed (German).....	1878	835	1,554	204,018	15,745	2,079	17
Associate Reformed, South.....	1879	81	121	9,040	4,975	300	11
Evangelical Association.....	1876	1,864	2,043	145,603	14,899	609	31
German Evangelical Synod.....	1883	675	870	187,432	10,800	1,000	8
United Brethren.....	1853	1,476	4,203	197,123	30,000	1,077	282
Friends.....	1868	.....	794	80,655	29,273	125	22
Canada Baptist.....	1873	532	550	77,247	36,420	672	15
Canada Congregationalist.....	1881	103	140	10,103	2,287	.....	1
Canada Methodist.....	1873	1,235	1,268	250,890	93,060	6,244	84
Canada Presbyterian.....	1844	1,000	1,200	170,152	115,766	4,500	143
Ten other Societies.....	.....	.....	.....	.....	178,921	5,330	81
Totals.....	.....	73,240	108,763	10,797,079	\$5,006,283	\$469,419	5,346

United States and Canada for 1891-92.

lands, either heathen or Romanist, and under the management of missionaries other than natives; and for the evangelization of the Jews, the Freedmen, and even the Indians and Chinese. The figures are covered the bulk of 1892, and sometimes the closing months of 1891. When, as in a few cases, the official

Missionaries.				Native Helpers.		Total Missionary Force.	Churches.	Members.	Additions During Last Year.	Schools.	Scholars.	Countries in which Missions are Sustained.
Ordained.	Laymen.	Wives.	Unmarried Women.	Ordained.	Other Helpers.							
251	25	135	97	243	1,203	1,884	759	89,014	12,285	1,188	22,284	India, Burmah, Assam, China, Japan, Africa (Congo).
38	.....	36	17	21	60	172	74	2,723	526	20	748	China, Japan, Africa, Brazil, Mexico, Italy.
7	2	9	8	5	13	44	13	815	41	95	3,619	India (Bengal).
.....	2	2	2	.....	14	20	1	32	4	4	70	China (Shanghai).
17	7	15	5	11	30	85	12	1,015	158	10	817	Japan, India, China, Turkey.
2	.....	1	.....	10	.....	13	4	.....	.....	.....	150	Japan (Tokyo and two other centres).
183	18	174	159	200	2,400	3,034	434	40,333	3,516	1,123	47,330	Africa, Turkey, India, China, Japan, Micronesia, Mexico, Spain, Austria, Hawaiian Islands.
5	.....	5	2	2	89	103	3	978	76	89	1,473	India (Madras).
6	.....	6	2	3	178	195	374	8,082	848	223	5,174	India (Madras), Africa.
182	.....	175	139	247	2,397	3,595	334	24,717	3,636	1,430	36,378	Africa, S. America, China, India, Korea, Malaysia, Bulgaria, Italy, Japan, Mexico.
.....	34	31	.....	.....	21	86	9	320	100	38	500	Africa (Congo).
50	.....	42	5	.....	187	284	62	5,980	936	22	800	Africa (West Coast), West Indies.
5	.....	5	3	.....	13	26	2	217	11	4	241	Japan (Yokohama, etc.).
2	.....	2	1	.....	10	15	1	250	10	1	208	Africa (Sierra Leone).
24	8	20	33	56	289	420	24	3,203	300	106	3,387	Greece, Africa, China, Japan, Haiti.
210	46	198	142	165	1,363	2,124	384	30,479	3,430	771	29,011	S. America, Guatemala, Mexico, India, China, Japan, Korea, Siam, Syria, Persia, Africa.
43	7	33	21	32	91	186	35	2,702	391	26	1,363	China, Japan, Korea, Africa, Greece, Italy, Mexico, Brazil.
20	3	24	26	24	494	601	41	10,445	947	253	10,887	Egypt, India.
5	1	5	7	.....	40	58	3	269	29	28	740	Syria, Cyprus.
3	.....	3	.....	.....	12	18	3	100	40	3	30	India (N. W. Provinces).
6	.....	6	6	2	17	37	10	650	89	4	298	Japan, Mexico.
24	3	25	14	37	282	385	53	5,559	408	146	4,541	China, Japan, India (Arcot).
3	.....	3	3	7	15	31	12	1,656	125	2	66	Japan (Tokyo and Sendai).
2	.....	2	1	2	5	12	9	235	24	4	65	Mexico (Tampico, etc.).
7	.....	7	.....	5	24	43	5	378	43	1	18	Japan (Tokyo, etc.).
5	.....	4	1	.....	24	34	8	356	70	14	410	India (Central).
4	.....	4	8	.....	40	52	25	6,500	1,000	19	600	Africa (West Coast, Sherbro, Shalngay, etc.).
.....	8	7	5	.....	36	56	13	465	10	19	848	Mexico, Japan, Syria, etc.
17	.....	15	.....	.....	102	134	24	2,660	420	41	350	India (Telugus).
2	.....	1	1	.....	.....	4	.....	.....	.....	1	40	Africa (West Central).
51	.....	42	.....	16	89	198	.....	6,494	.....	40	2,500	Japan (Tokyo, etc.).
35	4	27	20	6	214	306	87	6,172	.....	101	4,200	China, India, New Hebrides, etc.
20	54	52	47	23	70	269	41	3,700	837	56	3,209	.....
1,239	222	1,116	775	1,216	9,832	14,524	2,525	256,649	30,600	5,882	182,205	.....

EUROPE.

Great Britain.—This glowing setting-forth of Britain's greatness from an English source may well kindle also the American heart. And tremendous missionary responsibility comes with such dominion: "The material greatness of that world-wide realm which hails Victoria queen is indeed amazing. It far exceeds that of any other empire, ancient or modern. The total area of the whole in square miles is nearly 9,000,000—that is, 74 times the size of the British Islands. The population of the whole is 343,000,000, 9 times that of England, Scotland, and Ireland. The revenue of the whole reaches the prodigious sum of £222,000,000. Its trade in imports and exports sounds like a fairy tale—£1,218,000,000. Imagination is exhausted as we glance from the docks of London, with her 5,000,000, past Liverpool, Glasgow, Birmingham, Leeds, and Sheffield, to the lakes, rivers, mountains, and forests of Canada; or to the fabulous splendors of India and Burmah; or to the boundless resources of Africa, now beginning to be revealed from the Cape and from Zanzibar; or to the stately cities of Australia and New Zealand—rivals to the ancient European capitals. Canada, it has been said, with its population of 5,000,000, is as powerful as England was in the days of Cromwell, and may be as powerful 100 years hence as England is today. Australia, with her 3,000,000, is as strong as the United States were when they became independent, and may at no very distant date be as strong as they are at the present time. Possibilities of wealth and power beyond the dream of the enthusiast lie within the grasp of the English race in these inexhaustible possessions. Our language is daily spoken by more than 100,000,000 of people, is understood by 50,000,000 more, and bids fair to become the language of the world. The process of peopling from these shores the vast territories which have fallen to the English race is continually progressing. In 1890 the whole number of emigrants was

218,000: 140,000 from England, 20,000 from Scotland, from Ireland 57,000. In 37 years, between 1853–90, 3,415,000 English have emigrated; 710,000 Scotch; 2,832,000 Irish—in all, 7,211,000. To what numbers they have increased at their various destinations it is impossible to calculate."

—It reads strangely. Can it be necessary to use \$150,000 of the Lord's money for such a purpose? "Dr. Clifford states that Mr. Arthington, of Leeds, the well-known benefactor of missions, is deeply impressed with the mournful results of sectarian and ecclesiastical divisions in the mission field, and makes the munificent offer of £30,000 for the *promotion of denominational comity and missionary economy*. The offer has set the friends of union to work, and it is proposed to convene a meeting of the secretaries of the leading missionary societies at once, to take advantage of the offer of Mr. Arthington."

—In October last the London Society bade farewell to 26 missionaries about to sail for foreign lands, making in all 40 for the year, an encouragingly large fraction of the 100 it is planned to send out in four years.

—The Church Missionary Society has a loan department for supplying magic lanterns, slides, curiosities, etc. During last year there were loaned 808 sets of magic lantern slides, 72 lanterns, 347 diagrams, 372 maps, 80 sets of curiosities, and 1039 books. The slides were lent for periods varying from one day to a month, and on an average each lantern represented at least two exhibitions, making a total of from 1600 to 2000 lantern lectures.

—The United Methodist Free Church of England, organized in 1857, has 417 ministers, 1608 churches, 3341 local preachers, and 85,461 communicants. In its missions in Jamaica, Africa, China, Australia, and New Zealand it has 66 ministers, 785 assistants as local preachers and class leaders, and 11,709 members.

—The Primitive Methodist Church of England, organized in 1812, has 1049 travelling preachers, 16,317 local preachers, and 193,658 members. It has in Africa 7 European missionaries, 44 white and 486 colored members.

—The British and Foreign Sailors' Society raised over £21,000 (including the sums raised for local purposes), and the Missions to Seamen's Society, English Established Church, raised £28,000 during the last fiscal year.

—The Bible Christians of England have 271 ministers, assisted by 1899 local preachers, and about 30,000 members. They have 8 missionaries in China.

—A new missionary society has been formed in England called the "Evangelization Society for South America," taking as its doctrinal basis the Evangelical Alliance. It is undenominational in its character, and will seek to co-operate as far as possible with other societies in the South American field. The occasion for its formation was the giving of a large sum of money to the missionary bureau in connection with the Y. M. C. A. of London, for the purpose of evangelizing the Indian tribes of Brazil, Peru and Bolivia.

—Mr. Stanley declares of Alexander Mackay that he was "the best missionary since Livingstone," and of his character, "He had no time to fret and groan and weep; and God knows if ever a man had reason to think of 'graves and worms and oblivion,' and to be doleful and lonely and sad, Mackay had, when, after murdering his bishop (Hannington) and burning his pupils and strangling his converts and clubbing to death his dark friends, Mwanga turned his eye of death on him."

The Continent—The climate is of the Arctic order in Austria, and the soil is sterile. But the toilers of the American Board in that country are permitted to taste in some measure the joys of the harvest. For, during the first eight

months of 1892 they were able to report 50 Romanists received into 4 of the churches.

—Dr. Hardeland, for 30 years Director of the Leipsic Society, retiring from that position, states that when he began, in 1860, the number of Tamil converts connected with the society was 4600, and now it is over 14,000. Then there were 9 missionaries, and now there are 26. The pupils in the schools were 1000, and now there are 4700.

—The Lutheran Church is being persecuted in the Baltic provinces of Russia. Of 140 pastors in one province, over 90 have been arrested on various pretexts, the chief one being that they have supplied their people with Bibles, and so have been engaged in the book trade. Another pretext is that they have kept their records in German and not in Russian. It is plain that the government intends to stamp out every system of religion but that of the Greek Church.

—The Waldensian Church in Italy has 137 workers, of whom 44 are pastors, having the oversight of as many churches, and 54 stations where the work of evangelization is carried on. Religious services are held in 200 places, and it has been ascertained that the Gospel has been preached in the past year to more than 50,000 persons to whom it was not preached, at least by Waldensian workers.

ASIA.

—According to Dr. H. H. Jessup, of Beirut, the Oriental churches contain, not including any in Greece or Russia: Greeks, 1,000,000; Maronites, 230,000; Nestorian Catholics, 20,000; Greek Catholics, 50,000; Jacobite Syrians, 30,000; other papal sects, 300,000; Nestorians, 140,000; Nestorians in India, 116,000; Armenians, 3,000,000; Copts, 200,000; Abyssinians, 4,500,000; total, 9,586,000. Thus we have about 10,000,000 of nominal Christians scattered throughout the great centres and

seats of Mohammedan population and power.

—In Persia, as elsewhere in the Orient, the missionaries are sorely perplexed over the problem of what to do about the steady stream of promising young men continually setting toward Europe and America for education and other purposes. Many of them are thus lost to their people, though converted and educated in the mission schools ; or, if they return full of evangelistic zeal, they bring also so many Occidental ideas and tastes as to be largely unfitted for service. In particular, their demands for salary are altogether beyond the ability of the poverty-stricken population to pay.

—Communications from Persia to English papers credit Miss Bradford, an American missionary, with remarkably faithful service during the recent cholera epidemic. While others fled, she stayed bravely at her post nursing the sick, and by her efforts many lives were spared.

China.—*The region of Western China alone, that magnificent new world now fast opening to exploration and commerce, a region comprising the three provinces of Szchuen, Yunnan, and Kwiechow, is larger by 20,000 square miles than Great Britain, Ireland, and France, and contains 80,000,000 inhabitants.*

—It is two years since a band of missionaries assembled at Shanghai, China, issued a call for "one thousand men for China," to be sent within five years from the issuing of the call. It was a large draft, apparently, upon the forces of the Church at home, but it is likely to be honored. It is said that three hundred and fifty of the recruits called for are already in the field. Fully five hundred young men are preparing to be preachers of the Gospel, and probably one hundred and fifty more getting ready to be medical missionaries. It is a good time to live.

—In Mongolia the missionary is often asked to perform absurd, laughable, or

impossible cures. One man wants to be made clever, another to be made fat ; another to be cured of insanity, another of tobacco, another of whiskey, another of hunger, another of tea ; another wants to be made strong, so as to conquer in gymnastic exercises ; most men want medicine to make their beards grow ; while almost every man, woman, and child wants to have his or her skin made as white as that of the foreigner.

—In a Chinese Christian family at Amoy, a little boy, on asking to be baptized, was told that he was too young ; that he might fall back if he made a profession when he was only a little boy. To this he made the reply, Jesus has promised to carry the lambs in His arms. I am only a little boy ; it will be easier for Jesus to carry me." This logic was too much for the father. He took him with him, and the child was soon baptized.

—Robert Morrison went to China in 1807, and died after twenty-seven years of labor, in 1834. At his death there were only *four converts* and *four Protestant missionaries in the whole empire*. Now we find Morrison's converts replaced by a host numbering 35,000 church-members, who last year gave \$44,000 for the spread of the Gospel in their own land. "Behold these shall come from far ; and lo, these from the north and from the west ; and these from the land of Sinim [or China]" (Isa. 49 : 12).

—Again has the fateful Hoang-ho, or Yellow River, overflowed its banks, spreading destruction far and wide. The number of victims is stated at 50,000.

—Manchuria, though lying outside the limits of China proper, is yet a portion of that vast empire. Its area is about 400,000 square miles, and the population 12,000,000. Rev. John Ross, of the Scottish United Presbyterians, was the pioneer missionary, entering that country in 1872, and was soon followed by others, some of them sent by the Irish Presbyterian Church. And

now, after so short a time, there are more than 2000 in the churches, of whom 1550 have been gathered by the United Presbyterians. The toilers now number 17.

—A convert in the Shansi mission expressed it well when he was asked how the Lord had changed his heart. He said : " I cannot tell how it was done, but I know that my heart is exceedingly not the same."

—The first insane asylum ever erected in the Chinese Empire is now being projected by Dr. E. P. Thwing, who, with his wife and daughter, has gone to China at his own expense, to complete the arrangements at Canton.

—Are Chinese converts sincere and in earnest ? It looks so. For Miss Grace Wyckoff, of Pang-chuang, gives an account of a hot Sunday afternoon in July last when she was greatly surprised to see 4 women come into the yard from a village 10 miles away. Three of them were over sixty years of age, and their faces were red with heat, and they were very weary. They came simply for a Christian service. At the same meeting 16 other women were present from villages at least 6 miles distant, and a goodly number from nearer points.

—With such teaching as this from the "divine" classics of Confucius, we can understand why Chinese women are in a condition so abject. The authority is Dr. Faber, an eminent scholar, and the statement appeared in the *Chinese Missionary Recorder*. Quoth the ancient sage : " Women are as different from men as earth is from heaven. Dualism, not only in bodily form, but in the very essence of nature, is indicated and proclaimed by the Chinese moralists of all times, and the male belongs to 'yang,' the female to 'yin.' Death and all other evils have their origin in the 'yin,' or female principle ; life and prosperity come from its subjection to the 'yang,' or male principle, and it is therefore regarded as a law of nature that women should be kept under the control of men, and not allowed any

will of their own. Women, indeed, are human beings, but they are of a lower state than men, and never can attain to full equality with them. The aim of female education, therefore, is perfect submission, not cultivation and development of mind. In the other world the condition of affairs is exactly the same, for the same laws govern there as here."

Japan.—The Universalists report encouraging progress in their mission in Japan. Three men and 1 woman are at work, together with 2 Japanese converts just ordained. In the Tokio theological school 6 students are found.

—A year ago Dr. Gordon received into one of the mission churches of Japan a woman who had kept a house of prostitution. Immediately on her conversion she set free all the girls she had bought, and since has been useful in leading other notorious sinners to the Saviour.

India.—The evils and follies of fashion are not all confined to civilized lands. It is in the heathen village of Senite, Burmah, that the women wear from 30 to 40 pounds of brass wire about neck and limbs for ornament ; and so attached to them are they, it is counted a sign of sound conversion when a Karen woman is willing to dispense with the load of metal.

—The *Asiatic Quarterly Review* is not much in sympathy with missionaries. It is all the more remarkable that the editor should speak of them as "an unrivalled disintegrating force," "true alchemists, possessors of the philosopher's stone." He asks : "Is this *magnum opus*, on which the teaching of several hundred sects converges, a small matter ? Is it naught to take the base metal, the outward civilization, the pomp and riches from the heathen, and to convert this dross for his benefit into blessing everlasting ?"

—A fine old Sikh said lately to a missionary : " Sahib, these neighbors of ours, since they became *Isais* (Christians), have given up lying and thieving, and seem to be altogether changed."

—For shame, if true! Can it be that prejudice has colored this statement? "In India the Plymouth Brethren disturb the missions. They are intense sectarians, and operate upon the mission churches rather than upon the heathen. The mission of the United Presbyterian Church at Gunjarala, in Upper India, has been seriously troubled by these proselyters. Rev. Sabir Masih and his son-in-law, a teacher in the mission school, have resigned and joined the Plymouthites. This sect is there under the direction of a man who was originally an Episcopalian, but who became a Presbyterian, and is now outside of all churches. Its operations tend to division, always and everywhere."

—An English justice in India, who is also honorary treasurer of the native church councils of the Church Missionary Society in the Northwest Provinces, has offered a prize of 100 rupees for the best essay on native churches. The special question is the raising up of a self-supporting native pastorate in that section, and the essays are to make suggestions for improved organization, cheapness of work and voluntary work in the pastoral, evangelistic and educational agencies of the churches. The writers must be members of the Church of England. The essays may be in English, Urdu, Roman Urdu, or Hindi.

—Roman Catholic papers please copy. Miss Mary Reed, the young lady missionary of the Methodist Woman's Foreign Missionary Society, who was stricken with leprosy some months ago, and has consecrated her life to work among lepers in India, will take up her permanent residence in the leper hospital at Chandag. She has been living alone in a little bungalow near Miss Budder's school at Pithoragarh.

—"Nearly \$25,000,000 invested in search for gold in India, and not \$2500 obtained after three years of hard labor."—*India Times*. "Look at our gold-mine in India—50,000 Telugus dug from the heart of heathenism, whose faces now shine like precious coins from

the mint of the Holy Spirit."—*Rev. A. J. Gordon, D.D.*

—A zenana Christian worker in Delhi says that there is scarcely a house in that city not open to the reception of the Gospel.

AFRICA.

—Thanks to the energy and skill of the French, the Desert of Sahara is becoming a garden. Within a few years 12,000,000 acres of land have been made fruitful by artesian wells. But there are 900,000,000 acres yet to be reclaimed before all the sand wastes are utilized.

—The stories told of the wealth to be found in the gold and diamond fields of South Africa are well-nigh beyond belief. Rev. Josiah Tyler, missionary, writes of 100,000 ounces of gold a month as the product of the Witwatersrand district; and Sir Cecil Rhodes may well be set down as the foremost of millionaires, since he is owner of one of the richest diamond-mines in Kimberly, a district which has turned out *thirty-six tons* of diamonds, worth about £6,500,000 a ton, or, say, a total of \$1,160,000,000.

—"The average African, if at all educated," declares Bishop Smythies, of Central Africa, "is a much more ready speaker and a much better preacher than the English clergy, when at three-and-twenty they are ordained deacons."

—Though it is unfortunate whenever in any degree the Gospel must needs lean for support upon an arm of flesh, or resort even indirectly to carnal weapons, we yet read with pleasure that the strong arm of British authority is not to be withdrawn from Uganda until March 31st of 1893 at least, and possibly not at all.

—In spite of his hosts of terrible Amazons, King Behanzin, of Dahomey, has come utterly to grief at the hands of Colonel Dodds and his French troops, since he has been crushingly defeated in battle, and has lost his capital, Abomey. Nobody can object to "protection" from such a monster.

—It costs to send missionaries to the

new districts of Africa ; but then it also pays. Since 1887, when missionary labor began at Lake Tanganyika, 11 missionaries have fallen, and 11 others have been forced to withdraw. But 3 centres of labor are firmly established, 2 gospels have been translated, and the people have learned to assemble for worship, and converts are being baptized.

—It is evident that missionary life, even in the interior of Africa, is not altogether without its compensations. For Mr. Arnot, in Garenganza, tells us of a hunting expedition in which he bagged 8 antelope, 3 zebra, and 2 immense hippopotami. With his larder thus supplied, he gave a Christmas feast to a great company of the natives, with the hippopotami for the *pièce de resistance*, and zebra and antelope for side dishes. As the only drawback, during an interval of the supper a family of hyenas and 2 dog leopards made an assault upon the camp and captured a portion of the provender.

—In the Congo region at the present time there are 3 Catholic missions and 8 Protestant, among which is that founded by Bishop Taylor. There are 28 stations and 95 missionaries.

—It is now 150 years since the first Hottentot was baptized by the Moravian missionary George Schmidt. There are at present in Cape Colony, under the direction of the Moravian church, 11 flourishing stations, with 22 missionaries and about 9300 souls in their care ; 1 normal school and 19 common schools at the stations, with 2200 scholars ; 2 ordained natives, 2 assistant native ministers, and about 150 native assistants.

—Mr. Swan, of the Arnot Mission in Central Africa, writing of the ravages of the slave trade, says that at Katanga a boy of eight or ten years brings about 40 cents in our money, a young girl from \$3 to \$4, a woman from \$1 to \$1.20. Most of them are sold to Bihe traders or to Arabs from the east. They die in great numbers before reaching their destination.

—"You missionaries trouble us," said an unchristianized Zulu lately. "Before you came our wives got food out of the ground for us, and brought us children and cattle. You make us give up our wives, our beer, cattle for our daughters, and want us to spend money for clothes, books, and preachers. Life was easy before. You make it very hard."

—The Berlin Missionary Society is engaged in 6 sections of South and East Africa, and at the various stations has gathered 11,456 communicants. A missionary stationed at Königsberg writes : "Twenty-five years ago the number of baptized heathen in Natal was 2000, and now it is 8000. And the Boers, who formerly looked coldly on, now regard the mission with favor.

—The French Protestant Mission in Basutoland has 13 principal stations and 129 out-stations, with day-schools scattered through the whole country. It has nearly 8000 children upon its ordinary school rolls, and has, besides these, about 700 young men in training, either as teachers or in industrial schools where trades are taught. At the principal station at Morija there is a printing and book-binding establishment, where, a few months ago, an edition of 3000 copies of a Sesuto reading-book was prepared entirely by native compositors and printers. "In this way," says a recent visitor, "the native is converted from the condition of a loafing savage to that of a laborer."

ISLANDS OF THE SEA.

—Every Sunday morning 60 per cent of the population of the Hawaiian Islands are in the pews of Protestant churches. Eighty-three per cent of the population of the Fiji Islands are communicant members of the Protestant churches. But what a task is laid upon the Hawaiian Christians in connection with the 15,300 Chinese, 12,000 Portuguese, 20,000 Japanese, and several thousand Mormons among the natives

and waifs and outcasts from all parts of the world!

—Dr. Paton says of the New Hebrides : "Since I entered the field, thirty-four years ago, by God's blessing on the united labors of our missionaries He has given us about 14,000 converts, and about 200 of them are engaged as native teachers."

—It is scarcely a quarter of a century since the first baptism in Micronesia. Now there are 46 self-supporting churches, with over 4300 church-members.

—The United Norwegian Lutheran Church in the United States has been notified that the Mission Society of Norway will hand over to it the southern part of the island of Madagascar, including the three mission stations, St. Augustine, Mangasoa, and Ft. Dauphin.

—The rumored occupation by the British of the Johnston Islands in the Pacific Ocean, 600 miles southwest of Honolulu, and of the Gilbert Islands, have an important bearing upon missionary movements, since the rule of England would be more tolerant and conducive to the growth of Protestantism than that of Spain.

AUSTRALIA.

—A missionary training home has been opened in Melbourne.

—After hearing two missionary sermons in Melbourne recently, a man in very moderate circumstances sent \$2500 to be divided between missions in India and New Guinea.

—Here is Dr. Clark's account of an Australian consecration meeting. It reads like a description of one of our great conventions : "I have attended many consecration services in my life, but very few that have exceeded in genuine spiritual power this meeting in the Centenary Wesleyan Church. The great

audience-room with its two galleries was crowded ; the singing was magnificent. With one or two exceptions, every society in the whole colony was represented ; sometimes, in the case of the more distant, by only two or three members ; often by a large company. As the roll of societies was called, each responded by a passage of Scripture or a verse of a hymn, and the consecration was so genuine and spontaneous, the expression so hearty and vigorous, that I am sure the meeting will not soon be forgotten in the religious circles of Sydney. Even after the Mizpah benediction had been pronounced, the young people could not refrain from singing ; but all the way home through the dark streets, at the railway station, and at every suburban place, where the train left its contingent of Christian Endeavorers, the Endeavor songs were heard."

—The Methodist churches of various names all over Australia are conferring with a view to union. In Sidney the representatives of the various bodies have resolved, by practically unanimous votes, that union is desirable. The name of the united church is to be "The Methodist Church of Australia."

CENTRAL AMERICA.

—The Moravians have received the cordial consent of the Catholic government of Nicaragua to establish a mission on its territory. It is hoped that this will result in the opening up of the whole of Nicaragua to mission work.

—The Moravian Mission on the Mosquito Coast (Nicaragua) has lost the little sailing vessel (the *Meta*), so indispensable to convey the missionaries, mails, provisions, and other necessities to their 9 stations north of Bluefields, the capital of the Mosquito Indian Territory. No lives were lost in the wreck, but the schooner and her cargo are a dead loss, and the vessel must be replaced as soon as possible.

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OUR WORLD.—II.

BY THE EDITOR-IN-CHIEF.

As the true warrior counts the cost of the war and the true builder reckons the resources for his structure, so God's soldiers and servants look at both sides of their work ; they study what is to be done and to be undone, to be accomplished and to be antagonized ; and then calmly survey the whole range of resources and encouragements, helps and hindrances. Having looked already at the world field and the giant foes, it behooves us now to look with equal care and candor at our available sources of success and the imperial claims of duty.

1. OUR HELPS.—What are they ? First of all, our help is in God. Any and every work done for Him is work done with Him. It is His work rather than ours, or ours only because it is first His. This is not a distinction without a difference. If we are doing a work of our own and ask Him to come to our help, then the primary responsibility is *ours*, and we may well be anxious for the issue. If He is doing His eternal work, and summons us to His help as co-workers with Him, then the original, primary, ultimate responsibility is *His*, and all anxiety and worry become an impertinence, as though God were not able to take care of His own work ! As though His ark were mounted on one of man's carts and needed to be stayed by our venturesome hands !

The work of world-wide missions is THE WORK of our Master throughout this whole dispensation ; and we are called to be His servants. He does this work not in person but through us, and hence, while the privilege is ours of working for and with Him, the responsibility is His from first to last, and we are therefore to be " careful for nothing " save to be in league with Him.

He has given us the great weapon of our warfare, " the sword of the Spirit, which is the Word of God ; " this supplies also the great implement of our work—both sword and trowel at the same time—as good for building as for battling. And about His Word He has said what He never said of any word of man, however wise or eloquent : " My Word, that goeth forth out of My mouth, shall not return unto Me void " (Isa. 55 : 11).

So far as we really make use of that Word, omnipotence is with us, pledged to our success. As surely as the rain and snow that fall from heaven return not in vapor to the skies until they have watered the earth and made it to bring forth and bud, yielding seed for sower and bread for eater, so surely shall God's Word, heavenly in origin, not return to Him without results. All we have to do is to insure contact between that Word and the souls of men, and we may leave the issue with Him. We may no more trace that Word in its mysterious mission than we can follow every drop of rain or flake of snow as it falls to the earth, percolates through the soil, comes up in springs, flows in rills and rivers to the sea, and is evaporated beneath the sun and returns to cloudland ; but every word of God will fulfil its mission. All we have to do is to *help to send it* on its mission.

Would that all men would learn this great truth ! The world and the Church are full of human resorts and resources, all of which are impotent to do the work to which the Word is appointed in God's eternal councils. When the Word of God seems to be accomplishing but little, men venture to substitute something else. Poetic essays, political harangues, literary dissertations, ethical lectures—something more popular is put in place of God's pure Word in hope to draw the people and fan the dying embers on the altars of neglected worship. But it is all stupendous folly, akin to blasphemy. The only help for lost souls, the one almighty weapon, the one sufficient working-tool for fighting foes and building up the Church is the WORD of God. Give men the Gospel pure, simple, persistently preached, lovingly and graciously exemplified, and there is not one form of error in doctrine or practice that will not ultimately give way. And, if God's Word is powerless, where Omnipotence fails man's impotence must prove doubly and disastrously inadequate. The first help of all is a revival of apostolic preaching if we are to have a new era of apostolic missions.

Our next hope and help is the *Spirit* of God, who alone can help us to use the Word effectively. If the Word is the sword, the Spirit is the force that wields it. The sword is to be held by a human hand, but the grip that holds it and the power that hews and smites and thrusts with it is a Divine power. Paul's dependence was not on the logic of argument or demonstration by logical processes, but on the "demonstration of the Holy Spirit," the short logic that brings instantaneous conviction by rending asunder the veil and suddenly disclosing facts and truths. The Spirit demonstrates by lightning flashes. So Saul was convinced, convicted, converted ; and so have multitudes who had opposed and blasphemed been brought to instant surrender to the truth and immediate obedience to a new Master. How much do we depend on the Holy Spirit ? How fervently do we seek His anointing, enduring, imbuing power ? The one "lost art" seems to be that of commanding spiritual energy. So important is this that we should absolutely tarry until so endued. No amount of time is wasted in such prayerful, expectant waiting. Ten days of prayer,

forty days of delay are nothing if the one pentecostal day but comes that marks the outpouring from on high.

Closely linked with the Word and the Spirit is that *prayer in Jesus' name* and for the glory of God which makes possible the power of both the Word and Spirit as a reality. To lay hold upon God, to make Him our dependence and confidence, and actually get His power, that is the secret of a mighty use of the Gospel message and a true obtaining of Divine endowment—nay, is not that itself the endowment? Such prayer in Jesus' name is the prayer, not of the human suppliant, but of the great Intercessor in whose name he pleads; just as any request presented by authority and in the name of another is in effect the *petition of another*, only through a third party. Such prayer makes the weakest man strong, because Almighty Strength is behind his weakness. And in order to all this there must be a *higher standard of piety*, a holiness which makes possible new knowledge of God, access to God, and conformity to His image.

When we have thus learned the help there is in God we shall not be slow both to learn and use all the resources and facilities found in ourselves or at our disposal. The proper employment of all that God has given us by nature or culture is made sure only when we are in close bonds with Him. This gives the clear vision to see and the wise mind and ready heart to use every faculty and opportunity. Sanctified enterprise and energy, impelled by holy enthusiasm for God and passion for the truth and for the souls of men, become natural and necessary. The Church under such baptism of power would be a giant working miracles among men. We should have sanctified homes, and children not only trained for God, but conceived and begotten, born and bred as the offspring of prayer. Parental piety would reach back to the very sources of pre-natal life, and parental character would salt the springs whence flow family habits.

We must learn to lay proper stress on a *sanctified individualism*. There is an *unsanctified individualism*, but it tends to the undue assertion of individual opinion and rights, leads to "free thinking" and "free love" and rebellion against the supreme will of God and even the social order. But there is a right and righteous individualism that teaches every believer to grow to his full stature in knowledge, capacity, and activity, and trains him to service; and that shows us the meaning of that pregnant word "salvation," which includes far more than forgiveness and justification—namely, the confession of Christ, the sanctification of character, co-operation with all other believers, and individual service to God and to souls.

2. OUR DUTY.—This can be understood only as both our work and our resources are clearly apprehended, for these constitute the basis of responsibility, determine what is *due*.

The one great duty which we here seek to emphasize is to "go into all the world and preach the Gospel to every creature." A world-wide evangelization is first and foremost, holding absolutely the front rank. In a sense it stands alone as the one and only command ever given to the

Church of Christ by the Master Himself, which covers active duty. He did indeed give two other commands: "This do in remembrance of Me," and "Love one another." But obviously both of these belong to a different category. One refers to the great memorial ordinance and sacrament which keeps His atoning death in perpetual remembrance; the other has to do with an abiding principle of heart life. But there is one and a solitary injunction, having to do with aggressive work for His kingdom. No other command stands beside it. It is itself the *whole Decalogue of the new life*. But though alone it is all-inclusive. If this be fulfilled, every other law and duty of a serviceable life is embraced and performed.

Evangelization, then—carrying the good news from land to land until every human soul is reached—is the one all-inclusive work of the Church. This is no small work, nor one to be easily done. After nineteen centuries, it has never yet been actually done, so that no one generation has fully heard even once the message of the Gospel, and no doubt there are larger masses of mankind absolutely unreached by the good tidings to-day than ever before.

It is so much the more imperative that this work should be immediately undertaken and with all possible promptness accomplished, because even when done, it is but the *beginning*, not the *end* of evangelism. Had every human being to-day heard the Gospel, with every pendulum stroke one dies and another is born; and so, within thirty years a new generation must be taught, or we have again earth peopled by the unevangelized; so that, unless the Church of Christ keeps up her holy activity and reaches one new soul every second this work will not remain done, though once accomplished. Moreover, evangelization is not conversion, but only the first step in preparation for it. And so God means that, like the poor, the unsaved shall be always with us that their condition may be a perpetual appeal and incentive to evangelistic activity. For the Church to have no more need to preach the Gospel to lost sinners would be such a calamity and curse that, at any point this side of perfection, it would imply rapid decline and awful decay. Scarcely less for our sake than for the sake of unpardoned sinners do we need to act as God's messengers; for a stream that stagnates becomes putrid, and where growth stops death begins.

We must, therefore, undertake in God's name as never before to get the Gospel into contact with every living soul. Our work in thus witnessing to all lays the basis for the fuller and more permanent work of repeating and confirming this witness by establishing the Christian home, and church, and school, and college, the sanctified press, and all those educational, philanthropic, and benevolent institutions which are God's trees of life on either side of the banks of the river of life. Such evangelization would be followed by the gathering of converts into churches, which is organization; then the fuller training in knowledge, piety, and service, which is education and edification; and so all true blessings attendant upon the highest and truest Christian civilization would follow, and pre-

pare for that universal enduement of the Spirit which marks the last great epoch and era of human history.

Our limited space forbids, within these pages, to expand this great theme as it ought to be ; but we venture to indicate two grand lines upon which our cords must be lengthened and our stakes strengthened.

First there must be a more equal, adequate, proportionate *distribution of laborers*. The field is the world, and it is not even nominally occupied as yet. Its full occupation is the first condition of evangelization. This disproportionate distribution of missionary laborers throughout the world furnishes some of the most suggestive and instructive facts which we have been able to gather and classify ; and these facts are vocal with both remonstrance and appeal.

From the latest and best available reports—reports at best sadly defective and incomplete—the following approximate tables have been carefully compiled. In 1889 there were reported 6589 foreign laborers, ordained and lay, including women ; and 34,345 native evangelists, teachers, and helpers ; a total of 40,934. More recently the *Free Church of Scotland Monthly* and the *Baptist Missionary Herald* of Britain undertook to compile missionary statistics ; and though carefully made, even these estimates differ. But the number of missionary societies is reckoned by the former authority at 280 ; of stations and out-stations at 11,388 ; of missionaries of all grades from foreign lands at 7700 ; of native workers at 36,000 (4250 of whom are ordained) ; and the number of communicants at 800,000, with 2,200,000 adherents.

The *Herald* computes missionaries at 7921 (of whom 4693 are males, 3228 females) ; native workers at 40,083 ; communicants at 726,883.

Dean Vahl, President of the Danish Missionary Society, an admitted authority in statistics, estimates for 1890-91 : Missionary organizations, 264 ; contributions, £2,229,759, or about \$11,150,000 ; 6557 missionaries, with native force of 46,244 (of whom 3374 are native ministers) ; 885,116 communicants, representing a total of 3,540,464 native members of Christian communities.

Now, in all the tables there are figures not supplied and blanks unfilled ; nor are any reports yet at hand which embrace the year 1892. It will be entirely safe to take from each of these three reports the *highest estimates* given, and even then we shall be rather below than above the mark. Thus combining, we get the following round numbers as very safe guides :

Missionary organizations, 280 ; stations and out-stations, 11,400 ; foreign laborers, 8000 (about two fifths of whom are women) ; native workers, 47,000 (of whom nearly one tenth are ordained) ; making a total working force of 55,000, with about 900,000 communicants and four times as many adherents ; and a total contribution to missions of about \$12,000,000. The most careful investigation satisfies the writer that these figures are as near as may be ascertained to the actual facts, and furnish a proper working basis.

These laborers are distributed very nearly as follows :

	Foreign.	Native.	Total.
India and Ceylon.....	2,360	21,500	23,860
Africa, Madagascar, etc.....	1,530	12,500	14,030
China, etc.,—Mongolia.....	1,430	2,500	3,930
North America and Greenland.....	635	600	1,235
Jews—scattered.....	440	40	480
Japan.....	420	750	1,170
Australia, Polynesia, etc.....	270	3,200	3,470
South America, West Indies, etc.....	240	2,100	2,340
Burmah, etc.....	140	900	1,040
Turkey, Greece, etc....	130	800	930
Palestine, Syria, etc.....	75	500	575
Continent of Europe.....	70	830	900
Persia, etc.....	65	300	365
Assam, etc.....	40	400	440
Siam and Laos.....	35	45	80
Egypt, Arabia, etc.....	35	35	70
Thibet.....	15	....	15
Scattered—various parts Papal Europe, etc.	70	....	70
	8,000	47,000	55,000

Of course these estimates are only an approach to the truth, and we shall welcome any corrections or additions that we may as far as possible ascertain, and record exact facts.

But, looking at these tables, with every possible allowance for incompleteness and inaccuracy, it is very obvious that there is no real *distribution* at all, even of the actual available working force. While no field is oversupplied, in most fields there is an appalling undersupply. The policy of concentration rather than of diffusion has thus far been the practical policy of missions, and this is directly contrary to the express command of our Lord. India leads the way with more than one fourth of the foreign laborers among a population of 280,000,000. This would give about one missionary worker to every 110,000. Africa comes next, which, including Egypt and Madagascar, has about one to 140,000. China comes next, with about one to 270,000. Siam has about the same average supply ; Japan one to about 100,000.

One very marked encouragement is suggested by these tables. The Church of Christ sends out less than 8000 workers ; but on heathen soil have been raised up, mostly in our own generation, a total force nearly *six times* as large, so that to-day six sevenths of the entire evangelizing force in the foreign field is the self-sown crop of missions. Christ's laborers have scattered the seed of the kingdom ; and within this century behold the results ! At this rate of multiplication, in another century these lands will be able to care for their own evangelization ; and foreign missions may everywhere give place to home missions.

Our already extended paper allows but a word about the other grave matter which demands attention—viz., *sanctified liberality*. For a body

of over 40,000,000 Protestant believers, with a total wealth of not less than \$20,000,000,000, to give of that vast sum less than \$12,000,000 annually for foreign missions, or less than *one sixteen hundredth part*, or one sixteenth of one per cent ! is parsimony and penuriousness for which there can be no apology or extenuation. We shall never have an adequate supply of laborers, nor shall we ever adequately support the laborers if they were on the field, until *our giving is reconstructed from the very base*. Of this we are fully persuaded, yet we also know that nothing but the new pentecost can break down the present selfish policy of hoarding and spending.

Among our duties, the proper, scriptural standard of giving comes into front rank, and its corner-stone is found in a conception of our divine *stewardship*. Our possessions are in trust for God, and to be used as trustees. We have giving, but not of a godly sort. There are at least ten ways of contributing to benevolent purposes, some of which are a reproach and a shame :

1. The *heedless* way ; giving something to any object presented, without inquiry into its claims or merits or needs, or proportionate demands as to other causes.

2. The *impulsive* way ; giving as the caprice of the moment leads, as often or as much or little as feeling may prompt.

3. The *lazy* way ; shirking all self denial, and resorting to fairs, festivals, and various panderings to the carnal nature to raise money " for the Lord's cause."

4. The *calculating* way ; giving with reference to some expected returns in pecuniary prosperity or indirect self-emolument.

5. The *selfish* way ; giving from desire and expectation of the reward of human praise and glory, or personal prominence and reputation as a giver.

6. The *systematic* way ; laying aside as an offering to God a definite proportion of income—one tenth or one fifth or more, as conscience indicates. This is adapted to both rich and poor, and insures large aggregates.

7. The *intelligent* way ; giving to each object after a personal investigation into its comparative merits and claims, and without dependence on the happy appeal of its representative or agent.

8. The *self-denying* way ; saving what luxurious taste or careless outlay would squander, and sacredly applying it to purposes of piety and charity.

9. The *equal* way ; giving to the Lord's needy ones as much as is spent on self, balancing personal expenditures and benevolent outlay as a corrective to all extravagance.

10. The *heroic* way ; limiting outlay to a certain sum, and giving away the entire remainder. This is stewardship in exercise. It was John Wesley's way, who never exceeded his fixed sum of personal outlay. It

is Hudson Taylor's way. It makes a habitual, conscientious, proportionate, prayerful, liberal, unselfish, consecrated giver. Adopted as a rule, it would turn God's people into a body of givers whose unceasing contributions would be a river of water of life to a dying world. Such giving would insure praying, and be the handmaid of holy living. With such giving of money, giving of self would inevitably follow, if it did not precede; and with a rapidity now incredible a world's evangelization would move toward its consummation and the coronation of the coming King!

OUR MISSIONARY HEROINES—"BY FAITH."

BY J. T. GRACEY, D.D., ROCHESTER, N. Y.

The human race is composed of about an equal number of male and female persons. Loosely speaking, there are, therefore, on the earth seven hundred millions of women and girl-children, and within each century some two thousand millions of these fill up each a lifetime and pass away. The thought is a stupendous one.

The world has grown familiar with the sad story of the degradation, the wrongs, and the sufferings of this portion of the human race over large portions of the world. The illustrations of their misery are multitudinous and monotonous. The relation of marriage, which under the ennobling influences of Christianity has been exalted well-nigh to a sacrament, presents throughout the history of non-Christian peoples a lamentable record of violence and sin. The old Maroons of Jamaica and the present Thibetans of Asia, furnish examples of peoples without a substitute for marriage in the one case, or any judicial sanction of it in the other. The Hassaniyeh Arab recognizes a "three-quarter" marriage—of legal obligation only three days out of four—while in Mocha all marriages are temporary. In Thibet wives are pawned, and in parts of China hired to other men. The communal marriage, wherein all the men are married to all the women, as recommended in the Platonic Republic, is by no means unknown to history, though it shocks every sense of decency and graduates men as beasts in an agricultural pen. "Wife-capture," whereby women have been clubbed, speared, or otherwise half killed in the process, has been and still is, too widespread to enumerate the nations that have practised it. Polygamy and polyandry, whether in Thibet, Ceylon, New Zealand, the Aleutian Islands, among the Cossacks or the Orinocos, afford little relief to these wretched chapters of human life. Girl life among half the population of the globe seems the cheapest thing in the dust-bin of human possessions. We close our eyes to a record of debasement and oppression, which compels us to pity where we cannot relieve.

When Jesus Christ came into this world, He came, the truest friend of woman, and formulated principles which, like leaven, must exert its influence through all measures of meal to give her a social resurrection. Born

of a woman, He blessed the woman that bore Him. He showed favor to classes which had for ages been shut out from recognition. One woman, "a sinner," is told to "sin no more," and the charity of all centuries is summoned to condone her shame till a sinless one is found among men. Another woman breaks perfume over His person, and the fragrance floats in fulfilment of His prophecy through all ages in the kindest expressions of pity and the gentlest ministries of love.

The benefit that comes to society from the patronage which Christianity has extended in so unexampled a degree to this half of the race, is not far to seek. It were to write a volume so much as to enumerate the intellectual development of women under the benign influences born of the Gospel. Barbara Uttman rescued Saxony by the invention of pillow lace; Betsy Metcalf originated the straw industry of the United States by her manufacture of straw bonnets, from which Massachusetts alone reaps millions every year; the cotton-gin, which leads the list of the sixteen remarkable inventions adopted by the world, was the invention of Mrs. General Green; the "Burden" horse-shoe machine, which turns out a horse-shoe every three seconds and saves millions to the land, was the invention of a woman; when Mr. Roebling, engineer of the great Brooklyn bridge, was stricken down with overwork, his wife assumed his duties as chief-engineer, and sat down with manufacturers to teach them to make patterns which no mill was then making; Miss Maria Mitchell, astronomer of Vassar College, received a gold medal from the King of Denmark for discovering a comet in 1847, besides which she discovered seven others, and was the honored guest of famous astronomers in Europe. Woman, under the inspiration and freedom which the religion of Christ has created, has been set loose as at a bound, for lofty achievement in the department of charity and social reform—witness the noble and the gifted Elizabeth Fry and Florence Nightingale, or our American, Clara Barton, or Dorothea L. Dix, "who," as her biographer well says, "in a less practical age would have been canonized, and her halo-crowned figure placed on the altar-pieces of churches to shine like those of Catherine of Siena or Santa Barbara."

But it is of the expression of this genius of charity and endurance in noble achievement, as found on the foreign mission field in our own times, that we write. Even in this we are bewildered with the richness of the illustrations that thrust themselves on our view. The tact, talent, and industry of missionary women, their rich resources in expediency, their loftiness of soul-power, combined with the *abandon* of their faith, suggest an addendum to the eleventh chapter of Paul's letter to the Hebrews. Shall we venture to be the scribe? Then here is what might be added as samples of others of which "time would fail" us to tell.

"BY FAITH."

"*By faith*" Miss Whately, daughter of an archbishop, went to Cairo, Egypt, and for more than thirty years spent her strength in helping Mos-

lem women and girls, and finally was pressed to develop a boys' school, which is one of the prominent educational factors of that land to-day.

"*By faith*" Mrs. Osborn founded the Soldiers' Home in South Africa and the Railway Mission of Cape Colony and Natal, and travelled over the country thirteen hundred miles, sometimes with icicles hanging from her carriage, and at other times under a broiling African sun. A Jew, seeing her devotion, said: "I do not believe in their Christ; but if He enables them to endure this, I will never mock His name again."

"*By faith*" Sarah Boardman for three years after her husband's death continued his work, pointing the way of life to the Karen inquirers who came in from the jungle, conducting schools with such tact and ability that when afterward she obtained a large grant from the English Government for schools throughout the province, it was specially stipulated that they should be "conducted on the plan of Mrs. Boardman's schools." "*By faith*" she made long mission tours in the Karen jungles, climbed mountains, traversed marshes, forded streams, and threaded forests. In conversation, prayer, and writing in the Burmese language she acquired an uncommon degree of fluency and power. She conducted prayer-meetings with the women every week, and a meeting for a study of the Scriptures; translated into model Burmese the "*Pilgrim's Progress*," edited the chapel hymn-book, composing twenty of its best hymns; published four volumes of Scripture questions—since in constant use in the Sunday-schools; acquired a knowledge of Pequan, and superintended the translation of the New Testament into that tongue, and frequently met the exigency of lack of ministerial force by conducting the worship herself in the Karen assemblies.

"*By faith*" Miss Fay, of Albany, went in the early days of mission work to Shanghai, and commenced work among boys because she could get no girls, and by patient toil developed that school into a theological seminary from which have gone out hundreds of native pastors, and then in failing health handed the work over to her own Protestant Episcopal board and came home to die.

"*By faith*" the spiritually minded Miss Fidelia Fiske, the first unmarried missionary to Persia, established a female seminary, the educational and spiritual influence of which has possibly done as much as any other, if not of all others, to reach and revolutionize the homes of Persia.

"*By faith*" Miss Matilda Rankin, the first Protestant missionary to enter Mexico and establish work there, suffered all things for twenty years that she might make known the Gospel to the Mexicans. She came home at last broken in health, and handed her work over to the American Board.

"*By faith*" Eliza Agnew, studying geography at school at eight years of age, resolved that when she "grew up" she would be a missionary, and at thirty years of age went to Ceylon, took charge of a boarding-school, and for forty-three years, during which she never visited her native land,

exerted her influence on the women of that country, and had under her training more than a thousand girls, teaching the children and grandchildren of her first pupils, not one pupil taking the entire course coming out of the school without being a Christian. When she died they called her the "mother of a thousand daughters."

"*By faith*" Mrs. Dr. Hill taught three generations of Greek women, and the institution at Athens has a daily attendance of fifteen hundred pupils.

"*By faith*" Miss Isabel Nassau, of West Africa, took charge of a theological seminary for African young men, has translated books, printing them with her own hands on her own little printing-press, and sailed up and down African rivers in her own little boat, the *Evangeline*, to visit the stations under her care.

"*By faith*" some fifteen years ago a New England woman went to Burma with her husband. Soon after arrival on the field he died, and was buried while on a Gospel tour in the Shan States. The brave woman toiled on alone till failing health compelled her to return to the United States. Later, she took a course of medical study and a course in theology, and then returned to labor far in the interior among the Shan people, worked for nine years without vacation, gathered a native church about her, trained her own preachers, built her own bungalow, schoolhouse and chapel, and works still with that love which will bring the world to Christ.

"*By faith*" Miss Mary Graybill went to India, representing the church known as the "Christians" or the "Disciples of Christ," the Sunday-schools of which raised \$4000, and then sent it to her for the purpose of erecting a church for her mission. "*By faith*" she served as architect, master builder, and general "boss mechanic." First she bought four yoke of buffalos to do the teaming, then a few big trees, and employed nearly a hundred natives to quarry the stone, which had to be hauled several miles, and to make brick, first tramping the clay, fashioning it into bricks and burning them, using the spare portions of the trees for fuel. The trunks of the trees were laboriously sawed by hand into boards for the floors and roof. A stone foundation was laid three feet below the ground and as much above to keep out the white ants. Evidently she made a good job of it, for an English visitor, asking who had engineered the building, was amazed to find she had filled that position herself.

"*By faith*" Miss Clara Cushman bought a property for a school with fine buildings in North China, arranged with the carpenter to finish the buildings for a school-room, but finding the men putting in one window three inches lower than the other, and laying the bricks wrong side up, stood over them directing the work till it was done correctly.

"*By faith*" a young missionary woman at Tetela, Mexico, conducted mission work for one year entirely alone, so far as any English-speaking companionship went, the work being entirely among the native Indian

population. She had to ride on horseback and ford several rivers in reaching her stations, and the testimony of the superintendent was that "no more self-denying and heroic missionary work" was done anywhere than by this woman.

"*By faith*" Miss Phœbe Rowe, an Eurasian lady, sent to a central station in North India, took entire charge of the work for a year till a pastor could be appointed.

"*By faith*" many of these noble Christian women have wrought greatly in the department of literature in the vernaculars of the field where their fortunes were cast. Mrs. Mix, of the Baptist Mission, in Burma, acquired such proficiency in the Shan language that she became an able coadjutor of Dr. Cushing in the preparation of the Shan Bible, carefully reading his manuscript, and at times taking charge of the printing in his absence, and taking large parts of it through the press. Miss Oclad translated a hymn-book for Chinese; Mrs. Humphrey did the same for the Methodists in North India, and Mrs. J. E. Scott issued a book of harmonized native music, in wide use in that mission; Miss Holbrook published a work on the education of Japanese girls; Miss Spencer, of Tokyo, translated the life of Susanna Wesley into Japanese; Miss Bodly, of Lucknow, wrote in Hindustani a life of Queen Victoria, which has had a large circulation; Miss Hall, of Rome, has established a Sunday-school paper, and issues it in connection with the International Sunday-school leaflets in the Italian language. "A. L. O. E." has for years, at her own charges, worked in a native village in North India, translating and writing and superintending schools, and now, past seventy years of age, is respected and loved by the whole community.

"*By faith*," when cholera broke out in one of the mountain stations in the interior of the Himalayas, Miss Annie Budden faced and fought it alone, so far as human help went, for two months. She was obliged to remove her girls and women to a hill eight thousand feet high and twelve miles away, and to go, leaving her farm and cattle and store-room, the grain cut and ungathered, and facing the problem how she should feed all these people. The children had to be carried on the shoulders of men, because too young to walk the distance. It was no small matter to thus move eighty-five women and girls to occupy tents. The doctor left with his family; he was not well, and could not stand the strain. Miss Budden was alone; every servant vanished. The native Christians had wives and children, and were terror-stricken. "One day," she says, "I was called to see one of my women some distance away. I could not get a coolie, for every one had gone, so I got a pony and rode on a man's saddle, spent hours in working over the sick, then got another horse for my homeward journey; but I had no saddle—only a cloth; the horse became restive and unmanageable and threw me off, and I walked twelve miles in an Indian sun on a hot July day. Several of my women and girls died, and the question came how to get them buried, for no one would come near me,

and there was no one to dig a grave. All had left me but a few native Christian women. I called one of them and asked her if she would go with me to dig the grave. She said, 'Yes,' and brought others with her; and six of us went with spades and hoes, a sad procession. We tied up the body in blankets, carried it ourselves, dug the grave and buried it, and I offered a short prayer. That was six o'clock in the morning; at six in the evening we did the same thing for another. During this time my wheat was lying on the floor unthreshed, my cattle were suffering because there was no one to give them water. It was a time of agony and of dependence on God."

One must cease these selections somewhere. The portfolio we have overhauled and appropriated at our pleasure, sometimes even to the phraseology which we found, is full of similar incidents. We cannot forbear adding one or two other references.

"*By faith*" Miss Reed, of the Methodist Mission in India, toiled on till obliged to return to America in ill health, and after spending some time here, consulted a physician, and then a series of physicians, only to learn the startling information that beyond doubt she had in some way contracted leprosy. The brave girl kept her knowledge to herself, told not even her mother, but prepared to return to India, that "by faith" she might live with and work for lepers! She is near Miss Budden, banished to the social relations of that disease-stricken community, but cheerful and triumphant, a living martyr to the salvation of the people of India. She is engaged in literary work at present, and will doubtless do a grand work for God. Heaven help the heroine!

What is the secret of all this endurance with delight, this triumph in trial, this quickened genius, this developed scholarship, this doubling of capacity, moral, physical, and spiritual? We have purposely left all reference to Miss Field until now, that she may tell the secret of power and peace in isolation and toil and danger and disaster.

"*By faith*" Miss Adele Field went to China, and has accomplished work which has made her name known in many lands. She has travelled among the country villages, trained numerous Bible women, translated books, indexed Williams's "Dictionary of the Chinese Language," and, among other doings, has made a "Dictionary of the Swatow Dialect."

But it was not for all this that we reserved reference to her to this point in our article. It was the rather that we might let her tell "in her own way and well" the secret of power, the hidings of God, the "unknown quantity" without which no solution of the heroism of these devoted women can be got. Four years after Miss Field had opened her evangelistic work at Swatow she wrote a letter to a friend from a distant Chinese village where she was laboring, in which, after describing the "floorless, windowless, and comfortless houses" of the natives, she said of her life:

"It is a solitary sort of one; but while I am obeying Christ's behest.

'Go and teach,' He fulfils to me most wondrously His promise, 'Lo, I am with you always.' In no other occupation could I be so sure of such good company. The promise is explicit. It is not limited to the fitness of him who goes, nor to the success of his teaching. Just as I am I go, just as I am I teach, and in all His glory, all His sweetness, all His power to bless and comfort He is with me. There is nothing in me to make Jesus wish to stay with me; the filth and horror of the place must be far greater in His sight than in mine; but the mission insures His presence with the ambassador. I have the Royal Guest who calls me 'no more servant,' but 'friend,' and whose tender love will not leave me one moment lonely. His greatness never seems so great as when He reduces it to the need of my littleness. He never seemed so much a King to me as since I see how regally He can dwell in this small drear house, and what a palace He makes it to me. He makes me realize that a Saviour is for the commonest and most practical needs as well as the most spiritual. I know of no human friend whom I should be willing to bring with me to such an uncheery place. But Jesus of Nazareth gives me no anxious thoughts for His entertainment. I can sit on Mary's footstool unrebuked by any Martha; and my social joy is greater than if I had the company of visible angels without Him."

We have no space for the other part of this divine philosophy of content and toil—that of witnessing the development of souls who have never had the light, when they receive its divine rays. In some cases the eagerness to learn of the truth is an inspiration.

"One holds my hands and another my feet," says one of these workers, "as I begin to tell them of Jesus." An old woman was standing on the outskirts of a crowd at a bathing place on the banks of the Ganges River near Cawnpore, where Nana Sahib massacred four hundred Christians. A foreign lady-evangelist was talking to two hundred heathen women and singing to them of Christ. "Your singing is drawing my heart this way," said the little old woman on the outer edge of the company. "I have been standing here a long time and cannot go away. Every night as I go to sleep I hear you singing,

"Yisu Masih mero prana bachaiya,"

(Jesus Christ has saved my soul),

and I sing it too all day long in my heart as I do my work." "We are still birds in a cage," said another, "but you have taught us to sing."

One old Brahman woman, hearing for the first time the blessed words in St. John's Gospel, 3 : 16, said, with much earnestness, "Put my finger on that and read it again, and read it slowly." Then added, "Oh, bring me a book like that, and teach me how to read it! 'God so loved!' Oh, I will say it all the time till you come again." Others say, "Why haven't we been told of Jesus before? you must tell us more about Him before we can worship Him." A dying Hindu girl in a zenana, where no ordained minister could enter, gave up her babe, asked for water, and when it was

brought crowned herself, laying her open Bible across her head, *baptized herself*—and died. Multitudes uncounted and often unknown are thus longing for light. The secret of the apostle is the secret of these heroines, who "count all things loss" that they may make known this Gospel to these.

Doing often the work appointed for the stronger arm and rougher nature of man ; reading ritual at the grave's mouth or in the church, because no minister is present or procurable for months or years ; " expected to know how to treat a sick horse, to decide the accurate amount of grain bullocks ought to eat in a month, to judge the length of time and number of men required to whitewash a given number of rooms, or to check the almost fabulous amount of salt which the *khansaman* strives to make one believe is necessary for the food of the girls"—these women are doing all without disturbing our sense of the delicacy of woman, lessening the aroma of the loving names by which we address her, or dissolving the spell of her personal charms.

The results are beyond computation. They are lifting the heathen world off its hinges, by lifting the world's girlhood and womanhood and wifehood, its motherhood and widowhood up to the realization of God's ideal woman, clothed with the sunlight of sanctity, pure with the utmost approach to purity, sweet with unselfish attributes, and strong for the quickstep of an onward progress which must sometimes recognize weariness, but is certain to know neither permanent arrest nor decline.

These women are threading intricate lanes in Oriental cities, wandering by the banks of the Yangtse and the silver La Platte, sitting under the sunny skies of Italy and on the fertile plains of Mexico, scaling the Balkans, sailing the seas of the Mikado's empire, and entering the gates of " the hermit nation," fulfilling the prophecy that " the women that publish the tidings are a great host."

These women have gone from homes of culture, halls of learning, and the enchantments of Christian society—gone to isolation and to the dreariness and monotony of heathen misery ; gone into public melas, private hovels, and lofty mansions in India and China ; camped among wild Koords, crept on hands and knees amid smoke and vermin in a Zulu's kraal, sung Christian hymns to cannibal crowds, slept quietly on the Infinite Arm in the habitations of cruelty and the abodes of lust, " scribbled" the seas with the " centric and eccentric" of their journeyings, risked health in ways named and unknown, bound up offensive wounds, sympathized with the fallen, trained children, given to mothers a loftier ideal of motherhood, addressed themselves to national reforms in the interests of their sex, and been " living epistles" of the everlasting Gospel. And all this have they done, not under the impulse of mere temporary sentiment, but with patience that could plod, with ingenuity that could create, and with a practical wisdom that could conserve. They have prosecuted their work in a way and with results which may challenge comparison with that of

their sisters, or even of their brethren, of any century, of any country, and of any clime.

Into the magnificent companionship of these heroines we are sending other women who will not always be equal to these, nor always equal to themselves, perhaps, for all find times of exhaustion and disenchantment. The dew will be on Hermon and the enveloping cloud on Tabor, while they go to Carmel or to Calvary. But to all who shall enter these lists of the enduring ones, we have to say, You shall be girt with the same grace, guided by the same pillar, and your work may glow with the oriole of the same saintliness. "By faith" the eleventh chapter of Hebrews will be an amending book to the end of time.

CONFUCIANISM.

BY REV. A. P. HAPPER, D.D., GLENSHAW, PA.

Confucianism is a very extensive subject. It will be impossible to treat it fully in a short paper. All that I can do will be to present an outline of the important points. Confucianism comprehends three separate and distinct subjects. They are designated by the name of China's great sage, not because he originated the doctrines and worship pertaining to these systems, but because he edited the books in which they are transmitted—systematized them and taught them to his disciples, who accepted and disseminated his teachings.

The three separate systems comprehended under the term Confucianism are these : 1. A political system which is embodied in the form of government that has existed so long in China. 2. A system of ethics which explains and enforces the nature and duties of the five human relationships, and teaches the nature and obligation of the five cardinal virtues. The third system presents the native religion of China, which is established by statute, and is the State religion of the empire. These several parts of what is comprised under the term Confucianism have existed since the earliest existence of the Chinese nation. I will give a succinct statement of each system separately.

The Chinese system of government assumes that the government in China is established by an overruling power, designated Heaven. Whatever may have been referred to by the term Heaven in the early ages of the people, ever since the time of Confucius it has referred to the material heavens regarded as a god. Heaven establishes the government, appoints the rulers, confers blessings upon rulers and people, sends judgments upon transgressors, displaces unworthy kings, and gives the throne to a successor. The government is a paternal monarchy. Government was established for the happiness and protection of the people, and not for the honor or aggrandizement of the rulers. If the rulers oppress the people, and will not heed the remonstrance of men or the warnings of Heaven, it

is the right of the people to remove such rulers by revolution and install others in their place. The success of a rebellion which has been excited by injustice and oppression is the proof that Heaven, the patron god of the empire, has appointed the insurgent leader to be the ruler, and the people submit to him as the Heaven-appointed emperor. When an insurgent chief obtains the power and makes proclamation to the people of his ascending the throne, he also makes a public declaration to Heaven of the reasons for the insurrection, and states that, as he has now obtained the decree of Heaven in his favor, he enters upon the duties of the Heaven-given appointment with a deep sense of his own unworthiness, and announces his purpose to administer the government according to the principles of justice and for the happiness of the people.

The principles of the government, as presented in their classics and established by statute, are just and good ; they are moderately well carried out in the administration of the government, and afford in a good degree protection to life and property and the pursuit of happiness. In the time of general calamity, as when drouth or widespread floods or famine occurs, it is usual for the emperor, after a period of fasting, to repair to the altar of Heaven and, with the outward appearance of humiliation and distress, to confess his sins and errors of administration, and entreat compassionate Heaven not to send calamities upon the people for his sins, but to show favor and remove the distress.

The emperor, as the Vicegerent of Heaven, is the source of all honor and appointment to office. He appoints all the officers, supervises their administration, promotes the efficient, and removes or degrades the useless. The emperor rules according to accepted and well-known principles of government. There are six boards of administration. The emperor has two councils and special ministers of State. One council consists of a few of the highest officers. The other is much larger, and all the high officers of the empire are members of it. To this large council all important questions of national policy are referred for consideration and advice. In 1839 the question of the legalization of the opium trade was referred to it ; and in 1884 the terms of peace which were proposed by France were referred to it. There is nothing in the government to which the missionaries have occasion to object except to cases of local and incidental administration. They should rejoice that there is a stable government, securing peace and good order in the country. They should pray for the rulers, and should inculcate reverence for them and obedience to the laws.

The Confucian system of ethics comprises the five human relationships and the five cardinal virtues. The relationships are these—viz., prince and minister, parent and child, husband and wife, elder and younger brother, friend and friend. The duties inculcated as growing out of these relationships are mainly in accord with the teachings of the sacred Scriptures on the same matters. There is, however, an exaggeration of the power belonging to the parent and of the obedience required of the child.

There is also some exaltation of the power of the superior party in all the relationships, and a correspondent debasement of the subordinates. Each relationship includes a class of them, of which the specified one is the type. The prince comprises all who are in authority ; and minister comprehends all classes of subordinates in society. The teachings of Confucius contain clear and explicit statements of the duties pertaining to the several parties in these relationships. The missionary can very properly give the sanction of the sacred Scriptures to the teachings of the Chinese sages on these relationships except when they inculcate the form and acts of worship to ancestors, and in regard to the other points referred to above. In all ordinary times, when presenting and enforcing the parental and filial duties, the missionary can present the scriptural view of these duties without antagonizing the Chinese exaggeration, and show how, in the nature of things and according to reason, there is a proper limitation to them in such a way as to convince the judgment of Chinese hearers of the right.

The parental relationship, as acknowledged by the Chinese, affords a very excellent basis on which the relationship of God to men, as the Supreme Father of all, may be explained. The presentation of the character and relations of God as the Creator and Supreme Ruler enables the missionary to present God's claim to the obedience of men to Him and His law in such a way as to set aside, without giving offence, the claim of parents to the absolute obedience of children. Parents and children alike owe obedience to a common Father and Ruler.

The teachings of Confucius in regard to the conjugal relation afford accepted principles for the inculcation of purity in all the relations of life. In the other relations these same teachings furnish the ground for the inculcation of honesty, integrity, and truthfulness between man and man in all things. The Chinese conscience is prepared to respond to all the teachings of the divine law in reference to human duties, including love to all, flowing from the universal brotherhood of men and the form of the golden rule in its negative form—of *not* doing to others what we do not wish to be done to us. The positive form of the golden rule, as given by our Divine Saviour, is very easily enforced, after the negative form is recognized as higher and better. The universal brotherhood of men is supported by this sentence from the classics : “ All within the four seas are brethren.”

The five cardinal virtues of the Chinese sage are benevolence, righteousness, filial pity, ceremony, and faithfulness. While this is not a complete list of the virtues, the list comprises the most essential virtues of human society. The meaning of the Chinese words translated by these English words is more full and comprehensive than the English equivalent. Benevolence comprehends all the kind and friendly feelings and acts due from man to man in all the relations of life. Filial piety is not restricted to the duties pertaining to parents, but extends to the respect and obedience due to all superiors in age, station, and position. Righteousness comprises everything in human life and conduct which is requisite to consti-

tute a perfect man. Ceremony includes the observance of all the kind and gentle acts and ceremonies which manifest the proper deportment of dignity, complaisance, and conciliation, suited to and proper to all the relations of life. Faithfulness is equally as extensive as the other terms in its signification, and teaches the observance of good faith in our intercourse with men in all things. The Confucian teachings in regard to the duties of the five relationships and the nature and obligation of the five cardinal virtues have formed a moral nature and conscience in the Chinese to which the missionary may address himself on all human duties and obligations from the very first commencement of his intercourse with them. There is an acknowledged standard of human obligation to which he can always appeal with assurance that its requirements will be admitted as obligatory.

These virtues, though in the Chinese system limited to duties belonging to human society, can very easily be so explained and extended as to include the duties owed to the Creator and Ruler of all men. As his own conscience shows to the Chinese that in his intercourse with his fellow-men he comes far short of his accepted standard of duty, there is easily brought home to him a sense of sin and shortcomings; with the proper extension of human duties to God and our relations to Him, we have a wonderful preparation for preaching a gospel of righteousness, benevolence, and doing good to others, and a provision for forgiveness of sins as taught by Him who taught as man never taught.

The *native* religion of the Chinese people is the third system which is comprised in the term Confucianism. It is commonly stated in books on China that there are three religious systems among the Chinese, and they are designated Confucianism, Buddhism, and Taoism. Buddhism was brought into China from India in the first century of the Christian era. It has many adherents in China, having found entrance by accepting many of the idolatries of the native worship into the system of Buddha. Taoism is the modification of the native idolatries which was introduced by the Chinese sage, Laou-tsze, who lived at the same time as Confucius. Confucianism, as a religion, comprises the early native idolatries as they have come down from the earliest period of the nation, and as they were received and transmitted by Confucius. It is established by imperial statute as the State religion of China, with a liturgy and an official enrolment of all the objects and things and persons that must be worshipped. It is the recognized worship of the government, and the other two are spoken of and regarded as heretical. Heaven, Earth, and Man are spoken of as the three original divinities. All the objects of worship are classified as belonging to one or these three powers. Heaven, earth, sun, moon, stars, wind, clouds, lightning, rain, seas, mountains, rivers, hills, etc., are enrolled in the list of gods. Of men, the persons to whom worship is to be paid, as directed in the imperial statutes, are the imperial ancestors, the emperors of former dynasties, the great teacher Confucius, the patron of agriculture, the patron of the manufacture of silk, the first physician, deceased philan-

thropists, statesmen, scholars, martyrs, etc. There are three grades of worship—the highest, the middle, and the lower. In the imperial ritual the highest worship is to be paid to Heaven, Earth, the Imperial Ancestors, and the gods of the land and of the grains. The several parts of heaven and earth, Confucius, and the patrons of agriculture, silk manufacture, and the healing art, all receive the medium worship, and all other persons and things receive the lesser worship. The emperor himself is the high-priest of the people, and he only can perform the annual worship at the imperial altars to Heaven, Earth, Imperial Ancestors, and the gods of the land and the grains. It thus appears that the native worship of China is a worship of created objects—of the creature and not the Creator. The material universe as a whole and in detail is worshipped.

Each family has its own household gods. The special Confucian household gods are these: Heaven, Ruler, Parent and Teacher. But that part of this idolatry which has the strongest hold upon the Chinese is the worship of ancestors. The tablets of deceased parents are in every family. Incense is burned to them every morning and evening, and more formally upon the first and fifteenth of every month and on all feast days. Every family connection has an ancestral temple, in which the tablets of the successive generation of ancestors, from the foundation of the family, are preserved. Some families have tablets of successive generations, the oldest dating for one thousand years before the year A.D. The ancestral temple serves as a school-room for the children of the connection. It is the place for family reunions on feast days, marriages, and rejoicings, when any one of the connection has obtained a degree.

The tablet of Confucius is in every school-room, academy, and college. Every pupil bows before it every morning when he comes into the room. The god of the office is in every officer's residence. The first duty of every official on entering upon any appointment is to worship the office god. Idolatrous worship is required of every officer in every department of the government. The emperor, attended by a large retinue of high officers, all dressed in State robes, worship at the altar of Heaven on December 21st of each year, and at the altar to Earth on June 21st. Thus it is seen that idolatrous worship, according to Confucian rites, forms part of the daily life of all classes of people, whether in private or official stations. The Confucian religion is, therefore, the greatest hindrance to the progress of Christianity. There is special antagonism to Christianity in all classes. But the literati of China are special opposers of Christ. The title of Confucius is "the Teacher of all Ages." Devotion to the sage is the bond of union between all the scholars and officers of the empire. They consider that the prevalence of Christianity necessarily displaces their sage, and changes their most sacred and universal usage, the worship of ancestors.

These considerations will explain to every one the opposition to Christianity in China which has been so open and manifest the last two years.

It may be expected that this opposition will increase more and more as Christianity extends in the country. It is in this matter that missionaries need "the wisdom which comes from above, and which is profitable in all things to direct." In the obvious and necessary clashing there is between Christianity and Confucianism, the missionary should avoid discussion in public as far as possible. State the nature and purpose of the Gospel as a provision for lost sinners, the blessings for this life and the life to come, and urge its acceptance without reference to the points in which it clashes with other views and doctrines. If the truth is accepted in the love of it, and the blessings of salvation are experienced, the opposition will soon be forgotten in each renewed heart. And when the death struggle between the two systems comes, as come it must, the followers of Jesus must be willing to suffer, and, if need be, to die for the truth as it is in Jesus.

The great majority of the people of China are Confucianists; hence of religions in the world, the Confucianists are next in number to Christians. They have no professional priests. The head of the family is the priest of his own household. They have no temples other than the ancestral temples of the several families. Buddhists and Taoists have professional priests, and temples, in which all may worship the idols. Confucianists worship in the temples of the other religions freely, as they are all tolerant of each other. But the worship of idols is no such hindrance to Christianity as is the worship of ancestors. But to the name of Jesus every knee shall bow to the glory of God the Father. May the Lord hasten it in His time!

FORERUNNERS OF CAREY.—III.

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

It is a significant Chinese proverb: "Towers are measured by their shadows, and great men by the envy of their fellows." It amazes us to see how true this is even in the history of the Church, how often Christian leaders of the purest motives and the most heroic consecration have been overwhelmed by an opprobrium which it has taken generations to lift from their memory. Carey's apostolic zeal for giving the Gospel to the heathen was ridiculed as "miserable enthusiasm," and he himself pilloried with the epithet of "consecrated cobbler." His predecessors in missionary effort suffered the same fate at the hand of the highest dignitaries in the Church.

"*An invitation for a society of Jesus to promote Christianity and the conversion of heathendom.*" Such an appeal as this, issued at a time when the Church of God had forgotten the great commission and allowed the work of preaching the Gospel to the heathen to fall into utter neglect, ought to have been received with gratitude; but instead, it was met with the most unsparing ridicule. Baron Justinian Ernst Von Welz was the author of this manifesto, it being one of two which he issued about 1684

in Germany, and addressed to German Protestant Christians. The other bore this title : “ *A Christian and true-hearted exhortation to all right-believing Christians of the Augsburg Confession respecting a special association by means of which, with God’s help, our evangelical religion might be extended.* ” This last appeal contained, among other things, such searching questions as these : 1. “ Is it right that we evangelical Christians hold the Gospel for ourselves alone, and do not seek to spread it ? ” 2. “ Is it right that in all places we have so many *studiosos theologiæ*, and do not induce them to labor elsewhere in the vineyard of the Lord ? ” 3. “ Is it right that we evangelical Christians expend so much on all sorts of dress, delicacies in eating and drinking, etc., but have hitherto thought of no means for the spread of the Gospel ? ”

Here was a genuine missionary voice crying in the wilderness : “ Prepare ye the way of the Lord,” the like of which had never been heard before in the Reformed Church. It met with no favor, however, but with the most unsparing opposition ; and so its author soon sent forth another manifesto, in which he used more searching language. It was addressed “ to the high and very reverend court preachers, the very honorable superintendents, and very learned professors.” It calls on them to institute a *collegium de propaganda fide* for teaching Eastern languages, for instructing students in these branches : (1) In Oriental languages ; (2) in all sorts of means and ways whereby unbelieving nations may be converted ; (3) in geography, history, and the lives of the early missionaries.

“ At the same time,” adds the author, “ it would be creditable if evangelical magistrates, princes, lords, and people of rank would maintain some students and enable them to learn foreign languages whereby they might be made useful in every case.” Surely here was a Carey before Carey ; one not a whit behind his illustrious successor in missionary statesmanship, in heroic determination, in irrepressible zeal. But instead of rousing a slumbering church to action, his appeal provoked the bitterest hostility. The famous Doctor of Ratisbon, John Heinrich Ursinus, denounced Von Welz as a dreamer ; characterized his appeal as “ blasphemy against Moses and Aaron,” and rebuked its “ self-willed piety, its hypocrisy, and its Anabaptist spirit.” As for his proposed missionary college, “ Protect us from it, good Lord ! ” was his only answer to the suggestion. “ With respect to the heathen,” adds Ursinus, “ they brought their fall upon themselves ; the holy things of God’s Word must not be cast before such swine ; any conversion that was ever meant for them was accomplished long ago in the days of the apostles.”

One Christian gentleman of considerable note, Gichtel of Ratisbon, did fall in with Von Welz’s views, and gave him his ear. But his adherence only added scandal to scandal, for when the two put their heads together they formulated this plan of procedure : “ If men trained in the universities could not be enlisted, then let us send out artisans and laymen to tell the Gospel to the heathen.” If the proposal to employ this grade of

laborers brought down severe criticism upon Pastor Gossner and Pastor Harms in our own day, what must it not have provoked in those anti-mission times of which we are speaking ?

The outcome of the whole agitation was that Von Welz turned sadly away from his own country and countrymen with an " Oh, that thou had known in this thy day the things which belong to thy peace" in his heart, and went to Holland, where he found a despised pietist who was willing to lay hands on him and ordain him as " an apostle to the Gentiles." He then formally abandoned his baronial title, laid his wealth on the altar for carrying on the work so dear to his heart, and sailed as a missionary to Dutch Guiana, where he soon found a lonely grave.

Noble pioneer of modern missions, but one " born out of due time" ! Wonderful fervor and overmastery of missionary love in his heart ; but his enthusiasm and his pity alike unheeded by his generation ! " I have piped unto you and ye have not danced ; I have mourned unto you and ye have not lamented !" If Carey's famous "*Inquiry into the obligations of Christians to use means for the conversion of the heathen*" has been deemed worthy of republication and redistribution in this last decade of the nineteenth century, surely we may lay before our readers this noble appeal of Von Welz, addressed to the clergy of Germany, and issued nearly a hundred and fifty years earlier. Let it search our hearts as we read it :

" I sist you before the judgment-seat of Jesus Christ, that righteous judge who cares not whether you are called high and very reverend court preachers, most venerable superintendents, very learned professors. Before that awful tribunal you must answer me the following questions of conscience : I ask you, who has given you the power to give a false explanation of the command of Christ in Matt. 28 ? I ask you, is it right that you would abolish the apostolic office, which Christ instituted, and without which the body of Christ is incomplete (1 Cor. 12 ; Eph. 4) ? I ask you, from Matt. 5, why you do not shew yourselves as lights of the world, and do not let your light so shine that Turks and heathens may see your good works, and do not even endeavor that young students may shine as lights of the world ? I ask you, from 1 Pet. 2 : 12, whether you are following Peter's injunction, and exhorting young people to follow it, that they maintain a good conversation among the heathen, whereby they shall see your good works and praise God ? I ask you, from 1 Thess. 1 : 8, whether you have taken steps to cause the word of the Lord to be sounded more widely than in Germany, Sweden, and Denmark, which Paul commended so strongly in his Thessalonians, that their faith in God was spoken of in all places ? I ask you, dare you answer for it that you have neither consulted nor will consult with your princes and churches how the Gospel shall be preached to the unbelievers, as the primitive Church did, and set you so fair an example ? I ask you, clergy, whether you are not acting against your consciences, inasmuch as you pray in the public worship that God's holy name may be more and more extended and become known to other peoples, while yet you make no effort to this end ? Tell me, ye learned men, whether the papists do you any wrong when they charge you with doing no work of Christian love, while you do not seek to convert the heathen ? Say before the impartial judgment of God, ye learned men who suffer yourselves to be called clerics, is it right never to

have in any wise attempted a matter, and yet to say that it is not practical? Why do you persuade the princes and lords that the conversion of the heathen is impractical at this time, which you have never tried in any land, nor even allow to be tried? Tell me, ye hypocrites, where do you find the word *impracticable* in the Bible? Did the disciples and apostles, when Christ sent them forth, answer Him thus: 'Master, this work is at this time impracticable'? Were not the disciples required to preach even to those who would not receive them? Oh, the perverted world! Oh, woe to you, clergy, who are acting in opposition to God's word and to your own conscience! Oh, woe to you, and more indeed, that you will not give your help for the spread of God's kingdom in the world! I will not indeed condemn you; but I hereby exhort you earnestly to do more in the future in the work of the conversion of the unbelieving nations than you have done hitherto. . . . If now you clergy, through courtliness, or conceit of great wisdom, or disregard of all well-intended exhortations, will shew no compassion to the heathen, then, I tell you, though for the sake of your voluptuous life you will not think of enlarging the kingdom of Christ and repenting, there shall come upon you and your children, and your children's children, all the curse set forth in Ps. 109."

Did Von Welz speak as a prophet in citing this imprecatory psalm? We need not say, only we may be reminded of the danger of resisting the Holy Ghost, when through some chosen agent He speaks to the Church of God and calls it to its neglected duty. Who can say that if the Lutheran Church had heard the voice of God in the appeal of Von Welz, the era of modern missions might not have been ushered in a hundred years earlier than it was; and that the high honor of being the missionary army of the world which belongs so largely to the English-speaking people, might not have been won by the countrymen of Luther and Melancthon? More than this, might not an age of fervent evangelicalism have intervened in Germany instead of the era of dreary rationalism which followed the rejected appeal of Von Welz? Some German writers of our day, realizing the colossal blunder which the opponents of Von Welz made, have proposed as a qualified apology that, though his appeal was a worthy one, he himself was "a missionary fanatic." We are glad that the most eminent living German historian of missions, Dr. Warneck, repels this charge, and pays to Von Welz this noble tribute: "*The indisputable purity of his motives, the noble inspiration of his heart; the sacrifice of station, of property, and of life for the hitherto misconceived mission task of the Church, secure for him a permanent place of honor in the history of missions.*"

Protestant missions in Tinnevely date back more than one hundred years. The first trace of them is found in the Somnali of Schwartz in 1771. The first convert was a Brahman widow, who erected, in Palameotta, a little church, the remains of which are still extant. From that time the work grew till, at the beginning of the present century, the number of native Protestants had reached the total of four thousand. But it is from 1820 that we must date a larger development of missionary operations. The number of adherents was in 1851, 36,000; 1871, 50,000; 1881, 82,000, and in 1889, 96,000.

THE TRAINING OF NATIVE AGENTS.

BY REV. EDWARD STORROW, BRIGHTON, ENGLAND.

Few questions relating to missionary economics are so important as this one. The world being open, as it has never been before, to the preaching of the Gospel, and a large amount of preparatory work having been accomplished in the translation of the Scriptures, the preparation of Christian literature, the awakening of interest in Christian opinion and life, and the formation of a multitude of small Christian societies, the question presses, How can these splendid openings and fine opportunities be turned to most advantage? Principally by obtaining an adequate supply of well-equipped—spiritually, morally, and intellectually—native ministers and evangelists; for, essential as foreign missionaries are to begin missions, and for a time at least to direct them, native agents, through their number, gift of vernacular speech, knowledge of native opinion and character, power to live and labor in their own country and at a comparatively small cost, have great advantages over the foreign missionary, and may indefinitely augment his power.

There is remarkable diversity in the number and efficiency of the native agents found in various mission spheres, and the consideration of this diversity and its causes will assist us to understand where they may be looked for in the future, and to suggest how best they may be trained.

Madagascar, India, and Polynesia now produce by far the largest number of native evangelists and ministers; China, Africa, and the West Indies the fewest.

The causes of this diversity are various, some of them being natural, others accidental.

Mental power and force; a genius for intellectual and spiritual pursuits; zeal for the overthrow of superstition and the spread of Christian truth; the gift of ready utterance and pleasure in its exercise, distinguish some races far more than others. The two last of these characteristics, combined with the great want of European missionaries during the dark years of persecution in Madagascar and immediately after, when thousands were pressing into the Christian fold, explain how the number of native auxiliaries there have come to be so great; while zeal, a willingness to serve under trusted leaders, and ability for subordinate duty explains how many islands in Polynesia can be left with fewer missionaries than formerly, and the extended New Guinea Mission of the London Missionary Society be conducted by no more than seven Europeans, while the native preachers number sixty-eight. Then, the number and the rank of native auxiliaries depends much on missionaries.

The readiness or the reluctance of ministers at home to encourage young men to enter the ministry reappears in the foreign field, and is perceptible in various countries, mission stations, and even the grades of service which native agents are encouraged to enter. Much that is instruc-

tive and amusing might be written on this subject. It is enough here to state that the early missionaries in every great sphere paid little attention to the training of native agents; that their successors have come but slowly to realize its importance; that more systematic attention requires to be paid to their training in almost every sphere of missions; and that in their training it should be assumed that some of them may be qualified to rise above subordinate positions, to stand on an equality with adequately trained ministers at home and the ablest missionaries abroad; nay, that there may be expected to arise among them great thinkers and leaders of religious movements, who may be principal agents in the overthrow of heathenism throughout a province or a kingdom, and win triumphs for the cause of Christ in conversions, territory, and influence great as those of Columba, St. Patrick, Columbanus, Boniface, Winfrid, Raymond Lull, and other great missionaries of the past.*

How to *obtain* and then how to *train* suitable men for mission service are the two questions now to be considered.

The first method to suggest itself is one in which the humblest Christian at home may share equally with the most eminent missionary. All can pray, as our Saviour bids us, to the Lord of the harvest to send forth laborers into his harvest, and that they may be endued with power from on high, the power of the Spirit of God.

And should we not be justified in *praying specifically* for certain kinds of men?—for great leaders, for instance, and great preachers, and men who have marvelous power in influencing other men. God can create such. He has again and again in great crises of the Church's history raised up such, and the times are ripening for them in every kingdom and empire throughout Asia.

Usually the overtures for service proceed from the native convert; but it is advisable that the initiative should often be taken by the missionary. The most suitable men are not always the readiest to offer themselves at home or abroad. A high ideal and diffidence will restrain not a few of the most gifted and qualified from offering their services. Such should be sought out and advised, care being taken not only to state faithfully the duty, responsibility and honor of all forms of Christian work, and the self-denying, disinterested spirit in which it should be discharged, but to guard against making promises and offering inducements which may in the future cause embarrassment on the one side and disappointment on the other.

* "There is a kind of Christian perfection possible to the East which is not possible to the West, and there is, therefore, a kind of Divine knowledge accessible to the East which the West will never discover for itself. The ear of the East is sensitive to Divine voices that have been speaking through Christ for eighteen centuries, but which our ear has not recognized. And when our missions begin to achieve their great triumphs, the saints and theologians of India and of China will tell us truths concerning the revelation of God in Christ which we have never learned. To them, whole provinces of wonder and glory will be revealed, of which the churches of the West know nothing. Christ revealed God; we are in fellowship with Christ, and through the success of Christian missions the revelation itself will become richer and more wonderful" ("Fellowship with Christ," p. 16, by the Rev. Dr. R. W. Dale, Birmingham).

But in seeking out and receiving native students a missionary should consult the judgment of others. Native character is difficult to understand ; the most experienced and sagacious missionaries are often mistaken ; and an indolent, weak, designing native agent of whatever position is not only worthless, but may do irreparable mischief ; therefore it is advisable not only to seek for information relative to a candidate's antecedents, character, and habits from other missionaries when it can be obtained, but from native sources. They have often a marvelous insight into character, and know their fellow-countrymen far better than the most sagacious foreigners. The acceptance even of a native as a student should be treated as a solemn and important event. It should be associated with prayer and instruction in the presence of other missionaries, of students, of native catechists and ministers, and the converts generally, when practicable. Such formal service is beneficial to all concerned, and especially to the student himself.

Certain *qualifications* should be required of all candidates for mission service. Among these should be placed the *natural* gifts of good health, good sense, energy, courage, power of speech, and thoughtfulness.

The desirable *spiritual* gifts are evidence of conversion, holiness and goodness of life, zeal for God and truth, self-sacrifice, and a desire for service not as a livelihood or profession ; but a sphere of usefulness. All this is obvious, but in too many instances, where native agents are found, the ideal is far from being realized.

Obviously the *material* out of which our native helpers must be drawn is the population of which they are members. Hindus for Hindus ; though it is a fine and promising feature that the first and most successful evangelist to the Karens was a Burman, and that scores of Polynesian converts have aided the missionaries in the conversion of islands far from their own. There are three native Christian sources from whence agents are drawn—the newly converted ; the sons of native Christians living in their houses ; the mixed classes brought up in boarding-schools. The former class may be expected to produce the most promising agents, the latter the least promising. Their past is disappointing ; and unless the system is so modified as to develop more independence, self-reliance, and manhood, the agents it yields will seldom rise above mediocrity.

Training should have relation to the country and the people to which students belong, and therefore it should vary considerably, adaptation being a principle ever to be kept in mind.

Colleges or training institutions such as exist at Malua in the Samoan Islands, in Burmah, and Antananarivo are advisable wherever an adequate number of students can be depended on ; for then the advantages may be secured of suitable dwellings, the most efficient missionary tutors, well-prepared class books, and the discipline and stimulus of student life.

The training should aim at making the students useful and successful rather than learned. To such students high education is very difficult of

attainment, not of great use, and with it comes—and surprisingly soon—conceit, ambition, and inefficiency. Therefore the curriculum should not be a copy of English and American college life. Latin, Greek and Hebrew are best left alone. Even English in many instances is a doubtful advantage. Some knowledge of geography, history, and elemental science are important; but mental discipline, the training of the heart and life in holiness and goodness, much knowledge of the Bible, the great outlines of theology, the art of preaching and teaching, how to win souls, to guide Christians, to build up a Christian society, to deal with the disputations, the inquiring and the indifferent, to be faithful servants of God and good ministers of the Lord Jesus Christ are of the first importance.

Study in all instances should be associated with Christian *work*, and in some with *manual* labor. The study cannot be continuous, even with Hindus and Chinese, and if it could, would not be wise; while with other races less intellectually trained, the preservation of the health and efficiency in Christian service demand change and variety of labor.

Students who wholly or partially support themselves by manual labor will have better health, and learn the much-needed lessons that the mission should only be required to do for them what they cannot do for themselves; and in all cases some Christian *work* should be required of every student. To teach two or three hours daily in a school; to take a subordinate part in bazaar preaching; and to conduct one or more services each Sabbath is not a distraction or a hindrance, but a help to a student as well as to the mission.

But in most instances the students are too few in number to justify the establishment of a college, and then a method of training may be adopted less pretentious, more free, and not without its special advantages.

Let the missionary resolve to train from one to half a dozen of the best and most promising converts, and if he cannot give them what he regards as an ideal training, let him give the best he can, for if he does his best it is sure to prove better than he anticipated. The fact that we can do only that which is imperfect is no reason for making *no* attempt. Let the missionary resolve to give the best instruction he can: 1. In the Bible. 2. The leading doctrines of the Christian faith. 3. Practical work in preaching, teaching, and the administration of affairs; or, if he has colleagues, let each take his share of such work. But this should be associated with much personal and direct contact. From the commencement of the student's life let the missionary see him daily; make him a frequent companion and general assistant; advise him what to read; take him when he examines schools, when he preaches to Christian or heathen, when he itinerates; hear him preach and speak every week, and hesitate not to point out his defects, and to praise his best efforts. Especially is it important to assist him in the training and discipline of his own nature in the best manner of dealing with various classes and conditions of men, and the fitting spirit of one who is an ambassador of Christ and a spiritual teacher of others. All

this would not occupy a great amount of time ; but if it did, it would be time well spent, for its results would be great and various. The missionary himself would be benefited by the example he was constrained to set. In such a relation he would find a happy incentive to diligence, zeal, and elevation of character and work. He would accomplish not less, but far more. The student would learn much which neither books nor lectures teach. He might be expected to excel in affection, fidelity, and respect to his leader ; to attain to his utmost capacity to do good work ; to learn how best to preach, to teach, to bear himself toward others, to rise toward the ideal of character found in the Lord Jesus Christ, and the ideal of Christian service found in the Apostle Paul. This is not mere theory. It is on the lines of the schools of the prophets, established in Israel in the times of its judges and kings ; on the method of our Saviour in the training of the twelve, and of Paul with Timothy and Titus ; and not a few of the most efficient and successful of the native preachers of modern times, especially in Polynesia and India, have thus been trained.

A question of considerable difficulty and importance remains to be considered.

Seeing that the rank and status of native agents varies greatly, should they be trained separately and specifically as Scripture readers, evangelists, pastors or ministers ? The time has not come for the introduction of these distinctions into student life. The best training for general usefulness should be given, and the sphere and status of each one should depend partly on the qualities of the student, but yet more on subsequent service and character. Certainly ordination and ministerial rank should not follow student life as a matter of course, nor should they in any case follow it immediately. They should be reserved as honors for good service, high character, and superior attainments.

Native agents usually are trained so that they may work in subordination to the missionary. Usually this is their proper position ; but, such training is attended with the disadvantage that it hinders and discourages freedom, represses the energies, and fails to develop and strengthen the character.

The time has come when we should expect to find some men of the highest capabilities, and they should be aided, not hindered, in their development. Happy is that missionary who has an open eye to discern such, and the grace and nobleness to aid them to realize their high calling in Christ Jesus !

There is another kind of training, the highest of all, we cannot give, but toward which we can and should direct—the training which comes from close fellowship and sympathy with Christ, and from the working of the glorious power of the Divine Spirit in the hearts and lives of those who yield themselves to Christ for service. We cannot give this training or the state of soul which is the true preparation for it, but we should pray that He who alone can give the necessary qualifications would be pleased thus to bless His work.

A NEW "JESUS HALL" IN MID-CHINA.

BY S. FRANK WHITEHOUSE, CHINKIANG, CHINA.

Chinkiang is a large and important port about a day's steam up the great river Yang-tsze. The native city is a Fu—*i.e.*, a prefectural city, and one of no little commercial and strategetical value, as its history and present importance prove. The population is estimated at about 135,000.

Missionary work has been carried on here for many years by various missions. Members of the Presbyterian Mission (South) have been here for nine years. Until recently they have had no suitable hall inside the city, but now we are thankful to be able to report the opening of a chapel inside the walled city.

It is no easy thing to buy land or to build in China. Some four years ago money was set apart by the board of the S. P. M. for a chapel here, and those concerned have been talking three years and a half over this piece of land. The Chinaman is a very slow-thinking individual, and, even when spurred on by an energetic American, he won't go faster than a certain—or very *uncertain*—rate. The land was obtained in this way: a purchasable piece of ground was found; the Presbyterian missionaries went and sold tracts near, and, without exciting any suspicion, had a peep or two at the site. Deeming it suitable, they engaged a Chinaman who had had a little experience with foreigners to purchase it, which he did in his own name. The deeds were drawn up and then resold to the Presbyterian Mission. The original owner would not have dared to sell, neither would the Mandarin have admitted that the deeds were good, in all probability, had the transaction been made direct. Of course a double set of wearisome details had to be gone through in connection with the *yamen* (*i.e.*, magistrate's office), and their commission (say ten per cent), with the various "squeezes" of runners, etc., had to be submitted to. When you can't do what you *would*, it is perhaps best to do what you *can*.

Various vexatious but unavoidable delays, chiefly in official hands, hindered the commencement of building operations some three years or more; but the "Jesus Hall" was finished two or three weeks ago. We are most grateful that there was no interruption or trouble whatever from the time we started to build. The total cost of the land, covering some 20 feet \times 100 feet, and of the chapel, is somewhere about \$1200 (gold). The hall is well and substantially built, and will seat over one hundred people; there is a fair-sized court-yard at the back, with five small semi-foreign rooms. Over the entrance to the chapel are the three characters "IE-SU T'ANG," chiselled into a stone slab. "T'ang" means a hall, while "Ie-su" will of course be recognized as The Name. Near the rear of the hall is a wall almost as high as the top of the upstairs windows. "What is that for?" you ask. Why, to prevent the members of the gentler (Chinese) sex imagining that we spend half our time admiring their painted beauty!

When the chapel was opened the missionary in charge, Rev. James E. Bear, gave a feast. This was quite according to Chinese custom, and was a very wise move. Nearly a score of the immediate neighbors were invited in, and all who were invited came. You send around a red piece of paper asking for the light of their countenance at an unworthy little entertainment, and then give them a spread such as they won't forget for a long time.

I was at that feast. . . . I remember my surprise, as an Englishman, when in the United States, particularly out West, at the very large number of different dishes supplied at a meal, especially of vegetables and fruits. But the Chinese far outdo anything I have ever seen in America. We had some eight courses, with between twenty and thirty different dishes, all of them very palatable. The natives eat dogs in Chinkiang—we didn't have any dog. They eat rats and cats and lots of other delicacies down south, but we didn't have any rat or cat. There is a great deal of misunderstanding about Chinese food. I know one young man, now out in the west of China, who was very nearly frightened from coming to China by the term used at his college—"rice and grease"—for the description of Chinese food in general. I recollect a *lady*—shall I call her?—at one of the up-river ports asking me, with an ill-concealed look of disgust, "You don't mean to say you eat the nasty, filthy cabbages sold by those dirty wretches!" It is very unjust to speak thus, for a Chinaman is, proportionately speaking, quite particular as to the cleanliness of his food.

Then as to the mode of eating. How many hundreds of intelligent friends have I met in different quarters of the globe who always imagined that what we (somewhat vulgarly) called the "chopsticks" were taken one in each hand, and the rice, etc., conveyed to the lips as well as could be under the circumstances; whereas both the sticks are taken in one hand, the basin in the other, and an elegant and dexterous single movement contrives to land the mouthful at its destination.

Well, these neighbors all came, and a big fuss we had to get them seated. There is a highest seat and a lowest seat at an Eastern feast (*vide* Scripture), and the trouble is to get the Chinaman to "go up higher," each apparently desiring to yield in preference to another, though every one probably knows his proper seat; nobody is supposed to sit down until the host, who occupies the lowest place, is first seated. After unlimited bowing, declining, gentle pushing, and urgent requisitioning, with a small library of euphemistic nothings, we finally were seated.

Then came a new thing—the asking a blessing. This the Chinese *could not* make out. However, they were fairly quiet, while a somewhat long-winded native brother, who has "the grace of continuance," as Spurgeon terms it, discharged this duty. Then we all set to. It is customary at a feast to wait for one another in eating, and it is quite proper to help one another to the various items. The formalities may be made almost

endless ; but we facilitated matters by requesting the guests to "Sui pien ch'ih"—follow their own convenience in eating. After a good solid hour and a half's exertions we finished, and the meeting broke up, each member doubtless having a kind of inward satisfaction, a feeling of

"Something accomplished, something done,
To earn a night's repose . . ."

Needless to say, the usual wine, distilled from rice, was substituted by tea.

Several opportunities for preaching the Gospel occurred, and were used. The main object, however, was to promote harmony with the neighbors, and this was effected. A pleasing feature was the repeated assurance that the guests were most happy to have us for neighbors ; and a still more pleasing feature is the presentation since of a pair of scrolls, written thus : "Your beautiful and spacious hall is well founded on a rock. Great is the holy doctrine, satisfying the wants of all men. . . . Congratulations on the completion of the preaching hall by Mr. Bear, from all the neighbors."

These scrolls, hung up in the chapel, will be very valuable as tending to inspire confidence in visitors generally. One needs to be here to appreciate the local and peculiar difficulties of mission work in an open port, where the people are certainly none of the quietest. There was a very serious and disastrous riot here some three years ago, and it is not so many years since the English had to teach the natives of Chinkiang a severe lesson. The presence of a number of Tartars is a disagreeable feature, and it is scarcely safe to walk through a certain part of the city ; so that we are specially grateful that so much friendliness has been evoked and evinced.

Mr. Bear being ill, I preached in the new chapel on the second Sabbath after opening. The hall, which is on the busy main street, was filled at once. The people were moderately quiet, but of course unused to our services. There is much going in and out, and it is sometimes necessary to inform visitors that this is not the place for vending eatables. Perhaps one of the strangest things to a Chinaman is our closing our eyes and praying. By the bye, I always take care that anything of a valuable and portable nature shall be in a fairly safe place before venturing to close my eyes—in fact, one is rather wondering whether a compromise could not be effected by wholly closing one eye and half closing the other ; for though the Chinese have substitutes for the Decalogue, their memory is so unreliable that things that are worth taking are very apt to "walk." However, if the Chinese were perfect we shouldn't be sent out here to evangelize them.

Some will want to know what results we have to show for the work done in Chinkiang. Very few—*very* few—to *show*. Four have been baptized in this city, and one received by transference in connection with the S. P. M. We *show* on paper about four times the result of faithful Adoniram Judson's work after double the time spent in Burmah. And,

like him, we *show*, on a register more durable than paper, a record of faithful service done, and of much Gospel leavening of the whole district. And with us, as with him, the prospects are as bright as the promises of God, and that is *all*!

How would it be for some of you good friends who are "specially called to stay at home," and are always longing for "cheering results"—numerous baptisms, schools filled, hospitals packed, and the like—to make it your business to pray definitely *for* results? Would this not be a good way of holding up Moses' arms? My dear brother, Mr. Bear, for instance, isn't a particularly strong Moses, especially in a sweltering Chinese summer. Of course, many of "the Lord's remembrancers" do this, we gratefully acknowledge; and the spirit of prayer is growing as the Spirit of Christ and the Spirit of missions is more heard and obeyed. But I am persuaded that with more earnest, faithful remembrance at home—men and women really wrestling with God till their importunity prevails—we out here would do a vast deal more than we can effect now. Here is a little matter for special mention—our new "Jesus Hall." Brethren, *do* pray for us!

THE SEVENTH CONVENTION OF CHRISTIAN WORKERS, HELD
AT TREMONT TEMPLE, BOSTON, NOVEMBER 10-16, 1892.

BY REV. C. M. SOUTHGATE, WORCESTER, MASS.

Bring together a missionary conference, a Gospel meeting in the slums, a revival service and experience meeting, and the gathering in the upper chamber on the day of Pentecost; assemble believers by the thousand from many lands, thronging the great temple with frequent overflow meetings; sustain the interest and intensify the power for three sessions daily through a full week, and you have the externals of a convention of Christian Workers. Tremont Temple is glowing with colors, the American ensign being most conspicuous, the British often interwoven, flags of other nations in groups, and rainbows of bunting festooning the double balconies. Central upon the front of the great organ is enwreathed the motto, "Christ alone can save the world, but Christ can't save the world alone." Scripture texts preach from gallery fronts: "Him that cometh unto Me I will in nowise cast out," logically followed by "For God sent not His Son into the world to condemn the world;" then, "Behold, how good and pleasant it is for brethren to dwell together in unity," "Not by might, nor by power, but by my Spirit, saith the Lord," the series fitly closing with the text, "And there was great joy in that city." The chairman in the centre of the platform is Rev. R. A. Torrey, substantial in body, "not slothful in business, fervent in spirit, serving the Lord;" the head of that remarkable group of agencies Mr. Moody has yoked under the name of the Chicago Evangelization Society. By him is the secretary, Rev. John C. Collins, of New Haven, the unresting marshal of forces.

These, with ex-Mayor Howland, of Toronto, a sunshine saint, and a few others, form the executive committee of the association and guide its work through the year. Close by is the cabinet organ, blazoned in front with "Loyalty to Christ" in purple and gold, surrounded by a group of anointed singers, Mr. Sankey in the centre.

This great gathering is an evolution from the first convention, when a few score Christians engaged in aggressive work met in Chicago to compare methods and stir up each other's hearts. Simplicity still rules. No business is transacted except "business with God;" no committees are appointed or report save as one and another tell what God has done for them or through them; no "wings" except those of the Dove of Peace and the angel flying abroad with the everlasting Gospel. The so-called discussions are merely keen questions and clear answers as to methods of work, or glowing testimonies to its efficiency. The convention is unique in the massing of Christian workers and in the closeness with which they kept to the plain work in hand. With more than threescore topics announced and a hundred and fifty speaking, of course not even a summary of addresses can be given here. The whole can be had in the verbatim report, a mine of information and inspiration, to be obtained for a dollar from the Bureau of Supplies, Blair Building, New Haven, Conn. This article can only group the forms of work and present principles suggested, to supply in part to the reader the impressions of an eye-witness.

The organized Church is set at the front. One might look for the opposite where so many forms of independent work are gathered and denominational lines wholly ignored. But the fact is made clear that all these are not supplementary to the Church; they *are* the Church in various activities. The Outline Statement of Christian Work in Boston, by Rev. A. P. Foster, D.D., almost surprised those at home there by the disclosures of its completeness. Laying down the principle that a church fulfils its mission which reaches the vicinage without shutting out the poor, he dwelt especially upon four kinds—the Family Church, the People's Church, the Institutional Church, the Evangelistic Church. Tremont Temple itself shelters a People's Church, a down-town "Strangers' Home," with an afternoon song service in which thirty-five hundred crowd the auditorium. Berkeley Temple, with its classes for instruction, reading and debating societies, clubs of working girls, entertainment courses, and ever-ready pastoral attention, stands for the Institutional Church. The Evangelistic Church needs no better example than the Clarendon Street Baptist, with its thousand members, most of them engaged in active work, its choir of Christians—not paid, but giving \$450 a year for its own missionary; the Chinese school, with its three missionaries in China; the missionary training school sending its graduates to the ends of the earth. Clustering about these churches, Dr. Foster named almost every known form of mission, rescue, and philanthropic endeavor. Of course we heard from remarkable churches elsewhere. Most impressive is the account given by Dr. Con-

well, of Grace Temple, Philadelphia. Its multiform lines of work have all been assumed naturally as one need after another disclosed itself. Here are five reading rooms, seven Christian Endeavor societies, a missionary training department, a day college and a night college, both self-supporting and each with over three thousand students, hospital, benevolent associations with sick and death benefits, and, most wonderful of all, a church fair in which more souls are converted than in a protracted meeting. This last miracle is accomplished by using the fair as a means to get in strangers, sending two hundred trained workers among the crowds, and not suffering one to go away without receiving some direct word for Christ. Or, we hear the story of a little 'country church which determined to reach its outside desolations, and bought a gospel wagon. "There will not be many new bonnets in that congregation this winter, and men will wear their old overcoats, but they have got their wagon." Or it is a little church in the "Black Hole" of Chicago, sixty members and each a missionary, with the outcasts thronging to their doors. Rev. A. C. Hodges, of Buckland, tells how a church in one of the back hill towns of Massachusetts has made itself the social, literary, and spiritual centre of its whole region. Special methods of work are studied, great emphasis being laid upon making the musical service of God's house itself spiritual and in the hands of Christians. Two boys' brigades are brought, one from New Haven, the other from Clinton, Mass., to display by their fascinating drill and religious exercises how the spirit of Christian chivalry can be used to hold the lads for Christ and the Church. A scholarly paper vindicates the use of the stereopticon in church services and outside on the streets, as is done for advertisements. Through the whole the organized Church is set in honor, and its works and ways studied and advanced.

Individual workers contribute much. Father Bone tells quaintly of his gracious and useful work among the sailors on the Welland Canal and such churchless haunts. Elder Rufus Smith, fiery soul and witty tongue, describes labor among the lonely camps of miners and lumbermen, going about at his own charges to "beat the devil on his own ground." Rev. J. H. Hector, a white man with very black skin, stirs us at will to roars of laughter or tears of sympathy or enthusiasm of zeal. Mr. George McLeish brings the solemn and tender story of twenty years itinerating in faith among established churches to call believers to a richer spiritual life. Striking testimonies are presented of the good done by tracts, and wise words instruct how to use them. His lordship the Bishop of Huron makes an evening memorable through the convention sermon on the "Meaning of the Word Christian." Cultured young women thrill us with accounts of visiting among factory girls, of nursing among the poor and miserable homes of cities, of great institutions of help which have grown from small beginnings of personal labor. Jail chaplains show how Christ is still visiting those in prison, and the Prison Correspondence Society reinforces its work by telling how convicts whom it has helped, learning of a Western

penitentiary where there is no chaplain, write letters of Christian help from their own cells. Lovely accounts come to our ears and illustrations to our eyes of evangelistic work among children as most easily and most permanently won to Christ in early years, and one evangelist goes out to suburban cities and holds meetings in which scores of little ones come to Jesus, and other scores testify of faithful Christian life begun years ago in such meetings. It seems as if all possible needs were reached ; for when one enthusiastic woman begins by charging that workers have told of good done among cabmen, street-car men, policemen, omnibus drivers, everybody else, no one has said a thing about the firemen, she herself goes on with the story of the welcome given her in engine-houses by these heroes who wait in momentary expectation of being called to lay down even life for our service.

Organized and united effort is conspicuous. So great is the harvest, and so eager the response to the invitations of the Gospel, that the individual is soon drawn to seek companionship, and work which was done in the leisure after a day's toil comes to fill the time. We see how the mustard seed grows to a great tree, and the single worker becomes the centre of a devoted company. Here may be classed the tent work in the large cities, which has transformed districts infested by anarchists and criminals. We not only hear accounts of Gospel wagon work, but have separate illustrations in the Gospel wagon, a stately vehicle rigged with platform and pulpit, carrying thirty, and drawn by four horses to different parts of the city. Then the Gospel carriage, a sort of Pullman car, in which several men have room to cook and live and sleep while going about the country as Gospel gypsies. Brother J. C. Davis gives account of such a trip, starting from New Haven in summer and bringing up at Boston for the convention, with multitudes reached by song and word in lonely villages and city squares, the journey being full of profit to all, even to the four-footed faithful yoke-fellows, Paul and Silas, who draw it. Here, too, is the Gospel push-cart, a sort of pocket edition of these others, small enough to thread back alleys, to be drawn by a single horse or by a man. Incandescent lights supplied by storage batteries add to its effectiveness. All of these are on the spot and put to use daily in the city, not merely for illustrating the method, but actually doing the blessed work of saving souls on Boston Common. And at one of the railroad stations is the palatial car of the Anti-gambling Association, in which John P. Quinn, a converted gambler, with the looks of a doctor of divinity, shows all by actual implements of the gambler how completely the player is at the mercy of the professional, but refusing to disclose the methods by which the tricks are played, for he is not giving lessons in vice. These are only the more unique forms of union work. The Lay College at Revere, the School for Christian Workers, the Medical Missionary Society, which sends its graduates to Africa and China to heal and preach the Gospel, Toynbee Hall, University Settlements, the striking Pleasant Sunday After-

noon Association of Liverpool, with many another, new or old, recall that the principle of co-operation in service is from the Master Himself.

Rescue missions deserve a title by themselves, so prominent is their work made. Established in the vilest regions of many a great city, their benches see on every night of the year degraded and lost creatures on their knees praying for mercy. If you ask whether these professed conversions prove genuine, the hour on Friday evening in which a group of men from the Jerry McAuley Mission tell of their own salvation and the results that have followed their service of years is enough to make the most sceptical confess that the Gospel which cast out demons of old has the same power to-day for the drunkard, and libertine and criminal. Several of the missions reporting are children of the convention, having been established by its members going out at night, after the sessions of the day, and starting work in desperate localities. Wherever this gathering goes, it illustrates its own doctrines and leaves some fruitful token of its presence. These men are not here for show ; their title, "workers," is not complimentary, but descriptive. Here in Boston different rescue missions in the city are manned by them at night, and many a visitor gets his first glimpse of how simple Gospel song and appeal draw in hundreds of the ragged and sinful.

Sweeping the thought over the sessions as a whole, one of the most impressive lessons is their *breadth and balance*. Not only do we have all forms of work, from great organizations that belt the globe to the single humble visitor in tenements or remote camps, but yet more striking is the variety and seeming antagonism of their methods. As there is nowhere in the world another such gathering as this, so nowhere is there such an illustration of the twelfth chapter of 1 Corinthians : "Now there are diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God, who worketh all things in all." We learn of missions supported by the wealthy churches of New York ; of others maintained by a single individual, as the Pacific Garden work of Colonel Clarke of blessed memory, so missed from this gathering ; others still depending wholly on free-will offerings. And these last vary. When we hear Mrs. Whittemore tell how the Lord has given her first Himself, then the souls of hundreds of lost girls of New York, we do not wonder to hear also that He has sent thousands of dollars to open her "Door of Hope" without her ever telling anybody but Himself what she needs. So too has the Burnham Farm saved its boys by drafts honored by the Lord's treasury. But here again is the Goodwill Farm, with its new cottage or shop dedicated each year, never a dollar asked, but every means used to tell the world of its work and its needs. And yet other forms of labor as apostolic in spirit and fruits are maintained by the most careful business management and pledged support. It is impossible to doubt that the King smiles upon all alike, the Spirit dividing to every man severally as He will. Is there danger of having the attention settled upon home work ? Then we see the saved girls in the "Door of Hope" sewing certain hours each week to support a mis-

sonary abroad, or Miss Helen Richardson draws back just a corner of the veil that hides the shames of India. Accounts of wonderful cures in answer to prayer do not lessen our faith in the value of the free dispensaries in which Dr. Dowkonnt preaches Christ while he heals, or of the necessity of the elaborate medical training he gives to medical missionaries. The cultured and illiterate sit side by side in heavenly places in Christ Jesus. Most true is the remark of Secretary Collins, that while efforts to bring about Christian union through uniformity in doctrine or ritual often seem to do little but emphasize differences, practical work for Christ brings unconstrained and blessed unity.

The commanding truths and forces of Christian service are disclosed. Foremost, a living God and Father, a present Redeemer, as vividly known and loved as before the ascension, the Spirit of grace as mighty as with the apostles. The Holy Scriptures are honored as giving the very truth of God, the food, the lamp, the sword of the believer. The prayer of a righteous man availeth as much in its working as in the days of Elijah. "Probably there never was a convention so dependent as this upon prayer for its success," said the moderator. Every session is a prayer-meeting, full of intercessions for those speaking and hearing, and for each work and worker. Sacred song by consecrated singers is Gospel power. Some have testified that the richest blessing of the convention came to them in this way, through the blind singers Mr. and Mrs. Baker, Rev. F. M. Lamb, the male quartette from the Chicago training school, and Mr. Sankey, as always, with the mighty chorus of the great congregation. Appalling pictures of sin, with living proofs that grace can conquer hardest hearts, made impressions at once realistic and optimistic. Redemption is master of the situation, equals the needs of a lost world. An aggressive Christianity will never be an apologetic Christianity. The Church has in it latent power enough to shake the world. Individual usefulness for Christ must be rooted in deep personal experience; start not so much with meetings and committees as by some one doing a work close at hand; advance from small beginnings, often against severe discouragements, with marked divine leadings, perhaps against the wish and will of the worker; and though blessed with fruit seen, always remain a work of faith. Genius, education, wealth, "personal magnetism"—all count, but the vital force is the Spirit of God in a consecrated heart.

The meetings naturally culminated in the closing address of the president on "The Baptism of the Holy Spirit for Service." Not till long past midnight did the final consecration meeting in the vestry of Park Street Church break up. A supplementary convention of two days was held at Worcester. The next convention goes to Atlanta, in spite of an invitation from the Mayor and City Council of Toronto, which came through the reading of the report of a previous year. It must not be supposed that mistakes are never made and no signs of human frailty appear, but wherever the convention goes the word comes true, "And there was great joy in that city."

ROBERT MORRISON, PIONEER IN CHINA.

BY THE EDITOR-IN-CHIEF.

If any man deserves to be known as the pioneer in China, it is the last-maker of Morpeth, who reminds us constantly of William Carey, who was twenty-one years before him. As Carey wrought on boots, Robert Morrison wrought on boot-trees. Like Carey, he had but an elementary education, and, like him, was so eager to acquire knowledge that he had his book open before him as he wrought at his trade, and filled his spare hours and even his night hours with study. At fifteen he joined the Scotch Church, and at nineteen, again like Carey twenty years before him, was deep in the study of Latin, Hebrew, and theology. He decided on foreign missions while yet studying at Hoxton, and in 1804 was accepted by the L. M. S. and designated for China. He gave two years to special preparation, studying the Chinese under a native teacher and copying Chinese manuscript in the British Museum. In 1807, at the age of twenty-five, he sailed for China as an ordained missionary, but on account of Chinese hostility to the British had to go *via* New York, receiving from our Secretary of State, James Madison, a letter to our consul at Canton.

He reached that city in September, lodged in the humblest quarters, and for a time adopted native habits of dress and diet. Being forbidden to preach, Morrison set himself to work on renewed study of the difficult tongue, and in 1810, three years after he landed, printed the first Chinese Scriptures ever issued by a Protestant missionary; and in four years more the whole New Testament was completed; four years more sufficed with Mr. Milne's aid to supply the entire Word of God, which in 1821 was *published* entire.

The herculean nature of this task we find it hard to appreciate. During these eleven years Morrison had also published a Chinese grammar of 300 pages, quarto, and a "View of China for Philological Purposes," and as pioneer had confronted and surmounted enormous obstacles. His version, as a first attempt, and with no adequate linguistic aids, was an undertaking which would have dismayed any man but Morrison or Carey. The Old Testament alone formed 21 vols., 12mo; but even this labor was eclipsed by the preparation of his famous Chinese dictionary, published in the same year with the full Bible—1821—and which cost the East India Company \$15,000.

Morrison died in 1834, at Canton, after twenty-seven years of devotion to Chinese evangelization. He was a missionary teacher, translator, and distributor of Christian literature. He baptized the first Chinese convert to Protestant Christianity, Tsai-A-Ko, in the same year as the New Testament was printed, who for four years and until his death continued to adorn the doctrine. He founded the Anglo-Chinese College at Malacca, in 1818; afterward removed to Hong-Kong, and himself gave in all £2200 toward its buildings and support. To his intellectual worth the University of Glasgow paid him the tribute of a D.D., when as yet but thirty-five

years old, and eight years later he was made an F.R.S. George IV. granted him a special audience, when he presented the king with the Word of God in the Chinese tongue.

THE STORY OF BLIND CHIN MOOIE.

BY MRS. CHARLOTTE O. VAN CLEEVE, MINNEAPOLIS, MINN.

I am constrained to tell the story of a dear blind Christian Chinese child, whom I first saw in the Mission House, San Francisco, just before the happy Christmastide of 1878.

My husband and I were then in San Francisco on our way to the Hawaiian Islands, and visited the Mission House with a view to selecting a "special object" for the Woman's Foreign Missionary Auxiliary of the Andrew Presbyterian Church, Minneapolis. On naming our errand to Miss Culbertson, the faithful missionary in charge of the work there, she was much affected, and said: "This is what we have been praying for; last night the police brought to us a poor little five-year-old girl, who had been cruelly beaten by a wicked woman who had obtained possession of her, and we took her in, bathed her poor little body, bound up her wounds, and soothed her to sleep. But, realizing our limited means, and knowing well the bitter feeling of this community against the Chinese, we did not see our way clear to assume her support, and we asked God to raise up some friend or friends who should help us in our need, and lo! you are here in answer." The little one, at our request, was brought in, and I then and there took her into my very heart. She was a sweet-looking child, and the older Chinese girls were so drawn to her by her very helplessness and suffering that they named her "Chun Fah" (Spring Flower).

Through an interpreter I told her that she was to be our little girl, and that we should pray to God to make her one of the lambs in the fold of the tender Shepherd, who loved little children and took them up in His arms and blessed them; and with a motherly kiss I gave her to the nurse, and at Miss Culbertson's invitation we went over the house to see the girls at their studies and at work.

We were especially interested in a little blind girl, apparently eight or nine years old, who was studying her spelling lesson with her fingers, and repeating the letters and combinations audibly.

She was perfectly blind; her pretty brown eyes were in constant motion, but the light had gone out of them; yet she seemed happy and bright, and was pleased to have us notice her and speak tenderly to her. She had been kept by a wicked, vile woman in the Chinese quarter, who sent her on to the streets to beg. On one occasion she came back empty-handed, which so excited the rage of the heartless virago that, after beating her severely, she shut her in a dark place under a heavily weighted box so small that she could not move, and kept her there without food for twenty-four hours. When at last she removed her from her prison she was found to be perfectly blind—the optic nerve was paralyzed, and no ray of light

could enter her poor eyes. Being thus rendered entirely useless to her inhuman keeper, she was turned into the streets, a little helpless blind child ; and as she cried and groped about, not knowing where to go or what to do, hungry and forlorn, a policeman found her and brought her to the Home on Sacramento Street, where she found love and tenderness, which she had never known or heard of before. As soon as she heard the sweet story of Jesus and His love she became a most loving, trusting follower of Him who can "heal the sick and lead the blind," and her joy in her newly found Saviour was so great and deep that she could not keep it to herself, but talked of it and sang of it from morn till night.

Her voice is very musical, and on being asked one time, "Chin Mooie, why do you sing so much?" she raised her sightless eyes and said, with a joyous smile, "I don't know ; but I think it is because I love everybody so." She has made herself very useful in caring for the younger children, and took especial pleasure in talking to them of Jesus when she prepared them for bed, and in teaching them their prayers. Her faith and trust in Christ are perfect ; and there are few if any happier, more loving Christians to be found anywhere than dear, blind Chin Mooie.

It may be that in her new "Home for the Adult Blind" in Oakland she will be prepared for wider usefulness, and in time become a Bible reader for the blind in China.

After six months spent most happily in beautiful Honolulu, we returned to San Francisco, and calling to see our little girl, Chun Fah, were astonished at her improved appearance and her rapid progress in learning. She proved very bright, and could already read well in easy lessons ; she seemed delighted to see us, and when Miss Culbertson said to her in English, "Chun Fah, can you repeat some text to 'Mamma Van Cleve?'" she came forward, and folding her little taper fingers together, said, most reverently : "When my *faver* and my *muvver* forsake me, then the Lord will take me up."

She united with the Church as soon as she was old enough, and has been ever since a consistent Christian. She and Chin Mooie are much attached to each other, and it has been a real pleasure to write to them and receive from her loving answers for both during the past years. Her handwriting is beautiful, and her letters are very precious to me. She has grown now to be a young woman, is an earnest, loving Christian, and has been very helpful at the Home. A short time ago she was set apart for the work of interpreter and helper to the missionaries, in which capacity she proves very efficient.

The story of these two dear girls needs no comment. Taken from a degradation whose depth we cannot fathom, where they were to be brought up for the worst purposes, they were led by loving hearts and hands to Christ, who had compassion on them and healed them, and who now accepts their willing service. Only in eternity shall we learn the full results of the work of the consecrated women who are laboring in that Home on our Western coast in the name and for the sake of Christ Jesus our Lord.

II.—INTERNATIONAL DEPARTMENT.

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

Bulgaria and the Bulgarians.

BY CYRUS HAMLIN, D.D., LEXINGTON, MASS.

My object is to give chiefly my personal knowledge of the Bulgarians, and I shall therefore enter into no extended notice of their history.

Their name is derived from the river Volga, Volgarians, becoming easily Bulgarians. But while the name is plain enough, the race has long been a matter of dispute. The *Encyclopædia Britannica* declares them to be of Finnish origin. The Bulgarians declare themselves to be Slavs. They have a purer Slavonic dialect than any other of the many tribes into which the great Slavonic race was divided. The occasional high cheek-bones has led some to pronounce them of Tartar origin, like the Turks, which, however, is met by the often pure, light complexion of Bulgarian women.

It is considered probable that a race, now unknown, crossed the Danube and conquered the Slavic inhabitants, but melted into them and lost their language and their race.

At all events, the Bulgarians sifted into Europe as agriculturists. They came without observation into lands along the Danube, made desolate by wars and famines and pestilences, as early as the third or fourth century.

In the sixth they had become so numerous, and as time advanced so warlike and ambitious, that they were sometimes a terror to the emperors at Constantinople, and were sometimes allied with them to repel the Saracens.

After a brave and warlike history they were subdued by Murad I. (Amurath) in 1389, more than sixty years before Constantinople fell.

After that event and the organization of the conquered Greek Church under a Patriarch at Constantinople, the Bulgarians were governed as a branch of that Church, but with its own language and its own Slavic clergy.

But so Bulgaria fell into the hands of two powerful enemies, the Greeks and Turks. By the united plans of the two she was gradually deprived of her language and priesthood, the Greek liturgy was forced upon the churches, and Greek bishops and priests fleeced the flocks. The people lost entirely their warlike spirit. Resistance was vain. They became industrious, and to a certain extent comfortable, as compared with other subject races.

But I will pass to personal observations. My first Easter holidays in Constantinople were in April, 1839. Walking one day with my associate, Dr. Goodell, we met a very strange-looking set of men who excited my curiosity beyond anything I had seen.

They were roughly dressed in sheep-skin jackets and caps. One of them was playing on a shrill bagpipe, and the rest were singing an Easter song, in their own language, with immense energy. At its close they dashed their caps upon the ground, and snatching them up presented them for *backsheesh*. In that polyethnic city I was just beginning to study races and national physiognomies. They interested me intensely. I was told they were Bulgarian hostlers from the stables of Pashas or rich men. Everybody who had fine horses had Bulgarian hostlers, and they were all allowed time at the Easter festival to gather money in this way for a great feast. They were homeless, honest men, it was said, but profoundly ignorant. When spoken to there was a kindness of expression in the countenance indicative of a thoroughly good nature. Why should they be regarded as heathen?

I often inquired about these Bulgarians. I had made the acquaintance of a Greek friend whom I highly esteemed, and he told me all about them from his point of view.

These men were of the lowest and most hopeless class, not worth count-

ing. The Bulgarians as a people had ceased to be of any value. All the best of them were Hellenized—that is, had become Greeks. Count Cima of Austria, who had given a million of francs to found a girls' school in Athens, was by birth a Bulgarian, but was known only as a Greek; and two Greek merchants of Odessa had likewise given magnificent donations for Greek education. They were by race Bulgarians. We count them all as Greeks, and when we regain Constantinople there will be no Bulgarians, but all Greeks. Their language, their schools, their liturgy, their clergy are all Greek.

These were potent facts capable of another interpretation. The spirit of race may slumber; it never dies.

Some time after I was in the garden of a wealthy Turk on the Bosphorus. I had seen in America (1836) "Pratt's Garden" in Philadelphia, then considered the finest garden which American home travellers could find, but, with the exception of the statuary, which the Turks abhor, it could not enter into comparison with this Moslem garden.

It might well be called "the garden of delight." I inquired of the proprietor if he had an Italian or French gardener. He replied that he had six Bulgarians, and added the surprising remark that whoever wanted a good garden must employ Bulgarians.

I asked if six men did all the work of that garden. Oh, no, but when more hands are needed, they call in their own countrymen and then things go well.

I liked the kind, rich old Turk; but here was another fact about the Bulgarians: if they could be the best hostlers and the best gardeners, and if, when Hellenized, they could be the most generous patrons of learning, there must be something in the race.

Our work among the Armenians so occupied our time and strength that nothing could be done for them—the Bulgarians.

In 1847 I had an opportunity, though travelling for another object, to see the Bulgarians of Macedonia in their own

homes. It was only the southernmost fringe of the people gradually pushing southward. I went west and north three days from Thessalonica. They seemed to me a very quiet, laborious people under great oppression, yet surrounding themselves with an abundance of the rude comforts of life. They complained of nothing but taxation. The Turks took nearly everything, and the bishop took what the Turks left.

They seemed absolutely stupid. They wanted no schools and no books. What I saw seemed to justify the assertion that all progressive Bulgarians had become Greeks, and the rest were hopeless.

But I saw one thing that pleased me: a vast wheatfield was being harvested. On one part a dozen or more of strong Bulgarians were doing effective work with the cradle.

Near by a much larger force of Turkish, or at least Moslem men and women, doing not one half the effective work with sickles. Stopped and asked them why they did not do their work with cradles, like the Bulgarians. "That is their way. This is ours," was all the answer I could get.

I ought to say, however, that I only saw the outer range or detached colony of this people. So far as it went they were in hopeless darkness and torpidity.

Six years later, in 1853, the Crimean War aroused the Bulgarians as nothing before had done for centuries. They regarded Russia as their friend over against the Turks. They also regarded England as their friend. Whichever party should prevail, Russia or England, they would be free. No more taxes, no more forced and unpaid labor. Every man will own his land and enjoy the fruits of his labor. A great deal of the wild and the impossible was mingled with the hopes of the common people, knowing as they did nothing of letters and having no reliable sources of information; but there was new life in it, there was expectation, and there was readiness to throw off the old and accept the new.

The Crimean War came to a sudden and somewhat disgraceful end at the fall of Sebastopol. Just when the English were ready to advance and drive Russia out of the Crimea and ensure the future peace of Europe, Louis Napoleon refused to move. It is now known that he had betrayed his ally—England—by a secret bargain with Russia, an act so base that one sees retributive justice in his miserable end.

In the Peace of Paris the celebrated paper called the *Hatti Humayun* was issued by the Sultan, pledging to all the signatory powers the new principles that were to govern his administration. This very able paper was really one of the grandest efforts of Lord Stratford De Redcliffe, and his plan was to have the Powers guarantee its execution by leaving a portion of the allied army to see to it; but through combined French and Russian craft that grand charter of freedom was made nearly inoperative by the article enacting that the signatory powers shall not interfere, either collectively or singly, in the execution of the reform.

Of course, left to herself Turkey would make no reforms, and the Crimean War was made a miserable and disgraceful failure.

The fifteenth article of the charter honestly carried out would abolish all the serfdom of European Turkey, but the Sultan issued a special firman declaring its abolition. It was generally understood, it was taken for granted, that this was obtained through the personal influence of the great ambassador with the Sultan. He did not appear in any way; but that the movement was from him and was sharply followed up by him, there can be no doubt.

But the firman did not execute itself. The Bulgars hailed it with great joy, and after waiting awhile sent a delegation to the capital to thank the Sultan, and to tell him the lords of the land had paid no attention to his royal command. The delegation was thrown into prison and had no chance to deliver the message. Another larger delegation was

sent and was likewise imprisoned. Then the people rose as one man and declared they would all go to the capital, and the government would not find prisons enough to hold them.

Then the government (Grand Vizier) replied that a great commission would be sent to examine and arrange all things according to the imperial will. This plainly meant that nothing would be done. In Turkey the way to stifle a thing is to appoint a commission to see to it.

It so happened that I was sent on a tour of inquiry among the southern Bulgarians at the time this commission was there. The people were intensely excited. There was a firm determination everywhere to obtain what the sovereign had granted. There was, perhaps, an equal determination on the part of the Moslem landowners that there should be no change.

When I went to the Pasha's konak at Philippopolis to have my travelling permit viséd the commission was there.

Quite a number were smoking and talking in the anteroom. I saw one gentleman who was unmistakably a Greek, and I addressed him as such. He replied, "I am a Greek by race, but a Mussulman." "What is to be the result of this commission?" I asked. He replied by strange and significant contortions of face which I cannot imitate.

"Do you mean to intimate that this is all a farce? The people are all determined to a man that there shall be no more unpaid servitude." After a moment's silence he added in Turkish, "Belki, azajik, azajik" ("Perhaps little by little.")

The Bulgarian serfs were told the Sultan had made them free, and the great English Elchi would see to it. There is no historic evidence that De Redcliffe had anything to do with it, but at the time no one doubted that he was the power behind the throne; and it should be one of the greatest glories that surround his name.

When a Bulgarian has made up his

mind to a thing you may imprison or bastinado him, but you will gain nothing. He doesn't feel it. What became of that commission I know not, but serfdom absolutely ceased, not "little by little," and my Greco-Moslem companion had to screw his mouth up the other way.

What may have contributed considerably to the quick solution of serfdom was the position of Bosnia. This bold, fierce, mountainous state treated the firman with the utmost coolness, and declared that Bosnia would allow of no interference with her ancient rights. The tone was too insolent to be pardoned. The Sultan ordered his great general, Omer Pasha, who, unaided by the allies, drove the Russian invading army back across the Danube, to take all the force he wanted and secure obedience to the firman.

When the Bosnians found he was coming with only ten thousand, they boasted that three times that number would be eaten up by their mountains; but Omer did not act as they thought he would, and he quickly made them cry for mercy; and serfdom disappeared from European Turkey full five years before it was abolished in Russia. It was a milder and more limited serfdom, and attracted little or no attention in Europe, although great events and influences have resulted from it.

One element in this interesting history has never been noticed by the European press.

The so-called Turks in European Turkey were in general not Turks at all. They were Moslems, but not Turks by race. They are of the original inhabitants of the soil, who became Moslems at the time of the Moslem conquest in order to save their lands and property.

If the whole Moslem population of European Turkey be taken at 3,000,000 at that time, we venture the assertion that outside of the army and officials there were not 70,000 *Turks* in the whole country, and not 20,000 in all Bulgaria. The Moslems are descendants of the original inhabitants who

Islamized to save their lands and social position. I was surprised to find many of the so-called Turks unable to use the Turkish language with vernacular readiness, speaking Bulgarian instead. They have less of Mohammedan bigotry than the Turks; they yielded more readily to the new order of freedom.

This freeing of the serfs, which occurred in 1857-58, was the visible starting-point of the regeneration of Bulgaria. It is one of the immortal results of the Crimean War. Politicians, diplomats, statesmen may have met defeat in their plans, the great contest may be pronounced a failure, or even a curse, but Bulgaria was born and Constantinople was saved from the clutches of the Czar! These two results cannot be questioned.

The new life of Bulgaria took the form immediately of the universal desire of education. At Adrianople, at Philippopolis, and at Haskeni, a large intermediate village of 8000 to 10,000 inhabitants, was the same desire for Bulgarian books, Bulgarian schools, and the restoration of the Slavic language to the churches with Bulgarian bishops and priests. The Turkish Government had lent itself to the policy of the Greek patriarchate to Hellenize the Bulgarian Church and people. It had been resisted by inertia simply. The people had never accepted it heartily. They were driven into it by ecclesiastical tyranny supported by the Turks; but now (1857) the determination to throw off the Hellenic yoke was strong and general. It led to fierce contests in the churches and in the schools. I arrived Saturday evening in the above-mentioned village of Haskeni. On the Sabbath I was invited to the church by the Ephoroi, chief men, and after church to their school, which they had just established. They wanted Bulgarian books and teachers. Their Slavonic books from Russia were enormously dear. I found why it was that the Bulgarian New Testament, edited by Dr. Riggs, had met with such a rapid and unexampled sale as had surprised the

mission. The language was pure Bulgarian. Thousands purchased it who did not know how to read, hoping their children would learn.

This tour led directly to the formation of the two missions in Bulgaria. On my return I made a full verbal report from my notes to the annual meeting of the mission at Constantinople, and the subject was fully discussed. Dr. Schauffler, who was one of the warmest advocates of opening missionary work immediately, and who had made an eloquent argument at the meeting, was appointed with me to draw up a written report for the American Board and the Turkish Missionary Aid Society. We met and agreed to write each of us a full report, as though nothing more need be said, and then compare and consolidate. We were both surprised to find that each had valuable portions which the other had not, and also portions which seemed amazingly alike. I think Dr. Schauffler took upon himself the work of consolidation, for his chirography was clear and convincing and mine obscure and confusing.

The Earl of Shaftesbury, President of the Turkish Missions Aid Society, bestowed unbounded praise upon the reports, and promised all his influence in aid of the mission. Eventually two missions were formed, one by the Methodist Episcopal Church and one by the American Board. For the part I had in persuading the Methodist Episcopal Church I was made a life director, and am consequently half Methodist and half Board.

From 1858-77 there followed nineteen years of the most persevering conflict for the freedom of the Bulgarian Church and education from what they called Greek oppression. It was a weary, mixed, unending contest. Foreign diplomacy entered warmly into it—the Abbé Boré, chief of the Jesuit mission in one direction, Russian influence in another, and English influence against them both.

Russia was in a very tight place. She wished to cultivate the panslavic spirit

among the Bulgarians, but would avoid an open rupture with the Greek Patriarch. She did not succeed. The Patriarch issued his bull of excommunication against the Bulgarian Exarch and his church and the Bulgarians liked it all and laughed. Every year the Bulgarians gained something of freedom from the Greek Church. The *Zornitsa* did much to moderate and guide the patriots in their course, but it is to be confessed that the constant political excitement and discussion, while it has been a great education of the people in all the true principles of freedom, has been unfavorable to the spiritual work which, however, has by no means been in vain.

The fierce opposition of the Greeks was entirely political. They had always numbered the Bulgarians as politically Greeks by virtues of the Church. Twelve millions of Greeks will one day repossess Constantinople, restore the Greek liturgy to St. Sophia; but if this spirit of race is to disintegrate the Church that golden political dream must vanish; and it has vanished. Every year the Bulgarians gained something. English influence was on their side, their opponents often were divided in council; France aided them, hoping to establish the Roman Catholic Church among them, in which she notoriously failed.

The Abbé Boré gained over about thirty thousand by his false promises of freedom and of French protection, but so soon as they found out how he had deceived them they went back like a flock of sheep over a stone wall with dogs behind them. The proud abbé suffered no end of ridicule from his thirty thousand converts.

The missions in Bulgaria and Robert College at Constantinople, and the Bulgarian newspaper, the *Zornitsa*, edited for a time by Dr. Long, and afterward by Dr. Byington, and other missionaries, were all guiding lights to the Bulgarians in their tempestuous voyage. They manifested more prudence, firmness, and sense than could have been hoped for under the circumstances.

Every issue from the missionary press in Bulgaria, whether school-book, tract, or Scriptures, was eagerly bought and introduced into their schools. They were greatly embarrassed by the want of well-trained teachers—a want which the mission schools and Robert College began soon to supply.

In 1864 the first Bulgarian student entered Robert College. We did not then look in that direction for aspirants after a college education. The awakening of Bulgaria had been too recent. Her state had been one of the deepest illiteracy. Her people had been regarded by other nationalities as contented "rayahs," subjects of their Turkish masters, and a sudden strike for the higher education was not expected; but from this beginning there was a constant increase in the number of Bulgarian students, so that in a few years they equalled the number of the Armenian students and surpassed the Greeks.

They were intensely patriotic. Bulgaria for the Bulgarians was the feeling of every one, but there was no sympathy with Socialism or Nihilism or with any revolutionary measures. In that respect Russia did not find them plastic material at all. They eschewed her despotism.

As students they were earnest, industrious, and exceedingly clannish in a very good sense. If one of their number became careless, indolent, or irregular, the great majority would take him in hand and tell him emphatically that he must reform or they would cease to acknowledge him. This discipline was wonderfully effective.

As I now look back upon their favorite studies, there seems to be something akin to a prophetic spirit that governed them. American history, the Constitution of the United States of America, and international law were subjects of living interest to them. They went into them as though their future as Bulgarians depended upon them. They doubtless cherished an inward hope that some day their coun-

try would be governed by these American principles. The expression of any such hope would have been scouted as absurd.

The lives of the Bulgarian graduates of the college were largely devoted to teaching. It was their most useful employment. They communicated their own enthusiasm to thousands until the watchword, "Every Bulgarian boy and girl must know how to read and write," became general among the people. Some of the college graduates went into commerce, some studied medicine, and a few have distinguished themselves in law.

Thus before the events of 1877 the college and the missions of the American Board and of the Methodist Episcopal Society had diffused a widespread influence for education, for freedom, for right and truth.

The war between Russia and Turkey, in 1877, was ostensibly for freeing the Christians, already enjoying greater freedom than the peasants of Russia. The real object was to obtain possession of Constantinople, and the dream of Russia for the last four centuries would be realized.

Her object was near its accomplishment. She had 300,000 of her best troops in Bulgaria, and the way to Stamboul was open, when Europe stepped in and spoiled the game.

The 300,000 troops were marched back to Russia by order of the great Berlin Conference, and Bulgaria was erected into a principality.

Europe was determined to give the principality a chance at self-government as the best and safest way to exclude Russian domination. This was giving to Bulgaria just what Russia proclaimed to the world was the sole object of the war.

Delegates to form a constitution were chosen according to the plan of the congress. Among these delegates were twelve graduates of Robert College. They knew at once why they had studied American history and the United States Constitution with such profound interest.

They became the leading spirits of the convention. Russia still had her party claiming that she had been the deliverer of Bulgaria, at vast cost, and her wishes should be paramount in all things relating to the constitution of the government.

On every important point in the constitution she was defeated. The Russian party wanted a censorship of the press, but the press was made free. So was religion against the Russian principle of a national church.

Universal manhood suffrage was also established against elections by certain classes.

The constitution displeased the Czar as much as it pleased the Bulgarians. Its character was openly attributed to Robert College. The Prince Alexander, a young and inexperienced German of a thorough military education, seemed at first quite out of place, but he gradually apprehended the condition of things, was delighted to find such young men to help him, and he soon became deservedly popular. He caught the Bulgarian enthusiasm.

Then Russia struck an astounding and most exasperating blow in ordering Prince Alexander to set aside the constitution and substitute a council, which meant Russian principles of government. His fear of Russia and his knowledge of her overwhelming power were such that he became party to the change. It demanded all his skill to restrain the people from a revolution.

At length he arranged for a personal interview with Alexander II. He plead so earnestly the cause of Bulgaria as to detain the Czar half an hour from dinner, in which time the dining hall was dynamited and all in it killed. Prince Alexander had saved the Czar's life. This naturally softened his anger, and the prince obtained some modifications, although not enough to satisfy the people.

In the mean time Russia was busy with her gold and her plots in all the affairs of the principality, but she was destined to learn that the party of free-

dom can lay and execute counterplots with equal skill and greater secrecy. A graduate of Robert College, who in college was considered a sort of madcap, laid and executed with consummate secrecy, skill, daring, and energy a scheme for revolutionizing Eastern Roumelia, the department lying south of the Balkans, and of joining it to the principality.

At midnight a powerful party of amazons, led by modern Bulgaria in mythological costume, surprised the governing Pasha, awoke him from profound sleep, made him dress in haste, placed him in a carriage, and conducted him beyond the confines, and advised him to continue his journey to Constantinople. In the morning Eastern Roumelia was declared united to the principality.

If it was a grand surprise, it was a greater joy. The whole people north and south sanctioned it with universal acclaim. Prince Alexander could do nothing but accept it. He had the wisdom and adroitness to send an envoy to the Sultan, to show him that the change was as much for Turkish as Bulgarian interests against the power of Russia. Turkey only growled and thundered. Russia, in her rage and chagrin, threatened immediate intervention. European diplomacy advised her that if Russian soldiers should enter Bulgaria, Europe would have forces there to meet them.

So the brave and rash principality was again delivered, and Russia was defeated.

But she would accomplish her object in another way. She stirred up Servia to claim Sophia, her ancient capital. Besides, Bulgaria was becoming too powerful for the safety of Servia; and King Milan boldly announced to the world that he would march upon Sophia, take possession, and celebrate his birthday there.

He put his army in motion in three columns, and in jovial humor, not believing the unwarlike Bulgars would do more than to make some *distant show* of resistance

Russia, in order to paralyze Bulgaria and lay her helpless and bleeding at the feet of Serbia, so that *she*—Russia—might come in and settle matters on her own terms, had suddenly withdrawn all the Russian officers from the young Bulgarian army, where they held all the important posts. It worked the other way. Young Bulgarian soldiers filled the vacant places with boundless enthusiasm.

Prince Alexander issued a noble protest against the war as unprovoked, unjust, and fratricidal, but called upon young Bulgaria to rise and repel the invader. Every one who could obtain a gun and a bayonet would be enrolled as fully armed, and he would lead them in person to meet the foe.

The furor that seized the people was unexampled. In cold weather, many without arms, without suitable clothes, without a commissariat, rushed to the front. Twenty students of Robert College ran away to the war. Six hundred volunteers died of cold, hunger, and exposure.

The prince formed his "minute men" as well as he could, and told them to rely wholly upon the bayonet. If the Servian fire should decimate their ranks, they must close up and move right on. They were heavier men than the Servians, and could sweep them off the field. He would lead them; he only asked that they would follow. Never did Napoleon more grandly inspire his troops than did the Prince Alexander his raw recruits.

All the friends of Bulgaria held their breath. They feared an awful disaster and a terrible slaughter of the Bulgarian patriots. Nobody supposed they could meet and repel the disciplined and warlike Servians.

The public sentiment of Europe and the East was strongly convulsed at the result. Some were wild with exultation, others were filled with rage and disappointment.

Young Bulgaria did what the prince proposed—swept the Servian columns before them. In eight days after Milan

entered Bulgaria there was not a Servian foot upon Bulgarian soil, unless it were the foot of a prisoner of war (November 14th to 22d, 1885). King Milan forgot all about his birthday in Sophia, and was glad to celebrate it anywhere, and indeed to have a birthday to celebrate. Alexander crossed the boundary and took Pirot, and was marching triumphantly upon Nisch when the Emperor of Austria interfered and threatened intervention. Europe, and especially Russia, was overwhelmed with amazement. The military genius of Alexander was easily recognized, but that Bulgarian peasants should charge with the bayonet, and that the old peasants should pour out freewill offerings that made a commissariat needless, was incredible.

Russia had prepared the whole affair. The Czar had not only withdrawn all Russian officers teaching the Bulgarians the art of war, he had also sent to King Milan able officers who were in the Servian army when the Bulgarian cyclone struck it, and they were glad to flee with the rest.

The loud applause of Europe was intolerable to Russia. Another humiliating fact was notorious. The young and able-bodied Turks rushed to the prince's standard, and the Turkish farmers sent in their offerings for the army by every possible mode of transportation—by donkeys and pack-horses and by mules and ox and buffalo-wagons. This rebuked the stories about the unmitigated hate of the races and the universal fight of the Moslems.

On every point Russia was humiliated, the patriotism and spirit of freedom in Bulgaria raised to the whitest heat; but Russian policy never changes. When she fails in one scheme she tries another. There followed in 1886 a most remarkable year of attempts to control Bulgaria by Russian consuls and envoys. A Russian Colonel Caulbars made himself notorious and well hated by the Bulgarians. A small, well-paid revolutionary party was formed, the prince was seized and carried off

in the night, a provisional government was announced, and everything was changed. A forced abdication by the prince was announced and a call for another election; but the people rose as one man against it. The provisional government fled. Many of them found the horse not a vain thing for safety. The whole affair became a farce for the neighbors to laugh at.

Russia suddenly found the prince an elephant upon her hands. She was in danger of serious diplomatic complications, and she set him at liberty. He went back to Sophia with the intention of packing up and going home.

The people received him with such enthusiasm and universal joy that he had to resume the reins of government again.

This was the culminating point of his history. He lacked the element of faith, and he weakened just when he should have been strong. He wrote a very weak letter to the Czar, offering to resign if he insisted upon it, and thus to the great grief of Bulgaria he stepped down from this high position into a vain and aimless life.

In 1887 the present Prince Ferdinand was chosen with fierce opposition from Russia. His choice has never been duly ratified, and yet he remains, and the Bulgarians don't care a fig whether any power ratifies it or not. He will not be disturbed in his place unless he should marry undiplomatically. He has little force of character, but he yields to the stronger mind and will of Stambouloff, the premier of the little kingdom.

He has been the subject of immense ridicule by the Russian and French parties, but the Bulgarians have had the good sense to know that any change would be for the worse and would give a dangerous chance to Russia. They have stood faithfully by him, have supported him, have controlled him, and have manifested the wisdom, firmness, prudence and foresight that usually belong to old and experienced governments only.

In this experience Prince Ferdinand has gained in character and general reputation.

In the four or five years of his administration France and Russia have embarrassed the Bulgarian Government in different ways. The French by a constant flood of misrepresentations and misstatements, until finally a French correspondent was seized by government order and sent out of the country. France immediately made demands of reparation and threats of vengeance so excessive that Stambouloff felt quite secure and stood his ground firmly on the admitted principles of international law. The affair was settled by a compromise, and French influence suffered from the event.

Russia has labored unremittingly, and still is laboring to raise a powerful Russian party that shall finally overthrow the government. Her emissaries have sometimes been detected in treasonable plots, and have been tried, condemned, and executed. This has made the plotters more wary. They like Russian gold, but the vision of Bulgarian hemp with a traitor dangling at the end is horrible and disheartening.

The Russian course has been thus far a disappointing one. It has gained no firm footing among the people. It has accomplished none of Russia's designs. Her only satisfaction can be in this that the constant political contest, the unending conflict with foreign plots, has done much to retard education and the industrial development of the country.

The latest Russian atrocity is the assassination of Dr. Vulcomtin, the Bulgarian agent at the Sublime Porte. He counteracted so successfully all the Russian plans for getting up bad blood between Bulgaria and the Porte that his presence became intolerable. He was a warm friend of Robert College and a welcome and frequent visitor there. Two of the assassins fled to Russia, who refuses to give them up, but Turkey has given up one of the accused. The place of the murdered man is filled by a grad-

nate of Robert College, knowing that the faithful performance of his duties will entitle him also to a Russian dagger.

The government has not been slow to acknowledge its debt to Robert College. A decoration was given to President Washburn and another to Dr. Long, who is everywhere known as a wise, prudent, and faithful friend of Bulgaria.

We must leave little Bulgaria right here in hot water. There is nothing in modern history to compare with her.

A few years ago unknown to the world, or despised by a statesman like Bismarck as unworthy of the least consideration—a little state of three or four millions just emerging from a long and disastrous night of darkness and oppression, without the resources that constitute national importance, she still calmly faces her great enemy of one hundred and ten millions with an army and navy that can pound Bulgaria to dust. She is neither moved by her threats nor won by her gold. She regards her promised friendship as the fatal hug of the polar bear.

She understands well that she holds Russia's path to her glittering prize—Constantinople—and that Europe will not allow her to march over it without the bloodiest contest this modern world has known. If Russia has a million bayonets gathering on her western borders, Europe has a million ready to meet them.

All the navies of the world will hover round the contest and add their thunders.

But Bulgaria stands between, calm and firm, entrenched within the sacred lines of acknowledged international law, trusting in right, in God, in humanity, and resolved to be true to the interest of freedom. The mere human prospect is dark. The long-gathering clouds must burst and deluge Europe and the Orient.

We can almost see the angel standing in the sun and crying with a loud voice saying to all the fowls that fly in the midst of heaven, "Come and gather

yourselves together to the supper of the great God, that ye may eat the flesh of kings and the flesh of captains and the flesh of mighty men and the flesh of horses and the flesh of them that sit on them and the flesh of all men, both free and bond, both small and great."

But He that sitteth in the heavens shall laugh, the Lord shall have them in derision. Not the purposes of the Czar, not the purposes of France or Germany or England will be accomplished, but the purposes of Him to whom all power is given in heaven and in earth. His kingdom, however feeble to human view, is established in Bulgaria, and the gates of hell shall not prevail against it; for He hath chosen the weak things of this world to confound the mighty, and base things of this world and things that are despised hath God chosen; yea, and things that are not, to bring to naught things that are, that no flesh should glory in His presence. Amen.

Book Mention.

(BY J. T. G.)

—*The Story of Uganda*, by Sarah Geraldina Stock (fifteen illustrations, same publishers as *The Aini*), is a clearly put, succinct history of Uganda and its missionary operations from the days of Krapf to the most recent date. There is no end to the interest attaching to this part of the Dark Continent and its young martyr-church.

—*Missionary Maps of China and Japan with Korea* (cloth, 36 x 49 inches, price \$1.25), showing the stations of all missionary societies in those countries, with a great amount of statistical and historical information printed in large letters on the margin, have been prepared by Miss M. Burt, Springfield, O. Every missionary from China or Japan who has seen either of these maps is enthusiastic in admiration of their accuracy and adaptability for missionary purposes. In these days one "needs a map to pray by."

III.—DEPARTMENT OF CHRISTIAN ENDEAVOR.

CONDUCTED BY PROFESSOR AMOS R. WELLS.

Here is Dr. Clark's account of an Australian consecration meeting. It reads like a description of one of our great conventions: "I have attended many consecration services in my life, but very few that have exceeded in genuine spiritual power this meeting in the Centenary Wesleyan Church. The great audience-room, with its two galleries, was crowded; the singing was magnificent. With one or two exceptions, every society in the whole colony was represented; sometimes, in the case of the more distant, by only two or three members; often by a large company. As the roll of societies was called, each responded by a passage of Scripture or a verse of a hymn, and the consecration was so genuine and spontaneous, the expression so hearty and vigorous, that I am sure the meeting will not soon be forgotten in the religious circles of Sydney. Even after the Mizpah benediction had been pronounced, the young people could not refrain from singing; but all the way home through the dark streets, at the railway station, and at every suburban place, where the train left its contingent of Christian Endeavorers, the Endeavor songs were heard."

A Baltimore Endeavor society has a capital idea. It has organized a "Surprise Committee," whose duty it is to play what might be termed Christian practical jokes. They do the little things that nobody would think of, but that please and astonish everybody when they are done. They make pleasant surprise calls on old ladies, they unexpectedly get out an edition of their pastor's last sermon, they astonish the church prayer-meeting with a sudden flood of young faces. Surely an agreeable and ingenious committee.

A genuine missionary enterprise was that of a woman in Maine who founded, not long ago, a Christian Endeavor society in a place where there was no

church. There were, at the start, two active members and two associate, and these conducted also the Wednesday evening meeting. Then a minister was drawn into the meetings. Then came regular preaching. Then a chapel was built. Then a young men's meeting was started, and the Endeavor society grew to have thirty-one members. Altogether there is the promising foundation of a strong church, and all because that earnest woman made that little beginning.

Quite in line with this story is that of a little church lately organized in Ohio. It had twenty-eight members, and an Endeavor society of twenty-seven. These twenty-seven Endeavorers at once subscribed enough money to pay the pastor's salary and provide for all the weekly expenses of the church.

Several churches have lately formed Senior Societies of Christian Endeavor, made up of the older people and the graduates from the young people's society. The idea is also spreading in Australia.

Endeavorers of the German Evangelical Synod met at Detroit this year. All the exercises were in German. It was an enthusiastic gathering, and many a pastor was won to zealous admiration for the Christian Endeavor movement.

The general conference of the Friends, which met this year at Indianapolis, formally gave its approval to the Christian Endeavor work, and urged their young people to participate in it. This action of the highest authority among the Friends makes it certain that no sectarian society will rise among them to weaken the interdenominational fellowship of their young people.

A worker who has had much experience declares that the Christian Endeavor society is precisely the right agent for work among the Mormons.

A church organization, no matter of what name, cannot find entrance into many a Mormon town; but a Christian Endeavor society is welcomed unsuspiciously. The first and second societies organized in Utah were largely recruited from Mormon families, and grew till they united to form a regular church, of the Congregational denomination. From one of these societies a converted Mormon girl has come East, to get training for missionary work among the Mormons.

In addition to the French Christian Endeavor societies already known, news has recently come of nine more, in Paris and its vicinity. The Christian Endeavor movement is of slow growth in France, on account of the numerical inferiority of the Protestants, because these families are scattered, because the workshops close so late, and because young people are seldom permitted to go out at night by themselves.

Canada has a gritty little Endeavor society, that, failing to find suitable quarters for its meetings, has built a neat little Christian Endeavor hall, for its own use, for church socials, etc. Many a society could in this way greatly benefit both itself and its church, especially if the church building is without modern improvements, for Sunday-school, prayer-meetings, and socials.

The pastor of a Disciples church in Washington was much surprised recently to find, on questioning his Junior Endeavorers without warning, that they could give almost the entire outline of his morning's sermon. We believe, too, that many Junior societies could similarly surprise many pastors.

An Australian speaker said that "C. E." stands for "Christian Endeavor" as well as for "Church of England," and with his young people it stands for both. The Church of England in Australia is friendly to the new movement among the young.

Iowa Endeavorers gave last year \$3500 to missions, and to their home churches an equal sum.

The Endeavorers of the Reformed

Church seem to have entered upon a church-building era. The first church constructed with their money is at Edgerton, Minn.; but it will by no means be the last.

Rev. A. A. Fulton, of China, whose "two-cents-a-week" pledge plan has resulted in the addition to the treasuries of the missionary boards of tens of thousands of dollars—one hundred thousand a year, he thinks—points out that Presbyterian Endeavorers alone, each giving only two cents a week, could support the entire mission and educational work of Presbyterians in China, and have \$75,000 a year remaining for the extension of missionary operations.

The Presbyterian churches in Indiana think so highly of the possibilities of Christian Endeavor work in the line of missions, that they have appointed a Christian Endeavor missionary secretary for that State.

The large Metropolitan Church of Toronto has an Epworth League of Christian Endeavor that has been exceedingly successful in holding cottage prayer-meetings. These are held frequently in the homes of drunkards and non-churchgoers, and with very gratifying results. Besides, these zealous young people are vigorous in invitation-work among the hotels, and scour the streets every Sunday afternoon for material for the mission schools.

Mr. and Mrs. Chain, of Denver, who were making the tour of the world partly in the interests of missions, were sadly lost on the ill-fated steamer *Bochara* last October. Now the Endeavorers of Denver have formed a stock company, 'The Chain Missionary Boat Company,' and are selling ten thousand shares of stock at ten cents a share. It is their design soon to send a missionary boat to the West Coast of Africa.

Every month largely increases the number of Endeavor societies that are assuming each the support of a missionary. Many societies support more than one.

In response to a long-felt need and

after careful planning, a "Travellers' Christian Endeavor Union" has been formed, whose president is Mr. F. D. Wing, of New Jersey, and secretary, Mr. J. Howard Breed, of Pennsylvania. The purpose of this new movement is to bring into Christian Endeavor work all who heretofore have been parted from it on account of absence from home and frequent changes of abode, such as commercial travellers, nurses, attendants of schools, and many others. The travellers' pledge is like the ordinary Christian Endeavor pledge, save that it calls for attendance on some Endeavor society of the town where the member is temporarily staying, preference being always shown for the denomination to which the member belongs, and for weekly reports to the home society, or, in default of that, to the secretary of the union. The thousands of young men and young women whom it is thus proposed to bring into organized Christian work are among the most vigorous, intelligent, and respected young people of the world, and this new movement is absolutely the first definite and comprehensive attempt ever made to care for their religious interests. A zealous Christian commercial traveller has unique and manifold opportunities for religious work, and he is just the man to do it. Christian nurses, organized with a definite missionary purpose, have invaluable chances for Christian service. What a noble opening is here for Christian Endeavor!

The semi-annual footing up of Endeavor statistics gives some interesting figures. The Presbyterians still lead, with 5363 societies, while the Cumberland Presbyterians have 549, the United Presbyterians 276, the Reformed Presbyterians 43, and the Scotch Presbyterians 24. Next come the Congregationalists, with 4368 societies. The Baptists follow, with 2945 societies, to which must be added Free Baptists, 155, and Seventh-Day Baptists, 49. Next follow the Methodists, the Methodist Episcopal having 1859 societies, the Methodist

Protestant 485, the Methodist of Canada 150, the Methodist Episcopal South 120, the African Methodist Episcopal 74, the Primitive Methodist 41. The Christians and Disciples of Christ have 1858 societies, or only one society less than the Methodist Episcopal. The Lutherans have 366 societies, and the Evangelical Lutherans 314. There are 561 societies belonging to the Reformed Church in America and the Reformed Church in the United States, 366 among the Friends, 201 among the United Brethren, 49 in the Church of God. The Moravians have 44, the Reformed Episcopalians 38, the Protestant Episcopalians 33, the Mennonites 9. There are 2098 union societies in small places, 339 whose denominations are unknown, 59 in public institutions and schools, 3 in the United States Army, and 3 in the Navy. Besides, there are many societies that have united the Christian Endeavor name and fundamental principles to the name of some denominational society, and so are genuine Christian Endeavor societies. There are 285 Epworth Leagues of Christian Endeavor, 20 Keystone Leagues of Christian Endeavor, 2 Westminster Leagues of Christian Endeavor, 6 Advocates of Fidelity in Christian Endeavor, and 8 Baptist Unions of Christian Endeavor. Altogether there are 23,163 societies enrolled, 845 of these being in foreign lands, 1546 in Canada. There are 2859 Junior societies. Undoubtedly many more societies exist, but these are those on record in Boston, those actually reported, after deducting all that may have disbanded or become purely denominational, dropping the interdenominational fellowship. Surely this is a marvellous growth, to come from so small a seed, in so short a time; and, best of all, it seems to be a thoroughly permanent and healthy growth. Everything seems to indicate that the Christian Endeavor Society has taken its well-earned and well-merited place as a permanent factor in modern religious life, and in all evangelical denominations.

IV.—EDITORIAL DEPARTMENT.

The British and Foreign Bible Society have issued a circular proposing an increase in their annual income by £25,000, or \$125,000. The excess of expenditure over income during the previous four years has amounted to a total of no less than £67,000, and during the last year alone it was nearly £24,000. This has come from the great extension of the Society's operations, to meet fresh openings and growing demands for the circulation of the Scriptures in almost all parts of the world.

During the ten years past fifty-three new translations have been made, and the Scriptures are now available, at least in part, in three hundred languages and dialects. For years past the Society's average circulation has been about four million copies per year. There is a popular misapprehension that large profits accrue to the Society by the sale of these vast issues of the Word of God, but the fact is that the small profit arising from the sale of the limited number of the more expensive copies is much more than absorbed by the large loss on the much greater proportion sold below cost to make them available to poorer purchasers. The great increase of missionary labor and missionary laborers augments the demands upon the Society's resources, but the contributions do not keep pace with the demands; and either a great addition must be made to the income of the Society or its work must be seriously restricted and curtailed. Three hundred and sixty-four Bible women now having access to their heathen sisters in the Orient ask for grants for Bibles. Mohammedan lands are now ready to receive them; and in India the native mind is opening to the Scriptures as never before.

Wide fields in Central Asia, Persia, China, Miletia, not to say the vast continent of Africa, demand the Word of God.

The Bishop of Exeter has proposed that every subscriber shall increase the annual subscription by *half as much again*. Certainly this Society, which constitutes one of the great cathedral structures of Britain, should be assisted in the work, which for grandeur and effectiveness is exceeded by no other whatever.

The Railway and Its Mission.

The very interesting and instructive account of the Trans-Caspian Railway, made by Dr. O. Heyfeldt, Councillor, St. Petersburg, shows that, apart from the military and strategical reasons which led to its conception and construction, the line has in its onward progress to completion singularly fulfilled the prophetic forecast of Prince Gortschakoff contained in his circular dispatch of December, 1864. The construction of the line has been the means of protecting millions from the raids and annoyances of their savage or semi-barbarous neighbors; of showering the blessings of peace and prosperity on the tribes under the Russian sway; of raising villages in wild wastes; of forming provinces of places under perpetual rivalry of arms as to their limits, and of giving security to person and property.

Errors of Romanism.

Our impressions of Romanism, both in Great Britain and on the Continent, have not been improved by recent travel. On one Roman Catholic church in Dublin we read the bold Latin inscription, "*Mariæ peccatorum Refugio*" ("To Mary the refuge of sinners"). In Florence we saw the picture of the Virgin Mary, and the seed of the woman bruising the head of the serpent. The devil was represented as a gigantic monster, with the head and shoulders of a giant, but the hind parts of a serpent. It was significant that the infant Saviour was

held in the arms of the Virgin, and that her foot was on the prostrate head and form of Satan, and the foot of the Child rested upon her foot ; and the thought occurred to me, in looking at this magnificent picture, that Romanism puts the Virgin between Christ and the soul, between Christ and the Church, between Christ and God, as here between Christ and Satan, and virtually makes Mary, and not Christ, mediator.

There is a vast amount of ignorance and superstition in Catholic countries, especially conspicuous in Ireland, Spain, and Italy. Whatever truth Romanism conserves is sadly buried beneath an immense mass of rubbish and mediæval sacerdotalism. The leaven of rationalism and ritualism has sadly perverted the churches of Great Britain. The leaven of the Pharisee, which is formalism and hypocrisy ; the leaven of the Sadducees, which is scepticism and rationalism ; the leaven of Herod, which is secularism and worldliness, are to be found throughout Christendom.

We were greatly charmed, in visiting the Vandois valleys, to read the inscription in the Synod Hall, "*Mallei teruntur remanet incus*" ("The hammers are broken, but the anvil remains"). And we were equally charmed to see the self-denying life which these Waldensian pastors lead among their flocks. Their little churches are scattered over the mountains and valleys, but still maintain the integrity and vitality of their witness of Christ.

Rome has been to these Vandois an Olympus for its gods, a Sinai for its thunders, and a Calvary for its blood. Long may the witness of these simple people to the Lord and His faith be continued. Any of the Lord's people who are disposed to make a donation to missions could scarcely do more wisely than to send it to Pastor J. P. Pons, at Torre Pellice, Italy.

A French paper has just come in which speaks at some length of the de-

ceased Cardinal Lavigerie. The notice ends thus :

"It is a grand figure that has just passed away. Cardinal Lavigerie exerted himself incessantly with the double object of extending at the same time both the Christian influence and the French influence in Africa ; and for this posterity will hold him in grateful remembrance."

It is sad to think of this mixture of motives in Cardinal Lavigerie, and equally sad that a highly respectable paper should commend him for so serious a fault.

French Mission in Basutoland.

A drawing-room meeting was held at the house of our beloved friend and contributor, James E. Mathieson, Esq., of London, on Monday p.m., December 5th last, to welcome and hear Rev. F. H. Krüger from Paris, formerly in the Basutoland Mission, who gave a most interesting account of French mission work in British Basutoland.

The Paris Missionary Society was founded in 1822 by the most prominent men of the French Protestant churches, among whom were : Admiral Count Ver-Huëll, a member of the House of Peers, M. Jean Monod, his son, M. Frédéric Monod, M. Stapfer, M. Delesert, M. d'Ounous, M. Lutteroth, the Baron de Staël-Holstein, the Rev. Mark Wilks. The evangelical churches of France, so recently delivered from persecution and from the revolutionary tempest, thus asserted their determination to obey, in spite of their weakness, the Master's command, and to take a part in the conquest of the world by the gospel of Jesus Christ. God blessed their act of faith and obedience, so that the mission undertaken by the Society in South Africa among the Basutos progressed rapidly ; it has not ceased to advance, and numbers at the present date 17 stations, 128 out-stations, 5 superior schools, about 129 primary schools, 243 native workers, 7900 members of the church, 4543 candidates for membership.

These figures give a very inadequate idea of the importance of the mission and of the influence it exerts over the Basuto nation; the warmest testimonies to that effect have come from the Government of the Cape Colony, from which we quote only the following sentence of a letter from Sir Marshall Clark, the Resident Commissioner of Basutoland:

"I can assure you of my continued interest in the work which is being done by the missionaries of your Society, to whose example and precept is undoubtedly due to a great extent the advance made by the Basuto tribe during the last fifty years—example and precept which, as you indicate, carry all the more weight from being independent of politics or gain."

The mission has in the last years brought forth the mission undertaken upon the higher Zambezi by Rev. F. Coillard and his fellow-workers. The Zambezi Mission is yet in its infancy, but we trust that it will walk in the footsteps of the Basutoland Mission. It has already 4 married missionaries, 1 unmarried, 1 single lady, 1 European helper, and 3 stations.

During the last years the mission had very heavy difficulties to overcome. The wife of the venerated founder of the mission died in October, 1891; but, before closing her eyes, she was able to witness the first ripe ears of the harvest.

For many years the work in Southern Africa was enough to fill the hands of the Society; but toward 1860 the committee was led to take the place of the London Missionary Society at Tahiti. Nearly at the same time a mission was begun in Senegambia. These fields of labor were, so to speak, forced upon the Society by the fact that none but French Protestants could freely spread the Gospel in those countries. More recently, for the same reasons, the Society has extended its action to Kabylia, and to the French part of the Congo, where three married missionaries are now at work on the Ogowe River. The

Society has also taken charge, at the request of the London Missionary Society, of Mare, one of the Loyalty Islands; and has also agreed to replace that Society in the Society Islands and other islands.

In spite of the increasing efforts it has been obliged to make on behalf of the French colonies, the Paris Society has no thought of withdrawing from its most ancient field of labor, Basutoland, nor of handing over to others the Zambezi Mission. It is proposed to continue those enterprises, although no national tie connects with them; the cause of the kingdom of Christ is that of all mankind, and is limited by no political frontier. In order to fulfil these enlarged duties, the French churches have increased in a large measure their support. In the last year they contributed not less than £19,080, a large sum when compared to their small number.

Nevertheless the resources of French Protestantism are not sufficient to accomplish the whole of the work. It is needful, therefore, to ask for the co-operation of British and American Christians, particularly on behalf of Basutoland, and to obtain regular co-operation in view of the evangelization of the land by native catechists and pastors.

Mr. Krüger states that there is a population in Basutoland of about 218,000, and they have about 11,000 adult converts. If the adult males only be counted, they have about one in ten of all adult males in churches.

Books Noticed.

[J. T. G.]

—*An American Missionary in Japan*, by Rev. M. L. Gordon, M.D. (Houghton, Mifflin & Co., Boston and New York), is very valuable for its reliable history, its discussions of live topics, and the experience detailed.

—*The Ainu of Japan*, by Rev. John Batchelor (eighty illustrations, Flem-

ing H. Revell Co., Chicago and New York), is an important contribution to our very meagre knowledge of the religion, superstitions, and general history of the hairy aborigines of Japan. Ethnologists as well as the general reader will find herein a great deal of information. The author had admirable opportunity by long residence among them to gather the material for this volume.

—*The Child of the Ganges*, by Rev. Robert N. Barrett, is a new putting of the experiences of Dr. Judson and others in the marvel of missions by the American Baptists in Burma. The story-form keeps close to the history, and is attractive.

—Everybody interested in missions of course wants *The American Board Almanac* for 1893 (10 cents). It is full to the brim with reliable statements of missionary facts admirably edited.

—*India and Malaysia*, by Bishop James M. Thoburn, D.D., of Calcutta, who has been a third of a century engaged in missionary work in Southern Asia, is too important a contribution to missionary literature to be dismissed with mere mention, but our space will permit nothing more just now. Cranston & Curtis, Cincinnati, and Hunt & Eaton, New York, will furnish it at \$2, or subscription copy, more handsomely bound, for \$2.50. It seems difficult to decide whether the author is most *littérateur*, missionary or statesman.

—*The Genesis and Growth of Religion*, by Rev. S. H. Kellogg, D.D. (Macmillan & Co., New York and London), is the body of the Stone lectures for 1892 at Princeton Seminary. Dr. Kellogg is a genius as well as a great scholar. The evolution of religion has rarely had more candid and scholarly handling at the hands of an expert. Dr. Kellogg is now in India, engaged with other Sanskritists in the revision of the Hindi translation of the Old Testament. This is a work for review, not for notice. It is clearly within our line, but whether

we can hereafter find room for a critical examination of it in these pages we cannot now say.

—*The Divine Art of Preaching*, by Arthur T. Pierson, D.D. (Baker & Taylor Co., New York), is not a 'missionary book surely, but it is difficult to see how any missionary would not profit by it. The last chapter on preaching as "communing with the Spirit" is worth much more than the small price (75 cents) of the volume.

British Notes.

[Rev. James Douglas, of London, has been asked to assist the Editor-in-chief as British correspondent for the REVIEW, and his notes will appear in the Editorial Department, signed with the initials J. D.]

Uganda must be retained. So speak, with unanimous voice, the Church of England papers and bishops. There is not the same accent of conviction or consensus of feeling on the part of English nonconformity. The Presbyterians of Scotland, however, are at one with the Episcopal Church in voting the matter urgent.

The battle for the suppression of the opium trade must go on. Lord Kimberley, ignoring the resolution passed toward the close of the Conservative régime, declares "that the export of Indian opium to China *must* continue." There are two "musts" in the case: the "must" of Indian finance, seen through the lens of expediency, and the "must" of the British conscience, tardily but surely awaking to the sense of responsibility. May the time soon come when "England's greatest national sin" may be brought home to the heart of the nation!

In the *Church Missionary Intelligencer* (December, 1892) there is an elaborately defensive article on the subject of "Missions and Misconceptions," in which Sir Edwin Arnold's shoring up

of Buddhism at the expense of Christianity is hotly combatted. Why waste powder and shell on the utterances of a dreamer? or seriously essay the task of refuting fallacies that can no more hide the light than gossamer? The cry, "Great is Diana of the Ephesians!" needs no counter-shout from the follower of the Nazarene.

"Personal Consecration and Almsgiving" is the theme of an effective paper, by Mr. J. McCormick, in this month's *Church Missionary Intelligencer* (December, 1892). Among other things the importance is urged upon all the Lord's brethren of giving some portion of their time to a meditation upon the condition of the heathen, in order that the absolute necessity of aiding them to the very best of their ability might be burnt into their very soul, and that their deepest sympathies might be drawn out toward them.

Dr. Cameron's decease is a grievous loss, not only to the China Inland Mission, but China itself. He explored the land in a series of remarkable journeyings, his object being twofold, to scatter far and wide the Word of God, and to get such information as would serve as the basis of future evangelization. Though he knew from time to time what it was to be straitened, he was never forsaken. "Not one thing," he could say, "hath failed of all the good things which the Lord your God spake concerning you." Mr. Cameron was "a pioneer in the truest sense of the term," and "the greatest European traveller in China of modern times." Seized with Asiatic cholera, in the midst of his toils, he fell asleep on August 14th, 1892. His promotion leaves a gap. Who will seek to fill the vacant post?

Despite present-year disturbances, encouraging progress is reported in *China's Millions* from Kiang-si. Sev-

enty-two persons have been baptized, and on Kan River three new stations have been opened.

In the province of Cheh-Kiang the pulse of progress has also been quickened. Mr. Meadows, the superintendent, says, "The Lord is indeed blessing Cheh-Kiang, the work is more encouraging than in any previous year, and the outlook is most cheering." In other southern provinces there is a record of patient sowing in the face of much discouragement, save in Hu-nan and Kwang-si, provinces for which experienced workers are urgently required.

Mr. Cecil Polhill Turner, together with his wife and family, has had to suffer much of late for the Gospel's sake through the superstitions of the Chinese, who hold the Christians accountable for the drought; but, like the apostles, they have accounted it all joy "to fall into diverse afflictions." "We are full of praise to the Lord," writes Mr. Turner; "first, for giving us the honor of some little fellowship in His own blessed sufferings; and, secondly, for gracious deliverance in time of need."

Thomas Macoun, a devoted helper in connection with the China Inland Mission, is with the Lord. One brief word, flashed from the far East, has brought the tidings home to many that mourn. In the autumn of 1891 this brother received a marked accession of power through the visit of some fellow-missionaries. Soon after his soul was stirred with concern for those on board H. M. S. *Caroline*, then lying near in the river. A wonderful ingathering of souls was the consequence of his loving zeal, and some of the most ungodly of that ship's company were impressed, awakened, and brought in. How unexpectedly the sun of Time sets with many! Dr. Johnson had the words "νύξ γὰρ ἐρχεται" ("For the night cometh") engraven on the dial-plate of his watch. May the Holy Spirit impress them on the sensitive plate of every blood-cleansed conscience.

We understand that the Centenary Thanksgiving Fund, in connection with the Baptist Missionary Society, is not to close when the sum, now nearly reached, of £100,000 is obtained. It is proposed to keep this fund open till March 31st, 1893, in order to meet, if possible, the deficiencies of the last two financial years which amount in the aggregate to over £15,000. The aim is to devote the entire £100,000 to the extension of the Society's operations throughout the world.

J. D.

It is gratifying to find that, as the result of the earnest labors of Baptist missionaries in bygone years, the Lord's work in the Cameroons continues to prosper. "We spent," says the Rev. George Cameron, of Wathen Station, "the Lord's day in Cameroons. We went to the Baptist chapel and found an audience of seven or eight hundred. Mr. Dibundu, native pastor, preached. . . . The impression left on my mind by what I saw and heard is that the mission church will go on increasing by the efforts of the native members themselves."

J. D.

The Indian Decennial Missionary Conference was held at Bombay, at the close of last year and the beginning of this. Ten years ago it was held at Calcutta, and twenty years ago at Allahabad. Worked on a large scale by a representative committee, it brought together missionaries representing the whole field of missions, and furnished a broad platform for the discussion of missionary problems from various points of view. At the Calcutta Conference 475 missionaries, male and female, were present. The spiritual aspect of missionary work occupied the foreground.

London.—Arrangements for a missionary campaign in the metropolis early in February, 1893, by the C. M. S. are nearly completed. The vast area is being worked in different districts, the intention being to hold simultaneous meetings. There will also be central

gatherings, including 'daily mid-day services in two city churches and daily mid-day prayer-meetings at the Church Missionary House. The plan, too, has in view a series of addresses for specific classes, such as students, nurses, Scripture readers, etc. The campaign will be opened by an address to the metropolitan clergy by the Bishop of London.

The sixth anniversary of the Gleaners' Union of the C. M. S., recently held in London, seems to have been a *live* occasion. Many burning words were spoken. Mr. Grubb's address on "The Fire of the Lord" was white-heat in its intensity. His plea for union in the love of the Spirit was about as strong as soul and language could well make it. Ecclesiastical stand-offishness must have had a bad quarter of an hour in listening to this oration. "Now," he said, "the Holy Ghost is so dealing with the hearts of God's own children in all denominations, that a Church of England brother can shake hands with a Baptist brother, or even with a Plymouth brother; and the ecclesiastical walls that have been so high, people are beginning to say to them, 'By the help of my God I will leap over that wall.' And I trust that all of you will go in for spiritual athletics like that—to leap over those ecclesiastical walls that have been built up so high by the ingenuity of man. God never built them, and the sooner they tumble down the better for them and for us. O God, teach us how to manifest such love toward one another that the world may believe that the Father sent the Son."

Statistics.—*The Times of Ceylon* gives some interesting figures from the census for 1891. In Colombo there is a larger number of Christians than of people of any other religion. The figures are: Christians, 43,174; Buddhists, 31,518; Hindus, 12,490; Mohammedans, 29,503; others, 150. Roman Catholics, however, are the greatest numerical factor in the enumeration.

V.—THE MONTHLY CONCERT OF MISSIONS.

CHINA, THIBET, CONFUCIANISM.

BY REV. S. L. BALDWIN, D.D.

China.*

This great heathen empire still remains the largest and most populous of the lands to be conquered for our Redeemer. No Christian, remembering the "great commission," can look without profound emotion upon an empire containing over five million square miles, one half larger than our own country, unequalled by any other nation with the single exception of Russia.

Its great resources, which are only just beginning to be developed ; its vast agricultural productions ; its immense population, constituting over one fourth of the human race ; its unparalleled existence as a nation ; its wonderful literature ; the skill and ingenuity of its people in many useful arts ; their independent and enterprising character—all combine to make China an attractive and promising field for missionary enterprise.

While every country where there are people to be saved is an important field, China stands out pre-eminently as a field of the highest possible importance on account of the great masses of its people, and the mighty influence they are destined to exert upon the future of the world.

It is not by any means to be taken for granted that the Gospel work is to be speedily and without difficulty accomplished in such a land as this. Its hoary systems of idolatry, stupid as they may seem to us, are not easily to be overthrown from the position they have held through more than forty centuries in one shape or another. Nor is it easy to overcome the prejudices excited by the presence of many ungodly persons from Christian countries, who live before the heathen in utter defiance of

every principle and precept of the Christian religion.

Yet, notwithstanding all these drawbacks, and many more which might be named, the indications for the speedy progress of the Gospel are better to-day than ever before. The attitude of the people is increasingly favorable. The riots in the valley of the Yang-tse during the past year, and lesser demonstrations in other portions of the empire, are ebullitions of a comparatively small portion of the people, led by designing persons who are enemies of the government, and wish to embroil it with foreign nations, so that they may the more readily carry out their purpose of overthrowing it. The missions located at the very centre of these disturbances testify that the people in general are more friendly than at any previous time, and report more converts than have been reported in any former year.

In many places where missionaries were hooted at and pelted with missiles twenty years ago, there is now the most marked good-will on the part of the people.

The great advance made in woman's work is one of the most hopeful signs of the times. Both boarding and day schools are crowded with pupils, who not only commit to memory whole gospels, but in many cases show by their lives that their hearts have been touched by the Spirit of Christ. Thousands of women have been visited by either foreign or native Bible women at their homes ; and the good seed thus sown is already yielding a harvest—partly in actual conversions, and more largely in increased friendliness among the people, and opening doors of usefulness.

The medical work is also doing its share toward removing prejudices and helping the evangelistic efforts of the missionaries. The hospitals have al-

* See also pages 5, 63, 76 (January) and 110, 119, 145, 158 (February.)

ready acquired an enviable reputation among the people, and the good-will shown toward the doctors extends to all the members of the missions.

While all this is true, it is also to be noted that the government is unusually favorable in its attitude. Take the following items in corroboration of this statement :

1. The proclamation of the emperor favorable to Christianity and its professors issued at the time of the riots.

2. The desire expressed by the government for a medical missionary for the new port of Chungking, in West China, with the promise to pay his salary in return for his attendance on the staff of the custom house.

3. The request to the Methodist Episcopal Mission at Peking for graduates from its college to take positions in the new railway service, coupled with the promise that their work should be so arranged as to require no labor from them on the Sabbath.

4. The request sent to the same mission for a primer for the use of His Imperial Majesty in commencing the study of the English language.

Many other items might be named showing that there never was a time when the attitude of the government was more friendly toward Christian missions than just now.

There is also great encouragement to be derived from the character of the Christian converts. The readers of the *REVIEW* will remember the account of Ling Ching Ting, the converted opium smoker, published in these columns some months ago. The Baptist rice merchant at Shanghai, who resolutely kept his store closed on Sunday, although assured that his business would be ruined by so doing, is another instance of strong Christian principle. The young man who wheeled his aged mother two hundred miles on a wheelbarrow to Peking, that she might hear the Gospel, manifested a devotion not often equalled in Christian lands ; and we do not wonder that he has become a faithful and efficient preacher of the Gospel.

The man who took the Rev. Dr. F. J. Masters aside in San Francisco and gave him \$100 that he had saved to build a chapel in his native village in China shames many an American Christian by his consecration of money to his Master's service.

The genuine character of the Christianity of Chinese converts in California is shown in contributions for benevolences averaging \$30 a year from each convert.

We are also encouraged by the knowledge that there are nearly or quite fifty thousand communicants, where thirty years ago there were scarcely one thousand ; and that these converts have an earnest, aggressive spirit to go on and possess the whole land for Christ.

WHAT IS NEEDED.

1. We need more laborers.

All the missionaries are overworked. There is hardly a man in any mission that is not undertaking to do the work of at least two ; and there are many who are trying to carry what would properly occupy the time and demand the strength of three or four. This is true also of the godly women who are carrying burdens far too heavy for them. Earnest prayer ought to be offered that the right sort of men and women may be led to offer themselves in large numbers for this great field. There are many regions "white already to the harvest." It is the worst sort of policy to allow valuable men and women to be stricken down in the field, because we do not send them adequate help.

There is every reason to believe, at the same time, that there are most excellent candidates ready to go to the field. It is not every one who offers to go under the impulse of the Student Volunteer Movement who is really a well-qualified candidate, nor is it to be expected that every one without exception will be found ready to go when the time comes. Nevertheless, it remains true that large numbers of earnest, consecrated, educated young people of both

sexes are ready to go, and are waiting to be sent.

CONSECRATED MONEY NEEDED.

It follows, then, that the next great need is the more general consecration of money to the Lord's service. His people have the means in abundance to supply the great empire of China with all the missionaries needed. The Monthly Concert ought to resound with earnest prayers that the money of Christians may be laid upon the altar; and these monthly concerts ought to be the scenes of noble examples in this respect. What a wonderful stimulus it would be to the faith and hope of Christians if offerings of money for the conversion of the Chinese should be made at the monthly concerts, ranging from one dollar to a thousand, according to the ability of those who make the offering! Why may it not be so?

AMERICAN LEGISLATION.

There ought also to be earnest prayer and earnest action that the unjustly oppressive legislation of this country against the Chinese, which is increasingly an obstacle to Christian missions in that empire, may be repealed.

If ever our national Congress made void the law of God by its enactments, it has done so in this matter. In contemptuous violation of solemn treaties made at our own instance, without a shadow of just reason, we have put upon our statute book legislation of the most intolerant and oppressive character. The Psalmist cried: "It is time for Thee, Lord, to work; for they have made void Thy law." So ought all Christians to cry mightily to God; and there is no better time or place than in the monthly concert of prayer, when China is the topic. Then, that fitting works may follow earnest prayers, let petitions be numerous signed and forwarded to Congress, praying that the most unjust features of the last enactment, requiring the Chinese to be registered and carry about with them the

government certificate of their right to be here, may be repealed. The Christian sentiment of the nation ought to make itself felt on this subject; and it would not be without effect if the effort were general and persistent.

Let this wide-extended empire be in the thoughts and upon the hearts of our people. Who can estimate the result of earnest prayer and earnest labor by all who gather in the monthly concerts of prayer and send up their petitions to the Lord of the harvest?

THIBET.*

I have not at hand the necessary sources of information to enable me to write intelligently in regard to this field. I will not, therefore, attempt to give any statistics, but will simply call attention to the fact that here is still a large and important country which has scarcely been touched as yet by the Gospel. Its people are idolaters, and bound down by many superstitions. No promise of protection is given to any Christian missionary who enters the land, yet there have not been lacking those who were willing to undertake it; and some are now laboring quietly there in the midst of many dangers. There should be earnest prayer that this long-shut land may be opened to the influences of the Gospel.

CONFUCIANISM.†

The Confucian classics are the Chinese Scriptures. Their ethics are almost as lofty as those of the Christian Scriptures. "They have all the coldness of Proverbs, but none of the glories of Isaiah." Consequently, there is nothing in them to inspire or move the heart. When shall the Hebrew Scriptures, animated with the breath of the living God, be substituted for the beautiful but immobile Confucian classics? When, as a Church, we understand the meaning of the Saviour's words: "Whatsoever ye shall ask in My name, that will I do."—*Spurgeon*.

* See pages 335 (May) and 640 (August) 1892.

† See page 96 of this issue.

VI.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

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

NORWAY.

—“From Saturday, July 9th, 1892, to Wednesday, July 13th, the picturesque Norwegian port of Stavanger was *en fête*. Flags were flying, the streets were crowded with strangers, and there was general stir and excitement. The Norwegian Missionary Society, or, to give the Society its proper name, *Det Norske Missionsseelskab*, a voluntary organization nurtured and developed in a Lutheran State Church, was celebrating its fiftieth birthday, and, in honor of the event, had invited ‘deputies’—nine hundred in number—from all parts of Norway, and special visitors from Finland, Sweden, Denmark, Germany, England, and the United States of America. From beginning to end the jubilee was a great success, thanks partly to the beautiful weather, thanks yet more to the admirable arrangements made by the secretary (the Rev. L. Dahle) and the Central Committee, but thanks most of all to a widespread interest in the Society’s work.

“For missionary purposes Norway has been divided into eight ‘circles,’ each containing many associations. Each circle elects its own board of management and treasurer, and is responsible both for the collection of funds and for the maintenance and development of interest in the Society’s missions. Once a year there is a united gathering of all the associations affiliated with the ‘circle,’ and once in three years a general assembly of the eight circles combined. This latter is, as it were, the Missionary Parliament, to which questions of policy and constitution and all matters other than routine have to be submitted. In connection with most of the local associations there is, in addition, a women’s auxiliary, and to the

women’s auxiliaries much of the interest in the work is confessedly due. Simple as this organization is, its success is most marked, better evidence of which could not be desired than that furnished by the presence and character of the ‘deputies’ assembled at the jubilee. They came from all parts of Norway, and they belonged to all sections of the community. About two hundred of them were ministers. They were university professors, shipowners, merchants, and representatives of the commercial classes; but the great majority were farmers, crofters, fishermen, and plain country folk.

“Stavanger was the Society’s birthplace, and is still its headquarters. Prior to its formation numerous missionary associations had sprung into existence in Norway as the result of a religious awakening, brought about by the earnest ministry of a famous lay preacher, Hans Nilsen Hauge by name. But these associations had no missionary of their own; they contented themselves with sending contributions to Lutheran societies in Germany. In 1842, at a meeting held in Stavanger, the representatives of sixty-five of these local associations determined to join hands, and as a distinct organization begin to train, equip, and send out missionaries.

“The new Society commenced operations in Zululand, to which, in 1843, it despatched a young man of great strength and energy of character, afterward known as Bishop Schreuder. Zululand proved a hard and trying field, but by patient, plodding toil a few hundred converts have been gathered together. The Society still maintains eleven missionaries in Natal; but in 1866 it entered upon a much more fruitful field. After first securing the concurrence of the London Missionary Society, it began work in Madagascar, and it is in that large island that most of its missionaries are stationed. They

already number thirty, and will shortly be reinforced by eight or ten others. They are scattered over an extensive area in twenty-three chief stations, and have thirty-two thousand church members under their care, besides many thousand adherents and a corresponding number of children under Christian instruction in schools. The Society's income for 1891 was £25,295, and during the fifty years of its history it has raised £341,477, which, when we reflect that the population of Norway is less than two millions, and that most of its people find the struggle for existence severe and constant, seems to be a very creditable amount.

"The share which the Norwegian Society takes in the evangelization and Christianization of Madagascar is already large, and promises to be yet larger. Its first field of labor was in the district called North Betsileo, which, starting from about fifty miles to the south of Antananarivo, stretches away southward. To this were subsequently added South Betsileo (in which our own Society also has missions), the Sakalava Coast, the North Bara country, and, subsequently, the extreme southeast and southwest coasts of the island. In the South Betsileo country there has been an unfortunate overlapping of work as the result of a former misunderstanding; but in all the other fields referred to the Norwegians are alone. Great credit is due to the earnestness with which they have taken up the work. As regards the southern part of Madagascar, indeed, we are much indebted to the Rev. Nilsen Lund for our knowledge. His journeys have taken him over ground almost unknown to the civilized world, and have issued in a project for stationing missionaries among the wild, lawless tribes which people the southern end of the island. By an amicable arrangement made with the American delegates present at the jubilee celebration, this region is to be placed under the care of the American Norwegians, among whom some of the warmest friends of the parent Society

are to be found. Two of their number are already in the field as missionaries of the Norwegian Society, and are to be reinforced direct from Minnesota, where Norwegian emigrants to the great republic mostly settle.

"Personal acquaintance with Norwegian missionaries familiar with their Madagascar work, and the additional insight into the Society's methods which attending the jubilee afforded, alike constrain one to bid the Society God-speed, and to express the fervent hope that the second fifty years of its career may furnish as worthy a record as the first fifty have done."—Rev. GEORGE COUSINS, in *The Chronicle*.

CHINA.

—"During the many years which have passed since the world of fresh ideas and fresh facts, secular and sacred, human and divine, began to enter China from the West, the officials as a class have not only signally failed to act the part of moderators between the old and the new, but they have obstinately, sulkily, and blindly acted in ways that have tended to excite the anti-foreign suspicions of the people. But what more can one expect? With rulers of men and leaders of thought destitute, as a rule, of high culture, broad views, and public spirit, the votaries of a rigid, narrow, ancient learning, the slaves of an illiberal propriety and etiquette, it is not much wonder that so many of China's points of contact with Christendom are points of irritation and bitter conflict."—Rev. W. BEERETON, *Mission Field*.

—"The world is coming to see that missionaries are in earnest and are making progress; that their work is genuine and a real benefit to the heathen. In the writer's own knowledge the tone of the leading English paper in Shanghai has changed completely in the last eight years from sneering incredulity and disparagement to generous, emphatic commendation."—*The Missionary* (S. Pres.).

—The *Missionary Record*, speaking of Mr. Michie's book on missions in China, says: "Through nine tenths of the book the argument is conducted as if the animosity of the Chinese were purely anti-Christian; and only in a somewhat oblique foot-note toward the end does the truth emerge, that the animosity is really anti-foreign, although missionaries, as pioneers, have to bear the brunt of it. We have a similar misrepresentation in the formal charge that 'the propaganda has, over the whole country, aroused the hatred of the people.' So far as Protestant missionaries are concerned, the evidence places it beyond a doubt that, as a rule, instead of arousing hatred they have disarmed distrust and won the confidence of the people. It is only where their influence has been exerted that the anti-foreign antipathy has been transformed into relations of friendship; and while Mr. Michie is evidently aware that Hunan is the focus and head-centre of the anti-foreign disturbances from which missionaries have suffered so severely, he keeps out of view the fact that it is the one province in China where the missionary is unknown."—*Missionary Record* (U. P.).

—"Looking at some missionary pictures lately with a friend who knew Chinese ways, we were puzzled by the quick remark, 'Those are Christians.' We looked closely at the group. There was a Chinese father with a quaint Chinese baby in his arms, and a Chinese woman sitting beside him. 'How do you know?' we asked, failing to see anything in the picture to guide us as to the religion of the family. 'Don't you see the father has the baby in his arms? No heathen Chinaman would think of that!' was the reply. Yes, Christianity is at the bottom of the sacred joys of home."—*Awake* (C. M. S.).

—"The steadfastness of many of the Christian converts in China during the recent persecutions has called forth the admiration, not only of the natives, but

of many friends who have witnessed the fidelity of these converts. During some of the late riots the leaders of the secret sects said to the Christians, 'Sacrifice to the spirit of Confucius, and you shall go.' But they would not sacrifice, though painful and violent deaths awaited them. Many who have been sceptical hitherto as to the character of the converts in China, confess that they have not understood the strength of their convictions and the genuineness of their faith."—*Missionary Herald*.

—"In all their heathenism the Chinese never deify vice and lust. Dwell on that fact. The Greeks and the Romans and the Hindus have deified lust, and placed courtesans and debauched females in their pantheon of gods. The Chinese have never done that. They have debauched plays in their theatres, but they never introduce women on the stage, nor have Nautch girls as a part of their troupe. They have no caste among them. They profess a recognition of merit and moral worth only as the standard of the true man. Granted that they fall immeasurably short in practice, but though they have not lived up to the standard, they have not changed the standard. The same high and lofty rule of procedure which obtained before the days of Confucius is the only one recognized as valid today. They do not say, 'Evil, be thou my good.' They lie, but they denounce lying. They smoke opium, but they reprobate opium-smoking. They gamble, but they censure gambling. They have not tried to sear their own moral sense, and their moral sense is not seared. They are guilty of immorality, but public opinion does not allow them to glory in it. They are not shameless. Some regard for fair dealing, some sense of honor, some manliness, some faith between man and man, some sense of gratitude, some sense of mutual obligation, some recognition of the equality of human brotherhood—some of these things and other things of lofty mould

are there still. They have sunken to low levels, but they are not stamped out. Indeed, they claim far more than we usually give them credit for, and they have a deal to present in support of the claim.

"Now, salvation is not built on morality, but morality of a new, lofty, and intensified kind is one of the fruits of salvation. It is a vast deal, though, to find here so many correct ideas, so much conscience already developed under the law of nature, so much recognition of the second table of the law, so many remains of the primitive knowledge of one Supreme God, so much in the moral consciousness of the people which supports our assertions, so much basis on which to build an appeal to their sense of ill-desert, so much that bears witness to the Scripture doctrine that the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness."—Rev. WILLIAM ASHMORE, D.D., in *Baptist Missionary Magazine*.

—Whether China is the "land of Sinim," as Dr. Ashmore seems to suppose, we leave to the authorities to decide. We are inclined to think it is; but we take decided exception to Dr. Ashmore's statement, that "Persia is dead." Persia, which showed kindness to the people of God, and which is so favorably regarded in the Scriptures, has never lost its national continuity for a day, even when temporarily overlaid by Macedonian, Parthian, and Arab domination. It has emerged from under all, the same people, with the same bent of character, and the same remembrances, though decidedly below the original level of Zoroastrianism. Even its language, though profoundly modified by Arab admixtures, still rests on the old Iranian foundations. Professor Whitney says that the conquests of Alexander hardly touched more than the fringe of the national life.

Dr. Ashmore says also: "The great province of Szchuan, with its thirty or

forty millions of people, is the real heart of Central Asia. Humanly speaking, as goes Szchuan, so will go Kan Su, on the north, and Yunnan, on the south, and Tibet, on the west; and as they go, so along with them will go scores of outlying clans and tribes and kindreds. We hesitate not to say it—the key to great Central Asia is Szchuan, and Szchuan only. The key is not to be sought for through the medium of any one, or any dozen, or any dozen dozen of petty tribes and families and clans around the border and up and down the hills. It is therefore of inestimable importance that Christian missions should hold Szchuan in force, and should do it speedily. The battle for religious ascendancy in Central Asia will not be fought and won among any of the hills and spurs of the Himalayas, but in rich and fertile Szchuan; not among wild and wandering tribes, disintegrated and disconnected, but among that well-organized and well-governed forty millions, of one civilization and one speech, who are established in the valleys of Szchuan, up toward the headwaters and along the tributaries of the upper Yangtse."

—"It is hardly by accident that Shantung, being one of the provinces most free from the opium vice, should also be one of the most receptive of Gospel testimony, and Shansi, being one of the worst for that vice, should be one of the least receptive."—*Missionary Herald* (Eng. Baptist).

—"It is not the view, which in our day is spreading in the Christian Church like a veritable epidemic, and which divests the death of Christ of its expiatory value, nor yet Unitarianism and related tendencies which are being imported into Japan, and which do not rise essentially above the monotheistic teaching of Confucianism—it is not either, from which the Chinese can find help. If we are successfully to dispute precedence with Buddhism, if we are meaning to offer to the Chinese

what they have sought of it and have not found, we must bring to them just that thing which Buddhism has not been able to offer to them, and that is the Christian doctrine of atonement. 'Christ, the crucified, to the Jews a stumbling-block and to the Greeks foolishness,' it is this, and naught else, which Paul determined to know among the Corinthians. 'Be ye reconciled to God,' this is his compendium of apostolic preaching; and this his message of atonement was based by the Apostle of the Gentiles on the saving fact that 'God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them.'—CHARLES PIRON, in *Allgemeine Missions-Zeitschrift*.

—"Our right attitude toward Chinese heathenism is one of vigilant conciliation. I use the phrase in distinct and intentional opposition to any possible idea of compromise, which is, in reality, an absurdity; but I hold that, while sacrificing to expediency no vestige of our Christian faith, we are yet loyally and fearlessly to admit 'the soul of good in things evil,' which does unquestionably exist. There is no question, as I once heard a man express it, of mixing up Christianity with Buddhism, but of recognizing the common ground that lies between them, so far as there is any.

"This does not imply:

"1. Any restraint in preaching against idolatry. Where sincere, idol worship is mistaken zeal; where insincere, it is sin against light; in both cases, enslaving.

"2. Any emasculation of our Christian faith, or modifying of any peculiarities of doctrine, which may be supposed to be distasteful to the heathen. Christianity should be presented to them as a new religion; sin, salvation, pardon, the working of the Holy Spirit, conversion and regeneration, with the hope of everlasting life—as new truths, which their own religions neither affirm nor deny, because they have no inkling of them.

"3. Any concealment of the fact that our express object is to make Christianity the religion of the nation, and so put an end to the old faiths, and place the name of Christ 'above every name that is named.'

"But it does imply:

"(a) That we shall freely recognize the common instinct of worship, the consciousness of spiritual realities, and the dependence on the invisible, which have given birth to the false religions, as sacred things to be revered, not to be condemned.

"(b) That the great ethical value of these systems shall be justly allowed, and a moral maxim be held as worthy, the maxim itself being identical, when it is in their classics, as when in our Bible.

"(c) That the virtuous lives of their founders shall be duly honored, and their religions be fully admitted to have had their origin in the upward strivings of the human mind, and not from its debasing tendencies.

"(d) The true catholicity that tells the heathen that all the good, the truth, all that is worthy and pure in his system, will be included in and conserved by Christianity. Christianity put away Judaism, and yet the spirit in which our Divine Master introduced it was, 'I came not to destroy, but to fulfil.' A writer in 'China's Millions' tells us that he had much ado to prevail upon a convert to 'give up Confucius.' I should think so, indeed; but why must Confucius be 'given up'? The Jew did not give up Moses when he became a Christian. Jesus is a Saviour, the only Saviour. This is a blessed truth. Confucius never made the slightest pretension to be such, but is he therefore not a sage?"—Rev. G. T. CANDLIN, in *Chinese Recorder*.

—Confucius, of course, may lawfully continue to be to an Eastern Christian what Plato or Aristotle often is to a Western Christian, an instructor in wisdom, but not a Redeemer. Mr. Candlin's distinction seems very just.

THE WORLD AT LARGE.

—Facts from the great mission field which are fresh, pungently put in a few lines, and of general interest, are eagerly desired and diligently sought for use in this department of the REVIEW. Sometimes the suggestion comes that some denomination, society, or mission has not received its fair share of notice ; but the editorial person is not omnipresent, neither (alas) is the editorial eye omniscient, and the editorial pen can only give forth what has first been received. So, forward the items, and thus confer a favor upon all concerned.

—It was the saying of Voltaire that Christianity would not survive the nineteenth century. But what has the nineteenth century not done for Christianity? It has sent the Gospel anew into all the world. It has gathered in the islands of the South and shaken the mighty pagan faiths of India, China, and Japan! It has stirred up its missionaries from the far West to preach the old faith in Egypt and in Palestine and where the disciples first received the Christian name! It has devoted its noblest children to face death for Christ in depths of Africa which Voltaire never heard of, and has even employed the press in Ferney that printed his own works—and it may be this very prophecy against the Gospel—to publish in new tongues the true oracles of God.—*Dr. Cairns.*

—When the telegraph carried far and wide the message that November 26th the great French Cardinal Lavigerie died in Algiers, deep sorrow was felt far beyond the bounds of the Roman Catholic Church. He was Archbishop of Carthage, Metropolitan of Algeria, and Primate of North Africa ; but, much more, he was one of the foremost of missionaries in the Dark Continent. For five-and-twenty years no heart in Christendom has been more aflame than his with zeal to mitigate the measureless woes of the millions dwelling in the Soudan, the Congo Basin, and the region of the Great Lakes. In particular

his indignation was stirred to the depths over the enormities committed by the Arab slave-stealers. It was to end their most horrible doings that he formed the Armed Brothers of the Sahara, and was so active in organizing the Brussels Anti-Slavery Conference. Besides, for general missionary work he founded the Order of the White Fathers. Livingstone and Lavigerie are names which in history may well be linked together.

—It is proof of good results already achieved, as well as prophecy of far larger achievements in days to come, that we can read of a Christian Hindoo, John Williams by name, going as an evangelist to distant Fiji to minister to some hundreds of the poorest, lowest, and most degraded of his own countrymen, and others to be found there in a condition of semi-slavery.

—It is possible for a negro to play the hero ; for to Tuskegee Normal and Industrial Institute came recently one (what's in a name?) Julius Cæsar Alexander, having walked 175 miles to get there. The people along the way gave him free board and lodging. He is very black, twenty-three years of age, has taught school for seven years, and comes to the Institute to graduate, because "the people wants better teachers." He will work his way through.

—It is an English missionary who suggests, "If there were more abiding in Christ, there would be less abiding in Great Britain."

—The puzzling question, why so many Christians have so little interest in missions, never received a better answer than this : because they have never invested any principal in them.

—Preaching and prayer are not the only means for diffusing abroad the gospel of salvation. All the appliances of civilization, great and small, may be made to bear a part. Even such a purely material matter as good roads are to be classed among missionary instrumentalities,

—Culture alone will not Christianize. Selfishness—that is, sin—may coexist with any degree of enlightenment ; and yet it is probably true, as Professor Samuel Harris says, that “idolatry cannot live by the side of steam-engines and telegraphs.”

—The close relation existing between cleanliness and godliness appears afresh up in Alaska, where in the schools “pencils, paper, pictures, hard-bread, combs and soap have been given as prizes for punctuality and diligence.”

—It is said that one out of every 100 heathen converts becomes a missionary, but only one out of every 5000 Christians born and reared in Christian lands, except in the Moravian Church, which has one missionary to every 65 members at home.

—In some things the children of this world are wiser in their generation than the children of light, to the shame of the latter, and yet not in all ; for behold the prodigious armaments of Europe. Some 16,000,000 kept under continual drill in preparation for possible war. During the last twenty years Germany has expended \$3,000,000,000 upon her army, and France a larger sum. Such is the wisdom of this world. The Emperor may be a staunch Protestant, but were he a better Christian he would have more faith in gospel forces.

—Opium forced upon China. Yes, by Britain. Africa desolated by slavery, and later deluged with rum. Yes, all Christendom being united in the sin and shame, but America easily first ; and now Dr. John G. Paton must needs cross the sea and visit Washington to petition the Christian powers that be to help stop the Kanaka labor traffic between Polynesia and Queensland. The New Hebrides, according to Dr. Paton, form at the present time the great slave mart of the world. Natives exchange their boys and girls for fire-arms or liquor offered by the traders, who carry away the children and dispose of many of them to Queensland

sugar-planters, while others are taken to New Caledonia or made to work in the pearl shell fisheries in Torres Straits.

—This item is commended to the consideration of those who are sceptical as to the value of missions, and whether they be in or out of the Church. It is true beyond a peradventure that there are more heathen in India to-day by several millions than there would have been if civilization and Christianity had never touched that vast peninsula !!! This strange result, however, comes to pass only because of good government, absence of war, relief in times of famine, hospitals, and, in general, better methods of living.

—In forecasting the future of Islam, and asking what chance there is for the redemption of the hosts held fast in its fetters of iron, we are not to think of them as all dwelling under the merciless tyranny of Mohammedan civil rule, so that to abjure their faith would be at the cost of life. On the contrary, more than two thirds, or 100,000,000, live in lands ruled by Christian Powers. In India are 54,000,000, in the Dutch East Indies 25,000,000, while the rest are subject to Russia, France, etc.

AMERICA.

United States.—Foreign missions in this land almost had a beginning as far back as 1774. For in that year Drs. Ezra Stiles and Samuel Hopkins, New England Congregationalists, laid before the Presbyterian Synod of New York a proposition to send two natives of Africa, who had been converted and were now in the College of New Jersey, “on a mission to propagate Christianity in their native country,” and requesting approval and assistance ; and the Synod replied, “We are ready to concur and do all that is proper, since many circumstances intimate it is the will of God.” The Presbyterians of Scotland were similarly appealed to ; but this promising undertaking to carry Gospel light to the Dark Continent, in which three divisions of the Christian Church

were about to unite, was prevented by the breaking out of the American Revolution.

—It is said that His Serene Highness Abdul Hamid, Sultan of Turkey, has himself subscribed the funds necessary for the erection of a mosque upon the grounds of the Columbus Exposition, and in order that all good Mohammedans while there may have a place of worship; that plans are now completed, and the building will stand on the Midway Plaisance in connection with the Turkish exhibit, under the management of Samuel Levy, of Constantinople.

—Chicago has upward of 70 distinct charitable organizations.

—In Chicago alone 26 papers are published in the various Scandinavian tongues, and in Minneapolis 16 more.

—The Massachusetts Home Missionary Society is supplying the Gospel to the representatives of 8 nationalities, French Canadians, Russian Jews, Armenians, Germans, Swedes, Norwegians, Finns, and Italians. Of the latter the Bay State contains 40,000.

—A report of Captain R. H. Pratt, Superintendent of the United States Indian School at Carlisle, Pa., shows that the pupils number 779. Their total earnings in 1891 outside the school were \$21,869. The dormitories have been enlarged and improved, so that there are now accommodations for 1000 students.

—The twentieth annual report of the Jerry McAuley Mission says that the attendance on the meetings during the past year has been 34,957, larger than ever before. Of this number 2475 have knelt and asked for prayers. Five thousand lodgings have been given at 15 cents a night, 10,000 meals have been provided, and 500 men have obtained employment from the mission.

—The Fresh-Air Fund raised and expended each year by the New York Tribune is a noble philanthropy. Last summer \$32,415 were contributed, and

with that sum 15,267 children were sent to the country for two weeks, and 25,560 men, women, and children were carried on day-excursions—a grand total of 40,827 beneficiaries.

—It was not long since that Rev. Elias Riggs passed the sixtieth anniversary of his ordination as a missionary to Constantinople, and is now about the oldest, if not the oldest missionary from America. The most of these sixty years has been spent aiding in translating the Scriptures into three different languages, thus giving the Bible to many millions to read in their own tongue. He is still able to labor on, chiefly in correcting the proof-sheets of a Christian literature for the Bulgarian Christians.

—John Duby, a Zulu, and a son of one of the first native preachers among that people, after studying some time in Oberlin, has returned to Zululand to labor as an independent missionary in behalf of his countrymen.

—The annual report of the Foreign Sunday-School Association makes appropriate mention of its honored founder, the late Albert Woodruff, who for so many years gave so lavishly of his time, his strength, and his means as well. Its work consists in aiding Sunday-schools in foreign lands, and in distributing literature. In particular its quickening influence has been felt in France, Belgium, Germany, Bohemia, Austria, Italy, Russia, and Turkey; and its annual income amounts to but \$5000!

—The Lutheran Church General Council reports \$14,474 received for foreign missions during the year ending September 30th, 1892. The India Mission embraces 4 principal stations and 149 out-stations, with 4 male and 6 female missionaries, 2 native pastors and 91 teachers, evangelists, etc. The number of communicants is 1205, and of adherents 3388. During six months of last year 97 adults and 118 children were baptized, and 29 were confirmed.

In the 84 schools, 1465 pupils are receiving instruction.

—The Free Methodist Mission Board reports that last year the contributions amounted to more than 30 cents per member. In foreign fields 18 missionaries are laboring, of whom 2 are in India and 12 in Africa.

—This from the great and enthusiastic Methodist Episcopal Church is stimulating reading. Both home and foreign missions are included :

The cash receipts of the Missionary Society for the year ending October 31st, 1892, amounted to \$1,257,373

The total receipts last year were..... 1,228,888

Increase for the year, \$28,485

The amount came from the following sources :

Conference collections.... \$1,119,896

Increase..... 41,355

Legacies..... 122,678

Increase..... 5,163

Lapsed annuities..... 1,500

Sundry receipts..... 13,298

In addition to the above figures the treasurer has received, as authorized by the General Committee at its last session, for "contingent appropriations," \$3855.68, and "special gifts," \$8254.44 ; in all \$12,110.12.

Scanning these large figures, the *Congregationalist* moralizes : " \$1,257,373 is a large sum, but not quite as large as the sum which the United States received for internal revenue from cigarettes during 1891. However, it represents the voluntary offerings of the Methodist Episcopal Church for missions during the last fiscal year. Well may the denomination be proud, and sister churches emulate its zeal and generosity."

—The second Sunday in January was set apart by the General Christian (Disciple) Missionary Convention for a contribution to the Board of Negro Education and Evangelization. The corresponding secretary, C. C. Smith, has

published a neat little pamphlet full of facts and appeals in behalf of this object. Last year the receipts were \$931 from the South and \$1720 from the North, or \$2985 in all. The Southern Christian Institute, with almost 100 students, is sustained at Mount Beulah, Miss., and a Bible school has been opened in Louisville, Ky.

—The families of four bishops of the Methodist Episcopal Church, South, are represented in the mission field, by Laura Haygood in China, Augusta Wilson in Mexico, Ella Tucker and Marcus Marvin in Brazil.

—It is often a ground for wonder that the Liberals are so much less liberal (with their cash, *e.g.*) than the illiberal orthodox. The Unitarians are asked to raise the modest sum of \$2800 to build a theological hall for the Unitarian missionaries and students in Japan, and the money is not forthcoming. Whereupon the *Christian Register*, Unitarian, remarks : " When the orthodox ministers in Japan say they must have a college for the teaching of science one man subscribes \$100,000. When the Union Theological Seminary of New York gets into trouble four men step forward with a gift of \$175,000, made without conditions." And he is sore perplexed to find a sufficient reason for the backwardness of his brethren.

Canada.—The Presbyterian population has increased since the century began from 20,000, with 22 ministers, to over 750,000, with more than 1000 ministers in active service, and supporting not only active operations in the territories of the Dominion, but also missions in the New Hebrides, Trinidad, Demerara, Central India, China, and among the Jews. This same Church sent out last year 11 new missionaries. Four young women, two of whom are M.D.'s, went to India ; two others left for Honan and Formosa, and this Church's first missionary to Palestine set forth for Jerusalem. Upward of \$8000 was on hand to commence operations among the Jews in the Holy Land.

—Bishop Bompas, of the Church Missionary Society, has a vast diocese, of which a large portion lies within the Arctic Circle. At Rampart House he has his headquarters. From there he takes long journeys by canoe in summer and by dog-sledge or on snow-shoes in winter, visiting the scattered tribes in the most northerly diocese in the world. At Rampart House, in the middle of April it is still as cold as in our January, and the snow will not disappear till June, when for about three months the earth will be clothed in her mantle of green. Last summer he had crossed the Rocky Mountains for the twelfth time. Writing then, he said that letters had just reached him for the first time in ten months, but no newspapers.

—The Toronto *Evangelical Churchman* publishes the following summary of the results of mission work in Moosonee, Canada: "Out of the population of 10,000 about 6000 are baptized members of the Church, while one in every six nominal Christians is a communicant. There are 6 posts occupied on the Hudson Bay and 2 inland posts. Eight missionaries are working under the bishop; of these 4 are white men, 2 are half-breeds, and 2 are pure-blooded Indians. There are the bishop's church at Moose and 11 others. Last year 386 were confirmed. At every mission there is a school, and Sunday-schools exist at all the stations. Bishop Horden has translated into the Cree language all the Old Testament lessons of the Church, the Prayer-Book and hymnal, 'Pilgrim's Progress,' a short catechism, and a Bible and Gospel history. He has just finished what he regards as the crowning work of his life—the complete translation of the whole Bible into the language of the Crees."

Mexico.—Better days for this long-benighted land of the Aztecs seem to be about to dawn. With a government unprecedentedly stable, as well as progressive, and with a purer Gospel making steady progress from scores of cen-

tres, certainly the future never before has looked so bright. Among the most cheering signs of the times we may note the recent dedication of a church in Chihuahua, of which Rev. James D. Eaton, missionary of the American Board, writes to the *Independent*. It is the largest Protestant house of worship in Northern Mexico, being 75 by 55 feet, with a massive octagonal tower at the corner. The printed invitations to the dedication exercises were signed by citizens of Mexico, the United States, England, and Germany. A great crowd, composed mainly of Catholics, was present, together with 7 Protestant ministers, and among the speakers were 2 prominent Mexican gentlemen. All which, at the end of ten years of great trial and endurance, with services held in small rooms in private houses, constituted an event full of significance for Christianity in that Republic.

EUROPE.

Great Britain.—Who says that the old days were the best days, and that there has been no advance in knowledge of Divine things and practice of the Gospel? In the Bodleian Library in Oxford is a manuscript record kept by John Fox, containing these most suggestive entries, yellow and faded with age:

	s.	d.
Four loads of furze fagots to burn Ridley and Latimer....	12	0
Carriages of these loads.....	2	0
Two chains, two staples, four laborers.....	5	10
	19	10

—A great and increasing enterprise is being carried on by the English Mission to Deep-sea Fishermen. It is estimated that about 20,000 men and boys are regularly engaged in the North Sea fishing fleets, and many thousands also in other seas frequented by British fishing boats. On the 11 mission ships last year 8130 medical and surgical patients were received and treated. The social and religious work carried on is highly

[These tables are meant to include only Missions in countries either heathen or Roman Catholic. most probable estimates obtainable have been given. Mainly in order that these two pages might hold

SOCIETIES IN GREAT BRITAIN AND UPON THE CONTINENT.	Date of Organization.	Home Income.	Income from the Field.	Ordained Missionaries.	Laymen.	Wives.	Unmarried Women.	Ordained Natives.
Church Missionary Society.....	1799	\$1,346,885	\$60,000	316	71	242	107	297
Society for Propagation of Gospel	1701	582,600		510	30	430	85	162
Baptist Society.....	1792	345,625	38,000	128		108		53
London Society.....	1795	743,125	76,250	169		140	46	1261
Wesleyan Methodist.....	1816	625,645	21,615	137	35	108		195
Australasian Methodist.....	1856	79,330	20,610	20		17		79
Methodist New Connection.....	1859	21,800		18		12		31
United Methodist Free Churches.....	1837	53,765	3790	76	301	68		8
Welsh Calvinistic.....	1841	32,345	2000	11	3	6	6	4
Primitive Methodist.....	1869	18,350	540	7		5	1	2
Presbyterian Church of England.....	1847	92,930	2745	20	13	22	17	10
Universities Mission to Central Africa.....	1860	93,910		21	27	1	22	3
Strict Baptist	1861	4000	259	4		4		4
China Inland Mission	1863	182,920	38,500	60	142	92	130	17
The Friends.....	1867	52,005	1020		20	15	13	
Presbyterian Church of Ireland.....	1840	83,155	10,335	12	3	11	10	2
Church of Scotland.....	1829	230,620	45,907	22	13	18		4
Free Church.....	1843	392,900	100,405	54	51	36	48	13
United Presbyterian.....	1847	194,865	26,000	59	20	53	29	20
Reformed Presbyterian	1842	3665		1		1	1	
Twenty-five other British Societies		840,725			143	85	343	18
Moravian Church	1732	109,385	120,000	151	10	132	14	23
Basle Society	1815	249,300	34,600	132	42	120	5	30
Berlin Society	1824	87,500	37,500	64	7	60	2	4
Gossner's Society.....	1836	39,915	1847	23	20	18		17
Hermannsburg Society	1849	69,442	6250	59	4	50		
Leipsc Society.....	1836		1418	29	2	20	2	17
North German Society.....	1836	28,619	22	5	2	3	4	1
Rhenish Society.....	1828	105,645	16,600	84	4	78	4	16
Breklum Society.....	1877	17,770		11		6		
Ten Other German Societies.....		90,900		35		25	83	2
Paris Society.....	1822	95,428	13,846	37	5	28	8	20
Thirteen Netherlands Societies.....		132,062		88		72		47
Fifteen Scandinavian Societies.....		226,159		114	42	89	50	26
Total, 91 Societies in Europe.....		\$7,214,885	\$680,113	2477	990	2175	1030	2386
Total, 42 Societies in United States.....		\$5,006,283	\$469,419	1239	222	1116	775	1216
Total for Europe and America.....		12,221,168	\$1,149,532	2716	1212	3281	1805	3602

Accuracy has been aimed at, and also completeness. Where the official figures were not at hand, the Statistics, a large number of Societies have been grouped together.]

Other Native Helpers.	Total Missionary Force.	Stations and Out-Stations.	Churches (Organizations).	Communicants.	Additions Last Year.	Adherents (Native Christians).	Schools.	Scholars.	Countries in which Missions are Sustained.
4207	5240	327	.....	50,197	3000	200,665	1738	70,645	Turkey, China, Japan, India, New Zealand, N. W. America.
2300	2972	475	.....	40,000	.....	250,000	850	40,600	India, China, Japan, Africa, S. America, West Indies.
281	570	795	.....	27,057	2754	135,000	850	13,650	India, China, Syria, Africa, West Indies.
5134	6650	1929	.....	73,454	5657	301,438	2016	110,292	China, India, Africa, Madagascar, Polynesia.
2090	2565	2054	1661	36,235	1500	108,000	820	48,164	India, China, Africa, West Indies.
3697	3813	1481	.....	32,860	.....	114,807	2074	40,767	Fiji, Samoa, New Britain.
53	114	93	56	2247	.....	.....	8	220	China (Tien Tsin).
283	736	62	145	10,485	.....	.....	.....	.....	China, Australia, Africa.
130	160	193	85	2199	277	9939	143	4729	N. E. India, Brittany.
37	52	5	9	760	150	.....	8	210	South Africa, Fernando Po.
110	192	138	44	3770	87	.....	30	800	India, China.
84	158	20	12	1071	.....	.....	30	3000	Zanzibar and Lake Nyassa.
37	49	24	.....	532	.....	.....	24	737	India (Madras, Ceylon).
272	806	193	99	3158	417	.....	23	307	China (ten Provinces).
419	467	180	145	3196	212	20,000	158	12,088	India, China, Madagascar.
124	162	24	18	590	25	.....	52	3533	China, India (Kathiawar).
213	260	261	32	985	125	6000	106	7393	India, China, Africa.
660	868	242	42	7232	153	20,000	313	30,658	India, Melanesia, Syria, Africa.
492	673	96	.....	11,494	730	25,000	222	11,983	India, China, Japan, Africa, West Indies.
8	11	3	1	40	.....	.....	3	210	Syria (Antioch, etc.).
1212	1801	.....	.....	2231	.....	.....	245	21,170	.....
1072	1402	139	139	31,380	524	90,544	243	20,481	Asia, Africa, Australia, North and South America.
621	950	352	.....	12,301	1224	24,662	290	10,934	India, China, West Africa.
469	606	145	.....	12,000	2012	24,537	55	4179	China, South Africa.
235	293	13	.....	11,472	1208	35,603	80	1700	India (Chota Nagpoor).
230	333	59	.....	10,837	1712	18,284	55	3440	Africa, India, Australia.
398	467	179	147	13,341	380	14,192	185	4819	South India, Burmah.
31	46	14	.....	482	40	800	13	459	Africa, New Zealand.
626	812	65	118	11,907	351	39,442	150	7006	Africa, China, Sumatra, New Guinea.
12	29	6	1	3	.....	96	3	108	India (Telugus).
52	197	30	.....	540	.....	1222	20	646	.....
210	308	275	19	8947	390	11,694	116	8806	Africa (S. and Senegal), Tahiti.
360	567	117	103	6901	.....	136,000	171	3500	.....
1213	1532	427	.....	21,419	.....	64,000	391	31,750	.....
27,562	35,859	10,426	2877	451,323	22,928	1,651,325	11,638	518,984	.....
9832	14,524	5346	2535	256,649	30,600	.....	5882	182,205	.....
36,384	50,383	15,762	5402	707,972	53,528	.....	17,520	701,189	.....

appreciated by the fishermen, lightening, as it does most effectually, the dreary isolation of their six or eight weeks' fishing cruise. Whenever the ships are sighted on their ocean pilgrimages they are greeted with cheers.

—Rev. James Spurrell, recently deceased, left a legacy of £50,000 to the Church Missionary Society; and a strictly anonymous donation of \$1000 was sent a few weeks ago by a *missionary of another society*, who had seen something of Church Missionary Society work in the foreign field, and had long wished to further it.

—Among the outgoing missionaries of last year from England were three sisters designated for the same field in East Africa, a widowed mother's gift to God, and two sisters from an Irish rectory, whose love and zeal will be bestowed upon China.

—The Baptists with good reason are heartily rejoicing and giving thanks over their success in raising the large Centennial Fund. December 1st, £105,625 were in hand or pledged, and, full of courage and enthusiasm, the proposition now is to continue the "forward movement" until £125,000 are secured; and further, the appeal goes out for more missionaries, in order that within two years at least 100 men may be added to the force in the field.

—Two years ago the children of the Free Church of Scotland were asked to send from Aden to Lovedale 64 Galla girls and boys, rescued from slave ships by the Queen's men-of-war. It was an expensive and difficult work to transfer so many from South Arabia to Zanzibar, then to Mauritius Island, then to East London port, and then to the Kafirland of Southeast Africa. But the work was done, and the Scottish Sunday-schools did it. Most of these 22 girls and 42 boys have been "adopted" by Sunday-schools, classes, or generous friends, who pay on the average about half the cost of maintaining them, which amounts to \$50 a year for each one.

The Continent.—The number of Protestant pastors of all denominations in France is thus given by Pastor Decoppet in his preliminary sketch of a project for the Federation of French Protestant Churches: Reformed Churches (established Presbyterian), 900; Lutheran, 100; Free (Presbyterian), 60; Methodist, 40; Baptist, 15; scattering, independent, and evangelists of the Evangelical societies of Geneva and France, 45. The grand total is 1160.

—For twenty years Dr. McAll has carried on with wonderful fervor, energy, skill, and success the work of evangelization in France, and at length finds the management of its details too exhausting for his strength, and so feels constrained to transfer a part of the burden to other shoulders, and from henceforth will pass the greater portion of his time in comparative rest in London. But, of course, while he lives, and to the utmost of his ability, brain, heart, and hand will be busied seeking the best things for France.

—The Swedish Missionary Society is actively at work among the Laplanders. An orphanage is sustained at Ange and 6 schools in other portions of the country, at which 173 children receive instruction. The king made a grant of 2000 crowns last year, but the expenses exceeded the income by 1500 crowns.

—The police of Vienna are attempting to suppress Methodism in that city. When the English Methodists appealed to the courts, it was held that their meetings were *too large* to be tolerated under the laws regulating private worship in Austria. Then they appealed to the Minister of Education and Worship, who answered that their sect was *too small* for imperial protection. And the Wesleyan Society says: "Although we have not yet received the official answer to our application for State recognition and right of public worship, we have been informally made aware that our application has been refused. In other words, it is in Vienna a punish-

able offence for the little flock of Methodists—loyal, God-fearing people, good subjects and citizens—to meet together for the worship of God and the preaching of the Gospel. The Middle Ages are not so distant after all—only thirty-six hours from London!

ASIA.

Turkey.—This is heaping coals of fire on the head of the foe. Mr. Bartlett, whose house in Bourdour was burned last summer by those who were hostile to his work, and to whom the Turkish Government paid an indemnity, while the work of rebuilding goes on in Afiou Kara Hissa, about 70 miles north, bestowing aid and comfort upon a little body of Protestants suffering severe persecutions; and soon after arriving the house was stoned in which Mr. Bartlett and his daughter were staying. But, far from being discouraged, however, he is planning to use most of the money paid him personally by the Turkish Government to help purchase a site and build a place of worship. He has good hopes of so establishing the work that the persecutors will become disheartened.

—The Presbyterian mission at Beirut reports a steady and serious loss of strength through emigration to America and Australia; and in large part it is the best-educated young men and women who take their departure, seeking better opportunities for themselves, the most useful church-members, teachers of the native schools, prospective pastors, etc.

—Mr. and Mrs. Lethaby, says the *Scottish Leader*, carry on their educative operations in that out-of-the-way land which lies between Palestine and Arabia entirely at their own risk. And the risk is no small matter, for, on several occasions, they have been waylaid and robbed and placed in peril of their lives by the lawless Arabs.

Persia.—The field which the missionaries of the Persian Mission are attempting to evangelize embraces an area

of 500,000 square miles, and comprises three ancient kingdoms—Babylonia, Edom, and Persia, the whole of the Persian Gulf, and the northern half of Arabia.

—The revised Syriac Bible, long in process of preparation, is now going through the press under the superintendence of Dr. Labaree, at the expense of the American Bible Society in New York. It is said to be the most laborious and difficult job which the Society has ever undertaken. But no expense is spared to make it as perfect as possible. The book is eagerly waited for by Syriac readers in Persia, Turkey, and Russia.

India.—On an average in this vast peninsula there is one Christian (non-heathen) to every 126 persons, and in certain districts of the Madras Presidency as many as one to every 5; and yet there are multitudes, millions, to whom the Gospel has never been preached.

—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 sixteen 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. He has come to abhor Islam, and rejoices in the light of the Gospel. He has about him in Poona 200 or 300 disciples whom he is seeking to bring to Christ.

—The proud Brahmans are not what they used to be, and instead of receiving honor and worship, are often compelled to work for their living like other people, and to perform offices in business establishments or under government with salaries ranging from \$6 to \$25 a month.

—In Southern India these six societies have been especially successful in

their work : The American Board, Basle, Church Missionary Society, Leipsic, London, and the Propagation Society ; and this table will present to the eye a portion of their remarkable achievement.

	Communi- cants.	Adhe- rents.	Schol- ars.
American Board	3,707	13,067	4,820
Basle.....	5,493	10,365	6,453
Church M. S. . .	22,627	94,716	22,459
Leipsic.....	6,898	14,504	4,819
London.....	7,977	61,449	22,347
S. P. G.	15,979	49,150	17,120
Total.....	62,681	243,247	78,018

—Among the 17,000,000 of Telugus 14 societies are at work, with a force of nearly 100 male missionaries and about 750 native assistants. After 90 years from the beginning of effort there are some 53,000 communicants, of whom 40,000 are found in Baptist churches. The American Lutherans (General Synod) have gathered upward of 6000. The Propagation Society has 10,632 adherents and 3805 communicants.

—Says Mr. Holt S. Hallett, in *Black-wood*: “The great want of Burma, the Shan States and Siam is population. The frequent wars of the last century nearly exterminated the people, and large fertile tracts, formerly cultivated, are left without an inhabitant. . . . The Chinese are beyond question the finest population in Asia. They are akin to Burmese and Shans in religion and tastes, and amalgamate happily with them, improving the qualities of each race. A Burmese woman prefers an industrious Chinaman to a happy-go-lucky Burman as a husband. He is more thrifty, and will keep her in greater affluence.”

China.—Medical missionaries in China have their share of trouble. Dr. Rigg, in his pioneering work in the Fuh-kien province, has just escaped death: “I was closely followed and pressed upon, struck, and my clothes torn off me, my watch and chain were torn away, my hat went and everything in my pockets taken, and I was thrown on the ground.

When I was thrown down a second and a third time, I was dragged to a large filthy pit, and they tried to pitch me in. After being thrown down once or twice more, I got free and ran along the road away from these horrible pits.”

—How little we know of economy! A Chinese farm-laborer may be hired by the year for from about \$8 to \$20, with food, clothing, head-shaving, and tobacco. Those who work by the day receive from 6 to 8 cents, with a noon-day meal. At the planting and harvesting of rice, wages are from 8 to 15 cents a day, with five meals, or 25 cents a day without food. Food averages little more than \$1 a month for each member of a farmer's family. One who buys, cooks, and eats his meals alone spends from 12 to 25 cents a month upon the raw material and fuel. Two pounds of rice, costing 3 cents, with relishes of salt fish, pickled cabbage, cheap vegetable and fruits, costing one cent and a half, is the ordinary allowance to each laborer for each day.

—In Canton there are missions of the Scandinavians, Berlin Missionary Society, Wesleyans, American Board, London Missionary Society, Southern Baptist Convention, and Presbyterian Church, North. These report 3503 communicants, and the baptism of 356 during 1891.

Korea.—A medical missionary, telling of a tour which brought fine opportunities for preaching the Gospel, adds: “We were able to live nearly entirely upon native food. It consists of rice, himche highly seasoned with cayenne pepper; fish, often spoiled; soup, beans, and sometimes pork and beef. If we did not see them preparing our meals or know what we were getting they would be much more palatable. At one hotel we saw nine dog-skins spread on the straw roof. We asked what they did with the dogs; the reply was, ‘We make soup of them.’ I had quite enjoyed the soup previous to this, but left it untouched the rest of the journey. I also gave up the meat, as I did not know whether I was getting

beef or dog. My bill of fare had now narrowed down to rice and himche (made from a vegetable almost like to our cabbage and raw turnip, prepared somewhat similar to sauerkraut) three times a day, with, occasionally, fish, chicken, or eggs."

Japan.—There are now 92 Christian churches in the city of Tokio.

—The Methodist Episcopal Church, South, has a prosperous mission in and about Kobe. Six years ago it was opened by three men who went from China. Now there is a membership of 505, with 87 names on probation; a conference of 12 missionaries and 5 native preachers; 5 church buildings, worth \$5200; 2 institutions of learning owning property valued at \$40,000, besides numerous day schools. There are also 38 Sabbath schools, with 1535 scholars and 71 teachers.

AFRICA.

—How vast are the spaces contained within the boundaries of this colossal continent, and spiritually how desolate! All Europe could be put into an area in Central Africa that has not a single missionary! A thousand men scattered over those 12,000,000 square miles are equal to about 18 men for the whole of France, 10 for Great Britain, 4 for England, about the same number each for New York and Ohio, and 1 only for Massachusetts and Connecticut together!!

—Africa is now the centre of the world's enterprise. The report with reference to Johannesburg, a town in the Transvaal, seems incredible for Africa. It has grown up entirely within the last ten years, is called the Golden City, and stands on a gold reef upon which 50 companies are now working, employing 3370 white men and over 32,000 natives. The city has a population of over 40,000, and has all the modern appliances of light, cars, etc.

—According to a telegram from London, the preparations that are being made for the expedition of Mr. Gerald

Portal, who has been appointed British Commissioner to Uganda, disclose the thoroughness of the plans of the government for the occupation of that territory. Beside taking a strong contingent of Ghoorkas, drawn from the army of India, Mr. Portal has been authorized to engage for the Queen's service Nubian soldiers in the service of the British East Africa Company. English officers, commissioned and non-commissioned, will lead. His guard, consisting of 400 well-armed natives, were to start for Mombasa on December 16th.

—From that same region, toward which so many anxious eyes have been turning, Bishop Tucker writes: "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 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 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.

—The Bishop of Mashonaland names three portions of South Africa where prohibition actually prohibits. They are, first, Bechuanaland, under Khama, a noble Christian native chief; second, Basutoland, where Sir Marshall Clarke holds jurisdiction; and, third, the Orange Free State.

—A cable dispatch from the Congo announces that the railroad has been completed from Matadi to Palaballa, ten miles. After the track layers reached that point, a mile and a half of the road was completed in ten days, though nearly two years were taken to build the first ten miles. The road has been carried beyond obstacles that long made rapid progress impossible; and now the great enterprise will be easily pushed forward until the upper river, at Stanley Pool, is connected with navigation on the Lower Congo.

—In Liberia are American missions of

the Protestant Episcopal Church, Methodist Episcopal Church, Presbyterian Church, American Baptist Missionary Union, Evangelical Lutheran Synod, and the African Methodist Episcopal Church.

ISLANDS OF THE SEA.

—Rev. A. W. Murray, of Samoa, died some months since. For years he was the honored father of Presbyterian missions. He was the trusted friend of Geddie. He was eighty-one years old. Of Scottish birth, he was ordained in 1835, and reached Samoa in 1836, where he prosecuted the glorious enterprise begun by John Williams. For forty years he labored in the isles of the Pacific.

—The Australasian Methodist Conference has charge of the Fiji, Tonga, Samoa, New Britain, and New Guinea missions. It is a striking fact that the number of church-members in Fiji, 30,264, is about thrice as many as the number connected with the same body in New South Wales and Queensland. The Fiji Christians have not only paid the stipends of 300 village teachers, but have given more than \$5000 during the year to the cause of foreign missions. Three teachers from Rewa in Fiji have volunteered to become missionaries to New Guinea.

—Let us look at the figures for Fiji more in detail, for there is nothing to match them in the entire range of missionary history; and the high honor was conferred upon the English Wesleyans of transforming these vilest and most brutal of all savages upon the face of the earth. On those islands are found 969 churches (buildings) and 354 other preaching-places, 11 English missionaries, 71 native ministers, 1975 local preachers, 3315 class-leaders, 30,264 full members, and 5351 on trial; 1724 Sunday-schools, with 2724 teachers and 38,918 scholars, 1976 day schools with 39,364 pupils, and attendants upon public worship 102,451, which number includes almost the entire population of the islands! The chief grounds for

solicitude relate to the spiritual crudeness of many of the genuine converts; the persistent efforts of Romish priests to beguile the people, though thus far without much success; and, above all, the decline of the population, the deaths continually outnumbering the births.

—The future of Hawaii is far from bright, either upon the financial, the political, or the religious side. The sugar industry is paralyzed, there is trouble between rulers and people, while the old-time heathenism, and other forces which make for unrighteousness, are unpleasantly active. It is said that in a population of 90,000 there are 55,000 foreigners.

—The wife of the Rev. J. G. Paton, the missionary to the New Hebrides, once wrote home that the wonderful transfiguration of a New Hebridean savage, even in the expression of his face, after he has become a Christian, is worth laboring a lifetime to witness.

—The Presbyterian missionaries in the New Hebrides have decided to forward a protest to Lord Knutsford, Colonial Secretary in London, against the proposed renewal of the importation of Kanaka labor into Queensland.

—Concerning the recent mission of Dr. Paton to Washington, to endeavor to induce our Government to help in suppressing the traffic in fire-arms, intoxicating liquors, and opium in the New Hebrides and other Pacific islands, good Dr. Cuyler overflows in righteous wrath in the New York *Evangelist* in this fashion: "Just think of it! A lot of converted cannibals begging a Christian government not to send them any more muskets and rum! Verily, the Christianity of our own land does need Christianizing at the very core. Ships sail from American ports with missionaries as passengers to Africa, and with thousands of gallons of rum in their cargo; *heaven goes in the cabin, and hell goes in the ship's hold!* How long will it take us to convert the heathen in this style?"

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THE QUESTION OF ENDOWING MISSION CHURCHES.

BY REV. EDWARD JUDSON, D.D., NEW YORK CITY.

The Christian finds himself within the large embrace of three concentric horizons. The outermost is the Spiritual Church, that vague and majestic conception which glimmers here and there in Holy Scripture and reminds us that all souls, whether dwelling on this green earth or in any other world, who turn reverently and obediently to what light they have, belong to one flock and have one Shepherd. It is not to this, of course, that the term *church* relates, as it occurs in the subject of our discussion. Again, there is a second religious horizon that environs us less remote and more definite. Within the Spiritual Church we find rigid ecclesiastical crystallizations, with one or another of which each one of us has come somehow or other to be identified. We are Romanist, or Anglican, or Wesleyan, or Baptist, or Congregationalist, or Presbyterian. These social organisms are called denominations or communions, and sometimes in loose and popular phrase, with slight if any vestige of scriptural warrant, churches. It is not to these religious phenomena that we refer when we speak of endowing churches. No one ever thinks, in this country at least, for instance, of endowing the Anglican communion. Our subject relates rather to what is sometimes called the *local* church, which constitutes our innermost ecclesiastical horizon. It includes those believers in Christ who habitually meet together for worship. They form a society into which new members are initiated by baptism. It is their custom at stated seasons to take the bread and the chalice in memory of Christ. They remind each other of His teachings, and they praise and adore the Eternal God as foreshortened and revealed to the human consciousness in His personality and character. In these ways they help one another to become like Him. Nor is this all. They endeavor to change for the better the character of the circumjacent community, which they call the world, by bringing into the consciousness of individuals those great truths concerning God and duty and the future life which Christ taught and exemplified. This they accomplish by preaching, by private conversation, by

the symbolism of the sacraments, and especially by their blameless and disinterested behavior, which reflects the image of their Master as the rising sun is mirrored in the glassy surface of a mountain lake. As Whittier writes regarding a departed saint :

“ The dear Lord’s best interpreters
Are humble human souls ;
The gospel of a life like hers
Is more than books or scrolls.

“ From scheme and creed the light goes out,
The saintly fact survives ;
The blessed Master none can doubt,
Revealed in holy lives.”

It is regarding the *local Church*, then, that we pursue the inquiry whether it is desirable that it should be endowed. Should large sums of money be bestowed for the purpose of securing to the Church a perennial revenue to be applied to its work and worship ? It seems to me this depends upon the character of its environment. If a church is imbedded in a community which is predominantly Christian in its spirit, where there exists an underlying consciousness that is responsive and congenial to evangelical truth, then there may be no need of endowment. The ordinary appliances of religion—the worship, the preaching, and the Sunday-school—will suffice ; and enough decent, church-going people will naturally flow in to meet the expenses of the establishment. If, however, the Church is situated in a population the inner consciousness of which is heathenish and antagonistic to the Gospel, then will spring up the necessity of an endowment. The best appliances are requisite in the way of preaching, architecture, and music, because the Church is confronted with the difficult task of impressing and attracting those who are essentially indifferent, and even hostile. But it is so poor that it cannot meet the expenses of such appliances. And then the forces that converge against it are so tremendous that, besides paying its ordinary current expenses, it must use at least an equal sum upon its field in aggressive work, or else it will be sure to go to the wall. Without endowment its outlook becomes hopeless.

It seems, then, that there are two different kinds of field open for church work. There are places where the prevailing social influences are favorable to the building up of evangelical churches. If you have a good minister, attractive music, and stately architecture, the church seems to grow itself. Real estate keeps appreciating, decent and respectable church-going people come streaming into the neighborhood, and they naturally find their way into the sacred edifices that have been prepared for their use. The minister preaches two good sermons on Sunday, delivers his midweek address, performs his round of faithful pastoral visitation, and at the end of a year or two rejoices to see his pews comfortably full. He fancies perhaps that he does it all. But he is like a boy rowing down stream. The oars are reinforced by the steady, swift current. If

he is a shrewd man he will always be careful to select a place where the social currents converge in his favor. He will call it securing a strategic position. He will never know what it is to fail. He knows how to avail himself of a general tendency. But it is as if a workman should use the strongest tools where there was the easiest work to do, or a general were to train his heaviest guns upon the weakest point in the enemy's line, or a physician were to inject his most potent medicaments into the least diseased portions of his patient's body. In pursuance of this policy our evangelical churches have been steadily retreating up Manhattan Island, until it begins to look as if we were to be whipped off the field. We are like a man who in his sleep pulls the bedclothes up around his neck, leaving his legs stark and bare. This is not a plea for down-town churches. I am coming to feel that our hardest field is the great middle belt of our city. If I am not mistaken, all of our churches had better reef themselves up for a long, steady blow. We have made the mistake of huddling our best preachers and our most amply equipped churches in that part of the city where they are least needed ; and, on the other hand, just where the population is densest and materialism most strongly entrenched we bring to bear our cheapest and poorest gospel appliances. But the churches cannot escape the great masses which they have left behind. We catch their diseases ; they have a saloon on every corner ; they outvote us and control our municipal politics ; while we, in our Chickering Hall conferences, like righteous Lot of old, vex our righteous souls day by day with the filthy conversation of the wicked.

As ancient Rome assumed such an attitude toward the rest of humanity that she had either to conquer the world or be herself annihilated, so the Christian Church, in her relation to the huge masses of alien and unevangelical life with which the lower parts of our great cities are being solidly packed, must either penetrate them with her spirit and subdue them into receptiveness, or confess herself a conspicuous failure. From these ever-widening social swamps there steals upward a dense miasma, which poisons not only our municipal life, but, through that, the State and country at large. Alien forces are gradually engulfing us, as in a case of dropsy the water creeps on and up until the vitals are flooded. The conflict for Christ in the evil neighborhoods of our large cities is simply a Waterloo issue. As Goethe has it :

" Thou must rise or fall,
Thou must rule and win,
Or else serve and lose,
Suffer or triumph ;
Be anvil or hammer."

A church that pulls out of the slums in order to secure a more favorable and congenial environment is like the hard-pressed ostrich, that hides its head in the sand from its pursuers. Such a policy is a violation of the fundamental principles of the Gospel. Such churches cease to be essen-

tially Christian. They are pagan forms of social crystallization, with a thin gilded veneer of Christianity. They have Christ's religion with the bottom fallen out. They spend oceans of money in satisfying their own pious sensibilities with fine preaching, exquisite music, and solemn architecture, and yet wonder that they make no converts. They do not touch social sores, and do little or nothing to change for the better the character of the city in which we live. They are splendid illustrations of refined, pious selfishness. The world sees through it all and turns infidel.

The minister or church that pursues this policy may meet with swift-footed success. At the end of a year or two the pastor will be made glad by seeing before him a large audience, and the church officers will have no ugly deficit to wrestle with. But the very swiftness of your success awakens your misgivings. You begin to be suspicious of so speedy a victory. You recall St. John's profound generalization—*we know that the whole world lieth in the wicked one*—and you wonder that, with this environment, the Church of Christ should advance with such long, easy strides. You begin to ask yourself the question that fell from the lips of the aged patriarch Isaac, when his younger son undertook to palm himself off as the elder, and spread before him the savory but premature dish of venison: "*How is it thou hast found it so quickly, my son?*" You proceed to analyze the audience that you have gathered, and you discover that it is made up of individuals who were good church-going people before. You explore the ecclesiastical pedigree of those who fill your pews, and you find that they are *registered*. You have only succeeded in getting a handful here and a handful there, from this church and from that. There is no production of new material. It is a mere sleight-of-hand performance. It is as when you turn a kaleidoscope and the same identical pieces of glass shift and only form a new combination. You have really made no impression upon the great non-church-going mass. The acute pleasure you experience in seeing so many people in your church is a good deal mitigated by the thought that another minister, here and there, is correspondingly depressed by observing their absence from his. Many a so-called successful church is built up at the expense of a score of feeblar ecclesiastical growths. Is there in this any real gain to the cause of Christ in the world?

It is the duty of the Church, then, not to turn itself into a travelling show, but to stick to its field, provided humanity is there, no matter how degraded and unresponsive. Let it change not its *place*, but its *methods*, gearing itself anew for the kind of people God sends. Let it cling at least to the edges of our social swamps. The only way in which the ignorant and vicious will ever be improved is by close contact with the intelligent and the pure, who shall come among them in the spirit of the One that laid His glory by and took upon Himself the form of a slave. The Church cannot lift the masses at arm's length. Her methods too often remind us of the grim, heartless joke perpetrated on us in our boyhood when we fell

down and were saluted with the cheering words : “ *Come here, sonny, and I’ll pick you up.*”

But the Church must not only keep close to the common people, but it must adopt new and aggressive methods, educational, philanthropic, and evangelistic. The sermons and addresses and the pastoral work which, in a more congenial field, seemed to accomplish so much, now prove ineffective. Amid the worn-out conditions of our down-town churches, all that the Angel Gabriel could do on the old plan would be merely to retard the process of decay. Some say the simple Gospel is enough. Yes, but how are you going to bring people within the sound of it? You are like a person ringing a bell in a vacuum. Humanitarian measures are required in order to pull humanity around and direct its sad, averted gaze toward the cross.

As to the suggestion of definite methods, one becomes instinctively shy and reserved. Fields are so different. What will succeed in one place will fail in another. We cannot afford to be dogmatic. We make so many mistakes and must so often noiselessly retrace our footsteps. We have to feel our way along like a ferry-boat entering its slip.

Of one thing, however, we may be sure : it is that the worst need the best. Cheap appliances will fail. We shall never reach the people with our servants’ dining-rooms and our cold victuals. They must have the best preaching, the best music, the best architecture. The Salvation Army has made its mistake in this country by trying to palm off on the people a cheap and sensational religion. The persecution which it incurs and glories in is often due to the outraged reverence and sense of decency which you will find in the lowest classes. There is truth in Lowell’s Yankee phrase,

“ ‘Taint a knowin’ kind of cattle
That is ketched with mouldy corn.”

The whole grade of worship and instruction must be kept at its highest level. It is a mistake to suppose that plain people will be attracted by cheap and nasty surroundings. They will feel happiest and most at home in the finest church edifices, provided, of course, that these are near at hand. The poor enjoy the feeling of ownership and responsibility in a beautiful house of God. I would put the finest churches among the poor and the cheapest among the rich.

But besides the services of the church, which should be frequent, attractive, and inspiring, there should be close at hand social appliances for work among young men—sitting-room, library and reading-room, gymnasium, and other provisions which the Young Men’s Christian Association has found so useful. What is more important still, let the churches reach after child-life, especially among foreigners. This can be done by *Sunday-schools*, *singing-schools*, *industrial schools*, *kindergartens*, and even *primary day-schools* as well as *day-nurseries*. In this way the Church can control the whole educational life of the child, both on Sundays and week-

days, from infancy to the age of ten. This is a much more roundabout and expensive way of changing the character of our city than by legislation ; but it is the only way in which the task can be accomplished. And for work of this kind the Church needs endowment. My equation is that a church will need to use on its field each year a sum equal to what it requires for its ordinary current expenses. The revenue from its endowment should be as rigidly as possible applied not to the current expenses, but to the aggressive work which it must do in order to breed up and to bring in people who will cheerfully pay the current expenses. If the revenue of the endowment be used for the support of the clergy and other ordinary current expenses, the offerings of the people being applied to mission work, the tendency will be to raise a breed of ecclesiastical paupers and spongers.

The question how to secure an endowment is too wide and varied to be treated in this paper. The thought of endowment may be incorporated in the erection of a church edifice. A part of the ground may be improved with a view to purely ecclesiastical and financially unproductive uses ; while the rest may be occupied by a revenue-bearing building. I sometimes think that our churches are very extravagant in their use of property. In a part of the city, for instance, where worldly men are erecting structures from six to sixteen stories above ground, with two or three floors under the earth, and using these buildings during all of the twenty-four hours of every day for business and for residence, you will see the people of God spreading out their edifice with a frontage of one hundred and fifty feet and occupying a single floor, with their church proper and Sunday-school room placed side by side. And this space, which they enclose and shut in from the cheerful habitations of men, they use about ten hours a week. The rest of the time it is occupied by mice, silence, and gloom. It is no wonder that they try to shirk the burden of taxation. A business conducted with such extravagance would be strung up on the reef of bankruptcy within six months. The question arises, Could not a part of this valuable ground be so improved as to secure to the church a permanent endowment for its missionary, philanthropic, and educational needs ?

THE OVERFLOW OF MISSIONS.

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

In this closing decade of the nineteenth century the stream of missionary effort seems to be overflowing its banks and making for itself many new channels. The old societies continue their noble work, but the rising tide of enthusiasm will no longer confine itself to these. Vast numbers of men and women are being influenced by the Holy Spirit to enter upon the work of foreign missions, and in proportion to the strength of the move-

ment will inevitably be the "differences of administration" and the "diversities of operation" legitimately attending it. In all this the intelligent friends of missions must rejoice and be glad.

The demand for ecclesiastical uniformity which many are now emphasizing is neither according to the teaching of the Spirit nor according to the analogies of nature. The tree does not remain a trunk, but it ramifies and separates its substance into thousands of limbs and branches. "The scandal of a divided Christendom," so called, has proved the strength of an evangelizing Christendom in this age of missions. There are scores of agencies now in use for propagating the Gospel among the heathen when there would have been but one if the condition of solid ecclesiastical unity had obtained. Not that we would contend that the division of Christians into sects is the ideal condition—God does not, in this present time, do His greatest work through ideal conditions. Certainly the spectacle of sixty-five missionary societies laboring in India, forty-six in China, and thirty-four in Africa, and all operating by diverse methods, but in substantial good-fellowship with each other, ought to be regarded as a kind of providential compensation for that divided condition of the Christian Church to which we are largely indebted for this number and variety of agencies. So the increasing versatility of method in conducting missions which we are now witnessing augurs, we believe, only good for the great work of giving the Gospel to the world.

This versatility is manifesting itself in the following ways :

First, there is a growing tendency for single churches and individual Christians to take up direct missionary work among the heathen. The article on "Decentralization in Missions," which the writer contributed to the June number of the *MISSIONARY REVIEW*, has called out a large number of responses from Christians of various names. From these it is evident that the idea is taking root in the minds of lovers of missions, and that it is destined to be more and more widely developed.

In the last session of the General Assembly we find the Presbyterians giving considerable attention to this question, and urging its favorable consideration upon their churches. A writer in the *Episcopal Recorder* for August 4th calls for earnest reflection upon this subject, and questions whether this direct participation of the Church in foreign missions might not "work a revolution in the defective and comparatively inefficient schemes which have characterized the method of conducting the work of missions among the heathen in the past—methods which have failed to reach the heart of the Church, which have obtained *hundreds* of dollars, where *ten thousands* should have been gladly furnished from Christian people, whose aggregate incomes run into *hundreds of millions*."

The idea of direct church-participation in missions is the central one ; but this carries many other considerations with it—such as the distribution and consequent increase of missionary responsibility, the development of greater dependence on God, both among the home churches and on the

foreign field, and the resultant strengthening of faith and prayerfulness and consecration among Christians.

The most notable indication of the rising sentiment in these directions which we have seen appears in a prospectus, which now lies before us, of the Baptist Interior Mission. The movers in this enterprise are several men who have won high positions as earnest and successful missionaries in China under the Southern Baptist Board. The proposal for a new departure in the work of their denomination in China is not the result of sentiment, but the outcome of practical experience and of deliberate reflection. And remembering that the movers in this undertaking intend to put themselves under their proposed new scheme, their suggestions demand respectful consideration. We make the following quotation from this paper.

After stating their conviction that without a change of method the demands of the field cannot be met, and that under the new plan it is proposed to leave the coast and ports and to plunge into the vast interior, where millions on millions are still waiting to hear the sound of the Gospel, the authors of this prospectus go on to say :

1. We shall receive *only a support*, not a fixed salary, leaving it for each one to say, when he has come and had time to know what it costs on his field, what the amount shall be. His constituents will rely on his judgment and honor in the matter. We, the missionaries, who identify ourselves with this mission, now or hereafter, may differ in our opinion of the amount needed, and the needs may be different on different fields ; but that the churches may have a basis on which to start off, we will say let them arrange to give each missionary annually : For his personal support, \$300 (that is, \$600 for a married couple), and \$100 extra for each child he may have ; but "support" means support in his work ; so, for house rent, say \$50 ; itinerating, \$50 ; and teacher of the language, \$50. Total, for a single missionary, \$450 (U. S. gold). This is less by \$300 at least than is allowed the missionaries of the Southern Baptist Convention. Yet it has been tried and proved to be sufficient for a comfortable living. The fact is, that more than *four hundred* of China's missionaries are living on less.

2. Our reasons for making this reduction to a support only may be roughly stated to be : (1) We appreciate the fact that it is the Lord's money, given to Him mainly by those who are poor. We cannot afford to take this money and indulge ourselves in the comforts of which they denied themselves to give it when it is entirely unnecessary. (2) We wish to be more on an equality with our brethren, the pastors of town and country churches at home, to whom we look for sympathy and help. (3) Many whom the Lord calls to China seem kept at home for the want of funds. Now, the Lord calls the men and the Lord calls the gifts, and yet they are out of proportion. *Are they out of proportion ?* May it not be that the few that go to foreign fields consume too much money on themselves and their work ? (4) And, especially, because it is a principle of our religion, as was expressed in the life of our Lord Jesus Christ. In His mission to the lost He became poor that they might become rich. Among these poor people it is especially expedient, and we are persuaded that he who would be most successful in winning their *souls* must, like his Lord, become poor (also compare 1 Cor. 9 : 12).

3. This support, as is expressly stated, is to come from the *churches*, the divinely appointed agents of the Lord to carry out His command to evangelize the world. The Holy Ghost may now, as of old to the Church at Antioch, say to a church: "Separate Me—so and so—for the work whereunto I have called them." Two churches, or a group of churches, may unite in supporting a missionary, much as some churches have to do in supporting their pastors. These churches become responsible to the missionary for his support in his work—*i.e.*, what they give him he gets, and what they do not give him he does not get—and he, in turn, becomes responsible to them for work done. Let *mutual responsibility* be felt, and just as sure as the living body throws, at every beat of the heart, its warm life-blood to its remotest member, so sure will the Church, the body of Christ, sympathize with and support its far-off evangelist.

4. That this support be a *free gift*. God not only loves such a giver, but owns and blesses only such gifts. This reverting to the scriptural method, the giver giving as to God and the receiver receiving as from God, will bring into exercise more faith and trust in God, will be more honoring to the Spirit, and will obviate the nuisance of begging. This allowing the churches their divinely appointed functions will insure against centralization of power, whether at home or on the field. It will render unnecessary so much machinery, and relieve the contributions from the tax of lubricating and running it. No paid agents will be wanted. The pastor and other officers of the Church will be quite sufficient.

Those of us who have served many years on missionary boards know how many vital points are touched in these quotations. It would not be becoming for us who are living at home, surrounded by all the comforts of civilized life, to impose such a *régime* upon our missionary brethren. But when, with a full knowledge of the situation, a thorough experience on the field, and a deep sense of the responsibility involved, certain devoted missionaries propose this new departure for themselves, our heart and voice and deepest conviction respond amen to the suggestion. We have no doubt of the rich success of the enterprise, for it is apostolic, and therefore has the guarantee of the Holy Spirit's furtherance; and it is practical, having the experience of several notable missionary enterprises of this century.

No doubt the teaching of that remarkable object lesson, the China Inland Mission, has influenced the movers in this enterprise as it has affected many other promoters of foreign missions; for the method outlined is very much the same. Whether the experience of the China Inland Mission augurs success or not, let these facts answer. This mission is one of forty-six now operating in that great empire, representing the strongest and wealthiest Protestant denominations. Yet though one of the youngest, this society has one fourth of all the missionaries on the field; has sent out a hundred missionaries in a single year—a reinforcement which not one of our great Protestant societies, with their large wealth and vast constituency, has been able to effect; and is receiving annually, without solicitation of any sort, the needed funds for the work.

Thus we believe that the new enterprise proposed by these Southern brethren has the evidence of demonstrated success as well as the sanction of Scripture to support it.

A widening of the channel of missionary effort is seen also in the increasing employment of lay workers on the foreign field. By lay workers we mean especially men and women without college or theological training. The proposal to commission such as laborers among the heathen has always awakened sharp discussion, from the days of Von Welz to those of Gossner and Harms. But the policy condemned by many is as strongly approved by others, both on the ground of necessity and of utility. The necessity appears in the fact that of the large number of graduates emerging yearly from the universities, so few comparatively are moved to undertake missionary service; and the utility in the fact of the demonstrated success of these humbler laborers.

Dr. Warneck, of Germany, one of the ablest of living writers on missionary themes, speaks strongly on this point. In the midst of a plea for a "fuller representation of the thoroughly trained element on the foreign field," he says: "It is not to the credit of German Protestantism, which indisputably stands at the head of all Protestant churches by its scientific theology, that it sends precisely the fewest theologians into mission service. Do our theologians haply suppose that they are too good for such service?" This statement is a significant one, and his question is a searching one. The feeling is not confined to Germany that it is a waste of high literary culture to bestow it upon bloody cannibals and degraded barbarians. We have even heard the most fervent friends of missions say of some especially gifted and brilliant university graduate, "that with such pre-eminent talents for home service he ought not to go abroad."

If in these circumstances men possessed of high consecration, but devoid of high culture, present themselves for foreign service, shall they be discouraged? Dr. Warneck speaks emphatically upon this point. He says: "Not a few missionaries, indeed, who have gone abroad without scientific training have proved themselves pre-eminently intelligent even in the literary department, and conversely, it is indisputably true that university training affords no general guarantee for important performances. Moreover, it cannot be denied that a considerable proportion of our missionaries, with their seminary training, suffer from a certain narrowness of view, and that thereby their whole acting and bearing is influenced not to the advantage of the great work to which they are called. I am far from desiring none but scientifically educated men for the mission service. We need all sorts of men for it."

We would put especial emphasis on this last sentence: "*We need all sorts of men.*" There are dialects to be mastered on the foreign field beside the linguistic—the mother tongue of sympathy and fellow-feeling; the universal speech of suffering and pain. He who can conjugate these through all their sorrowful moods and tenses has the highest requisite for successfully preaching the Gospel to the heathen. Such missionaries as Burns and Crossett, in China, have read us a memorable lesson on this point. It is a significant touch, in our Lord's picture of the wounded

traveller journeying from Jerusalem to Jericho, that while both priest and Levite passed by on the other side, the good Samaritan "*came where he was.*" The missionary who can come where the sin-bruised and dying heathen are, get down close to them and bind up their wounds, is the one most demanded on the foreign field. And it has been repeatedly found that the uncultured missionary has ability in this direction which the learned do not possess, and find it exceedingly hard to acquire. It has been our fortune to know two or three men who, with only the most ordinary educational qualifications, have yet achieved very remarkable success in their labors among the heathen. In every instance the secret has seemed to be in their ability to come close to the heathen, entering into their homes, and journeying for months together among their villages, and so getting "*baptized into a sense of all conditions.*" Like fits like, and it is reasonable to suppose that missionaries taken from among the common people should be especially fitted to reach the common people.

Then it should not be forgotten that it is the Gospel, not the preacher, that is "*the power of God unto salvation.*" It is not the magnitude of the man, but the magnitude of the message, which determines the results of preaching. Hence we believe it true that a small man with a great Gospel will do more execution than a great man with a small Gospel. And here is one of the standing wonders which we do well to ponder—the clearness and force and effectiveness with which many of our humble lay preachers are able to declare the Gospel. It is our privilege to be acquainted with a great number of evangelists. By far the larger part of them have never enjoyed the advantages of academic training. Yet it is a constant surprise to observe the simplicity and power with which many such are able to present the Word of life.

If such men prove excellent evangelists at home, why not abroad? Their training and habits of life have fitted them to live far less expensively than their more cultivated brethren. And here is a very great desideratum—cheaper missionaries and a far greater number to engage in purely evangelistic work among the heathen.

The work which Dr. A. B. Simpson and his co-laborers in New York are doing deserves the thoughtful consideration of the promoters of foreign missions. His success in raising such great sums of money through the simple agencies of prayer and faith and a deepened spiritual life, and his ability to send out a larger delegation of foreign missionaries in a single year than any one of our great missionary societies with their vast constituency of men and means, constitute another impressive object lesson for the friends of missions. This work was begun as an individual enterprise by the pastor of a single church, and though now it has been organized into a society called the International Missionary Alliance, its methods are almost identical with those outlined in the prospectus of the Southern missionaries to which we have just referred. The missionaries whom it is sending out are largely non-college and non-seminary men. From our

knowledge of them we judge that they are mostly working men and working women, with little of what is called liberal culture ; but they are brought under the instruction of the Missionary Training School of Dr. Simpson, a school where the great essentials—a knowledge of the Word of God and a definite experience of the Holy Spirit's power in the soul—are much insisted on, and with this fitting they are sent forth to the foreign field.

This society, though only five years old, has now about one hundred and fifty missionaries working in foreign countries. About twenty-five went out to the Congo last May, and two other parties, consisting of sixteen persons, went to India in July and August. The Soudan Mission, which this society is operating, is a truly aggressive undertaking. The first missionary to this field sailed two years ago under the leadership of Mr. Kingman. Others have since followed, till the present working force is about twenty. Their base of operations is Freetown, Sierra Leone, and their line of advance is up the Rokelle River, which they have already ascended nearly two hundred miles, planting a continuous line of stations. The leader of this movement is Mr. George S. Fisher, of Kansas, whose aggressive work in this enterprise well illustrates our subject, the "Overflow of Missions." Dr. Simpson has received very large donations for his work, \$100,000 having been contributed since last August.

In many respects this is an original enterprise. Its bold reliance on God and its apostolic methods mark it as an instructive study. We have heard conservatives question whether the kind of recruits it is sending out are likely to succeed. For ourselves, we have no doubt about it. They who honestly attempt to carry out the great commission are bound to succeed. The only palpable and culpable non-success in missions is that of the theorists and critics who stay at home and devote themselves to discounting and disparaging those whose methods they do not approve. There is no danger that too many shall attempt to obey the great commission ; there is no peril in the present missionary overflow.

MISSIONS, THE SALVATION OF THE CHURCH.

BY JAMES E. MATHIESON, ESQ., LONDON.

"For Adam was first formed, then Eve ; and Adam was not beguiled, but the woman being beguiled hath fallen into transgression : but she shall be saved through the childbearing, if they continue in faith and love and sanctification with sobriety" (1 Tim. 2 : 13-15 [R. V.]).

Which things seem to be an allegory concerning Christ and the Church and missions.

"The second man is the Lord from heaven" (1 Cor. 15 : 47). The tempter came unto Him and plied Him with manifold temptations ; but He was proof against every seduction of the wicked one, and came forth

from the ordeal without taint of sin, holy, harmless, undefiled. He remained the unerring servant, "the faithful and true witness," the obedient son, all through His earthly ministry; and to His Church—by the Word and Spirit—He continues the unerring guide, the "witness to the people, the leader and commander of the people" of God.

Eve is a suitable type of the Church. What is Church history? is it not a continuous record of failure, of defeat through the machinations of the adversary, of disobedience to the command of her Lord and Master, of uncertain, hesitating testimony? We need not fasten upon the awful departures from truth which we see manifested in the apostate Church of Rome, nor upon the corruptions which disfigure the Greek Church; yet how shameful and how sorrowful that the larger part of Christendom to-day should remain sunken in the deplorable idolatries in which Europe thus lies spellbound, unable to shake herself free! Let us come nearer home, and look at Protestantism. Are Satan's deceivings not visible here, too, though in forms less repulsive and with consequences somewhat less disastrous? Our search for a perfect church, faithfully reflecting the image of her heavenly Lord, will prove a vain quest. Lutheranism in Germany and Scandinavia has degenerated into a lifeless sacramental formalism which exerts little influence over the lives of the people in leading them Godward and heavenward; the Reformed churches of France and Switzerland have been infected with rationalism, and icy coldness has crept over them; the Church of England, "rich and increased with goods," is backsliding into priestcraft, the leaven from which she never was thoroughly free. What a portent, that a Bible-loving nation, seeing no mention of priests in the enumeration of her ascended Lord's gifts to His Church (1 Cor. 12 : 28; Eph. 4 : 10-12), nor any recognition of priesthood in the pastoral epistles, should not perceive the dishonor to our one great High-Priest by the admission of official priesthood in the Church below! If we turn to British or American nonconformity, can we be satisfied with its lack of reverence in handling Holy Scripture, and the increasing disbelief in the supernatural? or with the infrequent remembrance of our Lord's death at the communion table? for without determining for others *how* often the holy supper should be observed, the very expression, "as often as ye eat," surely implies frequency; and can we feel complacent with churches which silently ignore the blessed hope of the glorious appearing of our Lord and Saviour? What we have just said about nonconformist churches applies with equal force to the Presbyterian communions. To how many of the churches of to-day—to the churches founded by Luther and Calvin and Knox, by the English Puritans, and later by Wesley and Whitfield and Chalmers—might not the great apostle exclaim, as he did to the Church of Galatia, "Ye were running well, who did hinder you that ye should not obey the truth?" Ah! the hinderer came upon the scene, and with his seductions drew the Church aside and far away from her first love. The history of the Church universal is, in greater or less degree, a record of

backsliding and of deterioration, because she has listened to other voices than the voice Divine ; has given way to expediency and compromise, to worldliness, to traditions of men, and, above all, to unbelief in the living God.

But, in view of all this defection and unworthiness, how wonderful the longsuffering patience of our God ! Instead of utter destruction there is a prolongation of the day of grace. Yet here a law of the kingdom prevails which we cannot afford to overlook : the Church—any branch of the Church—is “ saved through childbearing ;” her safety, her continuance in existence as a living Church, depends upon her reproduction of churches. And observe, I do not think we are to look to mere enlargement within her existing borders, the addition of new members in the sphere of her local boundaries, although that is sure to accompany the other increase on which I lay stress—namely, the bringing to the birth of churches beyond her limits, or, to use the apostolic expression, “ in the regions beyond.” At the tribunal of Jesus Christ (2 Cor. 5 : 10), when the Master reckons with His servants, may we be permitted reverently to conceive Him saying, “ Who hath begotten me these ?” and pointing to Africa and the East, the Church of England would answer that she was the mother Church ; and for some of those in India and China, American and British Presbyterians would reply ; and to those in Madagascar and Mongolia our Congregational brethren would lay claim ; and of those in Burma and on the Congo, the Baptists would own the parentage ; and for those in Polynesian islands of the sea, our Wesleyan friends ; and for those in Garengeze and Malaysia, the Plymouth Brethren ; and for those in Labrador and Little Thibet and among Jerusalem lepers, the Moravian Church. But oh ! the ominous silence of dead and buried churches—dead and buried because the law of their continued existence was set at nought ; no daughter churches after their image, in their own likeness, to “ rise up and call them blessed.” Their name and their memorial has perished with them.

A word concerning the reproduction of mission churches in the likeness of the mother Church. In whose image does any true mother love to see the reflection in the child she has borne ? her own or her husband's image ? There can be but one answer : the mother delights to see the lineaments of her husband reproduced in her child. Is it so in the Church ? Is there not effort everywhere to perpetuate the special features of the mother Church, rather than a jealous longing to see imparted the impress of the living Lord upon newly born churches in heathendom and elsewhere ? Is not precious time oftentimes wasted in the attempt to transmit creeds and catechisms and liturgies which are not essential to the growth and well being of newly gathered companies of believers ; or to repeat, under unsuitable conditions, forms and ceremonies which hinder rather than hasten progress toward full stature ; and which tend to stereotype, on far-off fields, those differences which—in some aspects at least—are a scandal and a weakness to Christianity ?

It is blessed to think of the obliteration of denominational distinctions in the gloryland, when the completed body of Christ shall acknowledge the one name of her undivided Lord. Were it otherwise, and the question could be put concerning the many-named and much subdivided churches which have witnessed and labored and suffered for and with Christ upon the earth, "Which is the greatest in the kingdom of heaven?" methinks the Master's reply would be, "The Church of the United Brethren;" and whatever our various preferences and proclivities may have been as members of the Church down below, I consider it unlikely that any of us would for a moment dispute this supremacy of the Moravian Brethren as a missionary church. They have shown us a magnificent example; why have we been so slow to follow it?

The Moravian Missionary Society, begun in 1732, is the oldest Protestant enterprise for evangelizing the heathen. A few years since public attention was called to the miserable condition of lepers in India and elsewhere; but the Moravians began to carry the good news to lepers in Africa seventy-four years ago, and to those in Jerusalem twenty-five years ago. Of their income of £70,000, nearly two thirds are raised by evangelized native churches, which contain over 90,000 converts, a total three times as numerous as the members of the home churches, which have sent forth missionaries in the proportion of one for every sixty members, as compared with one for every 5000 members among Protestant churches generally. What significance in this last statement—how honorable to the Moravians, how humbling for Protestants generally!

There is a vast competition in our day and a great array of statistics with reference to the comparative progress in numbers, in buildings, in the annual revenues, and the voluntary gifts of the various churches. In this competition established and free churches and all the denominations vie with each other amid various experiences of success and defeat. It does not seem likely, now that we are drawing near to the close of the second millennium of Christianity, that anything will arise in the conditions of mankind in the leading Protestant lands, or in the phases of theology which largely govern the minds of men in lands ruled by Bible principles, to greatly alter the proportions which now obtain between the various sections of the Church in their numerical strength and social influence and power. Fluctuations there will ever be locally; but over the whole areas held by Protestantism no very marked displacements by one over the other are probable. Partial success of one branch of the Church will but stimulate to greater endeavor in another branch to replace what has been lost. Is it beyond hope that we may one day see a pause in this hitherto endless strife for mastery in seeking to gain the first or second or third place in membership, in edifices, in revenues, which now engages the ceaseless watchfulness and activities of leading men in every denomination? and instead of this feverish race for supremacy in an age which seems governed largely by statistics, a more prayerful pondering of our Lord's parting

command, a turning to a more excellent way and to a nobler strife, in a determination to keep in the foremost place the vast neglected work which her Lord has set before His Church, "Go ye into all the world and preach the gospel to every creature." The competition for the foremost place in over-churched Britain, for example, is becoming a scandal and a snare, and a sorrow of heart to many of God's children; oh, for a blessed rivalry for that first place now held by the Moravian Brethren! Baptists, Presbyterians, Wesleyans, which of you will first abandon this insane grasping after more people at home, whom some one else is pretty sure to evangelize if you fail to do so, and go in with all your might for daughter churches in Africa, Asia, South America, and other virgin soils, where the sowing and husbandry will yield you far richer harvests? What a blessed determination it would be if, abandoning the extravagance and selfishness involved in building more home churches, some branch of the Church resolved to fill the mission treasury to overflowing, and called upon her sons and daughters to go forth to the needy fields afar off with promise of prayer and reinforcements? For the sad truth remains that since "where your treasure is, there will your heart be also," the heart's affections, the solitudes, the prayers of the Church are concentrated on the home work and home interests, and but little heart and little prayer flow out toward the great mission cause. In point of fact, the "great mission cause" is a misnomer; it is a weak, spasmodic, half-starved affair; no heed or little heed is given to the proportions of the fields which claim our regard; we give profusely, we give our substance to home demands; we give grudgingly, we give our superfluity to the vast fields out of sight.

How does our blessed Lord regard His Church's disregard of His commands? I fear the curse of barrenness falls upon home churches because of their disobedience and self-seeking. The history of Israel is repeated in much that we see in the Church to-day. "Israel is an empty vine, he bringeth forth fruit unto himself" (Hos. 10:1); unto himself, not unto God. "Consider your ways. Ye have sown much, and bring in little. . . . Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it" (Haggai 1:5, 6, 9). Oh, the meagre results, the few conversions, the sickly spiritual life in Christian communities at home; the Gospel hardening, the growth of unbelief, the increase of ungodliness! Let the Church awake to her true mission in this dark world and yield obedience; and what days of blessing may we not behold once more! "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus" (Phil. 2:3-5).

THE LORD'S WORK IN SPAIN.

BY REV. J. P. WIGSTONE, MISSIONARY, LINARES, SPAIN.

Just of late I am up from Andalusia, where my present work is visiting other brethren—two of whom studied in the Pastor's College, London—and scenes of years ago have been recalled by what is occurring here now. For instance, I lately accompanied a brother missionary to a neighboring town to bury a child. The priests and the authorities appeared at the house where the dead lay, and against the father's will forcibly carried the body away and buried it in the Roman Catholic cemetery. Another brother was called to visit one of the converts in a dying state. He had only just reached the house when the priest made his appearance, alleging that he had also been called. He had a number of witnesses. The house filled with people, as is often enough the case here under similar circumstances. The priest raged and stormed and held up his fist in the face of the evangelical pastor. The sick Christian woman, hearing the dispute about who had been called, cried out: "Silence, all! I wish to make a public confession." (Here the priest smiled, and approached graciously at the last word.) "I am trusting only to Christ for salvation through His death on the cross; and if I die I want to be buried in the evangelical cemetery." The witnesses of the priest told him they were needed no longer, and went out. What did the priest do? He went and lodged a complaint with the mayor that he had been called to attend this dying woman, and that the evangelical pastor had threatened him and hindered him in his duty. The *priest's witnesses* deposed that the woman declared publicly she didn't want the priest but the pastor, and that the priest had threatened the pastor and not the pastor the priest. The mayor took doctors with him and satisfied himself that the witnesses spoke the truth, the dying woman being still able to say she wished nothing to do with Rome.

A third friend has had his meeting-place shut up by order of the Governor of Corunna. The English ambassador has been communicated with. This is a case of trying to show by law that the *door* of the meeting place must be kept shut at Santa Eugenia, when no such thing is done in any other part of Spain, nor has been done during the last twenty years! These are matters of the present time, and make the past matters along the northwest coast of Spain new to me; and I will speak about the commencement of the Gospel in these parts.

The first meeting in Galicia was commenced by the "pastor" before mentioned and myself in the year 1875 in Corunna. After a month's search we got a meeting-place, and went to the governor of the province.

"Your Excellency," we said to him, "we are going to begin the preaching of the Gospel at Puerta de Arriba on Sunday night at six o'clock."

"Who gave you leave to do that?" replied his Excellency.

We explained to him that the law only required that notice should be given to the governor or mayor, and that we thought it best to give the notice in this case to the superior authority, as it was the first meeting of the kind held in all the four northwest provinces.

"Let me tell you," said the governor, "that if you commenced such a meeting the people would tear you in pieces; and I advise you for your own sake not to attempt any meetings here."

"Your Excellency, we have come all the way from Madrid for the purpose" (a journey then of twelve hours by rail and thirty-six by diligence), "and we quite intend to go on with the meetings."

"Then" (here he began to be very angry), "I warn you not; and if you do, I will take you prisoners from the platform. I can't inflict previous punishment, but I will begin when you begin."

"Then, your Excellency, the first meeting takes place on Sunday night at six o'clock."

We left him, after he had renewed his threatenings. I must say we did not feel very comfortable. We were a long way from all our friends; we did not know the people of Corunna, but we did know something of Roman Catholic fanaticism. We went, in our extremity, to our God, and cried for help. The day arrived for our first meeting. "Will the governor keep his word? Will anybody come to the meeting?" we asked one another, as my friend and I prepared to go down to open the door. As we approached, sure enough, there were four policemen in full uniform. "Are they going to take us?" was a very natural question. The door was opened; two or three people straggled in. As the first person entered, one policeman cried out "Order!" As another went in, another cry of "Order!" was heard; and so we entered, and they roared out "Order," and that word for the policemen seemed to be the order of the day. "They have not taken us," remarked one of us to the other. "We are not at the platform yet," was the reply. But we did get to the platform, and without interruption from the authorities; preached with all our heart and soul to a small congregation of about fifty the glorious old Gospel of salvation instant and free to the repenting sinner that comes to the Lord Jesus Christ through "*Jesus only*." These occasions of speaking to those who have never heard the joyful sound before of the great salvation have been among the happiest of our life. Would to God that thousands who can do so would go into all the world and try it!

The next Sunday, at about 4.30 P.M., we looked out of our window and saw the square filled with people of every class. "Whatever can be the matter?" we asked as we looked out. The servant said, "Why, they have come for the meeting." Come for the meeting! Yes; an hour and a half before the time there were about two thousand people there. Corunna was moved with curiosity. Let us begin the meeting at once. One went to open the door while we got hymn-books, etc., ready, and when we went down we couldn't get in—the place was packed with people

in a solid mass. We went up to the house, got down into the back yard by a ladder, and with much difficulty got in at the back door. Happily the platform was just at that entrance. What a scene ! The people were perched up everywhere, even sitting on the shoulders of those who occupied the seats. Well, we did our best to "make the message clear and plain," and then asked the congregation to retire and allow others to come in. They did ; and in the others came. We had another meeting. After it the crowd outside cried : " Come and preach to us from the balcony ! " No, we had no voice left ; besides, if we had, that was clearly against the law of " No public manifestation," and we thought it well to keep within it.

For weeks people came from the villages near as well as from the town ; so that we were obliged to give entrance by ticket. The American vice-consul was exceedingly friendly, and took the tickets at the door as the people entered. When we appeared in the streets the folk stood at their doors and stared ; came out at the balconies and stared. Why ? Well, the priests for centuries had been telling them all kinds of queer stories about Protestants, such as that we keep murdered children hanging up by the feet in the cellars to be eaten ; that we had horns and tails ; and it was natural to be curious to have the first glance at such wretches. Nevertheless, it was a good thing that *the one subject* of interest was the Word of God, the Gospel of Christ, for weeks in the whole neighborhood. I may just say that we sold hundreds of Bibles, testaments, and Gospels, and distributed thousands of tracts.

The archbishop drove up from Santiago to annihilate us by a series of declamations against Protestants. The people went to hear him during the day, and us at night. They went out of our meetings saying, " The archbishop tells nothing but lies." Not that we ever went into discussions. No ; we kept to the Gospel of free salvation to the chief of sinners by Christ alone, and the hearers drew the inferences.

The Lord blessed the preaching to the salvation of souls. " I am of your opinions," whispered a man to us as we stood on the street one day. He whispered because newspapers were speaking against us, and we had many enemies. " To be of our opinions will do little for you. You must be born again," we answered. We had a long talk with him about his soul. The next preaching was from " The blood of Jesus Christ His Son cleanseth us from all sin." This man was at it, and next day he came to us and told us it had cleansed him. His wife soon professed conversion. His aunt, a bigoted Romanist, with whom they lived, was in a dreadful way about this. He spoke to her about the Gospels. One evening she was alone about meeting-time, and felt a desire to go which she could not shake off. She went, heard, believed, and brought her husband. He was soon converted. The aunt had \$42 (£5 10s.) worth of images in a glass case. She burned them, and said : " Now, Jesus only is my Saviour." Women sold the butcher meat in the market. Four of them were converted to Christ. One, a woman over six feet high, had been a notorious character

—smoked, drank, cursed and swore. She was soon known to be changed. As she sold the meat I have seen her speak to her customers about their souls. On one occasion she took up a piece of meat, gave it a chop, then looked at the customer and said : “ If you don’t go to church for salvation you’ll be lost.” Another chop at the meat and another chop at the customer, and that finished that particular transaction ; and then for another. A man was converted, and his landlord called him from his village, eleven miles from Corunna. “ You must either leave the Protestant meeting or my house and land.” “ I’ll leave the meeting,” was the reply. “ Do as I do,” said the landlord. “ I read the Bible I got from them privately.” “ We will,” said the tenant. So the tenant and his wife read the Bible privately, and read one day that Christ would be ashamed of them before His Father and the holy angels who were ashamed of Him. They feared that word and returned to the meetings. The landlord called them. “ Yes, we have gone back to the meetings. We are afraid that otherwise Christ would be ashamed of us before His Father and the holy angels,” said the man. “ You must leave the house and land,” said the landlord. “ At once ; if you will allow me anything for the labor bestowed on it, well and good ; if not, take it, labor and all.” The landlord was astonished, and knew he would find few such honest men as John, and said : “ Well, John, you can keep the house and lands ; and if any one molests you about your religion, send him to me.” John went home and offered the largest room in the house for the meetings in his village, and shortly after his wife and he gave a room all ready furnished with platform and seats for Gospel meetings ; and the meetings have been held in it ever since. Indeed, the work in Corunna and neighborhood has continued till this day ; not in our hands ; but after we left to preach in other towns and villages of Galicia, the converts continued the meetings till God raised up others to go on with the work.

When we came out to Spain in 1873 we had a conversation with the president of the college, that Greatheart the Second—C. H. Spurgeon—when he said : “ So you are going to Spain and trusting God for support in money matters ? ” “ Yes.” “ Would you not rather go under a committee ? ” “ No.” “ Neither would I,” said Mr. Spurgeon. We reckoned that if God wanted us in Spain He would support us there ; and though many supporters have gone to heaven, others have been raised up, and we have been helped hitherto.

THE INQUISITION IN MEXICO.

BY MISS LAURA M. LATIMER.

The heavy, massive door of the Inquisition creaked upon its hinges as it opened and shut me in. I passed up the broad stone stairway, along the wide corridor, under the arches of the lofty stone columns, to the

room my friends had prepared for me. It had been the covered way to the Inquisition, and was of most astonishing proportions for a bedroom. In the centre of the room was a large brass bedstead. Beautiful lace curtains were gracefully draped around the brass rods, that reached nearly to the ceiling, and with such an imposing canopy it looked as though it might have been the couch of an empress. In the dim light of the tiny lamp the dark, uncanny corners seemed to me to be only hiding places for the shadowy forms of those cruel monks who had been driven from Mexico years ago. I passed back again down the stone stairway, through the open court to the dining-room. The room had been enlarged. Twelve cartloads of human skeletons my friends found in that mysterious wall four yards thick. The mortar had been made out of the dust of dead men's bones. The horrors of the place oppressed me, and I was glad when the evening meal was over and my friends led the way to the parlor. The theological students had gathered around the organ with violins, cornets, and flutes, and as I entered the room they commenced playing so gayly the air "Bonnie Annie Laurie," that I soon forgot the ghostly terrors of that gloomy building. But how strange it seemed to me—the Inquisition of Mexico transformed into a theological seminary of the Methodist Episcopal Church! The great, gloomy, sunless stone structure, with its grated windows and brick floors and unwritten histories of untold horrors, erected to crush Protestantism, had become the training school for Mexican missionaries.

The Roman Catholic Church in Mexico had become very rich. The cathedrals were ablaze with gold and jewels. A statue of the Assumption was said to cost \$1,089,000. It required two men to lift the candlesticks of solid gold. The statues of the saints were covered with precious stones. The high altar was the richest in the world. The crosses were studded with amethysts and diamonds. The annual revenue of the clergy from gifts, charities, and parochial dues was more than the entire aggregate revenues of the country, derived from all its customs and internal taxes.

The wealth of the Church was hundreds of millions of dollars, but the nation was impoverished. The war of Independence had devastated the country. The treasury was empty, the soldiers were unpaid. The widows and orphans of the noble patriots were suffering for bread. At this time of dire necessity the Government asked of the Catholic Church a loan of \$14,000,000, but it was refused.

Congress decided to confiscate the Church property in order to save the country from bankruptcy, and convents, nunneries, and monasteries were offered for sale. And then commenced the struggle between the Roman Catholic Church party and the "Liberals," and there followed a series of revolutions that plunged the country deeper and deeper in misery. A few miles from the city of Oaxaca are the ruins of the wonderful palaces of Mitla, the home of the ancient Zapotec kings. The rocky spur of the Sierra Madre has a wildness of beauty here that is unsurpassed.

Near Oaxaca, in the year 1806, Benito Juarez was born. The little Zapotec Indian boy was left an orphan when only three years old, and at the age of twelve he fled from his cruel master and was sheltered by a good Franciscan lay brother, who taught him to read and write. In the year 1834 he was licensed to practise law, and soon became judge of the Supreme Court. He rose rapidly to distinction ; was for several years Governor of his native State, and in the year 1858 he was President of Mexico.

Juarez was the leader of the " Liberal " party. The Liberals fought for free schools, a free press, and universal religious toleration.

The Catholic Church party appealed to the Pope at Rome for help to overthrow the Republic. An army of French troops were sent to aid them, and Maximilian, Archduke of Austria, was crowned Emperor of Mexico. Juarez was driven to the very boundary line of Mexico, and there he appealed to the United States for help. Our President sent a messenger to Napoleon III., demanding the recall of his French troops, for no foreign army would be permitted to remain on American shores. The French army left the country, Maximilian was besieged at Queretaro, tried by a court-martial and condemned to be shot.

The Princess Salm-Salm rode one hundred and sixty miles in a carriage, to San Luis Potosi, to see President Juarez to plead for the life of the Emperor. She said : " It was eight o'clock in the evening when I went to see Juarez, who received me at once. He looked pale and suffering himself. With trembling lips I plead for the life of the Emperor. The President said that he could not grant it ; the Emperor must die to-morrow. I fell on my knees sobbing, and plead with words that came from my heart, but which I cannot remember. The President tried to raise me. With tears in his eyes, he answered in a low, sad voice : ' I am grieved, madam, to see you thus on your knees before me, but if all the kings and queens of Europe were in your place I could not spare his life. It is not I who take it. It is the people, and the law, and if I should not do its will, the people would take his life and mine, too.' The wife of General Miramon came into the room, leading by the hand her two little children. It was a most heartrending scene to hear the poor wife and little ones praying for the life of their father. Señora Miramon fainted and was carried out of the room. These trying scenes were too much for Juarez. For three days he kept his room and could see no one."

Maximilian, Emperor of Mexico, was the brother of the Emperor of Austria. He was brother-in-law of the King of Belgium, cousin of the Queen of Spain, cousin of the Queen of England and Empress of India. The man who made every throne in Europe tremble when he signed the death-warrant of the Emperor was a Zapotec Indian. This man, kind to a fallen foe, tender to the suffering, was nevertheless formidable. With black, piercing eyes, a mouth of inflexible decision, the face calm and serene, he had a bearing as royal as those Zapotec kings, among whose deserted palaces he had played in his childhood.

Juarez had paid his generals and soldiers in script, to be redeemed by the sale of the confiscated church property, and convents, monasteries, and inquisitions were offered for sale. No Catholic dare buy this sacred property, for the archbishop had forbidden it. With the fall of the Empire the way had been opened for the missionaries. But no Catholic would sell any property to a Protestant, and so it came that many of those costly buildings were purchased at a very low price. The old convents and monasteries purchased by the boards of foreign missions were often of startling proportions, and with an overwhelming air of grandeur about the lofty columns, broad corridors, and spacious courts; and so this is the way it came about that the Inquisition is the property of the Methodist Episcopal Church.

Again I visited the theological seminary at Puebla. A large, beautiful garden, in the heart of the city, covering half a block, and which had once belonged to a famous convent, had been purchased for the students. Surrounded by a high wall, nothing of the noise and confusion of the busy city could be heard within those thick, high, gray stone walls. The fig-trees were laden with their purple fruit. The vines hung full of luscious grapes. The jessamines and rose-bushes were clinging to the crevices of the walls, just as fragrant and pretty as they were more than a hundred years ago, when gentle nuns trimmed the vines and rested in those rustic seats under those great forest trees. I could see the theological students with their books everywhere in the garden—on the stone seats by the fountain, or under the shady trees, or on the broad corridors or balconies of their new home. The damp, dark cloisters of that sunless, cheerless, gloomy building had been abandoned. The Inquisition was vacant and deserted, but the huge key hung upon the wall, as harmless now as the bloody key of the Bastille, that I saw at Mount Vernon, the present of Lafayette to Washington.

THE REV. A. W. MURRAY, OF SAMOA.

BY THE REV. ROBERT STEEL, D.D., SYDNEY.

One of the few remaining contemporaries of the great apostle of Polynesia, John Williams, passed away from earth at Sydney, New South Wales, on July 8th, 1892. The Rev. A. W. Murray had been identified with the Samoan Mission for more than half a century, and witnessed the commencement and the triumph of Christian missions in several groups of the South Pacific Ocean. His life stretched over the most active half of the century of modern evangelistic enterprise, and gathers around it much of the interest attached to the wonderful success of the cause of Christ in Polynesia. He was born at Jedburgh, in Scotland, in 1811, and was brought up in the Church of Scotland. The wife of the Rev. Robert Lundie, minister of the parish, was the means of his first religious impres-

sions. She took a special interest in Christian work in the parish, and was afterward well known as the wife of the Rev. Henry Duncan, D.D., minister of the parish of Ruthwell, author of the "Sacred Philosophy of the Seasons," in which his wife bore a part, and the founder of savings-banks. Mrs. Duncan also wrote a book on "America as I Found It," after a visit to that country.

Mr. Murray joined the fellowship of the Church of Scotland at Kelso at the age of seventeen. When he decided for Christ he also devoted himself to His service, and cherished an intense longing to engage in missionary work in the foreign field. For this purpose he offered himself to the directors of the London Missionary Society, and was accepted. He was sent for training first to the Rev. Richard Cecil, M.A., the rector of Tiervey, a well-known evangelical clergyman of the Church of England; and afterward to Homerton College, London. Mr. Murray was thoroughly in earnest, and did his utmost to prepare for his work. He was one of a band specially selected by the directors of the London Missionary Society in response to the appeals of the apostolic John Williams, then on a visit to England, to reinforce the South Sea Mission. So long as fifty-seven years ago, in 1835, Mr. Murray with his young and devoted wife sailed from London for his far distant sphere. He was one of a band of six missionaries, all except one being accompanied by their wives, who sailed in the *Dunottar Castle*, a small craft of one hundred and eighty tons, chartered for the occasion. The route lay by Cape Horn, which was passed in the depth of winter amid intense cold and storms. Provisions were short and poor, accommodation was scanty, and the voyage long and trying; but it came to an end, and in April, 1836, they anchored at Tahiti, where they witnessed the triumphs of the Gospel. Mr. Murray was appointed to Tutuila, one of the easterly islands of the Samoan group. In June, 1836, they were landed along with Rev. G. Barnden; but before settling a visit was paid to those islands of the group where missionaries had been already settled. In July they were introduced to the chiefs and people of Tutuila, and were left by the brethren to fulfil their mission. The island was about twenty miles in length by five or six in breadth; the surface was high, broken, and of a volcanic appearance. Its harbor of Pangopango was magnificent. The natives were about four thousand, and they were in some degree prepared to welcome the missionaries. Whalers sometimes called at the island, and Captain Morgan, commanding one, was found to be a devoted Christian. He remained three weeks with Mr. Murray at a time when such a visit was unusually welcome. It was while Captain Morgan was there that he started the idea of a mission ship, and Mr. Murray suggested that he should offer himself to the directors as captain. He at once did so, and the Samoan missionaries strongly recommended him. On his way home the vessel which he commanded was wrecked off the Australian coast, but he escaped and reached England just in time to be appointed to the mission vessel, the *Camden*.

For fifteen years he did eminent service to the missionaries, to one of whom he owed his knowledge of the Saviour. In those early days communication with England took long ; it was actually three years before Mr. Murray received letters from Britain ! Mr. Williams returned with a band of new missionaries in 1838, and in 1839 perished at the hands of the heathen on Eromanga while endeavoring to introduce native teachers. It was a great blow to the Samoan Mission ; but in Divine Providence it led to renewed efforts to evangelize the New Hebrides. When the call was made for a brother missionary to take teachers to these islands, the Rev. T. Heath, one of the Samoan brethren, volunteered, on the express condition that if he too perished in the attempt, another brother would take up the fallen colors and follow him ! He succeeded, with some difficulty, in locating teachers ; but these faithful pioneers had a severe ordeal to pass through among the savage people of Eromanga. It was as much as ever they could do to survive, and that only by the assistance of some of the more friendly natives at the risk of their lives.

Mr. Murray was an earnest evangelist when he mastered the language, and he animated his teachers with a like spirit. His colleague, Mr. Barn-den, was drowned while bathing on December 31st, 1838. The whole work of the mission on the island then devolved upon Mr. Murray. There were thirty villages, and the people had become anxious for Christian instruction. As many as three hundred were candidates for baptism. Great times of awakening followed, about the very season of the revival in Scotland, in 1839-40, and many were converted to God. About this period Mr. Murray had the joy of welcoming new missionaries, one of whom was the son of the Rev. R. Lundie, his parish minister at Kelso. Mr. G. A. Lundie, however, died in 1841. During that year Mr. Murray accompanied the mission vessel on a voyage to the New Hebrides and Loyalty Islands to locate teachers in favorable openings. He had the honor of introducing Christian teachers to Futuna and Aneityum ; but those who had been left on Eromanga on a former voyage, after the death of John Williams, had to be removed, owing to the cruelty of the natives. On arriving at Sydney a new reinforcement of missionaries were found waiting, two of whom, Messrs. Nisbet and Turner, with their young wives, were specially designated for Tanna. Their settlement was unpropitious, and as they were in danger from the savage people, they had to escape for their lives.

In another voyage, in 1845, Mr. Murray was on board with Dr. Turner, and introduced native teachers to the island of Efaté. On resuming his work at Tutuila, five years after his commencement, he could not fail to mark the contrast in the condition of the people. The churches were crowded with eager worshippers, and the work of conviction and conversion seemed to be even greater than before. There were not wanting trials and disappointments, sometimes from the violent conduct of heathen chiefs and sometimes from the defection of weak converts. In 1847 Rev.

John Geddie, his wife, and Mr. and Mrs. Archibald arrived from Nova Scotia, desirous of founding a Presbyterian mission in the South Seas. Mr. Geddie had, like the great pilgrim father, Abraham, gone forth, not knowing whither he went. He and Mrs. Geddie stayed with Mr. and Mrs. Murray till the *John Williams* could take them to the New Hebrides, where a faint hope had appeared for the settlement of a missionary. Mr. Murray accompanied the party, and in 1848 Aneityum was occupied. One of the Samoan missionaries, Mr. Powell, remained for a year with the Geddies. In 1849 Mr. Murray visited the New Hebrides again, and cheered the party in that outpost of Christian work, and removed Mr. Powell to Samoa. Shortly after his return home, Mr. Murray resumed his work ; but his wife's health necessitated a change. Before that occurred, a severe hurricane devastated the island. Coconut and breadfruit trees, banana plantations, native houses, and the church were destroyed. Food became scarce, and death followed famine. Only one provision remained of great value in Samoa in such times—a coarse yam grew spontaneously in the bush, deep in the soil, and escaped the effects of the storm. Bananas were nearly all destroyed. There has, however, been found a merciful provision in the latter case. When John Williams was in England, Mr. (afterward Sir) Joseph Paxton, gardener to the Duke of Devonshire, at Chatsworth, gave him many plants to be tried in the South Sea Islands. Among them was a root of the Chinese banana, which is short in its height and yet singularly fruitful. On reaching Samoa, Mr. Williams thought this root dead and dried, and threw it away. Mr. Mills, one of the missionaries, picked it up and planted it on trial. It grew, and increased so rapidly that it was highly valued. Every teacher took roots of it when he went to pioneer the Gospel into other islands. At the present day the *Musa Chinensis*, or *Cavendishii*, is found everywhere from Hawaii to New Guinea ! Famines of food in many cases of hurricane have been prevented by means of this dwarf banana.

In 1851 Mr. Murray exchanged spheres of labor with the Rev. J. P. Sunderland, and occupied Manono, where he remained for three years. In 1854, when the Rev. W. Mills retired, he was transferred to the important harbor station of Apia, in Upolu. This beautiful port he calls "the queen of the Pacific." While discharging the duties of this station, he also supplied for a time the place of the Rev. C. Hardie at the institution for training native teachers at Malua. There he had for his colleague the Rev. George Turner, LL.D., who rendered very great service to that work for many years, and latterly, along with the Rev. Henry Nisbet, LL.D. Both of these brethren took a leading part in Scripture translation and in the revision of several editions of the Bible printed in London. Dr. Turner issued the latest one in 1886 after careful revision. Some 75,600 copies of the Bible and portions have been circulated. Mr. Murray also rendered some service, though in a less degree, to the work of revising the Samoan translation of the Scriptures. He did eminent service

in mission voyaging, and in performing the work of an evangelist. On one of his voyages to the New Hebrides he spent three months with Mr. Geddie, and consulted about the desirableness of getting a mission vessel for that group. Missionaries had by that time been settled on Tanna and Eromanga, and teachers on Aniwa, Futuna, Efate, and other islands to the north. Serious disasters, too, had occurred. The Gordons had been killed in 1861, the missionaries on Tanna threatened and obliged to flee, and native teachers had been in peril. It was felt that more frequent visits of a mission ship were required. This led to Mr. Paton's visit to Australia, and the successful effort to secure the first *Dayspring*. Mr. Murray hailed this accession to the missionary fleet, as he had the cause of Christ in the New Hebrides much at heart. He was always forward in the extension of the kingdom of Christ. In 1865 he went with a party of teachers to the Ellice Group; he repeated the visit and settled new pioneers on heathen islands. On some islands candidates for baptism were met, examined, and admitted to the Christian Church. Mission voyaging was a special delight of Mr. Murray, and he had great tact in dealing with the most barbarous islanders while endeavoring to gain their consent to the introduction of native teachers.

Except during visits to Australia, on account of the health of his wife, in 1853 and 1858, Mr. Murray labored at Samoa. A marvellous change had passed over these islands, fourteen in number. Mr. Williams, in a vessel of a most romantic history, as it was entirely of his own construction, sailed for that group in 1830 with a band of native teachers, who were allowed to remain. Two years afterward he visited the scene of their labors, and was overjoyed to find at one place a congregation of fifty Christians, distinguished from the heathen by a band of white cloth on their arms, and who had been enlightened by one whose only Christian instruction had been obtained from a native teacher on another island. There was a great desire for missionaries. When these came, they found a people prepared for the Lord. In ten years the faith of Jesus Christ prevailed. In Samoa, out of 34,265 of the native population, 26,493 are under the instruction of the London Missionary Society's agents. There are some under the care of Wesleyan missionaries, and others under Roman Catholic priests. A seminary of 72 young men preparing for the ministry had been established. As much as £1200 had been contributed in a single year to the funds of the society by the Christian converts. Commerce had also come to the group, and the people had advanced in the useful arts.

Mr. Murray adopted Baptist views during one of his visits to Sydney, and he took charge of a small congregation in one of the suburbs for two years; but his heart was in the mission, and in 1863 he returned to Apia, where he continued for seven years.

His wife's health requiring a change, he proceeded to Lifu, one of the Loyalty Islands, where a large company of the natives had already been gathered into the Church.

Mr. Murray had not been long in Lifu when the New Guinea Mission was proposed. A company of native teachers volunteered to act as pioneers in the new field, and Messrs. Macfarlane and Murray started on the important enterprise of settling them in 1871. It was a hazardous work, but it was successful. Mr. Murray took a second voyage to New Guinea with his wife in 1872 with eight native teachers from the Loyalty Islands. Mr. (now Dr.) Wyatt Gill brought six more from the Hervey Islands. These were placed on islands in the Torres Straits and on New Guinea. Mr. Murray spent two years at Cape York watching the difficult mission. It was an anxious time, for some teachers had sickened, some had died, and some were murdered. The work, however, went on. The ranks were reinforced, and European missionaries were settled. Now a Christian Church is on New Guinea, and the New Testament is printed in the Motu language under the care of that noble missionary, Rev. W. G. Lawes, who has just brought it from London.

Mr. Murray returned to Sydney in 1875, having spent forty years in active mission work. He then retired from direct service in connection with the society, but not from service to the cause. He visited England in 1875. In 1863 he had published a large and valuable book on "Missions in Western Polynesia." In 1876 he issued a narrative of his "Forty Years' Mission Work in Polynesia." He next prepared "The Martyrs of Polynesia," a striking record of those "who loved not their lives unto the death" for the sake of Christ. Then followed "Eminent Workers for Christ," a series of biographies. And he crowned his labors by publishing in 1888 "The Bible in the Pacific," a most interesting record of all the translations of the Holy Scriptures into Polynesian languages. His pen was never idle. He wrote in periodicals throughout all his time of retirement, and he left several MSS. ready for the press. He frequently preached during the same period, and always seemed happy in declaring the Gospel of Christ. He was a devout man, of great fervor of spirit, of burning zeal, and of marked catholicity. All who knew him loved him, for he loved all who loved the Lord Jesus Christ. He died in his eighty-first year, and his funeral was attended by representatives of all the missionary societies, and by a large company of Christian friends who had loved the man and honored the missionary. That might be said of him which Wesley said of Fletcher: "I was intimately acquainted with him for above thirty years, . . . and in all that time I never heard him speak an improper word or saw him do an improper action. To conclude, many exemplary men have I known, holy in heart and life, within fourscore years, but one equal to him I have not known, one so inwardly and outwardly devoted to God."

Mrs. Murray was long an invalid, but grew in the divine life. She passed away to her Saviour in 1882. Three years afterward Mr. Murray was married again to a widow lady resident near Sydney. In her fellowship and ministering attention he lived seven years. He left only one son—an invalid—and five grandchildren.

The Samoan Islands, where Mr. Murray labored so long, are all evangelized. Nearly all the young people can read and write. The neutrality of the group has been recognized by a conference of the powers of Great Britain, Germany, and the United States. The rights of the citizens of these States with respect to trade, residence, and protection are equal. A native king has been elected, and a supreme court has been established, presided over by a judge from Germany. The climate is delightful, and is becoming a resort of such as desire a pleasant residence with an equable temperature. May nothing disturb the blessed work of missions there !

DAVID BRAINERD : HIS CHARACTER, WORK, AND RELATION TO THE MODERN MISSIONARY MOVEMENT.

BY REV. W. D. SEXTON, DETROIT, MICH.

David Brainerd was one of a small but brilliant galaxy of names that appeared in the first half of the eighteenth century. Jonathan Edwards and John Wesley were both born in the same year—1703 ; George Whitefield in 1714 and David Brainerd in 1718. These are names that still shine with unfading lustre. Individually and collectively they made profound impressions upon their own time, and bequeathed to subsequent generations a rich legacy of Gospel doctrine and Christian life. Both in England and America they arrested the ebbing tide of spiritual life, and set new bounds to the manifestation of God's power in reclaiming and sanctifying sinful men. It is no exaggeration to assert that they revolutionized the Christian thought and practice of their age.

In this group the names of the two Americans, Jonathan Edwards and David Brainerd, are indissolubly linked together. Jonathan Edwards was the representative character of New England theology ; David Brainerd was the representative character of New England piety. The former has been justly called "the apostle of Christian doctrine ;" the latter, "the apostle of the Christian life." Each of these men exerted a marked influence upon the other. Neither would have been what he was without the other. Taken together, they mark an era in the development of Christian doctrine and the spirit of evangelism.

David Brainerd was born at Haddam, Conn., April 20th, 1718. He was born on a Sabbath day, a fit prophecy of his holy life. According to his own testimony, he was born again on a Sabbath day, July 12th, 1739. He began his missionary career among the Indians in April, 1743, and died at the home of Jonathan Edwards in Northampton, Mass., October 9th, 1747. For so short a life, it was marvellous in its influence upon subsequent generations.

As a boy he was not remarkable for precociousness, except along the line of unusual thoughtfulness upon religious themes. From a boy he was somewhat sober and much inclined to melancholy, a characteristic

which increased as he grew older and at times became a source of great distress. At the age of seven or eight he became greatly concerned about his soul's salvation, and was specially terrified at the thought of death. His anxiety drove him to the performance of religious duties, but he found no satisfaction in them. He found it a melancholy business, which destroyed his eagerness for play. This concern, however, was of short duration, and left him at ease in Zion and without hope in the world. He continued in this state of little concern about his personal salvation till he was about thirteen years of age. At this time a mortal sickness prevailed at Haddam which greatly excited and alarmed him. This turned his attention anew to religious things, and from this time onward he was much engaged in religious duties ; but he found little satisfaction, because they were performed, as he himself afterward discovered, from an entirely wrong motive. Just at this time in his life he was greatly distressed and saddened by the death of his mother. His father had previously died, and he was thus left an orphan at the age of fourteen. Naturally inclined to melancholy and to morbid self-introspection, these events deepened and intensified the sombreness of his life.

At the age of twenty he began to apply himself to study, with the design of fitting himself for college. According to the custom of the time, he put himself under the instruction of his pastor, at whose home in Haddam he then lived. He withdrew himself entirely from the society of young people, and gave himself exclusively to his studies and religious exercises. He read the Bible through twice in less than a year, and applied himself assiduously to secret devotions. These were years of intense longing after spiritual comfort and rest, of constant struggling with the hardness of his own heart. During this period we find increasing manifestation of a marked feature of his character. This was his habit of introspection. By it he made the most careful analysis of his own motives, and cultivated the keen discrimination which discerned the difference between true and false religion. So thoroughly and continuously did he analyze his own thought and affection, that he looked upon himself as the very worst of sinners. Sometimes he wondered that God would permit such a wicked person as he to live. The thought of our time is so occupied with the material and the external, so unused to such introspection and self-analysis, that we can scarcely understand the pain of such spiritual vivisection as Brainerd practised upon himself. It is certain that what the theologians call the "law work" was thoroughly and painfully accomplished in him. It is certain also that this process laid the foundations broad and deep for the remarkable piety of his after life. Unquestionably much of the shallowness of spiritual life in our generation arises from a shallow conviction of sin, which precedes the work of Divine grace in the soul. Many are now brought into the kingdom of God by a hot-house process which results in many blossoms of promise, but in little fruit "brought to perfection." For months Brainerd groped in darkness,

grievously burdened with a sense of sin. While not asserting the necessity of such prolonged agony in entering the kingdom, we may assert with confidence that "in a deep sense of sin, more perhaps than in anything else, abides a saving knowledge of God." Gradually Brainerd was led to see that all his religious duties were performed from a motive of selfishness, to secure his own happiness, and not from any respect to the glory of God. The realization of his condition greatly saddened and distressed him.

On Sabbath morning, July 12th, 1739, as he was taking his customary walk in a solitary place, a new experience dawned upon his soul. He describes himself as in a mournful and melancholy state. He tried to pray, but found no heart to engage in that or any other duty. He felt that the Spirit of God had quite left him. After trying to pray for nearly half an hour, and while walking in a dark, thick grove, a vision of unspeakable glory opened to the view and apprehension of his soul. This vision was a disclosure of the character and attributes of God such as he had never known. His description of it reminds us of a similar disclosure of God to Isaiah when he was called to the prophetic office. His melancholy was dispelled, and he was so enraptured that he says he was "delighted and captivated with the excellency, loveliness, greatness, and other perfections of God." This event marked the beginning of an era in his life. The peace which he then received was not of sustained duration. Gathering clouds soon dimmed its radiance. Still this was a real disclosure of God to Brainerd, and he never forgot the radiance and joy of that day.

In September following this event he entered Yale College. He began his college course with great reluctance, lest he might not be able to lead a life of strict religion. It was while at New Haven that he came in contact with a movement which very largely gave direction to his whole after career. His relation to this movement gave rise to the saddest episode of his life, and at the same time intensified his zeal for the salvation of souls. This movement was rightly called "The Great Awakening." It is difficult for us now to appreciate fully the exigency which gave rise to the movement. Practical religion had fallen into decay. Faith had decayed into formalism. Christianity had become with many a dogma. At least it was no longer a manifest life in many of its professed adherents. Orthodoxy consisted in church-membership and the knowledge of theological shibboleths. The complicated relations of Church and State were then still unsettled. These relations made church-membership a political necessity. The result was a church, many of whose members were utter strangers to the experimental knowledge of religion. It was openly maintained that piety was not a necessary condition of church-membership. It was even claimed and publicly maintained that conversion was not a necessary qualification for the work of the Gospel ministry. With such notions entertained and defended, it was certainly time for an awakening.

The one idea which was emphasized in this movement above all others was the necessity of the new birth. We are gravely assured that this idea had been generally neglected, and in some Christian communities was utterly unknown. It was like the driven ploughshare in new soil. It caused intense religious agitation. It gave a mighty impetus to the cause of practical righteousness. The movement began in Northampton, Mass., under the searching and powerful preaching of Jonathan Edwards. The news of the remarkable revival at Northampton spread and produced a profound impression. The result was that when Whitefield visited New England in 1740, he found the soil everywhere prepared. Great revivals attended and followed his work. It is not surprising, when we consider the situation, that the movement developed imprudences and extravagances. We could scarcely expect that the wheat would be wholly devoid of chaff. Amid much that was excellent there was also much that was unadvised in action and utterance.

The movement reached New Haven when Brainerd was in his Sophomore year. His soul was stirred. His was just the nature to be intensely moved by this religious quickening. He entered into the movement with zeal and enthusiasm. He himself afterward declared that he was guilty of imprudences and indecent heats. In his Junior year an imprudent remark, in regard to the piety of one of the authorities in the college, led to a difference between himself and the Faculty which resulted in his leaving college. His sensitive nature was deeply wounded by what he considered the unfair treatment which he received in connection with this event. The scar remained through life. During the year and a half that followed he made several attempts at reconciliation. At the time when his class graduated he presented to the Faculty a written apology, which is a model of Christian forgiveness, courtesy, and fairness. It was a sad day for him when he saw his classmates receive their degrees, while he was destined to carry through life the brand of an outlaw. He harbored no resentment, but this event deepened and intensified the melancholy which was a part of his natural temperament.

The interval of a little more than a year between his departure from college and the beginning of his missionary career was spent in preparation for the Gospel ministry. Two things are pre-eminent in his experience during this year: the first, a morbid desire to die, and the other a passionate longing for the conversion of the heathen. The sense of his own sin and unworthiness, always so vivid, and increased now by the refusal of the college authorities to be reconciled, threw him into great dejection of spirits. He frequently breathed out his intense desire to be freed from the burdens of life. In his longings for the conversion of the heathen are manifest the risings of those characteristics which were destined to stamp his influence forever upon the world's history. At this time he declared that it was no matter to him when nor where nor how Christ should send him. The desire that God would enlarge His kingdom was the constant

theme of his prayers. He longed to be sent among the heathen, but the way seemed closed, so that in August of 1742 he said he had almost lost his hopes of God's sending him afar among the heathen.

But while God was preparing the workman for the work, He was also preparing the path to the work. While Brainerd was pouring out his ardent prayers for the heathen and longing to be sent among them, God was stirring the hearts of Christian men in Scotland and America to begin a mission among the Indians. In this very year—1742—the Scotch Society for the Promotion of Christian Knowledge appointed three ministers of the Presbytery of New York as their commissioners, and authorized them to send two missionaries to the Indians. These commissioners selected a Mr. Horton as their first missionary, whom they sent to Long Island. The second whom they selected was David Brainerd. Their proposal to him met a most hearty response. He had been longing for just such an opportunity to glorify God.

His first appointment was at Kaunameek, about half way between Stockbridge, Mass., and Albany, N. Y. Here, in what was then a lonely and melancholy wilderness, he began that career of missionary work which for complete self-abnegation and loyal service has never been surpassed and seldom equalled since apostolic times. The privations of the most distant and solitary foreign missionary at present are not greater than the privations which he endured. For many months his bed consisted of a heap of straw in a floorless log house. His food was hasty pudding, boiled corn, bread baked in the ashes, and sometimes a little meat and butter. Of him it might be said truly that it was his meat to do the will of God. His complete abandon to this work is evidenced by the fact that he sold the little patrimony which he possessed, and planned to use the proceeds in the Lord's work. He burned the bridges behind him.

It was the original intention of the commissioners to open a mission at the Forks of the Delaware, but for prudential reasons the execution of the plan had been dealed. At the end of Brainerd's first year at Kaunameek the way appeared open to carry out the original design. Just at this time he had several flattering calls to accept the pastorate, but having put his hands to the plough, Brainerd was not the man to look back. He declined these calls, and started for what was then the distant post at the Forks of the Delaware. He now manifested a growing desire to do some special work for God. He himself says about this time, "Last year I longed to be prepared for a world of glory, but of late all my concern is for the conversion of the heathen, and for that end I long to live." It was this passionate longing for the salvation of souls which, growing stronger and stronger, urged him onward in his career of heroic toil. In addition to his work at the mission station, he undertook long journeys westward to the Susquehanna, to carry the Gospel to the Indian settlements upon the banks of that river. These journeys were always accompanied with much privation and sometimes with positive suffering. Through the unbroken

wilderness he pushed his way, sometimes overtaken with storms, sometimes prostrated with a burning fever which detained him in the lone and terrible wilderness, and yet through all his sufferings he uttered not a word of complaint, except that he was not living as near to God as he ardently desired. When he reached the distant settlements no comfortable lodging place awaited him. The "prophet's chamber" awaiting him was a wretched corn-crib, into which he crawled and passed the night. His thought was never of his own comfort. He saved not himself. His anxiety was that God might be glorified in himself and in the extension of Christ's kingdom. In the midst of his incessant labors and fatiguing journeys he was constantly suffering from poor health. Sometimes for several weeks he would be unable to attend to his accustomed duties. At such times he was greatly distressed, not on account of his personal suffering, but because he could do so little for the Master. He longed to do much in a little time, and any cessation of work made him feel that he was living for nothing; but in the midst of all his suffering he was constantly breathing out his longing for more conformity to the image of Christ. He was constantly hungering and thirsting after righteousness.

He spent a little over a year at the Forks of the Delaware together with these journeys to the Susquehanna. At the end of the year he was more dejected and discouraged than usual. Thus far, after two years of prayer and toil, he had not a single convert to encourage him. He had been zealous in work, he had agonized in prayer, but the fruit had not yet appeared. All this time he had preached and taught through an interpreter, and even the interpreter was still a stranger to the saving grace of God. This was an occasion of great anxiety and sorrow to the lonely missionary. The truth which he spoke with so much earnestness necessarily lost much of its force through the coldness of the interpreter. Is it any wonder that this man, who was by natural temperament inclined to melancholy, should become discouraged? He was so disappointed and saddened that he contemplated giving up the work at the end of the year; but the dawn of a brighter day was nearer than he thought. In ways that he least expected God granted to him the desire of his heart.

About eighty miles southeast of the Forks of the Delaware was a small settlement of Indians at a place called Crossweeksung. Brainerd determined to visit this place and present the story of the Gospel. He found them peculiarly susceptible to the truth. They were immediately interested and impressed. The news of Brainerd's presence and preaching spread abroad, and the natives began to flock in from every direction. It was here in the following eighteen months that his ardent desires were at last gratified. With increasing joy, we may say it reverently of him, he saw of the travail of his soul and was satisfied. The revival which now accompanied his labors was one of the most remarkable in the history of Christian enterprise.

Suddenly there fell upon the whole Indian population what Brainerd

called "a most surprising concern." From all parts of the country the people came streaming in, eager to hear the Gospel. They listened in speechless interest to his preaching, and many fell down in frantic distress of soul. The air would sometimes be full of their cries for mercy. Multitudes were overwhelmed in distress of soul. This condition was not brought about by the presentation of the terrors of the law. Brainerd did not preach to the Indians such sermons as Jonathan Edwards's famous sermon, "Sinners in the Hands of an Angry God." His presentation of truth was rather along the line of what we call the doctrines of Divine grace. He says that under this preaching sometimes the power of God seemed to descend upon the assembly like the rushing of a mighty wind, and with astonishing energy bore down everything before it. He compares it to "the irresistible force of a mighty torrent or swelling deluge, that with its unsupportable weight and pressure bears down and sweeps before it whatever is in its way." This was not a mourning which ended in tears. Many of the wretched savages were rescued from superstition and gross wickedness, and gave ample evidence that they had passed from darkness into the marvellous light of God's children.

It was painfully evident, however, that Brainerd's work could not be long continued. His physical strength could not endure the strain. During this single summer he travelled more than three thousand miles, often for several weeks preaching nearly every day and faithfully training the converts by means of catechetical classes. He organized the converts into a church, the first church ever organized on this continent solely of Indian Christians. The following summer, as he continued his work, failing health was constantly pressing upon him. Consumption, that grim monster of disease, had fastened its relentless hold upon him. His heroic efforts to continue his work are exceedingly pathetic. He did not give up until absolutely forced by constantly increasing weakness. In the spring of 1747 he reluctantly bade his congregation farewell and turned his face to New England, still hoping even against hope that he might rally and return to his beloved people. He went to the home of Jonathan Edwards, to whose daughter he was engaged in marriage, with the ardent hope that rest might restore him to health. He there consulted the family physician, who told him frankly that his life was nearing its end. He was not at all disturbed by this announcement. He had too often longed for death to be terrified when told that it was approaching. He rallied sufficiently to make a visit to Boston, where he interested some prominent Christians in the conversion of the Indians. To the very last he was consecrated to his chosen work. The result of this visit to Boston was the raising of money and the sending of two missionaries to the Six Nations. While there he was brought very low, but again he rallied and was permitted to return to Northampton, Mass., where he died at the home of Jonathan Edwards, surrounded by the tender ministry of friends, October 9th, 1747.

He had not yet reached the thirtieth mile-stone in life's journey—a

short life, yet imperishable in its influence upon the progress of the Redeemer's kingdom. It was a life of deep humility, intense longing after God, and magnificent heroism. When duty called, he went forward unflinchingly. The lesson which he himself drew from the long and weary path, before he reached the consummation of his desires in the conversion of souls, was "that it is good to follow the path of duty, even in the midst of darkness and discouragement." To the account of his self-devotion, as published in his journal, the modern Church owes more than we can estimate for the spirit of evangelism which has given force to the missionary movement of the present century. The story of Brainerd had something to do in stirring the mind and heart of William Carey, the "father of modern missions." Samuel Mills learned the same story from the lips of his godly mother. Henry Martyn was inspired to similar deeds of heroism in foreign lands. So the circle widens. Who can measure the power of one short life consecrated to the Master's service? If Brainerd's spirit of abandon to the cause and kingdom of Jesus Christ were to possess the whole Church of Christ, the fulfilment of precious promises would be at hand. The story of his life will never lose its power. So long as the Church of Christ endures it will be told as an evidence of the possibilities of grace in the individual, and the supernatural power of an ever-present Christ to work miracles of grace in the conversion of souls.

EAST AFRICAN MISSIONS.

TRANSLATED BY REV. C. C. STARBUCK.

On our way from Uganda to the East Coast we pass the stations of the C. M. S. in Djaggaland (Moshi on the side of Kilimanjaro, Taveta or Taita, and Sangalla), where at last the first baptisms have taken place. The translation of the Gospel of Matthew is just going through the press.

The well-known Free Church missionary, Dr. Stewart, appears to have undertaken something of great importance for East Africa in the establishment of the missionary settlement in the domain of the chief Kilundu on the Kibwezi River. This is now in prosperous progress northward of Kilimanjaro. This industrial settlement is patterned after Lovedale, in South Africa, and is called New Lovedale. The British East African Company has contributed \$48,000 toward it. It was established by a great caravan consisting of two hundred and twenty persons. This encountered serious difficulties, especially on the two days' march through the waterless Taro waste, but happily reached its goal. Work at once began—tree-felling, house-building, road-making, planting, etc.—and in a few months there stood a little village in the African wilderness, with a pretty church, in which Sunday services are held in Swahili. They have also brought along a little herd of cattle, including sixty oxen. They hope by using these to relieve the poor Wakamba women, on whose shoulders

alone the field work has hitherto rested. They are contemplating also a second settlement at Machako, some fifteen miles northwestward.

It may not be uninteresting to say a word respecting the founder of this mission, whose future, under God, is so promising. He is now a man of sixty-one years. Born February 14th, 1831, as the son of a Scottish farmer, Dr. Stewart studied theology, and after having served for a short time as assistant pastor, and having found that the Free Church yet hesitated to establish a mission in Central Africa, he went independently into Zambesiland. Here he accompanied Mrs. Livingstone to her husband, who was then on the Shiré, and was present at her death. On his way home he, at Dr. Duff's suggestion, visited Natal and Transkei, and then made a report to the home church of the prospects of missions in the regions traversed by him. During his stay in Scotland he studied medicine, and then, as a Central African mission seemed yet remote, went, in 1864, to Lovedale, which attained to its present importance under his guidance. The daughter institute of Lovedale—Blythswood, in Finguland—was also established by him. When in 1874 Livingstone's remains were deposited in Westminster Abbey, Dr. Stewart was present, and it was principally his zeal to which it was owing that the two Scottish churches (the Free Church and the Establishment) were induced to take in hand their Nyasa Mission. After having first completed extensive buildings at Lovedale, Dr. Stewart, in 1876, assumed charge of the Livingstonia Mission, which under him has attained to so grand an extension. Accordingly, when the British East African Company meditated establishing a settlement like Lovedale inward from Mombasa, all eyes were turned upon this well-proved man, and after a brief stay in Scotland the youthful veteran, with the consent of his Church, undertook the execution of this difficult enterprise last summer. Just at present, after having brought things well in train, he is again at home.

A little north of Mombasa, in the Wituland, the Neukirchen Mission has its two stations—Lamu, on the island of that name, and Ngao, on the Tana River. The present force is five missionaries. Everything here is in the shell; there is barely a beginning made with a small number of scholars. Lamu, being Mohammedan, is a difficult soil. Whether Golbanti, the neighboring station to Ngao, also on the Tana, has been re-established by the united English Free Methodists, is not clear.

The *Bavarian* Lutheran Mission, whose field is very near Kisulutini, has now three stations—Djimba, Mbungu, and Ikutha. These are now pretty well established, and a small number of believers begins to be gathered. They have a good deal of trouble about starting schools.

The accounts of the English Mombasa Mission are yet defective, although a new station—Djilore—is mentioned as being opened among the Wakamba. On the other hand, the station at the terminus of the projected railroad has been given up. Indeed, we are not sure as to the continuance of the railway itself.

We come now to the German "sphere of influence," and here strike first, in Tanga, upon the first station of the German East African Society (Berlin III.). Northwest of that is the second station—Hohenfriedberg—founded about a year ago. The third station (the first established) is at Dar-es-Salam. There is the hospital over which there has been so much discussion. From this point they are planning for a fourth station among the Wasaramo. As yet there is no intelligence of any results whatever, even at the two earlier stations. Hohenfriedberg appears the most hopeful, where some active young clergymen of regular training are at work. (In Germany university men are an exception among missionaries.) Some rather fantastic crusading plans of these young brethren are doubtless youthful fantasies, soon to pass away. We cannot believe that the committee will encourage any such.

At Panga, a little southwest of Tanga, we come upon the first of the four main districts of the Universities' Mission—namely, Usambara, with its 12 stations, Kologwe being only a year old. The number of scholars at this has risen from 330 in 1890–91 to 722, and a large number of natives are active as teachers. The last opened school, at Mlembuli, was built entirely by the natives. Special attention is given to schools throughout the district. The second main field of the U. M. is the island of Zanzibar, with three stations, two being devoted entirely to education. They are now about erecting a mission hospital. The Swahili literature has been enriched by several new works. The mission has suffered a heavy loss in the death of Susi, the well-known servant of Livingstone, who for years had been the right hand of Bishop Steere and Bishop Smythies. The third district of the U. M. lies a good way to the south, on the river Rovuma, and now embraces five stations, at which a large number of baptisms have taken place, and the number of scholars has also increased. Fourthly and finally, the Nyasa district, with nine stations, all which, except two island stations, lie close together on the east central shore of the lake, in the Portuguese "sphere of influence." Here also gladdening progress is reported. For instance, at the central station alone, on Likoma Island, the number of the baptized has risen from 66 to 110; of the school children along the shore, from 259 to 421. A new station is planned at Isombe, in the centre of Yaoland; to the literary treasures have been added a little catechism, a translation of Mark and of an Old Testament book.

Eastward of Bagamoyo, about a third of the way, as well to Victoria Nyanza as to Tanganyika, are found in Ugago the three stations of the Church Missionary Society, Mwapwa, Mamboia, and Kisokwe. A small number of believers has been gathered here, the Sunday services are attended by several hundred persons, and on their preaching tours the missionaries find a friendlier reception than at first.

Within the German "sphere of influence" the London Missionary Society has a station at Urambo, some thirty-five miles east of Tanganyika, where a missionary physician renders services widely sought after.

The two other stations of this society are at the south end of Tanganyika—Fwambo, and the new station, Niumkurlo, right on the shore of the lake. There at last regular missionary work is in course, and first converts have been baptized. We say at last, for no other Central African mission has experimented around so much and, in proportion to the sacrifice of men and money within fifteen years, accomplished so little as this. The Report for 1891 gives a review from 1880–90 which is not very heartening. We cannot resist the impression that there has been here a lack of steady and well-advised guidance.

We come now to the Nyasa missions. Northward and northwestward from the lake, in the German “sphere of influence,” lie first the two stations founded last year—Wangemannsheight, of the Berlin Society, and Makapalile, of the Moravians. The Berlin Society is minded to push on its work vigorously, and has just appointed two additional men for this field.

The Free Church also, having given up Kararamuka, founded a new station at the north end of the lake, beyond the river Songwe, in the German “sphere of influence.” It is called Uwumdale, and was established by Dr. Kerr-Cross. It is a short two days’ journey from the Moravian station Makapalile. Dr. Kerr-Cross and his companions are enchanted by the beautiful and fruitful mountain-land, whose height they estimate at from five to seven thousand feet. The Scotch brethren have been received with extreme kindness by the natives, with whom the doctor can converse in Wakonde. The women and children, it is true, are very shy. Unhappily, the mission-house was burned as soon as built. The latest news is that the Arab slave-traders to the north of the Nyasa are already plying their accursed trade after the old fashion, and there is only too much reason to fear their hostile designs against the new stations.

The Free Church missions all lie on the west shore of the lake, and those of the Universities’ Mission on the east. The two missions, so different in their ecclesiastical tone, maintain cordial terms of neighborhood and friendship. The Free Church headquarters are at Bandawe, a fresh and vigorous station, influential far and wide around. Here prevails an active missionary life. Every Sunday, besides the Sunday-school, there are two numerous attended services in the vernacular, and on several days of the week Bible and catechism classes. The missionaries have been very reserved in granting baptism, but have now the joy of administering this holy sacrament to growing numbers, and have also been permitted to admit no small company to the communion. Thus there is growing up a well-established Christian Church, which itself exercises a watchful discipline, and co-operates in spreading abroad the Gospel. Every Sunday native believers, especially trained to this work by the station missionary, go out into the surrounding twenty-five or thirty villages to the distance of fifteen miles, to carry thither the knowledge of the Gospel, and over one hundred natives help in the numerous schools which have been established,

and in which more than four thousand children receive Christian instruction. Four native tongues have been thoroughly studied and applied ; in Nyanja the whole New Testament is already printed, as well as a number of school books ; in the other three there are at least individual gospels, primers, etc. Moreover, there is an active industrial life also at the station—a printing-house, book-bindery and joinery, gardening and tillage, laying out of roads, etc. An especial blessing is the medical mission, with its healing mercies among the people. This has been peculiarly beneficial in the many intestine wars of the natives themselves, as well as between the Arab slave-hunters and the natives. Happily these are becoming less frequent.

Westward from Bandawe lies Ngoniland, with its savage population. This is occupied by several stations. Here also, notwithstanding the continuous disturbances from war, the Gospel is gaining increasing influence. Services and schools are more largely attended, and candidates are coming forward for baptism. In the south of Ngoniland the wildness of heathenism is the most intractable. Wars have within a year raged here which have not only greatly hindered the work of the mission, but have put the lives of the missionaries in danger. The Livelize Valley, at the south end of the lake, was full of wasted fields and villages burned and despoiled. The mighty chief Mponda, whose territory lies along the southern outlet of the lake, availed himself of the war between two Angoni tribes to fall upon both and secure slaves in multitudes, whom he then sold to the Arabs, which in turn roused the British consul, Johnston, to undertake an expedition against him and the Arabs, in which he himself suffered considerable losses, and appears to have made unhappy mistakes. The missions have been by no means at one with the course of his policy. Happily the consequences appear to have been by no means so disastrous as the anti-English press of Germany was glad to forebode. At all events, the slave-hunting land wasters have been inspired with a measure of salutary terror. The missionaries, moreover, were forced to witness repeatedly proofs of the yet unbroken might of sorcery. In a single village which they passed they found thirty men lying corpses from the poison ordeal. In southern Ngoniland the Reformed Dutch Church of South Africa also has a station, Mwera. It is in its infancy, but has already candidates under training for baptism. The present chief is not so hostile to the mission as his bloodthirsty father was, but sadly given to drunkenness. Some new missionaries have just been sent out from the Cape to form a second station.

On the way from the Nyasa to the coast we finally reach, in the Shiré highland, the extraordinarily flourishing station of the Scottish Establishment, Blantyre. Not only in Blantyre is there a growing church, but such are forming also in Domasi, Chirazulu, and Milanje, while friendly relations are developing with almost all the tribes around the Shiré. Three hundred children go to school in Blantyre, the girls' boarding-school

alone having more than fifty pupils. Thirteen youths are in training as teachers, twelve as printers, nine as carpenters, two as gardeners, eight as masons; the communicant class is so full that a single missionary can scarcely superintend it; the great church—a Central African cathedral—is filled on Sundays, and the attendants come also from outside, often from afar. For greater freedom of movement the mission will soon have a steamer of its own.

The Catholic missions also are developing a vigorous activity in East Africa. Outside of Uganda they are confined to the German "sphere of influence." The order which has been longest at work (since 1861) is the French Congregation of the Holy Ghost and the Sacred Heart of Mary. The vicariate apostolic assigned to it, North Zanzibar, comprises seven stations, the well-known Bagamoyo being the chief. In 1879 the Lavignian missionaries of Africa (known as the White Fathers) appeared on the scene, first in Uganda, where their intrusion upon the Protestant mission established almost two years before has wrought such dire confusion. Besides the vicariate apostolic of the Victoria Nyanza, the vicariate apostolic of Tanganyika and the provicariate apostolic of Unyamweye have been also assigned to them. A part of the former extends (with three stations) from the west shore of the lake into the Congo State, and belongs to the provicariate apostolic of the Upper Congo; the latter lies wholly within the German "sphere of influence," its central station being Tabora. The number of the "White Fathers" at work in these districts is very considerable; on the Tanganyika there stood at their side an armed force commanded and organized by two Belgian captains, primarily, it is true, to suppress the slave trade, but secondarily also to give more emphasis to the missionary activity of the Pères. For these gentlemen are "at once missionaries and soldiers." They gather the natives into villages, which stand under their protection, etc. There exists also a prefecture apostolic of South Zanzibar, which is committed to the St. Benedict M. S. of St. Ottilia in Upper Bavaria. At present Dar-es-Salam is its headquarters. It is intended soon to restore the station Pugu, destroyed in the revolt.—*Allgemeine Missions-Zeitschrift*, July, 1892.

MEXICO'S TWOFOLD CURSE.

BY REV. J. MILTON GREENE, D.D.

Romanism and infidelity, these are the great obstacles which impede the true elevation and progress of our sister republic. The latter is the natural result and fruit of the former. I am aware that in saying this I am antagonizing not a few among us who cherish the belief that Romanism is a better form of religion for the Mexicans than evangelical Christianity would be. The trouble with all such is that they do not know what

Romanism, pure and simple, is. They have in mind the Romish Church modified by its Protestant environment, such as we see it in our own land, obliged by an enlightened public sentiment and conscience to be externally and to do many things which are in contradiction to its traditional and essential principles and policy. I saw the other day, in Omaha, a specimen of the maguëy plant, perhaps three feet high by two feet in diameter. It was an exotic. If I had taken it as a fair sample of the product I should have greatly erred. It had been dwarfed and hindered in its development by its unnatural and unfavorable surroundings. I could not but contrast it with the magnificent plants I had seen in Mexico, where soil and climate favor their growth, and where they attain to the height of ten to twelve feet and a similar width. So it is, if I mistake not, with Romanism. What we see in our own favored land is really a modified form of the system. It is not the natural and symmetrical development of its declared principles. It is not the normal outgrowth of its peculiar genius and spirit. Take the authorized utterances of Romanism and compare them with the Church as we see it, and they do not correspond at all. For example, Rome teaches that the many should be kept in ignorance and that only the few should be educated. But among us it is rare to find a Romish child who is not being taught either in the public or the parochial schools. And Father McGlynn gives us the explanation of this when he says that "if there were no public schools there would be no parochial schools." In Mexico, where the Romish Church has had unlimited sway for more than three centuries over a people naturally gifted and susceptible of high civilization, she has educated only a very few of her children, so that even to this day not more than one in ten of her men and not one in twenty of her women can read, while she has suffered slavery for debt to exist under protection of law over a large part of the country. The canon law of the Romish Church distinctly declares that the Pontiff "as God is far above the reach of all human law and judgment, and that all laws contrary to the canons and decrees of the Roman prelates are of no force." In our own land, Romish citizens, as a rule, are obedient and loyal so far as outwardly appears, and honor the claims of the civil law; but in Mexico the people, following the precepts and example of the priesthood, fought for thirty years the nascent republic, and to-day are found in uncompromising rebellion against the laws of the land relative to public instruction, monastic orders, public religious processions, and the wearing on the streets of priestly vestments. Wherever these and such like laws are respected it is done under protest and only through fear. Away from the great centres there is a systematic and consistent violation of them. One of the provisions of Rome's canon law is that "heretics are to be deprived of all civil and paternal rights," and it is added, "We do not esteem those homicides to whom it may have happened, in their zeal for their mother Church against the excommunicated, to kill some of them." Now, in the United States converts from Romanism enjoy equal liberty and protection with

others. Here there is liberty of speech and thought and conscience, and we do not think of the system as being at all distinct in this particular from any other church. She respects and tolerates even her apostates. But how changed is all this as soon as we cross the Rio Grande and pass into Mexico ! There the system, unless directly checked by the civil authority, sanctions the principle that in Rome "there can be no toleration." It is forbidden to employ a Protestant artisan or to consider him as having any rights which others are bound to respect. He may be insulted, robbed, and injured in person or family with impunity. If he has aught to sell, he must accept less than his neighbors ; and if he desires to buy anything, he must pay more for it than they. He may literally be spit upon and stoned and buffeted, and can find no redress even in the courts, because in effect Rome wears the ermine. Nay more, Romanism shoots, stabs, butchers those whom she considers as heretics, and so far from considering this as crime, she defends the assassins. Witness the massacres of Aca-pulco, Ahuacuatitlan, and Almoloya, and the martyr roll of sixty which stains the pages of missionary history of Mexico during the last twenty-five years. Many among us will be found to deny the existence in the Romish Church of an authorized tariff wherein every sin, however loathsome, has its price ; but we who have seen and read said tariff, consider it only as a principle whose practical outworking is seen in the every-day life of priests and people as we have known them in Mexico. In no other way can we explain the existence of perjury, drunkenness, gambling, and fornication almost universal among the priesthood, and of practical polygamy, lying, stealing, and adultery among the people ; yea, and even of murder. Let us not deceive ourselves. Look at the encyclical of Leo XIII., under date of September 25th, 1891, and read these words : "Naturalization oaths have been demanded in order that the subjects of the true Church might be made to subscribe to the United States Constitution, with *its impious laws and nefarious teachings*, to compel them to renounce the true authority of the Catholic pontiff." This is in full accord with the canon law of Rome, but not with Rome as unthinking people see and judge her. That law says that "the constitutions of princes are not superior but subordinate to ecclesiastical constitutions." How, then, can a consistent Roman Catholic be an American patriot, an obedient and loyal citizen ? He cannot ; and he will, if intelligent, defend himself by citing one of the canon laws, which says that "no oath is to be kept toward heretics, princes, lords, or others." Now, Romanism as it is, and as thus described, has in Mexico given birth to a twin curse, which is *disbelief*—an utter lack of faith not only, but an attitude of bitter animosity toward the Bible and all that is called Christianity. The fathers and brothers of the country very generally coincide with the sentiment which I recently saw in a representative newspaper, that "the Bible has been the greatest obstacle to the civilization and progress of Mexico." They believe that Roman Catholicism is the legitimate successor to the Church of the apostles ; they consider our

Bible an adulteration and ourselves as impostors, and believe that they have seen and known Christianity in seeing and knowing the Romish Church. And thus to-day French, German, and American infidelity, including spiritualism, find nowhere a more hearty welcome or a more congenial field than in Mexico. And for this reason I consider missionary work in Mexico, as in all papal countries, more difficult than it is in pagan lands. The Gospel has not to encounter and overcome a base system of heathenism, but a shameful counterfeit of itself, a public sentiment bitterly prejudiced against it by a system worse than heathenism that has palmed itself upon the people as Christianity.

A CONVERTS' HOME.

A Converts' Home for High-Caste Women has been opened at Masulipatam, under the lady missionaries of the Church of England Zenana Mission. It is the first building of the kind north of Madras. A correspondent sends us the following particulars regarding it from a letter in the *Lutheran Observer* :

“ This home stands forth amid the heathenism around, a refuge to the timid, cruelly treated widow. It invites into its portals the deserted wife, homeless mothers and orphan children, all of whom find a welcome and an incentive to live useful and honorable lives. The need of such a home may not be known to all my readers. Let me briefly explain. In our part of India, whenever caste persons become Christians—often if only a leaning toward Christianity is manifested—they are cut off from every privilege of home. Here most emphatically accepting Christ means to the high-caste a forsaking of home and friends. It is so rare that I have never heard of an instance in which a caste woman accepting Christianity was able to care for herself. The helplessness of Indian women is almost beyond the power of those living in Western homes to understand. Before these women can support themselves and care for themselves they must be under the most careful and wise training for years. When they become Christians they can seldom do more than read a little ; in household work they are extravagant, careless, often dirty ; in taking care of their bodies or their children they need constant watching. In order to train them for useful work, for valuable members of the Christian Church, for examples of true womanhood to their heathen sisters, arrangements for as constant guarding as for children, combined with the freedom to develop womanhood, is necessary. Such a building is the Converts' Home at Masulipatam. At present there are about fifteen women and children in the home. It is a soul-inspiring sight to see these women, diligent at work, happy during recreation hours, devout at prayers. Some are preparing to help the sick, some are teachers in Mohammedan and Hindu Zenanas and in the girls' schools. The Misses Brandon had to borrow money to build it, and have made themselves responsible for the sum borrowed. Something is surely wrong with the Church at home when such a thing is necessary. A money order sent to Miss J. R. Brandon, Masulipatam, South India, or Rev. A. O'B. Brandon, 206 Amhurst Road, West Hackney, London, would reach her safely.”—*English Paper*.

II.—INTERNATIONAL DEPARTMENT.

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

The Decennial Conference in India.

[J. T. G.]

The custom of holding a general conference of all the missions in each of the great foreign mission fields once in ten years or so is one involving great labor, considerable expense, and interruption of work, but it certainly must find its compensations in the wisdom got from interchange of view and the general attention attracted to the work, as well as in the mutual stimulation of social and religious intercourse. We have looked with great interest to the Conference which convened in Bombay, in the last days of last year and the early days of this year. The papers, discussions, and addresses will be filtering through the press for many a day to come, and we must be content with a partial reference to it at this time.

THE STATISTICS.

We had come to make estimates of the growth of the missions, based on the previous ratios of increase, so as to anticipate what these returns would show; but we have reckoned wrongly this time. The figures are not as encouraging as was anticipated. We cannot now say what the cause or causes may be. One feature of difference is that these are made for nine years, while the others were made for ten years, the change being made to conform hereafter with the date of the government census. So far as ratio of increase goes, of course it is not so easy to maintain this on the larger number as on the smaller; it is much easier to double ten than it is to double ten thousand; but the returns do not need any apology. They will show an advance per cent far ahead of the ratio of increase in the population. Possibly the increase of the population might be conceded to be 10 per cent, while the Christians have increased at least 50

per cent. The aggregate figures for India, Burma, and Ceylon are as follows: Native Christian community at the end of 1890, 559,661, being an increase of 142,289 during the nine years from 1881 to 1890. The number of communicants is 182,722, being a gain of 69,397. The number of pupils in mission schools is 279,716, an advance of 92,064. Of the grand total, about 175,000 are boys and 104,000 are girls. These figures exclude the Sunday-schools, the pupils in which number 135,565, compared with 61,688 in 1881. Taking the figures by provinces as to communicants, Bengal gives an increase of 32; Northwest Provinces, 193; Punjab, 210; Central India, 111; Bombay, 88, and Madras, 55 per cent. Scheduled in relation to denominational societies, American and British, the Baptists show 53,801 communicants, as against 30,245 in 1881; Congregationalist, including the London Missionary Society and the American Board, 13,775, as against 9689; Episcopalians, 52,377, instead of 40,990; Presbyterians, 11,128, instead of 5714; Methodists, 15,782, instead of 4205; the large proportion—viz., 13,111—being those of the Methodist Episcopal Church of America.

Confining ourselves to the statistics for India proper, we find that a striking feature of these returns is the increase of agents. The foreign and Eurasian agents went up between 1871 and 1881 from 488 to 586—increase, 98; between 1881 and 1890 the advance was from 586 to 808, an increase of 222, or more than twice as many as the preceding decade. This shows an increased interest in Christian countries in the evangelization of India, and an increase in the opportunities and conditions of foreign work. The next item of interest is the increase of the native ordained workers. From 1871 to 1881 the advance was from 225 to 461, an increase of 136. Now it is from 461 to 785, an

increase of 324 ; which shows an encouraging growth in the development of a stable organization of the native church. The number of native preachers went up between 1871 and 1881 from 1985 to 2488, an increase of 493 ; now they have advanced to 3336, an increase of 858. When we remember the theory that no country can be evangelized but by its own native agency, this increase in fact and in ratio is very encouraging. There is the other fact, however, to be borne in mind when we get too much elated, that these are almost exclusively paid agents, on the payroll of the societies or of the churches, and that these agents have grown faster than the statistical results. An increase of 25 per cent in the agents in the preceding decade brought 100 per cent increase of communicants ; now an increase of one third in the agents yields an increase of but 28 per cent in communicants.

The various denominations show varying excellences. The Church of England leads in the number of foreign ordained missionaries in India proper ; the Baptists in the number of communicants ; the Presbyterians in the number of pupils in Anglo-vernacular schools ; the Methodists in the number of pupils in female boarding-schools, day schools, zenanas, and orphanages.

We have dealt only with the lesson of the bare statistics, and that only very superficially ; but there are other items which lie beyond statistics, like those which Rev. Edward Storrow mentions in *The Christian* when he says :

"The number of secret disciples is unusually great. Some missionaries of large experience and sober judgment suppose that their number does not fall short of the avowed adherents. However this may be, their great number attested by various witnesses is an important evidence of the success of missions beyond the avowed lines.

"Christianity, in a general but real sense, is undoubtedly advancing. A knowledge of Bible truth and doctrine is greatly on the increase. Heathen

superstitions and beliefs are dying down. Christian sentiments and beliefs are taking their place.

"There are evidences of Divine power and grace, the Holy Spirit at work taking of the things of Christ and revealing them to men. What is wanted, what should be looked for, wrought for, is more of that Divine power."

THE PAPERS.

The papers prepared for this conference were presented in printed form. We refer to only a few of them. Rev. J. L. Phillips, M.D., the General Secretary of the India Sunday-school Union, in discussing "The Sunday-school our Opportunity in India," gave the results of his labor and observations during twenty five months of travel throughout India. In considering the opportunity, he referred not only to the quarter of a lac in regular attendance upon missionary day-schools, but to the millions more not reached by any school and right religious influence, who are accessible to us now, but who were shut to our fathers. Calls are coming from many Hindu and Moslem homes to teach their sons and daughters, from parents who will never accept the truth themselves ; in fact, who say, "We shall die as we are, but our children will be Christians." In many cases these children will bring their unbelieving parents to Christ. He quoted cases in point. His next point was the opportunity which the Sunday-school affords for developing the native church. "Few comparatively may become pundits and preachers, physicians or translators, or achieve success in any of the so-called learned professions, but the Sunday-school brings them an opportunity for service admirably adapted to all classes." The Sunday-school affords an opportunity for increasing Christian endeavor among Europeans. "Everybody knows how much of the ungirt loin and unlit lamp there is in India. Our Sunday-schools are calling out idlers into service. Within the past two years quite a number of Euro-

peans have begun learning a language for the sake of working among the children." Dr. Phillips pleaded for organized effort. Since the organization of the India Sunday-school Union, in 1876, this line of work has been greatly increased. There are denominational and geographical organizations that should be advanced. He looked forward to a union of all the Sunday-school forces in India and Ceylon. He urged co-operation, and the improvement of their present methods by preparation classes for teachers and Sunday-school literature, and asked attention to the *India Sunday-School Journal*. He urged normal training for the older pupils, wanted a Sunday-school in every Christian congregation, in bazaars and villages, in Hindu schools where invited, on tea and coffee estates for cooly children, such as have been recently opened in Ceylon, also for servants and their children, among patients in the hospitals and dispensaries. Dr. Phillips has travelled thirty thousand miles in the interests of this work since he took it up some two years ago.

"Evangelistic Work among the Women of India" is a paper by Miss S. L. Mulvany, of the Church of England Zenana Mission. She pleads especially for Moslem women. Speaking of the wave of opposition which passed over their mission at Amritsar, she quotes Miss Wauton as writing :

"I think there was much more progress noticeable in former years than during the last ten years, but perhaps it does not follow that there is really less. We have had some tremendous attacks made upon us, first by the Arya Somaj, who nearly emptied our schools, and then by an Anjumani Islam *formed for the purpose* of resisting the efforts of the Zenana Mission. In short, both were rival missions; they copied our plans, opened schools close to our doors, swept our scholars into them by dint of bribes and threats, and following us to the houses, tried to get them closed against us. This Anjuman has been going on for more than three years, but

I am thankful to say their funds are at last exhausted, and they have closed their last school. Now I hope we shall be more free."

"The Religious Training of Children" was treated by Miss S. F. Gardner, of the American Woman's Union. She pleaded for the employment only of believing teachers in the schools. She said :

"A missionary from the Oorriya district said to me : 'In some of our villages where heathen pandits are employed I was delighted in my periodical visits to hear how beautifully the boys repeated their Scripture lessons, but a close questioning one day brought out the fact that without exception they had been taught that Jesus Christ was their Krishna, and in another case coming under my own knowledge, the pandit frankly confessed that he taught both his own religion and ours. I asked another Brahman pandit, Suppose one of the children in your school should be convinced of the truth of these verses that you are obliged to make them commit, and should want to become a Christian, would you oppose it? 'I most certainly should,' was his answer. They are not all so frank as this, or there may be some too indifferent to their own religion to care to emphasize it."

"The Young Men's Christian Association as a Missionary Agency" was discussed by David McConaughy, Secretary of the Indian National Committee, who stated that within a few years the missionary conferences at Tokyo, Madras, Calcutta, Colombo, Jaffna, Peking, Shanghai, Sao Paulo, and Mexico had testified to the adaptation of this form of work among the young men of these several fields. The United States and Canada have sent two men to Japan, two to India, one to Brazil, and one to Mexico, and another is going to China. They gave to this work last year \$9588. The English National Council has sent out two secretaries, one for Egypt and Palestine and one for Bombay Presidency. In India there was an associa-

tion formed as long ago as 1873 in Travancore, the earliest association in Asia. There are only four of the associations now in existence which were known at the time of the last Decennial Conference. The First National Convention called for India met February, 1891. A national committee was formed to superintend the work throughout India. There are now sixty-eight associations enrolled.

We regret that we cannot summarize the able paper on "The Social and Legal Rights of Native Christians," by Rev. H. E. Perkins. It concludes by recommending a committee to investigate what are the precise rights, legal, social, and domestic of the native Christians, and to seek further legislation, should such be found necessary to protect those rights.

"Mission Work among Lepers" was treated by Wellesley C. Bailey. "The Moravians were the first in this field, and led the van in this as they have done in so many undertakings of difficulty and danger," says the writer. He records their work in South Africa. In India there was from comparatively early days individual work for lepers. In 1847 General Ramsay (C.B., K.C.S.I., as he afterward became) commenced a work with Rev. Mr. Budden in Almora, in the Himalayas. In 1864-65 ninety-six of these lepers were received into the Christian Church. In 1860 a leper asylum was begun in Calcutta. In 1868 Dr. John Newton, of the American Presbyterian Mission, began his work in their behalf at Sabathu. "He was pre-eminently the leper's friend. He tended them as a mother might a child. Contemporary names may be heard in history, but his will, I believe, live forever in the lower Himalaya Mountains." Gossner, Lutheran, the Methodists, the Church Missionary Society, the Free Church of Scotland, the Basle Mission and others, with the "Mission to Lepers," are at work in eighteen principal and nine subordinate places in India. In several instances lepers have done missionary work among their fellow-

sufferers without the suggestion or even the knowledge of missionaries.

WORK AMONG THE DEPRESSED CLASSES.

The papers on this subject were very interesting. Dr. S. Martin, of Seal-kote, said: "The work among the depressed classes is difficult, but yet the most encouraging, and the fact that mission work in India has had its greatest success among the lower classes is a proof that it is of God, and gives us encouragement for the future. A successful work among the most ignorant classes will make the evangelization of the more intelligent masses an easier task. A practical exemplification of the power of Christianity to elevate the low and degraded will be its best recommendation to others. As to the best method of conducting work among the lowest classes, this is a question that has not yet received a solution satisfactory to all. Where there are large numbers of inquirers they cannot be received into the mission compound and instructed. They must be left in their homes and instructed at such times as opportunity offers. Mass movements should be expected. The apostles believed in mass movements, and baptized all that wanted to come, *three thousand in one day*. The lowest classes should not be bought. The evil effects of the system of giving aid is felt in work among the lowest classes, and has been a serious hindrance to progress. The instruction given before baptism should be elementary; not too much should be expected of those that can neither read nor write."

The paper of Rev. E. W. Parker, D.D., of the Methodist Mission of North India, was of peculiar interest, as this mission has had a great work among these classes.

Dr. Parker started out with a definition of the depressed classes as those who belong to no one of the regular castes of the Hindu. They have been oppressed by all castes. As in their castes they are not, strictly speaking, Hindu, so in religion they are outside

of Hinduism, having gurus of their own. They are mainly day laborers. Though set free by English law, they are actually slaves. They have never been educated. Few can read or write. These people are more accessible to Christian workers for the following three reasons : (1) Their religion is not orthodox Hinduism, but some side issue less firmly established and tenaciously held, and so it is not so difficult to change them. (2) They have not the pride of caste that raises them in their own estimation above all others, and they readily receive Christian teachers. (3) Many have the idea of "moving on." They are willing and anxious to rise, and will take hold of any who may seem able to help them. These are, therefore, the "accessible classes." Sir William Hunter bears testimony to this point. He says : "I should not be candid if I left the impression that I expect any large accession from orthodox Hinduism or Islam to the Christian Church. It is rather from the lower castes and so-called aboriginal people that I believe direct conversion will chiefly come. At this moment there are fifty millions of human beings in India, sitting abject on the outskirts of Hinduism or beyond its pale, who within the next fifty years will incorporate themselves into one or the other higher faiths. Speaking humanly, it rests with Christian missionaries in India whether a great proportion of these fifty millions shall accept Christianity, or Hinduism, or Islam." The work of the Methodist Episcopal Church in the North was established after the Mutiny. First a few people, about twenty miles from Moradabad, came over. The work spread in the surrounding villages, schools were established, and the young men were trained up as evangelists or teachers. In another direction a *fakir* was converted, and brought many of his former disciples over. And so the work spread in several directions, and education and evangelistic supervision found the method of developing the work. In the mean time, the theological schools and

training schools turned out effective workers for their fields. The work grew gradually, as the following will show : In 1859 there were two native preachers, five communicants, four Christian boys, and eight girls in the schools. In 1868 there were 30 preachers, 665 communicants, 297 boys, and 168 girls under instruction. One hundred and eighty-seven were baptized. In 1888 there were 168 preachers, 7944 communicants, 2027 Christian boys, and 1327 Christian girls in school, and there were 1958 baptisms. Besides the school-teachers in the village, with superintending evangelist from a group of villages, a leader in each congregation is appointed as assistant pastor. These latter are voluntary, unpaid assistants. District conferences are held quarterly. At the religious meetings, not only the paid agent, but many Christians also come. Meetings are constantly held for three days, and the people receive much spiritual uplift. Direct conversions are often traced to these meetings. These conferences, or Christian *melas*, have been a very important part of the work. And in 1891 the results show the power of the Spirit of God. There are 261 native preachers and 381 exhorters of a lower grade and 736 Christian teachers, with 15,000 children under instruction. The number of communicants is 9487, and of baptized probationers, 16,913. Accession by baptism in 1891 was 17,038, including children, so that the whole Christian community is over 50,000. The object has been, not baptism, but conversion.

The Rev. A. Campbell, of Manbhum, Bengal, said : "Work among aborigines, such as the Santals and Karmalli Koles, among whom he had labored for a period of over twenty years, differs greatly from that among what are known as the depressed classes. In the Santal country they did not meet with anything at all resembling the depressed condition of many in Bengal, Southern India, and elsewhere. In the Santal country the aboriginal element pre-

dominates, not that the bulk of the population is aboriginal, pure and simple, but that the majority of those professing Hinduism have much in common with the aborigines indeed; they were often referred to as semi-Hinduized aborigines. What were known as the higher castes among Hindus were sparingly represented in many parts of the Santal country, and the result was that religious toleration, to a most surprising extent, was extended to each other by all classes of the people. The Santals and others like them were, as a rule, poor and ignorant, but they have not in their own country got the same opposition to contend against when seeking to raise themselves socially that the castes on the outer fringe of Hinduism had to meet when desirous of raising themselves from the servile and depressed state in which the higher castes had so long kept them."

Mission Outlook in India and Burma.

BY REV. C. A. NICHOLS, BASSEIN, BURMA.

Unfavorable.—Infidelity never had so full an access to the people as to-day. The greater number of the English instructors in the government colleges and lower grade schools are either avowed infidels, and breathe into their pupils their own unbeliefs, sometimes aggressively so; or, if not, they do not feel free to do anything positive in the line of religious character-building, from the strict neutrality which the government insists upon in its teaching force. Both of these courses tend in the same direction. Both go toward the production of a generation of prominent men, who, by virtue of their influence consequent upon their high attainments, will in the future tell tremendously upon the opinions and beliefs of a great mass of the people of the country. The sanctions of their old religion are gone, and they have no new moral impulses in their stead. The flood of direct infidel literature flows in upon

them from all parts of the "civilized" Western world. Their contact with those nations, with the exception of the missionary representatives of them, and now and then others in business and official circles, only confirms them in their ideas that all religious beliefs are but outgrown and inefficient factors in modern civilization. In other words, they are possessing themselves of but the excrescences of a Christian civilization, rather than its realities and blessings. Luxuries and intellectual culture are able to do no more for them than they did for corrupt ancient Greece and Italy.

Favorable.—Although Satan is thus alert and successful in gaining strategic positions in the struggle for the rule over the hearts of the millions of India, yet the Gospel is, notwithstanding, making steady and permanent progress. The fast spreading appreciation of the benefits, physical and intellectual, of educational attainment and discipline is awakening the spirit of liberal inquiry, and the spiritual needs of men are asserting themselves. These will not rest content with the negations of infidelity. There are already about 500,000 consistent Protestant Christians scattered throughout the empire, who by their life and their direct teaching are not only supplementing the labors of the considerable force of missionaries from our own lands, but are bringing their fellow-countrymen to think, as the missionaries never could do, in regard to the power of the Gospel in transforming character. A Christian vernacular literature is fast growing, and the vast treasures of religious and biblical literature in the English language are becoming more and more accessible to the millions of India, who now can use that language with facility. Through God's infinite wisdom the greatest transformations in India, spiritual as well as material, through the power of the Gospel, have had their first great triumphs from precisely those classes of the people whom the higher

caste people had come to believe were wholly incapable of betterment, and these people are marvellously outstripping those who had thought themselves so greatly their superiors in every walk in life. It is easy to see how great the evidential value of this order in the Christianization which God has caused to issue from missionary effort. Accordingly, notwithstanding the opium curse spreading as it is, in spite of the many ways that Satan is employing to graft upon the pantheistic atheism of the East the infidelity of the West, and in the face of the hindrances of profligate representatives of nominally Christian countries, the leaven of the kingdom of light is working, often silently, but is surely undermining the kingdom of darkness in these parts of Asia.

History of a Great Petition.

BY MRS. MINERVA B. NORTON.

The first organized effort in behalf of a world-signed petition for the abolition of the traffic in alcohol and opium was in August, 1885, when the general officers of the United States "National Union" of the World's Woman's Christian Temperance Union forwarded to their missionary-at-large, Mrs. Mary Clement Leavitt, then in a foreign land, the "Petition of the World's Woman's Christian Temperance Union for the Protection of the Home, addressed to the Governments of the World."

This was also presented by Mrs. Mary B. Willard, September 12th, 1885, to the International Temperance Convention then assembled in Brussels, Belgium. It has been circulated round the globe, and its almost two million signatures are written in the dialects and characters of more than forty countries and provinces.

In addition to the signatures of all women of legal age, and the endorsement of all men, of whatever creed, nation, race or color, who agree in repre-

senting the evils against which it prays, in 1890 the co-operation of public assemblies and of organized bodies was sought, and these have been obtained through the officers of the International Missionary Union, the Young Men's Christian Association, the Young People's Societies, the Good Templars, Salvation Army, Knights of Labor, and others.

At the great meeting of the World's Women's Christian Temperance Union in Boston, November, 1891, between two and three miles of this petition was on exhibition. The original signatures were in three or four parallel columns, pasted on muslin one half yard wide and bound with red and blue tape, and the document was used to festoon Tremont Temple on that memorable occasion. Lady Henry Somerset brought scores of thousands of these signatures which had been obtained by Miss Morgan, of South Wales, in Great Britain, where the interest in the petition is very great.

It is proposed by those having the petition in charge to call it in for exhibition at the Columbian Exposition of 1893, and to have connected with it a total abstinence chain of the pledge autographs of the children of the world, composed of several million links of cards in red, white and blue, containing their signatures. It is desired to double this monster petition before May, 1893. [The form of petition can be had by addressing the writer of this article, "The Temple," Chicago, Ill.—J. T. G.]

Western Polynesia and Australia.

Bishop Montgomery, of Tasmania, has paid a visit in the steamer *Southern Cross* to all the stations of the Melanesian Mission, and has been favorably impressed with the work carried on in the Banks, Santa Cruz, and Solomon groups, and in three northern islands of the New Hebrides. He also visited

Norfolk Island, the headquarters of the mission.

The New Hebrides Mission is losing the services of the Rev. J. H. Laurie, who has labored for thirteen years on Anietyum, where the people are now all outwardly Christian. The health of his wife has necessitated his resignation. She has, however, recovered under treatment. The Rev. A. Morton has resigned for a similar cause. He may go to Korea. The Rev. F. Paton, son of the veteran Dr. J. G. Paton, has been appointed to the New Hebrides. The Rev. J. W. Mackenzie, who has been twenty years on Efaté, and the Rev. James Annand, M.A., who has been nineteen years in the group, are recruiting in New South Wales. Mr. Mackenzie is carrying a Scripture history and hymn-book in Eptese through the press.

Two lay missionaries, good craftsmen, have just gone to the New Hebrides to assist Dr. Lamb on Ambrym.

Mr. Eugene Stock and the Rev. R. W. Stewart, M.A., have concluded a very successful mission tour through the Anglican churches of Australia. They have created much interest in the Church Missionary Society, and have formed auxiliaries. Mr. Stock, who is the missionary editor in London, was allowed to occupy pulpits both in Sydney and Melbourne. He is a man of a fervent missionary spirit, and an excellent evangelical speaker.

The Wesleyan Mission in Fiji have got an Indian catechist to labor among the coolies there.

The Wesleyan Mission in New Guinea is now fairly at work. The governor, Sir William Macgregor, gives a good report of its influence upon the natives. Mrs. Reid, of Tasmania, has given a boat for the Raluana Mission Station, New Britain.

AUSTRALIA.—A Christian Kanaka has recently been made a martyr to his faith in Queensland. He was a zealous teacher under the Rev. T. McIntyre, the missionary in the Mackay district.

He had been attending the night school on Saturday, October 22d, and on going home was attacked by some savage natives of Malayta, one of the Solomon Islands. He was found covered with blood, and his hymn-book beside him. He had chosen a text for his address on the next day—"Never man spake like this man."

Miss Barnes, who came out to be the wife of Mr. Hey, the Moravian missionary in Northern Queensland, was welcomed at Brisbane. She is sister of Mrs. Ward, whose husband is Mr. Hey's colleague.

The Baptist Centenary.—This great event, which may well be called the Carey Centenary, or the Centenary of Modern Missions, was celebrated by enthusiastic meetings in all the chief cities of the Australian colonies. Ministers of Presbyterian, Wesleyan, and Congregational churches joined with Baptists in recognizing the wondrous results of Carey's movement in 1792. It was specially felt in Australia, as it was the perusal of Cook's voyages in Polynesia that led Carey to conceive his purpose, and which also influenced Dr. Hawies, Dr. Bogue, and others in forming the London Missionary Society. Indeed, all modern missionary societies date from that.

The Rev. W. Newby-Fraser and his wife have left Sydney for missionary work in India in connection with the Church Missionary Society. Mr. Newby-Fraser has for some time been curate to the Rev. T. B. Tress, of St. Peter's, Sydney. Much interest has been taken in his devotion to the Indian field, and valedictory addresses and presents have been made to him.

The Rev. F. J. Paton, M.A., the youngest son of the veteran missionary, Dr. J. G. Paton, has been ordained, and has gone to the New Hebrides. He is the first of those born in a mission family on the New Hebrides who has become a missionary there. He is to be settled on the island of Mallicollo.

Jesuit Mission.—Ten years ago the

Society of Jesus began a mission among the aborigines of Australia, near Port Darwin, in the Northern Territory. Two other stations were opened on the Daly River. These three were closed a year ago, as they were either too near the town of Palmerston or on too poor a soil. The Government of South Australia then gave a grant of land on the right bank of the Daly River, about sixty miles from its mouth. It includes three hundred acres of good land, and a tract of country on the opposite bank of one hundred square miles in extent. The government also gives about £50 a year. Many difficulties have had to be encountered, and the life is very trying. For a time the missionaries had to live in rude "humpies," similar in architecture to those of the blacks, and had to endure privations; but they have now got a proper house erected. They are one hundred and seventy miles from Palmerston, the nearest township, and there is not easy or frequent communication. The missionaries have had to live on kangaroo and wild game for months, and they have also been subject to fever. The blacks have gathered around them, and some land has been cleared and cultivated. The superior is Father McKillop, who is Australian-born. There are three other priests and seven lay brothers engaged in the mission. They wish the country around to be reserved from Chinese and white settlers, who have been entering the district as miners, in order to make the mission really useful to the blacks. The language has been mastered, and the missionaries are hopeful of success.

ROBERT STEEL.

NORTH SYDNEY, NEW SOUTH WALES,
November 26th, 1892.

and superintendent of the oldest mission of his church in that country. He sends the following rejoinder to the criticism of a correspondent on the Methodists entering Chentu in West China:

NEW YORK, January 14, 1893.

DEAR SIR: There is more absurdity to the square inch in the little notice headed "Missionary Comity," in your issue of December, 1892, page 940, than I have seen anywhere in a long time.

It ought to be fully understood that missions which are at work in any of the provinces of China always expect to have a representation in the capital of the province, and, therefore, the sending of missionaries by our Society to Chentu is no ground of complaint on the part of the China Inland Mission, any more than it will be a ground of complaint on the part of either of our missions that the Canadian Methodists have also established themselves in that city. Had this sort of theory been established, the China Inland Mission would not now be in many places where it is operating successfully, as it was much behind other missions in Ningpo, Shanghai, and many other places.

It is hardly in place for "Spectator"—whoever he may be—to suggest to our mission that it shall occupy some of the unoccupied cities throughout the province before it establishes itself in the capital. No principle of missionary comity has been violated by our sending missionaries to the capital city of a province; on the contrary, we are following in the general line of missionary operations in the empire, and with abundant example from the China Inland Mission itself.

Sincerely yours,
S. L. BALDWIN.

Another Note on Missionary Comity.

Rev. S. L. Baldwin, D.D., the Recording Secretary of the Methodist Episcopal Missionary Society, was himself a missionary for twenty years in China,

International Missionary Union.—The International Missionary Union sends out its announcement of its tenth annual meeting, to be held at its permanent place of meeting, Clifton Springs,

N. Y., June 14th-21st. All foreign missionaries of whatever field or board, whether temporarily or permanently in this country, are urged to attend. Circulars have been mailed to all American missionaries, whether in this country or any other, whose postal address is known. Should any not receive the same, they will understand that it is through some cause the society cannot control. It is expected that a larger number than usual will be in attendance this year, owing to the number of missionaries who may avail themselves of this centennial year to make a needed visit to this country. Over one hundred were present at last year's session, and every missionary we wot of desires to get the inspiration and information of a week in conference with missionaries from all the fields of the world. To missionaries there is simply no substitute for this annual gathering. All missionaries are requested to send their post address to the Associate Secretary, Mrs. Dr. C. C. Thayer, Clifton Springs, N. Y., and with or without further notice to inform her if they can probably attend the next session. Entertainment is extended to all missionaries in attendance, free, by our incomparable host, Dr. Henry Foster, the founder of the Sanitarium. Any information about the Union can be had of the Secretary, Rev. W. H. Belden, Clifton Springs, N. Y. This body is not limited in its membership to American and Canadian missionaries, and those of any other country who have served in non-Christian fields who may be in this country are earnestly invited to participate in the proceedings and share the hospitality extended to the members.

Other visitors can find accommodation in the Sanitarium or in excellent boarding-houses in the place.

The World's Congress of Missions.—We have had a glance at the tentative program of the World's Missionary Congress, which is to be held in Chicago, September 28th-October 5th inclusive, but we do not understand that it is at

our disposal to give to the public in its present state, and so we can only say that if the council having the matter in charge do not make any improvement, even on the initial program, it will be a very rich and varied Congress. It is to embrace every feature of missionary work, whether in Christian, civilized or pagan and other non-Christian lands. It will deal with the moral, social, and religious problems of our cities and our civilization in general; denominational unity in the solution of practical benevolent problems; methods of evangelizing the masses; all forms of home missionary work; Bible work; foreign missions, their reflex influence, their agencies; Christian governments and human rights; and a grand concert of prayer will probably be within the plan. Eminent men, secretaries, expert workers in all departments are to be invited to discuss themes and to exchange views and narrate experiences.

—We have received the following, the first part of which we cannot answer, and the second part, as we understand it, involves a controversy in which only those having the fullest information should take part. The Rev. Dr. Shedd, of Oroomiah, or Dr. Barnum, of Harput, might answer for the American missionaries, and our correspondent probably knows the views of others, who think that the present administration of this mission is neither broad nor brotherly.

J. T. G.

SIR: It is declared that one object of the archbishop's mission to the Assyrian Christians is to print the ancient Syriac service books, and that in doing so "heterodox" expressions are expunged. But can you or any of your readers oblige with information

1. As to whether adoration and prayers to the Virgin and saints are thus expunged, and,

2. How does this mission affect the work of the American Protestant missionaries among the same people?

AMATEER.

HASTINGS, October 31, 1892.

III.—DEPARTMENT OF CHRISTIAN ENDEAVOR.

CONDUCTED BY PROFESSOR AMOS R. WELLS.

Presbyterian Endeavorers have recently held a missionary rally at the mission rooms in New York. The meeting was largely attended, and a permanent organization was formed to push missionary plans and inspire systematic giving among Presbyterian Endeavorers. The Endeavorers of the Reformed Churches in and near the metropolis met at about the same time in the New York headquarters of the Reformed Church, and, after an enthusiastic meeting, formed a similar organization with similar purposes. Both of these new movements are full of life, and are certain to accomplish much good for the cause of missions. In a thousand ways the Christian Endeavor movement is arousing the missionary activity of the young.

City unions are developing specialties in Christian Endeavor work. The Philadelphia union aims at becoming national headquarters for correspondence committee work. These Christian Endeavor correspondence committees, be it remembered, are formed to welcome and look after in a friendly way those Endeavorers that move to strange cities. It is quite impossible for each correspondence committee in the country to keep the address of every other, but if the Philadelphia union persists in its present determination, it will constitute a central bureau of addresses. If John Smith is to leave Jacksonville, O., for Columbus, Cal., the correspondence committee of his Endeavor society, acting through the Philadelphia union, will notify the Columbus, Cal., Endeavorers, and they will be all ready to give John Smith a cordial greeting when he comes. The Chicago union, in similar fashion, aims to become national headquarters for good-literature committees. These committees, gathering up the old books and periodicals of the congregation, is often at a loss to know where to send

them that they may do the most good. Now the Chicago union will gather addresses of missionaries, hospitals, army posts, navy-yards, and other places where such literature can be used to good advantage, and will supply these addresses to all good-literature committees that apply.

Young Lutherans have already raised \$1000 of the \$5000 needed for their memorial church at San Diego, Cal.; Endeavorers of the Disciples have raised as much for their mission church in Salt Lake City; Methodist Protestant Endeavorers are making good progress on the funds for their mission church at Kansas City; Reformed Church Endeavorers are collecting funds for their second Christian Endeavor memorial church, and the Endeavorers of the First Baptist Church of Salt Lake City are hard at work raising money for a mission chapel. May all these noble undertakings find speedy success, and prompt to undertakings greater still.

Presbyterian Endeavorers, in their December contributions to the foreign mission board of their church, made a gain of \$687 over the same month of 1891. In their contributions from May to December they made a gain over the previous year of \$2346.

One of the most prosperous and useful societies of Christian Endeavor connected with the Reformed Church is found in their Boys' High School at Madanapalle, India. These Indian Endeavorers are active in evangelistic work, and a recent report from them testifies that during the past year they reached with the Gospel 16,000 souls.

The Connecticut State Christian Endeavor Union is the oldest in existence, and some recent changes in its constitution are the results of much experience. It now formally refuses membership to societies in non-evangelical churches, thus following a distinctly understood Christian Endeavor prin-

ciple. It utilizes the experience of its former State presidents by constituting them an advisory board. It requires all expenses of the State work to be met by voluntary offerings only—no assessments. It provides a State superintendent for the new Senior societies, now springing up among the older church-members and the Christian Endeavorers who have “graduated.” Good points, all of these.

Here are some extracts from a recent letter of Dr. Clark's describing a Christian Endeavor meeting in China. It was in Canton. “The girls' society wanted to come, but it was thought hardly proper for the young ladies to come so far in the evening. When we reached the chapel of the boys' school of the Presbyterian mission, where the meeting was held, all were in their places, about a hundred Chinese men and boys, and all rose while the missionaries and the visitors took their places. The room was beautifully decorated with floral emblems in Chinese characters, which meant, as I was told, ‘Peace,’ ‘Prosperity,’ ‘Welcome,’ etc. Behind us, in Chinese characters, were two large scrolls, which were afterward given to us, and were translated as follows: ‘Fa-ti [Flowery Region] Christian Endeavor Society [literally, Urge-on-in-the-service-of-salvation's-Lord Society] respectfully present. May you take the blessed tidings, and proclaim them until they fill every region where water and cloud reach.’ The other scroll would have shocked our modesty, had we known what it meant, so complimentary was it; but we reminded ourselves, lest we should get too puffed up, that these Chinese knew very little of us, since we had been in Canton only two days, and that they were apt to deal in flowery compliments. Mr. Yeung, who led the meeting, gave out a hymn, which was sung very heartily to the tune of ‘Silver Street.’ Then he called upon Rev. Mr. Noyes, of the mission, to tell why we had come together, and what my mission was. Then we sung another song, and Mr. Fulton was

asked for a few words concerning the history and growth of the Christian Endeavor movement. Then, after a hearty prayer by one of the Chinese brethren, Mr. Yeung asked me to give them some words of counsel and advice, which I proceeded to do as well as I could for about five minutes, while Mr. Wisner, of the mission, translated what I said. I never knew better, however, the meaning of the phrase, ‘a few feeble remarks;’ for it is exceedingly difficult to speak with any force through an interpreter. I have no doubt, though, that Mr. Wisner made up in his translation for any lack of mine. After these remarks, Mr. Tso, one of the native teachers, was called upon. He said that he regarded my visit as providential, because it might help them to spread abroad their detestation of the opium traffic. He said that a commission had already gone to England to present the claims of poor, opium-cursed China, and he hoped that I would ask the Christian Endeavor societies everywhere to pray that the traffic might be abolished, and that China might be freed from her galling chains. This I promised to do, and I am glad to take this first opportunity partially to redeem my promise. After this, Mrs. Clark and I were presented by the society in Fa-ti with two beautiful hand-painted fans, on one of which was painted, in Chinese characters, Dr. Rankin's beautiful hymn, “God be with you till we meet again,” on one side, and, on the other, the date, which reads as follows: ‘Western calendar one thousand eight hundred ninety-second year, which is the same as Bright Achievement [name of reigning emperor] eighteenth year, ninth moon, the last division of ten days’ (each moon is divided into three divisions of ten days each), all of which might be reduced to ‘November 17th, 1892.’ Another column on this same fan reads as follows: ‘Beautiful Nation [the American] Clark, teacher, came to the Exterior East, Fa-ti [Flowery Region] local society [of Christian Endeavor]. All

the believing disciples requested Pak Yam [the given name of Mr. Yeung, who led the meeting] to make a record, it being a joyful matter.' Mr. Fulton and the other missionaries say that Christian Endeavor is splendidly adapted to the Chinese because they are used to guilds and associations, and the idea of the society seems natural to them. Moreover, they do not feel that they have really become Christians until they have taken part in meeting, so that the prayer-meeting pledge is not irksome. These societies in Canton are doing capital work. Every portion of this meeting of which I have written was planned and carried out by the native boys—decorations, scrolls and all. Join me in your prayers, will you not? for these brethren and sisters of ours in Canton and throughout all China, and let us thank God for the wonderful success of Christian Endeavor here as everywhere."

Rev. T. Harada, of Japan, has written a forty-four page pamphlet, giving, in Japanese, full instructions in regard to the formation and conduct of Christian Endeavor societies. Such a manual has been written in Armenian by Rev. G. H. Krikorian, of Turkey, to aid the cause in that country, but the Turkish censors of the press have forbidden its publication. They declare it a dangerous work, dealing with "brotherhood," "endeavor," "union," and such proscribed themes, besides being an attempt to organize a society. Says Rev. Henry O. Dwight, of Constantinople, "In response to our argument that the society is for spiritual culture, the reply is given that the point objected to is organization for any purpose, it being the object of the government to prevent people from learning how to organize." Native Christian Endeavorers in Turkey run serious risk of imprisonment if discovered.

In Japan Dr. Clark spent three and a half weeks, and held forty-six exceedingly profitable meetings. Concerning Japan and the Christian Endeavor movement he says: "I find Japan unexpect-

edly ripe for the Christian Endeavor idea. I had the impression beforehand that Japan was not ready for our Society; but these few days have quite dispelled this notion, so far as the vicinity of Tokyo and Yokohama is concerned. To be sure, I am not so rash as to predict with certainty the same growth and the same staying power for the Society here as in America, and I am well aware that there must be adaptations to fit it to Japanese ways; but human nature everywhere is very much the same, and all the indications point to a rapid and steady and healthful growth. I believe that the society is in some ways especially adapted to Japanese soil. They like it because it is a self-governing society. They are an independent people, and do not like to be 'bossed' in their forms of 'religious service any more than in other matters.'"

Here are some sample bits of Christian Endeavor news, collected from the papers of a single week: Two Endeavorers of Victoria, Australia, have raised \$1250 and opened a little Chinese chapel. A Colorado society, having promised to raise half the salary of a missionary, has published a cook-book to get the money. Three students in a single Presbyterian theological seminary were led from other callings into the ministry by Christian Endeavor work. An Ohio society sends a member as missionary to China. The Goodwill Mission of South Dakota has an Endeavor society of forty active members, mostly Indians. A Texas Society helps support a Chinese mission Sunday-school, a mission school for children, and a missionary in China.

Dr. Clark's journey to the Antipodes is making one thing very clear, and that is the adaptability of the Society of Christian Endeavor to all sorts and conditions of men. The Society has no "most-favored nation" clause in its constitution, but all climes and peoples are its own.

IV.—EDITORIAL DEPARTMENT.

Home and City Missions.

The whole number of home missionaries who were connected with the Board of Home Missions of the Presbyterian Church a year ago were fourteen hundred and seventy-nine. Of this number nine hundred and four, or nearly two thirds, were at work in the States and Territories west of the Mississippi. The great home mission field of the country is there, unless, indeed, the great cities and mining regions of the East are to be taken into account. Then the question becomes a very urgent one, pondered in many minds, whether the scattered peoples in the regions beyond the great rivers do not absorb much labor which should be more profitably expended on crowded cities like Chicago, Cincinnati, Pittsburgh, Philadelphia, and New York. One such city as Chicago, set as on a hill, has as distinct and far-reaching influence for good or ill as an entire territory in the mountains.

English Notes.

[J. D.]

The Moral Condition of England.—The Dean of Norwich, speaking at a meeting held at Memorial Hall, Islington, expressed himself as decidedly of the opinion that the moral and religious condition of England was never so bad as it is at the present moment. He said the population of this country is 29,000,000, of whom over 16,000,000 inhabited six counties. This fact was alone sufficient to illustrate how much overcrowding there is. He called attention to the fact that at present £26,000,000 is expended per annum by the working classes for strong drink, and that 6,000,000 of our people are living in habitual neglect of public worship. What must be done to stem the current of evil? Personally, he and those who sympathized with his views would not, God helping them, allow this country

to go to the devil. He reminded them that the Church of England was the wealthiest religious society in the world. Among its members were those who possessed hundreds of thousands of pounds—nay, millions. Were those persons really awake to the true state of affairs in the country? He did not think they were. He advocated greater simplicity of life among the wealthier classes of society, and remarked that while £127,000 a year was spent upon perfumed spirits from abroad, the annual income of the Church Pastoral Aid Society was only £49,000. The one true remedy for existing demoralization was the taking from house to house and door to door throughout the land of the Gospel of Jesus Christ.

The Rev. T. Y. Darling, formerly C. M. S. missionary in the Telegu country, supplies a graphic sketch of the life of P. Venkayya, who was his first ministerial seal after being engaged in itinerant missionary work for eleven years without making a convert. The narrative constitutes a notable chapter in the romance of missions. What hath God wrought? It is not always the case, as this narrative shows, that "the Lord never uses a discouraged servant." The exceptions to this rule, if it be one, may well hearten those who have lost heart. "I looked upon myself," says Mr. Darling, "as one privileged to sow the good seed, but not to see in the flesh the issue." The Lord, however, ordered it otherwise, and that on the very day when, after preaching Jesus and Him crucified to a large crowd, and perceiving not the faintest sign of encouragement, he returned to his bungalow sadly disheartened and literally in tears." It was then, in 1859, that P. Venkayya, by the powerful impulse of the Spirit, sought, with some associates from the same village, the discouraged worker and embraced with joy the Christian faith.

Forthwith there has been continuous reaping. The first convert died September 20th, 1891, *faithful unto death*; and now the number of Christian adherents of this mission is 2945.

The Ninety-eighth Report of the London Missionary Society is to hand. The income is unprecedentedly large, representing an increase on last year of fully £35,000, and leaving a balance in favor of the Society of £9544 8s. 1d. The total receipts were £193,998 19s. 6d.

The troubles in China, while they have seriously influenced the work, have not caused it to *mark time*. The Society reports a large amount of work done during the year. In particular the success attending medical missions is accentuated.

A fairly hopeful view is taken of the prospects and the results in India. Northern India, however, is undermanned, and various important stations are in a critical condition.

With respect to Madagascar the Report strikes a jubilant note. A revival, which began in the capital in May last, has spread to several outlying districts and much fruit has been reaped, especially among the young. Happily many of the people are in possession of the Scriptures, and have a considerable acquaintance with the truths of God's Word.

In South Africa the first faint streaks of light are discernible in *Matebeleland*; in Central Africa peace has reigned at both centres of the mission, and tokens of blessing have been given, but the sky is somewhat lurid. The fear is that the slave-trading community will not submit without a struggle to the establishment of British rule in that region. At New Guinea *pioneering* and *settling* are going on vigorously.

From an able summary in "Wesleyan Missionary Notices" of the Methodist Church in France, we learn that Methodism began there exactly one hundred years ago. Now there are 64 chapels

and 10,880 attendants on public worship. Methodism has not been the progressive force in France that it has been in England; still, small as it is, it represents a living power in French Protestantism, which, should Methodism disappear, would have reason to say, "A virtue has gone out of me." The senior minister of this mission is the Rev. James Hocart, born in 1812, and now in the fifty-ninth year of his ministry. He has been, and still is, in labors abundant, a watchful pastor and indefatigable evangelist.

Wesleyan Methodism in South Ceylon has suffered numerically during the past two years from disciplinary action. It is believed, however, that the energetic use of the pruning-knife has made the hold of Christianity upon the people stronger, the Church purer, the agents and members better qualified for aggressive work than in any other period of the history of this mission.

The Cape General Mission is being reinforced by the Rev. Walter Searle, late Congregational minister in Birmingham, and his talented wife. Mr. Searle becomes joint secretary with Mr. Spencer Walton of this young but energetic mission, and the new editor of the *South African Pioneer*. By a train of events God has been preparing this servant for the foreign mission field, leading him to aspire after a close walk with God and Divine unction in preaching. Two circumstances specially call for mention. The first, a conversation with the Rev. W. Haslam, on the subject of soul-winning, which led this brother definitely to ask of God for an addition of a hundred souls to his church in one year. This petition was literally fulfilled with the overplus incident to heaped-up measure. The second circumstance was the effect produced by the reading of Dr. Pierson's "Crisis of Missions." Feeling the immense disproportion between the workers at home and those abroad, Mr.

Searle leaves his loving church and with his wife goes forth to bear the gospel embassy to the mixed races of Africa.

English Wesleyan missions report gratifying progress in the province of Canton. In three centres of that province—Canton, Fatsan, and Mong Fu Kong—native self-supporting churches have been established under the control of native pastors, and independent of funds from the British Missionary Society. Trained to giving from the start of the mission, the churches above mentioned have now taken over the entire financial responsibility.

To-day there are nearly two thousand more Christians in the Canton Province than there were in all China in 1872. The total cost of Christian missions in all China in 1872 was £120,000 sterling, and the present cost of missions in the Canton Province is something less than £40,000, so that for one third of the money we have more Christians. With such facts and figures before us we thank God and take courage.

Much of the success of British Wesleyan missions in the Canton Province is traced to the training school at Tsang Sha. A notable preacher, Mr. Lau Sing Nam, was trained at this institute. He discourses in various large preaching halls in Canton five and often six days a week, when he holds spellbound a couple of hundred Chinese for an hour or more. For many years his mother and brother were his bitterest opponents, but the Lord has heard his prayers and brought both in penitence to the Saviour.

Great disappointment is felt in this country at the attitude of the Liberal Government toward the *opium traffic* as voiced by Lord Kimberley. The *Friend of China* thus sums up the matter: "By the voice of their colleague (Lord Kimberley), who is responsible for Indian affairs, the Government declares that it

cannot and will not give any effect whatever to the votes which a majority of its members recorded while in opposition! Is this consistent with any possible view of political morality? Is it any wonder that the opposition press taunts the supporters of the Government with their folly in supposing that the fair promises of Liberal statesmen meant anything? And will the nation tolerate such disgraceful tergiversation?"

"The Father that seeth in secret" is the Father that worketh in secret also. Whether at home or abroad, it is those whom the Father prepares who receive the Son. The case of Ghulam Akbar, formerly *mullah* of a mosque in Haripur, as detailed in this month's *India's Women*, gives rise to this reflection. No Christian influence had reached him. He had only casually heard of the *zenana* teacher in the bazaars; but it is enough. The Father's secret work within made him more than ready to seek at her lips the jewel of priceless instruction. "Here," said he, "is the Koran, here is so-and-so and so-and-so," mentioning various Mohammedan controversial and theological works; "but these do not tell me what I want to know. I am such a sinner; how can I be saved?" The sequel does not surprise us that one so manifestly drawn of the Father should, at the close of the second interview, have electrified his instructress by standing upright with his hand upon his heart and making the solemn confession, "I believe that Jesus Christ is the Son of God; and that He is my Saviour."

The Rev. R. C. Forsyth, Baptist missionary of Tsing-Chu-Fu, Shantung, North China, has had a good year. Many have been baptized and received into the membership of the church. He estimates the number of converts this year at 120.

At the Baptist Mission Hsiu Chou, Shansi, headway is being made, though for the time more under than above

ground. The Rev. Herbert Dixon writes, "Our work here has progressed quietly, without any great visible addition to our numbers, though we have some such; but there are many more who are willing to listen to what we have to say, and not a few who confess that it is the truth, but say they dare not face the persecution that open profession entails."

Cheering news is to hand from the Congo. The Rev. H. Ross Phillips reports at Mbanza Mputu the baptism of the chief of the town and four others. The town was quite *en fête*. The ordinance of the Lord's Supper followed the baptismal service. While curiosity and wonder were predominant in many of the spectators, there were signs of a deeper feeling.

Student Volunteer Fund.

The editors find it necessary to make another appeal to the friends of missions, and of the Volunteer Movement in particular. The offer of the *Review* at a price less than cost of publishing was made in order that many of the young men and young women who have signified their intention to spend their life in the Master's service in the foreign field might be enabled to grow in knowledge concerning the work to be done. The offer has been widely accepted, and has consequently necessitated a call for contributions to make up the deficit. The outlay has been about four hundred dollars (\$400), and the donations from editors and friends reach only three hundred (\$300). The amount lacking must go on increasing unless some response is made to this appeal. The editors and publishers are desirous of continuing their offer unlimited, and have recently extended it to members of the movement in England. It is earnestly hoped that a generous response in sums large or small will remove the necessity for any curtailment or restrictions.

Volunteers who are able to do so will aid the cause by paying the regular subscription price. Those desiring to take

advantage of the special rates should send their subscriptions through the secretary of the Movement, Bible House, New York.

Contributions to the Fund may be sent direct to Funk & Wagnalls, 18 and 20 Astor Place, New York.

We give below a statement of the account for the two years just past. It will be seen that while the outlay has been about the same each year, the income has almost entirely ceased.

Dr.	Cr.
1891...\$200.40	1891...\$291.80
1892... 193.00	1892... 7.00
<u>\$393.40</u>	<u>\$298.80</u>
	Debit balance 94.60
	<u>\$393.40</u>

Scenes from Missionary Life.

"The Bishop's Conversion," * by Mrs. Ellen B. Maxwell, is a book with a purpose. Ignorance of facts has been the cause of much harsh criticism of missionaries as to their style of living. It is to dispel this ignorance and correct false impressions that Mrs. Maxwell gives to the public this narrative of every-day life and work in India. The scenes are well selected and vividly and forcibly pictured; many of them being drawn from her own personal experience. As Bishop Thoburn says in his Introduction: "Practical missionaries have nothing to fear, but much to hope from a truthful presentation of their work to the Christian public." The book will prove valuable in awakening renewed interest in missionaries and conveying accurate knowledge of the constant toil and many hardships which they are called upon to undergo. It cannot fail to convert many besides the bishop to a belief that missionary life is not one of ease and luxury, but one which shows clearly the unselfishness and true heroism of those engaged in the work of the Master in heathen lands.

* The Bishop's Conversion. By Mrs. Ellen B. Maxwell. New York: Hutton & Eaton, Price \$1.50.

V.—THE MONTHLY CONCERT OF MISSIONS.

MEXICO,* CENTRAL AMERICA, WEST INDIES, CITY EVANGELIZATION.†

The West Indian Islands and the Mosquito Coast.

BY THE REV. PAUL DE SCHWEINITZ, NAZARETH, PA.

It is certainly most appropriate in this year of the Columbian Exposition to turn our attention to that portion of this New World which was first discovered by Christopher Columbus, and note what has been accomplished there for the upbuilding of Christ's kingdom in those fair lands during these four centuries. Strictly speaking, it is only some of the West Indian islands that are known to us four full centuries, and the very name of the archipelago testifies to the first erroneous ideas of the original discoverers.

This string of islands stretches in an S-shaped line from the peninsula of Florida to the northeastern coast of Venezuela, the somewhat deformed S lying on its side, and measuring, roughly speaking, 1500 to 2000 miles in length. The islands on the north and east, with the peninsula of Yucatan, Central and South America on the west and south, enclose the Caribbean Sea, which takes its name from the aboriginal inhabitants of these islands. The whole archipelago lies between the 10th and 25th parallels of north latitude, and all, except a few of the Bahama Islands, south of the Tropic of Cancer. Situated thus in the most favorable portion of the tropical zone, the islands naturally present a most luxuriant vegetation, and are said to produce a greater variety and more magnificent palms than any other part of the globe. Oranges, bananas, coconuts, yams grow in great abundance, while the sugar-cane and coffee plantations have been the chief source of their commercial importance. These islands were veritable little paradises in the western sea, but for more

than three centuries after their discovery of them could be sung, better than of almost any other part of this sinful earth,

"Where every prospect pleases,
And only man is vile."

And the saddest part was, that the vile men were not so much the heathen, bowing down to wood and stone, as the Christian (God save the mark!) Europeans.

Already in the early years of the Spanish domination the aborigines were almost totally exterminated. The absolutely fiendish cruelty practised upon them by their Spanish conquerors, and often in the name of religion, resulted in their annihilation. It is said that 2,000,000 of these mild Indians were found on the island of Hayti, and after thirty years not one was left. No trace of the Caribs is now to be found anywhere in the islands.

These islands became the great bone of contention between conflicting European nations and changed ownership very frequently; but, no matter what flag waved over their unfortunate shores, the planters, having exterminated the native-born laborers, were always clamoring for men to work their huge plantations. Hence in these wretched islands African slavery was first introduced into the New World, and for nearly three centuries the West Coast of Africa was depopulated to supply the awful West Indian demand. For many years the poor blacks were deported thither at the rate of 100,000 a year. Catholic Spaniards, Lutheran Danes, Reformed Dutchmen, Episcopalian Englishmen imported, bought, sold, branded, whipped, mutilated, used for fiendish and lustful purposes these miserable sons and daughters of Africa's sunny plains. Whatever may have been the character of slavery elsewhere, here its barbarity beggars description, and the distinct race of mulat-

* Pp. 153 (Feb.), 180, 201 (this issue).

† Pp. 113 (Feb.), 161, 218 (this issue).

toes to this day testify to its awful immoralities. One year, according to the sworn testimony of the planters themselves, sixty thousand punishments were inflicted upon these helpless wretches in four colonies alone, and those the best ordered. One planter caused the death of sixty slaves.

Marriage was forbidden among them, and any attendance upon the means of grace was on the majority of the estates punished by the lash. The imported negroes were kept in their original heathenism, and to its miseries, "having no hope and without God in the world," were added all the horrors of such barbarous slavery. The blacks, of course, far outnumbered the whites—even a few years ago the whites formed only 17 per cent of the population; and yet no one of these "Christian" whites cared for the souls of these poor heathen hordes; and thus it went on for centuries.

Finally, far across the waters, in a little colony of refugees for conscience' sake from Bohemia and Moravia gathered with some earnest souls from various provinces of Germany upon the estate of Count Zinzendorf in Saxony, "the eye of pity" began to gaze upon these man-persecuted and apparently God-forsaken blacks. When the little colony of Bohemian, Moravian, and German Brethren which constituted the but just renewed Brethren's Unity (Moravian Church) in Herrnhut numbered only six hundred souls all told, the first mission of this Church was begun, and this mission was to the West Indies—just sixty years before Carey sounded his call for a mission to the East Indies.

Touched by the tale of a negro slave brought to Europe by a Danish nobleman, two Brethren, Leonhard Dober (afterward the Chief Elder of the Church) and David Netschmann (afterward the first bishop of the Renewed Brethren's Church), were dispatched without funds and without any prospect of financial support to found a mission on the island of St. Thomas.

Thus began the first mission of the

Moravian Church and the first mission to the West Indies on August 21st, 1732.

The missionaries labored at their trades by day to support themselves, and at night preached the Gospel to the poor blacks. Truly apostolic indeed! The negroes heard the message gladly. Hitherto their principal knowledge of the name of God was derived from the brutal oaths of their overseers, and if they had heard of the Saviour, they thought He was only the white man's God and Saviour. Now that they heard He was for them, too, these weary and heavy-laden ones eagerly came unto Him to find rest for their souls.

But the masters and overseers at once raised a storm of opposition. They did not want their slaves to become "better Christians than they were," and they feared the missionaries would interfere with their lustful practices. The slaves were flogged unmercifully for going to the missionaries, and the latter were finally thrown into prison; but they prayed and sang aloud, and crowds gathered outside the prison windows to listen to them, and many were converted. At this juncture, which was some six years after the inception of the undertaking, and also after various changes had taken place in the force of the missionaries, Zinzendorf, without knowing anything of the deplorable state of the workers, moved by an irresistible impulse came himself with reinforcements to St. Thomas. When about landing he said to the accompanying brethren: "What will we do if we find the brethren no longer there?" "Then we are here," was the prompt reply. Whereupon Zinzendorf uttered the historic exclamation: "*Gens eterna*—these Moravians!" He secured the prisoners' release, but the opposition continued.

Not only did they have to contend with evil men, but also with dire fevers. The first fifty years of the mission on St. Thomas alone cost the lives of one hundred and sixty missionaries, or an average of over three a year on just that one island; but the gaps were always

filled up and the work went on. Ten died on St. Croix in a few months, but Zinzendorf only sang in German verse : " Ten have been sowed as if lost, but upon their bed (seed-bed) stands ' This is the seed of the Moors, ' " while twelve were on their way to take their places. Six died in a few weeks on St. Thomas in 1817. The same day on which the news reached Bethlehem, Pa., eight volunteered to take their places.

Such consecration had to tell, and their work spread from island to island ; but then their stations were often devastated by hurricanes, earthquakes, droughts, and famines, but nevertheless they kept on.

Gradually the opposition began to die down. Planters began to see that the Christian negroes were more faithful and reliable, and that they brought better prices in the slave-market (*sic* /), and, by the by, to this day " Moravian " negroes are particularly sought after as servants.

Thus for over a century the missionaries labored among the slaves, until finally the Day of Emancipation dawned—in the British Islands, August 1st, 1838, in the Danish Islands in 1848. On the night of July 31st, whatever may have been the disturbances among the heathen negroes, the Christian negroes gathered in their churches and spent the solemn night in praise and prayer. Their watchers were stationed on the surrounding hills to report the first rays of the sun that was to rise upon the day of freedom, and when their hallelujahs heralded that glorious dawn, the worshipping congregations poured forth, praising God with loud voices that the year of jubilee had come.

Up to that time there had, of course, been no possibility of self-support, and in spite of all the help received from truly Christian planters, the work was beset with numberless difficulties. The mission made great strides in the following years, but the problem of self-support is being solved but very gradually. As laborers receive in some islands only 19 and 20 cents a day even

at this time, it is easy to see with what difficulties the work is surrounded. Nevertheless, the Moravian missions expect to be constituted an independent province of the Unity, on the same footing with the home provinces, by July, 1899, and are receiving but little support from Europe and America now.

There are at this time but very few absolutely heathen negroes on the British and Danish islands. Nearly all are nominally under the care of some church ; but remnants of African superstition can be found among many, and sorcery is still practised by some. Sexual immorality, the awful legacy of slavery, is their besetting sin. The actual church-membership of the Moravian missions is not large, because of the strict church discipline exercised ; but the rules of the Church are very rigid in this respect.

Another peculiar phase of the work at present is the unfortunate caste feeling that has grown up between the " colored " and the " black " people. The blacks are those of unadulterated negro descent ; the colored are those with white blood in their veins. The latter, little realizing that their color testifies to their parents' shame, look down upon and despise their black brethren. The " colored " people are, on the whole, more intelligent, but they are slower to become genuine followers of the Lord Jesus.

On the island of Trinidad, which has but recently come into renewed prominence, there are a large number of heathen coolies imported from the East Indies, numbering over sixty thousand, almost slaves, and sadly needing the blessed Gospel of Jesus Christ.

The Moravians have a large number of native helpers and teachers educated in their theological seminary in St. Thomas, and in their normal school for male teachers in Jamaica and for female teachers in Antigua and Jamaica.

The Moravians entered the islands of St. Thomas and St. John in 1732 ; St. Croix, 1740 (these three are Danish, all the rest of the islands on which Mora-

vian missions are situated are British); Jamaica, 1754; Antigua and Barbadoes, 1765; St. Kitt's, 1777; Tobago, 1790; Trinidad, 1890. On these islands they have 50 stations, with 49 foreign missionaries, including their wives; 14 ordained native missionaries and 777 native helpers, exclusive of teachers, with 40,468 souls in charge. Furthermore 129 day schools with 171 teachers, all native, and 13,749 scholars; and 70 Sunday-schools with 938 teachers and 13,899 pupils. These statistics are for the year ending July, 1892. The Moravians were the first to enter all these islands except Trinidad. If it were not for their strict discipline they could number their adherents by hundreds of thousands.

The Methodists, Baptists, Presbyterians, and Anglican Episcopalians have missions on a great many of the islands already mentioned, and also on some where the Moravians have no stations. We have no recent statistics at hand of their work. On the French islands, Guadeloupe and Martinique, the only missions (up to 1890) were those of the Roman Catholic Church.

THE MOSKITO COAST.

Four hundred miles southwest from Jamaica lies the Moskito Coast, which is the east coast of Nicaragua, in Central America. It is a narrow little strip of land about 200 miles long, surrounded on all sides by the Republic of Nicaragua, except the east, where the Caribbean Sea washes its shores. It takes its name not from the insect, but from the Mosco or Moskito tribe of Indians, who dwell there. It is about the size of Holland, and has from 10,000 to 15,000 inhabitants—Indians, negroes, mulattoes, and whites. It is becoming more and more important from a commercial standpoint.

Although discovered in 1502 by Columbus, and claimed by various nations in turn, it is now, strange to say, a semi-independent Indian reserve, with an Indian chief as ruler, for whom the Moravian missionary acts as practical

prime-minister, or at least did in very recent times.

No attempt to Christianize the inhabitants was made by any church for more than three centuries after its discovery until, in 1849, the Moravian missionaries entered this field, and they are the only laborers there. The history of this mission is extremely interesting, but the space for this month has already been more than used up, and only a few more sentences can be added.

A peculiar feature of the work here is that it must be carried on largely by means of a ship. The coast is indented with frequent lagoons, which make the building of roads impossible. Hence the Indian hamlets can only be reached by means of a ship from the sea.

In spite of the degraded condition of the Indians, the mission has been wonderfully successful. The Nicaraguan Indians, have again and again begged the Moravian Brethren to come to them, but the Jesuits have so far succeeded in influencing the government to forbid their entrance, although it is relenting, and a wide field of influence seems to be opening before this mission. The building of the Nicaraguan Canal will have a tremendous influence upon the mission, we trust, for good, and it is earnestly to be hoped that this canal may remain under American (*i.e.*, United States—Protestant Christian) control.

This summary must be closed abruptly with the latest statistics. There are 12 stations with 19 foreign missionaries, including their wives; 4 ordained native missionaries and 66 native helpers, beside the teachers with 4739 souls in charge. Furthermore, 13 day schools with 13 teachers and 671 scholars, and 12 Sunday-schools with 44 teachers and 776 pupils.

N. B.—Since the above article was written the Nicaraguan government has granted permission to the Moravians to begin mission work among the Indians in Nicaragua adjacent to the Moskito Coast.

VI.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

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

—"The peoples who are able to maintain their national independence are proceeding to shape their civil institutions after the Christian pattern; the rest are accommodating themselves more and more to the suzerainty of Christian nations.

"The axe is already laid at the root of the trees; and although the immemorial, giant oak, planted by a Confucius or a Buddha, does not fall in a decade or two, very probably not in a single century, yet the first strokes have fallen, and the counter-mission, engendered by them, proves that men anticipate its fall. The Crescent also can hardly fail soon to strike its colors. An uneasy foreboding says as much to the Mohammedans themselves. If you could hear their private whisperings, you would find them everywhere lamenting: 'It is the century of the unbelievers, the Christians' century.' The coming century also shall be ours; at first, no doubt, sadly to their displeasure, yet afterward will they be thankful to us and give glory to God."—L. TIERNESMA, in *De Macedoniër*.

—"It is cheering to notice that the Grand Duke of Baden, son-in-law of the late Emperor William I., has taken a firm stand against the anti-Jewish attacks. He lately celebrated the fortieth anniversary of his accession to the throne. On that occasion he expressed his sympathy with the Jewish people, and conferred high decorations on several of their community—rabbis, university professors, magistrates. He singled out for a special distinction his trusted Finance Minister, Dr. Moritz Elstätter, who has held this important post for twenty-four years. The Gospel is making great strides among the

Jews in Germany. I have received news from Bavaria that a Dr. B. and all the members of his family have embraced Christianity; others are acquainting themselves with the teachings of Christ, and our venerable missionary, Mr. Jacobi, in Königsberg, writes about the great change which is coming over educated Jews. For instance, he has been recently invited to the conference of Jewish religious teachers of East Prussia, held in Königsberg. Among those who took part were nine school inspectors and twenty-five teachers. Rabbi Dr. Bamberger, of Königsberg, presided. Papers were read on different subjects by Rabbi Tonn, of Altenstein, Rabbi Sturmman, of Osterode, Rabbi Dr. Rulf, of Hemmel, Rabbi Scherbel, of Gurnbirmen, Inspector Rev. Peritz, of Königsberg and others. 'I need not say that these proceedings had great interest for me,' writes our friend Mr. Jacobi, 'and the favorable opportunity was used to distribute German tracts,'"—*Jewish Intelligence*.

AFRICA.

—"Among the West Coast tribes of Africa there are no written laws, custom and the voice of the elders alone regulating all their judiciary affairs. The administration of law is much more simple than in countries of a higher civilization, less troublesome, and, if anything, more effective. The conscientious student cannot live among these people any great number of years without increased respect for many of the institutions by which they govern themselves. Some of them, when described on paper from the standpoint of the visitor, who at best can know nothing of the inner life, appear extremely grotesque when read on the other side of the sea by people who only regard the negro as a cartoon on human nature. Many things that seem ridiculous from a distance be-

come on closer inspection objects of admiration. These people manage to rule themselves without all the long complicated system of Europe and the United States. There are here no jails, no policemen, no safes, and no lock-ups, and yet among the natives, pure and simple, life and property are much safer than in countries that boast of their wonderful civilization. A brass kettle may be set down in the midst of the town or village and left for an indefinite time and it will not be touched. That article is known here as hard money, and is the same as gold in other lands. Try that in the city of New York and see how long it will remain undisturbed. Many a time, while travelling, I have left goods that to a native would have been wealth, in a town, in a mud hut, with no other protection than a simple mat hung before the door to keep out the rain. Often they have remained weeks, and would have been absolutely safe for any length of time."

—Rev. DAVID A. DAX, in *Lutheran Missionary Journal*.

—"Everywhere in Christendom, alongside of the great apostasy, which is extending so appallingly, there is visible also a growing love to missions. Christendom, inspired, as it were, to a breathless emulation of effort, precipitates itself upon the tribes encompassed with the night of heathenism, above all in this part of the world, which has hitherto been accounted the darkest. This is visibly of the Lord. He is minded to tear away all hindrances which yet delay His advent. He is minded to hasten His coming. For this end He sets every force in motion. Science and romantic love of exploration, culture, and humanity, colonial and commercial development, all is constrained to serve Him; all these things are highways for the feet of the messengers that are publishing peace."—*Jahresbericht of the Unitas Fratrum*.

—"We hold that no people will ever keep up its character at its highest level—keep it noble, in fact—unless it im-

poses upon itself some task requiring energy and self-sacrifice and patience for the benefit of the world. There must be something big of some sort which it has to do, which does not pay directly, but which, consciously or unconsciously, it insists on doing, even to its own immediate detriment. The Roman work was to stamp the notion of law as distinct from will into the white races, and it did it, and died only of weakness when it drew back from that great task, and suffered the reign of will to overpower almost entirely the reign of law. Our work in the world is to give its dark races a fair chance of advancing; to maintain among them the wonderful *pax Britannica*, which makes a continent like India as safe as the Strand; to let them, if they will, civilize themselves, and assist them in the work. This is specially our work in relation to negroes—first, because we hate slavery, the grand negro trouble; secondly, because we alone of the nations can govern negroes without oppression; and thirdly, because the negroes have chosen us out from the nations as the one they will obey most easily. Even the slaves in the Southern States, with all their terrible wrongs, never rose on the Anglo-Saxon planters as the Haytian negroes rose on their French and Spanish masters. Dr. Blyden, perhaps the ablest negro alive, has testified in the writer's hearing that wherever he has travelled among his own people, and he has travelled far, he has found universally the same feeling—that they would rather submit to the English than to any other white race, the conviction being that "though they are violent and sometimes terrible, they mean well by us!" Under these circumstances the leadership in East Africa, from the Mediterranean to the Cape, has fallen to us; and we conceive that it should, at any reasonable sacrifice, be retained. Just look at this single case of Uganda. It is conceded that we have there no white enemy to dread; and the facts, therefore, resolve themselves into this. By cutting a road—

we do not say a railroad—of three hundred and fifty miles ; establishing a post or two ; putting two or three steamers on the Victoria Lake ; and organizing a minute force—say three thousand men—of Ghoorkas and Soudanese, with three mule batteries of artillery, we can give a country as large and fertile as England, with a large population, profound quiet, commercial order, the opportunity of rising from the African to the Asiatic grade of civilization. We can allow Christian teaching, Protestant and Catholic ; we can set every man and woman free ; and we can render it as safe to practise the simpler arts—agriculture, weaving, and house-building—as it is in Caithness or Sutherlandshire. Englishmen can hardly understand what it is for negroes in Africa to make even that beginning ; but perhaps they may understand the consequences of our absence. The Arab slave-raid-ers, already on the verge of sovereignty, will enter Uganda, supported by their savage allies, the Munyuema, and the fierce converts they arm with muskets, and turn the whole land into a wilderness whence all villages have disappeared ; where no man or woman will be safe from kidnappers for a day ; where order will be unknown, except in the invaders' camps ; and where one third of the population will have perished, one third will have been sold into slavery—predial slavery, not domestic—and where the remaining third will have been driven out of its fields into the jungle to live a hunted life on roots and fish. In one generation hope will have disappeared, Christianity will have been forgotten, and the people, just emerging from savagery, will have been thrown back into the condition from which in three thousand years they have only escaped at intervals—a condition worse, because a little more conscious, than that of the gorillas. And this not in a land of which we know nothing, or with which we have no concern, but in a land which we have entered, where we have made treaties giving us rights, and therefore duties, and where

we have actually secured to ourselves by diplomatic effort a recognized though thin kind of sovereignty. It seems to us that the House of Commons, if it votes for such a retreat, does a shameful thing—as shameful a thing as could be done, except, indeed, one which, to our amazement, is also pressed upon us by semi-official arguments. We can keep the protectorate, it is said, it being guarded by a European treaty, and yet evacuate Uganda. That is to say, we can keep our rights and do none of our duties ; insist on our claims, and fulfil none of our promises ; leave Uganda, 'the garden of savage Africa,' and warn off any rival who might, from interested or other motives, restore a semblance of order. It is monstrous counsel. If we go, let us go utterly, and confess openly that our energy is overtaxed, and leave any white race that will try to perform the duty from which, from mere selfishness—for there is no other motive—we have shrunk."—*The Spectator*, in *Church Missionary Intelligencer*.

—Lord Rosebery, speaking of Uganda, says to the C. M. S. deputation : "We—at any rate I—view it as a country of great possibilities, as the key, perhaps, of Central Africa, as commanding the Nile basin, as a field recently of heroic enterprise, as a land that has been watered by the blood of our saints and martyrs ; and I, for one, as a Scotchman, can never be indifferent to a land which witnessed the heroic exploits of Alexander Mackay, that Christian Bayard, whose reputation will always be dear not only in his own immediate northern country, but throughout the empire at large. Gentlemen, I say that, whereas we view Uganda from all these different aspects, in my opinion you represent the greatest force of all, because you represent what Mr. Bosworth Smith eloquently called that continuity of moral policy which Great Britain cannot afford, at any time or in any dispensation, to disregard. That continuity of moral policy is a moral force by which, in my opinion, this country

has to be judged. It is the salt which savors our history ; it is a spirit which has exalted it ; and it is by that when we have passed away that, in my belief, we shall come to be judged."

MISCELLANEOUS.

—Professor Kume, of the Imperial University of Japan, has published an essay designed to prove that Shintoism, which now worships only the emperor and the national heroes, was originally monotheistic. This view implies a denial of the divinity of the Mikado's ancestry, and has given great offence. Professor Kume has been placed by the government on the retired list.

—"When a chief of the Cherokees was asked why the Cherokees are so much in advance of the other tribes, he replied : 'Because we have taken care to educate our women as well as the men.'"—*Home Missionary Monthly* (W. H. M. Board, Pres. C.).

—*The Church at Home and Abroad* objects, with much force, to the expression "this or that communion." It admits that, unhappily, we may require denominations for a good while to come, but remarks that among Christians there can be but one communion, "the communion of saints."

—At the annual meeting of the Society for the Propagation of the Gospel, Sir Arthur Gordon, after remarking that he had seen the society's missionaries in all parts of the world, and had, as he believed, "never come across a single missionary of it who was not animated by the true spirit, and who was not a self-denying man," proceeded to remark that "an abstract fitness" in missionaries was hardly enough, but that they should have also a fitness for the particular place to which they were sent." A missionary should be able to enter into the feelings and spirit of others ; he should not go out with stereotyped, fixed, Western ideas ; and he should be able to tolerate other ways of living and other modes of thought

than his own. The preacher at St. Paul's Cathedral yesterday said, with no less truth than eloquence, that one of the Divine marks of Christianity was its suitability to people in all parts of the world. Well, that is perfectly true, but we go far to diminish its truth—or at least to make that truth not apparent—if we go out with a sort of impression that couples with the mission of preaching Christianity the mission also to introduce, to teach, and enforce all the conventionalities of the civilization of the end of the nineteenth century as seen in a respectable suburb of London."

He illustrated this by an amusing story :

"An old friend of mine—not a missionary of this society, I am happy to say—on seeing a great congregation before him in a chapel in one of the Pacific islands, wrote an account of the scene, which subsequently found its way into print. He wrote : 'The vast building was crowded to suffocation ; the king and the queen were there ; the hymns were sung with a sound like thunder ; there was the most intense interest in the sermon I preached.' And do you think the good man went on to rejoice at the success of the sermon ? Not a bit of it ; no, he went on to say, 'And my heart was sad in me, for in the whole of that vast congregation I do not think there were half a dozen persons in complete European costume.'"—*Mission Field*.

—At the same meeting the Bishop of Mashonaland remarked : "There seems to be an idea that those who know most about missions do not support them. My experience has been the opposite. Three of the most distinguished soldiers in connection with Africa, an admiral, a governor, an administrator, are the class of men who support us in Africa. There is a class who must be strongly opposed to missions, namely, those who bring into these countries which must tend to destroy the poor black children both body and soul. These men must

dislike missions with all their hearts ; and it would be well if our active opposition to them were even stronger than it is. We tamely accept what we hear to the disparagement of missions without investigating the truth. More than a year ago one of the most read of the London weekly newspapers published a letter bringing against an African mission, close to the home of the writer, a certain definite charge. It was answered by our offering to pay all expenses in connection with the inquiry, and the value of the time expended, if the writer could prove a single instance of what he had asserted to happen generally. This answer was published in the same paper ; but from that day to this nothing has been heard of that man."

—"An example of Mary Moffat's faith is that during the darkest time, when not a single man or woman about them seemed in the least degree touched or even interested in the message of salvation, a friend in England wrote asking what presents to her might be of use. She answered : 'Send us a communion service ; we shall want it some day.' The parcel was long on the way ; but just the day before that arranged for receiving the first six converts into the Church, the box arrived containing the communion vessels for which Mary had asked nearly three years before."—*Woman's Work, in Missionary Reporter.*

—"When we cast our eyes over the lands of the earth, over the shores of the oceans, the broad continents and the island world, southward and northward, eastward and westward, of many peoples the first-fruits are scarce gathered in, and the great multitude are still waiting for the message of salvation. The time presses. We know not how near the coming of the Lord is, but multiplying signs remind us of the word, 'This Gospel of the kingdom shall be preached in all the world, for a witness unto all nations ; and then shall the end come.' The ways to the heathen world are set in order, the doors are

opened, the peoples are brought near, to a degree of which only a few decades back there was scarcely a presentiment. The Lord is laying a pressure on us to work so long as it is day. Christendom must trade with her talent ere the Lord comes. Thank God that many in Christendom have understood this summons. However we may lament the shortcomings of the Church, yet none the less is it true that in obedience to the command of the departing Christ, 'Go ye into all the world and preach the Gospel to every creature,' the messengers of the Gospel are gone forth into all the world. In this work our Lutheran Church has her part, and may she to-day, so far as represented by us, strengthen her faith anew, although on the word which was given of old, inflame her zeal and revive in the freshness of an undying love."—The Very Reverend Superintendent WERNER, in *Evangelisch-Luthersches Missionsblatt.*

—"The peoples contend with one another, they advance in their might, in their civilization and culture, and then again decay ; but through all the confusion and tumult proceeds the still footfall of One Invisible, and amid the vicissitudes of nations and kingdoms grows a single kingdom day and night, the kingdom of Him who saith : 'All authority is committed unto Me in heaven and in earth.' When His appointed time arrives He causes the sun of the Gospel to shine upon the peoples, and His love has then power to melt even the ice which has chilled a hundred generations under the bondage of sin, and to shatter the citadels of Satan. Yet has He long patience to wait. Not till the long-delayed event may we adoringly say, 'It is the Lord.' Even thus does St. Paul review the wonderful ways of God with the nations, and exclaim : 'How unsearchable are His judgments and His ways past finding out. For who hath known the mind of the Lord, or who hath been His counsellor? . . . For of Him, and through Him, and to Him are all things !'"—*Ibid.*

IN GENERAL.

—To him who, month by month, from the whole wide world diligently endeavors to gather *facts* relating to missions and to exclude all fictions, there is solid comfort in the saying that “the man who never makes any mistakes never makes anything.” But all the same, the struggle for accuracy in every statement goes courageously on.

—“Blessed are they who see the day of glory, but more blessed are they who contribute to its approach.”—*Bishop Secker*.

—Dr. S. J. McPherson, *apropos* of the recent decease of a certain millionaire, used these words so painfully and terribly true: “A selfish man is a Dead Sea, and wants all things to be inlets without any outlets; but a fine character, like a sweet-water lake, must have outlets as well as inlets. His life is an interesting study for likeness to the Dead Sea.”

—In less than 80 years 30,000 missionary Baptists in the United States have grown to over 3,000,000; while 40,000 anti-mission Baptists have grown to only 45,000. “I do not know,” says Rev. William Brock, “what there would have been in the Baptist denomination if there had been no Baptist mission. It was the real source of inspiration to the churches.” Insert any other denominational name and the statement is equally true.

—The great commission of the Master who bids His followers “Go ye into all the world, and preach the Gospel to every creature,” is often understood as if it read, “Stay ye in this part of the world, and preach the Gospel to the few people who have already heard it.” Whereas the command is to all, and equally to all. And the many who are not called to go themselves are bound to send substitutes for the service—sons, daughters, offerings—and to pray without ceasing to the Lord of the harvest. Yes, go or send substitutes.

—This is the scientific view of it, and science speaks with authority: “The foreign travellers and residents in the South Sea Islands who write with such hostility of missions there are men who find the missionary to be an obstacle to the accomplishment of their evil purposes.”—*Charles Darwin*.

—There is a story of a minister who plead so earnestly for foreign missions that, when he asked for those who would volunteer to enter upon the work, his own daughter came forward promptly and offered herself. Taken by surprise, the father said: “Oh, daughter, I did not mean you.” How easy to talk with fervor without meaning much!

—The tithe as a standard for giving to the Lord will not answer for all. He who gives \$1 out of \$100,000 gives far less than he who gives the same out of \$10,000 or \$1000. Dr. Joseph Brown, of Glasgow, quaintly says that no man can overlook this principle of proportionate giving if he understands his arithmetic, and that the practical neglect of it can be accounted for only on the ground that such people, when they came to *simple proportion*, bolted over it into *vulgar fractions*.

—A Brahman said to a missionary: “We are finding you out. You are not so good as *your Book*. If you were as good as *your Book*, you would conquer India for Christ in five years.”

—Joel Chandler Harris, of “Uncle Remus” fame, is the son of a missionary, and is about to revisit his birthplace on the African coast, where his parents were once settled.

—A building that at one time belonged to the Inquisition has been purchased by the Baptists of Bahia, Brazil, for mission purposes. “Surely the wrath of man shall praise Thee.”

—Whoso would conjure wisely with figures, first of all must be sure that behind his figures are solid facts to match. Of the bulk of the world no census has ever been taken, and so whenever the

numbers of human kind are given, it is to be remembered that outside of North America, Europe, and India, and a few smaller regions, all conclusions are based only upon estimates—that is, guesses. Africa used to contain 200,000,000 and upward to even 300,000,000, but now statisticians name 165,000,000, or even 130,000,000, as probably nearer the truth ; while a recent writer would leave to the Congo Free State but 8,000,000 out of the 40,000,000 who have been supposed to dwell therein ; and, finally, along comes the Chinese ambassador and declares that the population of his country is grossly overestimated, and instead of 400,000,000 there are but 125,000,000 ! Calculations, he says, have been based upon the number found to the square mile in the vicinity of the seaboard, while further back, over the bulk of the area of the empire, the density of population is much less.

—Mr. Moody finds young Irishmen from the old country so especially valuable, when trained for evangelistic toil, that in closing his work in that island recently he offered to depart from his usual rule of requiring candidates to bear a portion of the expense of their training, and if 25 young men were sent from Ireland, he would put them through their course in the Chicago Institute without any charge.

—Though not a few Episcopalians have strong convictions against sending "missionaries to Roman Catholic countries, because they are already under the jurisdiction of bishops who are in the line of the apostolical succession," the *Evangelical Churchman* of Toronto does not in the least share such strange scruples, and makes bold to affirm : "It is the duty of Protestants to carry the Gospel to Romanists, who in some countries—Spain, Mexico, and Brazil, for instance—need it almost as much as the heathen."

—The Presbyterian Synod of Oregon, at its last meeting, adopted an overture

to the next Assembly looking toward a more economical expenditure of mission funds. After expressing its confidence in the unity of the Church, and its belief in co-operation as a practical method of expressing that unity, it expressed the desire to co-operate with other churches in bringing about this reform in the missionary field of the West.

WOMAN'S WORK.

Past and Present.—It marked the beginning of a new and important stage in the growth of Christian missions when, in 1861, and largely through Mrs. Doremus, in New York City, was formed the Union Missionary Society, the first of its kind, at least in the United States, and by the co-operation of women from six denominations. The need of the new movement was so great, and the call was so evidently from on high, that presently the idea was taken up and acted upon by others, and now it has come to this, that any church which is not supplied with a Woman's Board is counted singular and far behind the times.

Not less than 75 such organizations can now be named, of which 50 are in the United States and Canada, and the rest mainly in Great Britain, with an aggregate income approaching near to \$2,000,000, and upward of 5000 representatives in the foreign field, of whom nearly 2000 have gone out from Christian lands. These four denominations stand at the front with respect to the extent of their work, though various others, according to their numbers and ability, have done just as well or even better : the Presbyterians, \$316,734 ; the Methodist Episcopalians, \$265,342 ; the Congregationalists, \$218,935 ; and the Baptists, \$213,658. As a manifestation of zeal coupled with energy and skill, the society first named reported receipts last year less than those of the entire great Church by only \$16,226, a phenomenon strange, if not serious ; and while the Methodist Church South has been for some years struggling with a debt, the women

thereof have maintained a treasury blessed with a surplus in the bank.

The kinds of work undertaken are various, with school work most common. In the zenanas of the East women find a boundless field, one desolate in the extreme, and have it all to themselves. Besides, in hospitals and elsewhere, not far from 100 women are ministering abundantly to the bodies and souls of their sex. Nearly two thirds of that number went from this country.

The enginery applied at home is equally peculiar. The money is raised by various devices, among which these are most common : by membership fees, with dues paid annually, quarterly, or monthly ; by pledges, mite-boxes, collections at public meetings held for the purpose, etc. But perhaps the most noteworthy feature is found in the surprising variety and abundance of literature furnished to diffuse information and kindle interest. Thus there are the monthly magazines, bearing often names so happily chosen, and edited with such ability and tact ; magazines and papers for children as well ; mission studies running through the months ; prayer calendars to give definiteness and point to petitions at the throne of grace, etc. In all which surely there is something which the brethren are bound narrowly to observe, and also something which they may often wisely imitate.

—Mary Allen West, who died not long ago in Japan, whither she had gone in behalf of the Woman's Christian Temperance Union, is a woman not soon to be forgotten. In the " crusade " against the saloon of twenty years ago she took an active part ; in the sublime movement which soon grew out of it she was not long in coming to the front, and for years wielded a wide influence as editor of the *Union Signal*. In particular this fact is notable :

" She graduated from college when but seventeen and entered at once upon her lifework as a teacher. Her influence over her pupils was strongly religious, and out of a large Sabbath-school class which she taught for many

years in the Galesburg, Ill., Congregational Church, 12 girls have gone as missionaries to foreign lands. At the home of one of these in Tokyo she died."

—How many readers of the *MISSIONARY REVIEW* know that the membership of the W. C. T. U., including the young women's branch and the children of the Loyal Temperance Legion, has reached in the United States alone 350,000, or that among the great things done it has procured 10,000,000 signatures to petitions for prohibition ? It maintains the largest publishing society of women in the world, and is annually issuing 130,000,000 pages of printed matter, all used in pushing its great work of moral reform. Then there is also that magnificent \$1,000,000 " temple " in Chicago, the quickening centre for all its worldwide activities !

THE UNITED STATES.

—The following figures have been published by the Commissioner of Education : Number of pupils enrolled last year in the common schools of the country, 13,203,170, and the average daily attendance, 8,404,228. There were 363,922 teachers, 122,551 being males and 241,371 females, and the total expenditure for the support of the public schools was \$148,173,487. The progress of education among the colored people is presented in the following statistics : Number of pupils, 1,309,251 ; teachers, male, 13,567 ; female, 10,497.

—It may now be taken for granted that the Utah question, which for fifty years has been our perplexity and our shame, may be regarded as settled, a thing of the past. After what legislation has accomplished, aided most effectually by the vigorous mission work of the churches, it only remains to continue the teaching and preaching work and hold the region yet longer in territorial condition, and in due season polygamy as well as priestly tyranny will live but in memory. The recent amnesty proclamation of the President was a wise recognition of the existing status. The churches out there num-

ber 89 with 98 ministers, while there are 81 schools with 6518 scholars.

—Sooner or later it is the impossible that is certain to happen. Or, in the teeth of the famous historic statement to the contrary, the mountain in our time and land is actually moving toward Mohammed. That is, Rome, after anathematizing and fighting our public-school system time out of mind, has at length concluded to come to terms with the institution and kindly suffer it to survive—yes, even to make friends therewith. So the *zeitgeist* in America is too much even for the Pope.

—But, speaking of the prophet of Islam, the telegraph tells us that an emissary even from far off Manila is on his way hither, Koran in hand, and in the person of Alexander Russell Webb, late United States consul and a recent convert to the same, to turn us all into Mohammedans, since theirs is a loftier faith, and theirs also are purer morals. At least 53,000 rupees have been contributed for his "mission" by the faithful in Rangoon, Calcutta, and Hyderabad.

—On the 14th of last December the Board of Regents conferred legal authority upon the International Medical Missionary Society to establish in New York City a missionary school of medicine, the first institution of the kind in the world.

—There can scarcely be two opinions upon the legislation upon our statute books concerning the Chinese. It is an open violation of treaty pledges, it is an outrage upon an innocent population, and was a piece of the merest political demagogism. If retaliation was ever justifiable, it is now, and from China. Except that the law seems certain to be an utter failure, and so will but cover its originators with confusion. Almost to a man so far the Chinese pay it no heed, and to enforce it, to send them all back, would cost some \$10,000,000! At any rate, John Chinaman is no fool.

—Some years since Mr. Gammon, of

Batavia, Ill., gave to the (colored) theological seminary at Atlanta, Ga., now called by his name, the sum of \$350,000 for buildings and endowment, and now, by the terms of his will, a further sum of \$750,000 goes to the same institution. These large gifts may well stand with the Slater fund of \$1,000,000, the Hand fund of \$1,500,000, and the Peabody fund of \$2,000,000, all left for the benefit of the freedmen.

—When a few weeks since Rev. Edwin E. Bliss died in Constantinople, after forty-nine years of distinguished service, a life of far more than ordinary usefulness came to an end. When he entered Turkey in 1843 the work was just at its beginning, and in all the remarkable progress which has since been witnessed he bore a prominent part. In particular he helped nobly to create a Christian literature, and to build up for both sexes a system of schools and colleges. How fast the fathers are passing away!

—The American Seamen's Friend Society sustained in 1892 sailors' homes, Bethels, chaplains, missionaries, colporteurs, and Bible readers (in all 35) in 32 foreign and domestic seaports. The whole number of new loan libraries sent to sea by the society, from 1858-59 to April 1st, 1892, was 9761; and the reshipments of the same for the same period were 10,933; the total shipments aggregating 20,694. The number of volumes in these libraries was 505,020, and they were accessible, by shipment and reshipment, to 369,093 men. Ten hundred and seven libraries, with 36,409 volumes, were placed upon vessels in the United States navy, and in naval hospitals, and were accessible to 115,504 men, and 146 libraries were placed in stations of the United States Life-Saving Service, containing 5467 volumes, accessible to 1168 keepers and surfmen.

—The colored Baptists of the South are making an earnest effort to develop their missionary work in Liberia. Some six years ago they sent a missionary and his wife to the Congo under an agree-

ment of co-operation with the American Baptist Missionary Union. Within a few months they have been making special effort to arouse interest in their Liberia work, one of their missionaries—the Rev. Mr. Johnson—having spoken in many places in this country, and then gone to England to secure funds there.

—The Christian (Disciple) Church contributed for foreign missions last year \$70,321, of which but \$1751 were from bequests. In all, 1338 churches contributed, from 1468 Sunday-schools came offerings to the amount of \$21,907, and from 193 societies of Christian Endeavor, \$1830.

—The fiftieth anniversary of the arrival of Father Heyer at Guntur, India, was celebrated in many Lutheran Sunday-schools during the year 1892. About 400 connected with the General Synod contributed a jubilee offering for foreign missions amounting to \$5,562. To this amount is also to be added several thousand dollars contributed for the support of students, numerous helpers in gospel work, the erection of prayer houses, and similar mission work.

—The M. E. Church, South, began work among the Indians as far back as 1823, and has expended upon them in all upward of \$400,000. In the Indian Territory last year they could report 90 missionaries and a membership of over 12,000. This same church has a Mexican mission which embraces three conferences, and stretches westward to the Pacific and southward to the State of Michoacan. About 80 native preachers are in service, and over 5000 native members are enrolled as communicants.

—The Presbyterian Church is bestirring itself to take in hand the matter of doing its share toward Christianizing and Americanizing the millions of German immigrants, bearing in mind what a German once said: "Unless the Americans take care of the Germans, the Germans will take care of the Americans."

—The Presbyterian Church, South,

has a synod in and about Arizona whose area is greater than 5 States the size of Pennsylvania. On the roll are 26 ministers, 17 Spanish helpers, and 42 churches with a membership of 1360. Several of the churches are Spanish and 1 is Indian.

—The *Cumberland Presbyterian* exclaims: "Just think of 170,000 members and \$20,000 given to home missions last year! Or, in other words, we gave eight and one half cents per member to establish our Lord's cause where the Gospel is needed in this land." And the call goes out for \$25,000 in 1893 for foreign missions.

—From Philadelphia, sent forth by the United Presbyterian Church on November 2d, a party of 7 missionaries sailed *en route* for Egypt; 2 men with their wives and 3 unmarried women. Two were returning to their work, and 5 were new to the work.

—"Liberalism," somehow, does not appear to be conducive to evangelistic zeal. For the other day, at a gathering of Boston Unitarians, by one of their own number it was stated as a fact that the 15 Congregational churches of the city of Worcester give more in a year for missionary purposes than all the 450 Unitarian societies in the country.

DOMINION OF CANADA.

—Many years ago there was a refuge for lepers at Tracadia, on an island in the mouth of the St. Lawrence. A patient who had been confined there made his escape and sought shelter in a hospital in Montreal. Before his death he told one of the sisters the horrible condition of this abode. He said they were fastened up in it, and then left entirely to themselves, their food being thrown over a high wall, while the ground within was knee deep with mire and filth. The Superior applied for leave to send some of the sisters to take charge of this place. As soon as she received it she called together the sisters under her care, told them the story, and asked

for four volunteers, offering herself to lead them. The entire 30 came forward, from whom four were chosen, and they have changed the abode of horrors into a clean, orderly, cheerful Christian home, and have established churches and schools.

—The Methodist Church has received this appeal from missionaries in China : " In view of the present settled state of this great province of Sze-Chuen, with its forty to fifty million people, the many openings for missionaries, and the imperative and present need of workers, 25 missionaries are expected, in answer to prayer, to join us here by the year 1900. This will necessitate the departure from Canada each year of two married men and two single men, or one married man and three single men, beginning with August, 1893." And one of them adds : " Mrs. Hartwell and myself cheerfully offer to receive into our home, to board and lodge free, for one year, two young men, unmarried, who are willing to come to Chen-tu."

—The Board of French Evangelization of the Presbyterian Church reports for 1892 that 36 mission fields with 96 preaching stations have been supplied, 24 mission schools carried on, and 12 colporteurs employed. An ever-increasing number of children from Roman Catholic homes has been attending the mission schools. In some of these almost the total attendance is Roman Catholic. For example, in one school 14 out of 17 are Roman Catholic ; in another, 15 out of 16 ; in another, 23 out of 28. In fact, except in one or two schools, the Roman Catholic attendance is not less than one third and often more than one half.

EUROPE.

Great Britain.—Canon Scott Robertson has just completed his twenty-first annual summary of British contributions to missionary societies for propagating the Gospel in foreign parts. The total for the year 1891 is £1,421,500, an increase of the sum realized in 1890 of

£120,203. The Church of England societies raised £539,510 ; joint societies of Churchmen and Nonconformists, £206,330 ; Nonconformist societies in England and Wales, £456,348 ; Scotch and Irish Presbyterians, £210,306 ; and Roman Catholics, £9015.

—The Boys' Brigade in the United Kingdom numbers over 1600 officers and 21,000 boys, making it the largest Christian organization of boys in the world. Those in charge have practically decided in favor of having an encampment of the brigade at the World's Fair, though all the details are not as yet settled.

—This gentle reminder from the Propagation Society is always in order concerning the statement frequently made, and which in a sense is also true, that the Baptist Society is the oldest missionary organization in England : The oldest of all such organizations is the now little known New England Company, which was founded by act of the Long Parliament in 1649, and incorporated by royal charter in 1662. The Society for the Propagation of the Gospel was founded in 1701, and it is frequently averred that because it was founded for " the religious instruction of the king's subjects beyond the seas," it did no missionary work until the early part of the nineteenth century. Admitting for the sake of argument that to plant the Church in the colonies is not missionary work, the slightest acquaintance with the condition of the " king's subjects beyond the seas" in the eighteenth century would prevent our forgetting that in that category were large numbers of heathen for whose conversion the Society labored from the first. So long ago as 1704 it sent missionaries to the negroes and Indians in what is now the State of New York ; in 1712 it extended its work to the negroes in the West Indies ; in 1749 to Central America, to the Indians on the Mosquito Coast ; in 1752 to the negroes of West Africa ; and in 1778 to the Indians of Canada.

—It was indeed a mysterious provi-

dence when the *Roumania* was shipwrecked off the coast of Portugal a few weeks since, and several missionaries on their journey to take up their sacred tasks found a grave in the deep.

—"I believe in the Salvation Army because the wealth of wisdom, wit, and work in women has been utilized by your great leaders as never before in the cause of our Master and Lord. I am a Methodist, and my apprenticeship in the mighty church founded by Susanna Wesley's son John, and set to music by her son Charles, long ago taught me that for the hosts of God to go forth without women was like a bird beating the air with but a single wing. The Church has long hobbled on one foot. Your Army has succeeded in getting the other foot to the floor and 'the swing of conquest' is the result."—*Frances E. Willard.*

—Mr. Weir, of Greyfriars, Dumfries, in sending to the foreign mission sixteen shillings, the last earnings of a young workman who was killed in an accident, writes: "The parents said that they could not bear to put the money to any ordinary use, and that they wished it given to missions. It was the money found due to him by his employers."

—The Free Church calls on the young of the 1100 congregations to supply £2000 for a hospital at Tiberias upon the Sea of Galilee, and so in the very region where the Great Healer wrought so many wondrous cures!

The Continent.—In France the government pays the pastors, not only of the Catholic but of the Protestant denominations. This rule obtains also in the colonies, so that even Mohammedan mosques are maintained by the State. It costs millions of francs. There is a strong disposition to abolish the arrangement and have a free Church in a free State; but Napoleon's concordat with the Pope stands in the way.

—In spite of the emphatic protests of the papal nuncio, the Bishop of Madrid and thousands of aristocratic Catholics,

a Protestant church at Madrid has been consecrated with the consent of Premier Sagasta. The consecration ceremony had been postponed repeatedly because the approval of the conservative premier, just succeeded by Sagasta, could not be obtained. "Protests" indeed! Are we dwelling in the nineteenth century or back in the ninth instead?

—The Evangelical Church of Italy (*Chiesa Evangelica d'Italia*), as the Free Church is now called, in the minutes of its last biennial convention, held in Florence, reports encouraging progress. Letters addressed to the body by prominent Protestants throughout Christendom show how this Church has won universal respect. The relations to the Waldensian Church are cordial, though the hoped-for union has not been effected. The most serious difficulty is found in the education of candidates for the ministry, for which the proper facilities are yet wanting. The last convention was composed of 38 delegates, representing 25 churches, and 34 groups of circuits and stations.

—Herr Frederick Krupp, son and successor of the great founder of the Krupp gun, on the occasion of the unveiling of a memorial statue to his late father, gave 500,000 marks to a committee to expend in erecting 100 small cottages, with gardens, for the use of the most deserving of the workmen in his employ.

ASIA.

Turkey.—It is gratifying to learn that Oaxton's art is making rapid progress in Jerusalem. Two weekly newspapers, in pure Hebrew—*Ha' Or* ("The Light") and *Hachawazeleth* ("The Flower")—are issued, and both enjoy a good circulation. *Jerusalem*, an annual, held in great repute on the Continent, is also published there. It is curious to note that several of the monasteries in the Holy Land publish their religious works through the Jewish book-publishing houses established in Jerusalem, though several of the institutions have their own presses and issue Latin and Arabic books for private use.—*Jewish World.*

Persia.—Mizra Abraham is a convert from Islam, whose steadfastness and Christian zeal in persecution are at present exciting not a little interest in Persia. He was arrested for preaching Christ. He was beaten and tormented and cast into prison. For three weeks he was in prison in Oroomia, and afterward in Tabriz. He persisted in confessing Christ. He has won the heart of his jailer, receiving, in consequence, liberty to see his friends, read his Bible, and speak to his fellow-prisoners. Ten out of the 11 criminals in jail he has won over to Christ. Thousands of Moslems are having their attention thereby called to the claims of Christianity.

—In Tabriz, when the missionaries wanted a school building, the best place they could find was one already occupied by a distillery, with ample room for more buildings of the same sort. Mrs. William Thaw, of Pittsburg, gave the money, and they bought it, building and all, put up more buildings, turned the distillery into a dormitory, and that is the school to-day!

India.—Which is it? Are women so ridiculously cheap, or are cows so alarmingly dear, that Miss Sugden, a returned missionary, can report that “a cow is worth 100 women”? And, further, she says that men of India claim that only three women have ever gone to heaven—to wit, our Lord’s mother, the mother of Mohammed, and one of the prophet’s wives.

—The Irish Presbyterian Church reports this solid growth in Kathiawar in ten years: stations have increased from 15 to 18, ordained missionaries from 7 to 12, native agents from 38 to 108, communicants from 248 to 389, Christian community from 1808 to 2162, and the attendance at schools from 1706 to 3593.

—Mr. Wilkie, of the Presbyterian Church, Canada, reports from Indore that “over 300 people have publicly renounced Hinduism and profess faith in Jesus Christ as their Saviour from

sin,” and adds, “The catechist says there are not less than 300 others ready publicly to renounce their old faith in favor of Christianity.” All these belong to the Mangs, one of the lowest of castes in the city, the basket-makers, the horn-blowers and drum-beaters at marriages, births, and other heathen ceremonies.

—The *Indian Witness* reports that the aggregate additions to the Christian community connected with the Methodist Episcopal missions within the bounds of the North India Conference for the year ending October 31st, 1892, amounted to 14,410 persons, children and adults. In this conference there are 42 native pastors who draw their support entirely from the people.

—Rev. R. C. Hastings writes of the churches in the Ceylon Mission that the total number is 16, with a membership of over 1500, and that 10 of these pay all their expenses, including pastor’s salary, contributions to benevolent societies and running expenses. A good record indeed.

—Adjutant Abdul Aziz, a Mohammedan convert to Christianity, now has charge of the social work of the Salvation Army at Bombay.

—According to statistical tables prepared for the recent Bombay Conference, 53 denominations are carrying on missionary work in India, besides 5 women’s societies of an undenominational character, and 7 isolated missions. In them all are found 808 ordained missionaries, 785 ordained natives, 114 foreign and Eurasian lay preachers, 3336 native lay preachers, 171,214 communicants, and 534,113 adherents (native Christians). The increase in nine years is 123,000 in adherents and 62,000 in communicants. Classified according to ordained and lay workers, both foreign and native, communicants and adherents, Madras has 355; 1319; 99,000; 341,000. Bengal has 219; 781; 38,000; 108,000. Northwestern Provinces and Oudh have 92; 209; 14,000; 30,000. Punjab has 50; 293; 6000; 20,000. Bombay has 48; 278;

9000 ; 22,000 ; and Central India has 21 ; 170 ; 2000 ; 9000.

China.—There are over 100 medical missionaries in China, and 56 of them are women. They reach those who are beyond the reach of male missionaries, even though physicians, and touch the home life as no others can.

—How easy, with such a common-sense plan, to do much with a little ! A missionary in China says that any church society of 60 members, each giving 2 cents per week, could preach yearly, through a native preacher, to 50,000 persons. He knows of 5 societies who have adopted this plan, and working together provide a floating chapel and dispensary, a Christian doctor and 2 native preachers ; and during last November and December they preached in 100 villages, and gave medical aid to more than 1000 persons.

—“ When my soul comes to a body on earth again,” said the wife of a high official one day, “ I want to be a dog, not a woman. A dog can run about as it chooses. If one has a will as high as the heavens one cannot stir hand or foot, we are so fettered by our customs.”

—In the Fuh-kien province 993 persons were baptized last year in the English Church's missions. Bishop Burdon confirmed 100 candidates in Hing-hwa, which has never had a resident European missionary.

—In Paotingfu, the capital of Pechili, the chief literary man of the province recently came to one of the missionaries and gave him about \$75 with which to purchase scientific books. So that after all the hide-bound and conceited Celestials do begin to feel the influence of the Western world.

—The M. E. Church, South, has two main centres of work, the one at Shanghai and the other at Soochow, a city of 500,000, the literary focus of the empire, and to which 20,000 “ students” gather at one time to pass examination for literary degrees.

Korea.—The presence of Dr. Allen, of the M. E. Church, in Seoul, in December, 1884, saved the life of Prince Min Yong Ik ; and this resulted in the establishment of a hospital under Christian auspices and supported by the king. It also prepared the way for physicians and teachers as nothing else would have done. The king has presented to this hospital a signboard containing the name given to it by him, which being translated is, “ Widespread Relief Hospital.”

—A missionary writes that in this country “ woman's work is never done.” “ They are expected to keep their husbands and sons in spotless linen, and, as the men dress completely in white, wearing even white leggings, and as Korea abounds in miry clay, the washing becomes no mean thing. Moreover, when one learns that every article before it is washed must be entirely picked to pieces, and after it is ironed remade, the sewing looms into gigantic proportions. The Korean women have no soap, no tubs, no washboards. The clothes are carried to a mountain stream and there rubbed on the stones. They have no irons, so the pieces of cloth are wound over a sort of rolling-pin and patted with a stick—a most laborious and tedious process, but one which gives linen a gloss almost equal to that of satin. The traveller coming into a town far into the night never fails to hear the tick-tack, tick-tack, that announces the woman at her ironing.”

Japan.—The fall term of the Doshisha at Kyōto opened prosperously with 144 in the preparatory department, 215 in the college department, 56 in the theological department, 63 in the scientific, and 16 in the law department, making 494 in all. Dr. Davis says: “ I never began the school year before with a braver or happier heart, or one more at rest and peace.”

—Mr. John Imai, the first priest of the Anglican Church in Japan, in describing the work done by the various

Christian bodies, speaks of the Congregationalists as having the advantage of strong educational foundations, the Presbyterians as successful in winning converts, the Methodists as noticeable for forming strong centres and schools, the Roman Catholics for possessing 30,000 adherents, and the Greek Church (the largest body) for its trained native clergy.

—Count Inoue, Minister of Home Affairs, has given \$800 to the Christian university (Doshisha), has erected at Yamaguchi a building for a mission, and has aided several mission schools for girls. Count Ito, the Prime Minister, is also a friend and supporter of Christian schools.

—Japan also has its Great Northern Railroad extending some 500 miles from Tokyo to Aomori, a seaport at the northern end of the great island Nippon.

AFRICA.

—Bishop Ferguson, of Cape Palmas, calls especial attention to the fact that the Cape Palmas tribe of Greboes had raised a sum of money to purchase a Bible to take the place of their fetiches, and remarks: "Such a thing as a heathen tribe's giving up its gregees and taking instead the Bible as a token of its acceptance of the Christian religion, to be henceforth its rule and guide, has never taken place in this land before, and it speaks loudly in favor of our work." Comparing 1889 with 1892 he finds that the baptisms have increased from 470 to 702, the confirmations from 235 to 281, and the communicants from 645 to 896.

—General Dodds, who led the French forces in Dahomey, is of Irish parentage, but a native of the French province of Senegal, where he has passed the greater part of his life. His first service was in the marine infantry, until in 1890, when he was put in command of all the forces at St. Louis, and organized the Dahomey expedition of last year. He has great knowledge of the

people, and is characterized by a taciturn self-reliance which makes him invaluable in such enterprises.

ISLANDS OF THE SEA.

—A few years ago Mrs. Allan, of Glasgow, Scotland, a member of the family which owns the Allan Line of steamers, visited Japan, and on her return to Scotland offered £750 to Rev. R. A. Thomson, a Baptist missionary at Kobe, to begin a mission on the Loochoo Islands. Her offer was accepted and the mission begun by sending two Japanese evangelists to Naha, the principal port of Okinawa, the largest of the Loochoo Islands. Mrs. Allan died last spring, and on the very day of her death the first Loochoo convert was baptized at Naha.

—It is 20 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.

This same Dr. Mackay writes that "North Formosa has a neat chapel in memory of China's great evangelist, William C. Burns, and she will soon have one dedicated to the memory of India's heroic defender, Alexander Duff. In June last I received £102 from an aged Christian lady in Canada. The donor heartily acquiesced in the suggestion that the latter memorial church should be erected, and as she has no desire for publicity her name will not appear."

—Seven Presbyterian churches—Canada, Free Church, churches of Victoria, New South Wales, South Australia, New Zealand, and Tasmania—combine to send 18 missionaries to the New Hebrides. All these are united in a synod which meets to receive reports, discuss matters of business, vote grants, etc. A meeting was not long since held on Aneityum, at which 41 were present, wives and children included.

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BRAHMANISM PAST AND PRESENT.—I.

BY REV. PROFESSOR T. M. LINDSAY, GLASGOW, SCOTLAND.

Mr. John Lockwood Kipling, in his fascinating book on "Beast and Man in India," uses some excusably strong language about the general misconception of Indian life and character created by the conventional pictures of scholars who work from a dead and done-with literature. "Nothing," he says, "could be more scholarly, amiable, sentimental, or mistaken." And he adds that the administrator, the schoolmaster, and the missionary have equal grounds of complaint.

The subject of this paper almost insensibly tempts one to follow the example of these arm-chair expounders of the Hindu's faith. I have no wish to fall under Mr. Kipling's ban, and therefore begin by saying that it is scarcely too much to assert that there is no such thing in the India of to-day as Brahmanism in the true sense of that word ; or at least, that it is the religion of a trifling number out of the millions of India. And yet the system potent in by-gone ages, buried in "a done-with literature," has sunk so deep into Hinduism, that the present religious condition of India would be greatly misapprehended if Brahmanism and its undying influence were not understood.

Let me state it more directly. I have seen *ordinary middle-class Hindus* worship—and by worship I mean kneel and pray with many genuflections, or make offering of a few grains of rice or jowar or pulse, or burn incense in a cocoanut shell—the following variety of objects :

(1) Trees of various kinds, especially the pepal-tree and the Tulsi plant in many places over India ; (2) stones, either single uncouth blocks, or smaller ones of curious shapes, also in many different parts of India ; (3) a jutting bit of rock, spared by the capricious discharge of blasting powder on the Ghat from Ellora to Roza ; (4) a pillar erected to a distinguished officer at Mahabaleshwar ; (5) a curiously shaped hummock on a hill near Secunderabad ; (6) a fossil, an ammonite, the stone worn smooth by the lips of the worshippers ; (7) snakes, monkeys, goats, and cows ; (8) a plough ; (9) bullocks by the owner of the team ; (10) a heap

of stones set up on the Wai Ghat, at a place where a sudden rush of waters had driven a pony carriage and its occupants over the precipice ; (11) rivers ; (12) the palanquin of the Marathi poet Tukaram in a field near Saswad ; (13) the tomb of an old Anglo-Indian who had hanged himself in his garden on the banks of the Muta-Mula near Poona ; (14) departed heroes, such as Khandoba at Jejuri and Pal ; (15) a newly erected mile-stone near Ahmednuggar ; (16) a telegraph-post on the Jalna road ; (17) a walking-stick, which had a handle somewhat like a snake's head, in a stand with several others for sale at a shop-door in Mahabaleshwar ; (18) a locomotive engine ; and (19) a fat boy who was waiting for the train at a Bombay station, and who placidly ate candy while his worshippers, who believed him to be an incarnation of God, knelt around him. And I venture to say that if to these be added some hundreds of deities, whose names never appear in books which profess to describe the Hindu religion, these commonplace divinities are worshipped *in every-day religious life* by tens of thousands, while the deities of Hindu pantheon are worshipped by hundreds only.

But there is another side. When exploring the jungle paths among the steep Ghats at Mahabaleshwar, I found myself one day, after some difficult descent, on a great ledge where a small village stood in a jungle clearing. On the slope of the cliff there was a great black boulder, some fifteen feet high, embedded in the clay. The boulder had a curious cleft in it. At its base there was an altar or shelf of dressed stone, with bells, lamps, cocoanut shells, and other utensils of worship. In front, a paved court, which was surrounded with a wall of stone and lime. While we were in this enclosure the villagers, headed by an old patriarch with rich dark-brown skin and gray hair, came about us. The old man had a roll of dirty white cloth on his head, and a still dirtier wisp of cloth about his waist, a brown cotton plaid hung on one shoulder. The people, we were told, were low-caste Shangars, who buried their dead and ate flesh when they could get it. We had a talk together. The boulder was the village goddess ; the villagers prayed to it : they prayed for rain, for a good harvest, for recovery in sickness, that small pox and cholera might keep away from them, and occasionally that a tiger might visit the neighborhood ; a tiger was a clean-feeding animal ; when it killed a buck it only ate part of the animal, and the villagers got the rest, so they prayed for a visit from a tiger. " But do you really mean to say that the great black stone can hear your prayers and answer them ? " " Saheb," said the old man, drawing himself up, " there is but one Spirit of God, as there is but one spirit of man—one spirit of man, and it is in you, Saheb, and in the least of your servants, in me, Saheb ; so there is but one Spirit of God, Saheb, and He is in our goddess here, and in Khandoba at Jejuri and in Vitoba at Pandharpur." Further questioning showed that this subtle pantheism, thus suddenly evoked from a man utterly uneducated and in social standing outside the pale of Hinduism, was a mere habit of

mind, the thought of a people rather than the intelligent expression of individual belief. But it was there ; and the question is, How came it there ? My own reading, combined with personal observation, makes me think that the curious polytheism I have described is “not so much the offspring of Brahmanism as its child by adoption ;” that its ideas are not necessarily Hindu, still less Brahmanic ; that though Brahmins can always explain these ideas by their all-pervading symbolism this symbolism is but an afterthought entirely independent of the mood of the worshippers ; that, in short, this polytheism would exist if there had been no such thing as Brahmanism. The subtle pantheism, however, pervading it all, which can always be evoked among all classes of Hindu worshippers, is quite another thing. I do not mean to say that Brahmanism is the vital source of this pantheism, which may, after all, be a strange subtle side of all Oriental thought ; but on any supposition we have in the old historical Brahmanism, dead and buried for centuries as a popular creed, the ideal of what is dimly apprehended but really held by all Hindus in the present day.

Let it be understood, then, that in what follows I am describing what is ancient, what is no part of modern Hinduism, save in the vague sense above mentioned. If the editor permits, I may be able in a future article to describe its power over the present every-day religious life of the Hindus, and how it has created, by its action upon the living germinating polytheism, the Hindu pantheon described in most books upon Hindu religion.

Brahmanism, strictly so called, is a stage in the evolution of the latest form of Hinduism, standing midway between the old Vedic religion of the early Aryan invaders and the complex religion of modern India. It had peculiar historical, social, and religious surroundings. It belonged to that period of the Aryan invasion when the conquerors had mastered the “Middle Land,” when they had leisure and resources to divide into classes, when they had a great slave population under them. It hardened into a compact system of social organization, religious rites, and theosophist speculation in its conflict with Buddhism—a conflict from which the aristocratic pantheism of the Brahmin at length emerged victorious over the democratic atheism of Buddha.

In the “Land of the Sacred Singers,” the Punjab, the old Vedic deities, personifications of the powers of nature, had held sway, and *Indra*, the rain bringer, was the chief deity. “I will sing of the victories of *Indra*, of the victories won by the God of the Spear ; . . . on the mountains he smote the demon of drought ; he poured out the waters, and let the rivers flow from the mountains ; like calves to cows, so do the rivers hasten to the sea.” In these old days caste was unknown ; the housefather was the family priest, and the chief led the devotions of the clan.

When we see the same people in the “Middle Land,” the country

watered by the Jumna and the Ganges, with its great cities—Delhi, Oude, and Benares—and its amazing fertility of soil, the lapse of centuries has brought great changes. The fertilizing rivers made them almost independent of rain, they had no call to pray for heat, the forces of nature were slowly uniform in their action, and the fecundity of the earth made them meditate on the productive power of nature. They thought and sang, as did Tukharam centuries later in the Deccan,

“ For the new-born nursling who the milk prepareth ?

Mother, child—each shareth

His great mercy.

In the fierce hot season when the leaflet springeth,

Who the moisture bringeth

Which it drinketh ?”

Religion had enwrapt itself in a stately ritual, and demanded men who were minutely acquainted with the old Vedic hymns to lead the devotions. The land had been thoroughly conquered, and it was no longer necessary for every housefather to be both husbandman and warrior ; he could sit under his own tamarind-tree, none daring to make him afraid. The warriors became a class distinct from the cultivator, the king's followers at home his fighters on the frontiers. The dark-skinned aborigines had become a great slave population, held in the strictest bondage, which forbade them even sharing in the religion of their masters. A people of clans *ready* to become a civilized society, but not yet a nationality.

This is the environment out of which Brahmanism slowly grew. It is almost impossible to trace the stages of growth. Early Indian literature is not historical. The criticism of documents based on internal evidence alone is extremely unproductive. The supreme canon of the higher criticism, that a document which really dates from a given period must show itself instinct with the life of that period, cannot be applied when we have no history to tell us what that life was. The Brahmins became the custodians of the old literature, and have changed and interpolated the text to suit their pretensions ; but when we come to test the extent of these interpolations, and to arrange documents in chronological order to show the gradual growth of new institutions, then we fail utterly and are very much left to conjecture. Setting aside conjectures about how it slowly evolved into existence, Brahmanism fully formed has four sides or phases, which may be called social, ritualist, philosophical, and mythological.

The *social* side is the *Caste* system. Brahmanism taught that the human race existed in four great divisions—the Brahman, the Kshatriya, the Vaisya, and the Sudra. The Brahman came from the mouth of Brahma, and was priest and teacher. The Kshatriya came from the arm of God, to rule and defend the people. The Vaisya, who came from the thigh, was the trader and the husbandman. The Sudra, who came from the foot, was to serve the other three. These distinctions were to be per-

petually maintained by the higher caste rigidly boycotting the lower in all intercourse, in food, and intermarriage. The Brahmanic writings further assert that this fourfold caste system is not a mere classification of the human race ; it represents four kinds of men. The lower animals are made in classes—elephants, tigers, bullocks, and dogs ; and the creation of men followed the same order. A Brahman is a distinct kind of man from a Kshatriya, just as an elephant is distinct from a tiger. In this view of it, caste is an institution to preserve purity of class or clan by preserving purity of blood, which can best be done by preventing intermarriage, and may be further guarded by proscribing intercourse in food and drink. Evidence, however, remains in the Brahmanic writings themselves to overthrow this idea of a rigid, fourfold classification of men. The earliest separation was into a free and a serf or slave class. The oldest caste regulations were evidently designed to keep the Sudras, or conquered peoples, slaves. They were to be kept outside the Aryan community, and were denied the right of worshipping the Aryan gods. The three higher castes, on the other hand, had a certain brotherhood. They were the “ twice born,” they all wore the sacred thread, and they all took part in the same religious worship. The eternal supremacy of the Brahman caste disappears before traces of long rivalry between them and the Kshatriyas for pre-eminence, and for the right to perform the great public sacrifice. The contest between the two sages, Viswamatra, of the royal warrior rank, and Vasishtha, a Brahman, the story of which runs through the whole Veda, typifies the struggle, and in the end the warrior establishes his title to perform the public sacrifice. Nor was the separation of castes rigidly maintained. After the Brahmans had established their priestly supremacy, due probably to their unique family knowledge of the old Vedic hymns, Kshatriyas thrust themselves up into the priestly caste, and Vaisyas became warriors, while Sudras were admitted into the number of the twice born. This fourfold caste system no longer exists in modern India, where society is broken up into thousands of castes, who neither intermarry nor eat together ; and it is doubtful whether it ever did exist save for a limited time and in the “ Middle” land. It is rather a programme of how the Brahmans thought society ought to be constituted than a picture of Hindu social life at any period.

The *ritualist* side of Brahmanism is contained in the *Brahmanas*. The old Vedic hymns had been collected in the Rig-Veda, and two priestly selections were made from it—the *Sama Veda* or hymn-book for the higher order of priests, who sung selections from it during the performance of sacrifice, and the *Yajur Veda*, the liturgy of the lower priests. These hymns are known as *Mantras*, and the debasement of thought is stereotyped in the fact that the word means “ charm” in modern Sanscrit. The *Brahmanas* are a directory or rubric for the proper use of the Vedic hymns. They show us that, according to Brahmanism, the due presentation of sacrifices is the kernel of all religious observances. The mean-

ing of sacrifice is gradually evolved. It is at first simply thank-offering from man to the gods ; then nourishment required by the gods themselves ; then a means of wresting boons from the gods ; and lastly an instrument to attain superhuman power and exaltation to heaven. Even the gods have won their immortality by sacrifice. Sometimes, but rarely, we find the idea of atonement for sin ; but this is foreign to the whole circle of Brahmanic thought, which rejects the idea of trusting to anything but self-righteousness for salvation. Hence Brahmanism taught that every man must rest his hopes on a perpetual succession of oblations consumed by fire, culminating in the last offering of himself in fire on his funeral pyre.

Philosophical Brahmanism is commonly, but not altogether correctly, represented as the recoil from this elaborate ritualism and sacerdotalism. It is contained in the *Upanishads*, which are supposed to reveal the hidden spiritual doctrine of the Vedas. It is not philosophy in the Western sense of the word, for it is not a search after truth ; nor is it theology, in the Christian meaning, for it does not express the soul's desire to be released from the burden of sin. But having said this, the European expounder has a more serious difficulty to face. He can use no Western theological or philosophical term which is not thoroughly misleading. If we say that the essence of Brahmanical speculation is to show how the spirit of man can be liberated from the bondage of the necessity of transmigration or repeated existence, and reunited with the Supreme Spirit, as a river is reunited with the ocean, we insensibly attach to the word "spirit" a meaning which belongs to none of its Sanscrit equivalents. In Western thought the terms "spirit," "soul," "self" all imply the Western idea of personality, which even on the attenuated Aristotelian definition—a person is what can be the subject, but never the predicate of a preposition—signifies a central spiritual point which can never be dissolved away. Without this thought of spiritual personality the ideas of existence will invariably take the form of confined or bounded and unconfined or boundless existence, and however such ideas are etherealized, they are descriptions of matter and not of spirit. Brahmanical thinking has no such thought of a central spiritual personality. In its philosophy personality is always an external integument, which prevents the confined essence from diffusing itself in the unconfined or all-pervading essence ; or, to speak more subtly, it is what exists when the external integument confines the essence. Hence Brahmanism is always an etherealized materialism.

The Brahmanical philosophy recognizes the Spirit of God and the spirit of man, which have existed and must exist throughout all eternity. The two are not distinct ; the living spirit of man is the "Spirit of God limited and personalized by the power of Illusion (*Maya*) ; and the life of every living spirit is nothing but an infinitesimal arc of the one endless circle of infinite existence." This human spirit is joined to a mind and clothed with a body, and so can perceive, think, and will. The body

consists of more than one integument. First, there is the *subtle body*, which, enclosing a portion of the universal spirit, makes it a living individual person ; this subtle body is swathed in a grosser body, which may be earthly, intermediate, or Divine. It is Divine when it encases a god ; intermediate when it clothes the subtle body after death and before another gross body is inhabited ; or gross, which is the outer cuticle during earthly existence. The body is, of course, part of the external world to which the Brahman gives the name *Illusion*, and the torment of personal life is the being forced through a succession of bodily existences which are all illusory, but from which he cannot escape. Bliss comes when the human spirit, freed at last from confinement in material integuments, melts into the diffused essence which is God. The existence of the material universe is the puzzle of Brahmanical philosophy, which their four schools of thought try each in their own way to explain. The explanations are beyond the limits of this paper, but speaking very generally, they practically come to a substitution of the dualism of a male and female energy, from whom all things created come, for the one pervading essence—the monism or pantheism becomes a dualism.

Mythological Brahmanism is the popular theology or exoteric doctrine for the common people based on the philosophy or esoteric doctrine reserved for the sages. In it the thought of *Maya* or Illusion, which is the despair of the philosophy, becomes a useful instrument in expounding Brahmanic symbolism to the people. This theology starts with the idea of one sole self-existent Supreme Essence, the only real Existence, submitting for His mere good pleasure to the entanglement of an illusory creative force, and in and through this contact bringing forth endless manifestations of Himself in infinite varieties of operation. All things seen and unseen—stones, plants, trees, animals, man, demons, gods—are emanations from the one Eternal Entity, like drops from the ocean or sparks from a fire. Everything is a portion of Deity, partitioned off, in separate existence, by Illusion. These emanations are arranged on a graduated scale, whether gods, men, or things. The highest earthly emanation is man, and the human emanation nearest the real Supreme Existence is the Brahman. None of these emanations can alter their existence while in their present gross body, be that a Divine, human, or other body ; but on the dissolution of the body they may rise to higher or sink to lower grades of being.

On this basis the Brahman theologians raised their pantheon. The only real Supreme Existence they called *Brahm* or Brahṁā. When Brahṁā was first overspread with *Maya* or Illusory Creative Force, the male god Brahṁā emerged, the first-born of all creation and the evolver of all else. Creation implies preservation and dissolution, for it is an endless chain of birth becoming and death. Hence, with Brahṁā, coequal with him, like him, but one stage removed from reabsorption into real existence, are Vishnu the preserver, and Siva the destroyer and reproducer (for death

is the sacrament of new life). They alone of all emanations cannot suffer transmigration ; when their integuments of subtle and gross (but Divine) bodies dissolve they will pass back again into the real Supreme Existence. They are equal, their functions interchangeable, and they are represented in the figure of the *Tri-murti*, three majestic heads springing out of one body, or in the triangle. Of these three Vishnu is the most nearly connected with humanity, and to rescue men he has undergone various incarnations which are also gods in the pantheon and objects of worship. The best known incarnations are the heroes of the poems Mahabarata and Ramayana, Krishna and Rama. The three gods have their consorts or female energies—Sarasvati, Lakshmi, and Parvati—and their offspring also belong to the Brahmanic pantheon. Beneath these, in grade after grade of emanation, are lower gods and demons (to the number of three hundred and thirty millions), men, animals, plants, stones, all liable to run into each other and incapable of strict separation in thought.

Though every man is really God, he is under the power for the time being of the separative or illusory creative force, and no individual soul can recover identity with God save by liberation from the power of illusion. This liberation may be made easier by union with a higher being, it is ensured by union with Brahma, Vishnu, or Siva. Hence the motive to worship those gods, although, like men, they are under the power of illusion. Again, one means of obtaining liberation is by paying homage to the Supreme Existence, and this may be done by turning the thoughts inward ; for this Supreme Existence is in every human spirit, and meditation is the highest act of worship ; or it may be done by worshipping according to proper ritual these emanations of the Supreme Being which are the gods ; or even by paying homage to His manifestations in persons and inanimate objects. Thus exoteric Brahmanism is a net spread to catch every form of worship from the rudest fetichism up to the most sublime mystical contemplation.

Such is Brahmanism in social life, ritual, metaphysic, and popular theology. It has done much to mould Hindu religion, it has undying influence upon Hinduism, but it would be a gross mistake to suppose that it represents the living germinating polytheism of the India of to-day. Its present power and its present weakness must be the subject of another paper.

INDIA OF TO-DAY.

BY THE REV. JAMES JOHNSTON, BOLTON, ENGLAND.

The march of empire over the "Eye of Asia," the name by which India is occasionally designated, presents features of deepening interest, and prophetic of more remarkable changes. Advances in her moral and material condition and in civil and religious development plainly indicate

that India is assuredly taking a right place among the progressive nations east and west. The pacific revolutions of the last generation or so in her social and national life have amazing significance. Those degrading heathen customs, the self-immolation of widows on the funeral piles of their husbands, the dedication of favorite daughters at idolatrous temple services, the trampling to death of imbeciles, the drowning of aged persons, the universal practice of female infanticide, and the cruelties of child-marriage and widowhood, have been wholly or partially swept away, and, at the present day, fresh campaigns initiated against the abominations which still linger on the horizon of India's humanity. A grand new page is opening in the history of India, and Christianity, in its widespreading embrace, is throwing far out the net of the kingdom of God for the ingathering of India's millions.

In point of population the Indian census offers an array of figures not easily grasped. The British possessions contain 221,172,950 souls, and the feudatory States 66,050,480, making a grand total, for these two divisions, with the territories of Upper Burma, North Lushai, and Kashmir, now included for the first time, of 288,000,000 of human beings. Natives in British provinces occupy an area of 962,070 square miles, and those of the feudatory States 595,310 square miles. The pressure of population on the land during the last decade has risen from 227 to 249 per square mile in British territories, and from 107 to 123 in the native States, or if the whole of India, inclusive of the new tracts, is tabulated, the British divisions give 230 persons and the feudatory States 111, or an average of 184 to every square mile of greater India. Pressure of population on the soil has its highest provincial density in Oudh, returned at 522 persons to the square mile; in Bengal, 471; in the Northwest Provinces, 411; in the Madras native States, embracing the crowded shores of Travancore and Cochin, 385; in Baroda, 294; in the Madras Presidency, 252; in Bombay, 207; and Ajmir, 207; the last two being the remaining provinces or States which have an aggregate density of 200 to the square mile. Upper Burma, with an area of 83,500 square miles, has a population of 35 to the square mile, and Kashmir 31. Comparing these figures with countries having dense city populations, a condition of existence uncommon in India, there are 498 people to the square mile in England and Wales, 21 in the United States of America, and 5 in the habitable parts of Canada. The returns of the current census denote an influx of people from congested Indian centres to regions of virgin soil, an increase more noticeable in the feudatory than the British States. Just in proportion as the feudatory States are safeguarded by laws does the Indian peasant feel himself tempted to migrate into new pastures. The first advance across a British feudatory frontier is effected by marriage relations, by daughters being given as wives to villagers on the other side of the borderline. In many cases the rural emigration has not passed this initial stage, which shows a marked percentage of females over males. Save in certain

localities an extensive migratory movement from British to feudatory States is unreported.

From the aggregate returns of population there is not, it appears, a uniform increase of both sexes. In the British provinces the females have increased faster than males, except in Assam, Bombay, Sind, and Bengal. This increase, again, is more significant in the feudatory States, with the exception of Hyderabad, the Madras native States, and Mysore. The British Indian rate of increase per cent is 9.63 for males and 9.80 for females, and in the feudatory States 14.81 for males and 16.29 for females. With regard to populations in country districts and towns, India differs widely from Europe. England, for example, denotes a steady increase in population at large centres, whereas in India, with an aggregate population of 288,000,000, the towns have not more than $9\frac{1}{2}$ per cent of the population within their radius. In provinces which have the most populous towns, as, for instance, Bengal, where a population of 74,500,000 exceeds that of all the feudatory States of India put together, or the United States of America, the immense rural populations swamp the urban centres. This growth of population in rural areas has been gradually rising, showing an aggregate increase of 9.40 per cent. Throughout India the average proportion of women to men is given at 958 of the former to 1000 of the latter in 1891, while in the towns it does not exceed, as a whole, 886 females. Some of the city populations of India are making rapid strides. Bombay has 821,760 people, and Calcutta, with its two adjoining suburbs, a population of 741,140, or, counting the dwellers in the environs, where the growth is specially noticeable, Calcutta has a return of 978,370. The population of Madras is 452,520 ; of Hyderabad, 415,000 ; of Lucknow, 273,030, and of Benares, 219,470. In 22 other cities there are populations of 100,000 or upward, and in 48 towns the populations average from 50,000 to 100,000 inhabitants. The natives of India, occupying a country equal in size to the Continent of Europe, excluding Russia, speak 106 different languages, as distinguished from dialects, and of these 18 are used by more than a million persons. Racial differences are further accentuated by social and religious prejudices and conflicting material interests. Every type of humanity has its representatives on the arena of India. Ghonds, Pathans, Rohillas, Beloochees, and numerous fierce tribes, half clad, bloodthirsty, head-hunters, wielding stone weapons and indulging in degrading superstitions, dwelling in caves, on the hills, and in forest deeps, are the survivors of prehistoric times, in contrast to whom stand the Parsee and Brahmin, the embodiments of polished manners, scholarship, philosophy, commerce, and Western ideas. Beyond its own vast possessions British rule exercises no little supervision over 117 native States, the theatres of loose tribal communities, warlike chiefs, and princely rulers.

Very curious facts are furnished bearing on the religions of the myriads of people in India. The difficulty to register these is increased, because

of the indistinct lines which separate Hindooism, Sikhism, and kindred systems. When the lower superstitions, such as ghost-worship, tree and animal worship, or demon-worship, are taken into account, the perplexities are intensified. Amid these peculiarities it is evident, from recent enumerations, that Hindooism is absorbing steadily the hill and forest tribes, accustomed to practice strange, primitive rites. If these animistic tribes, together with the 3050 Brahmos and 39,950 Aryas, be added to Hindooism, the combined groups of Hindooism, semi-Hindooism, and reformed Hindooism number $75\frac{1}{2}$ per cent of the total; Mussulmans, 19.96 per cent; Buddhists, 2.48; Christians, 0.80; Sikhs, 0.66; Jains, 0.49; Parsees, 0.03; and of miscellaneous beliefs 0.02 per cent. In July last Mr. Naoroji, a member of the Parsee community, was elected a Member of the British House of Commons, an event warmly greeted in India, by which it is hoped the "dumb millions" in that land may have a greater voice in regard to their nation's interest and policy. Putting the religious census in another form, Hindooism claims 207,500,000—the term, it may be remarked, signifying "any religion which is not Mohammedan;" Islam, 57,000,000; Buddhism, 7,000,000, and Christianity, 2,225,000. The Jews count 17,180, and the Parsees in all 89,887 persons. Of theists, agnostics, and atheists 289 are enumerated. Taking the "animistic group" alone, they represent 3.23 per cent of the whole population, which allows them to stand next to the Mussulmans in numerical strength. Hindoos and Mussulmans have increased 10.74 and 10.70 respectively, in proportion to the growth of population; Buddhism has increased $24\frac{1}{2}$ per cent at a pace with the growth of the general population in Lower Burma; while the Christians have multiplied at the rate of 22.16, including large conversions from the forest tribes, particularly in the Chutia Nagpur territories. Gratifying results of the triumphs of Christianity come from the Punjab, the Northwest Provinces, the Karen districts in Lower Burma, Madras, and the west coast seaboard, where the native Christian population is growing at an astonishing rate. These fruitful issues give weight to a remark by Dr. Martyn Clark, that India's fields are not only white for harvest, but the sheaves are waiting, and equally so to the sanguine views of Dr. Pentecost regarding the spiritual regeneration of India.

Of "Young India," considering the population as a whole to the age of fifteen, the Indian return shows that 93.90 per cent of the boys and 82.47 of the girls are unmarried; and of the married under fifteen years of age, 5.90 boys and 17.02 girls. In every 10,000 of the population there are left as "widowed" 20 boys and 51 girls under the age of fifteen years, and of this "widowed" category 20 per cent of the boys and 33 per cent of the girls are under five years old. The state of education presents terrible backward features in the adult sections of the population, where, again, there is disparity between the two sexes respecting capacity to read and write. From returns affecting 262,000,000 of people, it is tabulated that 89.1 per cent of the males and 99.4 per cent of the females

are unable to read or write. In the male section, consisting of 133,500,000, only one in 9 can pass this double test, and in the female division, comprising 128,500,000, barely one in 173 women ! Of the total population in India having a knowledge of reading and writing in English the census makes a return of 360,000 natives. For the training of the young, public and private institutions number 138,054, and pupils, 3,682,707. Allowing, therefore, that 18,000,000—a liberal estimate—of India's people have the advantage of an elementary education, it leaves the enormous number of 270,000,000 of Hindoos buried in calamitous ignorance. Out of the few millions able to read and write a very small proportion have any acquaintance of English.

These shadows, so painful to contemplate, are not entirely unrelieved. Of India is it true that

“ . . . Long lost in night,
Upon the horizon gleams the light
Of breathing dawn.”

In bright battle the social, medical, religious, and philanthropic auxiliaries are engaged for India's deliverance from myriad woes. During many years that unwearied worker on behalf of the suffering and neglected of India, Miss Florence Nightingale, has made the causes and possible remedies of the unhealthiness of small Indian towns and hamlets a special study. Mainly directed to Bombay, her labors have had considerable success in combating the frightful condition of sanitary matters. Miss Nightingale is immediately occupied, as the debates on the Bombay Village Sanitation Bill indicates, in providing on a wide scale a good village organization for village sanitation, a measure which had the support of the recent International Congress of Hygiene. By her earnest and effective advocacy of a question vitally affecting the lives of millions of the rural population of India, the gentle heroine of the Crimean War has won the thanks of multitudes of the lowly poor. Next to this admirable work ought to be named “The Association for Supplying Female Medical Aid to the Women of India,” founded and organized seven years ago by the Marchioness of Dufferin and Ava, who has exhibited, in furtherance of her humane enterprise, rare capacity, generous benevolence, and unswerving purpose. Established on broad lines of an unsectarian and national character, it relieves alike the women and children of the poorest class and zenana ladies of wealth and station. The three principal objects of the fund consist of medical tuition, medical assistance, and the supply of trained female nurses. According to the 1890 returns, 411,000 had medical treatment, compared with 280,000 in the previous year. Its proportional increase of in-patients was greater for the same period, which were returned at 8159. Thirty hospitals and 20 dispensaries are affiliated with or governed by the association, and 13 lady doctors and 27 assistant surgeons are working under the auspices of the fund, 9 of the ladies having gone out from England. A strong staff in future days will be

obtained from the 238 native pupils drawn from the Parsees, Brahma-Somaj (Veda Hindoos), and Eurasians, who are now studying at the various medical colleges and schools. The cultured and estimable young Hindoo ladies, Rukhmabai and Cornelia Sorabji, have studied at the London School of Medicine for Women, preparatory to undertaking the medical calling in their native land. The approbation of the fund, expressed some two years ago by the Maharajah of Patiala, that it "will earn the gratitude of untold generations of natives of India," cannot fail to have universal echo. In the person of Lady Lansdowne the good cause of her beloved predecessor has fallen on worthy shoulders. To its income native princes, mostly of the feudatory States, and the humble people, in proportion to their scanty means, creditably give support.

Medical education is advancing steadily in other quarters. To illustrate this from the Nizanis dominions, the last report gives 85 students in the medical school, 3 of its outgoing students being females. Dr. Laurie, the Director of the Medical Service of Hyderabad, states that there are 8 hospitals in Hyderabad and the suburbs, and 59 in the districts, with as many dispensaries. Activity is seen in the city hospitals, which had over 110,000 patients last year. Medical branches of zenana missions belonging to American and British societies are multiplying in stations and workers rapidly. This wing of operation appeals strongly to the native mind and prepares the way for the music of a deeper healing. What force lies in the observation of that chivalrous Christian lady, Mrs. Bishop : "There are so many zenanas which would be closed against the zenana missionary, but where the medical missionary gains admission under the best possible circumstances." Some idea of this gracious type of ministry may be gleaned from the medical station at Batala attached to the Church of England Zenana Missionary Society, which reported for 1891 over 18,000 patients' attendances, 31 in patients, and 617 medical visits to homes. In the zenana labors of the Free Church of Scotland at Madras, Miss Macphail and Dr. Janet Hunter made a return for the same date showing 20,547 attendances by 7823 patients at the two dispensaries, 460 visits to the missionaries' homes, while 1183 visits were paid to the patients in their own homes. Since the report was compiled news of the death of Miss Hunter from cholera has caused profound sorrow in Scottish and Indian circles. A young lady of the highest medical attainments and of the sweetest Christian disposition, Miss Hunter's memory will be revered by thousands of Hindoo women. Like fruitfulness attends the manifold branches of zenana spiritual missions. Mrs. Lazarus, an eminently qualified judge, whose opinion has wide corroboration, remarks that the difficulty six years ago of getting admission into a Hindoo home is vanishing, and the difficulty to-day is to find women enough willing to take up the cross of honor and enter the additional open doors. In these dark chambers the light is breaking, the presage of the salvation of the daughters of India and the dominion of missions.

Educational claims are not overlooked, special attention of late being devoted to the great cry from the higher classes for English education. Unless this is speedily grappled with and supplied on a Christian basis, "the education of the ruling classes will fall more and more into the hands of anti-Christian agencies." Every year happily, so far as England is concerned, the number of university men with good degrees who join the missionary bodies is increasing, a fact which has a hopeful outlook, inasmuch as "the policy of the Indian Government is to retire from the field when voluntary institutions, either native or missionary, can be found to take the place of Government institutions," making it clear that the future English education in India lies in the hands of the natives and the missionary organizations, the latter hitherto having held the front place. In the propagation of religious knowledge among the Hindoos the Christian Literature Society merits hearty acknowledgment. Consequent upon the advance of education and religious teaching on the one hand, and the spread of anti-Christian works on the other, the Society's resources were heavily taxed to meet the situation. In its admirable enterprise the Society had the support of the Indian services and of gentlemen most conversant with the wants of India. Founded over thirty years ago by Lord Lawrence, aided by a committee of men of strong religious sentiment, the Society had subsequently enjoyed the fullest sympathy of British and American societies. Its indefatigable secretary, the Rev. James Johnston, F.S.S., has few superiors in a knowledge of India and its people. Several branches of the leading Bible societies and the department of Sunday-school institutions are growingly potent allies in forwarding India's redemption.

Changes of grand import are springing up in Hindostan, many of which furnished indications of an approaching unity in Hindoo nationalities not previously seen, and, by the awakening and wonderful openings among the low-caste and non-caste populations and their future elevation, the Christian Church was summoned to a task of imposing magnitude. Nor could the Mohammedans of the empire be forgotten. To this influential class in Calcutta alone, 250,000 in number, the Rev. Jani Alli was the solitary torch-bearer of the true faith. In a reference to the great Mohammedan population at the English Methodist Conference in Bradford, the Rev. William Arthur said that "it was a tremendous force in the world, and in India, if the power of the English should ever be broken, the Hindoos and the Mohammedans would be brought into conflict with each other, and the latter would win." This weighty deliverance will have the earnest consideration of the workers on India's shores.

If the masses of the people are nominally Hindoos still, the once impregnable front is tottering. Hindooism, described by one of its chief supporters "a religion which has failed to satisfy the cravings of the soul of the educated natives of India," has been shaken to the foundations by the Christian religion. Prophetic vision was not required to see that in

the numbers of seekers after light, the candidates for baptism, the remarkable expansion of the native Christian churches, and the increasing respect for the message of Christianity, the races of India were drawing nearer to the kingdom of God. Says Sir Charles Elliott, Lieutenant-Governor of Bengal : "The growth of Christianity in India has been a solid fact, and sufficiently rapid to give all needful encouragement to the supporters of missions." By the broad pathways which the Gospel was cleaving through the Indian Empire it was becoming the refuge and delight of countless thirsty souls. Granted that the struggle of Christendom during the century gone has been in the main an affair of outposts, the battalions of Christian chivalry were throwing themselves quickly on the field for the possession of a mighty prize. Signs of this decisive issue were visible, which the forthcoming Decennial General Conference of Indian missionaries of all the Protestant churches would voice in resonant tones. In such a noble crusade for the accomplishing of God's purposes among men Ward Beecher eloquently declared : "Of all the triumphs of the Church, of all her signal victories, I believe that which will stand higher than all others, in the future, will be the work which she has attempted to do for the scattered community. I believe that the work which has been done by the Christian religion for the outcast and outlying populations of the globe will stand in the last day higher and more sovereign than any or every other part of the work of the Christian religion on earth." The emancipation of India's millions calls to the Church of God in many climes to inaugurate a forward missionary policy which shall carry the flag of the King over the plains of a continent possessing a land boundary of 6000 miles and a seaboard of nearly 9000 miles, by which the flanks of the peerless Himalaya ranges shall ultimately become the frontiers of a world-conquering faith.

THE RELIGION OF THE JAPANESE AINU.

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

Miss Bird, authoress of "Unbeaten Tracks in Japan," has given currency to the idea that the hairy aborigines of the great island of Yesso have no conceptions or observances which are worthy the name of a religion. Miss Bird made only a hasty visit of a few weeks before writing her book, which was certainly interesting in many respects ; but Rev. John Bachelor, for fourteen years a missionary of the Church Missionary Society to the Ainu, has had better opportunities, and he has found a very interesting religious system among these people. This difference of authorities is an old story again repeated. Where hurried travellers or adventurers have declared that this or that obscure race were destitute of all ideas of God, and anthropologists have quoted their superficial statements with all

the conclusiveness of scientific facts, the prolonged residence of a more careful investigator has led to very different conclusions.

Miss Bird says : " It is nonsense to write of the religious ideas of a people who *have* none, and of beliefs among a people who are merely adult children. The traveller who formulates an Ainu creed must evolve it from his own *inner* consciousness. I have taken infinite trouble to learn from themselves what their religious notions are, and Shinondi tells me that they have told him all they know, and the whole sum of it is a few vague fears and hopes, and a suspicion that there are things outside themselves more powerful than themselves, whose good influences may be obtained or whose evil influences may be averted by libations of *sake*."

Mr. Bachelor, who uses the word Ainu as a plural without the s, says, on the other hand : " Every one will agree that it would be ' nonsense to write of the religious ideas of a people who have none, and of beliefs among a people who are merely adult children ;' but Miss Bird is clearly in the wrong when she implies that the Ainu *are without religion*, though they may be ' merely adult children.' As a matter of fact, these people are exceedingly religious ; and, however true it may be that a mere ' traveller who formulates an Ainu creed must evolve it from his inner consciousness,' yet, as one who has spent more years with them than Miss Bird did weeks, I shall venture, in a later chapter, to give an Ainu creed. This creed will be evolved from their daily life and words, and from their highly prized, carefully transmitted traditions."

It is not claimed that the Ainu possess what is generally known as a book religion, or any formulated system of beliefs, but in fragmentary form their religious conceptions are interwoven with their daily life, and they are transmitted in unwritten folk-lore from generation to generation. There is no esoteric system of beliefs monopolized by a priestly class, for there seems to be no priesthood, but the Ainu are reserved in the presence of strangers who seek to learn their faith, and it is only the missionary who has won their confidence, and who, in close and continued contact, has studied their inmost thoughts and habits, that can judge intelligently of their religious faith. According to Mr. Bachelor the Ainu religion starts with the monotheistic conception of one supreme creator and upholder of all things. He is not, however, the administrator ; on the contrary, having created a great number of inferior deities, and having assigned them to the administration of different departments of the on-going world, he leaves each of these plenipotentiaries in full charge of his particular sphere, where he is practically supreme. It would be a discourtesy for an Ainu to worship one deity in the rightful place of another. When fishing or in peril upon the sea, he may call only upon the god of the sea for help or success. The god of agriculture must be appealed to for abundant crops, and the mountain gods for success in hunting. The Ainu do not ordinarily call upon the Supreme Being for help or in any way practically worship Him, for they understand that He has farmed out His dominions

to subordinates whose authority He respects. Practically, therefore, the religion of the Ainu is the polytheistic worship of many gods, who owe their origin to one supreme creator. This rationale of their system is interesting as bearing upon the question whether the growth of religion has advanced from scattered germs of fetichism to an organized system, with monotheism as a final result ; or whether the early conceptions of different races have started with the notion of creatorship, leading on to a multiplicity of subordinate gods, as each condition and exigency of life was supposed to require, or as new objects were discovered to have an imaginary efficacy. With the Ainu the latter process seems to have obtained. Their explanations of their system are perfectly logical so far as they go. They trace the distribution of authority among their subordinate deities precisely as they would that of their subordinate chiefs, from its supreme source in their head chief. In answer to the question why they do not offer their prayers directly to the Supreme God, who created and upholds all things, they are represented as saying : " As God has appointed these intermediaries as channels through which we are to approach Him, we certainly ought to do as He directs us, and not as we wish in this matter."

But although God always acts through subordinates with respect to human affairs, and never communicates directly with men, so far as experience goes, yet He is not supposed to be idle or indifferent. He superintends all departments of administration and sees that His servants discharge their functions faithfully. If anything is done amiss, it is only a fault in the administration.

The Ainu account for the evils of the world by a theory of dualism and of conflict between good and evil, and they believe that there are not only remiss and unfaithful servants in heaven, but that downright fiends are found among the angels of light. The struggle between good and evil has always existed and steadily increased, and it will never end. Over against each subordinate god, in whatever department, there is an evil one whose business it is to thwart him.

While all things originated in the Supreme God, His subordinates have had a part in the details of creation, and have not always done their work in the most approved manner. The following legend affords an illustration : " It is said that the island of Yesso was made by two gods, a male and a female, who were the deputies of the Creator. The female god had the west coast allotted to her as her portion of the work, and the male god had the south and eastern portions assigned to him. They vied with each other in their tasks. As the goddess was proceeding with her work she happened to meet with the sister of ' Aioina Kamui ' (the first ancestor of the Ainu), and instead of attending to her duties she stopped in her work to have a chat with her, as is the general custom of women. While they were talking the male god worked away and nearly finished his portion of the labor. Upon seeing this the female god became very much

frightened, and, in order not to be behind time, did her work hurriedly and in a slovenly manner. Hence it is that the west coast of Yesso is so rugged and dangerous."

Whatever else the Ainu may be, they are not pessimists ; they accept their hard lot and will allow no grumbling. For the ways of Providence they are always ready with a vindication, even though it be a seeming nuisance that is to be accounted for. For example, an old man who had been annoyed at night by a rat which had tried to gnaw off some of his superabundant hair for a nest, reproved the good missionary for speaking too harshly of rats. He gave his reason thus : " After the Creator had finished making the world He came down from heaven to see how all things looked. As He was viewing His works the evil one appeared and derided Him, saying, ' Doubtless you think you have done a very good action and have made all things for the best ; but look at this bramble bush and thistle : what can be the use of such things as these ? ' God was angry at these remarks, so he put his hand behind his back and secretly created a rat. As soon as the rat was created it sprang into the mouth of, the devil and gnawed off his tongue, and it has never grown again. Let us bear with rats a little," said the old man, " for they did one good thing in biting out the tongue of the evil one."

The very shiftlessness of these people is at least devout. An old man was once working for Mr. Bachelor in his garden. It was in the early spring and the proper season for digging up the ground preparatory to planting seeds. When directed to improve the ground by digging in some manure, in order to secure a good crop, he said, with surprise : " What ! will you, a clergyman, a teacher of religion, so dishonor and insult the gods ? Will not the gods give due increase without your attempting to force their hand or endeavoring to drive nature ?" The old fellow was not joking. He was thoroughly in earnest. Evidently he had never heard that Adam was set to dress and cultivate even Paradise, or that he is the true benefactor of his race who makes two spires of grass grow where only one grew before.

From incidents like these it is evident that the Ainu cherish a belief in the care of a Divine providence, and accept their hard lot with a cheerful spirit. If their land begins to show exhaustion they simply remove to another plot. It is the gods who cause the earth to yield her increase ; man must learn to labor and to wait.

Under these circumstances it seems remarkable that the Ainu do not go farther and evince a sustained and consistent life. One would suppose that their sense of dependence would lead to regular and systematic prayer and worship ; but there is very little of this. They pray only in emergencies or for selfish ends. They pray when setting out on a dangerous bear-hunt, or when they wish good luck in fishing. All prayer is a business transaction, never the breathing of a devout soul. It is simply calling upon the proper divine deputy for his official or departmental aid. Some-

times an Ainu returns thanks before eating, but this depends somewhat upon the quality or quantity of what he has to eat.

Another charge, still more serious, we have against him, and that is that he never allows his wife to share in his devotions, and, of course, there can be no such thing as a family religion in which, as in so many nations, the patriarch is the priest of the household.

"The women," says Mr. Bachelor, "do not worship the gods even separately; and they can take no active part in the religious feasts, excepting to provide the food. The reason they never pray is not a belief that they have no souls to pray for or no life in the future world. The very curious reason commonly given is very likely the true explanation—viz., that the men are afraid of the prayers of the women, in general, and of their wives in particular. . . .

"This idea may appear at first sight stupid and irrational, but in reality it is consistent and in full accord with the principles of the Ainu religion. Moreover, it is a logical and intelligible reason.

"The Ainu believes in various gods who hear and answer prayer; he is aware that his wife is not treated as kindly as she ought to be, he knows that his own laziness must be compensated by extra labors on her part, and he recognizes the fact that his inveterate drunkenness is the ruin of his family. Hence his fear of the prayers of women, and of his wife in particular."

The reasoning here is quite unique. Everywhere heathenism oppresses and degrades woman, and different types of heathenism have their special theories or pretexts upon which they justify the outrage. The grounds here given by the Ainu are entirely original, and they are about the meanest and most cowardly of any yet known. Conscious of abusing their wives here in this world, they contrive to cut them off from all communication with the unseen world, lest the mills of the gods which grind slowly but surely should work out just retribution for their evil deeds.

The religion of the Ainu has traces of that widespread sun-worship which was known in Egypt, Babylon, India, Persia, Mexico, Peru, and many other nations. The Shintoo faith of Japan is of the same general character, the sun-goddess having been regarded as the ancestor of the Mikados; but the Ainu treat this goddess as only one of the deputies, though she is pre-eminent among them. She has a variety of functions, and is a sort of general care-taker and friend, like the Vishnu of the Hindus and the Apollo of the Greeks.

The Ainu have no priesthood, no altars for sacrifices or offerings, no temples, no stated days for worship. The nearest approach to altars and temples are the *inao*, mere pieces of wood whittled into shavings, which are left still attached at one end. These are set up as tufted stakes near the house or the fishing-place, or wherever they wish the favor of the respective gods to be shown. They are merely tokens or reminders; they are scarcely fetiches.

According to Mr. Bachelor, if an Ainu were to formulate his creed of religious beliefs and superstitions, it would be something like this. At any rate, almost every Ainu would assent to the following items as a concise summary of his belief :

1. I believe in one Supreme God, the Creator of all worlds and places, made by " God the maker of places and worlds and possessor of heaven."

2. I believe in the existence of a multitude of lesser deities, all subject to this one Creator. They receive their life and power from Him, and they govern the world under Him.

3. I believe there are also many evil gods, who are ever ready to inflict punishment for wicked deeds.

4. I believe in Aioina Kamui as our ancestor, a man become divine, and who has now the superintendence of the Ainu race ; in a goddess of the sun ; in a goddess of fire ; in goddesses of rivers ; in gods of mountains and forests ; in the gods of animals ; in the gods of the sea and of the skies and all things contained therein.

5. I believe in demons, of whom the devil is chief, and also that there are demons who preside over accidents and all evil influences.

6. I believe that the souls both of human beings and animals are immortal ; that separated husbands and wives will be rejoined hereafter ; that all people will be judged, and the good rewarded and the evil punished.

7. I believe that the souls of departed animals act as guardians to human beings.

8. I believe in ghosts ; that the departed spirits of old women have a mighty power for harm, and that they appear as very demons in nature.

9. I believe that there are three heavens, called respectively " the high vaulty skies," the " star-bearing skies," and " the foggy heavens." I also believe that there are six worlds below us.

The religion of the Ainu differs from most other systems of the East in these particulars :

1. It is free from pantheism.

2. It holds to a real creation instead of any form of evolution.

3. There is no trace of asceticism.

4. There is no jugglery, hypocrisy, or priestly imposture.

5. There is no organic form of religion in the tribe or even in the family, and there are no records.

6. The system is greatly lacking in moral earnestness. The idea of future rewards is vague, and heaven has little attraction.

A gospel of light and hope ought to be readily received.

The progress of Christianity in Japan is alarming the Buddhists, and among some of the plans formed in opposition is that of an organization whose members promise they will have no relations of any kind with Christians,

SOMETHING ABOUT THE PWOS.

BY REV. L. W. CRONKHITE, BASSEIN, BURMA.

And particularly about the Bassein Pwos. They used to be written *Pghos*, but neither that nor Pwos is quite right, for no letters in our alphabet will just fit the native term. They differ in dialect from all other Karen tribes, and to some extent also from each other, as locality varies. They are found mostly in Burma, though they are said to extend also into the country on the Siamese border. A gentleman connected with the English Forest Department in Burma—Burma is, of course, under the sway of Queen Victoria—told me several years ago that he had followed them for seven hundred miles down the interior of Tenasserim, the long and narrow extension of Burma down toward Malacca. However this may be, it is well ascertained that there is a large mass of Pwo Karens lying in the interior, to the east and southeast of Moulmein, and it is painful to be obliged to add that no work for Christ has as yet been done among them. Father Brayton, our veteran worker among the Pwos for the last fifty-five years, saw something of them many years ago. The old man has long been calling for a family from America to go and take up life among them, and I cannot write this without a prayer that the eye of their future missionary may rest upon it.

Like other Karen tribes, the Pwos have been wonderfully prepared for the Gospel by their singular traditions handed down from their forefathers. These said in substance, "In olden times we had the Word of God, but lost it in time of famine. Presently our younger brother, a white man, will come in a ship from the West, and will bring it again." Often the writer has heard the native Christian preachers appeal to this tradition as pointing to the American missionaries. Their traditions of the creation, Eden, and the fall are mysteriously parallel with the Christian Scriptures. The comparatively small numerical results which have been attained among this people are chiefly due to the smallness of the mission force which has been employed among them. In a lesser degree it is due also to the fact that they, most of all the Karen tribes, have been attracted by the Buddhism of the Burmese, and not a few Pwo villages have their Buddhist monasteries, and support Burmans as their priests. The people as a whole are, like other Karens, demon worshippers, or rather demon fearers. Practically one might sum it up thus: There is somewhere a God, but He is good and will not hurt us, and therefore we need pay Him no attention; but the streams and the trees and the fields and the hills are full of malignant spirits from whom our sorrows come, and them we must propitiate. It is a great day when the head of a heathen household hands over to a Christian preacher the common old junk bottle which he has used in his propitiatory feasts, and which he holds eminently sacred. We have a

hymn and an address and a prayer in view of the magnitude of the occasion.

God seems to have put the work for the Pwos, as for most other Karen tribes, chiefly into the hands of the American Baptists. We have now two central Pwo stations, the one covering the Rangoon-Maubin field, and the other the Bassein district. The first, in charge of Rev. Walter Bushell, has seventeen churches with seven hundred and fifty members, and the Bassein field twenty-nine churches with a membership of about fifteen hundred. Besides these there are several hundreds of Pwos connected with the Karen missions at Henthada, Moulmein, and Tavoy ; so that there are probably in all some twenty-eight hundred Pwo brethren and sisters in Christ. Of course these represent three or four times that number of adherents. The work in the Bassein district was begun in 1854 by Brother H. L. Van Meter, who labored ardently until his death in 1871. His faithful wife followed a year later. Rev. S. T. Goodell and later Rev. J. T. Elwell were, with their wives, in charge of the field, and continued the laying of broad foundations of self-help among the disciples gathered. Both these brethren have gone to their rest. The present writer and wife succeeded to the work in 1884. Misses Higby, Tschirch, and Black are also connected with this mission. The people for whom this Bassein branch labors number perhaps fifty thousand. The entire Bible has been translated into the Pwo language under the superintendence of "Father" Brayton, now past eighty. The first meeting among the Pwos that the writer was ever privileged to attend—in January, 1884—was the praise meeting of all Christian Pwodom, held at the neat village of Thayagone, to celebrate the completion of this work. I remember old pastor Mee Coo, the leading spirit of the Bassein association, pleading at that meeting that every Pwo Christian possess himself of a copy. He argued that, as neither husband nor wife wishes to wait for the cigar which the other may happen to be smoking, much less should the couple reckon a single Bible sufficient for their united use. He is a quaint old man with little education, but built large, and all the time thinking.

Alas ! for that word *heathen*. Of course we cannot get on without it, and it is true enough in some of the senses in which we use it ; but when it comes to mean on all occasions an untutored savage, sitting on the seashore or in the darkness, with a gun in one hand, a spear in the other, a sword in his belt and his whole being calling out for blood, it isn't true ; and yet that really is not so far from the picture that that word *heathen* calls up in the mind of Christ's average disciple at home. The deepest conviction, except one, that my missionary life has wrought into me is that *all men are brothers*, not simply in the judgment of charity, but as per the facts of the case. People have been surprised when I have said to them that I have worked among the Pwos for months at a time without the thought ever crossing my mind that they are of a different race from myself. Once in a while it flashes over me, Why, these people are

Karens ! Now this is not because I carry a tomahawk and thirst for blood, but because I really cannot see much difference between a Pwo Christian in a jungle in Burma and a Christian at home. They dress differently, of course, and their habits of thought differ in some marked particulars, but for the most part they live in the same spiritual latitudes.

I have in mind two of the former pupils of our school, Myat San and his gentle wife, Nahn Yeng. The former spent four years as a missionary among the Karens of Northern Siam, in the vicinity of Lakon. To reach the scene of this new work required a journey of a month on foot across the mountains, and by boat along the streams. Myat San, after his four years of work, returned to Bassein on furlough, and nearly three years ago was married to Nahn Yeng, to whom he had been for several years engaged. How well I remember this girl, her patient, never-varying sweetness and earnestness of character, her searching of the Scriptures, her constant watch-care over her younger brother and sister in school with her, her natural refinement, and the sweet face which mirrored her heart within ! After the wedding in our large school building, the young couple set their faces toward Siam ; but not until rumors of war and the gathering of dacoits or banditti along their route had reached them. Her husband wished Nahn Yeng to remain behind rather than risk the dangers of the journey, but she insisted on sharing them with him. They left us in March, 1890. For nearly two years no tidings came from them, except that she had been very ill with fever the early part of the way. Presently came inquiries from the little flock in Siam as to why their missionaries had not returned to them. At length it transpired that they, together with three of the converts from Siam who accompanied them, had been cruelly massacred by the Shan men whom they employed as guides. Four men received, I believe, five dollars each for their bloody work, having been hired by one who had some grudge against the Christians. The Church's martyr-roll was lengthened, and the two whom the mission had spent years in training for their work were in an hour transferred to higher service. The tender flock in their Siam home was left, and is still left, without human care. Our Society is, I understand, waiting for an American family to go to this Karen work in Northern Siam.

Perhaps seven years ago there came to us two young men, strangers, and evidently much stirred. They hastened to tell us that they had been sent from a remote village in a densely heathen district. Some time before, one of the villagers, while away from home, had come upon a copy of the Burmese tract, " Who is Man's Lord ? " written by the elder Haswell. He had brought it home with him, it had been read in the village, much interest had been stirred, and these two had been sent the long distance to Bassein, where, it was understood, a Christian missionary could be found. They were to seek further instruction, and to make inquiries about schools which, it was said, the Christian missionaries conduct for the Pwo race. I can never forget their intense earnestness. The next

term, Aung Poo, the younger of these two messengers, entered our Bassein school. He has remained under training ever since, and I have never seen any pupil of any nationality, American or otherwise, show more Christian pertinacity in the pursuit of knowledge. He must have been nineteen when he began. All this is to prepare himself for a life of proclaiming the gospel to his heathen nation, and he is now an honored student in the Karen Theological Seminary. When travelling with him a few months ago, I was struck by the singular tact, as well as the eager intensity, which characterized his preaching among the heathen whom we visited. It is interesting to add that a church was organized in his village not long after his conversion, and that the other messenger who accompanied him on that first visit to the city has ever since been a leader in all good works.

It is pleasant to explain, by instances like these, why it is that the Christian Pwos so win both our esteem and our tender love. When one thinks back over the numbers who have borne estrangement from kindred for Christ's sake, he scarcely knows of which to speak. There rise in mind an old couple who, much of the time for thirty-five years past, have lived alone among scoffing heathen neighbors, and who all this time have borne brave Christian testimony. It was my privilege three years ago to witness the baptism of six of the family of one of our brethren who for thirty years had stood alone for Christ. A long seed-sowing, but he had his reward. Not all who are threatened with estrangement from friends are so fortunate nor so shrewd as was one of this man's relatives. His wife with outrageous clamor had averred that the day of his baptism would coincide with the day of their separation. Our quiet friend one day suddenly disappeared. No one could say where. As the days passed his wife began to find the house lonely. She began to make inquiries. Then she began to be anxious. Presently she began to be broken-hearted. She averred that if only her husband would come back, he might be baptized or anything else, and welcome; and thereupon, after two weeks of voluntary exile, our friend reappeared as suddenly as he had disappeared.

The love of money is scarcely a root of evil among the Pwos, though wasteful use of it sometimes is. They are very generous among themselves, and carry the same spirit very largely into their church relations. None of the churches receive outside aid, nor do their village schools. American funds are drafted upon for the salaries of the American missionaries among them, for rather less than half the cost of the work done by native evangelists among the heathen villages, and for a part of the expenses of the central schools, including plant. The Bassein plant is now worth about twenty thousand dollars. The entire membership of the twenty-nine churches give on an average a tenth of their incomes for Christian work. Noticing last year that the boys in the Bassein school were not using their new foot-ball ground, though the game is one to which they are devoted, I inquired the reason. After some hesitation the fact

was elicited that they could not afford a new ball. Nevertheless these same boys were giving into my hands every month more than the price of one. One Sunday last dry season, a young man who had just entered the school as teacher, having been for some years a pupil there, brought an offering amounting to twenty-five rupees, or about nine dollars. Some months before he had decided with himself that if ever he came to have a salary of his own, the first-fruits—that is, the pay of the first month—should all go to the Master's treasury. This nine dollars was the first month's salary. For years he has given heavily of his scanty means. During the past seven years the pupils and teachers of the town school have contributed twenty-two hundred rupees through their "school subscription," in addition to about eight hundred rupees through other channels. At present three rupees about equal one dollar. These contributions have sufficed for eleven hundred feet of good fencing, two or three hundred books for the reading-room, a large glass case for the incipient museum, cost of painting the new school-room, a covered walk, and for many other things. The missionaries in charge of the school have joined in these contributions, but to no such degree as to make it other than a genuine Karen enterprise. It should be remembered that the children's parents live in houses averaging from twelve to twenty dollars each in value, and I may add that I once, at a loss to myself, purchased a native house for forty cents. Families average probably a little over a hundred dollars each annual income. There have been many touching instances of self-denial practised by these children and by their Pwo teachers in making these offerings.

But, after all, in the end how truly such giving has its reward ! "There is that giveth and yet increaseth." Three foot-balls have been given to the boys since the incident of last year, and I now cry, Hold, enough ! To Son Tay, who gave the first-fruits, God returned within a few months several times his donation ; and the disciples at large rejoice, not only in the increase of their churches and jungle schools, but also in the marvelous way in which God has led them in providing increased facilities for the work of their central school in Bassein. This has one hundred and forty pupils. Five substantial buildings have been added—a chapel and schoolhouse combined, a home for the American ladies who teach in the school, a large dormitory for the girls, one for the boys, and recently a dining-hall—besides land, grading, fencing, furniture, and apparatus. While speaking of this development of the school, one should not omit to say that every year a large proportion of the older boys and girls, instead of going home, spend the first two months of the vacation in preaching and teaching in remote heathen or newly Christian villages. Most of our churches come into being by such means. These pupils, when the hot season has so far advanced that not even a native can work, return to their homes for three or four weeks of vacation before the rainy season brings the new term of the town school.

In connection with this school I can only mention further its flourishing Christian Endeavor Society, its very useful anti-betel-and-tobacco society, and the stirring kindergarten department in charge of Miss Black. The Karens are fine singers when trained, and render difficult selections in English with great sweetness and power. All are taught musical notation. The school having used for several years the Gospel Hymns Nos. 1-4, a supply of Nos. 5 and 6 has just been sent them, largely through the kindness of Mr. Sankey.

Finally, the heathen Pwos have shown for the past few years a marked willingness, not to say eagerness, to listen to the Gospel and to possess schools. To such an extent is this true that the writer has not at all been able to respond to the numerous calls from heathen villages for evangelistic visits ; and it is not strange that under such circumstances it well-nigh breaks one's heart to be compelled to leave the field in impaired health. When shall we have money enough and men enough to provide each field with at least two reasonably congenial male missionaries, in addition to the ladies to whom chiefly is committed our indispensable school work ?

THE END OF THE MORMON DELUSION.

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

Not, indeed, of the notorious Mormon creed and practice as a whole, but only of its worst, at least most obnoxious feature, polygamy ; and besides, the mortal sickness of theocratic rule, another feature utterly un-American, and without which the amazing scheme of Joseph Smith and Brigham Young could never have attained to such frightful proportions or maintained itself so long. No doubt Mormonism as a " church " will live on and on, clinging to not a few mongrel ideas and customs, but no longer above the law of the land, by all possible means fighting Congress and the courts, hoping, by hook or by crook, in the end to win. From henceforth the Latter-day organization, relegated to an " innocuous desuetude," will take its place with various other odd and outlandish sects, very likely the least Christian and most absurd of them all, but to be opposed only with weapons intellectual and moral.

The course of events which justifies this optimistic statement extends backward at least ten years, and found its culmination in the recent amnesty proclamation issued by President Harrison for the relief of all offenders against the Edmunds law. That executive document may properly be regarded as the formal conclusion of the *cause célèbre* of the United States *vs.* the Church of Jesus Christ of Latter-Day Saints. Therefore, as a matter of history, and in what may happily be regarded as an obituary notice, or brief funeral discourse, it cannot but be profitable to take note of some of the most prominent steps attending the growth, and also the

decline, of what is without doubt the most astounding religious phenomenon to be found during this century within the bounds of Christendom.

Our backward glance will cover a period curiously close to exactly fifty years—1843–93. For though the vile beginnings may be traced to Kirtland, O., and to 1831, yet the formal “authorization” of “celestial marriage” dates from the famous “revelation” given to the “saints” in Nauvoo in 1843. And the origin of Mormon polygamy is to be attributed to a threefold cause: first, to a religious fanaticism which knew no rational bounds; next, to an absurd conception, or exegesis, of the Scriptures whereby what was permitted to the Hebrew saints was made the obligation, at least the privilege, of the saints of our times; and, finally, the accompaniment in the “prophet” and divers of his most influential followers of morals which recognized no law but selfish, carnal desire. By these prominent “elders” polygamy was practised in secret and increasingly for years, and then at length, to regulate the perilous innovation, and to prevent scandal and rebellion among the faithful, the “revelation” was duly coined and promulgated, in a quiet way, to all such as could be trusted, but to all the world besides for years was denied on all occasions and with language as forcible as could well be framed. Such utterly shameless paltering in a double sense has never been indulged outside the Mormon “church.”

Next, by a calamitous happening, soon after ensued the exodus from Illinois to Utah, and more than twenty years of isolation and independence, freedom from interference and from observation even, with the Rocky Mountains and a thousand miles of the “Great American Desert” between them and any legal control. Hence all manner of vagaries and insane projects found unparalleled opportunity to live, thrive, and unfold themselves. Fixed thus in his secure nest, with the number of his helpless followers wondrously increased by an influx of converts from Great Britain, in 1852 Brigham Young felt strong enough to defy all opposition, and so proclaimed polygamy, defended it from reason and Scripture, and sent out a cloud of elders into all lands to advocate this “restored” boon, this institution so indispensable to humanity’s weal. Meantime at home means most unscrupulous and inhuman were employed to compel assent and obedience, and for several years (1854–58) the so-called “reformation” ran its frenzied and infernal course, with “blood-atonement” teaching and practice as one of the prominent features, and the Mountain Meadows massacre as one of the horrible results.

It was in these same days of stark madness that the hierarch Brigham presumed to play the rebel against Federal authority, and so an army was sent to bring him to terms. Though the immediate result was a miserable *fiasco*, yet from this time forward Congress undertook to frame measures to end the iniquity and shame. Thus in 1862 soldiers were sent to occupy Fort Douglas, in the immediate vicinity of Salt Lake, and have remained there to this day. It was in the same year also that the first bill against

polygamy was passed. This being found insufficient to accomplish the end in view, in 1874 the Poland bill was put upon the statute-book ; but the theocracy enthroned and supreme in Utah were able to nullify this law also. But finally, in 1882, the Edmunds law was enacted, which, with various decisions of the Supreme Court to establish and define it, as well as certain amendments since made, with such eminent judges as Zane and such prosecuting attorneys as Dickson to enforce it, has accomplished the herculean task. The entire polygamous fraternity was disfranchised, by the hundred the many-wived were clapped into prison, with heavy fines imposed, while a larger number fled and lived for years in concealment to avoid such evils. All which was a surprise at first, but presently sore disappointment deepened into dismay.

As for the leaders, for a long period they were stout-hearted, full of bluster and defiance, while they called loudly on the brethren to stand firm for "conscience" and "religion," promising that in due season victory and peace would come to "Zion," while their enemies would be brought to confusion. At length, however, even the most deluded and determined began to see that no hope remained of being able successfully to resist the will of the nation. Brought to bay, though not in the least to repentance, in October of 1890 "president" Woodruff, the head of the church, uttered a piercing cry for quarter in the shape of a manifesto, or "revelation," alleged to have been received from the skies, suspending indefinitely the practice and teaching of polygamy on account of the evil times on which the church had fallen. But much more, and decisively, in December of 1891 the officials of the Mormon church united in a petition for amnesty for past offences, coupled with solemn pledges that never more will they withstand the law. After waiting a full year the boon thus humbly sought has wisely been conferred. Thus, *exit* polygamy as a public question, a national menace, and source of continual disturbance and disgust.

Thus far I have spoken only of what the law has done working through the President, Congress and the courts, as though it was by such weapons alone that the great battle had been fought and the victory had been won ; but at least two other forces have been at work, and most efficiently, throughout the entire period of struggle, without which the consummation over which we rejoice could scarcely have been secured, at least its advent would have been indefinitely postponed. The first is quite material in character. My reference is to the discovery in 1863 of rich mines of silver in Utah, and by the soldiers from California, who the year before had been sent to Salt Lake to keep the "saints" within bounds. This for the first time introduced into the territory a large population ready to bid defiance to Brigham and his practices, and able to keep the nation well informed of what was said and done in the Great Basin. With these "Gentiles" the newspaper also made its advent, and when the story of the downfall of polygamy is written, most honorable mention will be made

of the prominent part played by the Salt Lake *Tribune*. Then finally the telegraph and the Union Pacific Railroad in 1869 entered the long-secluded realm of the polygamous theocracy, and so the nation was brought into closest contact with the enormity, and the mortal struggle was joined. The scream of the first locomotive was the death-knell of the "twin relic" of barbarism.

Happily to these two mighty foes of Mormon error and iniquity was joined a third, equal to either in efficiency, and which not only hastened the day of jubilee, but made the fruits of victory vastly more substantial. Though late in beginning, at length the Christian churches of the land bestirred themselves, and in 1865 the first emissary of as pure gospel entered the valley through Emigration Cañon, and in the person of Rev. Norman McLeod, sent by the Congregational Home Missionary Society. Two years later the Episcopalians followed, and the Methodists and Presbyterians two years later still, when the railroad was completed. From that day to this ministers and teachers by the score and hundred have plied their vocation in the presence of the "saints," diffusing intelligence, proclaiming the truth as it is in Jesus, and setting an attractive example of godliness.

How encouraging is this outcome to all lovers of righteousness, and how favored is this generation above most, which has been permitted to behold the end of both slavery and polygamy !

AT A MISSIONARY'S GRAVE.

BY A. J. GORDON, D.D.

Passing through the historic town of Northampton, Mass., one January day of the present year, I stopped over a train in order to visit a grave. True to the end of the chapter is the saying of John : "Therefore the world knoweth us not, because it knew Him not." The highest saints are often hidden from the eyes of those among whom they dwell while living, and their sepulchres are soon forgotten when dead. Before entering the gate of the old cemetery I inquired of several passers-by if they could direct me to the grave of Brainerd. "I never heard of him," was the reply, though those of whom I asked the question were by their own confession old residents of the place. I succeeded, however, through the kindness of a Christian gentleman of the town, in finding the grave ; and brushing away the snow with which the tablet was covered, I read the inscription :

"Sacred to the memory of REV. DAVID BRAINERD, the faithful and laborious missionary to the Stockbridge, Delaware, and Susquehanna Indians of America, who died in this town, October 10th, 1747. Aged 30."

Does it savor of saint-worship or superstition to be thus exploring old

graveyards, wading through snow-drifts, and deciphering ancient headstones in a cold day in midwinter? Perhaps so, on the face of it; but let us justify our conduct. What if the writer confesses that he has never received such spiritual impulse from any human being as from him whose body has lain now for nearly a century and a half under that Northampton slab? For many years an old and worn volume of his life and journals has lain upon my study table, and no season has passed without a renewed pondering of its precious contents. "If you would make men think well of you, make them think well of themselves," is the maxim of Lord Chesterfield, which he regarded as embodying the highest worldly wisdom. On the contrary, the preacher and witness for Christ who makes us think meanly of ourselves is the one who does us most good, and ultimately wins our hearts. This is exactly the effect which the reading of Brainerd's memoirs has on one. Humiliation succeeds humiliation as we read on. How little have I prayed! how low has been my standard of consecration!" is the irresistible exclamation; and when we shut the book we are not praising Brainerd, but condemning ourselves and resolving that by the grace of God we will follow Christ more closely in the future. An early biographer states the case exactly, we believe, when he says of this remarkable man: "One must be either a very good or a very bad man who can read his life without blushing for himself. If ardent piety and enlarged benevolence, if supreme love to God and the inextinguishable desire of promoting His glory in the salvation of souls, if persevering resolution in the midst of the most pressing discouragements, if cheerful self-denial and unremitting labor, if humility and zeal for godliness united with conspicuous talents render a man worthy of remembrance, the name of Brainerd will not soon be forgotten."

But our interest in Brainerd's grave lies especially in this: that, standing there, we stand at one of the fountain sources of modern missions. We doubt if any single life has given such powerful and such permanent impulse to the great movement for the world's evangelization which we are now witnessing as that of this young man, who died at less than thirty years of age.

Within a few rods of his last resting-place stands the old elm which marks the residence of Jonathan Edwards, that theologian and Christian philosopher whom Robert Hall pronounces "the greatest among mortals." This may be an extravagant estimate, but it is the opinion of one of the greatest men of another of the greatest. Edwards in turn gives this estimate of Brainerd: "I never knew his equal, of his age and standing, for clear and accurate notions of the nature and essence of true religion and its distinctions from its various false appearances." We know something of the influence of Edwards in inaugurating the era of modern missions, but perhaps we have thought too little of the influences by which he himself was moved.

Let us recall the fact that in 1747 he issued his famous appeal, entitled

"An humble attempt to promote explicit agreement and visible union of God's people in extraordinary prayer for a revival of religion and the advancement of Christ's kingdom on earth, pursuant to Scripture promises and prophecies concerning the last time." This appeal was the echo of one issued a year before from Scotland. It had such a powerful effect upon one Englishman at least that a recent writer names it as one of the chief factors in "the making of Carey." But what especially moved Edwards in the writing of it? Our reply is more than a conjecture. During this year (1747) Brainerd was dying of consumption at the house of Mr. Edwards, in Northampton. In his sickness he was pouring out those incomparable yearnings for the effusion of the Spirit and the advancement of God's kingdom in the earth, which we now read from his own diary and from Edwards's report of them. We give one example from many. "He said to me one morning, as I came into his room," writes Edwards, "'My thoughts have been employed on the dear old theme, the prosperity of God's Church on earth. As I waked out of sleep I was led to cry for the pouring out of God's Spirit and the advancement of Christ's kingdom, for which the dear Redeemer did and suffered so much.' . . . He expressed much hope that a glorious advancement of Christ's kingdom was near at hand, . . . and on his deathbed a full persuasion that he should in heaven see the prosperity of the Church on earth and should rejoice with Christ therein." Turn now to Edwards's appeal and note its phraseology and spirit, and ask how much these yearnings of Brainerd had to do with it. Did he speak only from conjecture when recording his opinion that "however, Mr. Brainerd, during the last four months of his life, was ordinarily in an extremely weak and low state, often scarcely able to speak; yet he was made the instrument of much more good in that space of time than he would have been if he had been well and in full strength of body." The greatest teachers are they who are the most docile scholars. We are strongly convinced that Brainerd's deathbed was Edwards's missionary college, and that the latter meant all he said when he expressed his gratitude to the Providence which ordered that the devoted young missionary should pass away at his house, thus enabling him "to see his dying behavior, to hear his dying speeches, to receive his dying counsels, and to have the benefit of his dying prayers." It is enough that we ask the reader to note that it was during the months from July to October, 1747, that Brainerd was dying at the Northampton mansion, giving utterance continually to those earnest heart-breathings for the spread of the Gospel throughout the world; that during this same year Edwards issued from that mansion the appeal which has been named the "trumpet-call of modern missions;" and four years later, in spite of the urgent invitations to high positions which his acknowledged genius had won for him, the great divine chose the calling of his departed friend, and went, in 1751, as a missionary to the Stockbridge Indians.

If we thus infer how strongly, through Edwards, Brainerd wrought for

the making of Carey, we know that he influenced him directly and strongly in his life in India. We are familiar with the story of Charles Simeon, of Cambridge, hanging the portrait of Henry Martyn just over his study table, that those earnest eyes, looking down upon him, might perpetually admonish him to faithfulness in Christ's service, as if he were saying, "Be in earnest ; don't trifle, don't trifle." In the same way did Carey hang up before him a mental portrait of the devoted young missionary to the American Indians, that he might feel its constant inspiration. For in the spiritual covenant which he drew up for the guidance of himself and his brother missionaries at Serampore occurs the clause : "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."

Are we mistaken, then, in our impression that in standing at Brainerd's grave we are at one of the most potent sources of modern missions ?

Let us follow still further this stream of missionary influence.

In Cambridge University, Henry Martyn one day heard Rev. Charles Simeon talking glowingly of the work of William Carey in India, and of "the untold benefits resulting from the services of a single missionary." This conversation put a thought into the heart of the young prizeman which did not find immediate development or expression. A little later he read the memoir of David Brainerd. "He was much struck with Brainerd's biography," says the writer of his life, "and, filled with holy emulation, he resolved to follow the noble example of a man who had jeopardized his life unto death on the high places of the heathen field." Thus did the impact of Brainerd's consecration move and determine another whom the Church reckons among her most eminent missionaries. Indeed, the character and career of Henry Martyn more nearly resembled that of Brainerd than any with whom we are acquainted. As we follow him to India and read the entry in his journal : "In my conversation with Marshman, the Baptist missionary, our hearts sometimes expanded with delight and joy at the prospect of seeing all the nations of the East won to the doctrine of the cross ;" and as we read another entry, "I lay in tears, interceding for the unfortunate natives of this country, thinking within myself that the most despicable sudra of India was of as much value in the sight of God as the King of Great Britain ;" and again, "I found my heaven begin on earth ; no work so sweet as that of praying and living wholly to the service of God," we say, "Surely the mantle of Brainerd has fallen on Martyn." As strikingly alike as were these two missionaries in their ardent consecration, so were they in the circumstances of their early death.

Yet once more is the powerful influence of Brainerd traced in the making of a missionary. In the journal of Robert Murray McCheyne, we find this entry :

"June 27th, 1832 : "Life of David Brainerd. Most wonderful man !

What conflicts, what depressions, desertions, strength, advancement, within thy torn bosom ! I cannot express what I think when I think of thee. *To-night more set on missionary enterprise than ever.*"

McCheyne did not live to become a laborer on the foreign field, yet indirectly he was one of the most influential of missionaries. To him it was given to see clearly the relation of the conversion of Israel to the final ingathering of the Gentiles. "To seek the lost sheep of the house of Israel is an object very near to my heart," he writes. "I feel convinced that if we pray that the world may be converted in God's way, we shall seek the good of the Jews." How active and influential he was in inaugurating missions to the Hebrews need not here be told. Only let us not forget to what large proportions the humble beginnings of his day have grown, so that now there are not less than fifty missionary societies engaged in making known to Israel the claims of Jesus Christ as their true Messiah. Brainerd, Martyn, McCheyne—what a trio ! They all died under thirty-two years of age, and yet how effectually they wrought ! It was one power which moved them all ; and yet we have seen how, by a kind of spiritual laying on of hands, the first was honored of God to communicate apostolic grace to the others.

But we have wandered far away from the Northampton grave. Let us return to it for a little : "*When you see my grave, then remember what I said to you while I was alive.*" So the young missionary said to the members of the Edwards household not long before he died. There could not be anything of ostentation in such a request, for Brainerd was one of the humblest of men, and the privilege of reading his instructive journals we owe to Edwards' refusal to regard the dying request of his friend that they should be destroyed.

Let us heed the injunction, and recall a few things which he said in his last days. "He dwelt much on the great importance of the work of ministers," says Edwards, "and expressed his longings that they might be filled with the Spirit of God. Among many other expressions he said thus : 'When ministers feel these special gracious influences of the Spirit on their hearts, it wonderfully assists them to come at the consciences of men, and, as it were, to handle them with hands ; whereas without them, whatever reason and oratory we make use of, we do but make use of stumps instead of hands.'"

Alas ! is there not too much of this clumsy handling of consciences in our day ? The clumsiness of culture without the spirit, the illiteracy of that literacy which can read all books but that of the human heart—how much we see of this on every hand ! By the Holy Spirit alone can we "come at men's consciences." As the Holy of Holies was lighted only by the glory of the Lord, so with man's inner court, which is called the spirit. It is only the Spirit of God that can illuminate the spirit of man. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him ; neither can he know them." So have we read

a hundred times, and yet how slow are we to believe the words ! The presumption of scholarship is visible on every hand in these days. Men use "the scientific method" in the handling of the Word of God and the logical method in handling the hearts of men, with, alas ! too little recognition of the Spirit in many cases. And what is the result ? As Uziah, the king, presumed to enter into the sanctuary to offer incense unto the Lord, and as a judgment from the Almighty became leprous in the forehead, so with those who make their learning the great qualification for ministering in divine things. They became rationalistic whose first care should be to become spiritual. And what is rationalism but leprosy in the forehead, the brain disease which is begotten by unsanctified learning ! The great missionary spoke from his own marvellous experience when he recommended the power of the Holy Ghost as the great qualification for reaching the hearts of men. With everything against him, the besotted and brutalized character of the congregation, on the one hand, and his own ignorance, in some instances of their dialect, on the other, he yet witnessed marvels of gospel triumph, so that once, having as his mouthpiece only a drunken Indian who acted as interpreter, he saw a veritable Pentecost fall on his savage congregation. Yes, noble missionary, here is the secret which all ambassadors for Christ at home and abroad have need to relearn of thee.

Another lesson closely connected we do well to heed. Mr. Edwards says : "The reader has seen how much Mr. Brainerd recommends the duty of secret fasting, and how frequently he exercised himself in it ; nor can it well have escaped observation how much he was owned and blessed in it, and of what benefit it evidently was to his soul. Among the many days he spent in secret prayer and fasting, of which he gives an account in his diary, *there is scarcely an instance of one which was not either attended or soon followed with apparent success, and a remarkable blessing in special influences and consolations of God's Spirit, and very often before the day was ended.*"

This example and the accompanying comment are worthy of careful study. Only let the reader recur to the story of Brainerd's fast-days and prayer-days as they stand written in his own journals. No human experience which we have ever read brings us so near Gethsemane. Sometimes his intensity of supplication is such that his garments are wet through with his sweat ; sometimes his self-abasement is so deep that he cannot lift up his head before God ; and sometimes, again, he rises to such heights of spiritual victory that he seems able to grasp the whole world in his arms and lift it up before God.

When we think of the obscurity and humility of Brainerd's work, wrought as it was among a decaying race, and in the depths of forest through which he journeyed without companion or coadjutor, and then mark the vast influence of his life upon the great missionary movement of our times, we can reach but one conclusion—viz., that the greatest instru-

ment which God has put into the hands of men is prayer. This agency truly mastered constitutes the missionary irresistible in the power and persuasion of his work among the heathen, and enables him to open a fountain of influence which shall bless distant generations after he is dead. There is a beautiful paragraph of Fénelon's about "the community of spiritual goods," as he names it, the having in common of the inner experiences of grace which characterizes the brotherhood of Christ, so that, however divided, the Church has divine proprietorship in all the saints of all the ages. The aptness of this observation deeply impressed us while standing at the Northampton tomb. This young missionary, toiling in prayer, in the solitary wilderness, was, though he knew it not, laying up a rich store on which those of other generations should feed. Read the memoirs of Payson, and learn how he was impressed and enriched by this devoted life. To McCheyne, Brainerd's journals seem to have been a kind of spiritual directory. "I yearn to climb near to God, to love and long and plead and wrestle and stretch after Him." So wrote the Scotch saint in one of his letters; but a marginal note reminds us that he is repeating a prayer of Brainerd's. Setting out on his mission to Palestine, McCheyne writes again: "I do hope we shall go forth in the Spirit, and though straitened in language, may we not be blessed as Brainerd was through an interpreter?" Thus the inspiration lived on. Martyn was moved, as we have seen, by both Brainerd and Carey; and in his early missionary days we find him holding sweet fellowship with the Serampore brethren, and entering with them into that spiritual covenant which brought Brainerd's picture before them at every reading. Puritan, churchman, and Baptist, they have all things in common; neither does any count aught of spiritual goods which he has his own. Not only possessions but possessors are the general inheritance of the Church. "They are all ours; they who spake another speech, the dead who can never die. Chrysostom and Henry Martyn, buried at Tocat, are brothers with us in the same resurrection with the saintly Crocker as he lies in the hot sands of the African coast, and Judson, sleeping till the sea shall give up her dead. Stoddard, with his astronomy ending in the star of Bethlehem as he teaches it among the Nestorian Hills; John Williams, yielding his back to the smiters at Erromanga; Morrison, giving the Bible to China; the faithful Moravians in the north—who shall separate us from these?"* A community of spiritual goods truly, but more than that, "The goodly fellowship of the prophets and the noble army of martyrs" are all one and have all as one.

UNIVERSAL BELIEF IN GOD.—Fred Stanley Arnot found everywhere in Africa, he tells us, first the conception of a Supreme Power, and secondly a future beyond death, so that we have these instincts everywhere to appeal to in our missionary work.

* Dr. S. L. Caldwell's sermon, "The Missionary Resources of the Kingdom of Christ."

THIRD DECENNIAL CONFERENCE—INDIA.*

BY REV. HOMER C. STUNTZ, NAINEE TAL, INDIA.

Allahabad had the honor of entertaining the first Decennial Conference in India in 1872 ; Calcutta played the host in 1882, and Bombay takes this rôle in 1892-93.

THURSDAY MORNING, DECEMBER 29TH, at 10 A.M., the third session was opened in the Wilson College, Chowpatty, Bombay, Rev. D. Mackichan, D.D., in the chair. The sight was impressive. The large hall was packed in every part. Between six and seven hundred missionaries, representing more than thirty societies, were present. Here were men and women from the borders of Thibet, from the wilds of British Bhutan, from the jungles of Santhalia, Berars, Southern, Central, and Northern India. Men and women whose names are household words were being pointed out when I entered the hall.

The programme embraced twenty main subjects with all their ramifications. I can only speak briefly of a few of those which seem likely to be of the most general interest.

Work Among the Depressed Classes and the Masses was the subject for the first day. It is widely known that the last five years has witnessed mighty strides in missionary work among these down-trodden ones. Opposition to this work has been keen, and not always courteous. The discussion of this theme was not only evangelical, but, strangely enough to some of us, it did not bring out so much as one discordant note. Some had come braced for a struggle to maintain their positions as workers among the submerged sixth of the empire, but their occupation was gone.

The discussion fell under three heads : (1) Nature of Instruction Given (a) before Baptism, (b) after Baptism ; (2) Moral and Spiritual Results Produced ; (3) Best Methods of Work for the Future.

There was a wide divergence of opinion and practice on the first point. Rev. A. Campbell, Free Church Mission, Manbhum, Bengal, said his work among the Kols had taught him to deal with each case on its merits. Hard and fast rules laying down certain *memoriter* lessons as conditions precedent to baptism in every case were a yoke that no missionary among these classes is able to bear. Instruction given must vary with the intelligence of the candidate. He required candidates for baptism to give intelligent responses to questions about their faith in a personal God, and in the Lord Jesus Christ as a present and eternal Saviour from sin ; to promise renunciation of all heathen and idolatrous customs, and to pledge themselves to abstain from all intoxicants—the latter statement being loudly applauded. He had known one good old man who tried in vain to memorize the Lord's Prayer and some portions of a simple catechism who

* The programme in full has appeared in the January number, p. 55, and remarks on some of the papers in March, p. 206.

yet had great power in exhortation, whose life was one long act of devotion, and whose prayers in the congregation led the people into the very presence of God. "It is not the man who has the most knowledge who is the best Christian." Other speakers agreed substantially with Mr. Campbell, Rev. D. Sutherland, of the Scotch Church, Sikkim, being inclined to be more strict as to the amount and character of instruction given before baptism—generally the Lord's Prayer, the Ten Commandments, the Apostles' Creed, and the Shorter Catechism, with baptism delayed usually six months.

Instruction *after baptism* was of many kinds. Broadly it might be said to be such as would be suitable for and profitable to readers and non-readers respectively. With the former post-baptism instruction was tolerably easy of impartation. The regular divine services, the Word of God in their own tongue, tracts and periodicals, afforded opportunity for this work. With non-readers the task was great. Mr. Campbell and others alluded to the difficulty of getting the dwellers in remote villages together for meetings. In the day they are out earning their livelihood; at night they fear to venture from their huts in the jungle, for fear of wild beasts and serpents. For these, house-to-house catechising secured the only way of post-baptismal instruction.

As the last point, "How best to work for the future," Mr. Campbell said he knew nothing better than the advice of Paul to Timothy: "Preach the Word; be instant in season, out of season. Reprove, rebuke, exhort with all long-suffering and doctrine." It was shown by several speakers that word is being passed along the lines of these depressed classes that in Christ alone is there hope for them in this world, and in all that may come after this world. The movement is not confined to any one mission nor to any one part of the country.

The loyalty of these converts from despised classes was shown in some thrilling incidents. Mr. Sutherland told of a Gurkha who was baptized in British Bhutan at dead of night, and who, after the keen edge of his clansmen's anger had been blunted, began to preach Christ in the bazars and streets. His tribesmen came upon him one day while so engaged and said: "You must not speak any more in this name. If you begin it again we will kill you." The brave man answered: "Very well, kill me; but remember that if you kill me God will raise up ten men in my place to do this work."

Rev. A. Campbell declared it was not, as some had asserted, a low motive that led these sweepers and other pariahs to desire Christian education for their children. "Should we not rejoice that these, who have been so long down-trodden and despised, should begin to feel the stirrings of manhood and desire to assert their right to take a position along with other men?"

On the whole, the discussion revealed a remarkable unanimity of sentiment regarding the great advance among the lower classes, and the feeling

was that we should unfeignedly rejoice that God is taking the poor Indian beggar and outcast from the dunghill and setting him among the princes of the kingdom of God.

Work Among Lepers was the subject of one of the sectional meetings in the afternoon. The speeches by Rev. G. M. Bullock and W. J. Richards dealt with the asylums under the care of the speakers. Great things have been done in the asylum at Almorah. Opened by a Christian civilian in 1849, it was made over to the Rev. J. H. Budden and his wife soon after, and has remained under the care of the London Mission at that point ever since. It has now 136 patients. Twenty-one of these received Christian baptism at one service recently; 500 have accepted Christ while within its walls during the fifty years of its history. One convert, Musuwah, Mr. Bullock described as the grand old man among lepers. He was in the asylum for thirty years, and totally blind for twenty years. His work for his brother and sister lepers was Christlike and tireless. His songs, his prayers, his faithful, loving rebukes all worked for the salvation and edification of those who were with him in the loathsome bonds of leprosy. After excruciating agonies, borne with "a triumphant patience," he passed last year to the pure and painless life at God's right hand. Inmates live in small cottages containing four each. These are built in rows of six, and each row is under the care of a man or woman overseer from among the patients, called a *pathan*. These *pathans* form the *panchayat*, or Committee of Control. Separate Bible classes are held for men and women. Attendance upon these and upon all other religious services is wholly voluntary. But when the poor leper hears of the hope in Christ, the dark cloud of his despair lifts. He hears that there is hope for him, and the message is so sweet that compulsion is not needed to secure his attendance at the services. Separation of apparently healthy children from leprosy parents has often proved effectual in preventing the appearance of leprosy in the children. Authority to compel separation is lacking, and parental love is not always unselfish.

Rev. W. R. Winstone, Wesleyan, Upper Burmah, told of starting an asylum in Mandalay in 1890. All classes of the public were ready to help. Money came from Buddhists as well as from Christians. God has blessed the beginning. Sixty inmates have come in in the year and a half of its existence. No help had been received from outside of Burmah except one subscription from the Prince of Wales. One civil officer gave five hundred rupees (\$170). There have been a few conversions. One old woman with feet and arms both rotted away, and with her eyeballs eaten out by the awful disease, crawled moaning to the door soon after the asylum was opened. She was admitted, and washed; her wounds were mollified with healing oils, and she was told of Jesus and taught to pray. A few days after, being in unspeakable agony, she cried: "Oh, Isá Masih, take me, a poor, dying leper; wash out my sin, and take me to live with thee." These were her last words. Who shall doubt that her cry was

heard? Mr. Winstone placed a high estimate on the evidential value of leper work. It is "fruit meet" for followers of Him "who went about doing good," and will do more to commend our purely spiritual work than we can estimate.

It was the unanimous opinion of all present that government should be asked to segregate lepers by law. At least all who appeared as public beggars should be rigidly secluded in asylums.

SECOND DAY.—*The Native Church in India—Its Organization and Self-Support*, was the subject discussed.

Thoughtful papers by Mr. Kali Charan Banerji, B.A., B.L., Calcutta, and Rev. Jacob Chamberlain, D.D., Madanapalle, Madras, were in our hands. Mr. Banerji is a convert of Dr. Duff, and was a member of the Free Church of Scotland. He has now set for himself the task of uniting all the churches in India under one "canopy," which has been called "the Christo Somáj." The drift of his contention and proposal may be gathered from the following short quotations from his most suggestive paper:

"That the missionaries of India, the majority of whom represent foreign missions, should, in conference assembled, embody in their programme the conception of 'the native Church,' is an indication of momentous significance. It signifies on their part a readiness to recognize the ideal that the native Church in India should be *one*, not divided; *native*, not foreign. Nay, it conveys the promise that henceforth they shall not impose by rule upon the converts they are privileged to gather the accidents of denominational Christianity, at once divisive and exotic, with which they themselves happen to be identified. . . ." Mr. Banerji calls essentials "substantive" Christianity, and the accidents of organization and creed "adjective" Christianity. This will explain the next quotation: "The ground being thus cleared for Indian Christians to lay a foundation of adjective Christianity for themselves, they should, in view of unity and native development, start with as simple a basis as possible, admitting of initial union and of concerted progress toward a more complex goal. There must be no cutting or clipping when substantive Christianity is in the question. Not one iota of it should be sacrificed at the altar of adjective unity. But as regards matters of procedure, the bond of union should be so formulated as to allow freedom on points, the accentuation of which might lead to dismemberment. Such a plan of operations is called for at the present stage to enable Indian Christians to oppose a united front against the array of unbelief against them, as also to secure the needful co-operation of leaders of Indian Christian thought to work out a suitable system of adjective Christianity for natives of India. . . . Subscription to what is known as the Apostles' Creed and the appointment of committees to regulate the maintenance of Christian ordinances and of missionary effort might be sufficient for the purpose of a starting point; and such a basis, we believe, would lay an effectual

foundation for the native Church in India, if only the foreign churches in the field were prepared to exercise the forbearance of faith."

Dr. J. L. Phillips, Secretary of the India Sunday-school Union, said he would offer the testimony of one of the oldest, wisest, and most spiritual native pastors in India as his own testimony. This old man had said to him recently: "We are not ready for union. We are not ready to trust one another, and we have not properly trained our children. Only the Holy Ghost can lead in such a far-reaching matter, and we must work on in love, ready to follow His leading when God's time comes for union." So he would say with the Revelator, "He that hath an ear to hear, let him hear *what the Spirit saith unto the churches.*"

Rev. J. Shilliday, Irish Presbyterian, Guzerat, said he was reminded of a proverb, "Catch your hare before making your soup." He would emphasize the *gathering* rather than the organization of the Church. First *get* the Church. Life always compels an organization for itself.

Self-support was also thoroughly threshed out so far as it could be on paper and platform. All recognized the vital need of securing an all-around self-support at the earliest possible hour. Mr. Kali Charan Banerji deprecated making self-support a mere matter of rupees. He would have it include the supply of an indigenous pastorate and the erection and care of churches, together with aggressive missionary work.

Rev. F. Hahn, Gossner's mission, spoke at length in favor of a minute scheme for even taxing assistants and communicants, as well as foreign missionaries, so as to swell funds raised in India. In these latter suggestions he met with no sympathy. He urged receiving contributions in kind. Let the people bring their vessels of rice and wheat, and drive their kids and cattle to God's house, and let the proceeds be put into the Lord's treasury. Insistence upon support in *money* only hindered self-support among the poor villagers. In his mission it was no uncommon thing to see a farmer lead his bullock to the church and fasten him to the door-handle as a token that he was an offering of substance unto the Lord. He also pleaded earnestly for keeping the expenses of the mission machinery at the lowest possible figure. "We are working for a condition of things which poor people can perpetuate." Pastors should be trained men, and trained men cost money. An inferior order of pastors was being started among them.

Bishop Thoburn said our efforts toward self-support had begun at the wrong end. We have been thinking of and planning for the cities. We must plan for the jungle villages. In December of 1903 there will be a million Christians in India. What shall be done then? A trained pastorate will be utterly out of the question. We err in making the percentage of giving demanded from our Christians too high, because salaries of pastors are too high. We ask native Christians to give two annas in the rupee—one eighth. Have we thought what that percentage would mean for ourselves? He had proposed one pice a family per week (two cents a

month). Let the circuit system be worked, and a few hundred families in contiguous villages could support their own ministry. We must plan for the villages. The strong men and the resources are there, poor as the outlook seems.

THIRD DAY.—*Work Among the Educated Classes of India* occupied the forenoon session.

Mr. Modak called attention to the rapidly increasing number of educated Indian youth, whose education had driven them from their old anchorages, but had left them wholly adrift on "the sunless sea of doubt." Many were atheists. They *must* be evangelized. Many are convinced, but wait for relatives. He had an uncle who was supposed ready for baptism, but who had gone to bring his wife, and had not returned.

Rev. H. U. Weitbrecht, Ph.D., of the Punjab, pleaded for more intimate *social touch* with these educated classes. He said we must treat them as men and brothers. We must get close to them if we would win them for Christ. Love could not be simulated. None are more keen to the mere simulation of love and sympathy than the educated Indian. He differed from the position of Mr. Slater in the paper before the conference. He believed we needed dogma. Mr. Slater pleads for "less dogma and more life;" he knew no dogma worth the name which was not built on *facts*, and these were the corner-stones of all truth. Dr. J. C. R. Ewing, of Lahore, said that the greatest hindrance to work among these young men which he had found in the Punjab and Northwest India is the society known as the Arya Somáj. Its members were in open and constant antagonism to the Gospel. His greatest difficulty was to get to see what they thought about things. When he could see what their thought was, then he could plan his campaign to win them. We who would work among educated Indians must interest ourselves in those things which interest them—social, mental, and political. Young Hindu students founded a regular prayer-meeting at his college, and when the founder died the missionary was called in to offer prayer. He saw encouragement in this. A native Christian, now in government employ, had told him that his conversion was due, under God, to letter after letter written him by a busy missionary who once travelled seventy miles in the hottest time of the year to see him about his soul's salvation. Rev. Maurice Phillips, L. M. S., Madras, said that the painful part of this whole question is that the only organized opposition which Christianity has yet had to meet has been from the efforts of Hindu graduates of our universities. They remain as bigoted and as bitter against the Gospel as the most ignorant village *gura*. The Hindu Tract Society had for its president a graduate of the Madras University. His creed was almost violently idolatrous. He was convinced that this conference should make a call to all the home churches for special efforts to save this large and growing class of the Indian community. (This statement was enthusiastically applauded.)

Rev. H. Haigh, Wesleyan Mission, Mysore, called for sympathy for

these young fellows in their mental difficulties. These were great. We should put ourselves in their places. Their education had made it impossible for them to be honest in a profession of orthodox Hinduism. They hear of educated unbelievers in the West, and, from their own position, conclude that just as education in India produces a mental revolt against local orthodoxy, so education in England produces a similar revolt against English orthodoxy. We must sympathize with them, and be patient and hopeful. He saw many signs of hope. A highly educated Brahman said in his hearing not long ago : "The best thing for us all would be to go to sleep to-night and wake up Christians."

Rev. R. A. Hume, M.A., Ahmednagar, said we must approach the whole man as the Y. M. C. A. are doing. We must keep Christ to the front. Our work will succeed among this, as among other classes, when it is done in the Spirit of Christ and for the glory of God.

On Sunday the various pulpits of the city were filled by visitors, but at three P.M. we all met at Wilson College Hall and heard a magnificent *résumé* of the first century of modern missions. The speaker was the veteran Baptist missionary, Rev. G. Kerry, of Calcutta ; the text, *He thanked God and took courage*, Acts 28 : 15. Space forbids even a brief account. Following the sermon was the united holy communion. I shall leave the reader to imagine the scene, which proved in a marked way how rapidly our Lord's thrice-repeated prayer for the oneness of His people is being answered.

FOURTH DAY.—The subject was explosive. Many braced themselves for warfare—mild perhaps, but nevertheless for war. *Education as a Missionary Agency* is a theme which might easily provoke a sharp discussion. Critics have not been wanting who have most severely arraigned the whole policy of education on both a *priori* and *posteriori* grounds. Happily only one interruption marred the perfect harmony and Christlike spirit of the session, and that was at once suppressed by the cool firmness of the chairman, Dr. Hooper.

Dr. J. C. R. Ewing was the first speaker. He still believed educational mission work legitimate and as important as any. No one department could claim all success. Bazar preaching is often barren ; so also are zenana work, medical work, literary work. But shall they therefore be given up ? Never ! As the first requisite for success in higher educational work the school or college must be permeated by a Christian spirit. Next, the Bible must be carefully and enthusiastically taught. "It is the Gospel of the Old and New Testaments, and not our thoughts about them, which we must give our pupils." The school-room is the educational missionary's preaching-place. Intimate personal relations must be kept up between the professor and his pupils. The comparative barrenness of this work in recent years is due largely to the organization of so many half-way houses as the various somajes of India. Fair and candid criticism is welcomed. We who are in the work are the first to acknowledge how

much we fall short of our ideals. More and more should all engaged in this work seek the enduement of power from on high.

Rev. L. B. Wolf, M.A., Guntur, reviewed the papers which were in our hands, concluding (1) that the New Testament had no prohibitive will against higher education as a missionary agency ; (2) that such work fills a gap between the ignorance and superstition of Hinduism in general and the dangers incident to a morally colorless education such as might be had at purely government schools ; (3) that it is necessary, if we would leaven the thought of educated young India with the Gospel ; (4) that educational missionaries preach the Gospel of Jesus Christ, full and free, and if results are slow in appearing they should not be charged with the blame.

Bishop Tholurn prefaced his remarks by saying that he wished there might be a hundred more colleges like the one whose abundant hospitality this conference is sharing. Many rush to the extreme of criticism by making the mistake of supposing that because something is best, other things are not good. We need to remember that all our lives converge upon one point. He had not found an ideal Christian college even in America. Asking us to remember what he had said at first, he hoped the time would soon come when, following providential indications, we could have Christian colleges in India in two senses : Christian *pupils* and Christian *teachers*. Make the atmosphere as thoroughly Christian as possible, frame the work with a view to Christian pupils, and let it be understood that Hindus and Mohammedans are welcome if they will come on these terms. He agreed with Dr. Ewing in believing that that which makes an institution of real missionary value is the Christian atmosphere pervading the class-rooms. He had learned since coming to the conference that many supposed the mission he represented to be opposed to educational work. Two colleges in Lucknow and all the system of primary, secondary, and high schools feeding these colleges ought to be sufficient reply to such a baseless claim. He believed a great, overshadowing Christian university for India to be the goal toward which we should pray and labor. Then from bottom to top it could be wholly Christian.

Kali Charan Banerji and Dr. Mackichan opposed the idea of a Christian university, on the ground that it would separate the native Christian from their non-Christian brethren, and thus a powerful factor would be dropped out of the problem of winning these for Christ.

In the afternoon an interesting *Sabbath* discussion took place, in which the suggestion of the Rev. F. W. Warne, B.D., of Calcutta, that a Sabbath union should be formed, was heartily endorsed.

FIFTH DAY.—*The Social Condition of the Lower Classes* was discussed in the forenoon. The question affects South India chiefly, and has arisen from the discovery of the semi-enslaved condition of the *pariahs* there. It was agreed that the surest way to elevate them is to evangelize them. Something, however, might be done by way of seeking governmental interference on their behalf.

Missionary Comity occupied one of the sectional meetings in the afternoon.

Rev. A. Clifford, C. M. S., bishop-elect of the see of Lucknow, advocated the old district system pure and simple. He would have all extension take the form of occupation of new territory. If we did otherwise we were not working according to the mind of the Spirit.

Bishop Thoburn closed the debate. He said that India has tried the district system for a hundred years, and it has utterly failed. District lines are not observed even by those who advocate them, as every missionary of experience knows. Besides, no good purpose would be served if they *were* observed. No real work of God hinders any other work of God. Is it possible that we cannot work together? He was surprised that the members of the conference dared to hope for a condition of things on the mission field which was impossible of attainment in the life and work of churches in England and America. At every stage of his missionary life of thirty-three years he had been met by this charge: "You are interfering." He began a Sunday-school in Naini Tal years ago, but had to shut it up because it interfered. If this policy which is being advocated so strenuously had been strictly adhered to they would not have seen him at this conference. In all probability he would have been still shut up in the little mountain province of Gurwhal, safe in his district! When he entered Cawnpore he was told he was interfering. Souls were there to whom no one was even pretending to minister; but when he went to them, in response to a clear, providential opening through which God had given many souls, opposition was at once aroused. Just now he had in his pocket earnest entreaty from 15,000 people in a district to come and preach the Gospel to them, but he could not go to them without an infraction of the rule advocated. And why should he go? Because the mission claiming to occupy that field not only *does* not, but *cannot* work for the people who send this request. *Cannot*, because they have not been led, as our mission has been led, to the poor and lowly, and have learned how to approach them. *Will* not, if the history of the mission and the declared purpose of the staff can furnish an answer. What shall be done? Here are people ready to accept the Lord Jesus Christ. They seek instruction with a view to being disciplined unto Christ by baptism, but instruction may not be given, nor, indeed, any advance made, because the territorial line of another mission which does nothing for those people is in the way. He was ready to go beyond others in the matter of taking workers from other missions. He was prepared to say he would not take them at all. His speech was well received, and made a deep impression.

The third decennial conference is over. The chief value will come in the line of deepened fraternity and charity, and more definite expectations that the kingdom of God is really coming. Such a force of godly workers, bending every energy to this work and seeking guidance and power from the Spirit of the living God, must bring to pass the salvation of many souls.

II.—INTERNATIONAL DEPARTMENT.

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

Mexico, in the Toils of the Papal Power, Struggling for Liberty.*

BY REV. CHARLES W. CUSHING, D.D.,
ROCHESTER, N. Y.

The picture of the seventeen states south of the United States in the year 1851 was a very dark one. Among the 48,000,000 in Central and South America—a population exceeding that of the United States and Canada combined—there was not one evangelical missionary speaking their language. Nearly every ruler was bound to make Romish interests supreme at any cost. Neither the Bible nor light from any other source was tolerated. Santa Anna was the chosen tool of the papacy in Mexico, and Spain supported the terrible tyranny of Rome. In our prosperity we had well-nigh forgotten this down-trodden people. Webster said: "Our greatest danger is, that we have a sister republic on our southern border, almost in mortal agony, and no one among us seems willing to lend it a helping hand."

The Pope had assumed to give to Spain absolute authority of all in this new world—souls, bodies, property and service of all, for all time; reminding one of the scene when the devil proposed to give to Christ all the kingdoms of this world, when he had no rightful claim to a square foot of it.

The conquest of Mexico by Cortez, the destruction of the historical records, and the conversion of the people to Romanism (Christianity), rather than die, is an awful chapter of history. The extravagant statements of Cortez in regard to his own victories, as well as to the number of human sacrifices offered in Aztec worship so fully endorsed by Prescott, are shown to be unreliable,

even from Jesuit historians. Thirst for gold led Cortez to commit the most inhuman and atrocious cruelties; but they were endorsed by the Archbishop of Mexico. With the lands divided into large estates and given to the Spaniards, miserable huts built for the natives, wages fixed by the landlords, regulations preventing workmen going from one estate to another without approval of the landlord, Romish churches which they were compelled to attend, and the Inquisition to enforce all, their condition was as deplorable as could be imagined.

The Church amassed enormous wealth. In 1850 the Minister of Public Works said it was not less than \$180,000,000; others said it was \$300,000,000. The priests were the recognized bankers. Thirty-two hundred and twenty-three ecclesiastics spent \$24,000,000 annually. Twelve bishops had \$539,000, while the Archbishop of Mexico had a salary of \$130,000. Wilson says he owned nearly one half the property of the city of Mexico, holding mortgages upon the houses of multitudes, who were thereby subject to his will.

The sums lavished upon churches and the paraphernalia of priests is almost incredible. The figure of the "Virgin of Remedies" has three petticoats decorated with diamonds, pearls, and emeralds, at a cost of \$3,000,000. The largest of fifty convents in the city covered four large blocks. After it was confiscated the author purchased 185 feet of it in depth for the mission of the Methodist Episcopal Church; and this was not more than one-fiftieth of the whole building.

Rome controlled all the forces of society. If rulers were hostile, they were bought or deposed. Hence there were 50 governors in 41 years.

The degenerate character of this religion, the shocking immorality of the greater part of the masses and of the

* "Mexico in Transition; from the Power of Political Romanism to Civil and Religious Liberty." By William Butler, D.D. New York: Hunt & Eaton. \$2.00.

doctrines of purgatory, together with the bald idolatry of the worship of the Virgin Mary, could have no other effect than to degrade any people who should believe and practise them.

Fortunately there was an occasional priest, as there is to-day, who had independence and courage enough to resist this tide and openly declare for the truth. Foremost among these was Hidalgo, the first Governor of Mexico by "the national will," and the "Patriarch of Mexican independence." He had been teaching his parishioners the use of some industries; but the viceroy ordered the industries destroyed, and there was much talk of turning Hidalgo over to the Inquisition; but undaunted, he organized his forces and declared the independence of Mexico, as "captain-general of the forces." He was finally betrayed, captured, degraded from the priesthood, bound with chains and fetters, and handed over to the civil authorities for execution. Fortunately for the cause another brave, honest priest, Morelos, had joined the patriotic host—and two braver men than these never lived—who at once became the leader. He organized a Congress to give the movement a national character. Taken prisoner November 15th, 1814, he said: "My life is nothing if the Congress be saved." Degraded by the bishop, and handed over to the civil power, it was determined that he should be shot in the back as a traitor. Following him, the two Bravos, father and son, were among the most sacrificing patriots. When the father was taken prisoner and condemned to be shot, the viceroy offered him his life if he would persuade his brother and son to join the royalists. The offer was scorned. At this moment the son had three hundred Spanish prisoners, many of them men of influence, whom he offered to exchange for his father; but the viceroy refused. So great was the grief of young Bravo that he ordered all these prisoners to be shot. At sunrise, when his army were confronting the prisoners ready to obey the order, riding before

the doomed men, he said: "Your master, Spain's minion, for one life might have saved you all. So deadly was his hate, that he would sacrifice three hundred of his friends rather than forego this one sweet morsel of vengeance! Even I, who am no viceroy, have three hundred lives for my father's; but there is a nobler revenge than this. Go! You are all free! Go find your vile master, and henceforth serve him if you can!" With streaming eyes they rushed to their deliverer, gave themselves to his cause, and remained faithful to the end.

In 1820, under fresh kindling of hope, renewed efforts for independence were made in which the infamous Iturbide figured, being crowned emperor as Augustine I. His treachery being discovered, he was banished; but returning fourteen months later, he was executed. This was the end of the empire, and a republic, without religious freedom, was established in 1824, with General Victoria as President, which continued until 1829.

Following this came the struggle which rescued Texas and California from the dominion of papacy. In Mexico, in 1847, during the war, Bibles were freely introduced, and many of the people met together to read them; but as soon as the army was gone, the priests wherever possible seized these Bibles and burned them with indignities. Evidence is not wanting to show that Rome was opposed to the United States, and that she was planning for the overthrow of our Government.

Her intolerance has been shown in every country where she has held the power. An illustration is found in Ecuador, where the treaty was negotiated with Antonelli, the Pope's Secretary of State. The first declaration was: "The Roman Catholic and apostolic religion is the religion of the Republic of Ecuador. The existence of any other worship, or the existence of any society condemned by the Church will not be permitted by the republic. The education of the young in all pub-

lic and private schools shall be entirely conformed to the doctrines of the Roman Catholic religion." Hence says Lord Palmerston : " In countries where Roman Catholics are in the minority, they instantly demand not only toleration but equality ; but in countries where they predominate, they allow neither toleration nor equality."

Early in the reign of Pius IX. he deceived the people of Rome by making them believe that he was ready to give them a liberal constitution. Leading men in America rejoiced—as they do to-day—in the new spirit which had taken possession of the Pope ; but alas ! when the people demanded the fulfilment of his promise, he assumed to believe that his life was in danger and fled to Gaeta in the disguise of a lackey. The Romans proceeded at once to organize a constitutional assembly, closed the Inquisition, provided means for education, and then invited the Pope to return as the head of the Church, reserving the right to control in civil affairs. This was spurned by the Pope, and he called upon the Catholic powers to rescue him by force of arms. Louis Napoleon responded with 40,000 men, who, with Austria, crushed for the time these liberty-loving Romans. Restored to authority, the Pope was more malignant than ever. One hundred and eighty-six persons were shot in Bologna alone, but in the midst of the cruelty there stands out one ruler, Charles Albert, king of Sardinia, who, aided by the immortal Cavour, kept his little province from being stained by the blood of the persecutors.

In 1853 Santa Anna was again made President for one year. Without delay he overthrew the republic, announced himself as permanent dictator, recalled the Jesuits, and proceeded to establish a monarchy. The excitement which followed caused his overthrow, trial for treason, confiscation of property, and sentence to be hanged. President Juarez commuted his sentence to banishment for eight years. Then followed the attempt to establish a free State, in-

cluding religious liberty. The Congress devoted a full year to framing a constitution on the basis of the "law of Juarez." Of this Mr. Seward said, he "considered it the best instrument of the kind in the world." But backed by the influence of the Pope, it was fought by the clerical party, who undertook to terrorize the people by threatening to shoot, without investigation, all who supported this constitution.

Less than three years after Louis Napoleon was placed in power in France he overthrew the republic and announced himself as Emperor of France. This was quickly endorsed by the Pope, and, says Victor Hugo, "by the clergy, from the highest to the lowest."

Louis Napoleon now turned to the establishment of a monarchy in Mexico, with the avowed purpose of dividing republican influence in America. In Rome and at Miramar efforts were made to hasten the departure of Maximilian for Mexico. He had already accepted the crown. Warnings made him hesitate, but reassured he hastened his preparations. As Napoleon's army advanced the Mexican President was forced to retire from the city of Mexico.

All things being ready, Maximilian went to Rome for the papal benediction. Receiving full assurance of the perpetuity of his dynasty and the "blessing of heaven upon his enterprise," the Pope intimated that when he had succeeded in Mexico he might then exert his influence upon "the other disorderly republics of the new world." The Senior Director of the Press of the Cabinet of Maximilian declared that "the object of Napoleon in the intervention was to checkmate the United States." The ostensible purpose was to elevate the races by bringing them under monarchical and papal rule. Strange that Rome dare boast of her love for education and power to elevate the people, while the history of Italy and Spain is open before the world !

Maximilian soon found it impossible

to carry out the schemes of the Pope, and in consequence was abandoned by him. Finding himself deceived by the representatives of the hierarchy of Rome, he did not hesitate to tell them so. He had been trying to draw to his support some of the Mexican republicans, even proposing an interview with President Juarez, with the hope of securing concessions which would result in Juarez's co-operation with him. The dignified and patriotic reply of the President dispelled all hope in this direction. Driven to extremities, Maximilian lost his magnanimity, and became vindictive in the extreme, announcing that sympathizers with the republican cause would be regarded as brigands, to whom no mercy would be shown.

Meanwhile Napoleon had grown weary of his thankless undertaking, and in 1866 determined to withdraw his troops and the grant for their support. Alarmed at this desperate state, Carlota determined to cross the ocean alone for the purpose of securing help ; but Napoleon was deaf to her appeals, Austria's power had been broken by Prussia, and her forlorn hope was aid from the Pope ; but alas ! her appeals even for sympathy from him were fruitless. All this so affected the despairing Carlota that she lost her reason.

And now, despairing of further aid from Napoleon, and apprehensive of further disaster, Maximilian resolved secretly to leave the country ; but Marshal Bazaine refused to allow him to embark unless he should formally abdicate. The Church party, alarmed lest their plan should fail entirely, rallied with men and money for Maximilian, so that for a time success seemed assured.

Napoleon, compelled by our Government, evacuated Mexico March 11th, 1867. Maximilian, fearing that his own generals were to abandon him to save their own lives, offered to surrender on condition that his life be spared ; but anything less than unconditional surrender was refused. President Juarez

directed that the three chief offenders should be tried legally by court-martial. Maximilian declared court-martial incompetent to try him. The trial lasted two full days, and all that the most able lawyers could do was done. The fact that the legation of Spain, France, Prussia, Belgium, Italy, Austria, and England had protested against the bloody rule of the men he had kept in power, and that in spite of this he had arranged to perpetuate this reign of terror, told powerfully against him. When condemned, the Emperor of Austria, Queen of England, and Emperor of France besought the United States Government to use any legitimate means in its power to prevent the execution of Prince Maximilian. Accordingly, Mr. Seward very delicately sent this expression to Mr. Romero, but without avail. After Maximilian was sentenced to be shot he again attempted to escape through intrigue. The officer who had him in charge received through Princess Salm Salm, a devout Roman Catholic, the offer of two drafts of \$100,000 each, drawn by Maximilian on the imperial family in Vienna, on condition that he was allowed to escape. The officer was only to close his eyes and turn his back for ten minutes, and all would be accomplished. The plot being disclosed, the princess was compelled to leave for San Luis Potosi.

Maximilian was shot on the morning of June 19th, 1867 ; but the war did not stop. Marquez, Maximilian's commander-in-chief, prolonged the siege of Mexico for seventy days. Finally, through the representative of our Government, urged by other foreign ministers, it was arranged with General Diaz of the republican army that the foreign legion, mostly Austrians, should be spared on condition that they cease hostilities, shut themselves in the national palace and remain there ; whereupon the white flag was raised over the Halls of Montezuma. When the army took possession of the city it was found that the infamous Marquez had during the night escaped with his booty ; but it was

understood that political Romanism in Mexico was dead.

July 15th, 1871, the wife of President Juarez returned from the long exile in the United States, sent home by the United States revenue cutter *Wilderness*. President Juarez arrived from the north the same day. Great was the rejoicing at the capital when, with the political power of Romanism crushed, the people met their loved and trusted President, *to rejoice together and celebrate the triumph of constitutional republicanism and religious liberty*. This noble man was worthy of all honor which could be conferred upon him. The laconic message of Victor Hugo addressed to him on June 20th, 1867, told the story: "America has two heroes, Lincoln and thee—Lincoln, by whom slavery has died; and thee, by whom liberty has lived. Mexico has been saved by a principle, by a man. Thou art that man!"

In 1867 the body of Maximilian was asked for by his brother, Emperor of Austria. The request was promptly complied with, and the remains were sent to Vera Cruz at the expense of the Mexican Government, with an escort of 100 dragoons and a number of officers.

The two lawyers who defended Maximilian declare that President Juarez, with his cabinet, gave them every facility which they could desire, and that his trial was as fair as could possibly be asked.

With much interest the author traces the indications of Divine retribution on the leaders in this plot to overthrow constitutional liberty. First in importance is the overthrow of the temporal power of the Pope, following so quickly after the declaration of his infallibility. "The very day after the proclamation of this dogma Napoleon III. unchained the furies of war, which in a brief time swept away the Empire of France, and with it the temporal power of the infallible Pope." "In just 47 days two of the greatest armies Europe ever saw" met in conflict, and the overthrow of Napoleon at Sedan opened the way for the Liberals of

Italy to enter Rome. Victor Emmanuel, though urged by the people to do it, refused to assume control of the government, until by vote of 50,000 people declaring for him as their ruler, against 49 only for the Pope, he took possession of the city. It was not strange that the poor old Pope should declare that he was abandoned by his own children; but the mayor of the city declared at a public banquet that "the people of Rome would rather see their city perish in ashes than again be subjected to papal domination."

Nevertheless the Pope appealed to the governments of Europe to unite to restore to him his throne. He declared to Emperor William that any baptism, Protestant as well as Romanist, gave him claims and control over all who had received the rite, to compel conformity to the rest of Rome's requirements.

Equally swift retribution followed Emperor Napoleon. His surrender to Emperor William at Sedan is most pitiful. Approaching the majestic old emperor, he said: "Unable to die at the head of my army, I tender to your majesty my sword." Says Mr. Gladstone: "History records no more striking example of swift retribution of chimerical ambition."

Of Maximilian and the beautiful Carlotta nothing more need be said. Of the Jesuits it is enough to say that they, with all their compeers, monasteries, nunneries, and Sisters of Charity, were expelled from the Republic of Mexico, never, it is hoped, to be allowed to return.

Of the vast resources of Mexico, of which Baron Humboldt says: "This vast empire, under careful cultivation, would alone produce all that commerce collects together from the rest of the globe," there is no room to speak. The one thing for which most to be thankful is the legitimate outgrowth of this triumph of constitutional liberty: the establishment of evangelical missions. The fruit of this is seen in lifting the people to a higher plane than would be

possible without religious liberty. The opposition to this on the part of the Romish priests was bitter and often at the risk of the lives of those who persisted in the work.

In 1872, appointed by Bishop Simpson, the author of this book established in Mexico a mission for the Methodist Episcopal Church. A portion of the monastery of San Francisco, elsewhere referred to, was purchased for headquarters of the mission. At Puebla, the ecclesiastical capital of Mexico, a portion of the old Inquisition was secured. When this building fell into the hands of the republicans search was made for friends who had been missing. Some were found alive; but it was found that the thick division walls were in some places hollow. On making openings, twelve individuals were found, some of them women, manacled and in their daily clothing, who had been walled in here while alive, sacrificed for freedom or for Christ; one other victim was found while preparing the building for the mission. Under the floors were found tiers of skeletons closely packed together and thinly covered with earth and cement near these martyrs' cells.

These appalling revelations show us the spirit of the Romish Church wherever she has had dominion. Ever since the introduction of Protestant missions no less than fifty-eight have been stricken down by the fury of these deluded fanatics.

In this fearful struggle for liberty we have seen some of the noblest heroes of any age; but in the midst of it is that saddest picture of misguided ambition, Maximilian, over whose mournful though seemingly just fate we can but drop a tear.

Would that the men of our nation might look into this mirror of history and learn that wisdom which cannot be gained too soon.

Our churches should be centripetal for life and light and centrifugal for service.

An Important Movement Among Native Christian Chinese.

REV. ARTHUR H. SMITH, SHANTUNG, CHINA.

About three years ago the announcement was made that a number of native Christians belonging to several denominations in Canton had organized an association, the object of which was to lend good books to those who could read them, but who would not be likely to buy them.

From a letter written by Dr. Chalmers, of Hong Kong, to the *China Mail*, we now learn something both of the *modus operandi* of this society, and of what it has already done and intends to do. It appears that the constituents of the organization are the Chinese themselves, both in China and out of it, foreigners having no connection with the society. The centre of administration is in Canton, where bi-monthly and annual meetings are held, attended by subscribers or their deputies, and matters are there discussed and voted on as they would be in similar gatherings in Exeter Hall. The object of the society is declared in its printed regulations, to be the circulation of good literature; the object is not to form churches, nor to meddle in any way with terms and dogmas, nor to preach, lest trouble should ensue, but to circulate its literature in every city, market town, and hamlet in the province.

After two or three years the book-lending is to be followed by a general offering of prizes for the best essays by non-Christians on Christianity and kindred subjects. The various missions interested will ultimately be invited to come in and take a share in the wide field thus opened, in order to form and build up churches.

"There are eighteen very practical rules laid down for the conduct of book-lenders. They are to be plain, honest, peace-loving men, chosen from the Canton churches, who are willing to serve in this capacity for a consideration of \$6 a month. They take with them, beside the books, a small supply of sta-

tionary for sale, by way of introduction to schoolmasters in the villages. Books are of course to be lent only to schoolmasters and such other respectable residents as can read; and they are lent on trial with the prices marked, a register being kept of the place, the person borrowing, the date, and the book lent, and an intimation given that the lender will return, say a month after, to inquire and effect a sale or an exchange, as may be desired. The lenders are to avoid disputes with the natives, are not to resent rudeness, but to take it as a thing to be expected, and even if harm is done to the books, they are to be content with the smallest compensation or apology. The only literary qualification necessary in a lender is ability to keep his register and make his report, which is to be transmitted every two months through the nearest mission station."

According to Dr. Chalmers, whose opinion ought to have great weight, if the report and the regulations now published were translated into English as good as is the Chinese, they would astonish English readers, whether friends of missions or not, by their completeness of detail, by their eloquence of appeal, and perhaps most of all by their thoroughly business-like character. "It is no exaggeration to say, that for earnestness of purpose and breadth of view, these tracts resemble far more chapters of General Booth, edited by Mr. Stead, than any utterance of natives of Canton," and the impression upon the mind of the reader is said to be a feeling that "the conquering of the province is no mere dream." The books to be lent are carefully selected by the managing committee, and nothing is asked from foreign sources except the books, for the purchase of which a fund amounting to \$1379 has been raised. About \$400 has been subscribed for expenses of book-lenders, four of whom are actually at work, and good reports have been already received of progress made.

This much space has been devoted to a summary of these reports, that they

may serve as a basis for a few words of comment. It is a significant circumstance that this movement was originated and developed by the Chinese themselves, and is under their own management.

Every one who is interested in the welfare of China desires that the reading men of the empire, of whom there are unknown millions, should be brought in contact with the best literature of the West. As to the particular kind of literature which is "best," there are considerable differences of opinion. Some are convinced that "the Bible, without note or comment," is the great want; others desire the Bible—or parts of it—but with notes and comments; others again prefer tracts as a beginning; and still others wish to see China enlightened by works on practical science, popularized and illustrated. Much has been already done toward carrying out each of these views. The Bible societies have a large staff of native workers, and the annual sales of tracts run high into the millions. Scientific book-depots have been established, the receipts of which have surpassed all expectations. But it is still as true as ever, that China, as a whole, remains unaffected by western literature.

Yet if there is to be any substantial improvement in the attitude of the intellect of the empire toward western thought, the first impulse must unquestionably come from this western literature put into attractive forms. Such literature the educated men of China will not buy. Many of them would not take it as a gift. But there is reason to hope that by judicious management some of them might be induced to examine it, if offered as a loan. The Chinese respect for letters is innate. The presumption is always in favor of reading a book, until prejudice begins to act. By the system of lending books, the evils both of the promiscuous giving of books—now generally abandoned—and of mere sale as of any other commodity, would be decidedly ameliorated,

and added dignity would be imported to the circulation of western literature in China.

At present it is well-nigh impossible to get at the higher classes at all. But if a book-lending system were in operation in each of the fifteen hundred countries of the empire, it is a moral impossibility that within a single generation the results should not be greater than they seem likely otherwise to be for a century to come. There are many enlightened Chinese who would be glad to order special works, such as those on medicine, mathematics, etc., who do not know where or to whom to apply, the commercial facilities of China being much limited by lack of newspapers, and of a postal system. The book-lender would be the natural agent for such sales, and it is probable that the business thus developed would surprise the most sanguine. There is also reason to expect that the demand for mechanical and scientific appliances will prove to be a large one, when the long closed door to the Chinese intellect shall once have been opened, and perhaps even money-wise the scheme would in some of its branches prove a profitable investment. In any case good literature is a seed for which the Chinese mind is a seed-bed, such perhaps as was never elsewhere known in the history of mankind.

From whatever point of view it is considered, the Canton book-lending plan seems to be a great idea. Like many other great ideas, it is simple, but far-reaching. It ought to commend itself alike to consuls, merchants, and missionaries, and to be put at once into operation wherever it is possible to make a beginning. It is perhaps the best available way of sowing light broadcast in China. And we cannot be far astray in the conviction that a few years of book-lending in those provinces most hostile to foreigners—could such work be carried out—would do more toward preventing a repetition of last year's riots than could be effected by volumes of diplomatic dispatches, or by all the threats of the use of force.

The Sixth National Social Conference in India.

Twenty-five years ago India was without the check and guidance of a public sentiment. Under the example and fostering care of Great Britain that condition 'has been materially changed. One result and at the same time one cause of this is found in the assembly of prominent native gentlemen, from which Europeans are excluded, which meets annually for the purpose of formulating the views of the native people on public questions, political, social, or religious. From the proceedings of that which met at Allahabad, before us, we select some of the resolutions adopted December 31st, 1892. They show a growing power and mark the spirit of progress among them. The second resolution comes just in time to open the way for the attendance of caste-men at the World's Fair.

1. That in the opinion of this Conference, it is necessary to curtail marriage and ceremonial expenses, and the Conference recommends each community to lay down fixed scales of such expenses and provide measures for the enforcement of their rules.

2. That in the opinion of the Conference distant sea-voyage or residence in foreign countries should not by itself involve loss of caste.

3. That the Conference would emphasize the necessity of promoting female education in every possible way, and making an organized effort in each district and province for the purpose.

4. That in the opinion of the Conference, it is essential that the marriageable age of boys and girls should be raised, and that all castes should fix minima varying from eighteen to twenty-one for boys and twelve to fourteen for girls, according to their circumstances, the final irrevocable marriage rite (*saptapadi* or *phera*) be postponed till the bride becomes fourteen years old.

5. That every endeavor should be made to promote reunion among subdivisions of castes, and intermarriage among those sections which can freely dine together.

6. That the Conference reaffirms its second resolution passed last year regarding the discouragement of polygamy.

7. That the disfigurement of child-

widows, before they attain the age of eighteen and even after that age, without the consent of the widow recorded in writing before a Panch and a magistrate, be discouraged by forming caste organizations to arrange for social penalties to be inflicted on those who aid in disfiguring child-widows without their consent.

9. That in the opinion of the Conference, it is desirable to discourage the custom, wherever it exists, of turning marriage into a monetary transaction, and exacting a pecuniary consideration in respect of it.

10. That this Conference earnestly urges upon all interested in social reform the absolute necessity of organizing social reform committees in all districts, or at least one such committee in each province, on the principle of self-sacrifice and employing at least one full time-worker for the purpose of educating public opinion on the subject of social reform.

11. That this Conference reaffirms resolutions 4 and 5 of the last Conference regarding the remarriage of child-widows, and the abolition of imprisonment in execution of decrees for restitution of conjugal rights.

An Appeal to the Church at Home.

The Third Decennial Missionary Conference of India, assembled in Bombay, overwhelmed by the vastness of the work, contrasted with the utterly inadequate supply of workers, earnestly appeals to the Church of Christ in Europe, America, Australasia, and Asia.

We re-echo to you the cry of the unsatisfied heart of India. With it we pass on the Master's word for the perishing multitude, "*Give ye them to eat.*" An opportunity and a responsibility never known before confront us.

The work among the *educated and English-speaking classes* has reached a crisis. The faithful labors of godly men in the class-room need to be followed up by men of consecrated culture free to devote their whole time to aggressive work among India's thinking men. Who will come and help to bring young India to the feet of Christ?

Medical missionaries of both sexes are urgently required. We hold up before medical students and young doctors the splendid opportunity of reaching the souls of men through their bodies.

The *women of India* must be evangelized by women. Ten times the present number of such workers could not overtake the task. Missionary ladies now working are so taxed by the care of con-

verts and inquirers already gained, that often no strength is left for entering thousands of unentered but open doors. Can our sisters in Protestant Christendom permit this to continue?

India has fifty million *Mohammedans*—a larger number than are found in the Turkish Empire, and far more free to embrace Christianity. Who will come to work for them?

Scores of missionaries should be set apart to promote the production of *Christian literature* in the languages of the people.

Sunday-schools into which hundreds of thousands of India's children can readily be brought and moulded for Christ furnish one of India's greatest opportunities for yet more workers.

Industrial schools are urgently needed to help in developing a robust character in Christian youth, and to open new avenues to honest work for them. These call for capable *Christian workers* of special qualifications.

The population of India is largely rural. In hundreds and thousands of villages there is a distinct mass movement toward Christianity. There are millions who would speedily become Christians if messengers of Christ could reach them, take them by the hand, and not only baptize, but also lead them into all Christian living. Most of these people belong to the *depressed classes*. They are none the less heirs to our common salvation; and whatever admixture of less spiritual motives may exist, God Himself is stirring their hearts and turning their thoughts toward the things which belong to His kingdom.

In the name of Christ, and of the unevangelized masses, for whom He died, we appeal to you to send more laborers *at once*. May every church hear the voice of Christ saying: "Separate Me Barnabas and Saul for the work whereunto I have called them." In every church may there be a Barnabas and Saul ready to obey the Spirit's promptings!

Face to face with two hundred and eighty-four millions in this land, for whom in this generation you as well as we are responsible, we ask, Will you not speedily double the number of laborers?

Will you not also lend your choicest pastors to labor for a term of years among the millions who can be reached through the English tongue?

Is this too great a demand to make upon the resources of those saved by Omnipotent love?

At the beginning of another century

of missions in India, let us all "expect great things from God, attempt great things for God."

For the reflex blessing to yourselves, as well as for India's sake, we beseech you "hear what the Spirit saith unto the churches." The manifestation of Christ is greatest to those who keep His commandments, and this is His commandment: "GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE."

A. MANWARING,
J. L. PHILLIPS,

Secretaries of Bombay Decennial Conference.

January 4, 1893.

New Guinea Mission.

The Anglican Church Mission in New Guinea has secured a ketch-rigged boat of fifteen tons for service in the waters of that island. The vessel has a length over all of 52 feet, and on water-line of 40 feet; beam, 12 feet, and depth of hold, 6½ feet. She is constructed of the finest seasoned timber, keel, stem, and stern-post being of the best selected hardwood, planking and decks of kauri, and copper-fastened throughout. The cabin has accommodation for six passengers, fitted up with varnished kauri and dark-brown upholstery. The crew's quarters are roomy and well appointed. This vessel has been built in Sydney, and has been named the *Albert MacLaren*, after the pioneer missionary of the Anglican Church in New Guinea, who fell at his post from fever in 1891.

ROBERT STEEL,

SYDNEY, January 23, 1893.

The International Missionary Union.

Some erroneous statements as to the date of the Tenth Annual Meeting of the International Missionary Union having had wide circulation in the press, we re-announce that this Union meets every year at Clifton Springs, N. Y., on the evening of the second Wednesday of June. Hence, this year the dates are June 14th-21st. All persons who are or have been foreign missionaries will be entertained gratuitously by the

munificence of Dr. Henry Foster, founder of the celebrated Sanitarium. All missionaries are urged to attend, as there is no meeting similar to this, nor as helpful to them. It is a great council of missionaries, in which missionaries only take part, though it is open to the public, and everybody is invited. The list of those who signify their intention to be present is already large.

The World's Congress of Missions.

The World's Congress of Missions Auxiliary of the World's Columbian Exposition of 1893 is confidently expected to contribute much to the progress of Christianity throughout the world. Every known Christian missionary society is being invited to send representatives—one from the administrative department of the society and one or more missionaries or converts from the society's fields of labor.

It is expected that the entire proceedings, including stenographic reports of the addresses and discussions, will be published by the Congress Auxiliary.

The Congress of Missions, as well as the other congresses, will be held in the Memorial Art Palace on the lake shore, Chicago. The time allotted to the Congress of Missions is eight days—September 28th to October 5th, inclusive. Three sessions will be held each day. The Woman's Congress of Missions will be in session simultaneously in the same building during Monday, Tuesday, and Wednesday, October 2d-4th, with two sessions each day. Other missionary services, as many as may be desired, may be held in the same building during any of these eight days. The committees are not supplied with funds to provide free entertainment for this large body of missionary representatives.

A prominent feature of the congress will be the World's Missionary Sunday, on which, it is hoped, all the churches and missions will hold special services, in support of this proposition—the universal, immediate evangelization of every nation, kindred, tribe, and tongue.

It is also earnestly requested that in the midweek prayer-meeting, during the conference, all Christians may unite in a world's concert of prayer and supplication to God for the overthrow of the great obstacles to the progress of evangelization, especially the rum and opium traffic, and for a gracious outpouring of the Holy Spirit on the work and the workers in every part of the world.

III.—DEPARTMENT OF CHRISTIAN ENDEAVOR.

CONDUCTED BY PROFESSOR AMOS R. WELLS.

In the following graphic way Dr. Clark describes a Christian Endeavor meeting in Japan: "Inside the church are some benches and a little cabinet organ. Thin paper screens keep out the chill air to some extent, and a wooden box, with a little bed of live coals, in the middle of a large bed of sand, is kindly placed near us, so that we can toast our numbed fingers over it. Sometimes a hand-warmer would be given us. This is a little tin box filled with ignited charcoal and covered with cloth, and can easily be clasped in one hand. On one side of the church is a board on which are hung from hooks sixty or seventy or more pieces of wood with Japanese characters upon them. These, we find, are the names of the church-members; and when one dies or moves away, his name-card is taken down. Is not that a method worth transplanting into our Endeavor societies? That visible roll-call would be a constant reminder of obligation and duty. Soon the meeting begins. The same old tunes, the same sentiment, the same aspirations, the same prayer, breathed in song, even though the words are Japanese.

Then comes a series of prayers, earnest, devotional, strong in utterance. Our hearts are lifted up to God, even by this foreign tongue. Then follow Scripture verses, testimonies, and more songs; and then one who has the gift of the 'interpretation of tongues' stands up with us, and tells the audience what we in English are attempting to say concerning the work of God among his young people in far-off America, and Australia, and England. Japanese audiences are models of politeness. No one yawns, snaps his watch, shuffles his feet, or goes out, even though the speaker is talking in an unknown tongue. Every eye is upon the speaker. When he begins to speak, he is greeted by a polite obeisance from every one in the audience; and when he concludes, an-

other low bow from every one in the room says silently, 'I thank you.' After the address another song, a prayer, and benediction, and then what? A grabbing of hats, and canes, and overcoats, and a 'break' for the door? Ah, no; the Japanese have not learned thus to close their worship. All drop into their seats again; for a full minute they sit with covered eyes and bowed heads, and then slowly and reverently pass out of church or break up into little groups. This is another method worth taking up by the roots and transplanting into every church and Christian Endeavor society in America. After twice bowing low to all the friends that come to greet us, we say, 'Sayonara' (good-by), one of our three Japanese words, get into our little carriages, and are trundled off as we came, through crowded streets, past open stores and houses and peddlers and beggars and children and babies, saying to ourselves, 'After all, young people are the same, and Christian Endeavor is the same, and faith in Christ is the same, and genuine spiritual prayer meetings are the same, all the world over.' "

The growth of the Christian Endeavor movement has been notably accompanied and promoted by the growth of Christian Endeavor literature. Nearly all of the State unions now conduct papers in the interest of the work, nearly all of the large city unions, and many a local society. The progress of the work in Australia is wonderfully aided by that vigorous little sheet, *The Golden Link*. Only recently, a German paper, *Der Mitarbeiter*, has been established in this country, solely for the aid of societies of Christian Endeavor that speak the German tongue. The *Chinese Illustrated News* has established a Christian Endeavor department. Canada has her Christian Endeavor papers; and the latest addition to the goodly fellowship is the *Christian Endeavour*, the *u* in whose name would be enough to indicate that

it is published in London. The already rapid increase of the societies in England will be made still more rapid by the work of this new ally.

The missionary conference of the Christian Endeavor societies of the Reformed Church has already held two sessions, in January and February of this year. The first meeting brought together representatives of about fifty societies. Rev. A. DeWitt Mason was elected chairman. Missionary addresses were enthusiastically received. At the second meeting the societies represented pledged amounts aggregating \$1500 for the support of a "Christian Endeavor missionary" to India, and the building of a second "Christian Endeavor church." A general missionary conference of the Christian Endeavor societies of the Reformed Church is soon to be held.

Presbyterian Endeavorers are being roused to missionary enthusiasm by similar methods. In January, at the New York headquarters of the Presbyterian boards, a Christian Endeavor missionary conference was held, with Rev. H. T. McEwen in the chair. Brilliant missionary addresses were eagerly listened to, and a plan was matured for bringing missionary work and its needs very clearly before the Presbyterian Endeavorers of New York. The Presbyterian boards have recently added several workers whose principal efforts are to be among the young people. Mr. Robert E. Speer, of the foreign board, is exceedingly popular in Christian Endeavor gatherings. Mr. Grant, of that board, Mr. Penfield, recently added to the force of the home board, and Miss Elizabeth M. Wishard, secretary of the Indiana State Christian Endeavor Union since its organization, but recently added to the force of the Woman's Executive Committee of the home board—all these will devote their main energies to rousing the missionary enthusiasm of the young. When, before the Christian Endeavor movement, would such a thing be even thought of, and what a promising sign it is!

Here is a revival experience reported from a United Brethren church in Cleveland, O.: "One young lady under conviction could not make up her mind to accept Christ until a Christian Endeavor pledge was shown her. The wording presented the essentials of faith and service so plainly and fully that she there gave her heart to the Lord."

A union of the Christian Endeavor societies of all Australasia is contemplated. Of course such a union must be formed sooner or later. A union has already been formed in Tasmania.

Christian Endeavor societies have increased in number in Louisiana sufficiently to warrant the formation of a State union. That, with the recently formed State union of South Carolina, leaves Mississippi, Nevada, and Wyoming the only States whose Christian Endeavor societies are not thus organized. There are also three unorganized territories—Arizona, Alaska, and the Indian Territory.

Christian Endeavor Day was observed this year more widely and enthusiastically than ever before. The most famous and eloquent speakers addressed immense audiences in the cities, and in all the quiet country towns gatherings were held that were filled with the same splendid enthusiasm. Dr. Clark's suggestion of a week of self-denial for missions was very generally adopted. These ardent young people entered upon their task with a tender conscientiousness and a warm love for their Saviour, that produced noble results. It is too early to give exact statistics, but enough is known from isolated reports to assure us that the missionary contributions of the day were more generous than ever before. The novel missionary exercise furnished by the United Society of Christian Endeavor was very widely used, and everywhere the observance of the week and the day took on, as it was intended to, a most decided missionary aspect. Truly the Church of the next decade will be a missionary church.

There exist already in Japan twenty Christian Endeavor societies, most of

them formed since Dr. Clark's visit, while more are in process of formation. Most of these Japanese Christian Endeavor societies conform to the custom of the country, and are for one sex only. Wherever the public sentiment will permit it, however, the boys and girls are brought together in Christian Endeavor meetings, and this serves still further to break down the artificial distinction between the sexes, that stands in the way of the best church work.

The Wesleyan Christian Endeavor societies of Victoria, Australia, at the request of the Wesleyan Foreign Missionary Society, have entered zealously upon the subscription of funds for a large whaleboat, to be used in a branch of the Fiji mission. One society heads the list with £10. The boat is to be called *The Endeavour*.

The Baptist Endeavorers of Victoria, Australia, have entered upon a quadruple crusade, whose four goals are (1) an Endeavor society in every Baptist church in Victoria; (2) increased missionary activity among Baptist societies; (3) a union Baptist missionary committee, made up of the chairmen of missionary committees of the local Baptist societies; and (4) a week of evangelistic services, to be held every year by every Baptist society. This is a large and glorious programme.

A Junior Endeavorer, belonging to the society in the Centennial Methodist Church of London, Canada, is certainly in earnest about missions. She hates to make beds, but nevertheless she has asked permission, and rises half an hour earlier every morning to make her little brother's bed. For this labor she receives one cent a week, which she proudly deposits in the missionary collection. Good!

Two Christian Endeavor societies have just been organized in the Rangoon College Baptist Church of Rangoon, Burma, one using the Burmese language, the other the Karan. Seven associate members from these societies have lately joined the Church.

The Lutheran Christian Endeavor Society of Mount Carmel, Ill., has undertaken to build a prayer-house in an India mission field.

Last fall the Clarendon Street, Boston, Baptist Society of Christian Endeavor assumed the support of a young man, one of their own number, who went out as a missionary to Africa. This requires the raising of at least \$600 every year. At a recent meeting of deep spiritual interest held by this society, the last hundred dollars for the year was subscribed.

In one of her letters, Mrs. Clark gives this pleasant account of some Christian Endeavor children in China, in one of the mission schools: "There were about a hundred boys and young men there, most of them members of a Christian Endeavor society. They read the Scripture lesson, each one in turn reading a verse, and then the hymn was given out, and a little twelve-year-old Chinese boy went to the organ and played the tune very correctly, and the boys sang a gospel hymn as well as any Endeavorers in America would sing it. There was one dear little Chinese baby at this meeting, and he also took some part, aside from singing, in the meeting. For some reason—perhaps because he was a Christian Endeavor baby—he came in his mother's arms, instead of on her back. He crept down the aisle to the platform, and stood up, patting his little hands on the floor, and applauding the speakers in baby Chinese, as well as any little American baby would do it. If that baby goes to Christian Endeavor meetings before he is a year old, what do you suppose he will do when he is a man? Boys and girls at home, will you pray for your little brothers and sisters in China? Will you talk about them to your fathers and mothers at home, and invite them to come to your missionary meetings and bring their pocketbooks with them? Will you give some of your money to China? We cannot do everything, but let us not be satisfied till we have done all we can."

IV.—EDITORIAL DEPARTMENT.

The editor finds that some readers have taken exception to the paragraph in the editorial notes of January as to the Free Church Congress in Manchester in November last. The charge has been made that for the editor of an unsectarian missionary review to make such an "unjust and un-Christian" attack on "members of the Baptist denomination," etc., is the very "essence of sectarian bigotry!"

Surely such readers must overlook two facts:

1. That the editor especially refers to "*those Baptists who either cannot or will not see,*" etc. This surely is no attack on Baptists *as a body*, but only on certain people who call themselves Baptists, who hold these views or manifest this spirit.

2. The simple fact is that at this congress certain persons of this character were present and thrust their views upon the body, maintaining that there is but one mode of scriptural baptism, and that there can be no true fellowship with so-called believers who neglect a plain duty, etc. These parties did all they could to break up the congress, and their conduct was a matter of criticism even by the more liberal-minded of the Baptists. The paragraph in question was not designed as a reproach to *Baptists as such*, as the editor thought any intelligent reader would see.

Moreover, is it likely that with such a man as Dr. Gordon on the editorial staff and a very intimate friend, any such attack on Baptists, as such, would be made by the editor-in-chief? Is it likely that, at the very time when preaching to the largest Baptist church in the kingdom, and treated with such unparalleled generosity by English Baptists, the occupant of the pulpit of the Metropolitan Tabernacle is disposed to speak or write disparagingly of his Baptist brethren?

Regretting exceedingly that his words were so misunderstood, the Editor will

only add that, had he been himself a Baptist, these same words might have been written. Since coming to London to undertake the occupancy of the pulpit that dear Spurgeon so long *filled*, I have been met by not a few who call themselves "Baptists," who not only disbelieve in the intelligence and scriptural candor of "pædobaptists," or "sprinklers," as they call them, but have written to me calling in question the *saved state* of any professed believer who has never been, as they say, "baptized"—i.e., immersed.—A. T. P.

Persecution of the Russian Stundists.

We have before us a letter from a friend in Russia confirming the reports of the persecutions of the Russian Stundists. It seems almost impossible of belief that such brutal deeds should be permissible in this enlightened nineteenth century. There have been, from some quarters, denials of the severity and official character of these persecutions, but it seems that the truth has been mollified rather than exaggerated. We give a few extracts from the letter:

"I have made inquiries into many of the alleged atrocities against these poor wretches, and, I am sorry to say, things are worse than I had anticipated. Women violated and horribly beaten, children terrorized, houses wrecked, beasts killed, impossible fines inflicted, imprisonment—this is what is being borne by these Stundists, and borne often with a serenity and patience beyond the understanding of westerners. I have a long record, and a horrible record it is, of these cruelties. It seems as though it were the Independent or Stundist wing of the Russian Protestants which most suffers. The Baptists are more or less organized, and somehow they seem to be gradually gaining a footing in the toleration, if not in favor, of the government. Perhaps the reason may be that the Stundists draw more converts direct from the orthodox Greek Church,

while the Baptists almost invariably are recruited from the Stundists."

The directors of the East India Company, early in the century, placed on record the following: "The sending of Christian missionaries into our Eastern possessions is the maddest, most expensive, most unwarranted project that was ever proposed by a lunatic enthusiast." Severe as was this arraignment at the time, it was not repudiated by the judgment of the bulk of the English people. But there were a few men of faith and prayer and enthusiasm who thought otherwise, and were willing to invest their means in sending the Gospel messengers to the perishing of India. Eighty five years afterward, Sir Rivers Thompson, Lieutenant-Governor of Bengal, said: "In my judgment, Christian missionaries have done more real and lasting good to the people of India than all other agencies combined." This convincing testimony is from a witness who has had every opportunity of forming an honest and intelligent opinion, and whose word carries immense weight.

British Notes.

BY REV. JAMES DOUGLAS.

An article of exceptional pathos and power, from the pen of Lucy E. Guinness, appears in the *Regions Beyond*, setting forth the scope and work of the Société des Missions évangéliques de Paris. Out of a population in Basutoland of over 218,000, 11,000 souls have been gathered into the Church, so that the proportion of adult Christians to heathen is about 5 per cent. There are 24 European workers. Three especially heavy losses by death have befallen them this year: Dr. Eugène Casalis, Madame Keck, and M. Louis Duvoisin. The last words of the latter—a noble soul of large benevolence and true humility—afford a radiant glimpse beyond the veil. He had feared death, but, writes M. Boegner, "when the gate of heaven opened for him, he was heard to murmur in the passage from

time into eternity: "Que c'est beau; mais que c'est donc beau, tout à fait exceptionnel! Ce n'est pas difficile, et moi qui croyait que ce serait si difficile! Je passe! . . . Je passe . . ." et son âme s'envolait vers Dieu."

Madame Keck's farewell to the little church was that of a true mother in Israel. "My children," she said, "you know how much I love you. I left France to teach you the name of Christ, the only name by which you can be saved. . . . Cling to Jesus. Abide close to Him. Dwell in peace; and may God bless you."

The veteran Coillard's sorrow and success in the Barotsi Valley is a plaintive story. "Heathen Africa," writes M. Coillard, "can find no parallel to their state. . . . The whole land is a Sodom; and the benighted people, whose conscience is dead, glory in their shame." After seven years' toil, and just at the time of Madame Coillard's death, the first convert is gained and four other young men are brought in, one of them being Litia, the king's eldest son. "What a spectacle," writes the long-tried missionary, "was that of a *Barotsi weeping*—and weeping for his sins! This was the last meeting at which my wife was present on earth. Could I have desired a more beautiful sunset to close her career?"

The Société des Missions évangéliques de Paris, which was founded in November, 1822, attains its seventieth birthday, and its sixtieth anniversary of its Missionary Training Institute.

The Presbyterian missions have united to form the Church of Christ in Japan, with 13,000 members, adopting as their doctrinal standard the Apostles' Creed and two or three appended doctrinal paragraphs. A few years back it looked as if Japan was to be gained for Christ by a rush. Matters wear a different aspect now. The tension upon faith is great. But He knows the measure of strain to apply or to permit. Happily the strain which proves too much for Pliable, only spurs Christian

on the more in the way by necessitating a firmer grasp of Christ and the Gospel.

The Rev. J. E. Hanauer, a convert from Judaism, supplies in the January *Jewish Missionary Intelligencer* a thoughtful paper on "the Jewish Quarter in Jerusalem." His comments on the spirit of inquiry there spreading are couched in a serious tone. He cannot regard the critical tendency as rightly rooted. There are two main directions of this tendency answering to the two schools of Jews in Jerusalem—the old school and the new. The first study the New Testament "to find occasion for cavilling;" the second do this in order to find, if possible, a *modus vivendi*—"some way in which Jews may assimilate with Christians and yet remain Jews, and, as such, unpersecuted." We gather, then, from this witness, that the old school of Jews study the Word from unbelief, and the new school from a double heart. Nevertheless, let us pray that the honest heart may be wrought in them by the Spirit in the Word.

A South Sea Island teacher has for some time been at work in Tupuselei, New Guinea. Mr. Pearse, of the London Missionary Society, referring to this, says: "If you were to ask me which is the best station in New Guinea for missionary work, I should say Tupuselei. There are not more than 350 people in the village, and certainly they are in every respect Christianized." He also tells of considerable gains in his own mission work at Kerepuno.

In Persia a bold stand for Christ has been taken by Mirza Abraham, a Mohammedan who was baptized about three years ago. He had been at work preaching Christ, and when demanded by the Serperast, "Why should you, a Moslem, be teaching the Christian doctrines?" Mirza Abraham, taking out his Testament, asked in reply, "Is not this Injil a holy book?" The Serperast

acknowledged that it was. "Then am I not right in reading and teaching it?" "But how about Mohammed?" "That is for you to say. My faith is in Christ and His Word. He is my Saviour." Mirza Abraham was then kicked and beaten, together with the Christian brother at whose house he had been arrested. But he was undaunted. To the Serperast, who had himself kicked him terribly, he said: "You may shoot me from the cannon's mouth, but you cannot take away my faith in Christ." Eventually, after being put in prison, and witnessing there a good confession, he was sent on to Tabriz, to await the royal sentence. The case is crucial, as a direct issue is joined. Will the Shah put a man to death for leaving the Koran and following the Gospel? One thing we know: His sheep shall never perish.

An interesting letter has recently appeared in the *Christian* (December 29th, 1892) from the pen of F. S. Arnot, on the subject of African industrial missions. He differs *toto celo* from Bishop Taylor's project of evangelizing Africa through the children. His contention is, speaking from large experience, that children are more difficult to obtain in Africa than in England. Such as can be obtained must be bought, and to favor this is to encourage kidnapping; for the Africans will not sell their own children, though they will sell readily enough the children they can manage to steal. The conclusion, therefore, at which Mr. Arnot arrives is, that such preliminary and education work as Bishop Taylor recommends is a mere waste of time *at first*; that the first thing is to aim at the conversion of the people; and that such direct ministry is not "love's labor lost," for, as this devoted missionary says, "I have seen the truth of God illuminate darkest hearts and minds."

Upon the Mildmay Mission to the Jews, chiefly in East London, the blessing of God has, during the past year,

rested in a pre-eminent manner. An unprecedented awakening and turning to God among the Jews coming in contact with this mission has taken place. Between thirty and forty have, during 1892, given clear testimony of a heart faith in Jesus Christ. Recently, at the close of an address, Mr. Baron asked all the Jews present who in their hearts believed in the Lord Jesus, though still unbaptized, to stand up, when over thirty immediately rose to their feet. Thanks be to God that it is given us to see in these latter days, in growing numbers, that there is still in connection with Israel "an election according to grace."

The opening article in the *Church Missionary Intelligencer* (January, 1893), by T. A. Gurney, would be worth quoting *in extenso*. It is fervid and spiritually incisive to a rare degree. The theme is "The Epiphany of the Fulness of Christ." The following must serve as a sample: "A church which realizes its own insufficiency apart from Christ is the church to make known the sufficiency of Christ to others. The church which rested on its social position, its temporal endowments, its national authority, its ancient history, its orthodoxy of faith, would be a church sufficient without Christ, and no 'wine' would be forthcoming then. But the true mission of the Church is to draw out Christ's fulness with empty pitchers, and carry it to those who need it, the supply being proportioned to the destination and measure of our faith, but otherwise being inexhaustible and infinite."

The work in connection with the North Africa Mission is being prosecuted in the face of every discouragement. The workers among the Kabyles, at Djema Sahridj, are, however, cheered. They have had considerable trial, but rejoice that the young converts are growing in grace, and the people seem increasingly interested.

Miss Trotter reports the baptism of a Mohammedan woman whose husband

confessed Christ in a similar way some months since.

In the *Church of Scotland Mission Record* the conversion is recorded of Prosonno Coomar Vidyárutua, a Sanscrit scholar of eminence. The Rev. G. C. Laha, minister of St. Andrew's Bengali Church, Calcutta, in reporting it, says, "When a profound Sanscrit scholar like him declares openly in his ripe age, after mastering all the ancient and sacred books of the Hindus, that there is no salvation out of Christ, we may rest assured the advocates of Hinduism will not find it an easy task to defend it, and will have ere long to give up the attempt altogether."

"*Compromise as an Expedient in Religion*" is the topic of an address to Hindu gentlemen, delivered by James Munro, C.B., at Krishnagar. It is a searching exposure of Hinduism as a religion of compromise. The appeal toward the close is most timely. We trust that with some at least it proved telling. Now that the Christian doctrine of a Mediator has been propounded in Brahmo circles, the danger is lest the spirit of compromise enter and the result be ruined. A sentence or two of this admirable appeal we subjoin: "Do not follow the ensnaring policy of *compromise*—do not forget that as God is *one*, the one God of all creation, so the Mediator also can only be *one*—one for all men—one for east and west—one for you and for me. Do not, instead of the perfect Man, put Keshub Chunder Sen, as it is proposed to do, nor place any one in that office but the only perfect Man who has ever trod this earth—the Man Christ Jesus, who lived and died for us all, who is the only Mediator because He is not only *perfect man*, but the *Divine Son of God*. Why take the shadow of the idea of mediation from the west, and leave the substance? Why put your burden of sin on the shoulder of an imperfect human being, when you have the Son of man and Son of God waiting to carry it for you?"

V.—THE MONTHLY CONCERT OF MISSIONS.

India* and Ceylon—Brahmanism.†

THE MISSIONARY STATISTICS OF INDIA,
BURMAH, AND CEYLON.

BY REV. EDWARD STORROW, BRIGHTON,
ENG.

The fifth issue of these valuable tables has recently been published.

The series was commenced in 1851 by the late Dr. Mullens, solely on his own authority, but based on returns collected from every part of India, and with the warm encouragement of the Calcutta Missionary Conference.

This was followed in 1861 by a similar but more complete body of tables, and a book of great value‡ embodying an immense amount of accurate information, supplementary and elucidatory of the statistical tables. The Church of God owes much to Dr. Mullens, for so much of accurate and encouraging information on the whole subject of Indian missions as it possesses. His amazing energy, accuracy, and insight alone produced these first reports; they were used and quoted in newspapers, magazines, reports, and speeches as no other missionary documents have ever been, and it is to his example mainly we owe the subsequent decennial reports, collected and published under the auspices of the Calcutta Missionary Conference, probably the largest association of missionaries found anywhere, and belonging to seven of the most important missionary societies.

The tables just issued are for 1890, and report, therefore, the results of nine years' advance instead of ten, so as to bring them into line with the great decennial statistical reports of the government.

Some changes have been made in the

arrangement of the returns, but others are much required; and if the missionaries, at one of their great conferences, would come to a general agreement on such questions as the following, their relative returns would be much clearer and of more value: "Are missionaries' wives to be counted as missionaries?" "Who are included under 'Native ordained agents'?" "Are the 'native lay preachers' solely engaged in mission labor, or are some of them engaged in business and occasional preachers only?" "Should not accessions by conversion from non-Christian religions be distinguished from growth by natural increase?" "What marks the distinction between a station and an outstation?"

There are 47 distinct societies in India with 6 isolated missions; but some of the former include small groups of auxiliaries, the Australian Baptist Mission including 5 such. The number of women's societies cannot be satisfactorily named, because, while some are distinct societies, others, apparently as important, are branches or auxiliaries of great general societies.

The number of missionaries is more clearly defined; and if to them be added the male and female foreign and Eurasian teachers in mission schools, and, therefore, largely engaged in Christian work, it will be seen what progress there has been of late made in foreign agency in India apart from Burmah and Ceylon.

	1881.	1890.
Ordained Foreign and Eurasian Missionaries.....	586	857
Foreign and Eurasian Lay Preachers.....	72	118
Foreign and Eurasian Teachers.	98	75
Lady Missionaries.....	479	711
Total.....	1,235	1,761

* See also pp. 26, 47 (January), 205 (March), and 248, 276, 292 (present issue).

† See p. 241 of this issue.

‡ "A Brief Review of Ten Years' Missionary Labor in India, between 1852 and 1861," by Joseph Mullens, C.C.

If the Eurasians are omitted, the latter figures will closely approximate to the government census returns for 1890,

which report the foreign agents, male and female, as 1686. This only gives one foreign agent to each 165,000 of the population—a proportion far below what India requires.

The following figures will show the progress in various directions that has been made since the returns for 1881 :

	1881.	1890.
Native Ordained Agents....	461	797
Native Preachers not Ordained.....	2,488	3,491
Congregations.....	3,650	4,863
Native Christians.....	417,372	559,661
Communicants.....	113,325	182,722

Male Education.

	1881.	1890.
Theological and Training Schools.....	56	81
Pupils.....	1,335	1,584
Anglo-Vernacular Schools..	385	460
Scholars.....	45,249	53,564
Vernacular Schools.....	3,020	4,770
Scholars.....	84,760	122,193

Female Education.

Schools.....	1,120	1,507
Pupils.....	40,897	62,414
Zenanas Open.....	7,522	40,513
Pupils.....	9,132	32,659

In Burmah 7 societies have representatives ; the oldest and most influential being the American Baptist Missionary Union. The entire number of foreign and Eurasian missionaries was 52, and of lady workers 46—no less, however, than 16 of the latter being absent on furlough. The native pastors numbered 146. The only item on which a comparison with the past can be instituted is in the number of native Christians, who in 1881 were 75,260, and in 1890, 89,182 ; no fewer than 33,037 of them being communicants, and of these 30,646 belonged to Baptist Union churches.

Education by missionaries is not as prominent a feature as in India, nor is it so much needed.

The Anglo-vernacular schools are reported as 31, with 1490 pupils ; the vernacular schools were 484, with 10,119 scholars ; and the girls' day schools as 8 only, with 3554—if correct, a singular disproportion between schools and scholars.

The Ceylon statistics are imperfect,

since 7 societies have missions there, but 2 of them give no returns.

So far as appears from page 26 of the report, the number of foreign and Eurasian missionaries is 37, the lady workers 4, and the native pastors 115 ; but these numbers are difficult to reconcile with the returns on page 48. There is a serious difference between the number of native Christians in 1881 and 1890, the returns being 35,708 for the former year, and only 22,442 for the latter—the difference much more likely arising from imperfect returns than actual defections. The educational returns call for little notice ; the pupils in 428 schools for boys numbering 29,027, and in 111 schools for girls, 9510. The Sunday-schools number as many as 384, with 16,557 scholars.

1. Returning to the Indian report, it is disappointing to find that the accelerated rate of increase in the native Christian community, noticeable in the returns of 1861, 1871, and 1881, has not been sustained. It would be interesting to have explanations of this from missionaries in various parts of India, since the rate of increase in the great provinces varies greatly, and, from the character of the different races, may be expected to vary. But the question is not inopportune, and could be justified—has preaching to the heathen, with an earnest aim for their conversion, as large a share of the efforts of missionary and native evangelists as it should have ?

2. The progress within the Christian community compares favorably with its extension from without, excepting in one feature—the number of students being trained either as teachers, pastors, or evangelists, is smaller than aggressive Christian effort or the care of the churches require, or the qualifications of the converts could supply. We have heard with pain and surprise of aggressive work diminishing, even almost ceasing, through the pastoral requirements of the Christian communities being so great that they demand almost all the resources alike of missiona-

ries and assistants, and additional converts would bring responsibilities that could not be met without additional aid, for the baptism of each man brings usually six or seven of a family, most of them very weak and ignorant, on the missionaries' hands—at least for social protection and moral and religious instruction. This is a state of affairs that should not be allowed to continue, either by the societies at home or the missionaries abroad. An adequate staff of missionaries should be maintained in every important station, and they should check the demands of native Christians on their time and resources, for the latter are not always wise or unselfish, and their most efficient way to meet all true requirements is to train for Christian service as many of their converts as have the requisite willingness, conjoined with grace and good sense; and the natural gifts for high Christian service are as abundant in India as anywhere.

3. It is a good feature that education is so advancing. Thanks to the government and the missionaries, the Hindus are rapidly becoming an educated people; and the education given by the latter has advantages of a special kind. It is most thoroughly Christian. It powerfully influences native and government schools. It is the most powerful of all weapons with which to smite Hinduism. It is the most paying of all forms of missionary effort, since the school fees go far toward meeting school expenses. It supplies us with a large proportion of our best preachers and teachers, and it prepares the way for many reforms. The remarkable change of sentiment passing over the more influential classes of society on most social and domestic questions is mainly owing to its influence; and of these, female education is the most important. The increase of girls' schools, of houses open to instruction, and of openings for lady missionaries is distinctly traceable to the education given for some time in Anglo-vernacular schools for boys more than to any other source.

There is some defect in the figures relating to zenanas, as the explanatory notes appended to the report admit. "They are incomplete and inadequate, but reliable so far as they go." The returns, for instance, give the number of houses open as 40,513—a remarkable increase—and the pupils as only 32,659; but as most houses contain more than one female, and many contain several, we presume the latter number indicates only those who properly are scholars, taking no account of the varying number of women who from time to time assemble in zenanas to hear the lady missionary, with her native helper, speak, read, or sing, or instruct others. Certain it is that in houses thus visited thousands of women hear of Christ and Christianity who otherwise could not and would not.

4. A brief report is given of medical missionary appliances, from which it appears that the foreign and Eurasian medical missionaries in India proper were 96; the native Christian assistants, 168, and the hospitals, etc., 162. No returns of the kind have hitherto been given; but though there has been a considerable increase in such agency of late years, the returns just given require explanation. Some of the 96 are by no means exclusively medical missionaries. Many of the native assistants are not practitioners, and the "etc." after hospitals covers very subordinate establishments.

5. Sunday-schools have grown much in number and popularity. In 1881 there were only 1867 schools, having 61,688 scholars; in 1890 there were 3503, with 135,565 scholars.

6. A comparison of these results with the census returns of the government, so far as yet ascertained, are interesting and corroborative of the general accuracy of the missionary reports. The government census for India gives the Protestant foreign agents, male and female, as 1686; the native Christian agents, 4288; and the total Christian population, including Europeans, Syrians, Roman Catholics, and Protestants

as 2,159,781; and of these, 559,661 as Protestant native Christians—goodly numbers, doubtless, in themselves, but small in comparison with 279,684,203 of the splendid empire; the larger number only 0.77 of the whole, and the latter 0.20.

But there are some features of Christian progress of which none of these figures take account. They cannot be tabulated, but they are of immense importance—probably, indeed, as significant of success as the tables are—and they deserve a much higher place in the estimation of professing Christians than they receive.

1. Besides the avowed and baptized adherents to Protestant missions, there are multitudes who have an intelligent knowledge of the great truths of Christianity and more or less believe in them. There is also an inner circle containing a large body of secret disciples. Every missionary of experience knows of such or has heard of them. Their number of course cannot be ascertained, but it has been estimated by those whose opinions are entitled to deference as probably equal to that of the avowed believers.

2. Again, anywhere, but especially in India, more than individual conversions are to be taken into account. We are engaged there in the most stupendous enterprise the Church of God has ever undertaken, not excepting the conversion of the Roman Empire. It is being done. But much that is done is not been. Probably more has been accomplished that is not seen or tabulated than is. It is certain that the whole system of popular beliefs, superstitions, and customs springing out of them are changing and giving place to opinions, sentiments, and usages more or less Christian. Polytheism is giving place to monotheism. Transmigration theories of the soul are losing their strange power. Caste is weakening. Brahmanical influence is waning. Christian conceptions of morals and of a future life are spreading; and all the restrictive

and pernicious domestic and social customs relating to the status and influence of women are rapidly changing. Christianity and Hinduism are now in deadly conflict, but the issue cannot be uncertain.

—Miss Margaret W. Leitch is authority for the statement, which may well make the saints of Christian lands to blush, that there are in North Ceylon 2700 native Christians, gathered into 22 native churches, the majority of which are entirely self-supporting. The native Christians not only support their own pastors and a number of resident workers as evangelists and Bible-readers, and give to the support of the Bible Society, Tract Society, and to educational institutions, but they also support 13 *native missionaries*, whom they send out of the peninsula to labor in the "regions beyond." As a rule they are accustomed to give *one tenth of their entire income to the service of God*. Those who receive a salary give one tenth of that amount. Those who are farmers give one tenth of the produce of their fields or gardens, and the firstling of the flock and of the herd. The women daily set aside one handful of rice in aid of their foreign mission work, diminishing the amount of food which the family was accustomed to use day by day by this quantity.

And an English Church missionary tells a similar story of giving which costs: "You know about the Bhalaj church being seated by a widow there in memory of her husband. Another member of the Bhalaj congregation has offered to erect a pulpit (a table and desk have hitherto been used). Last Monday I visited a member of the Nariad congregation, who is ailing, and before I left he handed me 50 rupees to be used in connection with the Nariad church. A member of our church in Anand here sold a piece of land a week or two ago, and brought me 25 rupees—a tenth of the price—to be used for the good of the church." D. L. L.

VI.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

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

THE CONTINENT.

—The Rev. William Boyd, in the *U. P. Record*, describing the Vaudois valleys, gives a new impression of them. He says: "The valleys are extremely beautiful. The vegetation is rich. Shrubs and flowers, confined to the conservatory with us, grow luxuriantly in the open air, and all around on the terraced hills are vineyards, in which I saw red and white grapes hanging in luscious clusters." The Scottish Presbyterians, instead of aggravating the divisions of Italian Protestantism, by setting up churches of their own, more wisely help the Waldensian Church. In the same magazine he also says of the Free Church of France: "This church—founded in 1848, when the *Église Réformée*, from which she seceded, rejected by a large majority her ancient Confession of Faith—has not advanced in number or in influence as was at first expected. But the principles for which she contended have advanced, and that in a very remarkable degree. I don't think the Synod of the *Église Réformée*, if it were to meet now, would repeat the vote which led to the disruption, more than forty years ago. The wave of rationalism has subsided. A very large majority of the French clergy are now decidedly evangelical, and the same can be said of the members of that church, who number about half a million people, while it is admitted that the happy change is in no small measure due to the influence of their less important sister."

—The earliest Swedish missionary society was formed at Gothenburg in 1829. The Swedish Missionary Society (absorbing the former) was formed in Stockholm in 1835. Though not dis-

tinctively Lutheran, it was welcomed by the Church, which was then glad of its aid against rationalism. As this foe receded, the ecclesiastical and doctrinal sense grew stronger, and in 1845 the Lund Society was formed on a strict Lutheran basis. In 1854 it came into connection with the rigorously Lutheran Leipsic Society. In 1856 the *Fosterlands-stiftung* was formed for both home and foreign missions, and one that is both, the Lapp Mission. This represented a more free church tendency; but since the formation by the Waldenströmians of the Swedish Missionary League, in 1881, it has assumed a position nearer that of Lund. In 1874 the Church of Sweden herself organized a missionary board, whose six members are chosen by the Quinquennial Convocation, the archbishop also being *ex-officio* president, and a permanent secretary having the immediate direction. Lund and the Swedish Society have fused themselves in this. The *Fosterlands-stiftung* remains distinct, though friendly and co-operative. The Tamil Mission is still in connection with Leipsic, and the Swedish Society retains its distinctness in the Lapp Mission.

—Missionary Charles E. Faithfull, of the Seamen's Rest, 38 Quai du Port, Marseilles, France, publishes from time to time attractive reports in fac-simile, the last including three months' work. We make some extracts: "*January 2d*. Was our annual *fête*. About 60 sailors present, representing several nationalities. One of the French pastors presided, and other friends gave valuable assistance, making the soirée pleasant and instructive. After music, recitations, and refreshments, brief gospel addresses followed in French and English. By the kindness of the director of the McAll Mission, Mr. Lenoir, it was held in his fine hall next door. It pleases God to try our faith in the matter of

means ; several times lately a few pence was our only *visible* fortune, but on every occasion help came in time to meet all claims. 'Jehovah jireh !'—With multitudes the world over we mourn the departure of dear Mr. Spurgeon, in whom I lose a personal friend and subscriber.

—*February*. Profiting by the visit of Dr. Loba and Mr. Réveillaud, of the McAll Mission, a special service was held ; subject, 'The Greatest Voyage in the World.' Both friends spoke powerfully, and with evident appreciation, on the sailors' part. A noteworthy fact the local papers kindly announced the meeting free of charge.—Again this month it has been our privilege to help on their way either going or returning missionaries laboring in India or China.—*March 20th*. Mr. C. Cook interested the sailors by prison experiences. *31st*. Visited the Australian liner ; a Christian sailor is on board ; he takes with him a parcel of books, besides some New Testaments. The reading-rooms continue to be well frequented ; 5195 visits have been paid during the past four months, of which 3911 were French, 592 English, 505 Scandinavian, 113 Germans, 12 Dutch or Belgians, 5 Greeks or Italians, 12 Spaniards or Portuguese, 45 Russians, 1 Swiss. The hospital has been visited regularly. Please pray for the sick ones, who for the most part are doubly worthy of pity, as, in addition to their physical sufferings, they are frequently treated far from wisely or well. I know of one who has been there for more than three months with a broken leg, and for five weeks he had not a drop of water wherewith to wash his face and hands. The French, as a rule, fear water in sickness. . . .

"As to the gold and silver, I have only to thank the Lord and His servants for the comparatively liberal supplies, always more at this time of year, owing to the customary visits to the Riviera and Switzerland."

—From Russia Mr. Friedmann writes, in *Jewish Intelligence* : "A Jewish Rabbi applied to me for instruction and baptism. Being unable to provide him and

his family with the necessities of life, he went to the Bishop of Wilna, who showed him great kindness." The result has been the establishment of a concurrent Lutheran and Greek mission to the Jews in Wilna.

—The Rev. L. G. Hassé, of the Moravians, who within a few years have reacquired legal recognition in Bohemia and Moravia, where they now have five congregations, writes : "This whole locality teems with reminiscences and traditions of the Ancient Brethren's Church. Almost every name is familiar. Here among the hills of Reichenau, the Unity of the Brethren was instituted ; some one has cut the figures 1457 into an old fir tree which stands on the hillside at Lhota. Here the first synod assembled ; here, at Brandeis, was the last hiding-place of Comenius. This neighborhood is the cradle and the grave of our ancient Unity of the Brethren."

—"Old Catholic Congress at Lucerne.—The second international congress of the Old Catholics, which took place at Lucerne in September, was an event of more than ordinary interest. Not only were the Eastern churches, which still claim to be Catholic, represented by influential dignitaries, but the invitation was extended to the Protestant churches of the West. The Reformed communions of Germany and Switzerland were specially asked to send representatives, and the gathering at Lucerne also included bishops of the Church of England and notable English Nonconformists. The Russian Church sent a prominent ecclesiastic, who was spoken to very plainly by some of the English visitors on the subject of the Stundist persecutions. He listened to their remonstrances quite courteously, but seemed unable to understand the British ideas of religious toleration."—*Missionary Record* (United Presbyterian, Church of Scotland.)

PALESTINE.

—To the sons of George Fox, whether they are still found within the com-

munion dating from him or not, nothing is more gratifying than the revival of missionary zeal within it on distinctly evangelical lines. Those Christians whom we call Ritualists are doing a vast amount of most excellent work. Yet, as *The Christian* well remarks, it is good to hold up, against some recent rather alarming recrudescences of mere sacerdotalism, the recent growth of numbers and zeal in the Society of Friends—a society which has ministers, indeed, but has neither “clergy” nor “laymen.” One of the most beautiful missions of the American branch of the society is the Eli and Sybil Jones Mission in the Holy Land. This has established a monthly meeting at Ramallah, north of Jerusalem (held by Ewald to be Ramah of Samuel), from whose epistle to the New England yearly meeting we give some extracts. It is signed by two Arab clerks of meeting.

“DEAR FRIENDS: ‘Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord.’ The many blessings which have been given us by our heavenly Father through you constrain us to send you greeting at this, the beginning of a new year. We realize that you are sending of your sustenance to this far off land, to elevate us, both temporally and spiritually. Not only this, but you have given and are giving for our benefit your very selves. Those of your own honored members have come to us. First, we would mention the sainted Eli Jones, who, with his noble wife, was the founder of the mission. The good work so well begun by him only eternity will reveal, and the blessed memory of those dear people of God in this place will ever remain and be transmitted to our children and children’s children after us. They are now saints in glory; but others of your number are walking in their footsteps and have taken up their work.

“Spiritual worship became wonderful and beautiful to our people as they were carefully guided to an understanding of its meaning, although it was very diffi-

cult for some to abandon the many forms and ceremonies to which the people in this country have been accustomed for so many centuries. We now number thirty-seven members, besides five birthright members. We hope, as the new-born babes receive physical growth and strength, that they may grow spiritually in the Christian religion.

“In the days before the Friends began mission work here, many of our people were thieves and robbers. They often fought and troubled each other and their neighbors; but now all is changed. The people come quietly to the meetings, and there is no need for arms. Although the good changes are slow, they are sure, and we can be encouraged for the future. The changes seem like the new moon—not easily descried at first, yet as it approaches the full, can easily be seen by the weakest eyes.

“Although far separated from you in body, yet we feel that we are spiritually united. Our country, language, and customs greatly differ from yours, yet ‘by one Spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have all been made to drink into one Spirit.’

“Finally, we ask you, when you pray, not to forget us who are connected with you in the bonds of Christian love. We especially ask you, in the meeting now assembled, to lift up your hearts to the only high and true God; to ask Him to richly bless His work in this country, where our Saviour Jesus Christ lived and died, and to make this mission as a minaret upon a high hill, to shine out and bless all around. May the grace of God be with you all. In behalf of Ramallah Monthly Meeting of Friends in Palestine. Your brothers in Christ,

“SALEEM SAADU,

“CLEAS AUDI,

“Clerks.”

—If every member of another denomination who is of Quaker descent would

send one dollar to William T. Hussey, North Berwick, Me., this exercise of "natural piety" would, we are sure, bless both the giver and the receivers.

MISCELLANEOUS.

—"When it is a time like that night on the Sea of Tiberias, when they labored in vain, who knows but that, as yonder the Stranger on the shore called to them, 'Cast the net on the right side of the ship!' so the Lord is already making ready the hour when the nets shall be found full and more than full, and the word shall pass, as in John, 'It is the Lord!' Who knows, moreover, how the Lord will uplift the hearts of His servants, having already prepared for them the meal upon the shore, at which they may rejoice in His presence, and all questions sink into silence before the one joyful consciousness: 'It is the Lord!' He was with them in the night of waiting; He will be with them in the dawn of blessing."—The Very Reverend Superintendent WERNER, in *Evangelisch-Lutherisches Missionsblatt*.

—Great uncertainty has been felt over the final results of the great abundance of Christian labor in Jamaica. Even the present writer, after spending ten years in the island, knew not what to say at the end. It is therefore encouraging that Bishop Romig, of the Moravians, says: "We find the black people owning land and houses, a number of small peasant proprietors, industrious, honest, and God-fearing; acquiring and practising, year by year, those habits of steady application, intelligence, and self-reliance so essential to success in the black or white man. Among their number to-day are lawyers, doctors, clergymen, and schoolmasters, talented, successful and respected members of their professions." The Moravians and Presbyterians have been especially successful here in developing solid character among their people.

—The Moravian brethren report that the Greenland winter and spring of 1891 were uncommonly mild. Some of the

days were like the spring of Europe. The health of the people and the produce of their fisheries were both good. In this land of perpetual hardship every mitigation is a matter of special thankfulness. The grippe, it is true, visited the people, but was fatal in only a few cases.

—The Moravian congregations in Jamaica are beginning to develop special interest in their East African Mission. The Presbyterians of Jamaica have long been specially connected with the United Presbyterian Mission in West Africa. Perhaps these are the first-fruits of a mighty reflux influence from the children of Africa upon the motherland.

—The quiet little Moravian Mosquito Mission is changing its face. "The Mosquito Reserve is no more the little land, still and far from the world, in which our missionaries were the only authority. More and more is it coming into the circle of the world's commerce. This, in some respects, has its evil sides; but it lays out a wider range of responsibility before our Mission as the Lord gives into our hands an ever wider and more important field of activity."

—"What David Livingstone is to the tribes of Africa, Henry Martyn is to the people of Persia. These clever Mohammedans could argue point by point in favor of their own religion; but the fact of this noble, self-sacrificing life, so like the Christ he came to commend, either convinced them or sent them away baffled. The fact that so few were converted under Martyn, and that so few have been won since, shows what a difficult task the Church has before her. This work is not to be done at our ease, with the mere surplus of our wealth and the fragments of our time. It demands all the energy, and faith, and prayers of the Church. It is a dead lift, demanding the redeeming grace of the Almighty God working through man doing his best. The Church of Christ is slowly awaking to this fact."—*The Church Monthly*.

THE WORLD AT LARGE.

—Dr. Paton says it is demonstrated by figures that in the South Seas a soul is saved for every \$5 expended upon missions.

—These are the words of David Brainerd, with reference to his toil in behalf of the Indians, and they contain the secret of his success: "I cared not where or how I lived, or what hardships I went through, so that I could but gain souls for Christ. While I was asleep I dreamed of these things, and when I awoke the first thing I thought of was this great work. All my desire was for their conversion, and all my hope was in God."

—A recent visitor to Northfield and Mount Hermon, Mass., writes thus concerning what he saw: "As one looks around he must be impressed with the massiveness of these foundations on which these great schools are established—the massiveness of the faith and energy of one living, loving, and devoted layman; and one asks himself the question, 'Suppose every layman and every clergyman were equally devoted, what would be the results to the church of Jesus Christ?'"

—The Moravian Church, after ten years' provisional administration, has finally assumed permanent control of the Protestant Lepers' Asylum at Jerusalem.

—Things old as well as things new have a place and a value; therefore recall this: It is related of the Duke of Wellington that when he was in India many friends of missions would ask him, "Do you think, Duke, that we are making progress here? Do you think India will ever be Christianized?" The old duke was wont to draw himself up and answer, "What do I think of missions? Will India ever be Christianized? What is that to me? Tell me the marching orders."

"'Forward!' the captain's cry;
Theirs not to make reply,
Theirs but to do and die."

For the Church's marching orders see Matt. 28:19, 20, and *passim*.

—As the *Missionary Herald* reminds us: "Eighty-five years ago the directors of the East India Company placed on solemn record: 'The sending of Christian missionaries into our Eastern possessions is the maddest, most expensive, most unwarranted project that was ever proposed by a lunatic enthusiast.' A few months since the Lieutenant-Governor of Bengal said: 'In my judgment, Christian missionaries have done more real and lasting good to the people of India than all the other agencies combined.'"

—All this happened only a hundred years ago: A bishop of the Church of England said he had in his diocese a very good clergyman, but one who was very eccentric, and gave as proof of it the fact that the said clergyman actually believed the Indians of North America could be converted! Three years after Carey had arrived in India the Assembly of the Church of Scotland denounced the scheme of foreign missions as "illusive," "visionary," "dangerous to the good order of society," and as "improper and absurd to propagate the Gospel in heathen lands so long as there was a single person in Scotland who was without the means of knowing the way of life."

—In a clarion call for a crusade in behalf of the world's evangelization Canon Farrar expostulates: "If all the inhabitants of the globe were to pass by us in long procession, two thirds of the whole innumerable multitude would be fetish worshippers, or fire worshippers, or idolators, or followers of Confucius, or sunk in the thinly veiled negations of Buddhism. Would this have been possible if the Church had retained the fervor and enthusiasm of her early faith and had sent forth not merely an isolated preacher here and there, like a Paul, or a Boniface, or a Columba, or a Xavier, but an adequate number of laborers into fields already white unto the harvest?"

—A missionary in Japan protests vigorously to the *Missionary Herald* against the use of the term heathen as applied to the non-Christian peoples of Asia, and appears to make out his case. This is his language: "The Japanese are very sensitive over this word. It seems to them an offensive and rude term, a word of inferiority or even of contempt. It was from our English Bible, doubtless, that it came so widely into use. Yes; but go to the Revised Version, and not one single passage in the New Testament can be found with this word in it. Christ and His disciples never used it. They spoke of *nations* with respect and hope; never of *heathen, pagans, outsiders*. The revised Old Testament, too, has largely done the same. Our new Bible is pretty well cleared up, so far as the word *heathen* is concerned. The worst people in our so-called Christian civilization use this word most freely. Gamblers, hard drinkers, pharisaical moralists, and low politicians cannot ring changes enough on it. 'The heathen Chinese,' 'the heathen Jap,' are the words of human beings who never had a noble thought toward the people of another nation, nor a spark of true patriotism. So that I would raise the question: Isn't it time that we missionaries part company with those who roll the word *heathen* under their tongues as a sweet morsel of contempt? Shall we Christians at home or in mission fields be courteous in preaching the gladdest tidings on earth, or not?"

Query.—Will not the same plan work as well in Christian lands? Dr. Paton does not tell the cannibals to whom he has ministered so successfully what errors of teaching they must avoid, nor does he dwell even on the sins which they commit. But rather he tells them that Jesus offers them full redemption from sin, and calls them to abandon sin and serve Him. Bishop Patteson, laboring among the same people, said: "I don't even tell them that cannibalism or taboo is wrong. I simply teach them great positive truths, and trust to the in-

fluence of these truths to lead them to abandon their old evil practices. I find that this plan answers better than any negative teaching could possibly do."

—This is Stanley's story of what one Bible accomplished: "In 1875, Miss Livingstone, the sister of David Livingstone, presented me with a beautifully bound Bible. On a subsequent visit to Mtesa I read to him some chapters, and as I finished it flashed through my mind that Uganda was destined to be won for Christ. I was not permitted to carry that Bible away. Mtesa never forgot the wonderful words, nor the startling effect they had upon him; and just as I was turning away from his country to continue my explorations across the Dark Continent, a messenger who had travelled two hundred miles came to me crying out that Mtesa wanted the book, and it was given to him. To-day the Christians in Uganda number many thousands; they have proved their faith at the stake, under the knobstick, and under torture until death."

—A Greek Christian in Turkey has sent to the treasury of the American Board a draft for \$1320, and wrote in the letter which conveyed it: "Feeling that God has placed me under great obligations for blessings bestowed, I have decided to keep a part of the sums He has given me as a trust to be administered for His glory, and a part I send you to be used as herein directed." This man became a Christian some years ago, while at Constantinople. He has done much evangelistic work, entirely at his own expense, has been the object of protracted persecution, has been often in prison, and from the first has calmly faced the probability of losing all his earthly possessions.

—Eugene Stock, of the Church Missionary Society, after a wide observation of the facts in the case, is thoroughly convinced of "the unwisdom of trying to create missionary interest by getting a parish or a Sunday-school to support a catechist in India or a child in a Melanesian boarding-school." He repudi-

ates "the idea that missionary interest is fostered at all by the plan of thus concentrating attention upon one spot and one individual;" and affirms that "had one half the energy expended in getting a few pounds together for a local object been used to tell of the vast needs of India or Africa, and to band the praying people together to meet and read and pray and stir one another up, the results would have been much better."

—The *Medical Missionary Record* of New York has prepared with great care a list of all the medical missionaries in the world. It contains the names of 359, of whom 74 are women, and only those possessing full medical qualifications are included. The Presbyterian Church of the United States has 48; the American Board has 32; the Methodist Church, 30; the Church Missionary Society, 25; the Free Church of Scotland, 20; the United Presbyterian Church, 10; and the Church of Scotland, 8, and the Presbyterian Church of Canada the same number. The United States has 173; Great Britain, 169; Canada, 7; and Germany, 3. As regards countries occupied, China has the largest number—126; India, 76; and Africa, 46.

—Bishop Levering, when asked how it came about that the Moravians were so noted for their self-denial and activity in missions, replied: "When the converts join the Church we try to get them to realize that they are joining a great missionary society."

—The Lutheran churches of Christendom sustain 40 missionary societies on 22 fields, occupied by 700 stations, 1000 missionaries and 4000 native helpers, in charge of 210,000 members; 1600 common schools, with 60,000 pupils, and 25 higher institutions. Annual income and expenditures, \$1,200,000. There are 20 institutions for the training of missionaries, and the circulation of missionary periodicals is very large. So states Professor W. Wackernagel, of Muhlenberg College, Allentown, Pa., in the *Lutheran Observer*.

AMERICA.

United States.—Surely, gross mercantilism and materialism are not universal even among wealthy Americans, for the *Congregationalist* is able to record these as among the events of a single week: "John D. Rockefeller has added \$1,000,000 to the endowment of the University of Chicago, to which, within four years, he had previously given \$2,600,000. Dartmouth College has been the recipient of \$180,000. Miss Mary Garrett has given \$400,000 to endow the Women's College of Medicine at Johns Hopkins University, Baltimore, while Gammon Institute, in Georgia, has just become the legatee of an estate valued at \$750,000. Mr. George W. Vanderbilt has given his art gallery building, valued at \$100,000, to the American Fine Arts Society of New York City." The total is \$2,430,000, "made known to the world within 168 hours."

—Perhaps, all things considered, Dr. Daniel Kimball Pearsons, of Chicago, among living givers approaches nearest to the ideal. Within five years his benefactions have reached a round million, and in his giving he makes a specialty of spurring others to open their purses. "I'll bestow this sum on — college, or theological seminary, or hospital, if you will secure this other sum within a given time."

—It is estimated that it costs well-to-do people in this country \$125,000,000 yearly to support charitable institutions, while about \$500,000,000 are invested in permanent buildings, where the needy are cared for. Add to this one item in the paragraph preceding; add also the cost of all our academies, colleges, theological seminaries, etc.; to this add the cost of our prisons, hospitals, etc.; add also what we pay for tea and coffee, for fashions and all manner of personal indulgence—not to name tobacco and liquor; and is it not clear that our 65,000,000 expend a hundred-fold more upon themselves than they do upon the 20 times 65,000,000 in the world outside?

—The American Institute of Sacred Literature, of which Dr. W. R. Harper is president, has students in 15 different countries, including Korea, Hawaii, Burma, Assam and Bermuda; 3000 are enrolled in the Hebrew and Greek department, and thousands more in the English elementary and advanced Bible study.

—It is estimated that the public and private hospitals of New York City contain 11,000 beds, and during a year minister to between 50,000 and 60,000 patients, at a cost of \$2,500,000. In addition, at the 50 or more public and private dispensaries upward of 664,000 persons receive annually medical or surgical aid. At least so much is done in the metropolis to solve "the problem of sickness." Rev. George S. Baker, pastor and superintendent of St. Luke's Hospital, states these facts in the *Churchman*.

—There are now 4 Jewish-American papers which favor holding synagogue services on Sunday. Upon this subject the *Jewish Tidings* says: "The other Jewish journals will soon fall into line, for they certainly cannot long oppose the inevitable. The sentiment of the majority of the Jews of America is unquestionably in favor of the introduction of Sunday services, and come they must."

—The Boston Seaman's Friend Society dates from 1827, has an income of nearly \$10,000, and has recently purchased a piece of property for its uses, paying \$32,000 in cash and giving a mortgage note for \$40,000. Vessels are visited and religious services are supplied, as well as meals, lodging, etc.

The British and Foreign Sailors' Society raised over £21,000 (including the sums raised for local purposes), and the Missions to Seamen's Society (English Established Church) raised £28,000 during the last fiscal year.

—Said Dr. F. F. Ellinwood recently: "The beginnings of faithful work among the Indians of Alaska were made, not by government agents—though the government has now undertaken something

like an educational plan—but by an earnest Christian woman, who pitied the children of her sex who were being sold as victims of the lust of agents and miners, fur traders and adventurers. It would be impossible to exaggerate the importance of Christian influence in checking evil in Alaska, or the heroism of missionaries of various denominations who are pushing their work up to the gates of eternal ice in Bering Straits."

—In justice to the smaller denominations, as, indeed, also some of the larger ones, it should be borne in mind that they have but few men of wealth in their membership, and hence their missionary societies receive but little or nothing from bequests—a source which supplies to the stronger societies a large part of their income.

—Our Baptist brethren rejoice at the prospect of raising \$1,000,000 to celebrate the centenary of foreign missions. John D. Rockefeller has contributed \$50,000; James B. Colgate, \$10,000; Charles L. Colby, \$7000, and J. Lewis Crozer, of Philadelphia, \$5000; while from one Baptist church \$25,000 is expected for this same fund.

—Chaplain McCabe puts two things together in this fashion: "The total income of the Roman Catholic propaganda in 1891, with all the world to collect from, was \$1,271,947. The income of the Missionary Society of the Methodist Episcopal Church for 1892 was \$1,269,483. Only about \$10,000 of this came from our foreign missions. An increase of \$3000 more in our income, and our Methodist Missionary Society will pass the Roman propaganda. But, in justice, we ought to add to what the parent society raises all missionary offerings, such as the Woman's Foreign Missionary Society and the Woman's Home Missionary Society, and Bishop Taylor's work. This brings the grand total up to more than \$1,800,000—far beyond the highest sum ever reached by the Roman Catholic propaganda. We are fully half a million beyond Rome in our annual offerings."

WOMAN'S WORK.

—The first woman's foreign missionary organization—the Society for Promoting Female Education in the East, of England—was founded in 1834. The first woman medical missionary was Dr. Clara Swain (Methodist Episcopal), who reached Bareilly, Northwest India, in 1870, and the work in which she was a pioneer is now carried on by not less than 75 of her sex.

—At the 32d annual meeting of the Union Woman's Missionary Society (the oldest in the United States), recently held, the treasurer's report showed the receipts for the past year to have been \$54,505 and the balance for 1891, \$1398. The expenditures for 1892 were \$47,581, leaving a balance of \$8322.

—Of the \$1,000,000 centennial offering proposed by the Baptist Missionary Union, the Woman's Society undertakes to raise one fifth part—\$200,000.

—The Society of the Methodist Episcopal Church has 12 hospitals and dispensaries, in which, during the last year, some 35,000 women have received care. A girl, a Hindu waif, once in the Bareilly orphanage, has since received a medical education, and is now in charge of the woman's department of a government hospital. This society has promised Bishop Thoburn to raise the money required to educate 500 girls, at an annual cost for each of \$10.

—The Society of the Reformed (Dutch) Church maintains a library committee which has in charge to loan to auxiliaries a missionary library of some 50 volumes. Books can be kept two weeks. A catalogue is printed, giving the postage of each book. Every copy loaned contains that most impressive chart with figures, "A Mute Appeal in Behalf of Foreign Missions."

—The Daughters of Syria Society, of London, formed in 1860, has a training institution in Beyrout, with branch day schools for Mohammedans, Druzes, Jewesses, Oriental Christians, and Protestants, in Beyrout, Damascus,

Mount Lebanon, Baalbec, Tyre, etc., also schools for the blind and a staff of 31 Bible-women, hareem visitors, and Scripture readers. The number of schools is 29, with the highest entry of 3500 pupils. The sum needed for the maintenance of these various agencies is £6000 per annum.

—The Ladies' Association for the Support of Zenana Work and Bible-Women in India and China, in connection with the English Baptist Missionary Society, occupies 22 stations in India, with a staff of 56 zenana visitors and assistants, and 160 native Bible-women and school-teachers. There are 64 girls' schools. Representatives are to be sent this year to China. The expenditure was £8600, and an increase of £1200 is urgently called for.

—Herr von Donner, of Hamburg, believing his wife's recovery from a dangerous illness to be due to the skilful treatment of Dr. Michelsen, a woman physician, has given \$500,000 to found a woman's hospital in her honor in that city.

EUROPE.

Great Britain.—According to a catalogue recently published, the library of the British Museum contains copies of 2700 different editions of the Bible, and complete Bibles in about 90 tongues.

—Yet again does Saul appear among the prophets, for 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."

—If one is of the opinion that Britons are only selfish and greedy to possess the earth, let him examine almost any number of the London *Christian* and learn better. Entire pages are covered with the names of all sorts of benevolent enterprises, and a banking firm in a single issue reports donations received for no less than 116 societies which minister to the poor, the sick, the distressed, and the heathen.

—In the year 1833 the Rev. M. Jennings, a curate in Norfolk, gave an apple-tree to the wife of a farmer in whose house he was lodging. When it was planted, she promised that as long as she lived she would sell the apples and devote the proceeds to the Society for the Propagation of the Gospel. This promise she faithfully kept for fifty-nine years, during which time the tree only failed to bear a crop twice. Of the exact sum received no account has been kept, but it is known to exceed £50.

—Quoth the *Evangelical Churchman* (Toronto): "It is said, on the authority of the priest in charge, that at the shrine of the great heathen god at Calcutta, not long ago, a sum equal to \$1,500,000 was given in one day as the devotions of the people to their god. Yet England, with all her wealth, can only raise \$5,000,000 in a whole year for missions, although she spends \$600,000,000, it is said, for drink. The very heathen shows us the spirit of sacrifice."

—The Salvation Army idea is taking root. The London correspondent of the *Southern Churchman* writes: "The work of the Church Army is growing with that calm, quiet growth that means so much. It is growing as the Church grew, as the oaks grow, with the roots deep down in the soil. There is no sudden, gourd-like shooting up, no wild extravagance; all is solid and real. The men are carefully trained and proved, and are winning their way to the confi-

dence of the public. Some of the soldiers are doing a grand work in the mission field abroad, others are laboring in every city and town in the kingdom, others again in villages. Labor-houses, training-schools, coffee-houses, prisons, public institutions, are reaping the benefit of the organization of the Church Army."

—During 1892 the Board of Examiners of the Propagation Society (S. P. G.) accepted 15 clergymen and 15 laymen for mission work, and with regard to destinations, the 30 are distributed thus: 11 were sent to Africa, 2 to Newfoundland, 4 to Canada, 3 to the West Indies, 2 to Australia, 2 to Corea, and 6 to India.

—The Church Missionary Society has been holding meetings to agitate for a large increase of non-ordained persons in the field. The key-note was struck by Mr. James Monro, late chief commissioner of the Metropolitan Police, but recently engaged in mission work in India, who suggested that the missionary call was not to a select few among the clergy, but was to the whole Church—to the laity as well as to the clergy. One result of this exclusion of the laity was that the number of missionaries had been very much limited. It had also created the impression in the minds of the natives of India that laymen had nothing to do with religious teaching. He thought that the society would have to follow up its scheme of associated lay evangelists by one of associated female evangelists.

—The East London Institute for Home and Foreign Missions was founded in 1872 to train men and women for missionary service. Upward of 3500 have applied, coming from upward of 30 countries and from almost every denomination. Of those accepted, 120 are now in the midst of their course, and about 640 have entered upon their work in the service of 30 societies. What nobler monument is possible to the founder, H. Grattan Guinness?

—Colonel Evans, of the Salvation Army, explains in this way the phenome-

nal success which has attended that organization: "The real moving, heart-stirring, soul-saving power has been the fire of the Holy Ghost. It is this fire that has enabled the weakest to face and subdue the most brutal and vicious. It is this fire burning in their souls that has made the prison-cell a palace and the darkest dungeon a mansion of light. With it they have been able cheerfully to bear poverty, hunger, suffering and trial. This, and this alone, is the hidden, secret, vital force that has placed the army where it stands to-day."

The Continent.—Light in a dark place. The Missionary Church of Belgium has 25 pastors and 20 other agents, who provide for 28 congregations and 63 Sunday-schools, and carry on evangelistic work in 100 localities. They also have about 40 halls, and hold an average of nearly 8000 meetings a year. Their growth varies from 500 to 600 conversions every year. These are mostly among the poor miners and working-men, who give liberally and show great activity. Still it is impossible for them to meet all the expenses involved, and earnest appeals have been made to England and this country. Any persons interested in the work may forward funds to Mr. Louis Bichsel, 114 West Twenty-first Street, New York.

—The Berlin City Mission Society is more successful than ever in its sermon distribution. The weekly edition is now 130,000. Of these 18,000 are used in Berlin among those whose work does not permit them to attend the church services; 67,000 go to other parts of Prussia; 25,000 to other German countries, and 6500 to other parts of Europe. The Dresden Society publishes an edition of 12,000 each week, of which about 1300 go to other countries than Saxony.

—The Deaconesses Mother House at Kaiserswerth recently celebrated its fifty-sixth anniversary. There are now 63 mother houses, with more than 9000 sisters in 2800 fields of work. The total income was 8,000,000 marks during the past twelve months. The original house

at Kaiserswerth has 664 deaconesses, 192 probationers, and 16 deaconess pupils. One of the deaconesses is a native of Arabia.

—The persecution of the Jews in Russia has had one admirable (?) result. It is reported that some 30,000 of them have been forced by their misery to become Christians, and they are kept corralled apart from other Jews, under strict watch and instruction, for fear they will apostatize.

A Moscow merchant has become the godfather of 400 Jews who have been baptized to avoid persecution. He promised to remember in his will every one who should be certified to have received the sacrament once a year, and only two have so far reported themselves.

The March of Civilization.—Tramcars are to run ere long in the streets of Thessalonica. The concession has been obtained by Hamly Bey, a local Croesus.

ASIA.

Turkish Empire.—Robert College, Constantinople, has issued its 29th annual report, which is full of cheer. The bulk of the expenses of the college was met by the students. The number of pupils increased from 159 the previous year to 194, embracing 12 nationalities, the Armenians, Bulgarians, and Greeks being most largely represented. The number of Turks in the college will continue to be small so long as the government maintains its hostility to foreign and Christian schools; but President Washburn believes that the time will soon come when this policy will be abandoned. A new science hall is almost completed, a professorship of chemistry and mineralogy has been established, and a flourishing Young Men's Christian Association has been organized.

—Dr. Balph, of Kessab, Asia Minor, holds a clinic in the morning. One day a man brought his wife to have the doctor treat her eyes. He asked him if any one had treated her before. He replied,

"No; I took her to a physician, and he asked me to pay two liras (about \$9), and I told him I did not want to waste so much money on her. Why," he continued, "*I would sell her for half that amount.*"

—If to be "mad" is a sure indication that "the gods" are about to send destruction, it looks much as though the time of "the sick man" was short. It is pleasant to read this in the London *Christian Leader*: "The censorship in Turkey over the religious press is becoming intolerable, and Her Majesty's representative has declared that the Christian Scriptures must be admitted intact. The censors have been erasing 'Jew' and 'Hebrew' in all places, and inserting the word 'Christian' before sinners, thus: 'Jesus came into the world to save (Christian) sinners'—as if no Turks could be sinners." And, further, the shocking intelligence comes that a Mohammedan mob has burned the fine new college building of the American Board at Marsovan.

And why should not redemption be brought in part by the locomotive? Scarcely had we read of the completion of the railroad from Joppa to Jerusalem before we are informed that another is under way from Acre, under Mount Carmel, through Esdraelon, past Cana and Nazareth, across the Jordan, and thence north to Damascus; that a French company has broken ground for a third from Beyrout across the Lebanon range to the same city; and, finally, that a Belgian company will soon build a track from Samsoun, on the Black Sea, to Ceyas, on the Mediterranean, thus opening up the heart of Asia Minor! Let His Serene Highness look out for the engine.

—Professor Fleischer, who died a few years ago, was an uncommonly fine Arabic scholar. One of his works, an edition of Beidhawi's "Commentary on the Koran," was submitted to the Sheik-ul-Islam at Constantinople, the highest of all Moslem dignitaries, who considered it beneath him even to glance at

an infidel's disfigurement of the classical work of Mohammedan theology. But in the end he was led to open the book and read a few lines, which so impressed him that he read on, and then expressed his astonishment that there existed among infidels a man who apparently understood Beidhawi as well as an orthodox doctor.

India.—Rev. W. H. Ball says that 90 per cent of native converts in India are won by native preachers, men of wonderful eloquence.

—The Rev. Abdul Ali, of Banda, a lineal descendant of the prophet Mohammed, has died after more than twenty years' loving and successful service in the Gospel ministry. He gained converts from all classes, his first convert of distinction being a learned Maulvi. Another of his converts was one of the Maharajah's pandits. No journey was too difficult, if only he could win the inquirers to whom he went to Christ.

—A native paper of Bombay—the *Dny-uno-daya*—calls upon any person who has found in any of the Hindu sacred books the thought that God hates sin, to point out the passage, quoting chapter and verse. It says that it knows no utterance affirming that God desires that man should be saved from sin and made pure in heart.

—There are more missionary societies represented in India than in any other country 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. And besides, India is under the especial care of Christian Britain.

—Hindus show their piety in building hospitals for mosquitoes, snakes, and scorpions, but allow their wives and

mothers to die a dog's death when attacked by disease, rather than expose them to the touch, or even gaze, of a physician.

—T. G. Scott, of the Barsilly Theological Seminary, pleads with his Methodist brethren to send him \$20,000 for enlargement: "*The call is for pastors and evangelists.* In the history of this seminary 200 preachers have been sent out, but we now should send them out at a much more rapid rate, and here is the deadlock. A Moslem college close by has been lately endowed with a sum which makes \$20,000 look paltry; and a Hindu temple is being completed at a cost of some \$2,000,000."

—The Dublin University mission to the diocese of Chota-Nagpore has settled in Hazaribagh, a town of 30,000 inhabitants. A number of buildings belonging to the military station, abandoned by the government ten years ago, have been made over to the mission for a nominal rate, and will serve the members for dwelling-house, hospital, dispensary, chapel, and school.

—The *Missionary Herald* of the Presbyterian Church in Ireland, referring to the fact that the missionaries in Gujarat and Kathiawar mourn over a want of vital godliness, a lack of spiritual progress, and the comparatively low standard of morality among the converts, well says: "The converts have been steeped in heathenism, with its uncleanness and abominations of all kinds, from their earliest years. Their tastes and connections and habits and beliefs have all been moulded by heathenism. They have centuries of heathen teaching behind them. Even when they see and believe the truth they cannot in a moment shake off all the past and attain the same strength of character and purity of heart and charity of spirit as those who have always lived in an atmosphere laden with Christian truth. The Dheds, from whom many of our converts are taken, are the outcasts of Hindu society, the lowest of the low, and their degraded position must

react upon their thoughts and character."

—The editor of a Madras vernacular newspaper, himself "an astute, stanch, and orthodox Brahmin of a renowned priestly family," takes this gloomy view of the situation: "We entertain no more any hope for that religion which we consider dearer to us than our life. Hinduism is now in its deathbed, and, unfortunately, there is no drug which can be safely administered into it for its recovery. There are native Christians nowadays who have declared a terrible crusade against the entire fabric of Hinduism, and many men of splendid education are also coming forth, even from our own community, who have already expressed a desire to accept Christianity; and should these gentlemen really become first Christians, and then its preachers, they will give the last deathblow to mother Hinduism, because these men are such as will never turn their backs from the plough after having been once wedded to it. Every moment our dear mother (Hinduism) is expected to breathe her last. This terrible crusade is now carried on by the native Christians with a tenacity of purpose and a devotion which in themselves defy failure."

—The famous Hindu god Lingam is now owned by an English gentleman, who paid a sum equal to \$13,000 for it at an auction sale of East India relics in 1888. This image stands but 12½ inches high, but, small as it is, it is well worth its weight in first-water diamonds. The base is of pure hammered gold, and around it are set 9 gems—a diamond, ruby, sapphire, chrysoberyl, cat's-eye, coral, pearl, hyacinthine, garnet, emerald, and moonstone. The apex, which is in the shape of a pyramid, is encircled with a plinth set with small but very fine diamonds. The pinnacle is a topaz in the shape of a horseshoe, the centre being a cat's eye of exceeding brilliancy.

When the last king of Delhi was exiled to the Andaman Islands, his queen

secreted this idol, and it was never seen again until recent research brought it to light.

—A Methodist church was organized about a year ago at Quetta, Afghanistan, and a new house of worship has since been dedicated.

—How far that *little* candle throws his beams! That is, what a world of good can be accomplished in the Orient with a ridiculously small sum of money. Thus Bishop Thoburn finds that for \$10 each, boys and girls can be maintained for a year in *boarding-schools* in the Northwestern Provinces, and he calls for enough to start 1000 on a course of education.

—This is a sample of how the heathen Hindus give, at least at Neyoor, in the native State of Travancore. We must premise that, in order to gain a certain privilege, he was ordered to be weighed in gold, and this gold made into coins to be distributed to the Brahmins. On the morning when the ceremony was performed the Maharajah visited the royal temple, where he spent some time in worshipping the idol and repeating prayers. He then retired to his palace, put on his royal apparel, and armed with a shield and sword, again went to the temple, where there were assembled all the Brahmins of the State. The king then walked round the scales three times, prostrated himself before the sacred part of the temple, and, receiving permission of the priests, he mounted the scales. Gold coins were put into the other side until the Maharajah, with shield, sword, and all his ornaments, rose high in the air. This ceremony, in which the king was "worth his weight in gold," cost 200,000 rupees, or £20,000—all given simply that the ruler of the State may have the privilege of seeing the Brahmins at their food. But even then he is not allowed to eat with them, as he is considered to be of lower caste than they.

—Rev. H. G. Downes, of the Propagation Society, diocese of Madras, states that the outlook is most hopeful. The

people are flocking in much more rapidly than the missionaries can receive them. Last year the increase of converts was from 8000 to 10,500. If the clergy were doubled in number, and the native agents multiplied by three, there would still be too much for them to do. The candidates for baptism are kept in the catechuminate for two, and even as many as five years.

China.—A missionary writes: "One day we went to visit the giant Buddha of Foh-hsiang. At a height of some 600 feet from the ground great niches have been cut out in the solid rock of the mountain, in all of which are idols, and in the largest of which sits the Buddha himself. He is made of the usual straw and clay, painted and gilded, and is no less than 100 feet in height. His feet are 12 feet in length, a toe-nail being the size of a man's head."

—A Chinaman came to a missionary to ask for baptism. When asked where he had heard the Gospel, he answered that he had never heard the Gospel, but had *seen* it. He then told of a poor man at Ningpo, who had once been a confirmed opium-smoker, and a man of violent temper. This man had learned about the Christian religion, and his whole life was altered—he gave up the opium and became loving and amiable. "Oh," said the candidate for baptism, "I have not heard the Gospel, but I have *seen* it."

—At a meeting of Chinese women held at Winchow, a missionary read some extracts from the autobiography of John G. Paton, missionary to the New Hebrides, and suggested that prayer be offered for the degraded people of those islands. Afterward the women came bringing a contribution, which they had taken up of their own accord for Dr. Paton's work, saying, "We must think not only of those near, but also of those afar off, for they also are our brethren."

—The records of the Medical Missionary Association of China show that 196

foreign missionary physicians have labored among the Chinese since 1834.

—The *Chinese Recorder* has some interesting statistics on medical missionary work. In 1890 there were in the empire 61 hospitals, 44 dispensaries, and 100 medical students; the patients treated in one year being 348,439. In 1891, in Shanghai alone, the number of patients treated was 56,933.

Dr. J. G. Kerr, during his nearly forty years of work, has made this record: Over 1,000,000 attendances to the sick and suffering; over 35,000 operations performed; some 30 volumes of medical and other works translated; besides the training of 100 or more native Chinese as medical missionaries. For twenty years the desire of his heart has been to see a lunatic asylum established in China. To build and equip this will cost some \$50,000, but when once started it will be almost, if not altogether, self-supporting.

—Can these bones live? Yes, when the Divine Spirit blows upon them. And a missionary of the Methodist New Connection records this marvel, which may well rebuke unbelief and lead us to expect to see great things in China: "But the whole village have renounced the gods of their fathers, and removed every vestige of idolatry from their homes, and are ready to sweep away from their midst all trace of a worship of which every other hamlet, town, and city in the empire has its monuments, and to have only a house for the worship of the living and true God. Practically, Tsai Chia is a Christian village. It is said that every family is, or inclines to be, a Christian family. We have 44 members (30 men and 14 women), and the remainder are either candidates, inquirers, or hearers." They propose to build a church upon the site of a ruined heathen temple.

—The Reformed (Catch) Church in America has a body of disciples in Amoy numbering 968, who contributed during 1891 the sum of \$3382, or at the average rate of about \$3.50 each. And

this though it is ten times more difficult for a Chinaman there to earn a dollar than it is for us in this land. The giving of that company for ten years aggregates \$23,703. Thus even the Chinaman is not altogether of the earth earthy.

—The China Inland Mission, laying foundations for solid and permanent work, is about to expend in Chefoo, a treaty port in Shantung province, £5000 in the construction of a collegiate school for boys and girls, primarily for the benefit of the children of its missionaries, of whom there are now 172, and in order to save the cost of sending them to Christian countries to be educated. But the children of other missionaries will be received as well as those of merchants, etc., who object to patronizing Catholic schools.

Japan.—A Japanese by the name of Jujii Ishii, who is termed the Oriental George Müller, has an orphanage of Okayama, with 207 children in it—146 boys and 61 girls. Some are learning to print, some to be barbers, some to weave, and more than 170 are learning to make matches. There is a kindergarten for those under seven years. English and agriculture will be taught the boys, and the girls will be taught all the important work which will make them good housekeepers. In Nagoya many children were left orphans by the earthquake, and Jujii Ishii took them and started another orphanage.

—This is the testimony of Dr. DeForest, writing from Sendai: "That a wide Christian influence is coming in everywhere throughout the empire is a fact of no doubt whatever. It is safe to say that the thirty years of missions in Japan, together with contact with Christian nations, has resulted in a wider and deeper Christian spirit in the government, in education, in public opinion, in family life, in social standards, than could be found at the end of the third century in an empire that had become confessedly Christian."

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MISSIONARY MEMORABILIA.

BY A. J. GORDON, D.D.

As we take a text from which to preach a sermon, so we take a few good thoughts from master missionaries in order to draw out the lessons which they suggest. No one is so wise that he does not speak more wisely than he knows. And in these texts, gathered from several devoted workers for Christ, we shall no doubt find more than their authors ever intended; but we may find helpful suggestion and wholesome instruction, and on this we are especially intent.

Mr. Swan, a pastor in Birmingham, who knew William Carey intimately, said of him, in an address after his decease: "If he had any defect in his character, I should say that it was that he was too easy. He once said to me, 'Brother Swan, I am not fitted for discipline; I never could say no. *I began to preach at Moulton because I could not say no; I went to Leicester because I could not say no; I became a missionary because I could not say no.*'"

Would that a multitude of disciples might be found with this infirmity of being unable to say "no" to the great commission! The power of weakness is often more serviceable in the kingdom of God than the power of strength, and man's *cannot* more useful to the Lord than his *can*. Of God this great thing is written, that He "cannot lie." What a security for our faith is found in this omnipotent inability. Carlyle, tracing the etymology of the word "king" through the German "könig" back to its root, concludes that the king is simply "the man *who can*"—the one who, being the strongest of his tribe or nation, has seized the reins of power and constituted might the synonym of right. But He to whom belongs the title of "King of kings" once said to a servant of His: "My strength is made perfect in weakness." His worthiness to be crowned King of saints lay quite as much in His divine inability as in His divine ability. He could not say "no" to His Father's will. "I have power to lay down My life, and I have power to take it again," He said, thus claiming for

Himself what no human being ever assumed before. But He immediately adds, "This commandment have I received of my Father." Because of this commandment He was under Divine necessity, and said : "The Son of man *must be lifted up.*" He could not withhold Himself from the cross. And the more His life prevails in us, the more His will asserts itself in us, the more unable shall we be to decline any service which He enjoins upon us.

Therefore, we believe that in this time, when the Lord is so powerfully reaffirming His great commission through the Holy Ghost, and when He is calling so loudly for men and money to execute that commission, the greatest demand is for Christians who cannot say "no." Not a grudging "can," but an irrepressible "cannot" is most urgently required. It is the Holy Spirit's office to create a divine impulse, an irrepressible spontaneity in the hearts of Christians. With singular aptness the inward operation of the Holy Ghost is compared to the working of wine. When the outburst of Pentecostal fervor was witnessed by the spectators, they exclaimed in mockery, "These men are full of new wine." St. Paul, in the Ephesians, uses a figure of speech embodying the same idea : "Be not drunken with wine, wherein is excess, but be filled with the Spirit." "God-intoxicated men" are what is wanted ; the Spirit impelling Christians with the same spontaneity as the intoxicant impels the drunkard who is filled with wine. That wine is very stale and flat which cannot throw out the cork when the restraining wires are cut. And the effervescence of the Spirit is not powerful enough which only impels Christians to duty-doing and divine drudgery, when God calls for irresistible being and doing and giving.

"*The prospect is as bright as the promises of God,*" was the answer of Dr. Judson to one who, in his impatience for results, had asked him what were the prospects on his field. Admirable reply ! To build on the promises of God is the mark of the highest missionary wisdom. A calculating age, reckoning evermore on numbers and size and visibility, puts a great tax on those who work by faith. "Show us your success and we will give you our money" is the constant challenge of worldly prudence. Nowhere have we seen missionaries more deeply wounded than at this point. "Exhibit the results of your labor, count up your spiritual assets, give us a catalogue of your converts," is the demand of a prudential Christianity. If these are not forthcoming, then the laborer is discredited, however faithful he may have been on his field.

The promises of God are certain, but they do not mature in ninety days. "Faith is the substance of things hoped for, the evidence of things not seen," saith the Scripture. As the bank-bill stands for the coin which constitutes its specie basis, so the promises of God stand for the sure and certain performances of God ; and we want men on our missionary boards, at home and on the fields abroad, who shall consider God's promises "as good as gold," and accept them as collateral for any loan of men and money,

however large, which the cause may demand. The counterpart of an unripe scepticism, which denies before it has even doubted, is a precocious faith which demands the settlement in full of God's promises before the first instalment of the taxes on the same has been paid in patience and prayer and self-denial. A laborious and highly qualified missionary was recently justifying his conduct to the writer in having withdrawn from his board and gone back to his field in sole dependence on the Lord for support. "God can wait; boards cannot," he said in substance. "Because my field has proved unproductive after many years of hard labor, they have abandoned one of its most important stations. I am not on the field for fruit alone, greatly as I long to see it, but in obedience to my Master's commission; therefore I cannot withdraw." Is there not substance for serious reflection in this remark? Is it not the barren field that needs a missionary quite as much as the fruitful field? It should be ever borne in mind, moreover, that the final award reads, "*Well done, good and faithful servant,*" not "*good and successful servant.*" An ambitious zeal has given out the watchword, "All the world for Christ," and many would insist on indications and guarantees that all the world is coming as a ground for unstinted outlay. No doubt God in His own time will give the heathen to His Son for an inheritance, and the uttermost parts of the earth for a possession; but meanwhile our business is to carry Christ to all the world, to carry Him into the barren fields as well as into the fertile fields. How slowly the seed of life germinates and brings forth! The kingdom of God is not a mushroom, springing up in a night; we may rejoice if it is even a century plant, blooming at the end of a hundred years. But the promises of God cannot fail; all that He has spoken concerning the triumphs of the Gospel must come to pass; and it is for us to labor on in the kingdom and patience of Jesus Christ.

It is only in this thought—faithfulness, not fruitfulness, the criterion of reward—that we seem to get any light on the sorrowful mystery of premature missionary graves. The young and gifted and consecrated servant, who has sacrificed everything to obey the great commission, falling almost as soon as he has reached his field! How can we justify the ways of God in permitting it? Does the Lord really choose His workmen, assign them to the work that is dearest to His heart, and then have no care that they fall ere the work is hardly begun? What if we answer that the obscurest missionary tomb is just as precious in the sight of God as the most illustrious missionary triumph? There it stands, before the eye of the Master, as a certificate of obedience to His great commission—a testimony of faithfulness unto death for Christ's sake. "Thou shalt rest and stand in thy lot at the end of the days." It is everything that the fallen missionary shall be able to stand up in the heathen country where he laid down his life, and at the sound of the resurrection trumpet to say to his Lord: "Here I am, just where Thou didst send me, ready for any further service or reward which may be assigned me."

"If God were to grant me the power to work miracles, I would only ask that I might exhibit the miracle of a holy life." Such was the reply of Auskar, missionary to the Scandinavians in the ninth century, when asked by the heathen whether he could work miracles.

How can we overestimate the value of this miracle for impressing those whom we would win to the Gospel? To live Christ is the most eloquent way of preaching Christ. And yet we need to explain what is meant by living Christ. The copying of the mild and amiable virtues of Jesus is not enough to fill out this divine ideal. To a Unitarian, who was complacently affirming his confidence of being saved by imitating the life of Christ, one sternly replied, "Will you be crucified, and rise from the dead, and ascend into heaven? Only thus can you copy the example of Christ." There is more of truth in this answer than one might think at first. According to the constant teaching of Paul, it is the post-crucifixion and post-resurrection life of Jesus which we are called to exhibit. The great apostle strongly declares that he knows Christ no longer "after the flesh." It was not the Galilean man, but the heavenly man, concerning whom he said: "For me to live is Christ;" and in order to be united to this man, we must have passed with him in a spiritual and mystical sense through his death and resurrection. It was a very beautiful comment which we recently heard from a missionary secretary. A young man, going into the heart of China to carry the Gospel, had adopted the native costume in order to come nearer to the people. His photograph, representing him in his changed habit, had been sent home to his sister, who on seeing it fainted from the shock, exclaiming, "What a gulf has been made between me and my beloved brother!" The young missionary's friend replied, "Yes, and what a gulf was placed between God and His beloved Son when that Son put on our dress by assuming the lowly garb of flesh and blood." And as we heard the remark, we thought, "True; and as Christ crossed this gulf to come to us in His incarnation, we must cross the gulf of His death and burial to come to Him in His glory." His humiliation is the measure of our privilege. He assumed our nature, and now we are permitted to assume His. "For as many of you as have been baptized into Christ *have put on Christ*." As Luther exultingly puts it, "We, who were clothed in the leather coat of Adam, are now apparelled with Christ." It may be an open question whether the missionary should put on the Chinese costume, but there can be no question whether he should put on the vesture of Christ. And the Christ whom we are to wear is "He who liveth *and was dead*, and, behold, is alive forevermore." The miracle of a holy life is the re-living of the Saviour's risen life and the daily dying of His crucified life—the life-life and the death-life exhibited in one and the same example. Surely it was not for himself alone that Paul prayed, "That I may know Him and the power of His resurrection, and the fellowship of His sufferings being made conformable unto His death." It is by way of the broken heart of Christ that we come nearest to the

broken heart of man. Therefore our sermon must evermore exhibit these two heads : Christ's death for the world and our death to the world.

We do not presume to recommend at this point what we ourselves have failed to fulfil ; but the study of the question from missionary history is at least interesting and instructive.

"He made Himself of no reputation, and took upon Him the form of a slave," is the apostle's story of the Saviour's condescension. An artisan missionary, Leonard Dober, the Moravian, said : "I determined if only one brother would go with me to the West Indies, I would give myself up to be a slave, and would say to the slaves as much of the Saviour as I knew myself." It does not appear that he ever carried out the resolution so literally as to become a bondman, but he did so enter into fellowship with the slave as to be one with him in his servitude and trial. He and his fellow-laborer, David Nitschmann, shared with the bondman his hut and his crust, and when the governor of the island, moved with admiration at his self-denial, invited him to make his home in his mansion, he accepted, only speedily to abandon his comfortable quarters and well-spread board and to return to the cabin and the crust, saying, "If I am to win these people, I must live as they live." Noble instance of condescending to men of low estate ! Until we are ready to live in a hut and to feed upon crumbs at home we shall not have the impertinence to recommend such a course to missionaries abroad ; but we may cite such instances as the above, and, marking the vast results which follow the labors of this lowly missionary, learn how powerful becomes the influence of those who literally copy the condescension of Jesus Christ. "That the life also of Jesus might be made manifest in our mortal flesh." This is the only sphere in which that life can be now revealed to human eyes, "our mortal flesh." The medium is a dull and uncouth one, and the divine has ever to struggle painfully to make itself understood through it. Yet this should be the constant effort of those who preach—to manifest the Saviour's glory through the servant's form.

That eccentric but devoted missionary, Samuel Hebich, used to labor very hard to make his dull Hindu hearers understand the mystery of Christ's divine humanity. His biographer says that he hit upon this device for accomplishing this end : He would hold up a copper coin behind which was concealed a silver rupee of the same size. When he had made his hearers state the value of what he held in his hand, then he would slip out the more precious coin to show them how much greater was that value than they had supposed. The silver was Christ's divine nature hidden behind His human, to give it infinite worth. Such an object-lesson must the preacher, whether at home or abroad, be ever exhibiting. The silver of Christ's divinity must ever and anon be revealed behind the baser metal of our humanity—silver indeed, but stamped with the image and superscription of human woe and want and pain, that so it may pass current among men. The life of Christ lived out patiently, literally and humbly—

Of the "signs and wonders and divers miracles and gifts of the Holy Ghost," which are to accompany the preaching of the Word, none is greater than this.

A PRIESTHOOD AND SACRIFICES AMONG THE HILL TRIBES OF BURMA.

BY REV. ALONZO BUNKER, D.D., TOUNGOO, BURMA.

There are several tribes in Burma, and report says in other provinces as well, which have a priesthood and sacrifices more or less developed. This priesthood is always hereditary, so far as known to the writer. It is found especially among the Red Karens, a numerous tribe on the Salwen River, and which is independent.

This tribe is one of the oldest of the Hill peoples, and has traces of the worship of Jehovah.

Within the yard of the priest's temple, which is a house made somewhat better than the houses of the common people, is erected a pillar of wood sacred to the great "Nat," or Spirit who is over all things. Unlike other spirits, he is regarded as beneficent and kind; but men having become sinners, he has turned away from them and left them a prey to demons, whom they are always trying to propitiate. This pillar is four square, and about fifteen feet in height. It is covered with hieroglyphics, which are also found on an ancient plate and a few coins peculiar to this people; the plate having, according to their traditions, been given them from heaven. These characters also are found on rude carvings, with which they adorn the graves of their chiefs. This plate is also covered with a writing in a strange language, which has not yet been deciphered.

Once a year a festival is held about this pillar, over which their priest presides. Young girls are selected, to whom new bamboo buckets, never before used, are given. These girls take these bamboos to a spring of clear water, and, having filled them, return with them, singing and dancing along the way, and pour out the water at the foot of the pillar. Offerings of goats, pigs, and cattle are often seen exposed on rude altars, of which there are several before every village, but especially so before the priest's temple. This people have also, as have most of these Hill tribes, a custom of divining with a chicken, which partakes of the nature of a blood offering.

Perhaps, however, the best illustration of the office of the priesthood among these Hill men is found among the Mopgha tribe, in Toungoo. This tribe was among the first to embrace the Gospel, and is now wholly Christianized. These people have, from the first, been the most substantial helps of the missionaries. They give them a large number of their preachers and teachers for the tribes beyond.

I give the following account of a sacred festival, substantially as received from one of the most intelligent native pastors from this clan :

The Mopgha nation is divided into two parts, under two priests. Each division had a hereditary priesthood before the Gospel reached them. The full number of priests was four, of whom the eldest was high priest.

If any one of the priesthood should die, his place was filled as follows : The elders of the people assembled to determine to whom the office left vacant belonged by right of inheritance. Those who had married into other tribes were considered as well as those who had not. When it was decided who was entitled to the vacant office, the elders prepared earrings, a head-band of silver to go over the forehead, a Karen tunic, and a sword as richly made as they could command. Then a committee of the elders was chosen, who took the articles to the neighborhood of the house where the candidate for the priesthood lived. One then goes forward to see if he is at home. If so, they surround his house, and one takes the articles prepared and casts them down before him, and he is, whether he will or not, henceforth the priest of the people. If he is unwilling to become priest he may, if forewarned, escape ; but when once the prepared articles of his priesthood fall before him there is no escape.

If he is not at home the committee prepare to give him a surprise. Sometimes one of their number hides himself in the roof of the candidate's house, and when he returns, the prepared regalia of his office fall suddenly from the roof at his feet, and he is caught.

Once in three years a great feast is held by this people. The elders appoint the time for this feast, and send messengers to all the surrounding tribes, to notify them of the fact. If, after this notification is sent and the roads are closed, any one ventures to enter the country ruled by a priest, it is counted lawful to put him to death or inflict any other penalty the elders may decide upon.

A place is now selected for holding the meeting at some distance from any village in the jungle. It must have a large tree standing in the middle of it. A small bamboo house is erected near the foot of the tree. The villagers also build booths from the branches of trees about the clearing, which they occupy. No women are allowed within the clearing, but they may stand on the hills about and watch the proceedings if they like to do so.

The young men go to the forest and select a bamboo, one for each village. It must be the tallest and most beautiful one that can be found. Great care is bestowed on its selection. When found, it is carefully cut and borne on the shoulders of fifteen or twenty men, so as not to receive the slightest bruise, to the clearing already mentioned, and placed near the great tree. These are then erected about the tree with shouting and dancing.

Meanwhile a great basket is woven by some one of the elders. The weaving of the basket is a hereditary office. This is placed at the foot of

the tree. A mat of the finest pattern is also woven. The office of the weaver is also hereditary. This mat is placed in the small house before mentioned.

While these preparations are being made, the elders have been in consultation about the victim for a sacrifice. It must be a black pig, without spot or blemish, perfect in every part, and a male. When they have decided on the offering, nothing is said to the owner; but a party chosen for the purpose seize the animal and bear it to the place of offering. There he is bound and placed on an altar before the small house above mentioned. It is now supposed that all the elders and males of the tribe have assembled. The priests have arrived, but not of their free will apparently. They are brought on the backs of young men from their places of pretended concealment. There has also been some strife among the young men to see who should carry them to the feast. The four priests have now been brought and placed on the mat in the bamboo house, before which is the altar with the bound victim. Proclamation is then made to the assembled multitude, that if there are any of the elders of the people, who are conscious of having lived without sin since the last feast, they are to come forward and stand by the priests and help judge the people. After these have taken their places, if there be any such, the judgment of the people begins. The high-priest takes a sharp knife and places himself before the bound victim and harangues the multitude. He threatens the sinners with dire punishments, illustrating them on the poor animal before him by cutting off an ear or the tail, or other punishment. Afterward the animal is slaughtered and his blood poured out on the altar, and this illustrates what will happen to the most incorrigible sinners among them if they do not repent. Then there follows a confirmation of what the priest has said, in the shouting and dancing of the multitude. The people have come provided with fowls and other eatables. Families—that is, the males—now retire to their booths to kill the fowls. When they have been killed the head of the family cuts off a bit from the beak, toes, and tips of the wings, and takes these rolled in leaves to the high-priest, who puts them in the large basket before him. When all the offerings have thus been brought in and gathered in the basket, the high-priest offers a prayer. Then the people, having prepared themselves with new bamboo water buckets, go to the brook and dip up clear water. One of the priests also goes along, borne on the shoulders of the young men, to dip up the water for the people. He stands in the water and dips for each man, who returns to the feast ground. When all have thus returned, the pig is cut into small pieces and each one receives a portion and returns to his booth, and directly the assembly is dismissed, the priests being carried to their homes as they were brought.

The people now prepare the flesh with a little rice and herbs at their homes, the women joining, and all eat of the flesh and must say it is good, no matter how unpleasant it may taste. Meanwhile the priests go into

hiding, and after the feast the young men search for them. When found, they are seized struggling, and apparently resisting with all their might, and are carried back to the feast ground, before mentioned, and placed in the little bamboo house as before. Meanwhile all the people have assembled again, each one bringing a small stone, which are piled together before the altar. The high-priest then arises and harangues the people again. This time he calls out individuals and rehearses their sins before the multitude, and unmercifully scores all sinners, from the greatest to the least. He says, "You have forced me to come here; I came not of my free will, and now you must hear the truth." Addressing each sinner by name, he pronounces dire judgments upon him if he does not reform, and he calls upon the stone, added to the pile before him by the one addressed, as a witness against him, to follow and punish him the whole year if he does not repent. Slanderers, the lazy and thriftless, undutiful children, as well as larger sinners, come in for his denunciation. The basket containing the offerings is then hung to the limb of the tree, the stones are also left, and the people quietly disperse to their homes.

Similar ceremonies are observed by some other tribes, though not by any means so elaborately, so far as they have been studied; but a large field yet remains to be explored among these interesting Hill men of Southern Asia.

BRAHMANISM PAST AND PRESENT.—II.

BY PROFESSOR T. M. LINDSAY, D.D., GLASGOW, SCOTLAND.

In a former paper I described briefly Brahmanism as that appears in the ancient religious books of India. I showed that it was a practically consistent scheme of social life, ritualist observance, esoteric doctrine, and popular theology. It included a fourfold distinction among men based on creative selection: worship, which centred in the sacrifice of oblations in fire, culminating in the last giving of one's body to be burned after death; a pantheist doctrine of the universe, which, after many struggles to explain the origin of all things on a monist basis, had to content itself with a confused dualism, and a theology which taught the people that every god was an emanation from the one Supreme Existence. This paper, perhaps, ought to relate how, according to later religious literature—the Puranas and Tantras—Hinduism resulted from throwing into the melting pot the old simple beliefs of the Veds, Brahmanism as described, the mild doctrines of Buddha, and the savage rites of the non-Aryan races, until the whole could be made into one amalgam under the superintendence of the Brahmans, the hereditary religious guides of the Hindu race. My readers will, perhaps, pardon a brief recital of personal experience in justification of abandoning this common form of exposition.

A few years ago I was commissioned to visit and report upon the mis-

sions of the Free Church of Scotland in India. My duties kept me twelve months in the country, and frequently led me to spend days in villages away from roads or railways. I had previously read what ancient religious books of India could be found in translations, and such expositors of Indian religions as Professor H. H. Wilson, Dr. Max Müller, Professor Monier Williams (perhaps the safest guide), Sir W. W. Hunter, and others. I went to India with the results of this reading in my memory, ready to apply the instruction received, expecting to see what I had heard or read. What was apparent, on the contrary, was a wonderful religious confusion of worships in *what was called Hinduism*, a heterogeneous, almost fortuitous conglomeration of religions, and the universal prevalence of worships, continually fed by new shoots from a living, germinating polytheism, quite distinct from that of the deities of the Hindu pantheon. Clement of Alexandria and Eusebius of Cæsarea, to say nothing of the Prophet Isaiah, seemed to me to give the descriptions of eye-witnesses as compared with most of the above-mentioned authorities. The result was bewilderment, and the mental conclusion was that one Brahman doctrine appeared to be true—the doctrine of *Maya* or Illusion, and that I had fallen a victim to it. Soon, however, I got hold of men who were seriously striving to see the natives of India as they are, and not as the Brahmans describe them, members of the Archæological Survey of India, contributors to the *Indian Antiquary* and publications of a like kind in Calcutta and Madras; above all, minute descriptions of the habits of the people of the various provinces, such as may be found in the volumes of the *Bombay Gazetteer*, or generalizations from long personal observations, such as those of Sir A. Lyall in his “Oriental Studies,” and the invaluable ms. folios of Mr. Buchanan-Hamilton in the India Office. They all told a different tale from my previous authorities. Let me, therefore, in this paper give the results of personal observations rather than of reading.

If we take the census of 1881 as a basis, the non-Christian population of India may be roughly divided into Hindus, aboriginal tribes, Mohammedans, and certain miscellaneous sects, including Jains, Buddhists, Parsees, Sikhs, etc. The miscellaneous group includes about six millions of people, the Mohammedans about fifty millions, while the Hindus and aboriginal tribes amount to about two hundred and six millions. Of these two hundred and six millions probably over twenty millions have no relation to Hinduism at all, and belong to the Santals, Gonds, Khasis, and to the Hill tribes of portions of Bengal. Among the remaining one hundred and eighty-six millions, who may be called Hindus, there are multitudes variously classed under the name of out-caste or depressed castes. These may be estimated at from forty to sixty millions, leaving about one hundred and thirty millions of caste Hindus. Caste Hinduism rests on a basis of depressed castes entirely outside of the Brahmanic division, and these are again surrounded by a fringe of aboriginal tribes. This has an important bearing upon Christian mission work. Those missions which have hitherto

secured large numbers of converts have mainly concentrated their efforts on the depressed castes or on the aboriginal tribes. Caste Hinduism has hitherto yielded few converts, but those few have usually been men of large influence. Out-caste and aboriginal Hinduism has yielded a large number of converts, but these have not furnished many men able to make much impression upon the public life of India. This fact is apt to be continually forgotten when results are tabulated, and still more when they are commented upon in American and European journals. The depressed castes and the aboriginal tribes have their rules about food and intermarriage as well as the caste Hindus, but in both, though not with the same strength, the feeling of family seems to be stronger than the feeling of caste. It is regarded as an inevitable fact that when a caste Hindu becomes a Christian, he has to give up everything for Christ—father, mother, wife, children, goods—and what is more, that no further impression has been made than the detachment of this single individual, and that no breach has been made in the smooth hard wall of Hinduism. The individual is simply thrown out, and has no influence on the circle among whom he lived. On the other hand, among the Santals and other aboriginal tribes, each conversion is a breach made in the heathenism of the tribe, and the one convert is sure to bring many others, perhaps his whole village, to Christianity. Among the depressed castes, the Mangs and Mahars, of the Deccan, if one convert be gained for Christ, the probability is that in course of time other members of his family will also become Christians. The Hindu counts family life as important as the depressed castes or the aboriginal tribes do, but with the caste Hindu the tribe which surrounds and encloses the family has crystallized into the caste. The tribal life which is seen among the Santals and the Bhils presents the features of rude, undeveloped, and uncivilized society everywhere. It existed among the tribes crushed into uniformity under the Roman Empire, and among our British and German ancestors. Caste seems to me to be the crystallization of a rude and primitive state of living together. Hinduism, in the strict sense of the term, is a cellular system of society, where the walls consist of an elaborate method of boycotting in food and marriage, fashioned and maintained by an elaborate ritual. "Caste gives its directions for recognition, acceptance, consecration, and sacramental dedication of a human being on his appearance in the world. It has for infancy, childhood, and manhood its ordained methods of sucking, sipping, eating, drinking, etc.; of washing, rinsing, anointing, and smearing; of clothing, dressing, and ornamenting; of sitting, rising, and reclining; of moving, visiting, and travelling; of speaking, reading, listening, and reciting; and of meditating, singing, playing, working, and fighting. It has its laws for social and religious rights, privileges, and occupations. . . . It unfolds the ways of committing what it calls sin, accumulating sin, and of putting away sin. . . . It interferes, in short, with all the relations and events of life, and with what

precedes and what follows. It reigns supreme in the innumerable classes and divisions of the Hindus, whether they originate in family descent, in religious opinions, in civil or sacred occupations, in local residence." And the elaborate rites differ in the different castes. It furnishes the wedges which have riven asunder and are keeping separate the general mass of the Indian people. Society is united out of tribes by intercourse, inter-marriage, and the sharing of food ; caste is the stereotype mould which has preserved the ancient prejudices which savage tribes have against each other, and which have been worn away in almost all countries of equal and inferior civilization. It is the disorganization, not the organization of the Hindu people ; the contradiction of the claims of a *national congress* ; the permanent prevention of an Indian public opinion.

Nor is there any organization of society under the Brahmanic ideal of a *fourfold* classification of men. The census returns, indeed, reveal that men 'claim to rank as Brahmins, Kshatriyas, Vaisyas, and Sudras ; but look beneath the surface, and you find over a hundred Brahmin castes, separate from each other as rigidly and by the same principles of boycotting as they use to keep themselves separate from the lower castes. Brahmins are not the universally recognized priests and teachers ; some castes within the pale of orthodox Hinduism have always insisted on having priests of their own caste. And the Brahmins themselves follow every employment, "from the calm *pundits* of Behar, in their stainless white robes, and the haughty priests of Benares, to the potato-growing Brahmins of Orissa, half-naked peasants, struggling along under their basket of yams, with a filthy little Brahmanical thread over their shoulder." Nor is there any uniform order in the other castes according to the ancient Brahmanical rule. The Rajputs of Rajputana are Kshatriyas ; men of the same descent in Gujerat are low-castes. The Gond princes of the Central Provinces are Kshatriyas, and their kinsmen are outside caste limits altogether. Instances might be multiplied almost indefinitely to show how little the facts correspond to Brahmanic theories. The disintegrating influence of the idea of caste may be seen in one of the ways in which new castes come into being ; its true character as the stereotype mould of a barbarous and primitive stage of society in another. Caste is *fissiparous* ; it can fall into fractions, each of which retains its power of life separate from the once whole organism. If a few families belonging to one caste migrate to a distance and lose touch with those who remain at home, they tend to become a separate caste, which in time boycotts and is boycotted by the parent organism ; and almost all Hindu reformers who have courage to separate themselves from Hinduism end in becoming founders of new castes. Again, the Brahmanic prohibition against admitting low castes to share in the Hindu religious life is continually disobeyed by Brahmins themselves. "The system of castes," said the late Sir George Campbell, in 1871-72, in reporting upon his government in Bengal, "gives room for the introduction of any number of outsiders ; so long as people do not

interfere with existing castes, they may form a new caste and call themselves Hindus; the Brahmins are always ready to receive all who will submit to them and pay them." This formation of a new caste does not mean that the mode of life is much changed or that the worship is greatly altered. The tribal customs are crystallized into caste rules, and the tribal deities may get a Brahmanic pedigree manufactured for them. Their crude primitive tribal life becomes stereotyped in a caste—and that is almost all.

Let us turn now to the religions of Hinduism. It must always be remembered that Hinduism is of the old-world, pre-Christian type, somewhat difficult for us in these days to conceive. It is not a great state institution like Islam, nor even like the early Roman paganism. Still less does it resemble Christianity, which is a brotherhood of worshippers having a common creed, the rationale of their faith. I remember asking a learned Vedantist, who had spent two days in teaching me something about his beliefs—a man who had read Spinoza, Berkeley, and Hegel (in an English version)—whether he could give me any definite preposition which all people who were Hindus could accept. He very readily said, "That woman is a wicked animal," "That the cow is a holy animal," but he could add no more *universally* accepted truths! Hinduism is "a scheme of living interwoven into the whole existence and society of the worshippers, and placing every natural habit or duty on a religious basis as the immediate reason and object of it." We are not to look for a common creed; but if the old Brahmanic popular theology has sway over the one hundred and thirty millions of Hindus, we may expect that the chief deities of the Brahmanical pantheon are universally worshipped in every-day life, and that these deities are worshipped with the idea that they are the higher or inferior emanations of Brahm, the Supreme Self-existing Essence. This is exactly what we do not find. Brahmā, the chief emanation of Brahm, is scarcely worshipped at all. You will read in an authoritative book that there is no temple raised to Brahma in all India. Sir W. W. Hunter says that there is but one. There are three, I believe. I was in the best known at Pushkar, near Ajmere, built of beautiful pure marble, but the courts were empty, and not a worshipper appeared during the few hours I spent there, while other temples had their crowds of devotees. The Smarta Brahmins are, I am told, the only representatives of the old Brahmanic theology. Vishnu and Siva are worshipped all over India, but not in the old Brahmanic way. They are worshipped each as the supreme existence, and not as emanations. Even these two popular deities are worshipped in many places, because they represent what were formerly and are still in the minds of most of their worshippers strictly local deities—departed heroes, sages, etc.—and the local name is still added to the Brahmanic title.

Moreover, the Brahmins themselves continually choose as objects of their family devotion gods whose names are not in the old orthodox Hindu

pantheon. Take the list of such deities for the Khandesh and Poona districts, and you find the deities Kajabai, Ramabai, Khandoba, Shankar, Maruti, Bhavani, Balaji, Vithoba, Dattatraya, Annapurna, and a host besides. Ask a Brahman why he worships Khandoba. He will tell you that Khandoba was an incarnation of Siva, and he thus attaches him to the official Hindu pantheon, finds a pedigree for him, as the Herald's College finds one for a newly knighted banker or physician in England. But if you pursue your inquiries a little farther, and get the priests at the shrine to read the sacred book relating their god's career, you will find that Khandoba was a popular hero, of the aboriginal race, who lived a fighting and thoroughly disreputable life—first a man, then a hero, then worshipped, and lastly supplied with a Brahmanic pedigree.

Vitoba and Dattatraya were Brahman sages, and their Brahmanic pedigrees are through Krishna to Vishnu. The great seat of Vitoba's worship is Pandharpur, about one hundred miles southeast of Jejuri, where Khandoba's huge shrine stands. There at pilgrimage time caste seems forgotten, which is explained when antiquarian research has shown that the place was an old Buddhist shrine. Balaji was a hermit who lived near the hill Sheshadri ; he is now called an incarnation of Vishnu.

I found that Mirabai was a very popular divinity in Udaipur, in Rajputana ; she was a poetess or hymn-writer, who sung in the reign of Akbar ; her pedigree is through Krishna to Vishnu.

These pedigrees are afterthoughts ; what we have is the worship of a popular man or woman, common in paganism all the world over. The Brahmans invent the story of an incarnation *after* the worship has become an established fact ; but the worship would remain if the pedigree were not invented. The living, sprouting polytheism of India, which is quite independent of Brahmanism, is continually creating new gods, and the process can be seen going on at this present moment. Some Hindus in the Punjab constituted themselves into a sect which worshipped, they said, Nikkel Sen. This Nikkel Sen was General Nicholson, whose unexampled bravery was thought to be an attribute of divinity. The good general used to argue with his worshippers, beat them with his bamboo, lock them up in jail—but the sect thrived under persecution. Tukaram, the Marathi poet, a Sudra by caste, who lived two hundred and fifty years ago, is worshipped by thousands at Dehu. Tukaram's palanquin has during the last ten years become a god. M. Raymound, the French general who commanded at Haiderabad, is worshipped by Hindus there. The traveller can see Hindus in the early morning worshipping at Colonel Wallace's grave at Sirur. I have been *told* that on high occasions they offer brandy and cigars, which they fancy was their deity's choicest viands, but I did not see these offerings. Rice, and a little incense burnt in cocoa-nut shells are the common oblations. Brahmanical pedigrees have not yet been manufactured for those deities, but they will come in due course.

In my former paper I gave a list of objects which I had seen wor-

shipped, culled at random from my notes. The limits of this paper prevent my speaking about them in detail, though the subject is a tempting one. It could be easily shown that they prove that Hindu polytheism is no amalgam of creeds, wrought up into a system according to past or present Brahmanic ideas, but a free, vigorous living thing, making its new divinities day by day, unfettered by any rule. It is not specially Hindu ; what is going on in India is to be found flourishing in Central Africa, in the New Hebrides, in New Guinea—in short, all over the pagan world. Brahmanism has been powerless to guide, still less to restrain this lawless, ever-young polytheism. Its impotence can, I think, be explained, but space forbids.

Where, then, can we see the power of Brahmanism in Hindu religion ? It is there, strong, living, real. It must be remembered that, speaking generally, the Brahmans represent the Aryans, or the race long dominant in India. They are an aristocracy of over two thousand years' standing ; nor have they been an idle, useless aristocracy. They work hard, and all people know it. They are an aristocracy of birth and brain and work, and all this goes for a great deal. They have been for twenty-two centuries the practical rulers of India—those in power who have stood nearest the people and whose hand has been most felt by the ruled. They have been the ministers of Hindu Rajas and princes, often secretaries to Mohammedan rulers, officials under English rule. One conquering race after another has swept over India. Greek, Saracen, Afghan, Mongol, and Maratha have come down from its mountains ; Portuguese, Dutch, French, Dane, and English have come up from its seas, and set up their successive dynasties in the land, and most have disappeared ; but while they have come, remained, and gone, the Brahman has, in subordinate place, but in most real power, ruled, “swaying the minds and receiving the homage of the people, accepted by foreign nations as the highest type of Indian mankind.” They have been not only the theologians and philosophers, but the lawgivers, the administrators, the men of science, and the poets of their race. They have been the Levitical tribe in India. They preside at the great festivals, serve in the massive temples, deliberate as the supreme theological faculty all over the land. The Hindu instinctively refers his theology to Brahmanic scriptures and traditions, which he personally does not care to examine or know for himself ; he takes care to pay reverence at some time or other, in his polytheistic way, to Brahmanic gods and their incarnations ; to all but a trifling number of the ordinary middle-class Hindu the Brahman's presence is necessary at all essential rites of their every-day family life. The Hindu is excessively superstitious : he fears the gods and demons and all manner of occult agencies in this visible universe, and the Brahman is master of the spells and charms which can control these agencies. A saying is current all over India : The whole universe is subject to the gods ; the gods are subject to the *Mantras* (spells or charms) ; the *Mantras* to the Brahmans ; therefore the Brahmans

are our gods. They are the medicine-men for India. The Brahman is supple, his religion is not a matter of creed, but of customary practice. He can open his pantheon to every new deity which is presented to him for registry. He can and does act the part of Herald's College to all worships and tribes, and provides Hindu pedigrees both for the clan and for its gods. Aboriginal tribes pressing into the civilization nearest them are taken in hand by the Brahmans, and through them introduced into better society. This is the missionary side of Brahmanism, not sufficiently attended to by us in America and Great Britain, which is yearly sweeping into the Hindu fold thousands of converts, greatly outnumbering, close observers tell me, the converts of Islam and Christianity put together.

And, lastly, the Brahmanic philosophy formulates with sufficient precision for the Hindu mind that latent pantheism which seems inseparable from Oriental thought even in its crudest state. This influence of Brahmanism is not on the wane ; it rather seems to increase year by year ; for India is slowly becoming educated, and as education advances a crude polytheism must disappear. Lucreatius translated the coarse, obscene rites of his countrymen into a thoughtful recognition of the mysterious reproductive power of nature ; the Brahman philosophy has that translation ready made for the educated Hindu. It has one foe to fear, and Brahmanism knows its danger. Polytheism and pantheism require no necessary alliance between religion and a pure morality. English rule has taught and is teaching with a strength and rapidity which we at home have no idea of, that power, justice, and mercy should go together ; Christian missions all over the land in colleges, schools, preaching stations, and medical dispensaries show that religion and a high moral standard are inseparable things. The Brahman will tell you contemptuously or sympathetically, as he may be in the mood, that your Christianity is all included with a great deal more in his Vedantism ; he will take the Westminster Assembly's Shorter Catechism, cut out all that concerns a personal Christ and His atonement, leave only the metaphysical framework, and publish it as an *Aryan Catechism* (this has actually been done) ; but the personal Christ, with His pure morality and His Divine love and His all-sufficient atonement, is beyond him ; and he knows it.

THE STUDENT VOLUNTEER MOVEMENT.

BY REV. JOHN L. NEVIUS, D.D., CHEEFOO, CHINA.

Few religious movements of the present day have excited a deeper and wider interest than the Student Volunteer Movement for Foreign Missions. Commencing with the Summer School at Northfield, as its influence spread from institution to institution, and the increasing number of volunteers was heralded in our religious newspapers, its rapid advance was hailed with

rejoicing and thankfulness by all who love the cause of missions. It is due largely to the influence of the volunteers that the attention of the Church, and especially of young men and young women, has been roused to consider the prominence given to missions in the Bible, and to understand more fully the responsibility resting upon all Christians of giving the Gospel without delay to unevangelized nations. Of the devotion and ability of the young men who inaugurated this scheme we can hardly speak too highly.

Now that this movement has been in progress for five years, it is not too soon to inquire how far it has realized the expectations of its friends, and what modifications in methods may be suggested by experience. In an enterprise so new and so complicated it would be strange if mistakes had not been made. This would be natural even in the work of more experienced heads. I may, then, without hesitation offer some kindly criticisms and suggestions, hoping that they may be of use in furthering the cause which we have at heart.

On inquiring what results have been effected by the Volunteer Movement thus far, it is obvious to remark negatively that it has not increased the number of missionaries actually going to the field to the extent the reported number of volunteers led us to expect. Some of us, looking forward from our mission fields to efforts for obtaining recruits on returning home, expected to find a large number of ardent and well-equipped young men ready to leave at once for the mission field. We have been disappointed. The needed recruits during the last two years have been obtained with great difficulty. While some of the seminaries have furnished their usual quota, others have fallen far behind the average of the last forty years.

It might have been expected that there would be special interest in missions in the Presbyterian Church, as it was with it that a large proportion of prominent workers in the volunteer movement were connected. In this church, however, the difficulty of obtaining recruits has certainly not been less than elsewhere. From Princeton there went out to the foreign field last year three men—only about seven per cent of the graduating class. Union and Chicago sent out about the same number, if I am rightly informed, while Auburn, Allegheny, Lane and Danville furnished none.

Turning to the summary of statistics of the Student Volunteer Movement for the past year, we find that one tenth of the whole number have applied to mission boards and been either sent or rejected, while one tenth have "renounced" and two tenths have been "hindered." It thus appears that as many have renounced as have applied, and the number of the renounced and hindered is three times that of those who have applied. These are not the results which were expected. There has certainly been great lightness in assuming or renouncing the pledge.

It should be remembered also that of the one tenth who have applied, a considerable proportion have not been accepted, and of those who have

actually gone abroad, many had determined to be missionaries independently of the movement. Others, too, who have been nominally introduced into the missionary ranks by it, would probably have been missionaries without it. We had every reason to expect a constant increase in the number of missionaries from the greater interest of pastors, of church-members generally, and especially of women's missionary societies. We can, then, hardly resist the conclusion that, so far as appreciably adding to the number of those entering the foreign mission service, the Volunteer Movement has disappointed the hopes of its friends.

Another cause of disappointment which returned missionaries have met with in visiting the students in our theological seminaries is an evident estrangement, amounting in some cases almost to antagonism, between those who expect to go abroad and those who do not. In former years interest in missionary addresses was general. Now, in many of our seminaries at least, missionary addresses are attended only by a portion of the students. When asked the reason for this want of sympathy, the reply has been made that it is the natural result of unwarranted assumption and too much pressure on the part of the volunteers. This feeling is shared in by undergraduates in our colleges who are earnest Christians, including sons of missionaries. It found expression last year at a missionary convention in Union Theological Seminary, New York, in a severe arraignment of the Volunteer Movement by one of the students of that institution.

No doubt much of the dissatisfaction referred to above is due to rashness on the part of some of the younger and less experienced volunteers, which is by most of them discouraged and deprecated. I think, however, that some of these unfavorable results are directly attributable to the avowed principles and methods of the volunteers.

The movement assumes that, unless there is sufficient reason to the contrary, every suitable person fitted for the work ought to go to the foreign field, because the greatest need is there, and he can there accomplish the most good. This is by no means necessarily true. Many able and conscientious men can do more for the cause of foreign missions by staying at home than by going abroad. Believing this, they have acted accordingly. We must not put a stigma on such men as wanting in consecration or inferior in piety or devotion to others. This question is, of all others, a personal one. The responsibilities and risks connected with it are too great for any but the one chiefly interested to assume. I have been in the United States on furlough three times, and paid many visits to theological seminaries, with a view to gaining recruits for foreign missions, but have never dared to use the least pressure in urging a student to be a missionary. We may present the claims, the privileges, the pleasures, the encouragements and rewards, the difficulties and trials of missionary work, but the final decision should be left to each man's conscience in the fear of God.

Young men may be and no doubt have been unduly influenced to be-

come missionaries in various ways—for instance, by appealing too strongly and too exclusively to their sympathies and imaginations. Some years since one of our prominent and honored missionaries, who had to a large extent the gift of enthusiasm and personal magnetism, succeeded in obtaining an unusually large number of recruits to go back with him to China. Only two or three remained to work. The others discovered before they had reached the end of their voyage that they had made a mistake. They went out under the influence of a temporary enthusiasm; they had not looked at the matter in all of its bearings; they did not know themselves or to what they were going; they had not counted the cost. It is well on every account that many volunteers have relinquished their pledge before going to the field; it would have been better not to sign it at all. I have conversed with some of these men and tried, at the request of others (perhaps I should not have done so), to strengthen their wavering purpose. Perplexed and annoyed, they sought to find reasons satisfactory to themselves and others for regarding themselves as providentially hindered. I could not help feeling sorry for them. It is a serious question with regard to many who are marked “hindered,” whether they should not rather be classed with the “renounced.”

Young men may be unduly influenced by falsely applied logic. A person may be addressed thus: “Have you not devoted yourself unconditionally to the service of Christ? Is it not evident beyond question that the Church is not doing what she ought for the cause of foreign missions? Should you, then, not go? What reason have you for not going? How can you conscientiously refuse *now* to give yourself to the work of foreign missions?” A person without deep convictions or a settled purpose, who is induced to go abroad in some such way as this, soon finds himself in a very awkward position. Arrived on the field, he discovers that his heart is not in the work, and that he is not fitted for it. Consistency, self-respect, and duty urge him forward in the task he has undertaken; but he finds himself with regret and mortification thinking of plans to get home, or grieving over the useless expense incurred in sending him out. Such cases, which are not imaginary, may well lead us to hesitate before we assume the responsibility of urging any one to devote his life to missionary service.

In order to secure larger numbers for the field, we may be tempted to influence men unduly by presenting the missionary work in a way that is partial and misleading, giving only the bright side of it. Our Saviour has given us an example to guide us in this matter which should not be disregarded. When individuals and multitudes followed Him to be His disciples, in His desire that they should not be deceived or disappointed, He told them plainly all and the worst that they had to expect. He said: “Yea, the time cometh that whosoever killeth you will think that he doeth God service,” adding, “but these things have I told you, that when the time shall come, ye may remember that I told you of them.” His lan-

guage almost seems harsh and repellent. It was, however, dictated both by kindness and wisdom. Such language never repels the right kind of men. It is intended to keep back those who are not. In accordance with the example of our Saviour, while we may gladly dwell upon the privileges and joys of the life of a missionary, we should not fail also to speak of the lifelong expatriation, climatic disadvantages, the work of acquiring difficult languages, the contempt and opposition of the heathen, the possible uncongeniality of missionary associates, the trial of years of labor without converts, and the "care of all the churches" when converted and multiplied. The question of duty should be decided in view of all these conditions and emergencies.

We may further inquire whether the pledging of young men and young women three, four, or five years before they are expected to enter upon their work is not premature and ill advised? The time may not have come for such a decision. Who can tell what changes may take place while a young man is in college or the seminary which may necessarily change the whole course of his life? God, who sees the end from the beginning, may call and does call some persons to the missionary work when very young. For us to do the same might possibly result in positive injury to the individual in question and the cause we wish to serve. Many who have thought that by signing the pledge early and using their utmost effort to induce others to do so they were doing a great service to the mission cause, have found that their zeal was little more than a temporary sentimental enthusiasm, expending its force long before the time came for commencing the work. A few years since a little company of student volunteers in one of our seminaries earnestly and almost reproachfully besought a fellow-student to sign the volunteer pledge, but he could not think it his duty to do so. That student is now a missionary in China, but the volunteers remain at home.

As might necessarily be inferred from the course pursued of urging all students indiscriminately to sign the pledge, a divine personal call is not deemed necessary, and the lack of such a call is not regarded as an excuse. On this point the leaders of the movement are clear and outspoken. The outward call is deemed sufficient and authoritative. It is said: "When you hear an alarm of fire you do not wait to inquire whether you are called, but respond without hesitation and do what you can." We must, however, perceive that the reasoning by analogy from a fire alarm to the call from unevangelized nations is by no means conclusive; and this illustration might be differently regarded by a person who had responded to a fire alarm, but been told by a policeman to keep out of the way, as he would hinder rather than help.

The question, "Is a special divine call necessary?" is of the first importance. In even the smallest matters a Christian should inquire, "Lord, what will Thou have me to do?" How much more so in a question which determines his life-work and is so vast in its scope and far-reaching in its

results ! Dr. Charles Hodge, in a letter to theological students on the subject of "The Call to Foreign Mission Work," says : "When a man has become a minister, the next question is, 'Where is he to go ?' This is not a question for him to decide. His position in this respect is analogous to that of an officer in the army. Such officer cannot say, 'I will go to such a post, because it is the most important or the most desirable.' So it is with the minister. . . .

"In the apostolic age some were sent to the Gentiles, some to the Jews (Gal. 2 : 9). So now it is the duty of some ministers to preach the Gospel at home, and of others to carry the glad news to the heathen. How is any man to know to which of these classes he belongs ? Just as he was led to know that he is called to the ministry at all."

The external call was never presented with greater force than when our Saviour directed the attention of His disciples to the "sheep without a shepherd," and to "the fields white to the harvest." He did not say, however, "Go to work at once and induce as many to go with you as possible ;" but what He said was, "Pray ye the Lord of the harvest that he send [or thrust] forth more laborers into the harvest." Those whom God will use in the evangelization of the world must be men of His own choosing and His own sending.

It may be said, What, then, would you have earnest Christian young men who wish to serve the foreign mission cause do ? I answer, I would have them do just what they are doing, and with ever-increasing zeal and assiduity, but *with one exception*.

The principal measures which have hitherto been used by the Student Volunteers, and which cannot be too highly commended, are, first, summer schools and Bible classes for the purpose of presenting and emphasizing Bible teachings on this subject ; second, the disseminating of a missionary literature ; third, missionary lectures and conferences with returned missionaries. These are all efforts in the right direction. There can be no mistake about them, and they cannot be too vigorously made use of. The one exception which I would make is that of urging individuals to pledge themselves. The objections to this, some of which have already been referred to, may be summarized as follows :

First. It is unnecessary and gratuitous. The pledges of discipleship and of the Gospel ministry, which are of Divine appointment, are sufficient and have no need of being supplemented by further pledges. All actual duties are included in them, and the presumption is that additions to them will prove to be not only needless, but harmful.

Second. The wording of the pledge does not give due honor to God. As has already been stated, it makes very little of the internal Divine call. Its language is not, "As Thou wilt," but, "I will, if Thou permit." It gives to man the power of determining and to God that of preventing. Its terms, "I am willing and desirous, God permitting, to be a foreign missionary," might perhaps be construed to mean only that the one subscrib-

ing this form of words is willing to be a missionary if God should so direct. But with this construction it would be a misnomer to call these words a "pledge," or one signing them a "volunteer." As a matter of fact, the volunteers have not put this possible construction upon it, but regard the signing it as an expression of a determination to be a missionary, God permitting.

Third. The pledge is answerable for injurious consequences which are distinctly traceable to it. Alienation and opposition as a result of unwarranted assumptions and undue pressure have already been referred to. More than this, volunteers who are rejected for reasons which existed when they signed the volunteer pledge, and should have prevented their doing so, are subjected to needless disappointment and chagrin. Renounced volunteers must always look back to their assuming the pledge with regret, perhaps with a sense of injury in having been induced to do what they should not have done. The broken vows already reported mean consciences wounded, character deteriorated; it means lowering the public conception of the solemnity of a vow, and in the Church at large disappointment and doubt.

In the place of the "pledge" I would submit, for those who are laboring for the mission cause, the following propositions and suggestions, which embody some thoughts presented or at least hinted at above:

1. It should be assumed, emphasized, and reiterated that *every minister of the Gospel is by his being such necessarily pledged to the cause of foreign missions*, and also pledged to be a foreign missionary if the Lord will. The Gospel which he preaches is a proclamation to the world, and those whom God has called to preach it are, or at least should be, ready to go to any part of the world to which the Master may assign them.

2. The interests of the foreign mission cause require that *a great work be done at home*—a work no less difficult and important than that in heathen lands, and demanding in those who prosecute it the same profound interest in foreign missions and the same gifts of mind and heart as are required by the foreign missionary. The command to evangelize the nations is given to the Church as a whole, but few comparatively of her members have as yet begun to appreciate the full measure of her privileges and responsibilities. She must be roused to a realization of her actual relations to the heathen world. All believers should know and acknowledge that they are personally responsible in this matter as well as those who go abroad, and that to be identified with the cause of missions is a necessary part of Christian discipleship. They must realize that in the Divine ordering God-chosen and God-sent laborers are to be obtained in answer to the prayers of His people. Before the Church as a whole can so join in this common prayer that it shall be intelligent, sincere, and acceptable, they require more Scripture teaching; more of the world-embracing love of our Saviour; a new baptism of the Holy Spirit. We must conclude, then, that one of the greatest needs of the time is that of men fired with mis-

sionary zeal, making their influence felt in our theological seminaries, colleges, churches, Sunday-schools, and editorial chairs.

3. *It is by no means certain* that all who wish to serve the cause of foreign missions will accomplish most by going to the foreign field. Well-known names of men who have exerted a world-wide influence for foreign missions while remaining at home will at once be suggested in this connection to the minds of all who are familiar with the history of missions in recent years. There can be little doubt that God will choose and use such men in the future for the same work. This work, however, will not be done by those who are unwilling to go abroad and wish to compromise with duty by doing what they can for foreign missions while at home, but by those who are in thorough sympathy with the Master and count it their joy to do whatever He bids.

4. *God will determine our fields of labor if we truly desire to do His will.* He sees the gifts developed or undeveloped, known or unknown to men, of each of His servants, and He knows in what part of the world is the place and the work in which their special gifts are to be exercised. We are not to expect that He will reveal His will to us in any startling or miraculous manner, but rather in the ordinary course of His providence, and in a great variety of ways. The Spirit may use the written word, or facts relating to the heathen world, or the appeal of a human agent, written or verbal. The call may come in an early or an advanced period of one's history. It may come in a desire implanted by God's Spirit, leading one to say, "I delight to do Thy will, O God," or in a stern sense of responsibility, of which the natural expression is, "Woe is me if I preach not the Gospel to the heathen!"

5. All ministers of the Gospel, whether located at home or abroad, are united as fellow-laborers in promoting the interests both of home missions and foreign missions. A minister at home, by urging upon his flock the claims of foreign missions, is benefiting them as well as the heathen. Only by doing this can he give to those to whom he ministers those broad, elevating, and Christlike conceptions of the Gospel which are necessary to their full spiritual development and greater usefulness. On the other hand, the foreign missionary, by devoting his life to the heathen, is not a loss to the home Church, but an important object lesson, a much-needed stimulus and inspiration.

There should be, then, perfect sympathy and a profound sense of unity among all Christ's fellow-workers. The terms home missions and foreign missions do not represent separate, much less rival interests, but are only convenient distinctions between different departments of the same work. In this world, redeemed by the blood of Christ, and in every part of which Christ's power is exercised and His power may be felt, there then is no place which we may regard as literally foreign, no place where we may not feel at home.

COMITY AND CO-OPERATION IN MISSIONS.*

BY REV. W. J. TOWNSEND, D.D., BIRMINGHAM, ENGLAND.

One hundred years of missionary enterprise by the Free Churches of England have come and sped. It is impossible to attempt to fully estimate what has been accomplished thereby for the welfare of mankind and the glory of God. A passing moment may well be spent in recalling the fact, so that our fervent thanks may be rendered to God for the results of such effort, and to help us in considering how to make the enterprise more fruitful in the future. All the romances of modern history, real Acts of the Apostles, which are included in the names of William Carey, Robert Morrison, John Williams, Thomas Coke, Robert Moffat, Barnabas and Samuel Shaw, William Knibb, Alexander Duff, William C. Burns, John Hunt, William N. Hall, David Livingstone, Charles New, Samuel Marsden, and many similar, are the outcome of that enterprise. As to the work accomplished, it has touched all departments of human life and progress. Languages have been constructed and systematized, industrial arts and habits of civilization have been introduced, untold abominations of idolatry and licentiousness have been driven out, vast districts of country have been reclaimed and cultivated, commerce and national interchanges have been promoted; but beyond these secondary results, nations have been placed upon a higher moral plane, and untold millions have been translated into the full salvation which the grace of the Lord Jesus Christ bestows upon the believing soul. As a faint indication of the present position of the movement, we present the following statistics of the missions now being conducted by the Free Churches of England, not taking any account of the missions which have resulted in the formation of free and self-supporting churches in various parts of the world. The present missions stretch from the Indies in the West to Japan in the East, and from Westphalia in the North to the New Hebrides in the South. They comprise 6000 stations, 560 foreign missionaries, 26,500 native agents, 160,000 communicants, 163,000 children under Christian training, and include about 600,000 adherents.

But our outlook in relation to missions should not be backward, but forward. We have not to "rest and be thankful," but to seek a wider extension of the movement. This can be done mainly by seeking a new baptism of the Divine Spirit upon our churches and missions, which will in itself result in the multiplication of agents and agencies, in an enlarged liberality, and in the perfecting of our machinery. This is a matter for the profoundest attention of our committees and societies. But there is a subject of immense importance to all the missions here represented, which demands our patient and prayerful consideration. This is the inter-rela-

* A paper read at the Free Church Congress, Manchester

tion and inter-communion of our various societies with each other in order to avoid unhealthy rivalries in certain localities, overlapping within narrow districts ; and to promote a spirit of Christian union and co-operation, that resources may be economized, and the possibility of a narrow sectarianism springing up in heathen lands may be effectually prevented and destroyed.

The first thing to be aimed at is to resolve that among the missions represented here there shall be no interference with each other's borders. It is futile to say that one denomination has as much right as another to enter certain districts. Conceding this, it must be remembered that sometimes it is infinitely nobler to forego a right than to claim it. Rival associations on the same ground are needless when there are immense territories of the heathen and Mohammedan worlds either altogether unoccupied or but sparsely cultivated. Such room, indeed, existing that, if all the forces in the field to-day were re-distributed, they might each occupy spheres which would employ all their available agencies without touching those filled by others. Two societies need not tread the same ground while there are regions beyond quite untouched. As a general rule it may be laid down that where a society has priority of occupation, and is doing its work with faithfulness, another society shall not intrude upon the same ground, but shall go further afield.

Doubtless there are many cases in our history where a noble magnanimity has been exercised by one society toward another. Dr. Duff only voiced a sentiment which has had practical application in several directions when he said, in relation to the successful work in Tinnevely, "I would as soon leap into the Ganges as venture to go near Tinnevely, except as a brother, to see the good work which is going on." But, on the other hand, all societies have had occasion to sorrow that their work has been marred and their usefulness lessened by other societies entering the field in too close proximity to them, and carrying out their programme in apparent rivalry.

This may not be avoided in all cases. Some societies may be impracticable in the matter, but as to us, bound together by common sentiments and principles, and only separated on subjects of secondary importance, we can and ought to come to a clear understanding, that so far as we are concerned the heathen world shall have no spectacle of a divided Christ or a divided church presented to it, but that our sphere of operation shall be chosen with due regard to mutual courtesy and real brotherhood. It must, however, be borne in mind that there are cases where this rule cannot strictly be observed, as in great centres of population or strategic importance, as Shanghai, Peking, Calcutta, or Cape Town ; but such exceptional cases are no argument against the adoption of a general course of missionary comity. And here it would be improper not to notice the magnificent offer made the other day by Mr. Robert Arthington, of Leeds, of £30,000 toward the equipment of new missions, provided steps were taken

toward a readjustment of present boundaries, so as to avoid overlapping and the consequent waste of energy and resources thereby involved. The offer should be accepted if possible, but if not it shows the drift of opinion in the right direction.

Closely related to this subject is that of receiving members from neighboring missions and of employing the agents of other societies without due examination into character or brotherly communication with the officials of the societies concerned. Native converts are subject to strong temptations from a habit of insincerity, which has become a second nature, and from inducements to profess Christianity in the hope of thereby securing an easier lot in life. Therefore they are sometimes led to exchange from one church to another, because discipline has been exercised or offence has been taken, or some advantage may be obtained. On the other hand, the missionary is laudably anxious to be able to return an increase in the membership of the mission, and may receive the proselyte without sufficient care being exercised or inquiry being made. Friction between the societies has thus arisen, and in many cases lamentable results have ensued to the mission, which has gained only unworthy adherents.

Then, as to the employment of native or other agents who have been in the service of other societies. There is a higher rate of payment offered by some mission boards than others, and where this is the case, agents are under inducement to transfer their services from the Church which has been the channel of salvation and the training medium to them for the sake of the higher stipend. Then, on the other hand, the missionaries of some societies may be more than willing to engage agents ready trained, and whose power for good work has been proved. What is common in some churches at home in this respect is quite as common in some missions abroad. But we can come to a determination that Christian charity shall never be outraged by us in this respect. Our managing committees can arrange that, as to converts, none shall be allowed to pass from one church to another without due caution, nor without full inquiry by friendly correspondence being instituted. So also as to the employment of agents. It should be required that they should bring with them an unblemished reputation, and that they should not receive a higher stipend than that of which they had already been in receipt. In localities where several societies are working side by side, one uniform rate of wages for native agents might be adopted. This rule is carried out in a few cases with excellent results.

What has been advanced shows that it is becoming increasingly important that the spirit of Christian union should be cultivated in the mission field. The object of such approximations should be to attain *organic union* where that is possible without sacrifice of truth, or *federation* against a common foe and in favor of common interests where union is not feasible, or *co-operation* in a kindly and helpful spirit where federation may not be convenient. There are already some delightful approaches made in

these directions with the happiest results. In Amoy, missionaries from two hemispheres and two societies began to work simultaneously. They associated together, interchanged appointments, and their stations grew as one church. Their converts knew no difference between one society and the other. They could not have conceived the ground of any difference. But one home committee became afraid, and issued instructions that there must be a separation of interests. The missionaries frankly said they dared not take the step, and offered their resignations. The order was cancelled, and the churches have continued together and prospered greatly. So also is it in Japan; several churches have united and now labor as one with a sense of breadth and freedom which is a great inspiration, and we know that the success of the Gospel in Japan is one of the glories of our modern missions. The same spirit is operating in China among the Methodist denominations. There the China Methodist Union has been formed for the purpose, as far as possible, of assimilating forms of worship and church government throughout the empire. It is proposed to have a common hymnal, common class-books, one form for examining native students, a common literature and one mode of receiving or exercising discipline on members. Thus a common Methodism for China is being cautiously arrived at. Who does not perceive the importance of seizing present opportunities for such a purpose, when merely initial work is being done and when the ground is mainly unoccupied; and indeed to aim in all desirable and possible ways not at one Methodism or Presbyterianism or Congregationalism, but at a common glorious Christianity, that the infinitely comprehensive prayer of the Redeemer may be fulfilled, "that the world may know that Thou hast sent Me."

Missionaries in the field feel the need of such approaches more than we can realize. Some of the most sagacious and experienced do not hesitate to declare that by the present method of working in separate and apparently rival denominations the conversion of the heathen world is practically impossible, or must be indefinitely deferred. To take one field as an example. There are twenty-seven societies of as many denominations reproducing their separate organizations, customs, articles, creeds, and politics before the people. One great denomination has eight subdivisions, and several others have three or four. These generally have churches in the larger cities. In one city there are seven different missions, in others four or five. Not a word can be said against these denominations. They can all justify their existence at home on grounds at least satisfactory to themselves. But in heathen lands the *casus belli* is not known, and if known could not now be appreciated. The various conflicting statements put forth in the mission literature of the various societies, without any idea of controversy, are unspeakably confusing to the mind of the native convert. The Roman Catholic Church presents the front of external unity, and the Evangelical churches one of endless division. The result is that intelligent native pastors are even now reproaching missionaries that

churches bearing the name of the same Christ should be kept apart one from the other. One of the most eminent and experienced missionaries in the field says on this subject, "We are doing the native converts a great injustice in keeping them isolated from each other; we narrow their sympathies, we create controversies and bickerings, we deaden their Christian instincts, we positively retard vital religion among them." The dangers and difficulties to missions from this source in the future cannot be exaggerated. These dangers and difficulties are as yet in embryo. But with every advance of missions they will develop and strengthen, so that our societies may well consider whether they will not seek to minimize this evil—nay, to forestall its growth by such timely and careful measures as are possible in the direction of charity, co-operation, and eventual union.

A few words must now be offered as to practical steps which may be taken to promote the ends indicated as desirable. (a) A representative missionary board, composed of specially experienced men from the societies represented here, might be appointed to meet occasionally, to which all projects for entering new fields or extension in old ones might be submitted for friendly consideration, and which should have the privilege of recommending, counselling, or arbitrating, as might be required. Such a committee or board need not be large, but it should be influential and representative. Very happy relations now exist between some English societies, the secretaries of which meet together monthly for prayer and counsel. The plan might be extended as now suggested, and the societies might thus be united in closer bonds, and friction in the future avoided. (b) So also in the various fields in heathendom the agents of our societies might be instructed to hold at least quarterly meetings within convenient limits, to take counsel as to plans of work, and especially as to means of mutual accommodation and co-operation, so as to present to the heathen world the appearance of what we are in reality—an united church. The more general holding of united missionary conferences on the plan of those recently held at Shanghai and elsewhere will prove of immense benefit to our common enterprise, by uniting as in solemn league and covenant the agents of our missions in happy combination against the forces of evil. The early victories of the Gospel, when the gods of paganism were demolished and the splendor of Rome, festering with shameless licentiousness, was dashed to pieces like a potter's vessel, were won by an united church; and the more signal and rapid will be our conquests as we approach more closely to that model. (c) One crying want of our mission enterprise is an organ somewhat resembling the *MISSIONARY REVIEW OF THE WORLD*, issued in New York, or on the plan of the *Review of Reviews*, which shall be pan-missionary in its scope, catholic in its spirit, wherein news of all missions can be reported, plans of extension discussed, candid criticism indulged in, and fresh enthusiasm kindled in the heart of the Church. It should become the most popular magazine of the day; certainly none would be able to compete with it for freshness, romance, or inspiring

power. A few wealthy laymen could surely be found to provide the capital for such a venture.

These matters, with others which may be suggested by the mention of them, are important, because the present moment is a crisis in missions. They have obtained a lofty vantage ground, they have won a splendid moral position, the whole world is open and is ripe for the harvest, and the opportunity for a universal diffusion of the Gospel is presented to us. A great extension of the sphere in all heathen lands is imperatively demanded; a bolder front of aggression should be presented in all lands where Mohammed usurps the place of Jesus. The supreme demand of the hour is a more ardent and continuous missionary spirit in all our churches, which means a deeper piety, a profounder sympathy with the perishing, and a loyal appreciation of the mediatorial glory of Him who came to seek and to save the lost. Out of these will come larger gifts, vaster hopes, victorious faith, and prayer which gives God no rest, and will not keep silence or is silent only from its intensity, and in response to these will come from the throne in the heavens the answer, "I will pour water upon him that is thirsty, and floods upon the dry ground."

PROBLEMS OF JEWISH GOSPEL WORK.

BY PROFESSOR GEORGE H. SCHODDE, PH.D., COLUMBUS, O.

In this, the greatest missionary century since the Apostolic era, there is probably no problem in the Christianization of the world more vexing and perplexing than reclaiming the lost sheep of the house of Israel. It is a singular fact that the interest in this special kind of gospel work does not command the general interest of Christians that is enjoyed by the evangelization of the heathen world. The zeal for Israel's spiritual welfare is confined to particular circles, who have, however, done nobly in this cause. According to the recent statistics of Dr. Dalman, of Leipzig, doubtlessly the best authority on this subject, there are no fewer than 55 Protestant societies for the conversion of the Jews. Under their auspices 399 missionaries are at work at 127 stations all over the globe. The annual income of these societies is nearly \$500,000. Of course these figures are small compared with the statistics of mission societies for heathen work, which are given at 264 associations, with 4495 male and 2062 female missionaries, and an annual income of more than \$11,000,000. But when it is remembered that the Jews number only about 7,000,000 souls, it is seen that there is one missionary for every 20,000 Jews, while there is only one missionary for every 1,500,000 heathen. Jewish mission work has been able to enlist the keenest sympathies and co-operation of not a few prominent scholars. We need recall here only the name of the late Professor Delitzsch, of Leipzig, who saw in his Hebrew translation of

the New Testament, which was done entirely in the interests of gospel work in Israel, and not for literary or learned purposes, and to which the great scholar devoted nearly half a century of his busy life, the *opus magnum* of his scholarly career, the *monumentum ære perennius* of a life devoted to Christian research. Then we recall to mind also the name of the recently deceased Professor Caspari, of the University of Christiania, Norway, who, unlike Delitzsch, was himself a convert from Judaism, and who was the leading scholarly authority on the early history of Christian confessions, notably the Apostles' Creed and the Baptismal Formula. It was he who for decades was at the head of the work in the Scandinavian countries and made the cause there even more popular than it is in Germany. Other names in the Fatherland to be mentioned with honor in this regard are those of the late Professor Cassel, of Berlin; of Dr. Strack, the editor of the *Nathanael*, the ablest and most thorough journal devoted to the cause of Jewish missions; of Faber, who for seven years was actively engaged as Delitzsch's right-hand man in Eastern Europe in the Jewish settlements there, who, with Delitzsch, founded the seminary in Leipzig for the education of young men for this work, and now, with Dr. Müller, edits the quarterly *Saat auf Hoffnung* in Leipzig, issued by Delitzsch for a quarter of a century. The most widely spread interest in the cause is found in England and Scotland, where fully three fourths of the funds are collected; but in neither of these countries have any names become specially prominent in this work. A friend of the cause has three times given thousands of pounds for the spread of Salkinson's Hebrew translation of the New Testament among the Jews of Eastern Europe and Africa; but this work has not always been wisely or well done. It is true that in this way some two or three hundred thousand copies of the translation have been scattered throughout the Jewish Diaspora, but many, if not most of these, have been wasted. Of Delitzsch's version, some seventy or eighty thousand copies have been used in this cause; but as a rule these have been sold, although at a nominal price, or have been given only to those asking for them. Nearly all of these copies have gone to the East, and this fact, together with the further fact that these books are wanted there, indicates both the best place and the best method of modern gospel work among the people of the house of Abraham.

Mission methods have in recent years been discussed more lively among the friends of the evangelization of the Jews than they have among the friends of foreign missions proper. That the work is a department of Christian gospel activity all for itself, requiring a different preparation on the part of the missionary, presenting entirely unique problems and perplexities, and accordingly demanding a method of its own, is recognized at all hands. It is, further, being accepted on all sides that the proper place for Gospel work in Israel by the representatives of the mission societies is the East, where the Israelites still retain the characteristics of a nationality and where they have been true to their historic traditions and instincts.

The Western Jew differs *toto cælo* from the Oriental Jew. The former has become thoroughly modernized. In his determination to strive for the commercial and financial leadership in the West he has compromised with Western civilization and thought, and as a result has given up the landmarks of his fathers. Under the leadership chiefly of the philosopher Mendelssohn, Western Jewish thought has been entirely revolutionized, with the result that nearly the entire Jewish contingent in Western Europe and America belong to the "Reformed" class, which practically means a rationalistic, or, at least, rationalizing school of religious thought. The leaders of Western Jewish thought are in close touch and tone with the Unitarian system of theology. Add to this the further fact that they see in Jewish monotheism the highest religious ideal, in the acceptance of which lies the spiritual redemption of modern society, and it will become apparent what an arduous field of labor for Christianity Western Judaism is. The Jew does not regard Christianity as a superior type of religion to that of his own, but sees in the New Testament covenant a retrogression, not an advance, upon that of the Old. Not he, but the Christian, is, in his eye, the backslider and the one who has departed from the landmarks of Moses and the prophets. To convince him of this cardinal error is a herculean task; and it is only in natures peculiarly spiritual that this work can be accomplished. It is true that throughout Europe, and in America too, each year witnesses the conversion of hundreds of Jews to Christianity; but it is also true that in proportion to the time and labor applied the harvest is very small. The dictum current among the Jews that a Jewish convert to Christianity is by that very fact a hypocrite is, of course, a base slander. Some of the brightest stars in the theological firmament of the nineteenth century are converts from Judaism. We need mention only such names as Neander, the father of church history; Caspari, already named; Philippi, the greatest conservative dogmatician of the Lutheran Church in Germany in this century; Kalkar, the Danish historian of Jewish mission work, and the first presiding officer of the Evangelical Alliance at its sessions in Copenhagen. In Pastor de la Roi's new work, in three volumes, on the same subject, just completed, there is given in historical order the lives and labors of hundreds of prominent Christians who have been converted from Judaism. This new work is a revelation in its line. Yet comparatively the harvest has been small, and that chiefly because of the utter perversion of modern Jewish ideas and ideals.

Yet this is not the reason why the leaders in this work regard it as the part of wisdom to turn their attention to the Eastern Jew. They very properly regard it as the duty of Western Christianity to look after the spiritual interests of the children of the house of Israel who live in their midst. To do this is not a part of foreign but of home missions, and should be classed with the work among the churchless and Christless masses in our great cities. This is regarded as a fair demand of rational mission methods.

The Eastern Jewish communities present an altogether different field of labor. Especially in Northern and Eastern Austria and Southern Russia there are entire districts almost altogether inhabited by Jews, and these are the traditional Jews—the modern representatives of the Pharisees of Christ's day. For them the history of the past eighteen hundred years is practically a blank; it has passed by them without influencing them in a particle except to make them more determined in their formalism and stereotyped Talmudism. All contact and touch with Western thought or culture is avoided as they avoid the pest. While they all speak a jargon—i.e., a German dialect, or, rather, a middle high German dialect interlarded with Hebrew and other words by the hundreds, the only literary language used among them is the Hebrew. Their newspapers—the *Hammeliz* and others—are all written in classical or jargon Hebrew, and the average schoolboy learns how to write a Hebrew modelled entirely after that of an Isaiah or the Psalmist. It is for this reason that the worker among them must be a fine Hebrew scholar, and that, too, not only in the biblical idiom, but must also be thoroughly at home in post-biblical Hebrew—in the Talmuds, the Midrashim, and other literature of this kind—for it is in them that the Eastern Jew lives and moves and has his being. From this it appears that the equipment of the gospel workers in Israel has preparatory work to go through of which his brother laboring in a heathen land has no idea. The Talmuds are a labyrinth the intricacies of which only the greatest of industry can master even relatively.

Only recently the courts of Austro-Hungary brought to public notice a state of affairs characteristic of the thought and life of Oriental Judaism. It was a suit tried for the purpose of collecting back taxes from the so-called miracle-working rabbi at Sadagura, a short distance from Czernowitz, the seat of a new university. There, in a grand palace, surrounded by guards and courtiers of his own, revelling in wealth, the gift of the faithful, sits enthroned the "Jewish Pope of the East," the highest authority among the Chasidim, or Pious party of Oriental Judaism. The dignity is hereditary in one family, and the rabbi has the reputation of having superhuman power and wisdom. As a consequence, his intercession and help is sought on all occasions by confiding thousands, to whom, in mysterious form and words, he renders answers, but only for cash. Practically he is the spiritual head of Jews as much as the Pope is of the Roman Catholics. His "cherem," or curse, or excommunication, which always brings with it an absolute boycott, socially and commercially, by all the Jews, is feared even by the State officials. Recently he almost ruined Baron von Mustaza, the leading Christian at Sadagura; and the fear of his spiritual power has prevented the government officials from claiming taxes due them, until recently patience had ceased to be a virtue.

While it is true that the Pope of Sadagura is not recognized by all the Eastern Jews, the blind and fanatical adherence rendered him is typical and representative of the spiritual condition of the Jews of the East as a

whole. In recent years our information on this subject has been greatly enlarged, chiefly through the publications of the *Instituta Judaica*, of Leipzig and Berlin, associations of theological students under direction of prominent professors, the object of which is to study the Jewish mission problem, particularly post-biblical Hebrew, and to enthuse young men for this work. The authorities and agents of these societies, especially Faber, Lhorsky, and Vollert, have in these reports given vivid descriptions of what they saw and heard. Probably the most interesting among the articles and reports in *Nathanael*, *Saat auf Hoffnung*, and the *Instituta* publications are the accounts given of the spontaneous Christward movements among the Eastern Jews, of which there have been three. The oldest and most promising is that headed by the Jewish lawyer Rabinowitz, of Kishnef, in Bessarabia. By the study of the New Testament he, a zealous worker for the spiritual welfare of his people, came to the knowledge of the truth that Jesus of Nazareth was the promised Messiah of the Jews, that in Him the promises and predictions of the Old Testament had been fulfilled. He inaugurated a movement proclaiming this news, and has, since 1885, been preaching the Gospel to his people in the jargon, as also publishing sermons, addresses, and the like. He was baptized several years ago by Professor Mead, of Andover, Mass., in the American chapel in Berlin, and the English friends of the cause have built for him a church. His movement does not receive the general sympathy he had expected, because it is his purpose to establish a national Jewish church, in which Jewish peculiarities claimed to be consistent with the adoption of faith in Christ—such as observance of the seventh day, circumcision, and the like—are to be retained, on the ground that these are traits of the Jews as a nation and not as a religious communion. The latest public utterances of Rabinowitz are found in *Saat auf Hoffnung*, 1892, *heft 1*, in which he deplors the anti-Semitic agitation in Russia, as also the fact that the progress of his work among the Russian Jews is exceedingly slow, although he himself is as firm as a rock in his acceptance of the New Testament as the fulfilment of the Old. Somewhat similar in character is the movement inaugurated independently of him in Hungary by the Rabbi Lichtenstein. He too accepts in Christ the promised Messiah, but rejects characteristic and fundamental doctrines of Christianity, such as the Trinity. Lichtenstein until lately was determined to remain a Jew, but now has been baptized. Whether these movements can yet be purified and be made subservient to genuine mission work remains to be seen. The same is true of the similar movement in Tomsk, Siberia, headed by a Polish exile, of which Delitzsch reported in *Saat auf Hoffnung* several years before his death, but of which little further has been heard.

These movements throw a strange light on the state of the Jewish mind and soul in the East. For them the Messianic promises and hopes are not dead and dry traditions, but are living realities. The Eastern Jew is strongly religious, and yet longs for the deliverance of his people by the

Messiah. If it can once be shown to him that the traditions of centuries are in error, that the Talmuds are false, and that Jesus of Nazareth in this person and work really fulfilled the predictions of the Old Testament, then is he eager to accept this Gospel. That such things are not only not impossible, but that labors in this direction are blessed by the God of the mission cause, is abundantly proved by the experiences of laborers in that field in late years. Miracles of missions are being performed there, too, and in the Jewish heart, too, the Gospel is the power unto salvation to all those who believe. Recently Faber made a journey to the Jews of Persia, and in his report speaks enthusiastically of the prospects of the work. It is a well-known fact that the Falashas, or Black Jews of Abyssinia, are more ready to yield to the Gospel than are the Abyssinians themselves. Never before has there been such a wide-awake interest in the cause nor such eager discussions of its problems or such activity in the work as is the case at present in Jewish mission work. The first-fruits are being gathered. May the full harvest be abundant.

PROBABLE FUTURE OF BUDDHISM.

BY REV. E. TRIBOLET, BASSEIN, BURMA.

Paul, preaching at Athens, the intellectual centre of the ancient world, declared that God made of one every nation of men to dwell on all the face of the earth, and that they should seek God if haply they might feel after Him and find Him. Human nature being the same in all ages and all climes, forces us to the belief that Buddhism too is seeking after God, if haply it may feel after Him and find Him. The belief so prevalent during the last century that all non-Christian systems are absolutely false has, during the last generation, given way to more tolerant views. The infinitely merciful God has never left Himself without a witness in every human heart. "Christ enlighteneth every man that cometh into the world." No creature endeavoring to follow his little, feebly flickering light will be kept aloof from the ever-yearning Father's heart. This feeble light even is part of the same light which we enjoy, for all truth and goodness, wherever found, comes from God. We therefore believe that every religion is inspired of God and not a product of Satan. From a reaction against this belief the Christian world is suffering to-day, and some men would have us believe that Christianity is no better than other religious systems. All religions are efforts of the human mind to explain the mysteries of life, to pierce through the thick veil that obstructs our vision of the infinite realities. Every religious system has its mission; if it were otherwise, what should we think of the providence of God? Whatever has transpired on this planet has been divinely decreed or has had the Divine permission. History is simply the setting forth in time of God's eternal purposes.

God must educate the world ; it is His purpose to establish a heavenly kingdom on this earth ; the heavenly Jerusalem is to be let down into this world. Christ's business is to save not only our souls, but our bodies as well ; yea, even the whole unintelligent creation is to share in this redemptive work. To educate the world, the Almighty must step down Himself into the world and identify Himself with its inhabitants ; this is the most distinguishing feature of Christianity ; this is what makes it superior to all others, for in all other systems man struggles upward to find the Absolute, the Infinite. Man, in order to reach the highest perfection, must have a perfect pattern constantly before him. Only Christianity has set before men this goal. Man craves an incarnate God, and however his brains may stagger underneath this majestic problem, his homesick heart knows no rest till it rests upon the bosom of the Man divine. " Man craves a deity embodied in human form, walking among men, partaking of their infirmities, leaning on their bosoms, weeping over their graves, slumbering in the manger, bleeding on the cross." In these words Macaulay voices the sentiment of the race. The severe monotheism of Islam can only hope to compete successfully with Christianity if it recognizes this stupendous mystery. But the infinite God cannot make Himself known all at once to finite man ; for that purpose millenniums are required, and different races require different methods to bring them to the fullest perfection. Fifteen centuries passed by before the Jewish race could grasp the divine attributes, such as justice, mercy, holiness, fitting them thus to become the educators of the ancient world. Christ could not come any sooner than He did, for the world could not have understood His doctrines any sooner. A character like Paul was the result of these fifteen centuries' teaching ; and God, sending this fairest flower of Judaism into Europe, reclaimed that continent for Christ after fifteen other weary centuries had worn away. God first trained a man, then a nation, then a continent ; now the hour for universal knowledge of divine things has arrived. The Christian nations of Europe and America are to be the world's educators ; the time when they shall possess the whole world seems not very distant ; they are fitted to undertake this difficult task to-day ; they can demand respect from all non-Christian nations ; they were not so fitted two hundred years ago. This nineteenth century is one of preparation ; the twentieth will rid the world of a vast amount of superstition by the revelation God is giving us through science ; the twenty-first will see nations born in a day. All the signs of the times seem to indicate that God has chosen the Anglo-Saxons to be the world's religious teachers. We need not be alarmed about Rome's pretensions, her day has been. Latin Christianity was preparatory to Anglo-Saxon Christianity. Latin Christianity is Petrine ; Anglo-Saxon Christianity is Pauline, becoming all things to all men in order to save all. The dominant Christianity of the day is broad enough to recognize some phases of truth in all religious systems. Other religions generally emphasize only one side of the truth at the expense of the other.

Brahmanism loses the finite ; Buddhism, the infinite ; Islam emphasizes God's sovereignty at the expense of man's free agency. Christianity invariably gives due credit to both hemispheres of divine truth—is, therefore, the full-orbed truth. Judaism was preparatory to Christianity ; so likewise are Hinduism, Islamism, Buddhism. All these systems are necessary training-schools for certain branches of the race, to lead them up to the highest spiritual conceptions—Hinduism for the Malay Dravidian aborigines of the larger part of India ; Islam for the Shemitic stock ; Buddhism, with its human teaching, for the fierce Mongolian. With the probable future of this latter system, overspreading Eastern Asia, we are specially concerned. Is, then, Buddhism likely to be the much-talked-of religion of the future ? Its founder, as well as its past history, prohibit us from entertaining any such view. In its onward march of twenty-five centuries it has stayed within certain geographical parallels and meridians ; it has made conquests only among Mongolian tribes, seems only adapted to them, because of their deficient sense of the supernatural. Buddhism to-day marches nowhither, fights no battles, wins no victories. It is ill adapted to the pushing, vigorous, practical natives of the modern world ; its morality may have been capable of conserving Asiatic society for centuries, but it could never hold together young nations like America, Australia, South Africa for even a generation ; the result would be universal anarchy, ending in a deluge. The whole teaching of Christianity, as well as of science, is that man should love his neighbor as himself ; the whole teaching of Buddhism, although it may do this undesignedly, is to make man supremely selfish. Every Buddhist individual and nation is supremely selfish and infinitely conceited. We do not wish to speak evil of Buddhist morality, for we believe Buddhism to teach the best ethics outside of Christianity. We believe Gautama to have been one of God's saints, one of the purest, noblest souls that ever lived. It is the best system ever invented by man (Islam being simply a mixture of Judaism and Christianity, both divine), breathing a lofty spirit of tolerance and righteousness, obedience to parents, mercy toward the brute creation, boundless charity to man ; yet Buddhism lacks the motive power to make its votaries live out these splendid ethical teachings in their every-day life. Judging Buddhism by Christ's maxim, that all things are to be judged by their fruits, we must confess that Buddhism has failed to bring its adherents to a high plane of perfection. It concentrates all man's activities on himself ; he is only busied about himself, and thus forgets his surroundings ; it forever rings the changes on "work out your own salvation," "be your own Saviour," "expect nothing from a Power outside of yourself ;" it deifies the human self, seeks to annihilate the craving of the human heart for a Redeemer, a Burden-bearer, a world Father Confessor. Its heavens are brass. The reason why there are no progressive Buddhist countries is obvious enough. The real motive power of Christian civilization is the contemplation of an Infinite, Eternal, Holy God, who is our Father and

Friend, and who has commanded us to be holy as He is holy. This takes our thoughts away from us and fixes them on the Divine Goal before us. This is the spring of hope and forward movement. Buddhism keeps before its votaries the contemplation of evil instead of good. Man, earth, universe—all is vile ; the result is universal scepticism ; God, man, life, death, eternity are nothing. Man is in the grasp of dead, cold, cruel, pitiless, inexorable law ; the only hope is to get out of the grasp of this law, this endless cycle of births and re-births ; hence the inability of Buddhism to found a tolerable social state or a good government. Another cause of this inability to found a tolerable social state is its depreciation of woman, that coming factor in the world's progress. No religion struggling for supremacy in the human heart can safely ignore woman, for she is half the race. When woman shall have obtained her full rights many of the world's evils will be remedied and the millennium brought nearer. A man who could forsake his wife and only child, however lofty his purpose in doing it, and however peerless his morality, will never be able to win the mother-heart of the human family.

Such, then, are some of the reasons which debar Buddhism from becoming a world-wide religion. Yet to the coming world religion it has and will continue to add very important elements toward the complete understanding of what that religion really is—just as Hinduism and Mohammedanism are doing and will continue to do more and more in the future. It might not be out of place to mention briefly some of these elements : (1) Strange as it may sound, Buddhism is nevertheless the “ Protestantism of Asia.” It is outwardly formal, its cultus, especially in the Northern Church, so much resembling the cultus of the Church of Rome. Yet in spirit Buddhism is thoroughly democratic ; all distinctions of class and rank are obliterated ; it knows nothing of priestly castes and assumptions ; it stands up for the individual rights of man. Buddhism might well be called the religion of individualism. It encourages learning and scientific inquiry—is, in fact, a synonym for knowledge, investigation, criticism. Its gospel, its central idea is salvation by obedience to natural law—know these laws and be saved. All war and misery are the result of ignorance, all evil the result of error ; it is simply mistake, and may teach us to do better in our future births. Buddhism will thus powerfully assist Christianity in its struggle with caste and priestcraft. (2) It is essentially tolerant. It never relied upon the sword for its propagation ; won its adherents by persuasion ; knows nothing of the fierce fanaticism of the Shemitic religions, thus mightily enforcing the great doctrine that every man is to worship God as his conscience dictates. (3) It preaches with all its might against the use of all intoxicating beverages, thus marshalling all its forces against that deadliest human foe, the drink traffic. We might well praise God that all the isms of Asia set their face strongly against this stupendous evil. The Christianity which preaches total abstinence will be triumphant over Asia. (4) Its humane teaching with regard to the

animal creation is truly wonderful. Surely Buddhism will powerfully contribute toward the fulfilment of such passages as Isa. 11 : 8-10 and Rom. 8 : 19-22. Isaiah and Paul both interrupt their magnificent odes on the outpouring of the Spirit to remind us that the benefits of this will be shared by the brute creation. Our first parents are not recorded to have partaken of animal food. It was only after the Adamic sin that God slew an animal, teaching Adam that without shedding of blood there could be no remission of sin. It was only to Noah (Gen. 9 : 3, 4) that God gave distinct permission to eat animal food. Why should we need to fight with or destroy any of the happy life the Lord has created ? (5) Its doctrine of transmigration is quite peculiar to itself, and distinct from the Hindu conception of the same doctrine, metaphysical Buddhism not acknowledging a soul. This whole question of transmigration, so widely believed both in the Nile and Ganges valleys, with strong hints of it in Plato and Pythagoras and in a modified sense in some of our English poets, is a very profound one. It is a system of penal retribution, belief in hereditary depravity being the chief source of this migration. Another cause for this peculiar doctrine may have been the belief that animals too have souls, only in a lower stage of development. From a Christian standpoint it may perhaps be best explained as an imperfectly understood version of our Christian doctrine of progressive sanctification, a sort of moral evolution. It is perfectly plain that man at death has not yet reached the height of perfection ; we are not believers in a magical transformation at death. One stage of perfection will be reached at death, another at Christ's coming and the resurrection, and there may be other stages for aught we know. The heavenly life will be endless, but undoubtedly ever new panoramas will unfold themselves before the soul ; it can never exhaust heaven throughout the ages of eternity.

In the mighty endeavor of the human race to know its Creator, Buddhism will thus contribute its due share. It will endure until it has laid the proper stress on some now almost dormant Christian doctrines. It will, in its powerful conflict with Christianity for the possession of Eastern Asia, adopt Christian methods of warfare—go back to its primitive method of propagating its doctrines by preaching, circulate its scriptures, remove from them all extraneous matter, all untenable, unscientific, with human nature, discordant elements ; revise its dogmas and accommodate them more and more to the spirit of Christianity. The bald atheism of the sage of Kapilavastu and of the southern section of the Buddhist Church will gradually disappear. Northern Buddhism has long ago reinstated the Deity into His proper place. It could not get along without some object of worship. Gautama was no longer, so they began to worship the future Buddha under the name of Maitreya and other names, and pursuing the same idea as the expression of a felt want. Northern Buddhism elaborated its triad, a doctrine found in all religions. Orthodox Buddhism could not resist this incoming tide of supernaturalism which it had vainly striven to

expel from the human heart. Amitabha, to whom most of the divine attributes are ascribed, is to-day worshipped by the most progressive Buddhist sects, Sakya-Muni being more and more looked upon as the prophet, the interpreter of this Lord of lords. Most modern types of Buddhism are steadily departing from the essential teachings of its founder, the whole drift being toward Theism. The Yedo sect, found both in China and Japan, has come already very near the fundamental principles of Christianity by its doctrine of justification by faith—yea, even the germs of the doctrine of substitution are discernible, both of these dogmas being diametrically opposed to orthodox Buddhism. Progressive Buddhism will thus, step by step, approach Christian doctrines, will elaborate its trinity, will proclaim Gautama as a teacher sent out from the Supreme God, like Mohammed or Christ, as taught by Unitarians, its preceding Buddhas as prophets sent out from time to time to educate the race in things spiritual, the future Buddha, Maitreya, as its Messiah. That “desperate expedient of a mystery,” the law of Karma, will be declared a non-existent fiction of the brain. Man’s personal identity through the ages will be held as axiomatic. Nirvana, that much-puzzling word, will be explained as a conscious, calm, happy, sinless state, where the human soul will be one with its Maker and abide with Him forevermore, the same as the Christian doctrine of oneness in Christ, the old self being annihilated. This seems to be the real meaning of Nirvana. Having, then, in its endeavor to prolong its career dropped one by one of the fundamental doctrines of its original founder, its real truths having been accommodated to and ennobled by the all-sided, all-inclusive Christianity, a resting-place will no longer be found for Buddhism in this world. Christianity touches Buddhism in all its truths, accepts the Buddhist doctrine of rewards and punishments, of law, self-control, humanity, charity, and equality of man with man. It fills Buddhism with a living God, makes life worth living, turns its sadness into fullness of joy, establishes a heaven on earth, gives us the divine as well as the human, the infinite with the finite. . . . Buddhism will die slowly ; it will seek to combine all the truths of all the isms of Asia before it will yield to its powerful, well-organized foe ; but this new Brahma-Buddhism will share the fate of the early Neo-Platonism. Christianity is the religion of civilized man, the religion of the future. “Let not your heart be troubled, O ye of little faith. The Lord reigneth ; let the earth rejoice.” The sons of God will again shout for joy when the moral creation of this world shall have reached its consummation.

M. Schœffler, missionary to Cochin China, popularly executed at Sontay by order of the Grand Mandarin for preaching Christianity, such being prohibited by the law of the country, died May 4th, 1851. This was the last execution in China for preaching the Gospel, and marks a new era in Chinese evangelization.

BOMBAY DECENNIAL CONFERENCE.

*Devotional Meetings.**

BY REV. ROBERT P. WILDER.

The first meeting of the great Bombay Decennial Missionary Conference, which has been the centre of so many hopes and plans and prayers for months past, was, of course, a prayer-meeting. "This conference should be begun, continued, and ended in prayer," said our leader (Dr. T. J. Scott, of the American Methodist Episcopal Mission), and he seemed to voice the earnest desire of all present. There was a similar meeting at the same time and place every day.

After the reading of the second chapter of Philippians and a part of the fifty-second of Isaiah, and singing of the hymn, "Jesus shall reign where'er the sun," Dr. Phillips, of the American Baptist Mission, and another missionary, brought us to the foot of the throne and kept us there while they pleaded as only strong Christians, who know the source of their strength, can plead, for God's blessing on the conference. Other hymns, which were prayers, and prayers which lifted us into an unusual nearness to God, followed in quick succession, and prepared all hearts to receive from Dr. Scott what he and all present seemed to hope would be the keynote of the conference, "Let nothing be done through strife or vainglory." Said Dr. Scott: "Let us not suppose that because others are working in a different way from ourselves, that therefore this work is not approved of God. There is one master mind which directs us all, and neither advance nor retreat is made without His knowledge. Missionaries are fighting in different columns of God's great army against a common foe; and it is quite certain that our Leader is directing the column next us as well as our own. Let us not, therefore, feel that a method is good merely because it is ours, or that another method is poor because it is not ours." We came away feeling that the Spirit of God had indeed been with us.

On Saturday morning Mr. Eugene Stock, an honored visitor, led the meeting. It was the last day of the year, and after singing "Stand up for Jesus" the one hundred and fifteenth Psalm was read, and our thoughts and prayers were directed to the year so nearly completed. In very many brief, earnest prayers mention was made of the sins, the failures, the mistakes, and the numberless mercies of the year. Then we were reminded, by the reading of the ninth chapter of Numbers, that the children of Israel journeyed at the commandment of the Lord, and at the commandment of the Lord abode in their tents. The season of prayer for God's blessing on our work during the coming year was closed by Mr. Henry Varley, the eminent evangelist, now laboring in Bombay, by a prayer, in which he

* * Mr. Wilder sends us an account of the morning devotional meetings, which, he says, were the best of the conference. The Sunday morning meeting is reported by himself; the others by Miss Brown, of Koberé. We append also a criticism by Mr. Henry Varley. We regret that this was necessarily crowded out of our last issue.

expressed the thought of all that our chief need and our greatest desire for the year before us is the presence and power of the Holy Spirit.

The Sunday morning meeting was a consecration service. The leader began by saying: "Last Sabbath we thanked God for the gift of His Son—our Father's great Christmas gift. Shall we not, on this New Year's Day, thank Him for the other great gift—the gift of the Holy Ghost?"

"In the eighth chapter of the Acts of the Apostles we read of Philip's work in Samaria. 'The people with one accord gave heed unto those things which Philip spake.' 'There was great joy in that city.' 'They were baptized, both men and women,' and yet the Holy Ghost 'was fallen upon none of them.'

"Is it not possible that some of us have joy and true faith in Christ without knowing what it means to be *full* of the Holy Spirit?"

"When Peter and John came to Samaria as a deputation from the apostles, they may have emphasized methods of work. But there is no record of it. They may have preached doctrinal sermons. If so, they have not been recorded. One thing they did: they '*prayed for them, that they might receive the Holy Ghost.*' However much we discuss methods in this conference, whatever be our views on points of policy, let us give the chief attention to the question: 'Have ye received the Holy Ghost since ye believed?' "

The leader spoke of the two conditions for receiving this gift: First, letting go of self in all its forms; giving up our theories, our preconceived ideas, our love of popularity, our wills. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." But one says the wind always goes toward a vacuum. If our hearts be emptied of sin the heavenly breath will come in.

A most solemn season of prayer followed. Many petitioned for a divine emptying in order that the divine filling might be realized.

The leader then said: "If, so far as we know, everything is yielded, then let us by faith claim and receive the gift. We received Christ by faith. Let us receive the Holy Spirit *by faith*."

Many prayers followed—prayers of consecration and faith. The leader gave as the verse for 1893: "If ye, then, being evil, know how to give good gifts unto your children, *how much more* shall your heavenly Father give the Holy Spirit to them that ask Him?" God was with us in this solemn service.

The spirit of prayer was very manifest on Tuesday morning, and our wise leader (Rev. G. Kerry, of Calcutta) did not interrupt it by "remarks." He read that beautiful and wonderful story in the eighteenth chapter of II. Kings, of the fire which descended from heaven, at the prayer of Elijah, and consumed the sacrifices. The closing words of that story, "And when all the people saw it they fell on their faces, and they said, The Lord, He is the God; the Lord, He is the God," were fol-

lowed by many and earnest prayers that a pentecostal power from heaven might fall upon India, and that all His people might be led to confess that "The Lord, He is the God." Then Mr. Kerry read the passage from the fourth chapter of John's gospel, which contains the words, "Say not ye there are four months, and then cometh the harvest," and the ripe harvest-fields of this great empire were prayed for. The missionaries who could not come to the conference—the wives who were staying in the lonely stations during their husbands' absence—and others, the workers of the other end of the line, the house boards and givers, and those in authority over us, our rulers, were all remembered, not once, but many times. It was exceedingly good to be there.

Our friend, Mr. Henry Varley, writes to us somewhat criticising the conference; and we make a few extracts, not pronouncing any judgment on the matters at issue.

At the opening session the large hall of the Wilson College was crowded to excess, and the early morning meetings for prayer proved refreshing seasons, and many workers were endued with power from on high.

Few things were more remarkable than the diverse testimonies as to work. Some illustrations of success were astonishing, others told of great difficulties, small results, and of the terrible failure caused by the immediate pressure of the intense heathenism which surrounds the converts.

The varied papers (more than forty in number) were published, taken as read, and distributed. The range of subjects was wide, and scope for the best thought of the Conference was given; the papers disclose very considerable intelligence and a grip of the facts which augurs well for the future. The bulk of the meetings was permeated with a spirit worthy of the occasion. Thousands in England, America, Scotland and India looked forward to the discussion upon "Education as a Missionary Agency" with great interest.

The education given in such institutions as the Madras Christian College and the Wilson College, Bombay, has not shown results in the regeneration and conversion of the students, nor their desire or training for the native ministry. These institutions have been a great power in years that are past. The memory of Dr. Wilson is fragrant to-day, and the fruit of his consecrated life was seen in those days in the salvation of numbers of the native students. Education with him was indeed a missionary agency. Spiritual teaching was not crowded out by a secular curriculum. The strong incentives now held out to excel as scholars, to possess fellowships, and obtain degrees have wrought disastrously, so far as spiritual life is concerned. Certain missionary colleges in India receive large sums of money given for direct Christian work, in England and elsewhere, but fail to produce the results for which they are primarily designed. It was hoped that this vital question would have had the best attention of the Conference. Instead of this, its discussion was in the main prevented. Dr. Mackichan, President of the Wilson College, in his printed paper does

not face the vital question. He writes as though education had been urgently assailed. But it is recognized as a most important factor in the civilization and development of the Indian peoples. What is deprecated is that the results for which the Christian missionary colleges were designed are not seen as a distinct fruit of the institutions. Cases of real conversion to God are rare, and training in order to pastoral position or work is scarcely known. No greater mistake could have been made than for this Decennial Conference to have separated without dealing fairly with this important subject.

Dr. Mackichan writes in his paper : " Christian colleges as they now exist are fitted to meet the highest requirements of the Christian community." If so, how is it that there are no native pastors being trained for native Christian assemblies and churches, and that there is scarcely a case of professed confession of faith in Christ ? The importance cannot be overstated that really converted, intelligent native Christian pastors and teachers should come out of our missionary colleges in order to minister the Word of Life. India needs native Christian men full of faith and the power of the Holy Ghost in order to Christianize India.

The natives in the cities do not fraternize largely with the Europeans. In Bombay there is strong opposition on the part of the educated natives to go into the churches, or even into the Young Men's Christian Association building. They would much rather gather among themselves in some public hall. There has been an assumption of superiority on the part of thousands of Englishmen, Christian and otherwise, and the results are what might have been expected. Large numbers of the missionaries felt rightly that these questions had not been fairly dealt with. As the veteran missionary, the Rev. G. Kerry, stated that it had been named to him, there had been manipulation on the platform.

The Conference was dumb on great moral questions.

The Conference Committee passed a resolution to place on record no motion or resolution not carried with practical unanimity by the Conference. In this way they silenced the voice of the assembly in regard to the practical legalization of immorality by the Government. The opium traffic was prevented from being condemned by the voice of the Conference, and the Government's grant of licenses to sell intoxicants in the cities of this vast empire.

Many Europeans here who go to the churches are connected in one way or another with the Government. They receive Government pay, and this causes silence. No man could speak out persistently and courageously on these questions without running the risk of social ostracism. The voice of the " social set " in Bombay is in favor of a conspiracy of silence.

Certain missionaries, ministers, and principals and professors of certain Christian colleges simply do not speak out. These institutions receive Government money, and they cannot consistently do this and then take a strong stand against the wrongdoing of the Government.

At the meeting on "Public Morals in India," Mr. Alfred S. Dyer stood alone and was printed as the only speaker, and one of the committee present at the meeting took great pains to make clear to the missionaries "that that assembly was not a Decennial Conference meeting."

Large numbers of the missionaries know the true character of these fearful scourges, and would have been glad to place on record their testimony against them. This was denied them, and by the Conference reports they will be represented as being so indifferent to these vital questions that they did not even think it worth while to utter a word concerning three forms of evil which are not only cursing these people, but which threaten the physical, moral, and spiritual health of untold millions in India. A minority of the missionaries, by apologizing for, practically sustain the policy of the Government in poisoning the people with opium for the sake of revenue.

If, in years to come, another Decennial Conference is prepared for, power should be vested in the hands of a really representative and responsible body, who will see to it that a fair and honorable platform for discussion shall be maintained, and the voice of the Conference be heard on great vital questions such as those which have at this time been denied a hearing. I have not reflected upon the missionary colleges of India as a whole. Some of these are doing a very important educational work. They are distinctly Christian colleges, however, and show it in the Christian character of many of their students.

CANADIAN MISSIONS TO TRINIDAD.*

BY MCLEOD HARVEY, LITTLE HARBOR, NOVA SCOTIA.

Twenty-six years ago a Presbyterian clergyman of Nova Scotia, the Rev. John Morton, in search of health, visited the island of Trinidad, and seeing the spiritual needs of the coolies, persuaded his home church to support him there as a missionary. The coolies are Hindus taken there by the government of Trinidad, and engaged for a term of five years to work on the sugar plantations. At the end of their period of engagement those who wish are taken back to India, though not a few prefer remaining and engaging in business in Trinidad. At present they number about 80,000.

Two years after Dr. Morton began work among them another missionary was sent there, and from that time until the present Trinidad has formed one of our most interesting mission fields. At present this church has there five ordained foreign missionaries, two ordained natives, four foreign teachers, 45 native catechists, 52 schools, with 4324 pupils enrolled. Last year a college for the training of a native ministry was opened with 39 students in attendance. About £600 sterling (\$3000) was contributed last year by the native church. The number of communicants enrolled is 573; and last year 192 adults and 166 children were baptized.

* In the March number of *THE MISSIONARY REVIEW OF THE WORLD* reference was made to the East Indians of Trinidad, conveying the impression that their condition is that of semi-slavery, and that very little is being done for their spiritual welfare. This is not correct.

II.—INTERNATIONAL DEPARTMENT.

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

The Gospel in Portugal.

BY CASTELLANUS.

Let us premise. Three times has Portugal been prominent before the gaze of Christendom: First, in the fifteenth and sixteenth centuries as the nation of the foremost navigators, discoverers, and conquerors of lands and seas hitherto unknown to the civilized world—in Africa, America, Asia, and Australia. Then, in the latter half of the eighteenth century, as the victim of the famous Lisbon earthquake, and the home of the more famous Marquis of Pombal, the iron chancellor of his time, who would have proved the Hercules of that gigantic hydra, the Jesuitic order, had not Protestant Prussia and schismatic Russia given it a safe refuge. Finally, in our days, very much like the dying man of Constantinople, as the moribund and insolvent heir of a great name and rich estate, around and above whose tottering manor the creditors, like ravenous vultures, are circling, screeching, and getting their claws ready to pounce upon the spoils of the impenitent and friendless prodigal.

What has brought this proud nation to this lamentable state? The monarchy, say the republicans. The stupidity of the people, say the monarchists. But both are wrong. Neither the monarchy nor the people are the chief culprits. Portugal is the victim of papal Rome. It should stand forever in history as a monument of what the popish system can do for a naturally gifted and promising country and nation.

Of all European countries, Portugal is the only one that was never touched by the Reformation. Strength is the result of effort, and without a struggle with obstacles there is little effort. Previous to the Reformation Portugal made great exertion to rid itself of or to subdue the Moors, and to quench, in a sort of St. Bartholomew, the Jewish hetero-

doxy. It was during and immediately after these struggles that Portugal's star shone the brightest. The Reformation came, and with it the wars and conflicts by which the Protestant nations had to save themselves from annihilation, and the Romish States to suppress the principles that threatened to overthrow the Pope's supremacy and the tyranny of a few over the many. Spain, Italy, and Austria had to make great efforts to expurge or quell the ferment of reformation. France tried in vain to expel it completely, and has ever felt its beneficial influence even against its own will. In Switzerland the prophetic miniature of Europe, the four glorious cantons of the forests, passed (by sticking to the old faith) from the first to the last rank, and *vice-versa* the weakest cantons, yea, those that were not, passed, by the adoption of the Reformation, to the front in material, political, and military as well as intellectual and moral development. Thus in the rest of Europe, in the same proportion as they have been true to the essential Christian principles vindicated by the Reformation, England, Holland, Prussia, and Scandinavia have risen to what they are; founded the North American Union, Australia and South Africa, and are now transforming Asia and Africa. If France has almost kept pace, and if Italy is regaining a prominent place, the fact is due to the presence of the Protestant leaven, and to the exertion and emulation produced by the contest of infidel and Roman Catholic ideas of State and Church.

Portugal, in the bliss of its Roman Catholicism undefiled by the admixture of one drop of heresy, and unrent by schism, not even disturbed by internal dissensions of Church and State, an ideal Roman Catholic State, has softened down to a boneless mass of jelly. Having the nose brought to the grindstone of bankruptcy and famine, the urban public of Portugal has for twelve

months been whipping itself and the inert rural mass, through the press, to a sense of the reality, and to the needed "new life," but the moral nerve is broken; between the word, the resolve, and the deed there is a gulf. The Curari poison of Rome has permeated the nation, and now it pays the penalty of having abjured the inborn right and duty of every human being to think and choose for himself, and to act according to his convictions.

The whole press is unanimous in preaching the immediate need of a moral, not merely of a political revolution. Now, a moral revolution means a complete change in principles and customs; means, above all, a religious revolution. The eternal life-giving, miracle-working principles of the Reformation can alone infuse new life into Portugal, stop the process of disintegration, and save the nation from utter ruin.

Is there any hope of Portugal accepting the Gospel, at least to some extent? To this we answer by another question: Can one accept or refuse what has never been offered? and has the Gospel ever been adequately presented to the Portuguese people? The following sketch of gospel work in Portugal will, we believe, show that the Portuguese have not yet been placed in a position to reject the Gospel, and that where they have had a chance they have given encouragement to it. What our account should make plain, too, is that European and American Christians have not fulfilled their duty toward Portugal, and that before God they are, perhaps, more guilty in this matter than is Portugal herself.

Before we proceed to the historic and descriptive part of our paper, we must remove a few misapprehensions which we know to be prevalent among our readers.

1. Portuguese Catholicism is not at all like that of Protestant or semi-Protestant countries. It is less rigid, less ultramontane, but also far less moral and educated. The illiterate mass in

the country, knowing no book or newspaper, no history, no geography, no religion except what oral legendary tradition may impart, are still religious, and good-naturedly believe what their priests, but a trifle less ignorant, have taught them and their fathers. The bulk of the urban population, reading newspapers and translations of French novels, are infidel, republican, but given to pleasure. The theatre is their church and school; a heroic speech far exceeds, in their opinion, a heroic deed; and a wordy negative critique is the logic of science. The villagers identify the Protestants with the Jew, the Moor (Mohammedan), the heathen, and are highly amazed when they see a rational being with normal limbs, some civilization, and a decided love for Christ's religion, profess to be a Protestant. Have they not been taught that the Romanists are the only Christians, and the others have either black skins or horns or tails? They show reverence for anything they believe to be Christian, and will earnestly resist anything their priests tell them is anti-Christian, and fight as patriots what is against their State Church. The city people, on the contrary, puffing their epicurean and sceptic cigarette, hold the Protestant, as well as any other religion, to be a tedious superstition or a foreign political machine. They smile contemptuously at the Bible, and abuse the humble Portuguese Protestant as a traitor to his country. The principle of the infallibility of the Pope, which is now the cardinal doctrine on which the whole Catholic edifice is built, has scarcely any adherents in Portugal. The official representative of Portugal at the Council of the Vatican, the Bishop of Viza, after declaring that his vote had been falsified at the Council, fled from Rome back to Portugal, where his great popularity shielded him against any papal excommunication. The celibacy of the priests is not believed in by the people or by the priests, who oft legally recognize and cherish their illegitimate offspring. Nor has Portugal ever acknowl-

edged the temporal supremacy of the Pope, nor has the latter ever seriously attempted to force it in Portugal. Pombal, with the assistance of the Pope, drove out the Jesuits for conspiring against the throne, and they have never been tolerated until recently, and then illegally. Owing to the union of Church and State, and to the fact that since Portugal is a constitutional monarchy most statesmen have been avowed sceptics or infidels, the State Church has often been administered by men who had a hundred times become liable to excommunication as free thinkers or Free Masons.

While the constitution mentions the liberty of conscience, speech, and press, separate laws circumscribe these liberties within the boundaries of the State Church. These intolerant laws, however, are considered by liberal cabinets as a dead letter, and evangelical propaganda has never been systematically or effectually interfered with from headquarters, though ignorant or bigoted officials, the priests, and the mob give trouble enough. This somewhat illegal tolerance is not only due to the liberal dispositions of the respective ministers, but also to the presence and occasional remarks of the British, German, and American legations.

In its widest sense Portuguese gospel work would include the missions in Brazil, the Azores, Madeira, the Cape Verde Islands, the Portuguese provinces in Africa and those in India. The work of the Presbyterians, Southern Baptists and British Christians in Brazil is pretty well known in America. That of the Azores, under Mr. Maxwell Wright, and the story of the Madeira Protestants, under Dr. Kally, have also found able expositors. Nor shall we dwell on the Protestant missions among the heathen of Portuguese Angola, in West Africa, for they are fully illustrated in the missionary journals of their societies in America.

We shall limit our observations to continental Portugal.

Descriptive Sketch.—It was not before

the "forties" in this century, in D. Maria II.'s time, that, as far as we have found out, the Gospel was for the first time persistently announced in Portugal, and even then how timidly! Meetings were commenced almost simultaneously in Lisbon and Oporto. In Lisbon it was Mrs. Helen Roughton, wife of an English merchant, who, with her husband's assistance, held private meetings in her house and established a school. The Roughtons belonged to the Church of England, but a few years before her decease Mrs. Roughton adopted the views of the Plymouth Brethren. She died about eight years ago. The Anglican Church of the Taipas, Lisbon, may be considered a concrete result of this personal effort.

At Oporto, about 1845, Miss Frederika Smith, born in Oporto, of English parents, and later on married to Mr. J. S. Fletcher, United States Consul at Oporto, seems to have been the first evangelical worker. Rev. A. de Mattos, one of Dr. Kally's converts, born in Madeira and a naturalized American, was probably the first Portuguese preacher in Portugal. He began his work in Oporto, and died a few years ago while serving as translator of the United States Legation at Lisbon.

We cannot here give a historic account of the origin and development of every missionary agency. A review of their present condition will be sufficient for our purpose, the intervening period of trials, difficulties, encouragement and disappointment, unlearning and learning, growing up, down, and sideways, which are common to all undertakings of that sort, can easily be supplied by those who have some experience in such work.

Representing the union of Protestantism, the great British and Foreign Bible Society and Religious Tract Society have done and are doing the widest and deepest, though least apparent, gospel work. Their general agent, Rev. Robert Stewart, has from six to eight colporteurs canvassing constantly the different provinces and cities of Portugal,

selling or distributing Scriptures, tracts, and Christian literature, and accompanying the written with the spoken Word. There is probably no publisher, or but one, in Portugal that turns out as large editions as Mr. Stewart. He has no press of his own, but patronizes the best Portuguese printing offices. His headquarters are in the former convent of the "Marianos," a vast stone building with adjoining church, which were purchased some years back by the Presbyterian Church of Lisbon; there you can now see piled up tens of thousands of Protestant books in the Portuguese language. From there, too, is issued the *Amigo da Verdade* ("Friend of the Truth"), a monthly illustrated paper for young folks.

As only one-tenth or so of the Portuguese population can read, and only one part of these do read, and still less will buy Protestant religious books, it will be readily understood that the work of the Bible and tract societies is mainly one of charity. A grand preparatory work has been done by them, and it ought to be followed up by the more direct missionary endeavor of schools and regular meetings. The translation of the Bible hitherto used by the Bible Society is that of Figueiredo, which is the Romanist and classical version in Portuguese. Now a committee of the ablest Protestants is at work making a new translation, and the gospels have already been published as a result of this work. Independently of the Bible Society, Mr. Herbert Cassels, of Oporto, has undertaken the publication of a popular but splendid edition of an illustrated Bible; the cost of the whole work will amount to about \$12,000, and it will take the enterprising publisher many years to reimburse his outlay in this great and good work.

All over Portugal there are little bands of believers without a shepherd, and each of these, with an able pastor at its head, could become a centre of widely radiating influence. The colporteurs are sowing the good seed, other laborers ought to do the watering, weeding, and

gathering. God will surely withhold neither sun nor showers of blessing provided we do our part. The strongest evangelical church in Portugal is the Anglican, under the guiding hand of the clear-headed and warm-hearted Canon Pope, of Lisbon. In this capital they have three or four churches, with four ordained ministers. I do not know how many schools. At Oporto they have three churches with as many ministers.

The Presbyterians have one Church at Lisbon, and the British Wesleyans one at Oporto; the latter is in charge of the Rev. R. H. Moreton, who has acquired a thorough knowledge of Portuguese.

The Plymouth Brethren have two meetings in Lisbon. The work of the venerable Manuel S. Carvalho is unsectarian and purely Portuguese; it has three meetings in Lisbon and several schools, and a number of scattered bands through the kingdom receiving periodic visits from that devoted worker. At Portalegre there is a church which was in charge of young Mr. Robinson, whose recent decease the Portuguese Protestants still mourn. Born in Portalegre, son of a wealthy English cork merchant in that town, equally popular, modest and devoted, he was giving the brightest promises of a long and useful career when it pleased the Lord to remove him from his family and the work. Another independent church is found at Oporto; here too is the church of Father Geulhenna Ferreira, who had a name as an eloquent Roman Catholic preacher before he took to preaching the pure Gospel. No account of Protestantism in Oporto would be complete without making special mention of the Cassels family, most of whom were born in Oporto, of English parents, and give the best of their talents, influence, and means to the furtherance of the Gospel cause in their native city. One of the difficulties the work in Portugal has to contend with is the strong emigration to Brazil, and the tendency of Protestant workers to take the same route, the fascination of

Brazil affecting even evangelists and preachers.

In Lisbon and Oporto together the Protestant schools number about ten, being almost equally divided as to number; as to success and efficiency those of Oporto seem to be decidedly superior.

The Protestant papers are four, two being published in Lisbon: the *Amigo da Verdade* and the *Voz do Evangelho*, and two in Oporto, the *Reforma* and the *Luz do Mundo*.

Quite recently the ranks of Portuguese preachers have been strengthened by the remarkable conversion of a young priest. Of him the Rev. R. H. Moreton gives the following account:

Born at Coimbra, in January, 1865, he made such rapid progress in his studies that he was admitted to the seminary in 1881 to study for the priesthood. A Bible, however, handed to him by an elder sister with great caution, as being a garbled Protestant edition, and with an injunction to destroy it, first opened his eyes; for on comparison with the passages quoted in the Romish textbooks, he found that nothing had been suppressed. Later on Adolphe Monod's "Luouille" fell into his hands, and greatly cleared his spiritual vision, as did other evangelical books. He was also advised by an eminent physician who had once studied for the priesthood to look around him and attend a Protestant service, where he would find a simpler and more attractive form of worship. Failing in an attempt to find one, he finished the prescribed course, and was ordained under a special brief from the Pope, being under age. A two-years' curacy in an important parish convinced him that the Church of Rome was not his place, and early in 1890 he turned to teaching for a living; in December following he came to Oporto for fuller light, and two further visits decided him. In March, 1892, he joined the Methodist Church at Oporto, and since then has witnessed a good confession, giving evidence of spirituality and love for the truth, and faithfully preach-

ing Christ as the only way of salvation.

Concerning an independent movement at Setubal and other places, we can do no better than quote from letters of Rev. Manuel S. Carvalho.

"I am now at Portalegre holding meetings after a visit to Lisbon. I propose to take up Southern Alentejo and the province of Algarve. While the people of Lisbon and Oporto are mostly indifferent, the people of the provinces are hungering for the bread of life, as is clearly shown by the constant appeals addressed to us.

"On January 3d, 1892, a gospel hall was opened in the city of Setubal, a seaport south of Lisbon. This event at once roused the indignation of the Jesuits established in that city, and they requested the authorities to have said hall closed, saying that the Bibles used in the same were false and offensive to the State religion.

"The opposition movement, however, did not stop with civil processes. The Jesuits urged upon the Setubalenses to burn all Protestant books, threatening their holders with excommunication. They organized a week of prayers in St. Domingo's Church to ask God and the Virgin Mary that the Protestant heresy might be quenched in the city of Setubal, which was threatened with ruin.

"In Lisbon we now have four houses of prayer: at Cascães, Rua Affonse d'Albuquerque, Santa Catharina, and at Chillas. We also have six schools, all gratuitous, because the people are very poor. Four are daily for children, one is a night school for adults, and the sixth a Sunday-school for all classes, the attendance from 200 to 240. During November, 1891, I visited the principal cities and towns of Algarve, preaching the gospels and distributing 86 Bibles, 2 Testaments, and 3470 leaflets. The teaching of the Bible has been introduced into a girls' school of Loule."

One of the great drawbacks in the evangelization of Portugal is the deep-seated traditional antipathy of the Por-

tuguese for the English. Hitherto all the gospel work in Portugal has been directly or indirectly by Englishmen. Americans are as popular as Englishmen are the reverse; against them and their money there would be less or none of the foolish suspicion of political purposes. A school at Lisbon, like that of the American Board at San Sebastian, Spain, would be a great blessing and form the nucleus of the much-needed seminary for Portuguese preachers and evangelists. The large colonies of Portuguese in New England, Illinois, Texas, California, and the Sandwich Islands could furnish some of the workers. It is remarkable that while all our large denominations—the Baptists, Methodists, Presbyterians, and Congregationalists—are doing direct or indirect mission work among the Italian and Spanish nations, Portugal should have been utterly ignored by our whole American Christendom.

If no teachers or missionaries be sent from America, some funds for the different agencies, or for the independent, unsectarian, and purely native work of Manuel S. Carvalho should establish a link of fraternal relations between our rich and strong churches and the infant church in Lusitania.

The American Sunday-school Union has already made a beginning by granting a small subsidy for the dissemination of the *Amigo do Verdade* as a Sunday-school paper.

A Christian Colony in Africa.

PRACTICAL CONDITIONS.

A party having solicited answers from us to inquiries about establishing a Christian colony among the Bantus in some part of Africa, asking as to the feasibility of forming a joint-stock company, the building of a missionary ship, and other matters, we took occasion to submit the whole matter to Mr. Heli Chatelaine, just returned from Angola. Mr. Chatelaine has given years of study to African problems as linguist, as mis-

sionary, and as United States consular agent at Loanda. His report in this latter capacity, published in "Reports of the Consuls of the United States, No. 147, December, 1892," is one of the most comprehensive and painstaking documents which we have studied in a great while. We would much like to summarize it for our readers, and may do so hereafter. Just now, however, we give others than the original inquirers the benefit of Mr. Chatelaine's reply on the questions above referred to. J. T. G.

Mr. Chatelaine says: "The plan of establishing a Christian colony in Africa I consider practicable—never profitable—provided a great many conditions be complied with. Some of these conditions are:

"1. The locality must be by its climate adapted to the propagation of the white race. It must have perennial water for irrigation, and must not be too far from the coast. It must be among peaceful tribes, or within reach of military protection.

"2. The leader of the colony must have spent not less than five years in Central Africa and have been successful in what he undertook there. He must be obeyed by the members of the colony, even in apparently unimportant details. There should be cheerful submission to discipline, and a clear contract made with each member of the colony before starting.

"3. The colonists must be of both sexes, able to do hard work, modest in their aspirations, of the quiet plodding sort, not spasmodic, free from fixed notions, and anxious to promote the general welfare more than their own.

"4. There must be sufficient funds, or guarantee of funds, to insure the adequate equipment of the colony and their partial or complete support for three years, and the equipment must be of the required sort. Otherwise the whole undertaking will be a failure.

"5. The party must not go out all together, but a few at a time, at intervals of six or nine months.

"6. Of course every member must be

known to be a tried and common-sense Christian, having no idea to improve his material condition by the change, willing to live in Africa at least five years before coming back on a visit, willing to endure privation and hardship, free from color or race prejudice, being moved by a feeling of duty and not of self-chosen ambition.

"Any one of the above conditions failing, the undertaking is bound to prove a failure. A missionary ship would be a waste of money. A stock company would be a dishonest piece of business, unless it be clearly stated that the shares are simply given with meagre prospects of ever returning to the holders, and then it is no use having a company. As everything depends on the climate, do not forget that nowhere north of 14° south latitude has the white race a chance in the struggle for life. In the district of Mossamedes (Angola) alone of all West Africa can sites be found which are suited for white colonization. Going anywhere else is marching to the grave or to misery."

The Moravians in the West Indies.

The Rev. Samuel S. Warner, connected with the Moravian missionary work among the Cherokee nation and the West Indies for thirty-six years, writes, giving an account of the dedication of a new Moravian Church at Emmaus, St. John, D. W. I. :

"The United Brethren's Church began their missionary work on St. Thomas in 1732. The negroes were heathen and slaves. In 1882 we celebrated our third jubilee, and then the negroes were free and all nominal Christians. Truly, what hath God wrought! In 1882 the churches were striving to become self-supporting, and to continue the work as a province of our church. The work of educating a native ministry was decided upon, and preparations for a beginning were soon after begun, and in due time the first class entered upon a three years' course of studies at Nisky, on the island of St. Thomas. Two classes have now graduated, and if much remains to be done we feel deeply thankful for what has been accom-

plished. Without native aid the work could not be successfully carried on. There is a weakness in the native character which occasions disappointments, but we hope the Lord will give grace and strength to overcome. The financial problem is one of difficult solution. Our church members are mostly very poor, and although willing, cannot give much. Their smallest payments demand self-denial. Ministerial salaries can be raised without great trouble; but all extra expenses, such as building, repairs, etc., cause great anxiety to those brethren upon whom the burden of raising the means for such work is laid. Comparing the churches of free men of to-day with the heathen bondmen of 1732 should silence every doubter of the value of foreign missions.

"On February 17th, 1892, at about ten o'clock in the morning, the church bell at Emmaus rang out wildly, and those who looked to see the cause of commotion beheld clouds of smoke and tongues of flame rising high and fast above God's house. The church was on fire; and in two hours the building, which had been enlarged and rebuilt over the foundations of the first church by the late Rev. Ziock, in 1861, was nothing but a mass of ruins. Two benches were dragged out of the fire and are now in the new place of worship, but all else was food for the flames. Only the four walls were left standing; they were injured in places, but had been too thick and strong to be much affected by the fire. This was a sad and distressing occurrence. The new church which replaced this is a stone structure 40 x 60 feet, with accommodation for about 300 people. It was dedicated January 11th, 1893, by Bishop Weiss, Chairman of the Moravian Provincial Board, who had come from Antigua for the purpose.

"The consecration service was interesting and impressive, and many more people than the church could hold were present. One of the most pleasing features connected with the event was the presence on the platform of ministerial representatives of every Protestant denomination in the neighboring island of St. Croix. The much-regretted absence of any such representatives from St. Thomas was not due to a lack of interest or brotherly sympathy on their part, but solely to the unfortunate lack of sufficient wind to propel the schooner, by which they had taken passage from St. Thomas. Bishop Weiss, who had accompanied them on the schooner, had been compelled to embark in a little boat which only reached Emmaus at

4:30 P.M., and thus while the consecration service was proceeding the clergy of the Anglican, Dutch Reformed, and Wesleyan bodies were miles away at sea enduring considerable discomfort in their attempt to be present at the service. Had this not been the case, a rare but beautiful example of Christian unity would have been presented by the presence on the platform of the new church, of clergymen from all the Protestant churches in the Danish West Indies. It is at any rate pleasing to record the fact that all the clergy were doubtless present in spirit though not in the flesh."

Woman's Branch of the World's Missionary Congress.

In connection with the World's Missionary Congress mentioned last month is to be a meeting of the women missionary workers. On Monday, October 2d, Mrs. Franklin W. Fisk will preside; the devotions will be led by Mrs. S. B. Capron, of the Bible Institute, Chicago, formerly for thirty years missionary in India. Mrs. Benjamin Douglass, of Santa Barbara, Cal., will deliver an address on "The Reason Why." Miss Charlotte M. Yonge, of Winchester, England, will present a historical paper on "Missions as Promoted by Women in Great Britain." Miss E. Jane Whately, of London, England, will deliver an address, followed by two other speakers. In the afternoon Professor Henry Drummond, University, Glasgow, will speak on "The Power of Scripture put into the Hands of the People alone Influencing the Mind in Conversion." Mrs. Isabella Macdonald Alden ("Pansy") will present a pen picture of "The World a Hundred Years Ago and Now," and Mrs. Alice Freeman Palmer will deliver an address on "Work of Woman's Schools and Colleges in Missions."

Tuesday, October 3d, the morning session will be occupied with an address on the "Salvation Army," by Mrs. Ballington Booth, followed by an address from Lady Henry Somerset. Mrs. J. O. Robinson, of Detroit, Mich., will present a paper on "Deaconess' Work" and Mrs. J. T. Gracey one on "Medical Missions;" also an address by Miss Frances E. Willard.

In the afternoon of Tuesday papers will be read on "Woman's Work in Solving the Racial Problems of North America;" (a) "The Emancipated or Anglo-African," by Miss Mary G. Burdette, editor of *Tidings*, Chicago; (b) "The Indians," by Bishop Whipple,

Mrs. Amelia S. Quinton, and Miss Mary C. Collins; (c) "Immigrants," European. Also an address by Miss Sybil Carter on "Woman's Work in Mission Fields."

Wednesday, October 4th, in the morning an address will be delivered by Miss Ellen C. Parsons, editor of *Woman's Work for Woman*, in the "History of Woman's Organized Missionary Work as Promoted by American Women," and Mrs. Moses Smith, President of the Woman's Board of Missions of the Interior, will speak of "Women Under the Ethnic Religions."

Wednesday afternoon will be devoted to addresses on the following subjects: "Women Under Jewish and Christian Religions," by Mrs. Elizabeth Charles, author of "Schonberg Cotta Family;" "Science and Christianity," "Place of Woman's Missionary Work among the Evangelistic Forces of the Church."

CENTRAL AMERICA ITEMS.—Rev. C. M. Wilbur writes from San José, Costa Rica, March 6th, 1893:

In the five republics of Costa Rica, Nicaragua, Salvador, Honduras, and Guatemala at present there are laboring, so far as can be learned, the following:

Nineteen Moravian missionaries among the Mosquito Indians in Nicaragua. No work yet opened to over 200,000 Spanish-speaking natives in this republic.

In Costa Rica, Rev. J. H. Lobey, of the Jamaica Baptist Missionary Union, has been laboring at Port Limon for five years, and as a result a church numbering 72 Jamaicans has been gathered, a station opened among the East Indian coolies on the sea beach, and much evangelistic work pushed along the line of the Costa Rican railway.

Two years ago W. W. McConnell and wife, from St. Paul, Minn., were sent out by the Central American Mission of Dallas, Tex., to the Spanish-speaking natives of Costa Rica. They were joined in February, 1893, by C. M. Wilbur and wife, of Abilene, Kan., and Miss Margaret Neely, of Dallas, Tex.

Meetings in Spanish have been held for over three months, and the Master's seal of approval has been placed on the mission by the salvation of some.

Messrs. Norwood and Penzotti, sent out by the American Bible Society, are now making a tour of the republics, and in Costa Rica sold over 2000 copies of Bibles, Testaments, and gospels. Surely this Word of the living God will be an open door to future evangelistic effort.

In Salvador, with over 700,000 natives speaking Spanish, midnight gloom is unbroken, no voice crying to the wicked and idolaters to receive the Gospel. In Guatemala, with over 1,500,000, only two missionaries are laboring—Messrs T. Iddings and John Haymaker, at a Presbyterian mission in Guatemala City.

In Honduras all is dark; no ray of light to be seen by 250,000 of redeemed ones. Rev. C. T. Scofield, Secretary of the Central American Mission, Dallas, Tex., will be glad to learn of any who believe the coming King would have them witness to these people.

Rev. Robert A. Thomson, American Baptist missionary at Kobe, Japan, writes to us as follows:

I notice in the November issue of the *MISSIONARY REVIEW OF THE WORLD* a letter from Mr. Loomis on mission work in Japan, in which he gives an account of a visit of Mr. Correll to the Liu-Chiu Islands, and speaks of his glowing reception there and the good meetings held. At the close of the paragraph, Mr. Loomis says "the Baptists have a native worker there now." This would very naturally lead most readers to think that the Baptists followed up Mr. Correll, whereas it was exactly the opposite. The American Baptist Missionary Union was the first mission to open Christian work on the islands since Dr. Bettelheim gave up the work there over forty years ago. He was supported by a few English naval officers when Liu-Chiu was frequently visited by war vessels, but becoming discouraged, he retired.

I had two Japanese evangelists at work in Napha when Mr. Correll visited the place, and the meetings held by him during the week he stayed there, were held in the house rented by my evangelists for their meetings and where they were at work.

Of course they, with the other Japanese in Napha, were glad to see a foreign missionary, and gave him a warm welcome. It is just as well that it be known now, to save any question which might arise afterward, that the Baptist mission was the first to open work in that field. I do not for a moment think that Mr. Loomis would or did wittingly convey the wrong impression contained in his letter. He simply did not know all the facts in the case, as he had just recently returned from America, and he had only taken his information from other sources. I trust this correction will not be considered out of place.

Several missionaries have visited the islands since I opened the work, including Bishop Bickersteth, of the English mission.

I was down there last spring, and spent over three weeks holding meetings nearly every evening. Many of the native young men understand Japanese, and so were able to listen understandingly to all that was said. We have had quite a number of baptisms among the Japanese, but as yet none of the natives have been reached. I hope to visit the islands soon again, as the work seems very encouraging, and I may be able to give you some notes on what is being done.

MISSIONARY TROUBLES IN TURKEY.—The correspondent of the *New York Tribune*, writing from Washington, March 19th, made mention of the visit of representatives of the American Board the week previous, and of their interviews with Josiah Quincy, Acting First Assistant Secretary of State. The visitors were Dr. S. Judson Smith, Jr., Secretary; Dr. Edwin Webb, of the Prudential Committee, and Rev. C. C. Tracy, missionary of Marsovan, Turkey. The *Tribune* said: "They told Mr. Quincy that Turkish officials interfered with the correspondence of the that the missionaries in that country; that the missionaries were subjected to much ill-treatment by the natives, who were not restrained by the authorities, and that messages from United States Minister Thompson to the State Department in Washington had never reached their destination, from which fact the minister inferred that his mail was tampered with. Their statements were so positive that investigation of the records of the department was ordered to determine whether or not the correspondence on file substantiated the assertions. This investigation is not yet complete, but it is understood that the allegations made by Messrs. Smith, Tracy, and Webb will be shown to be fully sustained.

"The question of dealing with the relations growing out of the presence of missionaries in Turkey has always been a perplexing one to the officials of the State Department. The missionaries have a legal right to a domicile in the Ottoman Empire, but it is evident that they are unwelcome guests. Their relations with the Armenians, who are more or less engaged in political movements against the existing authority, do not tend to commend them to the good will of the Turks.

"The consequence is that the cor-

respondence between the governments of the two countries to a great extent is devoted to a discussion of complaints by missionaries of assault and other ill-treatment. It had been hoped that a better condition of things would be reached within the last year. The Porte made prompt reparation for the destruction of the school property of an American missionary named Bartlett—a gratifying departure from the ordinarily dilatory course of dealing with these matters. But more recent developments, as intimated, show a serious condition of affairs.”

Christianity in Japan—a Resumé.

We make room for the following from the *Monthly Messenger* of the Presbyterian Church of England :

The period of missionary activity, from 1872 onward, coincided with an astonishing movement of the Japanese mind toward everything Western. Western languages, customs, dress, furniture, politics, literature, railways, were sought after and adopted, not only with readiness, but with enthusiasm. Japan was in a hurry to become Europeanized or Americanized—many Japanese young men were educated in the United States, and then went back to high office in their own land. The religion of the West shared in the general favor. The country was opened up freely to the missionary. Churches and societies poured in workers. The Methodists and Baptists, the American Congregationalists, the Scottish United Presbyterian Church, the Church Missionary Society, the Society for the Propagation of the Gospel, a German Swiss Evangelical Society, the Society of Friends, all entered on the work, and converts were multiplied. In 1872 there were 20 church-members ; in 1875, 538 ; in 1876, 1004 ; in 1883, 2500, with a Christian community of 13,000. In 1891 there were 33,390 adult members of Christian churches, which probably means a Christian community of nearly 150,000. The Presbyterian missions have united to form the Church of Christ in Japan, with 13,000 members—the Church which had almost resolved to adopt our Articles of the Faith as its doctrinal standard, but finally took instead (as being less detailed and elaborate) the Apostles' Creed and two or three appended doctrinal paragraphs. This is the largest church in Japan, but the Congregational churches (American) are also numerous—10,000 members. Besides Protestant missions, the Roman Catholic propaganda claims many con-

verts ; and there is a Russo-Greek mission in the north, which some years ago had baptized more than 3000.

The progress has, indeed, been wonderful ; and although a Christian community of (say) 150,000 in a population of 40,000,000 is far away from a Christian Japan, yet great hopes of the speedy triumph of the Gospel were perhaps not unnatural. They certainly existed. It was even rumored and believed that the government was disposed to adopt the Christian religion as that of the State.

Two or three years ago the outlook began to change. An anti-foreign feeling had always existed, and now it became bolder—strengthened by various causes. The new institutions and ways had not caused a golden age ; foreign powers refused to alter treaties humiliating to Japanese pride ; the priests of the old faiths were alarmed at the spread of Christianity, and did what they could to excite popular animosity. A new Buddhist sect was formed, intended to revive and reform Buddhism ; adopting Christian morals, as the Arya Somaj has done in India, and seeking to rally round the ancient faith thus purified the educated intelligence of the country. And so the eager interest in the Gospel first slackened and then passed into hostility.

* * * *

It is evident that the hope of gaining Japan for Christ by a rush must be abandoned. It would have indeed been strange if “ the carnal mind ” had in this fair land, and among this bright people, refrained from “ enmity against God.” The work is suffering hindrances ; the converts are being tested here as elsewhere. It may be best so ! The faith which is strained either breaks, and so proves itself to have been without real life—and that has happened with a good many Japanese Christians in these times of popular and priestly opposition, and it is every way better that this useless faith should be discovered—or, strained, faith holds fast, by taking a firmer grasp of Christ and the Gospel ; and then it is a happy and mighty witness for Jesus. So it is already in Japan. The work is not slackened anywhere, the workers are harassed and saddened, and only driven closer to the Master ; and conversions do not cease, and they may be trusted with more confidence than can be always felt in sunny days. “ Japan is not a Jericho already taken by blowing rams' horns. She will yet be taken, in a steady, brave siege, by means of the Sword of the Spirit.”

III.—DEPARTMENT OF CHRISTIAN ENDEAVOR.

CONDUCTED BY PROFESSOR AMOS R. WELLS.

One of the commonest experiences of missionary life is that of speaking through an interpreter. Dr. Clark, when in Japan on his Christian Endeavor tour around the world, had to make forty-five extended addresses to Japanese audiences. He gives the following graphic description of his experiences: "The speaker begins, 'It gives me great pleasure, my dear friends, to be present at this meeting and address you for a little while this afternoon.' Then, if he is a green hand at speaking through an interpreter, he stops, while the Japanese speaker translates, the 'foreigner' all the time thinking what a flat and inane remark he has just made, a remark not worth making in the first place, and surely not worthy of the dignity of being translated into another language. However, it takes the interpreter but a little while to repeat this stale introduction, and the 'foreigner' must brace himself for his next effort, which is very likely a lame attempt to condense into one paragraph something about the rise and recent rapid growth of the Christian Endeavor Society. Then he stops for another long minute, while his interpreter puts this into Japanese; and all the time the first speaker is wishing he had said something else, and had put his thought in a more sharp and pungent way. A thing that does very well to say once, sounds exceedingly flat when you pause to have it said after you, and when you realize that from six to twenty English auditors are listening to your lame and broken efforts at condensation. But the speaker has not long to think of his own misery, for he realizes that the interpreter is getting through what he has to say. Pretty soon the interpreter will stop short, and 'Kuraku San' (Mr. Clark) must then take up the strain once more. So he casts about in his mind for a happy way of phrasing his next thoughts. He thinks of an English

idiom exactly expressing his idea, but dismisses it as untranslatable into Japanese. Then he remembers an American colloquialism that has done good service on the other side of the Pacific, but is sure that if translated into Japanese it would be flat as the traditional dish-water. Then he remembers a telling story that illustrates the point to perfection; but alas! it involves an order of life that is utterly unknown in Japan, and would give the impression, if translated literally, that the speaker was a harmless lunatic just escaped from some trans-Pacific bedlam. So he dismisses that idea. By this time the interpreter is through with his previous sentence, and in as plain and matter-of-fact a way as possible the American expresses his thought, all the time convinced of his failure to make what one of my friends at home calls a 'palpable hit.' The hour progresses, until at last the speaker sits down, chattering and shivering with the cold (for these stoveless Japanese churches are often 'colder than all out doors'), feeling that he has made anything but a brilliant exhibition of himself, or a lucid explanation of his subject. However, as time goes on, and he learns the secret of speaking through an interpreter, this task at last becomes comparatively easy; and, as he gets accustomed to this new exercise, he even enjoys this style of oratory. He learns to trust the prodigious memory of the Japanese interpreter, and comes to have a profound respect for his skill in rendering colloquial English into colloquial Japanese. Though the interpreter often begins where the speaker left off, and goes backward, Japanese fashion, he gets it all in, and often with much more eloquence than that with which the original was uttered. A good interpreter will put fire and fervency into a speech, will gesticulate freely, and talk with eyes, head, hands, and his whole body. Instead of giving a lame and

paltry sentence at a time, the wise speaker will continue talking until he has uttered his whole thought, even though it take five or six minutes to do it, feeling immense confidence in the orator by his side. At first I felt timid about long sentences, not realizing the wonderful memory and oratorical powers of my interpreter; but before the forty-five Japanese Christian Endeavor speeches were over, I took much delight in relying on the gifts of my friend, and never found him wanting. Evidently the Japanese interpreter needs no course of memory-training under Professor Loissette. On one occasion I remember speaking something like five consecutive minutes, when Professor Ishimoto, whose fame as an interpreter is in all the churches, was putting my remarks into Japanese. In the middle of my five-minute address I had occasion to tell about the glorious scene in Madison Square Garden when the Canadian delegates and the United States delegates joined in singing 'God Save the Queen' and 'My Country, 'tis of thee' to the same tune, and then told how we all stood together and sung that hymn of Christian brotherhood, so dear to every Endeavorer's heart:

'Blest be the tie that binds
Our hearts in Christian love.'

I wondered how my friend would translate English poetry into Japanese poetry, whether his resources would be quite equal to this strain. At once I saw him grasp the hymn-book on the table between us, and open to the hymn; and when it came his turn to translate, as he came to that part of the address, he simply opened the hymn-book and read the poetical Japanese translation of the far-famed hymn. This is only one instance of the quickness with which Japanese interpreters grasp the thought and translate it faithfully and strikingly into the idiom of their own tongue."

After his four weeks' Christian Endeavor campaign in Japan, Dr. Clark thus sums up the results: "I have had the pleasure of an acquaintance with

many of the leading Japanese pastors, professors, and evangelists; among them, President Kozaki, of the Doshisha; Rev. Messrs. Yokoi, Harada, and Honda, and Professor Ishimoto, of Tokyo; Rev. Messrs. Miagowa and Miyake, of Osaka; Rev. A. T. Fuwa, of Kyoto; and Rev. Messrs. Homma and Osada, of Kobe, and many others; and I have been assured, over and over again, by many such men, that there are many features about the Society of Christian Endeavor that admirably fit it for growth in Japanese soil. Some of these features are: 1. Its insistence on the supreme religious idea and the highest Christian motives commends it to the Japanese churches. Many of my Japanese brethren have told me that they have had enough of mutual improvement societies, debating clubs, and literary guilds, and that they want a CHRISTIAN Endeavor society. 2. Its plans for service rejoice their hearts. The fact that the Society strives to reduce noble theories to nobler practice; to give to every man his work; to solve the problem of the unemployed, which is pressing on the Church as well as on the State; in short, the fact that it is a CHRISTIAN ENDEAVOR Society makes them like it. 3. Because it centres itself in the Church they like it. The Japanese churches, like others that I might mention, have had enough of organizations that dissipate and fritter away the energies of the young disciples, without concentrating and focalizing them for the building up of any particular church. They like Christian Endeavor because its motto is, 'For Christ and THE CHURCH.' 4. Because it is a self-governed, independent organization they are interested in it. Because it acknowledges no authority outside of its own church and denomination; because it is ruled by no foreign pope, or bishop, or central board of authority; in other words, because it is under Christ and for Christ as well as the Church, they like it. 5. Once more, many have expressed an interest in the movement because it promotes Christian fellowship.

If there is any place where sectarian rancor is out of place, it is on the mission field. If there is any place where a fraternal, and not a divisive, society is needed, it is on foreign missionary ground. All the churches of the different Presbyterian boards—Cumberland, Northern and Southern Presbyterian, and Dutch Reformed—have united in Japan. A little while since, a movement for uniting in one body all the Presbyterian and Congregational churches only just failed—more's the pity, *me judice*. Any movement like Christian Endeavor, that brings together disciples of all creeds, without sacrificing any fundamental principle, is welcomed by intelligent, large-minded Japanese Christians. I am glad, also, to record that one of the most influential Japanese pastors, Rev. T. Harada, who has translated and published a booklet on the Society, has promised to look after its interests in Japan until a convention can be held and officers chosen to take the matter in charge. Four weeks ago there were, to my knowledge, only four societies in Japan; now there are at least a score, and many more in prospect."

New societies are reported from Natal, South Africa.

One of the latest Christian Endeavor ideas is a "home department" of the society, for the benefit of the sick, and those who are obliged for other reasons to remain away from the meetings, but who might help greatly, and receive help, by sending messages, and maintaining contact with the society.

One entire day and part of another has been set apart in the programme of the Parliament of Religions at the World's Fair at Chicago, for the presentation of the work of Christian Endeavor societies. The time will be well occupied.

Rev. G. H. Krikorian says that while he was introducing the Christian Endeavor Society into Turkey, so great was the interest that native Christians would travel from three to five days to

talk with him about the glorious new work.

From Ohio comes news of a Christian Endeavor society that actually did what the old-time critics of the movement said it would do—founded a church. It was a very innocent proceeding, however. The old church had died, through lack of old people, five years before. These young Endeavorers simply organized, worked awhile, and then refounded the old church. Such instances come quite frequently to our notice.

An Endeavor society of forty-five boys has been formed in the Christian Boys' High School of Ludhiana, India.

Rev. T. Richards, of Shanghai, has written and compiled a booklet giving, in Chinese, the facts and instructions necessary for the formation of Christian Endeavor societies. It will be printed by the Presbyterian Mission Press, where there is already a Christian Endeavor society among the printers. Christian Endeavor literature has now been translated into two of the Chinese dialects.

Lutheran young people have now raised \$2300 for the young people's memorial Lutheran church to be erected at San Diego, Cal.

At Bangkok, Siam, a recent deepening of spiritual interest among the students, and the conversion of one of them for whom his brother-students were praying, has brought about the formation of a society of Christian Endeavor. Christian Endeavor literature is being translated into Siamese.

Last fall a Chinese Christian Endeavor society was formed in the Presbyterian mission at Oakland, Cal. This society is greatly interested in mission work, and last year gave for this purpose the amazing sum of \$936.80. One member gave two months' wages, another one month's, and so on.

Macedonia has now a Christian Endeavor society, for which the pledge and constitution have been translated into Bulgarian.

IV.—EDITORIAL DEPARTMENT.

Watchwords of Missions.

There are certain great watchwords that should be before the Church in her mission work. Here are a few out of the many that deserve to be engraven as on the very palms of our hands and on the door-posts of our enterprises: "Open Doors," "Fulness of Times," "Fitness of Times," "World Wide Witness," "The King's Business," "Serving Our Own Generation," "The Regions Beyond," "The Field is the World," "The Prayer of Faith," "War After the Spirit," "Cheerful Giving," "Prevailing Prayer."

Letters from China and India.

Mr. Adam, the missionary in charge at the station of Ngan-Shun-Fu, about three years ago helped a military mandarin—whose rank is equal to an honorary mayor—to break off opium smoking, which, I am thankful to add, was done most effectually. At that time, besides opium smoking, he very freely indulged in wine drinking, and his temper was ungovernable. Now he is quite a changed man; opium smoking broken off and craving gone; wine drinking ceased; and temper perfectly under his control. We have no doubt he is a sincere believer in the Lord Jesus, though not at present baptized. His position is a trying one. As you may be aware, it is the custom in China that periodically all the leading officials go to the temple to worship. Our mandarin friend, being in attendance upon the T'i T'ai—this rank being equal to a commander-in-chief—he has also to go in company with the other officials to the temple. This is very distasteful to him, but doubtless if he absented himself his position would be forfeited. If he loses his position all his means of sustenance will be gone, for he, as far as we know, has no private means to fall back upon. Now he all his life has been used to every comfort; and the change from official dignity and ease to

one of comparative insignificance and poverty would all the more be felt. Doubtless if he adopts the latter plan he unquestionably will receive an especial blessing from God.

W. D. Rudland, of the China Inland Mission, writes from Tai-Chan as follows:

"The past year has been the most encouraging we have yet seen. While others in other provinces have been turned out of their stations, we have had the largest ingathering we have ever seen, more than three times the number of any previous year out of the twenty-two we have been here. My young colleague and myself have had the joy of baptizing 141 persons, and still there are more inquirers than there were at the beginning of the year. The number of hearers is also continually on the increase in our ten stations and out-stations. This is the week of prayer, and we are having daily native prayer-meetings, and seeing that God has blessed us so during the past year we have made bold to ask Him for 500 additions this year. But we do not wish to *limit* God to that number, but shall be *prepared* for the 'more abundantly.' This means a lot of hard toil for us in our scattered work; but if He gives the converts He can give all the strength needed. We have adopted no *new plans*, nothing but the old Gospel has been preached, and it is still the power of God unto salvation to *every one that believeth*. Yes, even the heathen Chinese! I often wish some of the idle Christians at home only knew the joy of leading a soul to Christ. They would not likely be *satisfied* with one."

Dr. Jacob Chamberlain tells us of having met, on the borders of Thibet, a remarkable Roman Catholic missionary. He had for thirty-six years been trying to carry into that dark kingdom the light of the Gospel. Hitherto every

effort of his had failed to secure a settlement in the country ; but he has hung about its frontiers, and many of the Thibetan youth have received instruction from him. "He brought," writes Dr. Chamberlin, "and laid in my lap the fruit of twenty years' toil—a Thibetan Latin dictionary of seven hundred pages of manuscript in his own handwriting, saying that this was the fifth and final revision. He was now going to Hong-Kong to carry the book through the press. But best of all, he had also in manuscript a perfected translation of the Gospel of John, which he had been putting into such clear and idiomatic language as to be understood by all the people ; and this he was going immediately to print, so that if he could not go into Thibet himself, he could send Gospels into it by return traders. What a lesson," Dr. Chamberlain exclaims, "to some of us who complain of slow work and little success. Thirty-six years of foiled effort, and yet enthusiastic and hopeful as ever!"—*Free Church of Scotland Monthly*.

The Volunteer Movement.

In our present issue Dr. Nevins gives some kindly criticisms and suggestions for the benefit of Student Volunteers. That this movement has done much for the cause of missions in awakening interest, spreading knowledge, and pressing on individuals their personal privilege and responsibility in reference to the work in the foreign field, is heartily and thankfully acknowledged ; but it is equally true that their methods have been open to criticism to some extent from the nature of the arguments used and the amount and kind of pressure brought to bear upon those interested to lead them—almost to compel them—to sign the "pledge."

The leaders of the movement have sought to remedy the defects as far as possible. One notable improvement is the change from the term "pledge" to that of "declaration card." This card now reads : "It is my purpose, if God

permits, to become a foreign missionary." No *pledge* is intended, but simply the signification of a purpose. There are many reasons in favor of such a formal declaration ; among them are these : 1. It forms a basis for definite organization, and consequently for power and progress. 2. It helps to bind more closely together for study and prayer those who look forward to this work. 3. It makes the "Volunteers" better known and their influence in behalf of foreign missions more decided than if their purpose were less definitely stated.

An early decision is urged on the ground of greater influence on others, longer time for study, and better opportunities for loosing from old and forming of new ties of affection ; but while an early decision may have its advantages, who can say that God's kingdom will be best served by its being always in the affirmative ?

We believe that the Movement will increase in usefulness and that the leaders will accept every suggestion and opportunity by which its principles and methods may be perfected and its results made more lasting for the advancement of the Master's kingdom.

British Notes.

BY REV. JAMES DOUGLAS.

On January 31st, 1893, commemorative services in connection with the anniversary of the lamented death of C. H. Spurgeon were held at the Metropolitan Tabernacle, morning, afternoon, and evening. It is extremely difficult holding such large meetings in a manner befitting the solemnity of the occasion. It is within the heart rather than in large assembly, where ever and anon laughter and applause strike a jarring note, that the true commemoration is kept. Still Spurgeon's life was eminently lived in the open, and thus far the commemoration of it is in the open unavoidable.

We shall ever remember him, having seen much of him in private and talked

together of the things dearest to his heart, by two points in particular : his deep sense of the reality of truth, and, second, his resolute aversion to philosophize thereon. Much more might be said, and has been said ; but these points, if grasped, lay bare his very soul. It was not simply that he held the truth because he believed it, and had been taught it by the Spirit of God, but he had such a penetrative sense of it as filled his mind with light and fired his heart with love.

And then he was a simple believer. He did not think he could dovetail and turn into a philosophy the verities of the truth of which he was assured. He held the balance of truth, and that without striking a balance. He left the harmony to God. He delivered his message and would be no party to the adjustment of Divine things to suit the puny measures of man's understanding.

In England we do not believe in saints' calendar days. Our business is with the living and for them. The justification of yesterday's proceedings is that they were *live*. It was no figure in wax commemoration.

An article of great historic interest on the "Early Days, Friends, and Localities of the Church Missionary Society" appears in this month's (February) *Missionary Intelligencer*. The writer is the Rev. Charles Hole, B.A. Like most things which have grown great, the spring of this movement was small and humble. It had no official start. Sixteen clergymen and nine laymen were present at the first meeting, which was held at the Castle and Falcon, on the east side of Aldersgate Street, and some little distance northward from the general post-office. The date is April 12th, 1799. Of those present, two names may be mentioned—the Rev. John Venn, who presided, and the Rev. John Newton, whose wondrous career it is impossible the Church militant can ever forget. On July 1st, 1799, a letter is sent, signed "John Venn, Chairman," to the Archbishop of Canterbury, ac-

quainting his grace with what had been done, and expressing the hope that he might "favorably regard this attempt to extend the benefits of Christianity." Later on Mr. Wilberforce supports this appeal in a personal interview, and reports : "The archbishop was very candid, and appeared to be favorably disposed ; but, as might be expected, he was cautious not to commit himself till he was more particularly acquainted with the subject." For a time progress is very slow and labored. Three committee meetings are mentioned in succession where no business was done because *no quorum*. More than a year has elapsed, and the hierarchical oracle has not spoken. It seemed as if the new society for missions to Africa and the East had entered a deadlock. The crisis may be judged from the secretary's words to his son in a private letter sent him on July 12th : "The missionary society lies off *The Bishop and his Clerks*, where, if not wrecked, it may rot, for what I can see. They return no answer, and, as I foresaw, we are all non-plussed." Mr. Hole, whose narrative is to be continued, somewhat sensationally breaks off here.

The hospital ship *Albert* has lately visited Hopedale, an Esquimaux Moravian station. Dr. Wilfred Thomas Grenfell, the surgeon on board the *Albert*, writes, "We have just spent eight days in Hopedale, a station of the Moravian missions. It has done us all good to come in contact with such good men, who have given up everything we hold dear in life to live always banished to these bleak, icy hills for Christ's sake. The Esquimaux, too, I have taken a great fancy for. They are a most affectionate people, and our men seem scarcely able to see enough of them." At leave-taking "they sang, 'God be with you till we meet again,' and then we sang, 'Farewell, faithful friend.'"

We conclude our notes with a quotation from Miss Lucy E. Guinness's article, entitled "Via Sacra Via Dolorosa ;

or, Lost Lives." "Lost lives? which are they? Lives spent on self, wasted in pleasure, fretted on vanities, lived for time? Ambition may be gratified, aims achieved, honors won; but when earth is left behind, what remains for such? Their grace and triumph will have vanished, self-consumed. . . . Lost lives! As the words re-echo I see the saints of God, who from of old, declaring plainly that they seek a country, have cheerfully gone forth on pilgrimage 'not knowing whither they went.' Abraham is among them, Paul is among them, and the heroes of our century of missions—Livingstone is there, Krapf is there, and William Carey; Allen Gardiner, starved to death on the desolate Fuegian shore; James Gilmour, tramping with bleeding feet frozen Mongolian uplands; Graham Brooke, dying alone on the Upper Niger; John McKitterick, sleeping in the first white man's grave in distant Lololand—they are all there, all *part of the Eternal*. And Jesus' life is there."

Cross-Bearers' Missionary Reading Circle.

Course of study for this year as follows: I. Biographical—1. "Life of James Calvert," 75 cents; 2. "Mackay of Uganda," by his sister, \$1. II. Travel—3. "Lands of the Orient," by Rev. M. B. Chapman, D.D., \$1. III. Philosophical—4. "The Divine Enterprise of Missions," by Rev. A. T. Pierson, D.D., \$1.25. IV. Periodical—5. THE MISSIONARY REVIEW OF THE WORLD—Funk & Wagnalls Co., to C. M. R. C. members, \$1.50. For further information address Rev. Z. M. Williams, St. Joseph, Mo.

Publications Noticed.

—*The Student Volunteer*, the official organ of that well-known movement, makes its first appearance in February, edited by the Executive Committee, from 80 Institute Place, Chicago. It will be helpful to many besides volunteers, for it will contain in every number articles by prominent writers on

missionary subjects, courses of study, news and notes, and a directory of missionary boards and of speakers who may be procured for addresses before societies. Its price (25 cents) brings it within reach of all.

—*Missionary Map of Free Church of Scotland*, by George Smith, LL.D., F.R.G.S. This is a very valuable map, and is the result of some of Dr. Smith's most careful study of the distribution of religions in Europe, Asia, Africa, and Australasia. This distribution is represented in colors most definitely and accurately. The mission stations of the Free Church are also designated. We wish that every society could publish a similar map. The size is 4 × 5 feet.

—*Map of Japan*, by C. H. Kajiware. Size, 52 × 54 inches; price, \$6 mounted. Mr. Kajiware, a native of Japan and a student at Princeton College, has endeavored to show in his map and accompanying diagram and statistical tables the relative strength of various Christian denominations and a comparison with other religions. It is more comprehensive and accurate than any of the maps of the kind, and is recommended by all the best authorities.

—*Memoir of Margaret Kennedy*, by James Kennedy, M.A. (James Nesbit & Co., London). Mrs. Kennedy was for nearly forty years a missionary in India, and the account of her home life and her work among the women of Benares is well described by her husband. The book is a missionary biography, with all that that term implies.

—*The Great Commission*, by Rev. M. T. Lamb (published for M. T. Lamb, Davenport, Ia., 40 cents). The subject is treated in relation to both the home and the foreign field, and with much force. The information which Mr. Lamb gives in the form of statistics and other facts is very valuable. The book is calculated to interest, instruct, and influence its readers.

V.—THE MONTHLY CONCERT OF MISSIONS.

Siam and the Laos, Burma*—Buddhism.†

RECENT MISSIONARY PROGRESS IN SIAM.

BY REV. CHALMERS MARTIN, PRINCETON, N. J.

It is one of the admirable purposes served by THE MISSIONARY REVIEW OF THE WORLD that it tends to make the interest of its readers in foreign missions a catholic interest ; to make real and vivid what all profess—the belief in a “ holy catholic church.” As we follow through the pages of the REVIEW the trials and triumphs of the noble army of missionary workers we forget to ask of any man or any company, “ Does he—do they—belong to my church ?” It is more and more becoming evident in missions, and by means of missions it is being made evident with reference to the Church as a whole, that if one member suffer, all the members should and do suffer with it ; if one member rejoice, all the members may and ought to rejoice with it. It is in the faith of this truth that in the month of May the directors of the REVIEW ask its readers to turn their thought not to one of the great fields, occupied in common by the missionaries of many churches in many lands, but to a field in which a single church is at work. That field is Siam, with its ten or twelve millions of Buddhists and spirit worshippers ; that church is the American Presbyterian Church (North), with its band of 45 missionary laborers. In this department of the REVIEW for May, 1892, Dr. Ellinwood gave an admirable historical sketch of missions in Siam ; to that article and to that on Siam in the “ Encyclopædia of Missions” the present writer begs leave to refer his readers for general information as to the field, while he devotes this article to some of the more recent events in the history of missions in Siam, and

particularly in the Laos provinces. For, as is generally known, Siam is divided politically into two portions—a Southern, which constitutes Siam proper, and a Northern, made up of the tributary Laos provinces ; and correspondingly the work of the Presbyterian Church is carried on by means of two missions, the Siam Mission and the North Laos Mission. Students of missions will feel no surprise to be told that the story of missionary advancement in the past few years relates chiefly to the second of these fields and the work of the second of these missions. The causes underlying missionary success are complex and subtle ; they take in earth and heaven. How often has it happened that of two fields, contiguous it may be, at any rate, similar in the difficulties to be overcome, occupied by bodies of laborers nearly equal in number, and exhibiting the same measure of ability and devotion, one has been rejoicing with the joy of harvest, while the other forces its toilers to sow in tears, or, at best, to wait in patience for the early and the latter rain.

The Laos Mission is organized at present in three stations : First, Chieng Mai, the capital of the Laos provinces, occupied in 1867 ; here are stationed four ordained missionaries and a missionary physician, with their wives and four unmarried ladies. Here, too, is a boarding-school for girls and one for boys, a hospital and dispensary, and the mission press. Second, Lakawn, 75 miles southeast of Chieng Mai, occupied in 1885 ; manned by three ordained men, a physician, and four ladies ; here are a hospital and dispensary, an industrial school for boys, and a school for girls. Third, Lampon, 18 miles south from Chieng Mai, occupied by one ordained missionary and his wife ; this is the headquarters of the theological training class, numbering about thirty members. With this brief statement of

* See pp. 210 (March), 261, 303 (April), and 326 (present issue).

† See p. 354 (present issue).

the situation in mind, let us turn to three or four matters of recent interest in the work of the Laos Mission.

First, the Successful Inauguration of the Mission Press.—While the spoken tongues of Siam and the Laos provinces are, respectively, not very different dialects of the same speech, the written characters by which they are visibly expressed are wholly dissimilar. For twenty-five years the missionaries among the Laos have depended upon a literature somewhat different in its vocabulary and idiom, and entirely different in its written form from that with which the people were familiar. This meant that each new adherent must be instructed in the use of a new alphabet. The knowledge of reading and writing, so widely diffused by means of the temple schools, went for nothing so far as Christian instruction was concerned. It is testimony to the unwearied zeal of the missionaries and the eagerness of the native Christians for knowledge that in spite of this disadvantage the Laos Church may be said to be a Bible-reading people. But this disadvantage is now soon to be a thing of the past. In 1890, by the energy and skill of Rev. S. C. Peoples, of Lakawn, then in this country, a font of beautiful type in the Laos character was cast in Philadelphia. Then the mission press, that for years had been lying in the basement of a missionary's house in Chiang Mai, broke its rusty silence, and now there lie before me as I write the clean pages of the first Christian tract ever printed in the Laos character.

"To all men," so it runs, "greeting of peace! This book will tell how men may go straight to the place of happiness. For everywhere in this world men are seeking happiness, and yet they experience wretchedness and an anxious heart." And then follow twelve pages of simple but solid statement of the Gospel answer to our human need. Is it not something more than the "romance of missions" that the author of this first printed evangel in the Laos tongue and character is the daughter of

D. B. Bradley, M.D., one of the first missionaries to Siam, one who "as preacher, teacher, author, translator, and printer labored for thirty-eight years" in behalf of the Siamese people, and that she has as her chief collaborator in her literary work her son, Rev. Evander Bradley McGilvary, who, like his mother, was born in Siam; like her, also, adds to a natural capacity for language the inestimable advantage of childish familiarity with the tongue in which he now preaches the Gospel? But to return to this first tract; see what Rev. W. C. Dodd, of Lampoon, says of it in a letter:

"We have now a Laos tract printed. Through the school more than three hundred copies have already been distributed, and it is going daily into new homes. It has made many intellectual converts, and we believe some heart converts. It is popular not as the Siamese Scriptures or Catechism were popular—simply as reading books—but on account of what it tells intelligibly. Of course I do not mean to say that there are not plenty of Laos Christians who read the Siamese books with a sincere effort to understand them; but their popularity with outsiders is largely as text-books from which to learn to read. I did not know beforehand how much more useful we should find the Laos."—*The Church at Home and Abroad*, January, 1893.

Other works are ready, or almost ready, for the types—Matthew's gospel, the Acts, an arithmetic, a geography. All over Siam the Buddha tree is shedding its white petals; how long before the white blossoms of the tree of life shall be falling softly upon a hundred Laos villages, ten thousand Laos homes?

The Beginning Among the Moo Surs.—Another recent development in the work of the Laos Mission is the beginning made among the Moo Surs. The Siamese and Laos are plain-dwellers; they will not live where the staple varieties of rice cannot be grown. The mountains in which their land abounds they give up to wild beasts and the hill

tribes. These tribes are numerous—sixteen at least, says Dr. McGilvary—the well-known Karens of Burma may serve as a type of them all. The Moo Surs are one of these tribes. Their existence was scarcely known to the missionaries ten years ago. In 1886 the first visit was made by a missionary to a Moo Sur village. They are a nomadic people. They build their rude villages high up in the mountains, burn off a tract of jungle, take a crop or two of mountain rice from the virgin soil, and then move on. Their traditions all point to the fact that they have come from the North. They are not Buddhists nor idolaters, but worshippers of spirits. Their government is patriarchal, and each village is independent; and naturally they are very clannish. They are addicted to the opium habit, and are perhaps even more intensely superstitious than their Laos neighbors. But the Gospel has gained a foothold among them.

Two years ago two men of this race were baptized by Dr. McGilvary, the pioneer missionary to the Laos—more “romance of missions” that the man who made a journey of six hundred miles into an unexplored country twenty-five years ago to seek out the unknown Laos should now be found forcing his way on foot over the jungle-clad mountains to search out the Moo Surs and give them the Gospel. A year after his first visit, Dr. McGilvary returned to look after his converts. This time Dr. McKean, of Chieng Mai, was with him. The latter writes: “In this village there were twenty-two people last year. The two fathers seemed to embrace the Gospel from the first, and after three months of instruction were baptized.” (These are the two referred to above.—C. M.) “One of these men was a confirmed user of opium. From the time he became a Christian until the present he has not used opium at all. What was our joy on visiting them in their mountain home to find that they all desired to be baptized. Although there are but two families, they have built a

chapel at their village for daily use. On Sabbaths they go down to the plain to worship with the Laos Christians. We visited them on Saturday. On Sunday, of the twenty-three persons now composing the families, twenty-two were present. Two had been baptized last year. Of the remaining twenty, seven children received infant baptism, and thirteen adults were received into full church-membership. I have never seen a grander sight than that—these twenty persons standing up to receive the seal of God, the patriarch of the village acting as interpreter between them and Dr. McGilvary.” Does this world show any grander sight?

Famine-Work in Lakawon and Praa.—

A third matter of recent interest in connection with the Laos Mission is the work of famine relief carried on during the past year in the provinces of Lakawon and Praa, and to a much smaller extent in Chieng Mai also. For several years past the rice crop has not been a full one; but last year the deficiency of rainfall in the two provinces first named was so excessive that the crop was almost a total failure. It was the old story with which India and China have made us familiar—the increasing scarcity, until rice sold for sixteen times its usual price, the exodus of great numbers of the able-bodied to more favored regions, leaving the sick, the aged, the crippled, the leprous to carry on the unequal struggle; the desperate endeavors to make roots and grasses take the place of rice, the whole staff of bread for the Laos people; the horrors of the starving left to die, and the dead left unburied. These are the scenes through which the brethren of the Lakawon station have passed. They sent home their appeal for help, and a sum approaching \$10,000 was speedily contributed and sent out to them, and by them carefully dispensed. The effect of these works of mercy has been marked. Muang Praa, the province adjoining Lakawon on the east, has for several years seemed specially open for the entrance of the Gospel. When the missionaries have

passed through it on their tours they have found kind welcome and eager listeners; they have been urged to remain, and on their departure been begged to return. But those who went to this province in the work of famine relief were besieged with a new earnestness by the call for a missionary. They returned with the conviction that the time was ripe for taking possession of this province also in the name of Jesus, and the whole Laos Mission unite in an appeal to the Church at home for the opening of a new station in Muang Prá.

Further Expansion Planned—Nor is this the only direction in which these brethren feel that the voice of unmistakable providences is calling the Church to an enlargement of the work in the Laos country. Two other points they urge upon the attention of the Church as places to be occupied at once by mission stations. One of these is the important river town of Raheng, the half-way point on the long river journey from Bangkok to Chieng Mai or Lakawn. This midway position of Raheng, together with the fact that it is accessible from Burmah by an easy pass over the mountains, has made it a great meeting-place for Siamese, Laos, Burmans, Karens, Chinamen. Here the coinage of Siam proper is exchanged for the rupee of India, in common use among the Laos. Here is transacted a large part of the great teak timber business, one of the chief industries of Siam. From Raheng a stretch of three to four hundred miles of riverway, lined everywhere with villages, would be easily accessible. The Gospel preached in Raheng, whether by lip or printed page, would be carried north, south, east, west along established channels of trade and travel. Hence the call of these missionary strategists "Seize Raheng!" The other city upon which they have set covetous eyes is Cheung Hai, a walled town about a hundred miles north of Chieng Mai, on the river Maa Koke, a tributary of the great Maa Kong or Cambodia River. Cheung Hai is

desired as an outpost toward the north, as Raheng toward the south and Prá toward the east. It would supply a base from which to work the northern tier of the Laos provinces, where already four flourishing churches have been established; from which also to push the work among the Moo Surs and other hill tribes, and to reach out to the Independent Shan States, which lie between Siam and China, and are peopled by a race practically identical with the Laos in origin, language, customs, and religion.

These are some of the recent developments in the Laos provinces which at once make glad the hearts of our brethren there and fill them with a solemn sense of responsibility. Speaking of the last annual meeting of the mission (December, 1892), one of them says: "As the claims of one new field after another were presented, the solemnity grew. We felt that a crisis had been reached. At the suggestion of the chairman, we stopped our business discussion and stilled our souls while Dr. McGilvary led us in prayer for orders from our Commander." Referring to the large demands made for the coming year, demands including the sending out of eighteen additional laborers, the opening of three stations, and the expenditure of perhaps \$25,000, the mission says: "We make no apology for the large things asked. One of our number has thus voiced our unanimous feeling. I believe that God has awakened us as a mission, and woe be to us if we allow this awakening to go no further than our own hearts. I believe we ought to shout this call—shout it until the Church must hear!"

What will the Church do?

—The latest estimates give the population of Siam in round numbers as 6,000,000. Of this number, 2,000,000 are Siamese, 2,000,000 Laosians, 1,000,000 Chinese and 1,000,000 Malays.

VI.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

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

MEDICAL MISSIONS.

—"Sometimes the question is put: Wherein does a medical mission hospital differ from other hospitals? The answer is simple. A medical mission hospital is one in which all the workers, and the medical officers and lady superintendent in particular, regard their patients as claiming not only all the physical but also all the spiritual help they can bestow upon them. 'Healed by and for Christ' is what the workers would like to be able to write against the name of every one who leaves them. If the Lord enable them for nothing more, they will gladly do all they can to lift from the sufferers the burden of bodily pain or mental care; but they hope for, ask for, and work for results which shall abide through all eternity. Would that all our hospitals in Christian England were pervaded by this spirit!"—*Medical Missions*.

—"It is right that all our readers should realize that the answer of Lord Kimberley to the anti-opium deputation on November 10th was distinctly adverse to all its proposals. Beginning with the promising admission that the use of opium was, of course, associated with much evil, and that in Burmah it was peculiarly destructive to the people, the Secretary of State for India declined to admit that anything further could be done at present for either China, Burmah, or India. Lord Kimberley spoke, there can be no doubt, not only his own opinions, but those of the Prime Minister. The outlook, humanly speaking, is dark. We are to go on, it seems, adding evil to evil. The money involved is too weighty to be touched. Righteousness and mercy must kick the beam. Happily there is One who is higher than the highest;

and we refuse to accept the present decision as one which God will allow to stand. Our appeal is to Him. It concerns a grievous sin on our part as a people, and that indeed might be met with sore judgments, but it goes further than that. The opium traffic is a sore hindrance in the way of the Gospel of Christ, and we may and must plead with God for its removal. Let none who pray about this matter be discouraged, or cease to cry to God about it. The refusals of man and of earthly governments are mountains which must be brought low, that 'all flesh may see the salvation of God.'"

—"It has been said that 'Healing was the keynote of Messiahship,' and Dr. Livingstone exclaimed fervently that 'Christ was the first medical missionary.' Dr. Neve, in *Medical Missions at Home and Abroad*, claims that 'there is something essentially divine in the physician's calling; not merely because it is a study of the highest forms of life, its most complex organs and highly evolved functions, but because it is learning more and more that health is only to be kept or regained by harmony with the great environment. And that environment is God. The offices of the healer and of the preacher are thus combined; for the former discovers and applies those laws in the sick which the latter exhorts the sound to obey, lest they also fall victims.'—*Send Me* (Hot Springs, Ark.).

Send Me long ago made a cordial acknowledgment, hitherto overlooked, of obligations owing to this REVIEW.

INDIA.

—The Leipzig Mission in the Madras Presidency has ordained its first pariah. The ordination roused sharp opposition at first, which, however, seems to have soon died down.

—"With Christ preached, sung, and read into the hearts and minds of the

people of India, we need say nothing as to the power He must exert on their hearts. Perhaps those most deeply affected would be the last to admit it, however. The prevailing sin of India to-day is pride; it stands out more prominent than her Himalayan mountain chain. It has swollen her cheeks till her very eyesight is obstructed and she cannot see herself. India acknowledges the beauty, the grace, the sovereignty of Christ, but she will not bow to Him because He was not born a Brahman nor inaugurated his religion in India.

"But, bend or not, she cannot but give way to an overwhelming force, and so she has compromised with her pride and adopted a religion that is half way. Christianity has acted on India as the law did on Israel—it has been her schoolmaster; it has revealed to her her sin. A confession such as the following from a recent Hindu writer is not uncommon. He says: 'Have we got in Hindu society that blunt honesty, truthfulness, independence of spirit evidenced in impatience with injustice and indignation at tyranny, that profound sense of individual responsibility in the collective which characterizes the English? I say, we have not. . . . We have a convenient theory of predestination to account for all that we are and everything that we do. We may do any wrong, but our conceit, slavish conceit, is such that we are ready to find consolation in the excuse that fate has so decreed. . . . We may recognize the evil influences at work, eating into the very vitals of our society, but we are too cowardly to lift our hands to stay them, much less to remove them.' Such are, confessedly, the feelings of many Hindus upon the subject.

"The whole Somaj movement, however unwilling they may be to confess it, has been born of contact with Christianity, and is *not* due to any innate goodness in the Hindu religion or its followers. Even the orthodox Hindus, who scorn being held as in any way indebted to Christianity, have been forced to for-

sake all the coarser forms of religious worship, and deny all the coarser religious books, and pin their allegiance to the Vedas they have never read, but only know of by hearsay.

"Speaking the other day with a young Hindu, I asked him, 'Do you still believe in idolatry?' 'No.' 'Do you still believe in the religious character of the Hindu Pantheon—such, for instance, as Krishna?' He replied, 'I don't believe in the licentious Krishna of the *Premasagar*, but in the pure Krishna of the *Bhagavadgita*.' This is certainly one of the best of the Hindu sacred books; but the young man confessed he had never read it. What does all this mean? The sons of those who held the licentious Krishna as a god and worshipped him now abjure the god of their fathers for a mythical but purer character in the Vedas. It seems that the force of Christianity has been so strong in giving India higher ideals and purer ambitions that its people are gradually being driven from the morass of licentiousness and idolatry to the purer heights of the 'Hill of Righteousness.' The silent effect of Christianity has already demanded many reforms—the salvation of widows, the doing away with child marriage, etc. Caste will go next, as it has already with the Somaj people.

"Moreover, India cannot remain long in its present condition. The orthodox young Hindus talk of believing in and following the Vedas, but though I have talked with many of them, I have never found one of them who had read even one book of the Vedas. They cannot rest satisfied thus. They will be forced to read, and to read will mean to be unsatisfied, for only Christ and His religion will satisfy the people of India. The course of true righteousness in India is slow, but it is sure. It may mean much persecution, even bloodshed; but before this century closes in on us the universal verdict will be 'The Nazarene has conquered.'—Rev. NORMAN H. RUSSELL, in *Presbyterian Record* (Can. Pres.).

—“ There are times when we seem to be just on the eve of great events in the mission field. The time for the caste people to yield and come over the line to Christ and His kingdom seems to be close at hand. And we say, ‘ They surely cannot resist much longer ; there are indications which show clearly that they are about to come in by thousands.’ But as we advance that expected time recedes. As the years fly away that great awakening of the Hindus still keeps backing off into the future. We hope that certainly in another ten years we shall see mighty changes in this respect, caste breaking down on every hand, the idol gods almost abandoned, and the people yielding all through the country. But the decade passes, and we are still confronted by the towering wall of caste and the gigantic system of Hinduism.

“ There is danger of becoming impatient, because progress seems so slow, and so many bright hopes have not been realized, and because their realization seems at times as far off as ever.

“ The great corrective for this impatience and perturbation of spirit is ‘ the sure word of prophecy,’ the ‘ exceeding great and precious promises.’ By the mouth of His holy prophets Jehovah has declared and reiterated the declaration again and again, that Christ shall have universal dominion His kingdom shall embrace all nations and reach to eternal ages. On such promises let us rest, and in the increasing brightness of that coming day let our faces become cheerful.

“ Another thing that will help us to be patient is a study of the evangelization of those nations and races which form what is now called Christendom. Take Britain for instance. Even its second evangelization—i.e., the conversion of the English incomers, commenced by Augustine and his companions in A.D. 596 (and principally continued by the Irish monks from Iona) took more than one hundred years for its completion. And this, too, although the country was so small, and though

the kings and rulers were in several instances the first to embrace Christianity. Ethelbert, King of Kent, and ten thousand of his people were baptized within a few months of the landing of Augustine and Edwin, King of York, and more than three thousand of his people were baptized by Paulinus a few years later. And yet a full century passed (and there were repeated apostasies of whole kingdoms) before heathenism finally yielded.

“ The conversion of the German peoples was also very slow. Although the Gospel was planted among them early in the Christian centuries, it was not till the time of Charlemagne, A.D. 800, that their turning to Christianity was complete. The Gospel had among them a long and bitter struggle century after century, and a century was just as long in those days as it is now.

“ The Scandinavian nations were also by slow degrees, and in spite of great opposition, won to the Christian faith. The work occupied two hundred years.

“ Let us not chafe and fret, then, or grow weak in faith, because the Christianization of India seems so far from completion. Tribes like the people of Fiji or the New Hebrides may soon be won, but in a country like India the superstitions and prejudices and religious tenets of the people are so ancient and deep rooted that every inch of headway is contested.

“ The day of triumph is coming, that is sure. When, we know not. Our immediate successors in the work and those who come after them may have their patience sorely tried by hope deferred, but the final outcome is certain. For that let us be willing to toil on, whether the complete victory be far or near. God’s purposes have ‘ the ages to come’ for the time of their development.”—W. B. B., in *Lone Star* (Teluguland).

—The following description of the late excellent Ram Chunder Bose is quoted by the *Church Missionary Intelligencer* from the *North India Gleaner* :

"Mr. Bose's character struck us as a singularly interesting one, and it was of a type perhaps not very commonly found among Bengalis. Its main traits were independence, a restless craving for truth, downright honesty, moral courage, and candor to a degree which made friends as well as antagonists sometimes wince; but combined with this was a beautiful, transparent simplicity and unworldliness, and a humility and self-depreciation which were very touching in one so undoubtedly possessed of intellectual gifts of a high order. His candor and simplicity were perhaps sometimes carried to excess, and led him to proclaim his opinions to the world while they were still in a crude and half-formed stage. It is no exaggeration to say that the Indian Church suffers a serious loss in the death of Ram Chunder Bose. But we may not grudge him his rest, though meanwhile we have no one who takes his place."

CHINA.

"An old nun, from a temple two miles away, came one afternoon into the guest hall. This was her first visit, and she said she had come to hear the Book. After listening earnestly for some time she seemed much touched by the story of Jesus, and admitted that all the years she had worshipped Buddha she had not had peace or happiness in her heart. 'Then,' said she, 'I did not know of your Jesus; now I will pray to Him every day and ask Him to wash away my sins and change my heart.'

"A week later I visited her in the temple, and met with a warm welcome. I asked her if she had remembered her promise to pray to Jesus; she replied brightly, 'Yes; but I could not remember the name Jesus, so I said Son of God—would that do?' After a little further teaching she was called away; presently she passed the door saying 'Jesus, Jesus' over and over again. I looked up, and she said, 'Oh, I am only trying to remember that Name; my memory is so bad, and I don't want to

forget it again.' I was glad to see her earnestness to remember that Name which is above every name, and prayed that she might soon know more of its sweetness and preciousness.

"The two last Sundays but one she has spent most of that day with us, eagerly desiring to learn more about Him. I should like to ask prayer for her as well as for the other women who come so regularly twice a week to the Bible-class."—*China's Millions*.

"One old man with a well-preserved face listened, and expressed his belief that if a man did good he would receive pardon of his sins. I showed him that all men's hearts had a root of evil. Could we ourselves cure it? 'No,' he said, 'we cannot cure the evil root.' We pointed out that God could do so."—*Presbyterian Record* (Can. Pres.).

"It is a common notion that popular education is widely diffused among the Chinese. But we must remember that half the population (the women) are not taught at all, unless, as the Rev. Arthur Smith says, an occasional schoolmaster, having a daughter, and few pupils, chooses to give some of his spare time to instructing her. Of the men, some missionary says that about thirty per cent have a slight knowledge of the written character. How slight it is may be judged from the fact that twelve years' schooling sometimes gives a man the knowledge of about half the characters used in a hospital card. The Rev. Murdoch McKenzie, writing in the *Presbyterian Record* from the province of Hoan, says that nine tenths of the people there appear unable to recognize a written character.

Mr. McKenzie remarks that few of the Chinese he meets seem to care enough about the Gospel even to ask questions respecting it. It is not one of the three accredited religions of China, and that is enough for them. "They do not desire the Gospel, and fail to see what advantages it can give them. If it gave more money, food, and tobacco it might be more deserving

of attention." The present work is to gather out the elect remnant.

—"Speaking at a meeting of the College of Medicine for Chinese, Hong Kong, in July, Dr. Cantlie, dean of the college, said: 'Any one who knows the Chinese even but slightly is well aware that steadiness of purpose is, perhaps, their most constant characteristic. In their national history, be it in the overthrowing of usurping rulers or beating forth their enemies, their constancy of purpose has always prevailed. Time shakes them not from their intent, nor weakens the ardor of their understandings. The passing away of one generation but endows the theme with the sacred fire of heredity; the register of a century past in any attempt but affords time for its development and growth, and brings it into fuller fruition and purpose. It is with the sons of such a people that we have to do, and having once taken up a subject, be it science or war, it is not in their nature to retract.'"—*The Chronicle*.

FORMOSA.

—"Dr. Mackay reports: 'Fourteen years ago I arrived here. All was dark around. Idolatry was rampant. The people were bitter toward any foreigner. There were no churches, no hospitals, no students, no friends. Year after year passed away rapidly, but of the persecutions, trials, woes; of the sleepless nights; of the travelling barefoot, drenched with wet; of the nights in ox stables, dram huts, and filthy, small, dark rooms; of the days with students in wet grass, on the mountain tops, and by the seaside; of the visits in a savage country among the aborigines, you will never fully know. Fourteen years of toil have passed away. Yesterday 1273 rejoiced in singing praises to the Lord God Almighty. There are now hospitals as well as churches, native clergymen as well as teachers, colleges as well as primary schools in Formosa, and the native

Christians largely aid them.'"—*Gospel Missionary*.

—"In a Chinese tract the following comprehensive objections are urged against Christendom:

"It is presumptuous in the barbarians to endeavor to improve the inhabitants of the Celestial Empire, inasmuch as they themselves stand so sorely in need of improvement. They have shown a lack of BENEVOLENCE by importing among the Chinese a poisonous drug, and thus injuring others for the sake of personal gain. They have sent fleets and armies to bereave other nations of their possessions, to which they have absolutely no right; therefore they cannot lay claim to be regarded as *upright*. They allow men and women to associate together and to walk arm in arm in the streets; therefore they condemn themselves as falling short in a sense of *propriety*. By rejecting the ancient doctrines they have shown themselves to be possessed of little *wisdom*. *Veracity* appears to be the only good quality which they can in any measure boast of. Therefore, lacking as they do four of the five cardinal virtues, how should they be able to improve others? Besides, they have shown lack of reverence for the inventors of the art of printing by recklessly treading on printed paper, while others have spent much money to circulate books for the amelioration of the age. Moreover, these self-constituted exhorters of the world are void also of filial piety. They forget their ancestors as soon as they are dead, put them into simple boxes, which are only an inch thick, and do not sacrifice to their souls; nay, they will not so much as burn a strip or two of gold foil for their future welfare. Finally, they admit persons that have the advantages of wealth and rank to office without examination, and do not leave open the way for the promotion of the poor and lowly born. On all these accounts these foreigners appear to be inferior to the Chinese, and, therefore, in no way competent to instruct them in better ways.'"—*Dansk Missions-Blad*.

THE WORLD AT LARGE.

—Dr. John G. Paton recommends that a young man intending to become a foreign missionary secure the fullest possible preparation, and insisted that his own son should take full courses of study, classical, theological, and medical, before entering upon his labors. This opinion is the more significant since he has not been engaged in missionary work among educated peoples, but among savage cannibals, who were without even a written language when he went among them.

—As signs of growing interest in missions, it is pleasant to call attention to the fact that the children and youth of Christendom are banding together more and more to pray and to give; and also that most excellent as well as interesting biographies, and other books relating to the spread of the Gospel into all lands, are coming forth from the press by the score and hundred.

—According to Dr. Dalman, of Leipzig, there are 55 Protestant missionary societies for work among the Jews, with 399 missionaries, and an income of \$406,000. During this century about 120,000 Jews have received Christian baptism, and about one fourth at Protestant hands.

~ The healing of the seamless robe
Is by our beds of pain;
We touch Him in the throng and press,
And we are whole again.

AMERICA.

United States.—There are 1,000,000 French Canadians in the United States scattered from the Atlantic to the Pacific, 450,000 in New England and New York, 30,000 in one valley of northeast Connecticut. Says the Massachusetts Home Missionary Society: "A settlement of them numbering 400 or 500 is found in Ohio, near the city of Columbus, that has held for thirty years as distinct and separate an existence as though it had the entire occupancy of the state. Their language is French, their customs French, their patriotism French. All through New England this

loyalty to everything French is equalled only by their subjection to the Roman Catholic Church. Thus far nothing has produced so good results as the house-to-house visitation of Bible readers and evangelists."

—John S. Kennedy, a well-known New York banker, has recently given a building, seven stories high, and costing upward of \$600,000, to these four charitable organizations: the New York City Mission and Tract Society, the Charity Organization Society, the Children's Aid Society, and the Association for Improving the Condition of the Poor. The first floors will be occupied by these societies, and are all rent free. The rooms above will be left to other charitable organizations at a reduction of twenty per cent on the regular rates, and for other general purposes. The building was given outright to nine trustees.

—The twenty-sixth annual report of the New York State Board of Charities shows that the total amount expended during the past year was \$18,228,712. A comparison for the last twelve years shows a steady increase. The increase over 1891 was about \$1,220,000. Among the 76,807 ministered to last year were 23,732 dependent children, 16,647 insane, 10,637 ordinary poor-house inmates, 5048 hospital patients, 7464 aged and friendless persons, and 1471 idiotic and feeble-minded. The number receiving public out-door relief was 131,439.

—According to the *Examiner*, the various denominations of this country, with an aggregate membership of 11,889,427, gave to home missions in 1891 the sum of \$6,717,558, and in 1892 to foreign missions, \$4,986,516. The Congregationalists, with 491,985 members, contributed to home missions \$1,365,507, and \$840,804 to foreign; the Presbyterians (North), with 753,749 members, contributed \$1,137,205 and \$931,292; the 780,000 Baptists (North) gave \$633,267 and \$569,172; The Methodist Episcopal Church (North), with 2,336,463

members, gave \$573,750 and \$725,367 (besides \$315,342 from the Woman's Society and for Bishop Taylor's work); the Southern Baptists, numbering 1,100,000, gave \$244,334 and \$114,325; the 1,161,666 Southern Methodists gave \$245,836 and \$304,917; and the 1,188,876 Lutherans gave \$268,358 and \$55,676.

—The Protestants of the world number about 137,000,000, says James Croll, of Montreal, and may be classified approximately as follows:

Lutherans.....	35,000,000
Methodists.....	25,000,000
Episcopalians.....	22,000,000
Presbyterians.....	20,000,000
Baptists.....	17,000,000
Congregationalists.....	6,000,000
All other denominations....	12,000,000

—England will send a commission to this country to inquire about our experience in Russian-Jewish immigration. Since 1891 about 200,000 of these refugees have landed in England, while but 180,000 have come to this country. The commission will ask how the Russian Jews have behaved here, how our immigration laws tend to protect us from excessive influxes, and what our public opinion holds on the subject generally.

—San Francisco has 35 kindergartens, with 3108 children enrolled, and an income of \$43,732. In the 13 years since the work began, over \$400,000 have been given for endowments, and 14,346 children have received training.

—Twenty years ago Jerry McAuley started a rescue work at 316 Water Street, New York. It was looked on as an experiment then, but is now accepted as one of the permanent religious institutions of the city. The attendance last year was larger than for many years; 34,957 people came to the meetings, nearly all either drunkards or saved drunkards; 2475 have knelt for prayer; 5000 were helped to lodgings, at a cost of 15 cents per night; 10,000 were helped with a meal. The annual report says: "Hundreds who came in were so nearly dead they seemed almost

incapable of exercising a bit of faith or comprehending what was said; but when we would get down on our knees before God, somehow the day began to break, and they would feel their load of sin and cry to Jesus for help."

—When, February 16th, Rev. Cushing Eells died at Tacoma, Wash., another honored missionary pioneer went to his reward. His birth year was 1810, and after graduating at Williams College and Hartford Seminary, in 1838, he set out with his bride for Oregon, a journey of five months, and there expended his energies to the utmost for upward of half a century. To Whitman College, of which he was the founder, he gave some \$11,000.

—The Wesleyan Home at Newton, Mass., is now ready to receive the children of the missionaries of the Methodist Episcopal Church.

—The children of the Presbyterian Church (South) have undertaken to raise \$10,000 for a steamboat to run on the Congo, one half for the cost of construction, and one half to meet the expense of transportation past the lengthy rapids to be left behind before Lubbo, on the upper river, can be reached. An issue is to be made to the Sunday-schools of 10,000 shares of stock.

—At Seattle a letter has been received from New Metakhta, Alaska, known as Father Duncan Mission, giving particulars of a fire, February 7th, by which 28 houses were destroyed in two hours. The people were suffering for want of clothing and shelter. The fire destroyed about a quarter of the town, entailing a loss of \$12,000. No man can be named in the mission field more enterprising and heroic than William Duncan, and no doubt the money needed to repair this loss will be forthcoming.

—A missionary among them writes: "I notice that the Alaskan children learn English more easily than Indians do, but they know so little of the world except their own mountains and the sea. One day some of the very little ones were looking at an illustration of

the parable of the sower, one of them said, 'I guess he is feeding the chickens,' and another, 'No, they are birds; he is going to kill them with a stone.' They had never seen a field, nor even a grain of wheat, and so we began with the bread and had the story backward; but they have to stretch their imaginations for everything except water and mountains and the few things that live in them."

WOMAN'S WORK.

—The first woman who went to the foreign field as a medical missionary stayed her soul upon this verse of Whittier :

"That holy Helper liveth still,
My Friend and Guide to be.
The Healer of Gennesaret
Shall walk the rounds with me."

—This is how one woman gets on : "Mrs. Lizzie Young, a colored woman of Jacksonville, Fla., has established a draying business in that city. She owns 3 drays, and employs from 20 to 30 more when occasion requires. At present she is employed in hauling away the sand from the excavation on the government lot, and so far has sold every particle of sand dug out. But draying is not her only business. For six months every year she runs an extensive wood yard at North Springfield, and 4 or 5 teams are kept busy delivering wood. Besides this, she sells many hundred dollars' worth of pork every year, and does a good trade in poultry and eggs."—*Head and Hand*.

—In the *Sunday-School Times* Martha Burr Banks suggests this as an excellent method of interesting children in missionary meetings :

"Prepare a short sketch of some one missionary or band of Christian workers, writing upon a scrap of paper a few details in regard to dates, places, circumstances, work, or character, closing with some expression that has become in a measure identified with this special man or body of men. With one of the simple copying-tablets any number of copies of these statements may be taken

off with little trouble. For instance, begin with John Eliot, something in this manner : 'The first Protestant missionary who ever left Britain. He was called "the apostle to the Indians." He was the first to translate the English Bible into a heathen tongue. He was born in 1604, and died in 1690. His favorite saying was : "Prayer and pains, through faith in Jesus Christ, can do anything."' Next may come Allen Gardiner : 'An English naval officer, who went as a missionary to Patagonia about 1847. It was said that the people in this place were less civilized than those in any other part of the world. He and six companions died there of starvation in 1851, but his friends in England resolved that the mission should never be given up. Over his grave were inscribed these words : "Wait, my soul, upon God, for all my expectation is from Him." His initials were A. G.'"

—Not a few of the names of missionary periodicals issued by the women's societies are excellently chosen. Take these as specimens : *Heathen Woman's Friend*, *Helping Hand*, *Missionary Link*, *Life and Light for Women*, *Women's Work for Woman*, *Baptist Basket*, *The King's Messengers*, *Missionary Leaflet*, *Woman's Evangel*, *The Mission Gleaner*, *Woman's Missionary Advocate*, *The Missionary Helper*, etc.

—Missionary libraries for the use of auxiliaries are coming to be deemed a necessity. At the last Christian Discipline convention a committee reported as follows : "That each auxiliary be urged to proceed at once to the collection of a library for the use of its own local field, and that the missionary library in every auxiliary be henceforth established as a permanent feature of our C. W. B. M. work." And the *MISSIONARY REVIEW OF THE WORLD* was named in the list of works which ought to be read.

—Among the missionaries of the Methodist Woman's Foreign Missionary Society who relinquish half their salary in order to send out more labor.

ers are : Miss Isabella Thoburn, founder and principal of the first women's college in Asia ; Miss Phoebe Rowe, and Miss Fanny Scott, all of Lucknow, India. Miss Scott was bookkeeper in the Cincinnati Methodist Book Concern when she offered herself as a missionary. Miss Kate A. Blair, in Calcutta, and Miss Fannie B. Perkins, in Rangoon, are also on this roll of self-sacrifice. Each of these five receive \$325, all giving annually to the treasury the sum of \$1625 in cash !

—The sum of \$3980.01 was brought into the treasury of the Methodist Woman's Foreign Missionary Society in the northwestern branch last year through the mite boxes, showing we must not despise even the penny. And no small part of the success of women in raising money for the Lord's work results from having a system of giving, and gathering regularly, in small sums, from a great many. As the elevated railroads in New York last year collected \$30,000,000 in amounts of only 5 cents from each passenger for each trip.

—The Woman's Foreign Missionary Society of the Presbyterian Church has prepared an extensive and most excellent assortment of literature for the use of circles and bands, consisting in part of leaflets full of information, narration, and other food for enthusiasm and Christian zeal. Also a series of neat pamphlets of about 20 pages each relating to all the countries in which their work is performed, in the form of questions and answers. And besides, a volume of historical sketches of Presbyterian missions. And what a multitude of consecrated brains are kept busy devising ways and means for furthering the mission of Him who came to seek and to save the lost.

EUROPE.

Great Britain.—March 1st the Baptist Society had received £110,113 for the centennial fund, with a month remaining for further increase. But as an offset, the cash receipts to the gen-

eral account had fallen off £457 during the year.

A noble friend of this society, Sir Charles Wathen, has recently died. These are some of the gifts bestowed by him. In 1877, £500 were secured by him for the work of exploration upon the Congo. In 1879 he gave £700, half the cost of outfit and passage, for 12 missionaries, 8 for India and 4 for China. In 1883 he gave half of £2100 to send 14 to China. And finally gave £500 for the construction of an iron school building on the Congo with accommodations for 120 boys.

—The Balolo Mission on the Congo mourns the loss of three missionaries within a few weeks, and all from the terrible African fever. But nevertheless, with due care for health, Melville Cox spoke the language of genuine Christian faith and love and venturesomeness when he said : "Let a thousand fall before Africa be given up."

—The Christian Literature Society (formerly Vernacular Education Society) is in the midst of its thirty-fourth year, and represents a quasi-union of 10 missionary bodies. It trains Christian teachers for village schools in India, of whom more than 1000 have been sent out, and are now teaching from 40,000 to 50,000 children, while 6 times as many have been under instruction. Besides, over 8000 are gathered in circle schools in Bengal. This society issued 1,300,000 volumes of all kinds, in 18 languages, one third being school books, and from the beginning has sold at a low price, to meet the poverty of the people, 17,034,741 volumes of Christian books.

Russia.—It is stated by a correspondent of the *Christian* (London), who speaks from personal knowledge, that "There is no man living who is causing so much suffering and sorrow as M. Pobedenostzeff," the political head of the Greek Church in Russia. He is largely responsible for the severe measures adopted against the Protestants,

Jews, and all others who will not unite with the Greek Church. In a recent report he urges the Czar to adopt stronger measures to suppress the Stundists, as he finds that "confiscation of their property, imprisonment, banishment to the mountains of the Caucasus and the wilds of Siberia" have failed to induce them to join the State Church.

—There are three groups of Protestant churches in Russia, entirely distinct in origin and history. St. Petersburg contains upward of 90,000, mostly German and Lutheran. In three of the Baltic provinces are found some 200,000 of the same class, largely intelligent and well-to-do, and the remaining 1,800,000 of the population is also Protestant. On the Volga about 200,000 Protestants reside, 150,000 in the districts to the southeast, and in all the provinces of the interior about 1,000,000. And all these, it seems, are to be harried, dragooned, and otherwise kept in torment "for the glory of God."

ASIA.

Mohammedan Realms.—Quarantine appears to be an expensive luxury in Turkey. Dr. Reynolds, of Van, was at Erzurum, late last fall, but before cholera had reached there. He returned to Van before there was any quarantine upon the way. Some days after his return he was ordered back upon the Erzurum road three days, to take his quarantine. He objected, and the officers finally decided to quarantine him in his house, which they proceeded to do. Soldiers camped in his garden, and horses trod down everything. For ten days he was a prisoner in his own house. At the end of that time he received the following bill: 25 persons, 5 days, \$25; drugs and guard for 5 days, \$12.50; 2 persons for 10 days, \$6; 5 horses for 5 days, \$5. Total, \$48.50.

—The Damascus Mission of the Edinburgh Medical Society, in its appeal for £5,000 to build a hospital in that city, says: "Is it not almost incredible that,

at the end of the nineteenth century, there should exist a city of about 200,000 inhabitants—and that the oldest city in the world—without a hospital for its sick?" And yet ex-Ambassador Webb would convert us all to Islam!

—It is profitable sometimes to see ourselves as others see us, and it is wisdom to be taught even by a foe. The Sierra Leone *Weekly News* published an article lately on "The Future of Islam," by a Mohammedan, a traveller, intelligent and well educated. He hopes that "at no distant date the sweet cry of the Muezzin will call the faithful to the worship of Allah in the great cities of the West." He builds this expectation on his contention that Mohammedans are greatly superior to Christians in morality and in regard for God. "In Christian countries," he says, "while a small proportion of the people is very good and very religious, the masses are practically without the knowledge of God. Their moral actions are not controlled by any sense of God's existence. Public opinion is a restraint upon many, but their actions are not ordered by a desire to obey God. The immorality of Naples far exceeds that of London; the open prostitution of London is far worse than that of Calcutta and Bombay; divorce and violations of the marriage contract are far more common in Christian Chicago than in Moslem Cairo." He describes the Roman Catholic worship of images and saints, the atheism and materialism abounding in Europe, and urges that the hope of the world lies in its conversion to Islamism.

—It must be hard for His Serene (?) Highness, the Sultan, to sit still and see the dynamite unceasingly carted into his dominions in the shape of churches and schools. But how can he prevent it? is the question. No doubt he mourns and rages by turns, but then he stands in mortal fear of divers Christian governments, with Great Britain at their head, and is at his wits' end. In due season the cataclysm will befall, and a better age will begin.

India.—Rev. E. W. Parker went out in 1859, and has recently taken the journey again after a visit to America. He thinks the world has moved during the 33 years which have intervened, and says: "Then Dr. Durbin came to Boston and put us on board an ice ship, which was to sail around the Cape to Calcutta, and we were nearly four and a half months confined to that little ship, not touching at any port. Now we sail away from New York on a commodious steamer for Liverpool, travel by rail *via* Paris, to Italy, and go aboard another steamer bound for Bombay. Had we met with no delay, we could easily have made the passage from New York to Bombay in 30 days, saving over 100 days over the first passage. What a change from the little sailing ship driven by the wind at an average rate of perhaps 5 miles an hour, to the steamer of 10,000 tons driven by the power of steam at the rate of 20 miles an hour! Then a few ice ships, a few tea ships, and a few others went to China and India, while now in a single month 424 vessels passed through the Suez Canal."

—According to present appearances, trial by jury in Bengal has been weighed in the balance and found wanting. The constitution of the Hindu mind is such that this mode of meting out justice is inferior to that of leaving questions of guilt and of the magnitude of penalties, not to twelve men, natives and peers of the accused, but to a single trained, incorruptible English judge.

—Miss Gordon Cumming writes in "Two Happy Years in Ceylon": "It is a sore subject that, whereas Hindu, Mohammedan, and Buddhist conquerors have ever abstained from deriving any revenue from the intoxicating spirits which are forbidden by each of these religions, a Christian government should so ruthlessly place temptation at every corner both in Ceylon and in India, where, as has been publicly stated by an archdeacon of Bombay, the British Government has created a hundred

drunkards for each convert won by Christian missionaries."

—A newspaper in Calcutta has long seen that something serious is the matter with womankind in India, and has been able at length to locate and define the root of the evil and peril. He says: "It is the lady of the Zenana Mission, inoffensive in appearance, who introduces herself into the apartments of our women to turn their heads upside down. The mistresses of the zenanas receive them with eagerness. If these missionaries succeed, it is all over with Hinduism." They are, therefore, beginning an agitation on the subject, and are entering into leagues to banish the missionaries from their zenanas.

—An English missionary gives this narrative from his experience: "A Brahmin boy came to me one day and said: 'Sir, I want to tell you about something which has been troubling me lately. We heard at prayers, not long ago, about its being no use to *hear* the truth without *doing* it, and that idea fastened itself in my mind. I was going home a day or two afterward, and I saw a little pariah (outcast) boy in the road trying to get a bundle of sticks on to his shoulder. When I got near he called out to me and asked me to help him. I knew at once that I ought to, because I believe that we are all brothers, and must do to others as we would they should do unto us. So I looked up and down the road, and, as I did not see anybody coming, I was just going to help him when the old caste spirit rose in my mind, and I said to myself, 'Why should I defile myself by touching this pariah? I shall only have to purify myself when I get home, and what is he to me?' So I turned away and left him, and I have felt so ashamed of myself ever since. Will you pray for me that I may have strength to *do* what I *know* to be right?'" And so it is that the Holy Spirit works righteousness.

—Two of the daughters of Dr. Clough, the great Baptist missionary, will return to the mission work in Ongole, India,

where their father has labored so long and has been so much blessed.

—Bishop W. F. Mallalieu justly exclaims: "How strange it seems that in 35 years from the time when Dr. William Butler planted the banner of our church in the valley of the Ganges, such eminent success should have crowned our efforts, and such answers to our prayers been vouchsafed that now in India we have 5 annual conferences, besides a mission and much growing work in and about Singapore, and open doors and Macedonian cries on every hand."

—An English traveller, Mr. H. S. Hallett, in a recent volume published by Blackwood, entitled "A Thousand Miles on an Elephant," describing his journey through Burmah, Laos, and Siam, largely with a view to commercial affairs, dedicates his book to the missionaries in that region, as a mark of "The high esteem in which I hold the noble work they are accomplishing." And then he adds: "I never understood what a great boon Christianity was to the world till I recognized what heathenism was and how it acted on its victims in Indo-China."

—The missionary in Siam has constantly to meet the danger of leprosy in its most loathsome form. There is practically no quarantine placed upon the lepers except in the matter of dwellings, and they are permitted to go about the streets begging for food. There are consequently hundreds of ways in which the disease is spread, and the authorities do nothing to prevent it. The money which is given as alms to the lepers finds its way into everybody's hands, and the coppers of the realm are *leprous coppers*. This is only one of the disheartening and dangerous evils which our missionaries must encounter, yet they say repeatedly it is forgotten in their great love for the work.

—The early triumphs of the mission among the Karens in Burmah are recalled by the story of a visit of one of the Baptist preachers to a remote Karen

district on the borders of Siam. He found the people very well-to-do, some having as many as 120 elephants. They had built for themselves large Buddhist temples and monasteries. When the preacher asked them if they understood what they worshipped, they said they did not, and listened with great attention while he unfolded the doctrine of the true and living God. That night their Buddhist priest ran away, seeing that his occupation was gone, and the people asked the preacher to remain in his place, and agreed to give up the worship of idols and send their children to his school if he would stay. He remained for a time, and at last reports 200 were asking baptism.

China.—Rev. Dr. Griffith John tells an interesting story of a young convert who died recently while on missionary work far from his home. He entered the service of Christ more than a dozen years ago. The faithfulness and consistency of his new life were testified to by his native friends, who said of Mr. Wang, "There is no difference between him and the Book." What testimony better than that could be given?

—The *Shanghai Journal*, quoted in the *London Times*, tells of a man who for seven months has been engaged in fulfilling a vow that he would watch three years at his mother's grave. He built a little hut a few feet longer than himself, but not high enough for him to stand erect in. The man's condition was foul beyond description, since during his vigil he does not wash himself nor remove the straw upon which he lies. The people bring him food and honor him greatly. If he survives the three years, it is expected that the officials will go in state and receive him, reporting the matter to the throne, and he will receive from the emperor's hand a board containing four characters lauding his virtue.

—Dr. Anderson, of the Taiwanfoo Hospital, Hainan, says that poor people pawn articles of clothing and jewelry that they may come for treatment. One

sick man, long unable to work, had raised money for the journey by the sale of his wife to another man. One young man, having been unable to work for some time, had been dismissed by his wife, who then married some one else. She had been honorable enough, he said, however, to give him back the \$15 he had paid for her, and with this money he was able to live at the hospital while the doctor sought to effect a cure.—*London Presbyterian*.

—A Chinese official in the *Asiatic Quarterly* for January, writing of the opium traffic, says incidentally: "Missionaries complain that the importation of opium under the auspices of a Christian government—or rather by traders who happen to profess some form of Christianity, as they would Buddhism if they had been born in Thibet—impedes the growth of the religion of Jesus. I do not find much similarity between the doctrine and practice of European Christians and those of that great Oriental leader. Were missionaries to understand and appreciate the basis of Chinese morality—filial piety—they would make more converts. But a Chinese must first blunt his sense of right and wrong—with or without opium—before he can accept Christianity, as taught, with some exceptions, by missionaries. Were they to become good Chinese citizens, instead of being causes or excuses for foreign intervention, their propaganda would not be objectionable to the popular mind."

Japan.—Rev. A. D. Hail, of the Cumberland Presbyterian Church Mission, gives these as the statistics for 1892: The missionaries number 604, an increase of 78 during the year. The net gain of church-members is 2144, and the total membership is 35,534. Of these 20,250 are men, 14,923 are women, and 361 are children. So the men outnumber the other sex by 5284! Besides, there are 44,812 Roman Catholics and 20,325 members of the Greek Church, making a total of 100,671 Christians.

—Says Rev. J. H. Pettet: "The Japan (Congregational) Mission, in all probability, has sent its last appeal for a large body of new recruits. This for several reasons—the expense involved, the new era opening here, when the work must be turned over more and more to our Japanese brethren, and the growing conviction that China, India, Africa have the first claims. Much money will still be called for, and occasionally a man to fill a vacancy or lead a new movement; but if I am any prophet, loud calls for bands of men to help save Japan will no more sound through Congregational churches."

—Two new centres of work are reported in Southern Central Japan. During the last year the Congregationalists entered two important cities, Fukuyama and Hiroshima, having a population of 16,000 and 88,000 souls, respectively.

—The *Tokyo Runner*, a leading Japanese journal, is much alarmed at some of the results upon Japanese girls flowing from the schools filled with Western ideas and influences, which many of them attend: "Practices hitherto unknown in Japan have become fashionable among them. Some girls of good families are living alone in lodging-houses; others walk unattended in the streets after dark; and groups of five or six school pupils are to be seen drinking *sake* or playing cards together at tea-houses. In the matter of female deportment Westerns have nothing to teach, and in many cases a great deal to learn from Japanese ladies."

AFRICA.

—Cecil Rhodes, the African empire builder, has proposed to erect a telegraph line from Cape Town to Uganda at his own expense, amounting to \$750,000; and ultimately the wires are to be extended to Khartoum and down the Nile to Alexandria. After the wires the steel rails will presently follow from one end of Africa to the other.

—The Wesleyans did apparently fruitless work at Cape Coast, Africa, for

many years. Only a few years ago they were giving \$10,000 a year to the work there, but now the 8000 members contribute \$20,000. Who will say that the Baptist Mission investment in Liberia has been too large? They have 30 Baptist churches, and the president of the republic is a Baptist.

—Rain has fallen twice in 29 years at Aden, Africa. The last rainfall occurred in 1888; previous to that there was a period of dry weather which lasted 26 years.

—The *Free Church of Scotland Monthly* contains quite a remarkable account of the dedication of a church-school in Kaffraria, South Africa. The service lasted for five hours, from 10.30 A.M. until 3.30 P.M. The building had cost about £80 (\$400), and the Kaffres raised the entire amount then and there—£36 in money and £44 in cattle, sheep, goats, pigs, chickens, etc. The same number of the *Monthly* contains a valuable map of the Lake Nyassa region, which indicates the territory occupied by the Church of Scotland, the Shirè highlands lying to the south, the Free Church Livingstonia Mission to the west, the Universities' Mission to the east, and the new Moravian and Berlin Society's missions to the north.

—A chain of missions has been established across Central Africa from ocean to ocean, and all in eighteen years. The Church of England mission took the country around Lake Victoria Nyanza, the London Missionary Society took Lake Tanganyika and the neighboring country, the Baptist missionaries established themselves on the Congo, two Presbyterian missions went to Lake Nyassa, and the Universities Mission took Zanzibar and the country inland as far as Nyassa, on which they have a good-sized steamer. The London Missionary Society has one on Tanganyika, and the Baptists and the Livingstone Inland Mission—an American Society—have steamers on the Congo. And a railroad is certain to follow. Several

new missions have been founded within a year, prominent among which is one by the Church of Scotland known as the East African Scottish Mission, with a centre at Kibwezi on the high road from Mombasa to Uganda.

—Africa has some 3750 miles of completed railroads, about 400 under construction, and surveys are being made for twice as much more. But not all the lines have attained to great speed. For example, 13 miles of railroad extend toward the interior from Benguella, and one of the missionaries states that two hours is the shortest time yet made, and that more frequently five or six hours are consumed. On one occasion Benguella was left at four P.M., and the train did not reach Catumbella till one o'clock the next morning. The business agent of the American Board—Mr. Kamerman—often rides out to meet the train if it is delayed; and one evening, as he was accompanying the train on the road which ran parallel to the track, he asked the engineer not to whistle, as his horses might be frightened. The engineer replied: "We can't whistle; we have not enough steam." When Mr. and Mrs. Stover were at the coast and were starting homeward, the engine left the track, and word was sent back that it was "laid up with fever."

—A missionary tells the following story: "One day an old chief came to me, with two wives, one old, the other young, and wanted to join my church. I told him we didn't allow a man to have more than one wife. He went away, and the next week came back with the young wife, both of them smiling, and said: 'Now me join church; me all right now.' 'Where is your old wife?' I asked. 'She all right, too; me eat her up,' placidly answered the old savage. I postponed the decision as to his application for admission to a more convenient season."

—Sechele, the chief of the Bakwena tribe, whose name is so familiar in connection with Dr. Livingstone, has re-

cently died. He was aged, had long been friendly to the missionaries, was a very regular attendant upon religious services, "had an intense and never-ceasing desire to be a member of the Church, but was hopelessly entangled with heathenism even in its worst forms. It seemed impossible for him to refrain from dabbling in superstitions and pagan ceremonies as long as any physical strength remained."

ISLANDS OF THE SEA.

—From Fiji a missionary writes: "I had 80 miles of a march last month, through the Namosi and Wainimala regions. It rained almost every moment during the trip; indeed, I was only dry when in bed, or perhaps when preaching. I crossed 70 fords one day, and generally had 30 to 40 to make daily. Those mountain fords are not to be laughed at during heavy rains. To be swimming for life, with boots and clothes on, in the middle of a torrent full of great rocks, is more interesting than comfortable." And it appears that all the troubles there are not from the floods or the cannibals, for "the Roman Catholic priests have recently been through Nasauco, exhibiting pictures of Methodist missionaries falling head-first into *Inferno*, where Mephistopheles is represented as waiting for them with pitchfork, horns, tail, and all. They (the priests) frightened one old woman into 'Mother Church,' and then *volens volens* baptized a dying youth who could not prevent them."

—From Tahiti and adjacent islands a band of not less than 190 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.

—Situated to the northeast of the Australian continent, New Guinea has a length of 1400 miles, a breadth reaching at certain points to 500 miles, an area

of 300,000 square miles, occupied by nearly 1,000,000 of souls, lamentably degraded types of humanity. Missions were commenced in 1872 by the London Society's missionaries, Murray, Macfarlane, and Gill. There are 53 stations on the southeast coast, and a dozen churches with about 500 members, and some 2000 children under instruction. This great field has the superintendence of 6 missionaries, aided by 30 South Sea Islanders and 20 New Guinea teachers. Six of the languages have been reduced to writing, and books published in these tongues, crowned with the translation of the New Testament into Motu, the speech of the most vigorous trading people on the southeast.

—"The hell of the Pacific." Such is the name given to the port of Apia, Samoa. And it is not created by the cannibals. For nine months of the year that harbor is full of all kinds of vessels, and every third building is a grog-shop. An attempt is now on foot to raise some £100 to establish a sailors' rest, with coffee-room, reading-room, etc.

—The remnant of the Maori race in New Zealand numbers about 38,000, of whom 18,000 are under the care of the Church Missionary Society, while of the rest half are Wesleyan or Roman Catholic, and half in a state of semi-heathenism. The class last mentioned is composed of such as never embraced Christianity, or else apostatized in the dreadful wars between the natives and the English settlers. There are some 30 Maori clergymen left out of 50 who have been ordained.

—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, if there is no other way to put an end to sectarian divisions.

THE MISSIONARY REVIEW OF THE WORLD.

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THE DIVINE PATTERN OF MISSIONS.

BY THE EDITOR-IN-CHIEF.

“Thou hast magnified Thy Word above all Thy name.” Herein is God’s pattern for all true work for Him.

Human life and the history of the race is a problem without a solution until we find the key to its mystery in the Word of God. Bengel’s motto is the law of all success in service : “Apply thyself wholly to the Scriptures, and apply the Scriptures wholly to thyself ;” and Arthur Hallam gives in one sentence an epitome of Christian experience : “I believe the Bible to be God’s book because it is man’s book, fitting every turn and curve of man’s heart.” The more it is studied the more its worth is seen and its charm felt. Michael Angelo’s devotion to the famous Torso of Belvidere Hercules in the Vatican, sketching it from every point of view, and in the blindness of old age seeking to enjoy, through his touch, the delight no longer possible through his sight, but feebly expresses the joy of the believer in his contact with the blessed Word, in which he sees and feels the marks of a Divine Artist. Even to our Lord, His Father’s Word was in temptation His sword, in trial His solace, in teaching His guide ; His credential as Messiah, His directory as Servant ; it was the balm in Gethsemane’s anguish, His legacy in death, His theme from His resurrection to His ascension.

No problem presents greater perplexity than that of world-wide missions ; and in the attempt to solve that problem well may we reverently approach this Word, persuaded that here again we shall find written, as over the pillars of Hercules on the old Spanish dollar, “*Ne plus ultra.*”

A kind of “introductory chapter” to all missionary history is found in the Book of the Acts of the Apostles, which is the Gospel of Christ, as set forth by the evangelists, applied actually and historically by the coming of the Holy Spirit.

Luke, in the gospel which he wrote, told what “Jesus *began*,” and in the Acts tells what He “*continued*, both to do and teach,” by the Spirit,

through disciples, in building up the kingdom of God. The door of faith is here opened successively to Hebrew, Roman, and Greek believers as in the order of the Gospel narratives. Pentecost links Old Testament prophecy to New Testament history. This book is the book of *witness*, first of man to God and secondly of God to man. It is the sequel to the Gospels, the basis of the Epistles ; the Acts, not so much of the apostles as of the Holy Spirit and of the risen Redeemer in the person of the promised Paraclete. The Holy Spirit first applies the truth and the blood to penitent believers, then anoints those believers for service, and sends them forth as messengers and witnesses to preach the kingdom, to make disciples and organize disciples into churches. And the fact is full of meaning that the period of time covered by this book is about thirty-four years, about the length of our Lord's human life, or the average lifetime of one generation ; as though to teach us what can be done and ought to be done in every successive generation until the end of the age. This fact, often referred to in these pages, we once more emphasize by repetition, as it deserves to be written in letters of gold on the very banners of all true missionary enterprise.

The introduction to this book refers to that forty days of communion between the Risen Lord and His disciples whose object and result was fourfold : 1. To put beyond doubt the fact of His resurrection. 2. To give them instruction as to the kingdom of God. 3. To prepare them for His unseen guidance in their work. 4. To inspire them with the true spirit of missions.

Then follow the outlines of early church history :

1. The witnessing Church in *Jerusalem* (1 : 13-vii.), including the ten days of prayer, Pentecost, and the enduement for service, persecution by Pharisees and Sadducees, and the dispersion of disciples, voluntary community of goods, division of labor and the institution of the diaconate, and the first martyrdom. All missions must begin at home, as a stream at its spring ; but, like the stream, is not to stay at the source and fountain, but flow forth.

2. The witnessing Church in *Judea and Samaria* (viii.-ix.). A new Pentecost in Samaria under Philip the Evangelist, the sin of simony, the conversion of the eunuch, representing Ethiopia, and of Saul of Tarsus, the chosen apostle to the Gentiles.

3. The witnessing Church moving toward *the Regions Beyond* (x.-xxviii.). A new Pentecost among Roman Gentiles at Cæsarea and among Greeks as well at Antioch, the first centre of the Gentile Church, and the starting-point of foreign missions ; and Paul's three missionary tours, the book closing with Paul at Rome, the third great centre of Christianity. In the latter part of the Acts Paul is more conspicuous than Peter, because Peter went to the dispersion or scattered tribes of Israel, and the main object of the book is to trace the beginnings of missions to the Gentiles (compare Gal. 2 : 9).

The Acts of the Apostles thus constitutes the one great inspired book of missions, God's own commentary and encyclopædia for all the ages as to every question pertaining to a world's evangelization. In the main it is the account of the apostolic ministry of Peter and Paul. To the former it was given to hold the mystic key which unlocked, first to Jews and then to Gentiles, the door of faith. That door being opened, Peter naturally disappears from the record, while Paul, as the specially commissioned and typical missionary to the nations, comes to the front. This is no displacement of Peter, whose life mission was to Jews, not Gentiles.

We must bear in mind that Luke, the declared author both of the gospel bearing his name and of this book, treats the two books as parts of one continuous and complete narrative. What the author thus links together we must consider as a unit. The purpose of the inspired writer is to give, in these two brief sketches, a complete outline of Gospel history from its infancy in its humble Judean cradle to its mature development as a world-wide power, tracing the seed of the kingdom from its sowing in Syrian soil to its wider scattering beside all waters, borne by the various streams of civilization to the heart of the heathen world.

From first to last the combined narrative is the story of missions. In the Gospel according to Luke we have our Lord offering the good news to the Jews, and foreseeing their continued rejection of Him, commanding and commissioning His disciples to bear the message to all nations and to every creature. Then in the Acts we trace the actual carrying out of this commission, the preaching of the Gospel to the Jews by both Peter and Paul, and its repeated rejection by them, with its subsequent and consequent proclamation to mankind at large at great centres of population.

The Gospel opens with the incarnation and closes with the resurrection and ascension, linking on to the after-narrative by the promise of the enduement of power from on high "not many days hence." Just at this point the Acts of the Apostles forges its new links, and connects with the Gospel its chain of events, beginning with the birth of the Church of Christ on the natal day of Pentecost, and abruptly closing with Paul's unfinished career as a prisoner at Rome.

We have said *closing* rather than *ending*, for the story is plainly incomplete, reaching no proper conclusion. The two narratives, reckoning from Christ's entrance upon His public ministry to the very close of the Acts, cover only about the average history of a generation—and no generation ever reaches completeness; it is linked on to the next—nay, interwoven with the next by many threads; and its history passes gradually and insensibly into that of its successor, as to-day into to-morrow. And so above all is it the true work of missions. It is one work, and no man can tell where the mission of one witness for God ends and that of his successor begins. Paul's preaching and teaching has not yet ceased, nor will it while the ages continue.

But in a sublimer sense the Acts of the Apostles reaches no conclusion.

When the late Bishop of Ripon had read the story of that "Apostle of the South Seas," he said, "That is the twenty-ninth chapter of the Acts of the Apostles." He was partly right and partly wrong. To that oft-quoted and striking remark History herself suggests one criticism and correction. That was not the *first* new chapter added in post-apostolic days, for before the time of John Williams and his apostolic mission many such additions had been made to that unfinished book, and of not a few of those new chapters there is no human memorial. They are written only by God's recording angel in His own Book of Remembrance, to be opened and read in the flaming splendor of the great white throne. But it was sublimely and divinely true that the triumphant advance of that Tottenham lad, who became the great witness to Christ in the Pacific Polynesia, added another new and glorious chapter to the annals of apostolic missions.

To this leading thought we shall from time to time return in these pages, and give it further amplification. Suffice it for the present to repeat that an inspired book which supplies the key to all the intricate, complicated problems of missions should be carefully, constantly, prayerfully studied by those who would find the secrets of success. And in such study, which has occupied the writer for some two years past, he has already discovered principles so fundamental that they furnish a solid basis for the prosecution of world-wide missions. More than this, the devout student of the Acts will find here not only the *history* of primitive and initial missionary work, but the *philosophy* of missions outlined as in a text-book, and the indirect *prophecy* of the progress of missionary triumphs until the consummation of the age. With earnest emphasis would we commend such study to all who love the coming of Christ's kingdom.

THE GOSPEL IN NORTH AFRICA.

BY REV. JOHN RUTHERFURD, B.D., ROTHESAY, SCOTLAND.

North Africa is mentioned in several places in the New Testament. Christian hearts can never forget that it was Simon, a man of Cyrene, a well-known city in North Africa, who was honored to assist the Lord Jesus Christ when His strength was so exhausted that He could not carry the cross to Calvary; "him they compelled to bear His cross."

In the Acts of the Apostles we read that Philip, the deacon and evangelist, was the instrument of guiding to the knowledge of the truth "a man of Ethiopia, a man of great authority under Candace, Queen of the Ethiopians." This African nobleman had come from a kingdom situated near to the modern Khartoum, where the gallant, Bible-loving General Gordon only a few years ago fell at the post of duty.

That preacher in the apostolic Church who is described as an eloquent man, mighty in the Scriptures, was a North African, Apollos of Alexandria.

North Africa is mentioned again more than once in connection with St. Paul's voyage to Rome. Such are some of the New Testament references to the Dark Continent.

The first translations of the New Testament were the Syriac and early Latin ; both of them date from the second century. The early Latin version was made, not in Italy, as we would have expected, but by the Latin-speaking Christians in North Africa. Latin was their native tongue ; and, taught by the Spirit, they instinctively felt that they must have the New Testament in their own language. They felt as John Wycliffe did when he said that the ploughboy following the plough should have the Word of God in his own tongue. In these modern days of Bible societies and Bible distribution let it not be forgotten that the early Christians of North Africa took so noble a place among those who love and who read the Word of God.

North Africa is rich in names of great historical prominence in the early Christian Church. There is Origen, the famous preacher and writer of Alexandria ; Tertullian, the Christian apologist and defender of the faith ; Athanasius, whose life and work will be had in everlasting remembrance for the magnificent stand he was enabled to make against Arianism and in behalf of the glorious truth on which human salvation depends, of the true and eternal deity of the Lord Jesus Christ. Athanasius, it is believed, was a Copt, a native of Egypt. Cyprian, who died a martyr, was Bishop of Carthage. And there is Augustine, Bishop of Hippo—now the town of Bone, in Algeria—the defender of the doctrines of grace against Pelagianism.

The early Christian Church in North Africa furnished many a name to the roll-call of the noble army of martyrs. Take as an example the well-known story of the two female martyrs of Carthage, Perpetua and Felicitas. These martyrs were put to death in the year 202 A.D., during a violent persecution under the Emperor Septimius Severus. Perpetua was only two-and-twenty years old. Her aged father was a heathen, and he tenderly entreated her to renounce Christianity in order to save her life. When she was about to be tried before the magistrate her father hurried to the prison and said, " Dear daughter, have pity on my gray hairs. . . . Look at thy brothers, thy mother, and thy aunt ; thy son, too"—an infant at the breast, whom to nourish in prison was her greatest solace—" who when thou diest cannot long survive. Lay aside that high spirit, and do not plunge us all in ruin." With these words the old man threw himself weeping at his daughter's feet. When she was brought before the judge, suddenly her father entered, carrying the infant in his arms, and looking at her imploringly, said, " Have pity on the child." The judge, too, urged her in a similar manner, but in vain. Perpetua and her companions—three youths and Felicitas—were condemned to be thrown to the wild beasts. Shortly before the public spectacle her father came again and made a last appeal to his daughter, threw himself on the ground and ut-

tered "words which must move any creature." Deeply affected and filled with pain, she nevertheless remained true to Christ. The sentence was accordingly carried out, and the martyrs were thrown to the wild beasts. When Perpetua had been wounded she called to her brother and to a Christian catechumen and said to them, "Stand fast in the faith, and love one another, and indulge in no feelings of animosity on account of our sufferings." Such is a sample of Christian martyrdom in North Africa.

In the time of the Valerian persecution there were again martyrs in Numidia. During a severe imprisonment, in which they endured much suffering from hunger and thirst, they wrote as follows: "The dark prison soon shone with the illumination of the Holy Spirit; we ascend to the place of punishment as if we were ascending to heaven. We cannot describe what days and nights we have spent there. We are not afraid to describe the horrors of that place, for the greater the trial, much greater must be He who has overcome it in us. And, indeed, it is not our conflict, for by the help of the Lord we have gained the victory; for to be put to death is easy for the servants of God, and death is nothing, because the Lord has taken away its sting and power. He triumphed over it on the cross." Such is the heroism of the North African Christians in those early days.

How, then, did it come about that North Africa, a series of countries in which the Gospel light shone so long and so brightly, presents now the spectacle that it does? How was Christianity banished from those shores on which it had taken so firm a hold? Two causes brought it about: (1) The love of the churches waxed cold; (2) God punished those churches by removing their candlestick out of its place by means of the Mohammedan invasions in the seventh century.

The churches forgot their early devotion to Christ, as well as the mutual love and good feeling which they had once so signally shown. Their attention became occupied with questions of ritual and of rivalry, and of the rights of episcopal ordination. And to such a length did this spirit of division and hatred proceed that there were actually to be seen Christians opposing one another on the field of battle—Christians with carnal weapons adjusting their theological differences at the point of the sword. When churches sink so low as this, we need not wonder that God sends judgment.

Divine retribution came—came in the shape of the scourge of Mohammedanism. In the year 622 A.D. there took place Mohammed's Hegira or flight from Mecca, the era from which Mohammedans date their years as the Christian era runs from the birth of Christ. Almost immediately after the death of Mohammed the conquering armies led by his successors extended their conquests from Arabia through Egypt along the entire coast of the African continent as far as the modern kingdom of Morocco. Rome, republican and imperial, had scarcely effected the conquest of those kingdoms in some centuries; but Sidi Okba, the famous Mohammedan conqueror, in 679 A.D. and a few years following overthrew all the Christian

kingdoms lying between Egypt and Tangiers. Arrived at the Atlantic Ocean, he spurred his horse into the sea, and declared that it was only the barrier of the ocean that prevented him from compelling every nation beyond it that knew not God to worship Him or die. The Berber tribes—from whom these North African countries afterward received the common designation of the Barbary States—made some brave but ineffectual attempts to resist the Mohammedan invaders; they were forced to submit, and their enfeebled Christianity was not proof against the stern compulsion with which the Arab warriors forced all whom they defeated to adopt the Mohammedan religion.

It is a most interesting fact, and one which forms a very loud call to the Church of Christ to send the Gospel once more to North Africa, that there exist to the present day among those Berber or Kabyle tribes various customs which have come down to them through twelve long centuries of Mohammedanism, and which speak of the time when they were a Christian people. For example, the Kabyle women refuse to wear the veil over the face, a custom which is universal among the Arab women. It is also said that certain of these Kabyle tribes, although they are Mohammedans, nevertheless observe their weekly Sabbath not on the Mohammedan Sabbath, on Friday, but on the Christian Sunday or Lord's Day. The mark of a cross is tattooed on the forehead of many of the boys and men at Biskra, as well as in other places. One such Mohammedan in the town of Setif, who spoke a little English, being asked what was the meaning of the cross on his forehead, answered in the one word "Jesus." Miss Seguin, in her most interesting book, "Walks in Algiers," asserts that the Kabyle women are in the habit of tattooing the form of the Christian cross on their forehead. Sir Lambert Playfair, consul in Algiers for England, writes regarding the Kabyles of the Aures Mountains, which lie immediately to the north of the Sahara: "Their language is full of Latin words, and in their daily life they retain customs undoubtedly derived from their Christian ancestors. They observe December 25th as a feast under the name of *Moolid* (the birth), and keep three days festival both at springtime and harvest. They use the solar instead of the Mohammedan lunar year, and the names of the months are the same as our own."

These customs are relics of a time when the Christian religion permeated the life of the North African peoples. Surely a brighter day has at length begun to dawn, when the cross of Christ will not be written in ritualistic fashion on their foreheads, but shall become the inspiration of their hearts. How great will be the change from the miseries of Mohammedanism to the freedom and joy of Christ's salvation!

The history of the centuries which lie between the era of the Mohammedan conquest and the present time is one of stagnation so far as any advancement is concerned, and of continual cruelty and oppression exercised by the Turks upon all the unhappy people over whom they domineered. While the countries of Europe, on the northern shores of the Mediter-

anean, were advancing in liberty, in civilization, in education, in the knowledge of science, and in the application of Christianity to life in all its phases, so that the Christian religion has virtually created our modern Protestant kingdoms with their world-wide influence during all those twelve hundred years from the seventh century to the present time, the countries lying to the south of the Mediterranean, though more favored by nature than the others, began and continued that downward and retrograde course which Islam invariably brings. Those who have seen the social working of Mohammedanism are compelled to testify that everywhere it has degraded woman and blighted the home. The testimony of Stanley Lane Poole, who often writes favorably of Mohammedanism, is : " As a social system Islam is a complete failure. By degrading woman it has degraded each successive generation of their children down an increasing scale of infamy and corruption, until it seems almost impossible to reach a lower level of vice." When this indictment can be brought and proved against any system, the sooner that system is swept out of existence the better for the world.

The state of religion in Algeria is quite unique. There are no fewer than four established or State-paid forms of worship—namely, the Roman Catholic, the Protestant, the Jewish, and the Mohammedan. Surely such a state of things stands self-condemned. The Gospel is not advanced by such methods—*non tali auxilio, nec defensoribus istis*. The religion of the Lord Jesus Christ needs no such props. Its own inherent strength is the strength of God ; and in that divine strength it pulls down all the strongholds of sin and ignorance, of wicked social customs and vice. It is mighty in itself, and needs no such State alliance as is found in Algiers.

In the museum in Algiers there is the plaster cast of an Arab named Geronimo, and his history is a very interesting one. In the year 1569 Geronimo, who had become a professing Christian, was taken prisoner along with some Spaniards ; the whole party were carried to Algiers. Strong efforts were made to induce Geronimo to return to Mohammedanism, but in vain. He was accordingly condemned to death, and sentenced to be thrown alive into a mould in which a block of concrete was about to be made. After they had tied his feet and hands with cords they laid him, face downward, into the concrete, and covered up the living man with more of that material. The block was built into the wall of a fort then in course of erection. After the French took possession of Algiers, in 1830, many of the houses were pulled down, and among other buildings this fort was demolished. In course of the process of demolition the skeleton of Geronimo was found in one of the blocks of concrete. The bones were carefully removed and re-interred. Liquid plaster of Paris was run into the mould left by his body. In this way a perfect model of it was obtained, showing not only the general shape of the body, but even his features. His hands are seen tied behind his back ; the cord which binds the hands is there too, and even the texture of his clothing may be made out.

Popery in Algiers may be seen in many of its peculiar forms. For example, over a doorway in one of the public streets there is a sign-board with the following inscription in French : " O Mary, conceived without sin, pray for us who have recourse to thee." One of the churches is called Nôtre Dame d'Afrique. It is situated on one of the spurs of the hill of Bourzarea, overlooking the sea. Above the altar is a statue of the Virgin Mary represented as a *black woman*, and there is this inscription, also in French : " Our Lady of Africa, pray for us and for the Mussulmans." At Biskra, in the Sahara Desert, there is a large new establishment erected by Cardinal Lavigerie for his soldier monks, *les frères du desert*. On the whitewashed walls there is the inscription that the building has been erected in honor of the immaculate Virgin. But it is not by these Romish pretensions that the weary and heavy-laden tribes of Africa will be won for Christ.

How strange is the way in which North Africa has been overlooked by the churches ! So recently as 1880 there were only three missionaries at work between Egypt and the Atlantic. Why is it that North Africa has been thus overlooked by the churches of Britain and North America ? No satisfactory reason can be given. Steamships carrying the commerce of the world sail in sight of those African shores *en route* for India and China and Australia. Missionaries going to and returning from their spheres of labor have passed along that coast for half a century, yet almost nothing was done, almost nothing was even attempted until some twelve years ago. There is not even the excuse that can be alleged in regard to Central Africa, that we did not know of the existence either of the country or of its inhabitants, for we possessed very accurate knowledge indeed regarding the Barbary States. The different countries of Europe and even the United States of America had made political treaties with the Deys of Algiers long before the coming of the French. In 1816 the British fleet under Lord Exmouth bombarded Algiers, and the Dey was forced to sign a treaty by which Christian slavery—*i.e.*, the enslaving of the subjects of Christian countries—was brought to an end. Even the thirty-two gun frigate *George Washington*, of the United States of America, was requisitioned by the Dey to carry his tribute to the Sultan at Constantinople ! It was not because nothing was known of North Africa that it has been so strangely overlooked.

Even for many years after the coming of the French in 1830 no attempt was made to bring the Gospel to the Arabs ; but those times of great and culpable neglect are passing away. A beginning of gospel missions has been made. The providence of God has given a wide door of entrance. The country is everywhere open. Communication is cheap and easy. There are railways running both east and west from Algiers, as far west as the large city of Oran, in which there is no missionary to the natives, or as far east as Constantine and Tunis, and reaching even the Sahara Desert on the south. The railway system is being still further extended. The Atlas Mountains are being pierced with tunnels for the locomotive. A railway

in the Sahara makes one think of Isaiah's words, and of a fulfilment of them that the prophet little thought of : " Make straight in the desert a highway for our God"—a highway along which no slave traffic shall be carried, a highway to bring salvation and joy to the unhappy homes of the Moslems.

There is far more openness and readiness among the Arabs and Kabyles to receive the Gospel than is commonly supposed. There is not that hermetical sealing of the mind which may have existed once. The homes of the Arab women are freely opened to the visits of their English-speaking sisters ; and the loving touch of a Christian woman and the kindly presentation of the Gospel are made welcome. Though the ignorance is great and the adversaries are many, yet God has set before us an open door, and not all the power of the adversaries of the truth is able to shut it. It is the duty and the privilege of Christians to enter in and to win Africa for Christ.

Morocco, Algeria, Tunis, Tripoli, and the great unexplored Sahara, stretching from Egypt to the Atlantic, from the Mediterranean to the Niger and the Congo—these countries, with their many millions now under the sway of the false prophet, are gasping for the Gospel, and the promise of God is sure ; for it is written, " All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee" (Isa. 60 : 7). The Scripture cannot be broken, and those wandering tribes, the descendants of Ishmael, shall certainly yield themselves unto Christ. Well may Christian hearts use Abraham's prayer as we cry to God for the salvation of the Arabs, " Oh, that Ishmael might live before Thee !" Prayer and effort will win the day. The sore need of the sons and daughters of the Dark Continent, neglected as they have been for the last twelve hundred years and more, makes us think of the famous sermon by William Carey, with its two divisions : " Expect great things from God ; Attempt great things for God."

Protestant mission work in Algiers is carried on by various agencies, and with them all it is still the day of small things, but not to be spoken of lightly. The British and Foreign Bible Society have had a depot in Algiers for eleven years, and in that period have sold over fifty thousand copies of the Bible in whole or in portions. The North Africa Mission has a receiving home at No. 72 Rue Rovigo, presided over by a devoted Christian lady, Mrs. Lambert, who acts a mother's part to the young ladies of the mission, who live with her during the one or two years of their residence in Algiers. They occupy their time chiefly in learning French and Arabic, and when they attain some proficiency in speaking these languages they are drafted off to the towns in the interior in which they are to be located.

Much good is being done by the Algerian branch of the McAll Mission in its various departments. During the winter of 1891-92 a new *salle* was opened in which to conduct meetings for the French soldiers ; it is situated in the Place de la Préfecture. The soldiers come willingly to the meetings, which are very enthusiastic. There are four Sunday-schools held

in connection with the McAll mission, and in these schools some two hundred Algerian children are under biblical instruction. Some of the Sunday-schools are held not on Sunday, but on Thursday, the afternoon on which the children attending the ordinary week-day schools have a half holiday. These Sunday-schools are held, one in the Rue Tanger, attended by Jewish children ; one in Rue Michelet, attended by Protestants and Roman Catholics ; one in the Bab-el-oued, attended by Spaniards and Jews ; and the fourth in the Place de la Préfecture, in which the children are a strange medley—Arabs, Spaniards, Maltese, and Jews.

M. Gonzalez carries on mission work among the Spaniards, of whom there is quite a considerable number in Algiers. This work among the Algerian Spaniards is entirely supported by a lady in England, an example worthy to be imitated surely. Dr. Nystrom is a devoted missionary from Sweden, and works among the Arabs and Kabyles in Algiers. Miss Trotter and the missionary ladies who live in her house carry on much interesting work among the Arab women, whom they visit in their own homes, thus doing work which can be accomplished in no other way, for no man is allowed to enter the houses of the Arab women.

It is said that not even one Arab woman in Algiers is able to read. Hence the Gospel must be *spoken* to them. Books and even Bibles are of no use at all. But the doors of those Arab houses are wide open for the entrance of Christian ladies, who thus find an unlimited field of usefulness. The leaves of the tree of life are for the healing of the nations, and therefore for the healing of the sad lives of the Arab women.

In June of last year, 1892, an attempt was made by the French Government to expel the missionaries of the North African mission from Algeria. M. Waddington's letter to Lord Salisbury ends in these terms : " We hope that the English missionary societies will themselves take the initiative in recalling their missionaries, and save us from the painful necessity in which we should otherwise be placed of having to order them to take their departure from our territory." It is believed that this was intended as a set-off or counter-movement to the position which the French Roman Catholic missionaries were then occupying in Uganda. The political troubles in which those missionaries had involved themselves in that part of Central Africa, and the opposition which they had uniformly shown to the work of Mackay and the other missionaries of the Church Missionary Society at Uganda, had so discredited them in England that the French Government seemed to think that, as the champions of the Roman Catholic mission, they would institute a policy of expelling all Protestant missionaries from French territory in North Africa. The absurd charges of supplying the natives with guns and ammunition and of teaching them to be disloyal to the French were fabricated against the missionaries of the North Africa Mission, most of whom are ladies. There was not a word of truth in these charges ; but any stick is good enough to thrash a dog, and any charge, however untrue, would do to raise odium against those brave men

and women who are doing Christ's work among the Arabs. The secretary of that mission wrote, in the end of June, "We do not yet know how things will go, but the outlook is dark. Still God is above all, and kings and governments are subservient to His mighty will." And the cloud passed away; after a month or two the French Government decided that it would permit the missionaries to remain if they would submit to the French laws, which of course they had always done.

During all that summer of perplexity the missionaries were greatly upheld and cheered by the manifest signs and tokens of God's presence and approval of their work—conversions and baptisms taking place just at the time when it was not known if they would be allowed to remain in Algeria for another day.

North Africa is not far from England. Morocco is only four or five days distant by sea. The journey from London through France occupies less than three days.

Many parts of North Africa are very beautiful. Much of the mountain scenery is exceedingly grand. Across the Bay of Algiers, but at the distance of some fifty miles, there rises the Djurdjura range of the Atlas. While Algiers is basking in the sunshine, and while orange and lemon trees are loaded with their ripe golden fruit, and the almond tree is strewing the paths with its pure white blossom, the peaks of Djurdjura, 7500 feet above the sea level, are gleaming white with the deep snow. Grand Kabylia lies around those rugged mountains.

Algeria, including the slopes of the Atlas, has a fertile soil. It produces freely abundance of corn, while the vine, the orange, the fig, the olive, and the date palm flourish and afford a constant supply of wholesome food.

Morocco is still an independent State under a sultan of its own. The population is estimated at five to eight millions.

Algeria and Tunis belong to France. There are very good roads—the French really excel in road-making. The railways have already been mentioned. The population is perhaps six millions.

Tripoli is a province of the Turkish Empire. The people number, it is thought, about a million and a quarter.

The vast Sahara is practically unexplored; no herald of the cross has yet penetrated its recesses to tell the children of Ishmael, those wandering dwellers in tents, of God's great love to the world.

"Arabia's desert ranger
To Him shall bow the knee;
The Ethiopian stranger
His glory come to see."

Even so is it written in the Scriptures of truth. We can therefore come to the Throne of Grace in prayer for the Arabs; we can give the needful money-support to those who have entered on this most difficult work among the Mohammedans; we can pray the Lord of the harvest that He will thrust forth more laborers into His harvest.

THE PRESENT RELIGIOUS CONDITION OF THE NEGRO IN
THE UNITED STATES.BY REV. A. F. BEARD, D.D., CORRESPONDING SECRETARY OF THE AMERICAN
MISSIONARY ASSOCIATION.

The present condition of the negro people is a part of their past history. To-day is the child of yesterday. The heirs of two hundred years of slavery, following uncounted centuries of African heathenism, were four millions in number twenty-seven years ago.

At the close of a desolating civil war they were suddenly freed from bondage. Unable to read, they were ignorant of the world in which they lived. As a class they had no intelligent knowledge of the Scriptures. A few of the more highly favored in Christian families had by their contact come into the possession of certain truths of Christianity, which nevertheless they held in darkened minds. For the most part, the truths which had been told them, and which in some degree they had received, were mingled with the grossest superstitions and held without regard to the verities of the Ten Commandments. The overwhelming majority of the negro population, however, had no such privileges as these. They were in the rural districts as now. The few negroes who lived in cities and who could hope to get some worthy ideas of Christian truth were too few to be counted in the general condition.

The negro preachers—so called—were parrots. They repeated after a fashion what they thought they had heard as they had remembered it. Integrity and purity were not considered. Stealing, lying, and licentiousness were no hindrances to good and regular standing in their religious fellowship. Of chastity they did not know the meaning.

There was not enough of true Christianity to expel the African heathenism which those who were stolen from the jungle had brought with them. Transplanting did not change the tree, nor the mere succession of years its bitter fruit. Their whole life was pervaded by the belief in, and embittered by the terror of, sorcery. Voodooism and fetichism were common. Their intellectual faculties were obtuse and circumscribed beyond a few local associations; their childish ideas were rich soil for every variety of superstition.

Among the negroes it is true in towns and cities, and especially among house servants, there were exceptions, and of the more highly favored many were earnest and sincere, as well as fervent Christians. At the same time, speaking of the many and not of the few, practical heathenism was "on every plantation, in every hamlet, among the sands of the Atlantic coast, in the forests of the Carolinas; all through the black belt of Alabama and Mississippi, in swamps of Louisiana, and the bottoms of Arkansas and Tennessee." Slavery gave the African heathen a nominal Christianity, but it did not expel paganism. It did not add to faith, virtue, and to virtue, knowledge.

In the providence of God, twenty-seven years ago this lawful degradation of man came to an end. This is a short time in the history of a race.

I have known people under most advantageous conditions to live twenty-seven years without having accomplished much in life. Twenty-seven years are both swift and short for a people to emerge from the bogs of servitude, in low-down life, in absolute poverty of estate of body, mind, and soul, to acquire true ideas of what Christianity really is, to get away from the inheritances of heathenism, to overcome habits of thought and conduct which had entrenched themselves so as to be ingrained and a part of their natures.

The four millions of people have now become more than seven millions. What has been accomplished ?

It may be right first of all to observe what has not been accomplished.

There is a great residuum of the race which has accomplished nothing. Millions still remain in darkness, whose common lot is poverty, whose intellectual and moral condition is but little if any better than it was in slavery. When left to himself and his old-time surroundings the negro is not improving. The degradation and misery among those as yet unsaved are appalling. This is so evident that the superficial observer who forgets that the present is deeply rooted in history, and who speaks from a present impression made by seeing the multitudes of ragged, shiftless, thriftless, idle negroes who crowd into towns and cities, will not hesitate to say that the former times were better than these, and that the negro of to-day has in many ways degenerated from the negro of slavery. In some part it is true that his progress is retrogression, and that his last state is worse than his first. In towns and cities saloons prosper through negro patronage. The evil is incalculable. In slavery days there was a law and a lash for black drinkers. Now a thousand dollars are spent by them in drinking and drunkenness where one was before emancipation.

In the rural communities, also, in many places the degradation could scarcely have been worse in slavery days, and idleness, which was not then possible, is now so common as to become destructive to the negro and a public peril. Slavery never taught self-care nor promoted forethought, and a more thoughtless and improvident creature than the negro who has been left to himself lives nowhere short of absolute heathenism. The blacks who cannot read to-day are in excess of the original four millions when they were set free. Their churches—so called—which existed before the war can be but little better than they then were. The old-time negro religion, which one could hold without virtue or morality, has not ceased to be. That which so easily fitted in with the generations of slave life continues with the untaught generations. There are millions to-day in density of ignorance, in depths of superstition, poor, thoughtless, mentally and morally weak.

It was immediately realized by those who felt called to this missionary work, that a Christian faith could make no real gain among this people by merely proclaiming to them that Jesus Christ is the Saviour of the world, and that now God commanded them to repent. It is not possible to save a vacuum. People with vacant minds cannot honor Christ. Curses brood

in the darkness. In ignorance virtue withers. Righteousness needs knowledge. Hence, first of all, missionary schools were established by Northern Christian churches of different communions. From these have gone teachers into elementary schools, until now two and a quarter millions of ignorant people have already learned to read and to write. Many thousands have taken a generous education. A few have risen, and are leaders to higher and larger life. There are now one hundred and fifty schools for the training of colored teachers. Sixteen thousand negro teachers are uplifting their people. Twenty-five thousand five hundred and thirty schools are to-day teaching a million and a quarter of pupils, and a large proportion of these are Christian schools. They are Christianizing agencies.

It has been missionary work from the beginning until now, and as necessarily educational in its forms as if it were in Africa. One illustration may stand for many. A church was organized and a school by the side of it in Georgia, in an isolated rural community composed almost wholly of black people. The old-time negroes, untaught and untrained, were ready to accept Jesus Christ as their Saviour, and in large numbers were received into the church. In the course of time the church was left for some months pastorless. During this period a wandering and crazed man, who imagined himself to be the Messiah in His second coming, came that way. Ready with the Scriptures and fluent in speech, his earnestness and assertion soon won to himself great numbers of these professing Christians among the negroes, whose emotions became inflamed and whose imaginations ran away with what sense they had. The most frantic performances took the place of their former worship. They acknowledged this crazy wanderer to be their Lord, and rendered him the most absolute worship and servile obedience. Their fields went to weeds and they to starvation until the county authorities arrested this state of things by arresting their supposed Messiah. None of those who had been in the schools fell into this great folly. It was again an evidence that those who will hear the Gospel truly must be able to think and understand.

Most of what has been accomplished has been chiefly organized and sustained by the Christianity of the North. The black churches number at the present time not less than fifteen thousand. The Baptist and Methodist communicants together are two and a third millions. Perhaps there are a thousand ministers who by training and character may be fitted for these fifteen thousand churches. What shall we say to the fourteen thousand churches which remain? A friend testifies, "I have witnessed scenes in the black churches of Baltimore that ought to have been possible only in the heart of Africa." Those who are acquainted with the South know that this experience is rather the rule than the exception.

At the same time the influence of these Christian schools upon the religious condition of the negro people is immeasurable. The children are being taught what Christianity is. Purer churches are organized. Old-time churches are being leavened. Intelligent preachers are displacing the

ignorant and boisterous and superstitious caricatures of ministers. The Gospel is being increasingly proclaimed by ministers whose minds have been somewhat enlarged by the discipline of the schools, expanded by a knowledge of the world's life and thought, and made capable of an intelligent apprehension of the significance of the ministry of Christ. Theological seminaries and Bible schools for the negro have been planted. The churches which refuse to tolerate a preaching that insists on purity and integrity as vital tests of piety are gradually but surely growing less in number. The churches which demand morality and will not accommodate themselves either to pagan practices or pagan superstitions are increasing yearly both in numbers and in strength. Their religious papers and magazines are worthy of great respect. Christian teachers and preachers are filling positions of great responsibility.

It has been a hard battle in unsympathetic surroundings with long entrenched ignorance and evil inheritances; but after we have taken account of the forces of sin we may magnify our hopes.

The race as a race, above its heredity and hindrances, has been and is growing in self-hood, and there is a steady and an appreciable gain that is full of encouragement.

Twenty-seven years ago, for example, this people had no homes. There is all the difference in the world between a negro cabin in which the slaves herded without legal marriage, without any family name or family permanence, and a true Christian home. Christianity has not many surer evidences of its divinity nor many better products of its power than the refined Christian home, with its saving and ennobling Christian influences.

The progress of a true Christian faith among the negroes may be seen in the wonderful evolution of worthy and refined Christian homes. They are not abodes of wealth, though some are; but it is simply wonderful to see what new homes with new meanings have been made in a quarter of a century by those who have been brought into the light.

In this consideration one thing is to be remembered. This degradation and evil is not a question of race. Blindness and sin are not peculiar to the negro. All peoples who remain in darkness do the deeds of darkness. Under the shadows of the cathedrals of ancient Italy there cluster thousands of miserable people without hope in the world. Brilliant Paris has its city of low-down people within its city, and Paris was founded two thousand years ago. England has her "bitter cry" of tens of thousands who cannot read, and who live in degradation equal to that of the negro in the United States. The foremost peoples of the earth have with them great multitudes in pitiable life. The great residuum of negro ignorance, sin, and misery is but another illustration that unsaved souls everywhere need to be saved, and that only the Gospel of Christ is the power of God unto salvation. The religious progress of the negro in twenty-seven years shows what can be done. The religious condition of millions shows what ought to be done.

THE RELATION OF MISSIONARIES, TEACHERS, AND COLLEGE PROFESSORS IN FOREIGN LANDS TO THEIR GOVERNMENTS.

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

It has been a principle of action rather than of statute that the foreign missionary must take his chance, and must expect little aid when in difficulty and danger from his government. This, however, is peculiarly an American view. No one of the great governments of Europe, Catholic or Protestant, ever asserts it or acts upon it.

It is an unsafe principle, and should be made un-American. Missionaries are scattered all over the heathen and Mohammedan world, and whatever treatment from our Government is accorded to them will be regarded as the measure of its protection to others. If the house of a missionary is assaulted, his windows broken, or if he is personally assaulted, and no penalty follows and no reparation is made, the safety and honor of other Americans, whether merchants or travellers, will not be promoted by it. The peoples of half-civilized lands are very quick to make inferences, and one act of injustice unrebuked will lead to many more of increasing gravity.

The writer would urge the following reasons why government should protect missionaries and teachers against all violence, injustice, and abuse, as it would other citizens.

All other civilized nations do it. France protects her Catholic missionaries with jealous care throughout the world. Italy does the same, as does Austria. Germany is more indifferent, but her missionaries, whether Catholic or Protestant, have never appealed to her in vain. Russia has sent out but few missionaries. Those in Japan and in Palestine enjoy all the power of her diplomacy and navy for their protection. Her jealousy in this regard was one of the causes that led on to the Crimean War.

But the course of England is more worthy of our approbation. Her principle is to protect every man who is an Englishman, high or low, rich or poor, Jew or Gentile. She has no special regard for Jews, but singularly enough, two cases, the most distinguished in the half century in which England has been concerned, have been Jews.

The first, Don Pacifico, was a Jew, but an English subject residing and having business in Athens. The Greek Government took possession of his little store and plot of ground and offered him so small a compensation that he appealed to the English ambassador, who took up his case with some spirit, and demanded a very much larger compensation.

The Greek minister treated the claim with so little respect that the ambassador appealed to his Government at home. In consequence, a part of the Mediterranean squadron took possession of the Piræus until the Greek Government paid Don Pacifico about five times his original demand

and made an apology to the English ambassador. The English demand may have been excessive and unjust, but the object was not to reward Pacifico, but to let the world know that St. Paul's appeal, "I am a Roman citizen," put forth in the form "I am a British subject," shall secure safety and respect in any part of the world.

The more remarkable case is that of Rev. Mr. Stein, for some years an English missionary to the Jews in Constantinople. He went to Abyssinia while the Emperor Theodore was already at loggerheads with the British Government. He was seized, thrown into prison, tried, and condemned to death, but not executed. His two servants, or native associates, were so cruelly beaten that they died. The Christian public of Great Britain were intensely excited about him and other prisoners. Theodore scouted all the measures of the English Government for their release, and at length an army of ten or twelve thousand men was sent from Bombay to secure their release. The army accomplished this, and also killed Theodore and destroyed his capital, Magdala.

Let it be remembered, this was not done to save Mr. Stein as a missionary. The British Government cared precious little for that; but £9,000,000, equal to \$45,000,000, were expended to protect the Englishman, whoever and wherever he might be.

England has another principle of action that is wise. When an indemnity has been decided upon, it has to be paid without delay. Governments of a certain class are ready enough to promise compensations which they never intend to pay. Spain and Turkey have done this repeatedly to our Government, because they have learned they can do it with impunity. A promise is readily and cheerfully made, and is announced as a satisfactory settlement. The offending power is even complimented and praised, and is thus encouraged to greater boldness in future outrages.

Treaties secure to missionaries rights which in many cases our Government will not enforce. All Roman Catholic nations, as well as England, protect their missionaries with jealous care. Our treaties secure to us all the privileges of the most favored nation. Nations have a certain solidarity of interests in half-civilized and anti-Christian nations. They are morally bound to support each other when Christianity is assailed. When the English ambassador, after the execution of two so-called "apostates," demanded of the Sultan the formal renunciation of the inhuman law, all the other embassies except Russia supported him in it. This principle should be acted upon in every case. No government so unwise as to disregard legitimate claims for redress will persevere in it against a positive and determined pressure which will secure the approval, and, it may be, the co-operation, of other powers. Any power that refuses to acknowledge treaty obligations puts itself outside of the protection of international law.

But there is a higher principle of action. Christian nations are responsible for the Christian influence which they may exert upon the non-Christian nations. Christianity lies at the foundation of their greatness

and pre-eminence. They can confer no benefit upon the pagan and Moslem nations like that which has made them great. They cannot allow it to be treated with gross and cruel insults without loss of character and without the most serious injury to both parties. There is no occasion for the exercise of warlike force. It is enough if the preparation for enforcing a just claim is made visible. Recently the Sultan sent in great haste to our minister to come directly to the palace. His majesty would settle satisfactorily the Marsovan affair, and there was no need to telegraph for war steamers. Our minister, with great simplicity, denied all intentions of that nature, and refused to go. He might at least have gone and appealed to the Sultan's honor and sense of justice ; but the poor man was new in his place, and afraid to move either to the right or left.

A great nation cannot afford to place itself or be placed in such positions. If the mere report of an ironclad can agitate the palace, the presence of one in Turkish waters would be a powerful protection. Such cases demand no violence, but a preparation to enforce respect and secure justice is absolutely necessary in the present condition of the world. If the magistrate bears the sword in vain, or if he have no sword to bear, the rude, the barbarous, and the lawless will be without restraint. American missionaries have a right to expect in every land the protection and the immunities accorded to the missionaries from other lands. The Catholic missionaries from France and Italy are always treated with respect. No indignities are offered to them. Their schools are never interfered with. They are never mobbed or imprisoned. Their books are never destroyed or interdicted or absurdly defaced by the censor. So long as this treatment is accorded to other nations, we have a right to expect the same. Our treaties secure to us the treatment accorded to the most favored nations, and if our Government will not enforce its treaties it becomes a proper object of contempt. Its prestige, if it has any, departs, and its subjects will often be subjected to the caprice of bigots. American missionaries have never asked for special favors. They know their rights as citizens of the United States. All they claim is that protection which is secured by treaty and which belongs to them as Americans. It is a violation of all the principles upon which treaties are based that any power should confer special favors upon citizens of one nation and treat with manifest disfavor the citizens of another, when common treaty relations bind them all. The Christian public of the United States hopes and expects to see its government take those measures that will place its citizens in foreign lands on an equality with the citizens of any other nation of whatever race or religion. At present throughout the Turkish Empire American missionaries are insulted, mobbed, imprisoned, their dwellings and schools burned, their property seized, confiscated, and no reparation is made with the exception of Mr. Bartlett's house, and that was caused by the mere report that a steamer would be sent to protect American citizens.

CATHERINE PENNEFATHER.

BY JAMES E. MATHIESON, ESQ., LONDON, ENGLAND.

Three links have recently been severed which connected this generation with some remarkable movements of the present century. With the expiring year there passed away, in Glasgow (on December 30th, 1892), the venerable Andrew A. Bonar, in his eighty-third year, best known outside of Scotland by his memoir of the saintly Murray MacCheyne, a new edition of which has just come from the press. One of three noble brothers, all of whom had attained to fourscore years—John Bonar, minister of Greenock ; Horatius Bonar, the Scottish psalmist. Andrew was the last survivor, and of his four hundred and fifty contemporaries who left the Established Church of Scotland in 1843, no one now remains so original as a thinker, so devout in life, or so universally beloved as he. I have before me a letter, written in clearest handwriting and in charming style, dated December 6th, concerning our Lord's premillennial return, which he closes thus : " Keep praying, and believe me your ' brother and companion in tribulation, and in the kingdom and patience of Jesus Christ.' " We look back pensively to that revival time in Scotland fifty years ago, when quickened spiritual life in the Church led the Bonars and so many more to give up their manses and stipends for the truth's sake and for the honor of Christ, the one Head of the Church ; and we look around us to-day and we hear of two clergymen of the Church of England only who have resigned their positions because in faithfulness to our Lord they cannot remain in a communion where, by the recent Lincoln judgment, the full-blown symbolism of Roman ceremonies opens wide the door to Mariolatry and other abominations which were rejected at the Reformation.

On January 10th there was buried at Beckenham, in Kent, a sweet old saint, Mrs. Soltau, aged eighty, who has given her three sons to the mission field—one in Tasmania, one in the Neilgherry Hills, in India, one in the McCall Mission, in Paris, and a daughter who ably superintends and trains the female candidates for the China Inland Mission. A happy mother was she with such children, walking in the truth. Her husband, whose books, " The Tabernacle and its Teachings " and " The Soul and its Difficulties, " are much valued, was one of the band of devoted and intelligent men—chiefly gentlemen of Devonshire and the West of England—who originated that quest for more spiritual worship, more scriptural following of Christ, and greater recognition of all the varied gifts in the Church, popularly known as the Plymouth Brethren, though they themselves disclaimed that appellation. Holding firmly as two of their tenets believers' baptism and the hope of Christ's premillennial appearing, they introduced an era of Bible reading among English-speaking people which probably has kept the Church from a more rapid corruption than that which has actually set in, and has by its love of Scripture im-

parted to a multitude of Christians (many of them unconsciously influenced) a habit of habitual and reverent examination of the truth of God, and this in people throughout all the denominations. No true lover of his Bible will undervalue, and none ought to ignore, the blessing which has come to the Church in these days through the oft-times despised and misunderstood Plymouth Brethren.

On January 12th, at Mildmay, in the north of London, there entered into rest, in her seventy-fifth year, the beloved lady whose name I have placed at the head of this notice. 'Tis twenty years since her revered and honored and saintly husband, William Pennefather, went in to see the King after a life of singular beauty and devotion unreservedly given to Christ, to His Church below, and to the poor and needy of this earth. His father was one of Her Majesty's judges in Ireland, and in that country he commenced his ministry as a clergyman of the Established Church, but transferred his labors to three other spheres on English soil. What stands out prominently in his life as an originator was his conception, when at Barnet, in 1855, to gather together in a conference for worship and mutual edification brethren and sisters from various branches of the Church of Christ. With us to-day, when the idea has long been a *fait accompli*, it is difficult to conceive of the dissuasions and alarm with which the proposal was first entertained even among godly and earnest men. But the invited guests came; "the number of names together were about one hundred and twenty" (as at the commencement of the Church, Acts 1 : 15); a sweet Christian harmony pervaded all the meetings, and their repetition was eagerly hailed. Since then, first at Barnet and subsequently in the iron room transferred to London, and since 1870 in the noble Mildmay Conference Hall there have been held meetings full of interest, oftentimes full of power, wherein believers have been edified and multiplied, new methods of Christian enterprise have been planned, many wearied workers and foreign missionaries have been refreshed and sent forth again to labor more assiduously among Jews and Gentiles.

Fit companion and true helper in all this labor of love was Catherine Pennefather, one of the noble women of our time, who sought no earthly fame or prominence, but could not be hid. On her mother's side she was granddaughter of a former archbishop of Dublin (Cleaver); her father was the Hon. James King, son of the Earl of Kingston. He was an admiral in the English Navy and an intimate of William IV., who also was an English admiral; they were used to address each other familiarly as "King." The monarch sometimes gave it as his opinion that his successor, the Princess Victoria, would be the last sovereign of England. It was he too who, driving through the streets of London about the year 1830, and noticing placards headed "Reform Bill!" (probably the announcement of a public meeting), soliloquized thus: "Reform Bill, reform Bill; ah! that means me, I suppose." Mrs. Pennefather was gifted with a noble presence and with a clear and penetrating mind. A London

specialist, called in by her usual medical attendant for consultation the week preceding her death, remarked on coming out of the sick-room, "What a head! Why, it's the head of a judge!" And so it was. Calmness and accuracy of judgment were probably her distinguishing characteristics; but there was none of that usual accompaniment of calmness, there was no coldness, there was deep warmth of love to her Saviour and to all who belonged to Him, and a very special love to those who came nearest to Him in holy living and blessed service; and the attachment to her person which marked all those who were in any way associated with the varied labors of love in which she was an acknowledged leader and a trusted counsellor was probably unique. As President of the Association of Female Workers, numbering 1700 ladies in all parts of the world engaged in various forms of Christian work, I think I may say she stood pre-eminent, not only in their esteem but in their affections; and to one and all how readily and gladly she gave counsel and help and comfort as often as her ministrations were sought for in these directions! To the immediate circle of Mildmay workers—120 Protestant deaconesses and nearly 100 Christian nurses—she was felt to be a "mother in Israel" in her bestowal of sweet spiritual counsel, but to many of them she was as a mother indeed in her affectionate oversight and thoughtfulness for their needs. The love which radiated from the home of Mr. and Mrs. Pennefather was the love which "beareth all things, believeth all things, hopeth all things, endureth all things." An early incident illustrated this trend of mind and heart even in Mrs. Pennefather's childhood. A bee had stung her badly; she ran to her mother and exclaimed, "The bee has kissed me too hard!" She never thought of the bee as angry and hurtful; and this feeling pervaded her conceptions of men and women acting or speaking injuriously, while at the same time she maintained clear and decided views of truth and deplored error. Though hers was a master mind, she sought not mastery, and had no sympathy with that headship of woman which not a few are seeking after in the present day; and when busily occupied in devising and directing work for the redressing of the wrongs of woman by putting their happier sisters upon right lines of ministry on their behalf, she meddled not with any political nostrum for enforcing woman's rights. In truth, she seemed always to be guided into the more excellent way when a choice of paths was presented for selection, and this because she waited upon God and rested not in her own wisdom. For many of her later years her eyesight had failed, and she enjoyed, without the distraction which hinders many others, ample opportunity for frequent secret, silent prayer, and the great day alone shall declare how much her intercessions, ascending to and through the Great Intercessor, have availed in calling down more abundant blessings upon the Mildmay Deaconess Missions, the medical missions and hospitals, the Jewish mission, the Gospel services, the conferences, as well as upon the individual workers in squalid London districts; upon the nurses watching by sick-beds, that

they might use the precious opportunity of speaking a word in season for the Master ; upon scattered workers on far distant mission fields ; such intercessory help constituting the uniting bond of the whole association of female workers who are now bereaved of their honored and trusted president, whose place it seems so hard and impossible to fill. We way claim, without presumption and without disparagement of others, that Mrs. Pennefather was the choicest embodiment of high-toned spiritual life in combination with that culture which distinguishes delicately nurtured English women, while the woman's work under her guidance and fostering care, in an age remarkable for its development of woman's work in so many directions, has given to the Church many examples of "daughters as corner-stones fashioned after the similitude of a palace," who had been stimulated and sustained by the copy which her life set before them. Let a sympathetic cry ascend, dear reader, from your inmost soul that God would comfort with His own strong consolations the many weeping ones who are now realizing a great personal bereavement, and that He in tender mercy will raise up some one to fill the vacant place and maintain in the unity of the Spirit all represented in the Mildmay institutions—that is, reflecting Christ's image. Its motto is, "Grace be with all those who love our Lord Jesus Christ in sincerity ;" and when we see around us such falling away from gospel simplicity, those who have loved and labored for Him in connection with Mildmay do very truly beseech Him to keep this centre as a stronghold for evangelical teaching, seeing He has permitted it to display for so many years past a banner for the truth.

Amid many tokens of reverence and love Mrs. Pennefather's remains were borne away after the funeral service in St. Jude's, Mildmay Park, on Monday, January 16th, to their earthly resting-place, twelve miles off, at Ridge, a quiet resting-place indeed, in a typical English churchyard, where rests the dust of her like-minded husband until the glad day when the trump of God shall sound, "and the dead in Christ shall rise first, . . . and so shall we ever be with the Lord." "Even so, come, Lord Jesus !"

And we "comfort one another with these words."

A VOICE FROM SOUTH AFRICA.*

BY MISS ABBY P. FERGUSON, WELLINGTON, SOUTH AFRICA.

In the June number of the *MISSIONARY REVIEW* for 1891, under "The Miracles of Missions," was given the story of the Huguenot Seminary at

* For the appeal in behalf of the Lord's work in the diamond fields of South Africa, and for the response of Christian friends to that appeal, we return thanks. The aid has come in our time of need, and has been most precious. Miss Anna E. Bliss, who came with me to Africa nineteen years ago, will be in America until November. Her address is West New Brighton, Staten Island, N.Y. Miss Bliss has had an important part in the work of the Huguenot Seminary from its beginning, and is prepared to advance its interests in any way that she can during the year that she is in America, either by correspondence, by receiving contributions or by speaking in its behalf.—A. P. F.

Wellington. I will add somewhat as to what the Lord has done for us since that article was written.

The branch seminary at the Paarl has grown, until now there are seventy boarders and over one hundred day scholars. Toward the close of 1891 there came requests for two more branch seminaries : one at Bethlehem, in the Orange Free State, and one at Greytown, Natal. About the last of December it was decided to go forward, and our prayer was that the little seminary born at Bethlehem at Christmas time might indeed be the child of the Most High, and that the one at Greytown might also be owned of Him. The Bethlehem seminary was opened February, 1892, under the care of Miss Catherine Murray, the daughter of Rev. Andrew Murray. The branch at Greytown was opened in July, 1892, under Miss Gates, one of our American teachers. Miss Gates writes of a precious work of grace among her girls, and that she has had the joy of seeing all but one converted. Thus God has set His seal upon the precious work.

Our own work at the mother Huguenot Seminary at Wellington is growing, and we are feeling with the increased opportunities that it assumes new importance. Most of the teachers at our branch seminaries are our own graduates. We have sent out over four hundred teachers during the nineteen years since our seminary was established. And now that Africa is opening so wonderfully, we cry unto God that we may be ready to enter every open door in the name of the Lord, and that these dear daughters of ours may be fully equipped in body, soul, and spirit for the service of the Lord. We number on our own staff of teachers graduates of Mount Holyoke, of Wellesley, of Oberlin, besides other valuable teachers from America, Holland, and Germany. The number of our pupils has increased, and for these we are needing increased accommodation. With the help of the colonial Government we have been able to purchase a valuable property adjoining ours, and now we are anxious to put up a large building, giving us more room for pupils, and also a library and classrooms. We are very anxious also to have a fund to help many girls who are eager for an education and would make good use of it, but have not the means to meet the expense. Our four Huguenot seminaries are for the white girls of South Africa, daughters of European settlers ; and closely connected with this work of Christian education, a great mission work is opening. You have an account of the work at the diamond fields in the *MISSIONARY REVIEW* for July, 1892. The work here is not only for the thousands of heathen who come to work in the mines from all parts of South Africa, but a helping hand is stretched out also to the Cape natives, who are civilized in part, and the interest of our workers has been deeply stirred for the whole population gathered here from all parts of the world seeking wealth, and yet so many finding only sin and sorrow. There are eight lady workers here. Two mission houses have been bought ; both are nearly paid for ; but we are anxious to put up a small hall in connection with one of them for meetings and evening classes. This work is under

the Woman's Missionary Union of South Africa. Most of the workers have been at the Huguenot Seminary, Wellington, where there is a special class for those desiring training for mission work.

Our Woman's Missionary Society has lady missionaries among the heathen in the Transvaal, and at one station in Bechuanaland. And now the call has come for us to enter new fields. At Johannesburg, the great centre of the gold-mining industries, they are asking us to open a work similar to that at the diamond fields, and the need is much the same. There are the thousands of whites who have gone down through poverty, drink, and sin ; there are many Cape colored people, and there are tens of thousands of heathen from all parts of South Africa, coming to work in the mines a few months and then returning to their own people. And for these we are confronted by the same question, Shall these men carry back to their tribes the vices of civilization or the Gospel of Christ ?

Another door that is open for us to enter is at Mvera, thirty miles to the southeast of Lake Nyassa, a station under the care of a nephew of Rev. Andrew Murray, and bearing the same name. We are asked to send two ladies to this station to begin work among the heathen women and children, and we are asking the Lord, who has opened this door, to show us whom He has called and prepared to enter upon this important service.

It has been for years my prayer that the Lord would make our work all that it is possible for it to become to His glory, and the advancement of His cause. He is answering wonderfully in ways beyond what we had asked or thought. He is showing us more and more that He has planted us here to do a work for Him that shall be far-reaching in this great dark Africa, with its millions of precious souls waiting to be told of the great redemption. The work is not ours, it is the Lord's, and it is in His name we lay it before you in all its departments.

I. We need your prayers and Christian sympathy.

II. We need Christian teachers having a good collegiate education, who will be able to prepare our girls for the positions of responsibility waiting for them. For these we can offer passage-money and a fair salary.

III. We should be glad of workers who could be wholly or partly self-supporting for the various departments of mission work.

IV. We need help in putting up suitable buildings for our Christian educational work. The Government of Cape Colony has given us to understand that it would help us to the extent of £5000 if we could raise the same amount from other sources.

V. We need aid for our buildings at the different mission stations or centres of work.

VI. We need help in the education of girls without means who are anxious to enter upon and would be useful in Christian work, and would be glad to receive the training necessary.

VII. We need help in the support of our mission work. Our Woman's Missionary Union is accomplishing much, but without aid from other lands we cannot enter upon the work opening before us.

SAMUEL METHABATHE, AN AFRICAN EVANGELIST.

BY REV. JOSIAH TYLER, NATAL, SOUTH AFRICA.

Sixty years ago a society of Wesleyan Methodists sent Rev. James Allison and his wife as pioneer missionaries to the Amaswazi tribe, living on the southeastern coast of Africa, about eighty miles from Delagoa Bay. Not disheartened by hundreds of miles of rough travel in ox wagons, they settled among the wild heathen, and soon a large number came to them for instruction. Then an intertribal war disturbed their labors. The Zulus, ancestral enemies of the Amaswazi, came and killed many of their people, and threatened them also. They were driven to Natal, accompanied by hundreds of the poor, homeless natives, and the station "Edendale" was founded, which is now the largest mission station in that part of Africa, numbering nearly one thousand members and adherents.

Mr. and Mrs. Allison, unfitted by their age to superintend so large a station, went to Pietermaritzburg, the capital of Natal, to end their days in rest and quiet. But such true missionaries, seeing the Zulu servants loitering about the streets, especially on the Sabbath, invited them to their house for religious instruction, and established an evening school. Having thus won the natives by kind words and loving desire for their good, they soon had another large station to care for. Christian friends among the English colonists aided them, and a commodious chapel was erected which was well filled each Sabbath.

In 1869, while visiting Mr. Allison, I addressed his congregation, and was much attracted by a young man in the congregation who was smaller than the average Zulu, but had an earnest, expressive face and manner. I learned that his name was Methabathe, and he had come seven hundred miles, from the region of the Limpopo River, to earn money to buy a gun and ammunition, but, having found the Saviour, was soon to return to his people to preach Jesus Christ. "Will he hold out, so far away from Christian teachers and religious training?" I inquired of Mr. Allison. "He is a thorough Christian, inflamed with a passion to save souls," replied he. "I have known him for six years. After parting with him I shall probably never see him or hear from him again, but am sure he will prove a blessing to his countrymen."

A few months later Mr. Allison set apart this native Christian, and with tears prayed that God would go with him, keeping him humble, prayerful, and steadfast in the faith. Both Mr. Allison and his wife were called to their reward without hearing further of the man whom they had brought to Christ.

Nine years later Rev. Owen Watkins, Superintendent of the Wesleyan Methodist missions in the Transvaal, hearing of Samuel Methabathe, sent for him to come and tell his story. With three of his converts the evangelist travelled four hundred miles, and in his simple, graphic way gave

his testimony. He had labored "unknown, unpaid, unvisited, unrecognized by any church, yet remaining steadfast and patiently witnessing for Christ in the midst of persecution and distress as bravely as any of the early Christians."

After leaving Mr. Allison, he had gone back to his country, reported himself to his chief, and asked permission to preach Jesus Christ to his people. This the chief would not allow, fearing that his subjects would rebel against him if told of the great "King of kings," and he threatened Samuel with death or banishment should he be found holding meetings to teach the new doctrine.

In sadness of heart Samuel left the chief, but after much thought and prayer resolved to do what he could. For four years he went about from hut to hut, telling his relatives and friends about the great salvation, praying with them and urging them to believe in Christ. A chapel was built in which the people gathered on the Sabbath for worship, but the chief ordered it to be burned. After his death his wife assumed the reins of government, and proved more tolerant than he had been. Another church was built, a school established, and many natives professed Christianity.

As the work grew, educated men were needed to take charge of the work upon the out-stations. The church selected two men to go to a training school kept by the French missionaries in Basutoland. After two years' study they returned, and the work of the Lord was greatly prospered.

The trial of their faith was not yet ended, however. Aroused by enemies of the Christian religion, this female chief caused the church to be burned, and ordered all Christians to leave the country with their families. With Samuel at their head, two hundred went into exile for Christ's sake. A portion of them settled on a farm which has since been bought by the Methodist Society for them, and which is named "Good Hope."

Soon after hearing Samuel's story, Mr. Watkins visited the tribe and wrote as follows :

"When I got to the foot of the hill on the top of which Samuel's village is now built, some of the people saw me, and at once set up a cry, 'It is ! it is ! the missionary ! our own missionary ! come at last !' There was a great commotion. Then a lot of guns were fired off by way of salute, and then the people rushed down the hill-side to greet me. I stood still at the spot where the first party met me, and waited until all the rest came down. Samuel was away in the bush cutting wood for a school-house, but they sent runners to tell him the glad tidings and bid him hasten.

"I had to shake hands with every man, woman and child until my arms ached again. After that came words of welcome. Tears rolled down many faces as the teacher, Johannes (one who had been to Basutoland), told me how for a long time their prayers and cries had gone up to heaven for my coming, and he concluded, 'Now at last, that we see your face, all the days of our mourning are ended.' I spoke to them very

gently, for I knew their sorrows for Christ's sake had been very great, and told them God's people in England of the Wesleyan Church would not forsake them.

"The teacher thereupon in an ecstasy of joy raised the hymn 'Jesus sought me when a stranger,' and we moved forward. In a little while Samuel arrived, and as it was an occasion to be spoken of in coming generations, he was saluted with three guns. To see that man's face beaming with joy as he saw me in the midst of his people, and to feel the grip of his hand in welcome, amply repaid me for all the hardships passed in coming to visit him. I cannot tell of the long meeting we held and the many matters we talked of, but it was a time never to be forgotten."

Thus through Divine blessing on the labors of Samuel Methabathe an African wilderness has become a fruitful garden. I still seem to see his intelligent countenance as I first saw him in the native chapel in Pietermaritzburg, and recall with admiration the faith of the devoted missionaries who consecrated him so tenderly to the Lord's service. Eternity alone will reveal the good done in heathen lands of which Christian missionaries have been the unconscious instruments.

FINAL FACTS RESPECTING UGANDA

BY REV. CHARLES C. STARBUCK.

The *Allgemeine Missions-Zeitschrift* for January has an article touching these, on the basis of which it appears worth while to make some statements. We do not reproduce the paper or even condense it, but note some things which may now be accepted as certain.

1. The Protestant missionaries were in Uganda many months before the Roman Catholic, so that if there has been any intrusion, it has not been on the Protestant side.

2. The Anglican missionaries, though Evangelicals, have been of no malevolent or calumnious schools, but have steadily referred to the Catholics in terms of respect and friendliness. Exceptions to this rule are so slight as to be microscopic.

3. The thorough ventilation of all the facts of the late catastrophe shows Bishop Tucker and the other English missionaries to have had, neither proximately nor remotely, the slightest share in bringing it on. The passionate and exceedingly unhandsome imputations of Bishop Hirth have dissolved into absolute emptiness.

4. There are more chiefs in the kingdom than places of honor. The religious differences have simply served as a bond of cohesion to the latent parties. The chiefs on both sides have fused intense personal ambition with a fiery religious zeal. The masses on both sides, a small percentage apart, have been moved simply by a spirit of blind feudal loyalty. The

Protestant missionaries have brought this out into full light ; the French priests have thrown a religious halo over the whole of their side, although, being so much the more numerous, it is probably, if there is any difference, even less moved by religion than the other.

5. Bishop Hirth's report, written in the first heat of the collision, is passionate and exaggerated almost to insanity. For instance, he declares that 50,000 Catholics have been sold as slaves. As the later Catholic accounts do not even allow that there are 25,000 Catholics in all, and as there are many thousands left, the bishop's arithmetic is somewhat delirious.

6. Bishop Hirth and his party—the royal party, moreover—were so far from being straitened or oppressed that the bishop, just before the outbreak of the conflict, expresses the belief that Uganda is about to become “a Catholic kingdom.” The immediate prelude to the collision was that after the two parties had marched out jointly against the Mohammedans, the Catholics returned *without cause*. The spark that set the fire was the murder of a Protestant by Catholics, and the refusal of the king to deliver the murderers up.

7. The French missionaries have listened credulously and passionately to accusations of Protestant cruelty which are partly altogether false, partly enormously exaggerated. They have, moreover, thrown imputations of complicity in the actual cruelties on Protestantism because the English missionaries, no more than themselves, have been able to restrain a mass of heathen fighters, most of whom knew little more of Christianity than the name, from showing themselves the barbarians that they were. The Protestants patiently awaited Captain Lugard's orders before firing, and he withheld these until the Catholic assault became general. He distributed about one hundred and fifty muskets and rifles on that very morning, but not earlier. He gave no Maxim gun to the Baganda. He urged the priests, as well as the clergymen, to come into the fort, and when there showed them all possible attention.

8. For the fierceness of a civil war, induced, moreover, by their own adherents, the losses of the White Fathers—not, as is often blunderingly written, the Jesuits—have been practically nothing. Most of their goods were in the fort or had been sent south. Most of the buildings had lost only their grass roofs. The “cathedral” was merely of reeds and grass. Had they remained and placed themselves under Captain Lugard's protection, he declares that they would have been spared even their partial losses.

Our Roman Catholic friends complain—and some of them *optima fide*—that the portion of land finally assigned them is out of all proportion smaller than their numbers require. Not knowing how large it is, I cannot undertake to deny that there may be some ground for the complaint. The worthless Mwanga, having been alternately, after some sort of fashion, a heathen, a Catholic, a heathen again, a Mohammedan, a heathen

yet again, a Catholic once more, and for the present a Protestant, would not be his odious self if he could not contrive to impart some element of injustice into any compact which he favored. Yet when a religious party or a political party under the name of religion stirs up a revolt against a superior authority under religious pretenses, and is defeated, it should not think it unreasonable that it suffers some inconvenient consequences from the attempt. The French priests know very well that England, as Dr. Warneck well says, is the most tolerant nation under the sun. Whether they were moved by national or by ecclesiastical dislike, or more probably by a curious mixture of the two, they must not think it strange if the new order of things sets them somewhat in the background. They are in no manner of danger of being persecuted if they do not foment another commotion; but it would not be strange if, in the distribution of honors and territories, they were a little "discouraged." When a Protestant missionary in French territory expresses dislike of France and regret that England could not have the country—and we know only one such case—we assume, as of course, that he expects his French denizenship to be brief, and is making ready to hand over his work to French Protestants. If our French friends cannot be contented under the English flag, doubtless Cardinal Vaughan or Archbishop Walsh could find them a relief.

PROTESTANT MISSIONS IN BURMA.

BY REV. L. W. CRONKHITE, BASSEIN, BURMA.

These were opened by the Baptists of America, who have been actively engaged in them for the past eighty years. Though they were preceded by a son of William Carey, who after a brief period of labor had retired from the country, permanent work began with the arrival of Rev. Adoniram Judson and wife at Rangoon in July, 1813. They had been led to this field by a series of providences as marked as were the sacrifices by which they subsequently sealed the country for Christ. In 1819 their hearts were gladdened by the baptism of the first convert, Moungh Naw. This, however, was speedily followed by persecution. It is noteworthy that a particularly bitter persecution followed almost immediately upon the arrival of a reinforcement of fifteen missionaries in 1834. From the first all progress in the work for the *Burmans* has been in the face of the most serious obstacles; but the determined hostility of the Burmese authorities to the Gospel has been met in the Divine plan by the transfer to the English, first of Southern Burma in 1826, then of Middle Burma in 1852, and of the remainder of the country in 1885. Judson's great translation of the Bible was finished in 1834. To this he subsequently added a dictionary and a grammar, which have never been superseded. The Burmese theological school begun by Rev. E. A. Stevens in 1838 is still continued at Rangoon,

under the care of Rev. A. T. Rose, and important changes are proposed with a view to its enlarged usefulness. In so brief an outline as this one can only note the names of such heroes of the Burman mission as Hough, Comstock, Wade, Kincaid, Bennett, and Haswell, the latter of whom gave some attention also to the Talign race. Cephas Bennett and wife were connected respectively fifty-six and sixty-one years with the mission. Though Buddhism and the native rulers have done so much to make the Burmese a people peculiarly hard to reach, some real progress has been made. In place of the single convert in 1819, there were, in 1847, 200 ; in 1869, 1000 ; in 1884, 1600 ; while to-day the net number of living Burman Christians is about 2100. The outlook is good for greatly accelerated progress in the near future.

Far more accessible than the Burmese have been the various *Karen* tribes of Burma, the society's work among whom forms one of the noblest chapters of missionary history. For this the way was prepared by their simpler forms of worship, and by the striking likeness between some of their traditions and the early chapters of Genesis. They had it, moreover, on ancient tradition, that some day their younger brother, a white man, would come by water from the West, bringing with him the lost word of their God. The work for the Karens was begun by George Dana Boardman, and the year 1828 saw the first Karen convert, Ko-tha-byu, afterward famous as the Karen apostle. The Ko-tha-byu Memorial Hall at Bassein, given wholly by Karens, and the finest building in the Karen mission, was dedicated upon the fiftieth anniversary of his baptism. Francis Mason and others travelled widely through the Tenasserim provinces, and in 1833 Jonathan Wade reduced the Sgau Karen dialect to written form. The Pwo and other Karen dialects followed later. In 1836 the elder Vinton opened work in Rangoon, and was eagerly received everywhere, as was also Mr. Abbott a little later at Bassein. There, among others, a young chief of fine character received the Gospel. Prospective war with England compelled the missionaries to retire from Burmese territory, whereupon Mr. Abbott removed, in 1840, to Arracan. Thither such numbers of the Karens followed him, running the gauntlet of the Burmese, that the latter were compelled to promulgate an order permitting the Karens the worship of "their God." In five years more than three thousand were baptized in the Bassein district by Mr. Abbott and his Karen co-workers. It was in 1848 that the Sgau Karen pastors of the Bassein district decided at their annual meeting to undertake henceforth the entire support of the work in their own field, a promise which they have grandly fulfilled. Their ninety churches now number over nine thousand members. In addition to their central school, with its four hundred pupils, nearly one hundred lesser schools are scattered among their villages. During the past three years the contributions of the Bassein Pwo Karen Christians have equalled annually one tenth their incomes for the entire membership. The Rangoon Karen field passed from the hands of

the elder Vinton to those of his son, Brainerd, and when both had gone to their reward a son-in-law and daughter of the latter were found ready to assist his widow in ministering to the people for whom the family had already done so much. The field is now prospering in their care, with about eighty churches and four thousand members, supporting fifty schools.

The close of the second Burmese war with England in 1853 witnessed the opening of several new stations among the Karens, among which were those at Henthada, Toungoo, and Shwegyin. At Shwegyin 577 were baptized in the first year, while in the first two years of the Toungoo mission 2000 converts were baptized by the earnest evangelist Sau Quala. Through much peril and schism in the native churches, the work at the latter station has now extended to several Karen tribes, notably to the Bghais, the Pakus, and the Red Karens, the churches having a total membership of over 5000. Newer Karen stations are those at Maubin (Pwo), at Tharrawaddy (Sgau), and at Thatone, where also work is done among the Toungthoos. The total church-membership of the Baptist mission to the Karens was, in 1833, 292 ; in 1847, 6093 ; in 1869, 20,007 ; and in 1892, about 28,000. These have now the entire Bible in Sgau—since 1853—and in Pwo—since 1883—together with portions in some other dialects. Dictionaries and grammars have been prepared in the Sgau, in which dialect also are published three papers. At Rangoon is located the Karen Baptist college. The flourishing theological seminary at Insein numbers over 100 students.

Work among the *Shan* tribes was opened at Toungoo by Rev. M. H. Bixby in 1860. The Shans are a trading people, industrious and intelligent. In religion they are bigoted Buddhists, and as such have thus far proved largely inaccessible to the Gospel. It has, moreover, been necessary until recently to confine the society's work to the immigrant Shans in Burma proper, with stations at Toungoo, Rangoon, Moulmein, and Bhamo. Much pioneer work in the exploration of the Shan States had, however, been done by Rev. J. N. Cushing and others prior to the recent war between the Burmese and English ; and when by this war the Shan States were opened to foreign influence, the society at once took steps to enter. Rev. M. B. Kirkpatrick, M.D., began labor in the remote city of Thibau in 1888, and is being greatly prospered in his work. The Saubwa, or native chief, has been strongly attracted by the Gospel, proving his sincerity both by his treatment of enemies and by his large contributions to the work among his people. A station has also been established at Monè, the head of another division of the Shan States. Mr. Cushing has translated the entire Bible into Shan, and has also prepared a Shan and English dictionary and a grammar.

The *Ka Chins* occupy the mountains to the north and northeast of Burma, and are supposed to number 5,000,000 souls, grouped into numerous tribes and dialects. They are wicked and lawless in the extreme, while yet possessing a basis for noble and sturdy character when wrought upon

by grace. Work was begun at Bhamo in 1877, and has been carried on largely by Sgau evangelists sent out and supported by the Bassein Karens of that tribe. In 1882 the writer had the privilege of witnessing the first Ka Chin baptism, and of assisting in the celebration of the Lord's Supper which followed. The work has been greatly hindered by sickness among the missionaries and by war, but the present outlook is excellent.

Among the *Chins* regular work has been in progress for the past seven years. These people inhabit the western Yomas, being most numerous in Upper Burma. They are nominally Buddhists, but cling strongly to the practices of their ancient demon-worship. Some four hundred have already been baptized, chiefly in Arracan, and the future seems very full of promise.

At Rangoon, Moulmein, and Bassein work is being done among Eurasians and among the Chinese, Tamils, and Telugus, who are flocking to Burma in large numbers. Karen evangelists from Burma are laboring among the Karens of Northern Siam. Meantime, the mission presses at Rangoon, Bassein, and Toungoo are doing much to supply the peoples of Burma with a Christian literature.

To sum up, the American Baptist Mission has in Burma, by its last report, 22 central stations, to which will soon be added Mo-gaung in the extreme north. The work is committed to 139 missionaries and 610 native preachers. The 550 churches, nearly all of which are self-supporting, have a total membership of 30,000, while into the 500 schools are gathered 11,000 boys and girls, bright and teachable.

In 1859 the Society for the Propagation of the Gospel (Church of England) sent out to Moulmein Rev. Augustus Shears to open missionary operations in Burma. One year later he was joined by J. E. Marks, who has since accomplished so much for the education of Burmese youth, and who has for many years been at the head of St. John's College in Rangoon. In 1869 he established work at Mandalay, then the capital of what was left of the kingdom of Burma. Two sons of the king were among his pupils. The troubles which followed the death of the king rendering the continuance of the mission impossible, work at Mandalay was dropped in 1879, but was again taken up in 1886, upon the fall of King Thibau and the acquisition of Upper Burma by the English. In 1877 the Rt. Rev. John H. Titcomb was consecrated the first bishop of the Church of England in Burma. Including Port Blair, in the Andaman Islands, the society has now nine stations, chief among which are Rangoon and Toungoo. A schism in the Karen Baptist churches at the latter station resulted in the accession of many to the English society. At several stations work is being done among the Telugu and Tamil immigrants, notably at Rangoon, where 291 communicants of these races are reported. The latest returns of the Society for the Propagation of the Gospel for Burma give 12 European missionaries, 8 native pastors, and 83 readers and teachers. Of the 2214 communicants, about 1500 are Karens. The various schools afford instruction to 2900 pupils, of whom 479 are girls.

American Methodists have recently established a mission in Burma under the supervision of Bishop Thoburn, with an excellent school for girls and an orphanage at Rangoon. The latest report gives 5 missionaries with 2 assistant missionaries, and in addition to the work among the English, 40 native church-members and 169 pupils in the schools. A Wesleyan mission has lately been opened in Mandalay, one feature of which is a home for lepers.

In conclusion, there is every reason for an energetic forward movement for the evangelization of Burma. Lying as it does on the great highway between India and China, the country is destined to be of commanding importance as a commercial centre. Already railway projects, connecting it with both empires, are in the air. The country itself is rapidly being knitted together by a system of railways, telegraphs, and river steamers. As an example, it may be mentioned that whereas ten years ago Toungoo was reached from Rangoon by a boat journey consuming from two to three weeks, twelve hours by rail are now sufficient, the trains running both day and night. Even remote Thibau has just been connected with the world by telegraph. Preparatory work in the way of missionary exploration, translations of the Scriptures, and the making of dictionaries, grammars and school-books lies largely behind us. A great plant has been acquired in land and buildings scattered widely over the country. And lastly the complete overthrow of the Burmese civil power, accomplished by the recent war with England, while assuring to the entire country a quiet, enlightened, and humane rule, has also opened to the labors of Christians not only the multitudes of the Burmese, but also fields new and vast among the Ka Chins, Shans, Chins, and several lesser races.

WORK AMONG THE LEPERS.

THE LEPER HOME AT JERUSALEM.

The woeful appearance of a leper touches every heart. Leprosy embitters the life of its victim ; it incapacitates him for business and excludes him from the society of his nearest friends, and indeed of all persons, except lepers like himself. With all the triumphs of human science, leprosy is admittedly as incurable as it was in Old Testament times and in the days of our Lord's ministry upon earth.

At the end of the year 1892 there were 24 patients in the Home—11 men and 13 women. In general the lepers are contented, cheerful, and affectionate, notwithstanding their sufferings and trials. Their attention is frequently engaged with simple games, and they have entered into these with childlike zest and grateful appreciation. With most, however, the dreadful disease has spread considerably, and at present the majority are suffering severely with open sores. Two have almost lost their eyesight, and a third has for a long time been lying very ill.

One of the greatest trials of these poor creatures is their banishment from home. Who can know the dreary lot of a father who has been deprived of all connection with his family, or the grief and anxiety of a poor mother at the thought that she is estranged from her beloved ones, never to clasp them in her arms again? Yet these are some of the trials which our poor lepers experience every day. Budrus, one of the patients, says, "Were it not for the comfort that we derive from God's Holy Word, we should have died in despair long ago."

God's abundant blessing has rested on the efforts to minister these comforts to the afflicted inmates of our Home. They have daily practical proofs of the love of Jesus. They are constantly fed, cared for, and made as happy as possible in their physical condition. But there is a further and a higher aim. "Our grand object," says the evangelist, "is to win them to the Saviour, to bring them the strong comfort of the Gospel of Divine grace, and to give them in all their misery the message of present peace and an assured future of bliss and glory. In this respect the success has been very marked. Our patients have been wonderfully ready to hail and heed the message of mercy, and the Gospel of Christ has won its way and shed its radiancy into their hearts. Almost all the lepers profess Christ as their Saviour and lead godly and consistent lives. The Word of God is loved and respected by both Moslems and Christians."

Daily worship is conducted at the Home. The Arabic language is very full and rich, and the Arabic Bible uses many terms unknown to the ignorant and untaught Moslems, who are the majority of our patients. The Arab catechist comes on Sundays and Wednesdays to conduct worship in the little chapel of the Home, and to visit the bedridden in their dormitories. The services in the chapel have been the means of soothing the suffering of the lepers, and of turning their sighs and sorrows into joy and gladness. After the service the lepers are allowed to ask or say anything, and their questions and remarks are sometimes touching and instructive. What hope have these poor sufferers in this life? Ah! they know that they are the victims of the most terrible disease incident to humanity, that they are outcasts and have lost everything, that they are dragging on through agony and distress to a weary and inevitable end. But they are fully assured that there can be none too miserable, too degraded, too repulsive for the Master. They will tell you that notwithstanding their terrible disease, they have found their all in Jesus. Some of them even praise God for their misery; they say it has led them to the Fountain open for all sin and uncleanness. "Leprosy is nothing to me," says Hussein, "as long as the Lord is on my side." "Surely," says Smikna, "it is better to be a leper, and have fellowship with Christ, than to be in good health and far away from God."

Three of the best inmates have been called away to their eternal rest during the past year. Their dying testimonies were all to the fulness of joy which they experienced. As one of them, Salieh, was dying, he was

asked if there was peace. "Yes," he whispered, "there is peace, there is light, there is joy." Another, a young Greek priest, on whom were dependent for support a widowed mother and her children, said, as his spirit was leaving his wasted body, "Whether we live, we live unto the Lord, and whether we die, we die unto the Lord ; whether we live, therefore, or die, we are the Lord's."

There is a Bible woman whose special duty it is to work among the poor lepers outside the asylum, and invite them to share its privileges. Strange to say, neither this invitation nor the Gospel itself has found much acceptance with these outcasts. Begging by the roadside has become a second nature to them, and they cannot give it up, even for daily food or nursing and care. Lepers who are unable to walk any more will be carried out to the roadside on a donkey and lie there displaying their sores to attract the pitying gifts of passers-by. In summer they often remain out-of-doors all night with the ground for a bed, a stone for a pillow, and a cloak for a covering. Recently an old man met with a singular accident. He had lain down under a wall to sleep, and put his food on the wall. During the night a dog jumped up to get it and knocked down a large stone on the old man's head. He was terribly injured, nevertheless he would not consent to be removed to our asylum.

Poor sufferers who are past begging are found in the government house for lepers at Siloam. These accept medicine and food, and permit their visitors to bind up their wounds. They also listen to the tidings of Jesus, the Good Physician. Sometimes those who have been absent begging, come in. Some of these are willing to have their wounds dressed, while others ask for the bandages, etc., saying that they will do it for themselves. But they would probably sell what was given them, and that is certainly not the purpose of those who visit them. Spiritual fruit of this good endeavor has not yet been apparent, but these true friends of the outcast lepers persevere in it, and ask for the support of intercession on their behalf.—*Report for 1892.*

THE LEPERS OF JAPAN.

The Committee of the Mission to Lepers has just had an application from two ladies of the Church Missionary Society, at Kumamoto, Japan, asking them to aid in establishing a hospital there for the lepers. The following are a few extracts from the letter of one of these ladies :

"I venture to entreat your aid for Japan. It is computed that there are over 200,000 known cases of leprosy. Among respectable people it is regarded as such a disgrace that the person affected is at once shut up in a little room which they never leave until death. Leprosy is more prevalent in this prefecture than in any other in Japan ; but the principal garrison doctor here (who has offered his services gratuitously as a consulting physician if we can establish a hospital or aid of any kind) says that from 60 to 70 per cent could be relieved if they had good medical advice at first.

About two and a half miles from this city is a Buddhist temple, to which lepers from all parts of the country come when they have spent their all, and there they drag out their miserable lives, existing on promiscuous charity of the most meagre kind, having no shelter at night, and scarcely any food by day. This island of Kiushiu is semi-tropical, but the winters are severe ; a few mornings ago the thermometer registered 28° out-of-doors, and two days ago 26°. The sufferings of these heat-loving creatures must be intense, for in summer we have from 90° to 98° of heat. Very little pity is bestowed upon them, because the Japanese say they—the lepers—cannot be human beings ; that no human creature could have such a mysterious and incurable disease—it is not a human ailment, etc. The name for them is *Hinin*, which means outside of humanity.

“ My friend and I wrote home to our society—the Church Missionary Society—offering ourselves as workers among the lepers. Our letter has been very favorably considered, and meets with the heartiest approbation of our bishop here. Our idea is, if possible, to build a hospital by special subscription. Several hundreds would be necessary to build and furnish it. The few Japanese who know of our desire are full of approbation. One of our Christians said to me, ‘ It will do more for Christianity in Japan than anything that has been done ; my people can argue as cleverly as your people about religion, but they know nothing of such love as this.’ The garrison doctor of whom I spoke, said, ‘ Only Christians would think of such a thing.’ He showed us over one of the city hospitals and asked the surgeon-general of the garrison to meet us ; we afterward met others of the doctors ; they all offer every encouragement.”

RANGOON LEPERS.

Henry Charles Moore (late of Rangoon) writes as follows of the need in Burma :

“ Forty years of beneficent English rule have changed Rangoon from a collection of bamboo and mat huts, built over a malarial swamp, into a large and wealthy city. Pilgrims, as of yore, flock from all parts of the country, to kneel on the platform of the golden pagoda, and repeat the Pali sentences which they committed to memory while children in the Buddhist schools. They gaze in admiration at the wonders of the famous building—the tall gilded and jewelled spire glittering in the fierce sun with a brilliancy that is perfectly dazzling ; the huge images of Gautama Buddha ; the hideous dragons ; the horrible frescoes, and enormous bells. Truly the place is magnificent in its barbaric splendor ; but there is one sight which fills every visitor, be he pilgrim, tourist, or European exile, with pity. On the steps of the main staircase which leads to the pagoda platform sit, from morning till night, a number of poor Burmese lepers, who hold up their maimed hands and beg with husky voices from the passers-by. The condition of the lepers there and in other parts of Rangoon is something terrible. Most of them have their faces disfigured

by the fearful disease, many are blind, and some that I saw were so mutilated about the hands and feet that they were compelled to crawl about on their elbows and knees. Unfortunately the number of lepers in Rangoon increases yearly and will continue to do so, for as the railways open up the country, the lepers will quit their native villages, where they are burdens to their friends, and go down to Rangoon to beg at the golden pagoda. The pilgrims as they hurry by respond generously to their afflicted countrymen's appeals ; but, nevertheless, leprosy is a subject which a Burman will not readily discuss with any one, for he dislikes the very mention of it, preferring to forget, if possible, that the fearful disease exists. If by chance he should talk about it, he declares that lepers are being punished for their sins in a previous existence, and that if they lead meritorious lives they will be born again and live free from the terrible taint. It is quite certain, therefore, that while the Burmese remain Buddhists there is little probability of their ever establishing leper homes ; but cannot we at home do something for the poor Rangoon lepers ? The Mission to Lepers in India would gladly start a home in Rangoon ; but their rapidly extending work and the increasing demands made upon them render it impossible for them to do so, unless they receive the necessary funds. If they do open a home, it will do incalculable good, and once started, it will receive liberal support from the wealthy merchants, European and Asiatic, who reside in Rangoon. A proof of this has been already received, an English resident hearing of the proposed home having generously offered to give twenty acres of ground as a site for it. This offer, coming from a gentleman who resides in Rangoon, proves unmistakably that the great need which exists for such an institution is recognized in that city, and it will be a great pity if through want of funds no advantage can be taken of it. The home would be conducted on the same lines as the one which the Mission to Lepers in India support in Mandalay. That home was started by Rev. W. R. Winston, of the Wesleyan Missionary Society, who collected funds, and had the place built previous to his departure from the country on furlough. Upon his successor fell the duty of gathering in the first inmates, and this he did by going himself to their haunts and persuading them to enter the home. Now, knowing and thoroughly appreciating its advantages, they come in willingly, and at present there are over fifty inmates. A home at Rangoon would undoubtedly be as successful as the one at Mandalay."

(Contributions for the above objects may be sent to Wellesley C. Bailey, Secretary and Superintendent of the Mission to Lepers in India, 17 Glengyle Terrace, Edinburgh, who will gladly give any information in his power.)

ANSWERED PRAYERS.

BY MRS. MARIA J. BULLEN.

Rev. George Dana Boardman, who a year later became the first missionary to the Karens, in 1827 established himself among the Burmans of Moulmein, which had just previously come under English control. The Martaban River separated it from the province of Martaban, which was still Burman territory, and the resort of thieves and cut-throats, from the opportunity it afforded of plying their infamous occupations. Armed companies of twenty or thirty would frequently go over to Moulmein and commit the most daring depredations, and even taking life when resisted, and destroying entire villages when found defenceless and unarmed. They had but to recross the river to be out of reach of the English.

Moulmein had been made the capital of British Burma, and Mr. and Mrs. Boardman were invited to make their home at headquarters, but they declined from a desire to have the freest intercourse with the Burmans. Mr. Boardman therefore built a frail dwelling on a spot which, however lovely, was very lonely, and to Jehovah he committed himself and family for safe-keeping. In about a month they were visited at night by the dreaded robbers; but the Lord kept watch, and husband, wife and infant child were held in profound slumber. Not a hair of their head was touched, and no alarm of danger disturbed them, and so the danger passed.

George Dana Boardman, Jr., son of the missionary, at the age of six years was in a native rowboat on his way to the ship which was to bear him to the United States. He was in care of the missionaries Jones and Dean; but the little company was attacked by brutal pirates bent on securing a box of letters standing in the middle of the boat, which they supposed to contain treasures such as they were seeking. One of the boy's protectors was thrown overboard and the other, not so easily disposed of, received wounds with spear and cutlass. The poor child, hidden from sight behind a bench, saw Mr. Dean reeling and bleeding on the bottom of the boat. Another blow from a fishing spear with barbed points penetrated the wrist, from which the heavy wooden handle was left hanging! A pale face appeared at the side of the boat, and Jones is dragged in, saved from the waves, but saved for what?

Was it a mother's prayers that made these fierce men stop their attack and by gestures explain their desires? The box was gladly given up to them, and the pirates left as suddenly as they came.

Great was the peril of Dr. Jacob Chamberlain, of the Arcot Mission, India, in a walled town in Hyderabad. The natives, in a rage at his telling of a different God from theirs, bade him leave at once. He replied that he had a message which he must first give; but they declared that if he should say another word he would be instantly killed. He saw them standing with arms filled with paving stones, and heard them say one to

another, "You throw the first stone, and I will throw the next;" but he lifted his heart to Him who can subdue man's angry passions, and asked leave to "tell them a story," with the understanding that then, if they pleased, they *might* stone him.

It was the "old, old story" that he told them, beginning with the birth of Jesus. When he spoke of the cross, and explained that the agony there suffered was for each one of them, they listened with wonder. Surely God was speaking through the words of the missionary. Their anger ceased; their hearts were touched; they threw down their paving stones. After telling of Jesus Christ's cry, "My God, my God, why hast Thou forsaken Me?" of His resurrection and ascension to heaven, and of the glorious offer of salvation for all, Dr. Chamberlain said he was done—now they might stone him. But he had nothing to fear, for those men, lately so infuriated, were weeping. They gathered around to buy his books, that they might read for themselves of these wonderful things.

Eugenio Kincaid, while descending the Irrawaddy, after an exploring tour in the northern part of Burma, found himself beset with dangers. Civil war prevailed, and bands of banditti were prowling about, robbing, burning villages, taking prisoners, and committing the most appalling deeds of violence. Kincaid, accompanied by four Burman boys who had been under his instruction, was in an open boat. At a certain village near the river he was told that his course would take him through a deep ravine where many robbers had their headquarters. He soon saw a boat of armed men approaching, but the displaying of a musket which he carried, according to the order of the governor, sent the robbers back toward the shore, and a second boatful was similarly repulsed. Soon, however, the ruffians returned, largely re-enforced; five or six boats came toward him at full speed, their armed occupants looking like fiends and uttering terrible yells. Mr. Kincaid's little crew was in abject terror, and surrender seemed his only course. When his assailants were within hailing distance, he spread out his hands, saying in Burmese, "Come and take all we have." "Sit down! sit down!" was shouted back, and thirty muskets were pointed at him. He answered that "he was a foreigner, and if they harmed him they would suffer for it, for he had been promised protection by the governor." His words had no effect, and a shower of bullets fell about him. In a few moments these desperate fellows surrounded his boat. He was completely surrounded by steel points, and could not move without feeling the points of their spears. "But," he says, "God was with me. . . . In these trying circumstances I lifted up my heart for protection."

Afterward his captors held a council to decide whether they would release him or take his life. At the close of the conference the youngest of the Burman boys came to him and told him the decision, that he was to be *beheaded at sundown*. As the hour approached the men fell into a dispute, and by their loud, excited talk Mr. Kincaid saw that they

were not agreed as to his fate, to which he had resigned himself as the will of God. He took courage, however, and implored protection. The robbers were on the point of fighting one another in their passion, but quieted down, and all of them, even to a man, departed to make a depredation on a neighboring village, and under the friendly cover of the night their prisoners, though weak and worn, escaped.

During Dr. Eugenio Kincaid's passage down the Irrawaddy he was again captured, and from the very outset treated in a brutal manner. He barely escaped being choked to death. His clothing was torn from him ; but when his assailants began to tie his arms as he had seen Burman criminals tied, his brave spirit asserted itself, and he declared he would *never* be tied ; he would resist it till death. The wretches grinned fiendishly, but let his arms remain free. Dragged to a certain spot upon the shore, he was told, if he valued his life, not to step outside a line which they drew around him in the sand. There for six days and nights he was left with no shelter from the hot sun or the night chill. One of his boys divided with him his waist-cloth, and occasionally Burman women passing to and from the river gave him a little food. His boatmen and three of his Burman boys contrived to escape, and the fourth was taken as a servant to a certain chief. Dr. Kincaid's distresses were heightened by the sight of the agonies borne by unoffending Burman women brought from plundered villages. During the sixth day he resolved to attempt an escape to the mountains, although the risk was very great, and discovery would bring instant death. He prevailed on one of the more humane robbers to restore to him his pair of breeches. Night came. His tormentors, after the excitement of the day, slept soundly. Their leader lay but twelve feet from him. Scarcely daring to breathe, Kincaid crept cautiously beyond the guards, and then made his way as fast as his enfeebled state would allow to the entrance of the jungle, and by noon had reached the mountains. He was two hundred miles from Ava. Stiff and weak, often burning with thirst and suffering the pangs of hunger, he was tempted to cease his efforts ; but with a prayer to the Lord, he urged himself onward. On the fifth day he came across a man whom he had met before, and induced him to take him in his boat to Ava, where within a few weeks his Burman boys joined him, all feeling that their preservation was almost miraculous.

Bishop Coleridge Patteson was delivered many times from the hands of those who sought to take his life before he finally received his martyr-crown. For example, while on a tour, he landed on an island, and inquiring where the chief lived, the natives offered to conduct him thither. From their excited words, some of which he caught, and especially from their expressive gestures, he became convinced that they meant to take his life. He could do nothing in defence. God alone could protect him. Wishing to escape for a little from the burning sun, he entered a small hut. There, on bended knees, he pleaded for his life, adding, "Thy will be done." Knowing that his own soul was safe, he besought the

Lord for the souls of these darkened ones. Then, rising, he calmly told the natives that he was ready.

God heard his prayer, granting him such peace and serenity of countenance as disarmed his foes. He heard them say, "He does not look like a murderer; he cannot have been a party to our brother's death, therefore we will not hurt him." And he received only kindness at their hands.

Nowhere has the offering of human sacrifices and the practice of cannibalism been carried to such an extent as in Fiji, and consequently the attempt to evangelize its miserable natives was at great risk of life.

In 1839 Messrs. Hunt and Lyth, with their families, stationed themselves on the island of Somosomo, one of the darkest spots in Fiji. It is hardly conceivable that a refined person could endure the horrid sights and sounds to which they were subjected. They soon passed through a terrible experience. During a time of great excitement, when many victims were slaughtered and prepared for their cannibal feasts in near proximity to their abode, they were told that their turn would come. The savages became more and more insulting and defiant, and there seemed to be little reason to hope for escape from this dreadful fate. On a certain night it was felt that the end was near. How helpless they were unless the Almighty should interpose!

Mosquito curtains were hung around the room to hide the little band from brutal eyes that might peep through the reed walls, and they gave themselves up to prayer, determined that their enemies should find them on their knees. In continuous audible prayer hour after hour was passed, until wild cries from outside were heard, and "each voice was hushed and each head bowed lower." But their prayers had been heard. These cries were a call to the savage women to join a dance. God's children again were spared by the interposition of Him who holds the hearts of all men in His hand.

In laboring among the Bechuanas of South Africa, Robert Moffat at one time had nearly been the victim of their gross superstition. A terrible drought had continued so long that many cattle died, and human beings were forced to live on roots and reptiles. A renowned rain-maker was sent for, but his remedies had no effect. Then all, sorcerer and people alike, charged their troubles upon Moffat and his associate, Hamilton. They said of these servants of God: "They bowed down their heads and talked to something bad in the ground. The clouds were afraid of their chapel bell, and when they did show themselves the missionaries looked at them and frightened them back."

At last a native council was held, and a chief and twelve of his men were sent to them. He met Moffat with his spear in his right hand, and declared that the missionaries should be tolerated no longer. "They might leave if they would, but if not, they should be put to death."

Moffat, looking into the eyes of the savage, calmly said, "We are resolved to abide by our post. . . . You may shed our blood or burn us out. . . . Then shall they who sent us know that we are persecuted indeed." Mrs. Moffat stood by with her babe in her arms. Moffat threw open his waistcoat, and said, "Now, then, if you will, drive your spears to my heart." The Lord again heard prayer. The chief was confounded. He shook his head significantly, and said to his followers, "These men must have ten lives when they are so fearless of death. There must be something in immortality."

How many similar proofs of a Divine interposition might be gathered from the experiences of missionaries! Many and amazing as are the recorded answers to prayer, the unwritten history is far more wonderful.

II.—INTERNATIONAL DEPARTMENT.

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

The Status of our Anti-Chinese Legislation.

[J. T. G.]

We have lived long enough to hear openly challenged the declaration that "all men are born free and equal." The Burlingame Treaty with China recognizes the "inherent and inalienable rights of man to change his home and allegiance, and also the mutual advantage of free migration and emigration of their (the United States and China) citizens and subjects respectively from one country to the other for the purpose of curiosity, of trade, or as permanent residents." Charles Sumner, William H. Seward, Edward Everett, Caleb Cushing, and other great statesmen of the times accepted, that as the fundamental principle of reciprocity between these two countries. That, too, we have seen relegated to the limbo of impracticable politics.

In 1880 a new treaty was made to the effect that while Americans might come and go *ad libitum*, no Chinese could come here for ten years thereafter. This treaty was honorably enough secured, albeit, as we formulated the "eternal fitness" of the first treaty, it must have amused the older statesmen of China to observe that the "inalienable rights" rule would work both ways only for thirteen years. In 1882 another restriction bill was passed, shutting the gates of the country against all Chinese laborers who were unable to prove a residence in this land dating prior to the passage of that act. In 1888 Secretary Bayard and the Chinese Minister then at Washington agreed on another treaty by which the immigration of Chinese to this country was to be prohibited for twenty years thereafter. That agreement between the two ministers, the Chinese authorities refused to ratify, but instead asked for a

commission to arrange a new treaty. This the United States did not agree to. The only existing treaty, it would seem, then, was that of 1880, shutting out the Chinese till 1890, as no other treaty had been made. No other was ever made, hence it would appear that in 1890 we relapsed to the conditions of the Burlingame Treaty.

But further, the treaty of 1880 provided that the Chinese then resident in the United States should "be allowed to go and come of their own free will and accord." In the face of this then existing treaty Congress passed the well-known Scott Bill, excluding all Chinese who were at that hour temporarily out of this country, thus wrongfully and cruelly without any warning cutting off from their business, property, or other rights, 20,000 Chinese citizens under the treaty.

In 1892 the infamous Geary Bill was passed, imposing humiliating conditions on such Chinese as had right of residence after all previous crooked legislation. They must after May 5th, 1892, be tagged, ticketed, branded. Fifty thousand, or three times that number, as the case may be, must comply with what must often prove impossible conditions or be imprisoned and deported.

It appears that, so far as the internal regulations of our country go, a law is of equal authority with a treaty, and whichever bears the later date must be recognized as controlling; the later abrogates the earlier the same as if they were of the same kind. But the law is not unconditional. The Supreme Court has decided that the law, in order to abrogate a treaty, must not be arbitrary and unjust. "Arbitrary power, enforcing its edicts to the injury of the persons and property of its subjects, is not law, whether manifested as the decree of a personal monarch or an imperial

multitude," is the language of our highest tribunal. The law that substitutes a treaty must be within limits set for the law-making power; it must not contravene the supreme law of the land; it must be "constitutional."

This is just the quality of our Chinese legislation which is now called in question. It is said that the "six Chinese companies" have subscribed a large sum of money to test this—that is, to let this country say for itself what its law is which they are expected to obey. They say, "Our attention has not been called to any law which makes it a crime for us to advise our fellow-subjects that they have a right to disregard a law which is in violation of the constitutions and treaties." And yet, strangely enough, there are people who talk of this action as rebellious because the Chinese do not first comply with the law, the authority of which they wish to test. That must look to a Chinese laundryman like "flat irony."

But the situation is too grave for satire. The time for registration of Chinese laborers under the act is May 5th. Very few have complied with it at the time of this writing. The requirement that each should be photographed has been waived by Secretary Carlisle as necessary before registry. By request of the State Department, the Department of Justice will, on May 5th, cause a Chinaman to be arrested under the provision of the law and taken before the Federal Court. The case will be advanced to the Supreme Court without delay, and a decision is expected before the summer recess. No less a lawyer than Joseph H. Choate, of New York, will argue the case for the Chinese Government. The principal legal contention, it is said, will be over the alternative of registry or deportation.

The denial of *habeas corpus* to Chinese attempting to land in this country, and the penalty of imprisonment at hard labor for unlawfully remaining here, will also be challenged.

It is not so much the injury to our commercial interests and national stand-

ing with the Chinese, nor even the missionary interests involved that concerns us just at this moment. It is rather that the eternal principles of equity may obtain, and specially at an hour when we have the nations as our guests. For this let all good men pray.

The Chinese Question and International Law.*

BY REV. GILBERT REID, CHINAN-FU, CHINA.

The three treatises on international law by Wheaton, Woolsey, and Slüntschle have all been translated into Chinese for the Chinese Government by a learned American (Dr. W. A. P. Martin), who is the President of the Imperial University in Peking and Professor of International Law. The Burlingame Treaty is also especially conspicuous for its clear enunciation of the foundation principles of true international relationship. Our modern legislation, at least on the Chinese question, falls far short of what we have taught in other days. Let us specify a few points.

1. Woolsey, in his "International Law," says, "No nation through its public documents or by its official persons can with right reflect on the institutions or social characteristics of another, or make invidious comparison to its disadvantage, or set forth in any way an opinion of its inferiority." This principle, it seems to me, has been glaringly violated by this Bill of Chinese Exclusion and Registration, making certain uncomplimentary regulations for certain foreigners, (1) because they are Chinese, and (2) because they are laborers. That venerable and distinguished statesman of Massachusetts, Senator

* For a fuller presentation of this subject, in its legal, commercial, national, and missionary bearings, we refer to a pamphlet about to be issued by Rev. Gilbert Reid (Warsaw, N. Y.). Mr. R. has been ten years resident in China. He is the author of a small volume, "Peeps into China," which contains fresh and desirable information and sprightly discussion concerning things in that country. Fleming H. Revell Company, New York, will furnish it.—J. T. G.

Hoar, has said : " These measures not only violate our treaty engagement with a friendly nation, but they violate the principles upon which the American republic rests, striking not at crime, not even at pauperism, but striking at human beings because of their race and at laboring men because they are laborers." The Act as passed again and again refers to " any Chinese person or persons of Chinese descent," making no distinction between those Chinese who are Chinese subjects and those who by birth are the subjects of some other country, as of Great Britain on the island of Hong Kong, or even those who by birth are now the citizens of the United States. That man is a marked man who has Chinese blood in his veins, no matter to what government he may now be subject. As an English journalist in China has said : " It is obvious that no European country would learn with equanimity of the passage of a law singling out its nationals for penal legislation."

2. Sir Robert Fillimore has deduced from the principle of equality the right of a government to protect its subjects resident in other countries, and it may be laid down that a State has cause of complaint if its subjects in foreign countries are denied ordinary justice. The large portion of the Chinese in the United States are still the subjects of China, and China, therefore, has a right to complain at the partiality of treatment meted out to her people.

3. International comity is another duty of nations. " It embraces," says Woolsey, " not only that kindness which emanates from friendly feeling, but also those tokens of respect which are *due between nations on the ground of right.*" This principle of comity has been infringed by the insult not only to the Chinese laborers, but the greater international question of insult to the Chinese Government, passing a law against certain subjects of China without regard to the national feelings of China.

4. International intercourse by means of international conference is the es-

sence of international law and the making of treaties. Hence it is that China was induced during the Burlingame era of friendliness to begin the policy of sending ministers and consuls to foreign governments, as well as receive those from other countries. Hence it was that earlier in its history, but by advice of foreigners, China formed a new office to deal with and consult about foreign affairs. The right of conference on matters pertaining to more than one country is too axiomatic to meet any defence. And yet in 1888, when the Foreign Office at Peking asked for further discussion of the treaty made that year between the two countries, but not yet ratified, President Cleveland deemed it best to refuse that request, but signed the Act of Congress which placed greater restrictions on the Chinese than even the new treaty under discussion had defined. It was independent action rather than the conference of two contracting parties. As to the Act of 1892, Woolsey's words may apply : " No State can exclude the properly documented subjects of another friendly State, or *send them away* after they have been once *admitted* without definite reasons, which must be *submitted to the foreign government concerned.*"

5. It is a principle of international law that treaties are a part of the supreme law of the land, subject only to the provisions of the constitution, and that they are binding on the contracting parties from the day of their date. Woolsey, in his " International Law," says : " National contracts are even more solemn and sacred than private ones, on account of the great interests involved, of the deliberateness with which the obligations are assumed, of the permanence and generality of the obligations, and of each nation's calling, under God, to be a teacher of right to all within and without its borders." The opinion of a former attorney-general is cited by the State Department as follows : " Not to observe a treaty is to violate a deliberate and express engagement, and afford good cause of war.

When Congress takes upon itself to disregard the provisions of any foreign treaty, it of course infringes the same in the exercise of sovereign right, and voluntarily accepts the *causus belli*." Such is the state, then, in which we find ourselves placed as a nation by Congress, in the exercise of its sovereign right, passing the two bills of 1888 and 1892. Our treaties with China are broken, and thereby one principle at least of international law is trampled upon.

In my younger days of studying international law I learned all this, but only of late and as a result of studying this Chinese question have I learned of a modifying principle. Though it makes law rather too complex for an unprofessional mind, it is still our duty to state it as it is. The Supreme Court, in rendering its decision in 1889 on the Scott Bill of 1888, said: "Although it must be conceded that the Act is in contravention of express stipulations of the Treaty of 1868 and of the Supplementary Treaty of 1880, it is not on that account invalid or to be restricted in its enforcement. By the Constitution, laws made in pursuance thereof and treaties made under the authority of the United States are both declared to be the supreme law of the land, and no paramount authority is given to one over the other. In either case the last expression of the sovereign will must control." So Attorney-General Crittenden, in an opinion on certain legislation conflicting with the Treaty of 1819 with Spain, held that "An Act of Congress is as much a supreme law of the land as a treaty. They are placed on the same footing, and no superiority is to be given to the one over the other. The last expression of the law-giving power must prevail; and a subsequent act must prevail and have effect, though inconsistent with a prior act; so must an act of Congress have effect, though inconsistent with a prior treaty."

It is not for one like me to argue the meaning of the law. I merely take it for granted as the right and supreme decision. But it seems to me that three

things should be noted if a subsequent act of Congress is to prevail over a prior treaty, and what I here say is also based on the Supreme Court: First, according to another decision of the Supreme Court, if Congress may nullify a treaty with a foreign power, the nullification must be express, and not by implication. But thus far neither Congress nor the executive has either expressly or impliedly abrogated the treaty with China. And hence the treaty is still in force, and not the subsequent act of Congress. Secondly, an act of Congress cannot pass as law and abrogate a prior treaty, if it is arbitrary and unjust, as the Supreme Court has also adjudged. Thirdly, as according to the Constitution, Article VI., Clause 2, all treaties, as well as the constitution and laws of the United States, are the supreme law of the land, so any law which may be proved unconstitutional cannot prevail over a prior treaty. As the clause enjoins, the laws must be "in pursuance" of the constitution to "be the supreme law of the land." And this is what the Chinese, under advice of competent attorneys, are wishing to test—viz., whether the Act of 1892 is constitutional and binding or not. For this reason the mass of the Chinese in the United States are ignoring the regulations of that act.

But whatever the outcome, this much is clear, that it is a lamentable caricature on our American civilization that our national government shall even desire, to pass a law which may break the treaties and the principles of international intercourse. Would it not be better, would it not be a sounder and more honorable policy to seek the path of harmony, either by changing the law or revising the treaty, so that the law shall be in harmony with the treaty in accord with international law, and in pursuance of the constitution?

What is the bearing of all this on missionary work in China? The number of American citizens in China are second on the list, those from Great Britain being the first. The number,

however, is a small one, being a little over one thousand, both men and women. Of this number nearly one half are missionaries. Small though the number may be, it should not be forgotten that they are all representative men and women, delegated to their work by competent religious bodies at home. The work they are doing is also a representative work, representing not only the five hundred or more who are in China, but representing the Christian sentiment of the people in America. This work thus organized likewise occupied, as we have mentioned above, places of influence, and in some cases strategic points of China. Of the twenty-two capitals in China, and every one a very centre of influence, half of them are showing to-day the beneficent work of our American missionaries. Already obstacles, persecution and riots, as much as any one should desire, beset the work of the American missionaries, as well as those from other lands, and need no additional impetus from the reaction in China of our legislation at home.

Whether the bill of Chinese Exclusion will impair the lives and work of our missionaries in China, I regard only as a minor matter. The main question is one of justice and right. Still the question of security or peril is interesting to those here, as well as slightly so to our fellow-countrymen in China. I will not attempt to prophesy wars, bloodshed, or martyrdom, but content myself with plain facts.

Let us first suppose that the Chinese laborers, the Six Companies and their American attorneys, succeed in carrying a case to the Supreme Court in the United States, and obtain the decision that the bill of May, 1892, is unconstitutional. This, it seems to me, will be the probable result, if there can only be the chance to have the case tried. Under such circumstances the effect in China will be nothing dangerous or startling, but none the less there will exist in many a Chinaman's breast ill-feel-

ing and estrangement, and the suspicion of our bad intentions rather than a belief that we Americans are all so good. Furthermore, there may well be a ground of shame, to think that it required a band of plain Chinese laborers and laundrymen to bring our law-makers to terms, and that the Chinese in New York should have to raise \$30,000 to engage competent attorneys, and prove before the national Supreme Court that the bill passed by both Houses of Congress and signed by the President is null and void.

Suppose, however, that the law will be carried into effect next May by orders of the Executive, and we shall be called upon to witness a scene similar to the expulsion of the Jews from Russia or their ancestors from Egypt, or suppose, in a milder way, the law will only gradually be applied for the next six months, all through the world-wide Exposition at Chicago, on till the Supreme Court shall meet in October—what then? We will find ourselves in this position: the United States Congress can pass a bill abrogating a treaty; the Chinese Government will then decide that her treaties with the United States are invalid, and that she, too, has a right to make laws and issue orders contrary to the treaties.

Already something of this kind has occurred. According to the American Treaty of 1880, the same tonnage dues or duties shall be granted to goods carried by American vessels as by the Chinese. Well, last autumn the Chinese began to ship grain to Peking on the China merchants' steamers free of duty, under special permits from the Chinese authorities, while duty was still charged to the grain carried on English steamers. By the "favored nation" clause, the same favors accrue to England as to America or any other country. Lord Rosebery, therefore, made a complaint to Peking on basis of our treaty of 1880. The Chinese Government replied that for the present that treaty was broken and the right had lapsed.

The Criticisms on the Decennial Conference.

We saw it alleged in an India paper some years since, that the India army was so decimated by disease superinduced by vice that it was a serious question whether it could be mobilized to meet a great emergency. The remedy was sought in a legalized patronage and supervision of this vice in military cantonments. A great protest of the Christian sentiment in India and Great Britain resulted in an Act of Parliament dissolving this official connection with sin. The India authorities have very tardily, if to any important extent, carried out this decree of the nation. The missionaries have in sections where the military were quartered protested that great hindrance came to their work by the presence of this legalization of vice. All have felt the disgrace of a great Christian government sustaining such relation to impurity.

The Government of India carries on officially the culture of opium for export, largely to China; and it is claimed that the revenue from this opium culture is absolutely necessary to balance the financial budget of the empire. The India Government has also a license system of intoxicants which has many peculiarly obnoxious features. It fosters instead of restrains; forces instead of represses their sale.

It was anticipated by many, that when the Decennial Conference convened it would express its condemnation of these offensive public acts of the Government. But the Conference appears to have decided not to pass any resolutions on any subject whatever, as it had no power as a deliberative body. This caused great dissatisfaction, and another adjustment was had that all resolutions be sent to the business committee, who should present such as commended themselves to their judgment. A very strong resolution was presented against State regulation of vice, which was passed amid loud applause—many witnesses say by a vote of "six to one."

A small minority asked the privilege to withdraw the resolution for harmony, as it was not unanimously adopted. By a very narrow majority the Conference—many members not voting—finally allowed the committee to withdraw it. This action has subjected the Conference to a great deal of grave criticism for lack of moral courage, and even as sympathizing with legalization of vice. By others it is blamed for vacillation, and by still others for merely stupidly blundering in procedure. It has been asserted that it shows a decadence in ancient missionary enthusiasm under the domination of "Brahmanized educationalists who have ceased to be missionaries." One British editor, who writes with warmth or does not write at all, says the apology given for the withdrawal of the resolutions in the light of the Word of God "shrivels into something worse than insignificance."

The criticisms have been so sharp and so widespread that the missionaries have lost no time in making clear their position in relation to the State regulation of impurity. The first meeting of the Calcutta Missionary Conference, the largest body of missionaries in the world meeting regularly at short intervals, passed a resolution setting forth that they had always unanimously condemned all State regulation of vice as carried on under the now abolished Contagious Disease Acts, and protested against any continuance of the system under the Cantonment Act, and reaffirmed their view that the resolution of the British Parliament abolishing it in India ought to be carried out. The two conferences of the American Methodists meeting in Bombay the week previous had declared most positively against all three of these vices, and that is quoted as showing the missionary sentiment.

A great meeting outside the Decennial Conference to protest against opium culture, and traffic is pleaded to show the real sentiment of the missionaries personally on that subject. It is shown, too, that a great portion of the

agitation against the three forms of vice in question has been fostered and led by missionaries. It is said as an excuse for non-action by the Conference that the licensed impurity is confined to the military stations, and many missionaries, as a consequence, know nothing of it as an obstruction to their local work; the practice of opium-smoking is confined within certain areas, too, and its evil is not known to many missionary fields. These and numerous other statements and apologies are found filtering through the Anglo-Indian and British press to offset the criticisms. It has even been also said that there was no consistency in the Conference condemning the Government while missions continued to receive money from the same in support of their schools and colleges; the missions might better first quit themselves of the charge of being *particeps criminis*.

We have thus tried to state briefly some of the main features of this case, because it is likely to be a subject of controversy for some while to come, whether and to what extent the Conference shirked its responsibility or merely blundered for lack of competent leadership under the pressure of its closing hours. There can surely be no necessity to defend missionaries from suspicions of lagging behind the moral sentiment of the age in the matter of social impurity; we will not brook so much as the suggestion. But the missionaries of India will realize afresh that they have to reckon with a public opinion among their constituency at home.

That the Conference ought either to have stuck to its original decision to adopt no resolutions at all—which we do not concede to be wise—or having grappled with any form of evil should have gone straight to its mark, will, we have no doubt, be the opinion of the Christian world. As it is difficult to judge of motives and some personal prejudices at this distance, the probabilities are that no more serious damage will result than grief that an altogether regrettable affair marred the harmony of so important and noble a body, the

largest, and in many respects, the foremost missionary force of Protestant history.

It will be more profitable that we devote our attention to their great thoughts and action on the overwhelming opportunities and responsibilities of the hour in India, where there is a condition of things which will not last. It is only now that the chance of directing whole masses and great movements is ours. The lower classes in India will slough off from Hinduism whether we reach them or not. They will go to Islam or something else, if not to Christianity. The upper and educated classes cannot remain Brahmans. What will they be? That is of vital consequence. There is no reason to believe that the missionary force on the field is incapable nor derelict to duty. They are the best men we can find. They must be criticised, if needs be, but they must be trusted. They deserve our confidence, and will honor it.

J. T. G.

The Afro-Malagasy Slave Traffic.

BY A BRITISH RESIDENT IN MADAGASCAR.

Lord Rosebery, at the request of the French Government, has issued instructions to the officers of the British navy and the British consular agents in this country to in no way concern themselves with exercising a police control over the dhows of the various nationalities in the waters of Madagascar; in fact, notwithstanding the right of search and seizure of all vessels suspected of slaving in the waters of this country being specifically stipulated for by Articles 16 and 17 of the Anglo-Malagasy Treaty of 1865, his lordship, according to telegram to hand here, "has directed English ships and the consuls not to search vessels of any flag in Madagascar waters."

This, in many ways, political as well as philanthropic, is a very grievous abandonment of those rights and privileges the British Government were at pains, in the Anglo-French Convention of 1890 regarding Zanzibar and Mada-

gascar, to reserve to England in their entirety; and to avert the censure which, I have reason to know, is in certain quarters contemplated being publicly pronounced, at no distant date, on England's abandonment of her interest in the suppression of the Afro-Malagasy slave-traffic, the attention of the Government should be called to the spirit in which the Zanzibar-Madagascar Convention was concluded.

When placing the Anglo-French Convention before the House of Lords, Lord Salisbury stated: "We have taken the opportunity on both sides not only to reserve all rights and privileges which all subjects of either country (England and France) might have in either country (Zanzibar and Madagascar), but also to give the most explicit guarantee to missionaries and missions, and of freedom of religious practice and religious teaching." And Sir J. Fergusson, then Under-Secretary of State for Foreign Affairs, said during the discussion Mr. S. Smith raised on the convention in the House of Commons, he thought that all might rejoice with them in what he considered to be the greatest step taken in the last half century toward the extinction of that accursed traffic (the slave-traffic). Following up the Act of Brussels, a blow had been struck at the slave trade in its developments and in its sources.

The statement of Lord Salisbury makes clear that it was not his lordship's intention to abandon any British right or privilege. And the utterance of Sir J. Fergusson makes evident that the facility which Anglo-French co-operation would give for the extinction of the slave traffic was one of the main reasons Lord Salisbury had in signing the convention regarding Zanzibar and Madagascar. Indeed, so strongly did the anti-slavery reasons influence the House of Commons that, among other speakers expressing similar approval, Mr. S. Buxton said, in the course of the same discussion: "It was satisfactory to find that careful supervision was going to be undertaken with regard to

flying flags of different nations, and no vessel would be allowed to fly the flag of any of the great powers without registration and a proper license. They might thank the Government of France for having conceded what, for some time, appeared to a certain extent against their will—the right of search to all other nations."

This being the spirit in which England and France came to an agreement upon Zanzibar and Madagascar, and this being the spirit in which both Houses of the British Parliament regarded that agreement, Lord Rosebery should reconsider his instructions for Her British Majesty's representatives not to take part in the reduction of the slave traffic in Madagascar waters. Under the lax surveillance of France the slave trade will assuredly increase with great rapidity, and then attention will be influentially drawn to the matter, and when it is generally known that the increase is due to England having for no purpose abandoned her treaty rights, Lord Rosebery will be censured for not pursuing that "continuity of Great Britain's moral policy" which he has recently laid such emphasis upon.

The Opium Habit.

BY REV. WILLIAM M. UPCRAFT, SUI-FU, CHINA.

The opium trade has been called England's sin and China's curse. Both sin and curse it may prove itself to be to both nations yet, ere their hands are free from it.

The present extent of the curse in China is alarming, but still increasing. The western provinces produce enough for home consumption, enormous as that is, and yet leave a margin for export to other provinces.

The vice has fastened itself upon all classes and all ages. Recently the writer was guest with a responsible mandarin, and through him was brought into friendly acquaintance with several other officials and students, all of whom

smoked the drug, and most of them quite heavily.

The earliest memories of many children, both at home among friends and at school, are of opium in its most seductive forms.

One of the most alarming features now is the loss of conscience on the subject. It is no longer a shame to smoke; indeed, it is considered a shame not to smoke when all others are doing so, much the same as it used to be considered a want of tone in any one who could not drink his share with the rest when drinking was more common in Western lands than is now happily the case. Not to smoke is to be strange. In the city of Sui-fu there are said to be over two thousand opium dens, and in the smaller city of Luchow, thirteen hundred such places are reported.

To the question, "Do you smoke opium?" one often gets the reply, "Who doesn't smoke?" a counter-question that is both reply and comment.

Why do they smoke? may be asked and may be answered in a sentence—the moral deterioration of the people combined with the seductive character of the habit. It begins in play, it ends in grim earnest. There is a growing fascination in the way it is taken—this subtle drug. The smoker lies down to it—bliss in itself to an Oriental. Such a position affords an opportunity for the gossip the Oriental loves. The opium becomes a pet to him, he fondles it with his fingers, heats it over the tiny lamp, its fumes enwrap him, and finally send him off to slumber and dreams.

And who shall measure the damage wrought by this facile agent for suicide—they can commit suicide and yet die decently and painlessly!

To the lack of adequate medical attendance and accurate medical skill may be traced the large use of opium. Opium also is a panacea to a people whose medical faculty is in the barbarous condition of that of Europe in the dark ages. The destruction by opium is an added plea for the quick evangelization of China,

The Rev. D. C. Gilmore, writing from the Baptist College at Rangoon, Burma, says:

"The REVIEW for September, 1892, under the caption 'Prayer *versus* Prayer,' called our attention to the appointment by the Hindus of October 30th as a day of special prayer 'to the Supreme Power, that the Hindu religion may be saved from its present degenerate position.'

"In this connection the REVIEW suggested that 'It would be a very fitting thing for the Christian churches of all the world . . . 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.'

"The Burma Baptist Convention assembled at Rangoon in October, 1892, endorsed this suggestion, and the day was—to what extent I cannot say—observed by the Christians of Burma. It was very fervently observed by the Christian students of the Rangoon Baptist College. It was a beautiful sight to see Karen, Burman, and Shan disciples (some of whom were themselves converts from heathenism) uniting in prayer on behalf of the heathen on the other side of the Bay of Bengal.

"But what I particularly want to say is that one of our heathen young men, the subject of much prayer, who is now applying for baptism, says that he was led to seek the Lord by the exercises of that day of prayer for the Hindus. Our prayer for the Hindus of India has been answered by the conversion of a Buddhist in Burma. The boy ascribes his change mainly to the long-continued influence of Christian schools, but says that that day of prayer was the turning point."

THE GAROS IN ASSAM.—The Rev. E. G. Phillips writes a note, saying:

"The state of spiritual life in the native Church in our field is very encouraging. The first two of the Garo tribe were converted thirty years ago. They began work among their people, and

four years later 40 converts were baptized and a missionary located among them. Since then the growth has been steady, until now there are about 2500 communicants, and there have been probably 4000 baptisms on profession of personal faith. The work is moving on with increasing momentum, and promises in the near future to bring in the whole tribe. More than 700 were baptized during the past year. The great part of the churches are self-supporting in the matter of finances, church discipline, and to an encouraging degree in aggressive church work. The standard of church life is maintained at a higher point than in many parts of Christian lands.

"The Garos are demon-worshippers—one of the many animistic races in Northeast India. Their universal and constant practice of animal sacrifice makes them, I believe, specially susceptible to the teaching of the Atonement."

NEW GUINEA.—Rev. Dr. Steel writes from Sydney :

"The Rev. James Chalmers has got a steam launch for the Fly River Mission. It has cost £1220, raised in Australia. The Rev. W. G. Lawes, of the London Missionary Society, is soon to return to New Guinea with the printed New Testament in the Motu language. There are now 5 European stations of this society under 6 missionaries. There are 80 other stations. The native teachers from Christian Islands of Polynesia are 50, and no less than 30 native Christians of New Guinea are now teachers. There are 500 church members—baptized on profession of faith in Christ. There are 3000 in attendance at the various schools. Besides the New Testament printed in the Motu language, gospels or portions of Scripture have been printed in five other dialects.

"The Wesleyan Mission in New Guinea has 4 ordained missionaries, 1 lay missionary 2 lady missionaries, 26 teachers, and 1 local preacher. There are 8 churches, 44 communicants, 8

schools, 240 scholars. The heathen attendants on public worship number 5790.

"The Rev. J. W. Mackenzie and wife, of the New Hebrides Mission, after a sojourn of several months in New South Wales, left in improved health on February 15th for their work in the islands. They have been for 20 years among the natives of Efate, and have a Christian people around them. Mr. Mackenzie has carried a new school primer and hymn-book through the press in Sydney. There are 80 hymns in the collection. He has also reprinted a first catechism, after the one prepared by the Rev. John Geddle. There is a catechism on geography also in the volume.

"The Rev. Joseph Annand, M.A., and wife have been in Tasmania for their health before returning to the New Hebrides."

Our editorial correspondent, Rev. Albert L. Long, D.D., of Robert College, has received from Prince Ferdinand of Bulgaria the cross of Commander in the Bulgarian National Order of Civil Merit. An exchange says :

"It is a much-coveted mark of distinction. This is the second Bulgarian decoration he has received. In both cases they were conferred without notice. The first was from Prince Alexander, the cross of a commander in the Order of Saint Alexander, an order instituted by him as a mark of appreciation of special services rendered the national cause. The second is the new order instituted by Prince Ferdinand."

The Free Church of Scotland *Monthly* says : "Dr. Pierson has been delivering to large audiences in Edinburgh and Glasgow the Duff Missionary Lectures. The subjects chosen were those with which the lecturer had already a special acquaintance, and his handling of them was eloquent in a high degree. They will read well, and his book when it is published will certainly prove to be the most popular of the series."

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. So says Rev. George Grenfell, of the Baptist Congo Mission,

III.—DEPARTMENT OF CHRISTIAN ENDEAVOR.

CONDUCTED BY PROFESSOR AMOS R. WELLS.

The "First Young People's Memorial Church," which Lutheran young people are endeavoring to build at San Diego, Cal., has obtained from them nearly half of the \$5000 desired. Only 156 Lutheran young people's societies, however, have yet contributed, and 140 of these are Christian Endeavor societies. As there are about four hundred Christian Endeavor societies in the General Synod branch of the Lutheran Church, it would seem that the success of the undertaking is easily assured.

The Presbyterian Board of Foreign Missions sends out a monthly statement. For March this statement showed contributions from Presbyterian Christian Endeavor societies to the amount of \$3582.67. For March, 1892, the sum received from the same source was \$1539.22. This is a gain of \$2043.45, or 132 per cent! From May 1st, 1891, to March 31st, 1892, Christian Endeavor contributions to this board were \$6628.25; during the same months of 1892-93 they were \$12,710.06; a gain of \$6081.81, or 91 per cent. The board made gains in receipts from Sunday-schools, legacies, churches, and women's boards, but no gain was anything like the gain shown by these figures.

The Illinois State Christian Endeavor Union, through the efforts of that ardent missionary worker, Mr. S. L. Mershon, of Evanston, has set on foot a plan which will be adopted, we hope, by every Christian Endeavor union in the world. It is a "missionary extension course," and has been prepared in connection with the various denominational boards. Eight or nine prominent and entertaining speakers have been secured. Mr. Torrey is among them. Their subjects will all be missionary. Twenty-five places will be carefully chosen as strategical points throughout the State, and these lectures will be given there at intervals of

about six weeks. The course is to be obtained, free, and without collections at the meetings, on condition that all churches with Christian Endeavor societies in the town petition for the course; that local missionary societies co-operate; that the Sunday when the address is given be made a missionary field-day, pastors preaching missionary sermons in the morning, missionary workers holding a conference and prayer service in the afternoon, and a union mass-meeting being held to listen to the address in the evening; that full press notices be given before and after; and that travelling expenses and entertainment be furnished the speakers. This seems to be one of the most practical and valuable of the many devices for the popularization of missionary intelligence that the Christian Endeavor movement has brought into use.

Dr. Clark fell in with forty Christian Endeavor societies in India, only about ten of which had ever been reported to the Boston secretary. This is certainly indicative of a general condition of affairs, and there are undoubtedly many more Endeavor societies in the world than ever appear in the annual report of Secretary Baer.

The Methodist Christian Endeavor Society at Allahabad, India, is quite successful in enlisting in its ranks the British redcoats. Of course this soldier element is a fluctuating quantity, as the troops are moved here and there, but it is a noble work that this society is thus doing. Every active member in this society may be depended upon to offer public prayer.

The Christian Endeavor society in Bombay, India, is so large that it is divided into four divisions, each of which is really a separate society.

The Christian Endeavor society of the Blockley Baptist Church of Philadelphia has established what is called

a "propagation committee," which is planning to hold evangelistic services Sunday afternoons during the summer.

The pastor of the Christian Church of Lawrence, Kan., was absent for a month leading a missionary revival in another town. During this month his pulpit was occupied Sunday evenings by young men from his Endeavor society, and their ministrations met with much success.

The extensive arrangements for the International Christian Endeavor Convention, to be held in Montreal, July 5th-8th, are well under way. Among the speakers already secured are Dr. Cuyler, Dr. Chapman, the Canadian Minister of Finance, Dr. Henson, Dr. Hoyt, Dr. Burrell, Bishop Arnett, Hon. W. C. P. Breckinridge, and many another famous Christian preacher and scholar. Two great meetings will be held simultaneously, in a hall that will seat nine thousand and a great tent that will seat eight thousand.

An excellent Christian Endeavor society exists in the Methodist Church in the historic city of Lucknow, India. Two strong Christian Endeavor societies are also found in the great Dhuramtallah Street Methodist Church of Calcutta.

Christian Endeavorers everywhere have met a severe loss in the death of a noble and beautiful man, Rev. A. C. Hathaway. Mr. Hathaway was the chief promoter of the Christian Endeavor movement among the Friends, and was the president of the Friends' Christian Endeavor Union.

A Christian Endeavor society has been formed in the American Church of Paris, France, whose pastor is Rev. Edward G. Thurber, D.D.

Here is one good result of the Christian Endeavor self-denial week of this year. The president of a certain Illinois society was a confirmed user of tobacco. For that week, as his self-denial, he neither smoked nor chewed the weed, and as a result has determined never again to touch it.

The president of the New South Wales Union writes as follows about the progress of the Christian Endeavor movement in Australia: "There has been steady progress—more especially among the Wesleyan denomination—from a dozen to twenty new societies being reported each month. The spirit of enthusiasm is ever on the increase, and devotion to our movement becomes accentuated every day."

Here is an idea that many a Christian Endeavor society might carry out for the benefit of some missionary worker and the cause in general. Rev. E. P. Holten, of the Madura Mission in southern India, has a camera, which was given him by an Endeavor society in Hanover, Mass. This camera he uses in making pictures of natives and of Indian scenery, which he sends back to the home churches to arouse interest in missions.

The Endeavor society in the girls' boarding school of Madura petitioned their teacher to allow them to go without cocoanut meat in their curry, in order that they might have something to give to missions. When it is remembered that the girls live on rice and curry, and that cocoanut is the most delicious and highly prized ingredient of their curry, the extent of their self-denial can be understood.

The weekly reports of the workers and committees of the Endeavor society of Madanapalle, India, are very interesting. At a recent meeting that Dr. Clark attended, John Yesuratnam reported that, with four others, he had preached the Gospel, within two weeks, to six hundred people in seventy different villages. Lazarus Marian had started a Sunday-school with one hundred and twenty members. J. P. Timothy and others had preached the Gospel on the railway trains, going from one compartment to another, as the trains stopped at different stations. The cars on the Indian railways are built on the English compartment plan, and the Hindoos ride, for the most part, in the third-class cars, which are usually

crowded. Twenty-five workers from the society, on the previous Sunday evening, with a magic lantern, musical instruments, singing, etc., had proclaimed the Gospel to three hundred people in Madanapalle. The total for the week showed that eleven hundred people had been reached by about forty members of the society.

Rev. W. I. Chamberlain, of the Arcot (Dutch Reformed) Mission in India, told Dr. Clark that on one occasion, being asked to show his magic-lantern pictures, he threw them on the white wall of a new Hindoo temple which was being dedicated. So interested were the auditors that the dedication services were deserted, the interior of the temple was emptied, and the priests themselves, with a throng of hundreds of Hindoos, stood for an hour, with wonder and interest, while he explained the story of the cross. Perhaps many missionaries in India and other lands, if provided with so attractive a sermon adjunct, could be as much helped thereby. Here is a hint to our societies at home.

Here is Dr. Clark's account of the way the native Christian Endeavorers of Madanapalle, India, received him, as his party approached the mission about nine o'clock in the evening: "When we were within a quarter of a mile of the gate three white figures suddenly started up from the roadside, peered eagerly into the carriage, and then started off at a 2.40 pace for the mission compound. A little further, three other little ghosts suddenly appeared, gazed into the carriage, and were off like the wind. 'They are looking to see whether we have all come,' says our missionary friend, 'so as to give the signal.' Another two minutes, and we hear the mission bell ring out, and when the bullocks turn in at the gate of the mission compound, a few minutes later, two score of white-robed figures, Telugu boys from the school, are arranged on each side, singing melodiously, in good English and with all their hearts and lungs—

'Glad are we to see you,
Glad are we to see you,
Glad are we to see you,
Glad are we.'

In front of them was another white-robed procession from the girls' school; and they, too, took up the strain—

'Glad are we to see you,
Glad are we to see you,' etc.

Thus all the way to the bungalow marched these singing youths and maidens. Was ever a welcome more cordial or more unique? Our full hearts responded, though we could not sing it so well as they, 'Glad are we to see you, dear Endeavorers of Madanapalle.' For this was the famous society of the Arcot Mission, a pioneer of Christian Endeavor in India."

At the decennial missionary conference held in Bombay, India, last December, the Christian Endeavor Society received many warm commendations from the speakers, who had tried it, and found it admirably adapted to the needs of the young converts.

In four denominations Christian Endeavorers are now engaged in raising money to build "Christian Endeavor mission churches" under the direction of their denominational boards. The fifth denomination to set its Christian Endeavorers to doing this work is the Congregational. They wish to raise, from the Congregational Christian Endeavor societies of the country, \$7000 for the Philips Church, in Salt Lake City. This was the first church (now existing) founded by the New West Education Commission.

Here is the Sunday programme of one Christian Endeavor society in France: Church in the morning; an afternoon service; Sunday-school; Christian Endeavor meeting; then in the evening half of the society holds a service in the McAll Mission branch, while the other half, under the leadership of a young lady, a converted Catholic, conducts the evening service in the church.

The Christian Endeavor society in Monastir, Macedonia, gave its self-denial week collection to a struggling church in Bulgaria.

IV.—EDITORIAL DEPARTMENT.

The following letter is one out of many which cause the editors no little perplexity. From the outset we have been seeking to furnish the REVIEW at a nominal rate, or entirely free, to all student volunteers for mission fields who were unable to pay for it, and for a time our friends have helped us by donations given for this special purpose. For every dollar sent us we have, at one-half price, sent the REVIEW to such students. The demand, however, has been so great and the fund for this purpose so exhausted that we can no longer cope with the claims of these young men. One of the editors has paid for a large number of the REVIEWS thus sent to students. But unless some benevolent friends shall give help, this important part of the missionary service of the REVIEW cannot be maintained. And it is our persuasion that the fact needs only to be known that such applications from students far outrun all the means at our disposal to elicit both sympathy and aid. Any contributions, large or small, sent for this purpose to the editors or publishers will be acknowledged on the cover of the REVIEW.

The letter referred to reads as follows :

"DEAR DR. PIERSON : There are 110 student volunteers who are scattered over the English and Scotch universities, and who are willing to take the MISSIONARY REVIEW OF THE WORLD at four shillings (one dollar) and postage extra. The names were sent to Messrs. Funk & Wagnalls, but they reply that the fund for this purpose is entirely exhausted, and the REVIEW cannot be furnished at that price without positive loss to the publishers. May I ask your advice ?

[Signed] "L. B."

The editor replied, assuming the responsibility for whatever is lacking in the price, that these 110 young men might have the REVIEW. But, as already intimated, he feels confident there are

many whom the Lord has blessed both with the means and with the heart to give who will gladly join in this good work.

A. T. P.

Death of Dr. Mitchell.

The death of Dr. Arthur Mitchell, the able and honored Secretary of the Presbyterian Board of Foreign Missions, which occurred in Saratoga, N. Y., on April 24th, is felt as a great personal loss to the editors of the REVIEW. In Dr. Mitchell the cause of missions loses a warm friend and able advocate. The news of his death will be the occasion of great sorrow.

The Finding of Bishop Hannington's Remains.

Important letters were received from Bishop Tucker up to December 18th last. The most interesting part of them refers to the discovery of Bishop Hannington's remains :

Mumiya's, December 9th, 1892.—To-day we came on to a still larger and more populous town, Mumiya's. Our arrival was expected, and so there were great crowds of people with heavy burdens of food standing ready to greet us. I went at once to see the chief Mumiya—a young man of great intelligence. After talking some time with him, it struck me that he must know something about Bishop Hannington. Accordingly, I introduced the subject. He knew in a moment to whom I referred, and spoke of his having lost a thumb. He told me that he begged the bishop not to go through Busoga, but that he said it would be all right, and he would reach Uganda safely. I asked if he knew where the bishop's remains were buried. He told me in reply that he knew nothing about it ; that Mr. Jackson had brought them, but that they had been carried on to the coast. Of course I knew that this was not so, and being convinced that I was somewhere near the spot, I pressed my question further, but without avail. While I was talking to the chief, a young man came up who had been with the bishop on his fatal journey through Busoga. This man said the chief was with him when

he was killed. I then entered into conversation with him, and tried to get some information out of him with reference to the place of burial. The remains, Mr. Jackson told me, had been placed by himself in an iron box. The young man told me very much the same as the chief. Now comes the strange part of the story. I had bidden the chief good-by and had nearly reached the camp when this young man of whom I have spoken came up to me very quietly, and whispered that he knew where the remains were—that they were actually in Mumiya's village, having been buried by Mr. Jackson under a floor of a house. He declined, however, to show me the house himself, but said, "There is a man here who was with Mr. Jackson, and he will show you the place." On reaching my tent, I sent for this man at once, and he told me quite freely that he knew the spot, and would take me to it. I set off immediately with him, in company of Dr. Baxter, and he took us without hesitation to the place. "Here," said he, "is the spot," pointing to a little bush about eighteen inches high. I looked around and could see traces of the house, which had fallen into ruins, and had been taken away. It was a solemn moment to us, standing as we were by the grave of Hannington, murdered seven years ago. There is no doubt that in a very little while all trace of the actual spot would have been lost, as the people had begun to cultivate the ground about it. As you know, this was not the place of the bishop's death, for he fell in Busoga, seventy or eighty miles away. The most appropriate spot for the resting-place of the remains seems to be either in Busoga, where he died, or in Uganda, which he longed and tried so bravely to reach. I think the difficulty of laying them in Busoga will be very great. Even if they were buried there, it would be scarcely possible to raise any permanent monument to mark the spot. After considering the whole matter most carefully, I think the proper resting-place will be in Uganda.

At 6.30 this morning, with six men, I commenced the search. The men dug very industriously for an hour and a half, but the deeper they dug the harder the ground seemed to get. We then determined to try a few feet further away. Soon it became quite clear that there had recently been a disturbance of the earth, and we became very hopeful. In half an hour more our efforts were successful, and the top of the box was discovered. But it had evidently been disturbed since it was placed there by Mr. Jackson. Instead of lying flat, it

was at a considerable angle. The lid also had been broken. The people had evidently suspected that something had been buried under the floor of the house, and my idea is that, believing it to be ivory, they had made an attempt to get at it. There was no doubt whatever as to identification. We sent for a covering from the camp, in which the box containing the remains was wrapped. Dr. Baxter and I then quietly and reverently carried it between us. We took it to my tent, and there left it for a time, closing up the tent so as to stop any idle curiosity. Mr. Fisher kindly gave me a long tin-lined box, as it was quite impossible to remove the remains in the old one. Dr. Baxter assisted me in the solemn duty, and then with a lining of some sweetly scented grass that reminded us of the dear home land, we two alone in my tent laid all that was left of the dear bishop in the new case.

Sunday, December 11th.—We had a very solemn service of communion this morning, and in prayer for the Church militant specially thanked and praised God for His servant, Bishop Hannington, whose earthly remains were with us in camp. All in the party were deeply touched, and, I feel sure, have been drawn nearer to God by the affecting events of the last day or two. I hope to carry the bishop's remains to Mengo, and with the Church's service to bury them there—the fittest place, it seems to me, for them to await the resurrection morning.

Our sympathies are extended to the American Baptist Missionary Union in its losses by the late fire which consumed Tremont Temple. We understand that the Missionary Union's Museum, collected through forty years, was totally destroyed. That is an irreparable loss. Another museum may be collected, but there were articles in that, such as Felix Carey's First Burmese Grammar, a perfect copy. Although the permanent records were preserved by the fire-proof vault, yet the loss of all the temporarily exposed correspondence and documents is more than an inconvenience. The offices are at 2 A Beacon Street, Boston.—J. T. G.

Focussing Our Missions.

A suggestion has been made by Mr. Hunter, of Liverpool, for awakening greater interest in the foreign mission

field, and one which, if not original, has at least the merit of going into details. Recognizing the fact that the generality of people think in the concrete rather than in the abstract, it is pointed out that there is very little to take hold of them in the vague expression, "our missions in China." It would be otherwise, however, if they were personally acquainted in some fashion with one or other of the missionaries out there. As we have about fifty missionaries and about three hundred churches here, the proposal is that each missionary should be allocated to the care of a group of six churches. By a diary and correspondence from time to time he could keep the home churches posted up in his work, and they, on the other hand, would be more likely to take a personal interest in the man and his labors than they do now.

The suggestion is one which has long been in practical operation in Scotland, where Church or Sunday-schools have taken some little dusky child for their *protégé*—even at times to the naming of it. A scheme of this kind can always rely on finding a good basis in human nature; let us imbibe or stand for what principle we may, the personal element will always command the greatest interest.

An Example to be Followed.

We publish a letter from one who has himself visited many of the mission fields of the East, and knows from experience that foreign missions are not "a failure." We earnestly wish that his noble example might be far more widely followed.

ST. OSWALD'S, EDINBURGH,
February 27, 1893.

Secretary of U. P. Mission Board:

DEAR MR. BUCHANAN: The cheering tidings received from Manchuria as to the large number of persons who have applied for baptism, showing the marvellous progress of the Gospel in that land, must convince all that the number of converts is limited only by the number of missionaries in the field. It seems to me, therefore, the bounden duty of our Church to increase the staff of our agents year by year, and if the

Mission Board sees fit to do this, in order to aid the movement, and, I hope, give an impulse to others, I propose to bear the cost of the salary of an additional evangelistic missionary. While I do not bind myself formally, it is my intention, if the Board accepts my offer, to continue this contribution yearly during my lifetime.

I also venture to suggest whether the Board should not either directly, or through the Synod, make an appeal to our congregations and to our wealthier members to become responsible for the salaries of missionaries in any of our fields they choose to select, so that the number of our staff may be greatly increased.

I am, yours very truly,
DUNCAN McLAREN.

Rev. Dr. Townsend, of Birmingham, England, in his article on "Comity and Co-operation in Missions," in the May number of the REVIEW, says that "one crying want of our mission enterprise is an organ somewhat resembling the MISSIONARY REVIEW OF THE WORLD, issued in New York, or on the plan of the *Review of Reviews*, which shall be pan-missionary in its scope, catholic in its spirit, wherein news of all missions can be reported, plans of extension discussed, candid criticism indulged in, and fresh enthusiasm kindled in the heart of the Church. It should become the most popular magazine of the day; certainly none would be able to compete with it for freshness, romance, or inspiring power."

Just what our brother here recommends the editors have sought to accomplish in the REVIEW. We design it to be pan-missionary in scope, catholic in spirit, and a magazine wherein news of all missions may be reported, plans of extension discussed, and problems considered. Dr. Townsend could not have better outlined our plan from the beginning, and all we need is hearty co-operation to make this magazine supply the very place which this programme proposes. We shall welcome any contributions under any of the departments he mentions, and any requests or suggestions we will give attention to as far as lies in our power.

A. T. P.

The Africa-Malagasy Slave Traffic.

L. M. S. COLLEGE, ANTANANARIVO,
MADAGASCAR, JANUARY 17, 1893.

To the Editor of THE MISSIONARY REVIEW :

SIR : May I, as a Madagascar missionary, call the attention of your readers to a letter* of a British resident in this country, which appears in your present issue, referring to the certain revival of the slave trade from Africa into this island if the extraordinary instructions of Lord Rosebery on this subject are allowed to go unchallenged by Parliament and the country.

Is it really the fact that a Liberal Government is going, not only to give up all British interests in this island to the tender mercies of a French protectorate, but also to abandon the long-continued honor England has had of protecting the slave?

I am, yours faithfully,

JAMES SIBREE,
Missionary of the L. M. S.

British Notes.

BY REV. JAMES DOUGLAS.

From copies of the *Madagascar News* which have come to hand, we find that the missionaries are being raked by two fires. Mr. Henry E. Clarke, missionary in Antananarivo, in a letter thus describes the case : "The Paris papers blame us for not being neutral. The *Madagascar News*, on the other hand, has for months been writing at us for being neutral and for refusing to leave our neutrality. Poor missionaries ! How hard to please everybody—nay, we please neither side !"

In reply the *Madagascar News* says, in effect : "What the missionaries now feel we foresaw and forewarned them of. We knew that their Christian-like resignation to what the future has in store will not save the Protestant Church of Madagascar if France enforces her pretensions on the Malagasy."

A strong case may apparently be made out for both sides of this question. Faith's power is often more seen in quiescence than in agitation or in what may even look like heroic measures. Mr. Clarke evidently believes in the repose of faith and in stilling the storm by believingly stifling the first

motion of alarm. "The Malagasy Church," he says, "has passed through two seasons of great trial ; out of both of these it has come both stronger and better. I do not desire further troubles for it—very far from this ; but if they come again I do not fear them ; if only the Malagasy Christians remain firm in their faith in Christ, then all will be well. I believe, not as part of a lifeless creed, but as the expression of a living truth in the words : 'Not by might nor by power, but by My Spirit, saith the Lord of Hosts.' " Mr. Clarke writes like one who knows his God and knows Him too well to fear diplomatic intrigue or the menacing power of the oppressor. Faith's stillness, or, as some may call it, weakness, is greater strength than the might of kings, or, as we should here say, republics.

"An American missionary, writing from Arcot, in India, says that the Church has two missionaries, of which it takes little account namely, the bicycle and the magic lantern. The former, 'over the admirable roads so largely found in India, makes short tours, and even long ones, rapid and easy, and is much used by the younger missionaries. Of the other agency, large use is made in many places.' "—*Free Church Monthly*.

The Church of England London Mission is now under an eclipse, being at present without a single representative. The "Appeal for Men," issued in April last, has not met with a response. Since then Dr. Battersby has been obliged to relinquish the work for the third time, and has no hope of being able to return ; and Mr. Eric Lewis, amid general regret, has felt obliged to sever his connection with the society.—

The *Church Intelligencer* for February contains several interesting items from Archdeacon Wolfe's journal. The extracts relate to visits made in connection with the Fuh-Kien Mission. The following case of conversion, one of many cited, we give in condensed form. A shop-

* Page 449.

keeper of the age of fifty who had made some money and retired was robbed one night of nearly all that he had. It was then, in the providence of God, he heard for the first time of the riches that never fail, and he was led by God's infinite mercy and grace to fix his heart on these treasures, and at once became a regular attendant at the church. Wondering at the fact, now to him strange, that he had not heard of these things before, seeing that Christian teachers had been at work in those parts for many years, he began to go about among his neighbors and seek out the ears that were willing to hear the precious news of the unsearchable riches. As a result, several families, both inside and outside the city, have been won over and are now in attendance on the means of grace, their faces set Zionward.

Archdeacon Wolfe, commenting on St. James's description of the little member, says: "No one who has not lived in a heathen country and mixed freely with heathen and understanding what this tongue utters, can have any conception of the vile, filthy, and atrociously abominable language which this little, vile member can give expression to, especially when brought into play by heathen women; and it is one of the surest signs of conversion when the tongue has been 'tamed' and its vile habits cleansed and purified. It is often the case," he observes, "that Christians suffer great losses because they cannot give license to the tongue; and the heathen knowing this, take advantage of it to harass and defraud them of their property." A case is instanced of a man who justified his heathenism on this ground. All the members of the family were Christians but himself; but he frankly told the missionary it would never do for no one in the family to be able to swear and use bad language; and as Christians could not do this vile business, he remained a heathen in self-defence and to protect the general interests of the household.

As noted in the columns of the *Daily Telegraph*, reports have reached London from Mr. Hill, the archbishop's commissary to the Niger missions, and bishop-designate of that district in succession to Dr. Samuel Crowther, stating that the native Church demands a second negro bishop, but will compromise upon a division of the see with one European and one African prelate. The archbishop's decision is not yet given, and the equally vexing problem concerning the bishoprics of Maritzburg and Natal is still unsolved.

Mr. Eugene Stock, in the *Church Missionary Gleaner* for February, in a paper entitled "A Month in New Zealand," gives the following summary concerning the natives of that island: "Less than forty thousand Maoris remain in New Zealand. Of these the great majority are quiet, professing Christians. About half belong to the Church of England, and about half the rest are Wesleyans or Roman Catholics. The remaining fourth represent the semi-heathen section that either fell away or had never been brought in."

The Rev. T. Harding, a Church of England missionary, has supplied a most interesting account of a preaching tour in the Yoruba country, Western Africa, a stronghold of the most degraded heathenism. He has evidently taken up the work of missionizing these peoples with both hands and an earnest heart, and has done something, as it seems to us, considerable in breaking up the fallow ground. He has utilized the magic lantern with great effect and taught gospel truth by eye and ear to large multitudes. He says, "Without exaggeration, I have taught thousands of people to pray, 'Jesus, Son of God and Saviour of the world, save me; forgive me my sins, and show me Thy way.' Who can tell how many of these will find entrance into the eternal home? Jesus knows, and we can often commend them to Him in prayer, and His Holy Spirit can teach them."

The Rev. C. W. A. Clarke, M.A., principal of the Robert Noble College, Masulipatam, contends that the educational missions of India are fully justified by the results. Giant trees have been cut down, the names of some of the largest being Caste, Idolatry, Lying, Lust, "From the Noble College," he says, "God has brought out men who have done great things for Him. One convert was a district missionary in charge of the Masulipatam district; another an evangelist to the Telugu people, mighty in deed and in word; some have taught in our college and our high school in the Telugu country; some are preachers, some laymen, influential and highly respected by their non-Christian brethren, striving to bring home the power of Christ to those who know Him not, by their life and conversation in that station in life to which God has called them. In every one of these cases the convert has had to pass through the fiery furnace of persecution and affliction before he could openly serve Christ or become a witness for Him before his caste brethren." Mr. Clarke is satisfied with the theory and the principles and is also enamored with the machinery. "The one thing we, like all other workers for Christ, really do want is more of the power of the Holy Spirit to give life and effect to our efforts."

An appeal is made by Mr. John A. Anderson, in *China's Millions*, in behalf of the unevangelized aboriginal tribes. Three are mentioned—the Ming kia, the Mo-soh, and the Lo-los. In the Ta-li valley there are three hundred Ming-kia villages, numbering many tens of thousands of souls. Mr. Anderson says, "So far as I know, nothing has been done to give them the Gospel in their own tongue. They are very accessible. Both men and women come freely to me for medicine, although often unable to talk Chinese. . . . Although my knowledge of the comparative needs of other provinces is necessarily very

small, I believe there is not such a sad sight throughout the eighteen provinces of China as that of which I write. Here are whole tribes, whole peoples, without even a chance of knowing about the Saviour's love."

A mail from Uganda was received on December 23d bringing news up to September 26th. The eagerness of the Waganda to purchase Scripture portions was marked. So tremendous was the crush to obtain copies that Mr. Baskerville was obliged to barricade his house and sell from the window. In ten minutes all the copies of St. Matthew's gospel were sold. Mr. Baskerville says, "We could sell fifty loads, when we only have three to sell."

Miss Holme gives a graphic account in *China's Millions* of the assault on the home of Mr. and Mrs. Huntley, she being at the time their guest. Her testimony is eminently God-honoring. "I praise God for giving me the honor of suffering for righteousness' sake. I shall never fear what man can do unto me; nor the evil day; for I know grace will be given, as it has been in this case. I know the Lord is a very present help in time of trouble. Oh, how much I would like to tell you how the Lord showed His goodness! I do praise Him for allowing me to prove His sustaining grace."

The tidings to hand in *China's Millions* from Kih-chan, Shansi, and Hiao-I, Shansi, are of more than ordinary interest. Many conversions and baptisms are recorded; and also one or two instances of much heroism under suffering. Mr. Lutley tells of a convert named Koh who, because he would not pray to the idols, was accused of being the cause of a drought then prevailing. "They first beat and kicked him, and then tied his hands together, and carried him to a village three li distant, where

he became insensible, and they had to drench him with water to restore him ; but it was not until evening that, bruised and stiff, they let him go free. They also made him pay a thousand cash to give a feast to the men who had beaten and carried him. "It was good," continues Mr. Lutley, "to hear the poor fellow relating how, when they were carrying him, he remembered that Stephen, while being stoned, prayed for his enemies ; and he began to pray for his, asking the Lord to forgive them," a proceeding on his part which but increased their rage and brought upon him worse blows.

Another notable case of sovereign change is that of Mrs. Kia, who was formerly possessed by an evil spirit. "She was," says Mr. George McConnell, "a terror to all, even to us. We feared to see her come into our yard ; but now she is so changed, fully saved, out and out for Jesus."

The *Moravian Quarterly* is marked by tones of mingled gladness, sadness, and determination. The pioneers in North Queensland have acquired speedily a powerful influence over the natives. Confidence is won in the highest degree, some acquaintance with the language has been made, and since the natives understand a few English words, the pioneers are able to testify to them "of God who is love and of the redemption for sin through the blood of His Son."

Difficulties impede progress in Nicaragua, "but the earnest appeal of the poor Indians for missionaries will quicken sympathy and prayer, before which all obstacles must vanish."

Publications Noticed.

—*A Winter in North China*, by Rev. T. M. Morris (Revell Co., New York and Chicago, \$1.50). It is natural that the people at home who contribute generously for missions should desire occasionally some more unprejudiced infor-

mation, as to what has been actually accomplished, than they can get either from missionaries or from their would-be critics. So the English Baptist Missionary Society sent out two clergymen to visit the Baptist stations in North China. Mr. Morris records his impressions of what he saw and heard, vividly and clearly, showing himself to be a careful and shrewd observer, giving us valuable information as to the country and the people. He discusses the religions of China and the various phases of missionary work, and says that, for extent, character and work, missions in China far exceed his largest expectations. It is a valuable addition to our knowledge of the country and the practical value and actual accomplishment of missionary effort.

—*Madagascar, its Missionaries and its Martyrs*, by W. J. Townsend, D.D. (F. H. Revell Co., New York and Chicago). Dr. Townsend gives the marvelous story of Christianity in the island of Madagascar in a most vivid and interesting way. It is a story with which all Christians, young and old, should be familiar, for it is unique in the history of missionary enterprise. More attention is given at present to the newer and larger mission fields, but the story of the planting and training of the Christian Church in Madagascar is one which will never lose its interest and power.

—*Lives and Work of Rev. and Mrs. Cephas Bennett*, by Ruth Ranney (Silver, Burdett & Co., New York, Boston, and Chicago). Sixty years of missionary life in Burma are here described graphically and tersely. Miss Ranney has succeeded in narrating the lives of her grandparents in such a manner as to transfer to the reader the interest which she herself feels in their work. Dr. Bunker says in his introduction : "The aroma of these lives will pass upon others ; and no one can study them without being better." The proceeds from the book will be devoted to mission work in Burma.

V.—THE MONTHLY CONCERT OF MISSIONS.

Africa,* Madagascar,† The Freedmen,‡

AFRICA. §

BY J. T. GRACEY, D.D.

Africa has been described as "one universal den of desolation, misery, and crime." It is a vast country to come under such characterization. It is 1500 miles long and 4600 miles wide. The equator cuts it, and both tropics cross it. Lay its western edge at San Francisco, and it would cover land and sea to the coast of Ireland. Its rivers are its most marked geographical feature. The Nile sweeps through 37° of latitude; the Kongo has greater volume and basin. Of its great inland seas, Victoria Nyanza and Albert Nyanza belong to the Nile, Tanganyika to the Kongo, Nyassa to the Zambesi. Possibly the entire continent was circumnavigated in B.C. 600; but in the Middle Ages it had already become the "Dark Continent," its coast line being unknown beyond Morocco. By the close of the fifteenth century the Portuguese had got far round the Cape of Good Hope. For the next century Africa seems destined to be the wonder of the world. The rapid opening up of its enormous stretches and the marvellous way in which Christianity and civilization are bringing light and hope and liberty to the races of the interior are adding fascinating chapters to the history of the world. Already the whole country is known from Cape Town to Cairo, and soon the telegraphic communication will be continuous from

Bechuanaland and Mashonaland along the way of the lakes to Uganda and down the valley of the Nile to Alexandria. Only 35 years have elapsed since the mighty prize of the source of the Nile was wrested from oblivion; and more has been done, so far as any suspicions of history reveal, to reclaim the "Lost Continent" within 30 years than in the previous 3300 years.

The population of the continent is roughly estimated at 200,000,000, or nearly one-seventh part of the people of the globe. The best authorities have agreed that the ethnological classification must, for the present at least, follow language lines. The general conclusion is that the cradle of the genuine negro race is Africa; that of the Bantu, Asia; the one living for ages without the tropic of the East, the other pushing on to its sunny home in the great peninsula. There is known to be a wide difference between the negro and the Bantu races. The Bushmen and Hottentot are related linguistically with Egypt, and have been sundered from the northern element by some great dividing wedge. They differ in appearance, manners, and customs from the Bantu. They were wont to worship the moon, following the sidereal worship of North Africa, and their gods are beneath, never above. The Bantu are lighter colored than the negro, nor is their hair so woolly. The indications are that the Bantus originated in Western Asia, perhaps in Armenia, possibly in the Euphrates. Their mutual relation is traced in language—structure and roots, as close as those of the Aryan family. The Zulu is spoken in Zululand and by half a million in Natal. Dr. Bleek makes 13 classes of Zulu dialects. Sigwamba is spoken from Zululand to the Sofala, inland 300 miles; the Yao in the region east and south of Lake Nyassa; the Nyamwezi east of Tanganyika; the Swahili by half a million of people in Eastern Africa; the Umbundu in Bihe and Bailunda;

* See also pp. 48, 64 (Jan.), 136 (Feb.), 196, 226 (Mar.), 370 (May), 404, 423, 426, 428 (present issue).

† See also pp. 66 (Jan.), 449, 459 (present issue).

‡ See p. 413 (present issue).

§ We draw largely on the following sources as authorities in this study: "Report of Commercial Agent Chatelain on the Province of Angola," with original map, "Reports of the Consuls of the United States, No. 147, December, 1892;" "The Church Missionary Atlas: Part I, Africa;" "Africa Rediviva," by Robert N. Cust, LL.D.; "The Isizulu," by Lewis Grout; "Missionary Landscapes in the Dark Continent," by Rev. James Johnston, A. T. S.; "Forty Years among the Zulus," by Josiah Tyler.

the Kimbundu, Kongo, and Umbundu in Angola; the Kongo in Kongo region; the Mpongwe on the Gaboon River; the Dikele by 100,000 at the sources of the Gabun (see Grout's Grammar). The "Atlas" recognizes six groups for the continent: Hamitic, Nuba-Fulah, Semitic, Negro, Bantu, Hottentot-Bushmen.

The religions are (1) *African pagan*, with witchcraft, human sacrifices, and fetichism; and (2) *Muhammadanism*. Chatelain says, and all experienced witnesses agree with him, that the pagans all believe in one God, who made and maintains all things, invisible yet ever seeing the thoughts of man, the author of all the good and much of the suffering, who is angry with men and indifferent to the details of their lives. They do not worship him nor represent him by image, nor do they believe that he is contained in any fetich. What travellers generally call gods are inferior spirits, to whom God has intrusted the administration of the natural forces. They fear these and the shades of departed spirits. The images are simply amulets and talismans. Dying, one goes to *hades*; dying in *hades*, he goes to an utterly unknown region. Muhammadanism swept with fire and sword over North Africa in the seventh century, and in the last two centuries has spread over the Soudan, West Africa proper, and on the eastern coast. It has brought some externals of civilization; but the tribes are in little but name Moslem; they have changed the fetich from sticks and stones to Arabic texts from the Quran. The whole of the vast inland slave trade is in the hands of these Moslems. Mr. Cust says that Islam is "in possession of the majority of the population of Africa, with a tendency to increase by its own momentum and adaptability to the environment of the pagan African." (3) *Christianity* came to Africa through Hellenist Jews. In the fifth century there were 560 bishoprics in North Africa. The North African Church was swept out of existence by Islam; the Coptic and Abyssinian churches have been Christian in little more than name.

Marshman's "History of Roman Catholic Missions" lays large claim to success under the Portuguese in Kongo and the Zambesi. It is scarcely too strong to say these utterly relapsed into heathenism. "Quick baptisms" by wholesale brought their natural result.

MODERN PROTESTANT MISSIONS date from Moravian beginnings in West Africa in 1736, and in South Africa in 1792. The Church of England began work in Egypt in 1826. The United Presbyterians of America have had the most marked success of modern times in Egypt proper for a distance of 400 miles up the Nile. They have 90 stations with schools, or congregations and schools united, taught by native pastors and teachers; 1000 Moslem boys and girls are in these schools. The North African Mission is in Tunisia, Tripoli, Algeria, and Morocco. So are some others in localities, and numerous organizations of Roman Catholics are in all this region and in the Sahara.

In 1875 Nyassa, "the Lake of the Stars," was circumnavigated, and the Scotch Free Church, Established Scotch, the United and the Reformed Presbyterians soon thereafter began work in this part of Africa.

In November, 1875, Mr. Stanley's challenge to Christendom to enter Uganda appeared in a London paper. Seven months later the first mission party arrived at Zanzibar. The first converts, five in number, were baptized March, 1882. Uganda lies northwest of Victoria Nyanza, and is one of the most powerful kingdoms in East Central Africa. It is a four months' journey from the coast. To carry 250 tons, \$250,000 must be paid to 1000 slaves hired out by slave owners. But by the proceeds of the hire of the British East Africa Company, 4000 slaves have effected their freedom. The railway system of 500 miles building from the coast will cover a coast line of 400 miles and 1000 miles inland, severing the slave-caravan-routes. The reverses of the Church of England Mission have been connected with the political situation;

Mtesa's professed acceptance of Christianity, his return to heathenism, his death, the succession of Mwanga, his hostility and overthrow, his reinstatement under the influence of the Romanist missionaries, his unprincipled conduct—all combined to make a fiery furnace for the martyr church of Uganda. The sacrifice of missionary life has already been enormous. The saintly band of graduates from the English Universities who founded a unique mission with four bases on the eastern side of Lake Nyassa cover a radius of 25,000 square miles in their estimated reach of influence. Thirty-six of these young men and maidens, the flower of English birth, culture, and piety, have found rest in African graves. The mission has nevertheless made marked progress.

Lake Tanganyika was discovered less than 40 years ago. Until lately the route thither was 830 miles from Zanzibar, and took 100 days. Now it is up the Shiré, thence by the missionary highway, "the Stephenson road," uniting the north end of Nyassa and the southern point of Tanganyika. The London Missionary Society began work here in 1874, inspired by the telegram to London: "Livingstone is really dead, and his body is coming home in one of the queen's ships." Livingstone's trumpet call, "Go forward, and with the Divine blessing you will succeed. Do you carry on the work which I have begun. I leave it with you," roused England as well as Scotland. A noble, heroic work, with increasingly encouraging result, has been done by "running the gauntlet of fiery ordeals, enduring the hardship of perilous travel, surmounting obstacles of transit and malarious climates, penetrating regions untrodden by Europeans," but with an ever-widening confidence among the motley population of this territory.

The *Upper Zambesi* missions in the Barotsi kingdom were inaugurated by M. Coillard. This kingdom stretches from the Kafu River to 20° east long., and from the Quando and Zambesi to the watersheds of the Kongo and Zam-

besi, a strip of 800 miles in length. The mission history, though not its work, dates from 1877; the latter begins with 1885. The mission is international, though under the direction of the Paris Evangelical Missionary Society. The Primitive Methodists have recently entered this region.

The missions of *Kafaria* have been so long familiar to the Christian churches that we make no further mention of them than, that of 650,000 Kafirs in Cape Colony, about one fourth have been baptized; and in Zululand, of 50,000 upward of 2000 are Christians; and in Pondoland, of 150,000, 3000 are Christianized.

In *Katanga* Arnot began work in 1881 by journeying from Natal to Shoshong, and on to Benguela on the West Coast, and then peaceably forced his way into the Garanganze country to initiate Christian civilization. The book by Mr. Arnot, "*Garanganze: Seven Years' Pioneer Mission Work*," published by the Revell Company, belongs, as Dr. A. T. Pierson says, "in the department, not of *Apologetics*, but of *Energetics*."

The *Southern missionary region*—Damaraland, Namaqualand, Good Hope Colony, Natal, Orange Free State, etc.—needs not detailed reference here. These missions do not cling to the coast, but occupy interior positions. The climate is suited for Europeans, and large colonies have been settled. Islam has never been in the ascendant. Our reference to Mr. Cust's "*Rediviva*" must in nowise be accepted as commendatory of the idiosyncrasies in his opinions and criticisms. They must stand on their merits, and some of them have decided merits; others wear an *ex cathedra* air, as on page 38, about missionary interference with public morals as impertinence, which it may or may not be; but any allusion to their "expulsion" on this account is ludicrous. If anybody has gone to South Africa to stay, it is the missionary.

Angoland is so interestingly treated in Mr. Chatelain's "*Report*," that we would like to transfer it to these col-

umns. It can probably be had on application to the proper authorities. The history of Roman Catholic missions under the Portuguese is of use for the warnings of their mistakes and the results. They are now stimulated by the presence of the "Bishop Taylor" so-styled "Self-supporting missions," which extend to many interior stations and have cost lives and money.

Kongoland, with its good waterway through all its great basin, is so prominently in the eye of the Christian public that, vastly important as it is, we need bestow only a paragraph on it in this skeleton reference. At Boma are 800 more or less resident Europeans, 80 of whom are missionaries. The English Baptists entered the Kongo valley in 1878. Through 15 years of struggle, soldiers and heroines of faith have served, suffered, and perished, till "no Christian church has supplied a nobler contingent to the army of martyrs"—the Combers alone would make this record resplendent. Various societies are at work—the American Baptists, the Bishop Taylor, the Kongo-balolo; and the French Evangelical of Paris proposes, if it has not already begun, to enter French territory. Through 12,000 miles of coast or river-line villages and towns are approachable by the missionary.

On the *Gabun*, the coast island of Corisco and the Ogowé, the American Presbyterians, after years of successful work, are hampered by the French Colonial policy requiring the use of the French language in educational work. In the *Kameruns* the English Baptists had a good work, but were substituted by a German mission solely because it had become a German colony—a narrow policy out of joint with the times, and 'a shameful breach of the recognized law of missions."

The *Niger* basin presents a population "untainted" by the evil of contact of European commerce. The Church of England Missionary Society has important stations in the Delta, conducted till very recently by African missionaries;

the English Wesleyans penetrated to Quarra, a branch of the Niger. The Soudan, stretching from 8° of lat. to the borders of the Sahara, and 3500 miles from east to west, has a population nearly equal to that of North America; but missionary pioneering has begun. The name of Crowther, "the only colored non-European bishop consecrated in England since apostolic days," will ever stand connected with the Niger region and missions; and Wilmot Brooke's memory will be perpetuated in the Soudan Mission.

The *Gold Coast* from St. Paul to Cape Palmas has much independent territory, where the English Wesleyan, the Basle and Bremen have done noble work at large cost of life and yet with gratifying results. *Liberia* is patronized only, so far as foreign subsidy of men and money goes, from the United States. Mr. Cust is too emphatic in saying that Liberia, as well as Sierra Leone, has failed to make any impression on the surrounding colored men of the same or cognate African race. It is a marked slip in ethnological reference, for the Afro-Americans represent tribes in most cases from which they are remotely separated, and to our personal knowledge they have done something, and under their conditions a good deal, to "impress" the native races adjoining them. Bishop Taylor's line of self-supporting work in the Cavalla River country has been vigorously pushed, and though hampered, deserves great commendation.

Sierra Leone has an English Episcopal Church, self-supporting. The English Wesleyans, the United Brethren (at Mendi), an American mission from Kansas behind Freetown, as a base for a Soudan mission, represent the work of Protestants. In the *Gambia* region, at Bathurst and other places, the Wesleyans and English Episcopalians have long sustained work.

We have made a very incomplete and not a balanced sketch of the missions of the continent of Africa. They are too vast already for an outline of even a dozen pages. We have been obliged

to suppress even the names of the Roman Catholic societies and orders, many of whom have shown illustrious heroism in self-denial and endurance worthy of high admiration. All of them will be found named in Mr. Cust's "Rediviva," which if not complete is the nearest complete reference volume that we can name, and which is invaluable except where the author makes excursions to express his notions instead of judgment; but even these are spicy and suggestive, and of value.

MADAGASCAR AND ZANZIBAR belong to the African system, and should be considered in this group of missions, though the Malagassy belong ethnologically rather with Malaysia. Madagascar is the Great Britain of Africa, but three times her size. Ellis's "Martyr Church" of Madagascar well-nigh ranks as a Christian classic. The London Missionary Society, the Society for the Propagation of the Gospel, and the Friends, as well as the Norwegians, have operated in Madagascar, the pre-eminence belonging to the first-named. All of the islanders are not yet evangelized.

A late number of the *London Chronicle* says: "We have received a printed table of statistics, showing that in our Madagascar Mission (not including, however, the Betsileo district) there are 980 schools; that of the 46,501 scholars presenting themselves for examination, 21,721 brought slates, 19,480 brought Bibles or Testaments; and that 16,206 passed in reading, 12,739 in writing, and 9,334 in arithmetic."

"There is a chain of missions stretching like a great strong backbone through the country from Lovedale to Somerville, a distance of two hundred and fifty miles. There are *two* places at which this backbone just now needs strengthening badly. It is at that big gap of ninety miles. On the left-hand side of the direct line there is a large unworked part of Tembuland. On the right hand there is the vast Pondo nation in wild untouched heathenism. Both of these places could be occupied

to-morrow if there were funds and men to do it. The Tembu people have pleaded for a long time that a missionary be sent to them. The headman has given ground for the missionary to live upon. At a time when food was scarce and the people nearly starving because of what befell their harvest last year, he has supported in his own hut a native evangelist who was sent there during the last six months. . . .

"People at home should know these facts. In Western Pondoland there are probably not fewer than 40,000 people with no one to tell them the Gospel. They are a fine stalwart race of men, but they are living in the grossest heathenism. Such a fact should surely appeal to those who may know little of the details of foreign mission work, and may in consequence have but a languid interest in its needs.

"The Tembus have been asking that a missionary should be sent to them for ten years. In the thanksgivings of this jubilee year the Tembus and Pondos will surely not be forgotten." (The money is now provided, and a missionary will be sent to Tembuland. The Glasgow College students are to provide the mission house, and Stockbridge congregation have given the communion plate.)—*Rev. John Lennox.*

In a recent letter from Uganda, the Rev. G. K. Baskerville, of the Church Missionary Society, gives a striking instance of the eagerness of the Waganda to purchase Scripture portions. Some boxes of books arrived, and, during the sale, so tremendous was the crush of those anxious to purchase that Mr. Baskerville was obliged to barricade his house and sell from the window. All the copies of St. Matthew's Gospel were sold in ten minutes. Prayer-books, reading-books, etc., were all disposed of, and more than a thousand people were waiting about, "mad to buy a book."

The Berlin Missionary Society is engaged in six sections in South and East Africa, and at the various stations has gathered 11,456 communicants. A missionary stationed at Königsberg writes: "Twenty-five years ago the number of baptized heathen in Natal was 2000 and now it is 8000. And the Boers, who formerly looked coldly on, now regard the mission with favor."

VI.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

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

AFRICA.

—"Our Lessouto field is whitening to the harvest. There are 7689 pupils in our schools, and 12,460 Christians in our churches. While, formerly, the Bassuto Christians doubled their numbers in fourteen years, it has of late only taken six years for the aggregate to double itself again. During the past ten years, the scholars have quadrupled, and the Christians tripled. Our Zambesi mission occupies in the missionary army working for the conquest of Central Africa a position of incalculable importance; what surprise, then, that the prince of this world should defend with special fury the point menaced by our work? God has, moreover, permitted that this mission should be a powerful means of edification for our churches, stimulating the faith and courage of many."—*Journal des Missions*, quoted in *The Christian*.

—"In the Soudan, stretching from the Atlantic to the Red Sea, between the eighth and sixteenth parallels of north latitude, there is a population of 60,000,000 to 80,000,000, mostly Moslem, and almost untouched by missionary effort."—*The Reaper*.

—"I am certain that the people of Africa need not so much to be taught an emotional as a disciplining religion. It is not difficult to work upon the emotions of the inhabitants of a tropical country. We may produce, I dare say, a great appearance of outward devotion. I think that some people in England would be surprised if they came to our large school at Zanzibar and saw the devotion of the boys at the time of service; but the fact is that it does not mean nearly so much as it would mean in this country. It is no trouble

to an African boy to sit still. It is no trouble to an African to show an appearance of reverence. African boys have not the fidgets like English boys have, and they have not so strong a will to be controlled. What we want is to teach them a religion which will lead them to discipline their lives. Sometimes when I have heard warmth of expression on the part of those natives who have been brought up differently, I have felt a little sad, as if there was something wanting among us; but my common sense and my experience have always brought me back to this—that we must teach them a religion which will lead them to discipline themselves in the midst of this vast mass of impurity—in the midst of this terrible atmosphere of evil in which their battle lies. Yes, I do not suppose that anybody here in this protected country knows what a battle it is to any one there in Africa to live a really holy and noble life. We hear of the virtues of the 'noble savage.' Let anybody who talks about the virtues of the noble savage come and stay in our country, and I think then that he will have to correct those theoretical impressions of his. I think that he would soon have to acknowledge that for any one to lead a really Christian life in that country means a much greater battle than most people have to fight amid that Christianized social opinion and those surroundings of protected life which most of us have here. Therefore we have to keep people a long time waiting before we admit them to Christianity. It has generally been supposed that Roman Catholics are very easy in baptizing people, but a French missionary told me the other day that Cardinal Lavigerie, the great head of African missions, had sent out a message that no native was to be baptized under two years' preparation as a catechumen. Well, I have tried something of that

kind, and I acknowledge that it is too long ; but still there must be a long preparation first to test their earnestness and sincerity, and then there must be the deepest dealing with individual souls. Call it confession or what you like—we must deal with each individual soul. The spiritual pastor must put his arm around each individual African, and he must fight side by side with him the battle of life.

"The Church must not be depressed to a lower level to meet half-way the heathenism of Africa. The Church must embrace the African, and raise him up by her sacraments and means of grace, and spread a network around him and raise him up to her high level, not abating one jot in morality or spirituality of what she requires of her children here at home. Only so, I believe, will there be a truly healthy, living Church in Africa. Only then will she dare, as we are daring, to try to form a native ministry, and to put before each boy who has intellectual capacity, and is leading a high moral life, that that is the life he is to look forward to out of gratitude to God ; that as our Lord Jesus Christ has chosen him out of the millions of heathen who are still in darkness to be His son, and has poured down so many blessings upon him, so it should be the highest ambition of his life to take the message of the holy Gospel to his brethren, and to spend his life in sharing those great blessings which he has received with his brethren, who will remain in heathen darkness if he does not go to teach them. That is what many of our young men have in their hearts ; and one day I am quite sure that we shall see an enthusiastic and able ministry extending the work of the Church far and wide in Africa."—BISHOP SMYTHIES, in *Central Africa*.

—In Zanzibar "it was an original idea of Bishop Steere to gather around the beautiful edifice of Christ Church all the native Christian elements, partly in order to form a parish for the church,

partly in order to guard the yet weak Christians from the temptations of the great city. In the course of the year twenty houses were thus filled with Christian families, so that now Christ Church has a Christian congregation of about one hundred souls belonging to it. These are partly derived from the Universities' Mission itself, partly from the stations of the Church Missionary Society in Mombasa and Freretown. With these twenty modest Christian abodes the Mkunazini property of the Universities' Mission forms a genuine Christian colony in the midst of the Mohammedan capital. Around the former slave market are situated, to the north, Christ Church ; to the south, the mission house with the missionaries' dwellings ; to the east the Apprentices' Home ; to the west the hospital, and around these stately buildings the compact array of the Christian homes. The whole is a worthy representation, a mighty sermon in stone, setting forth English Christianity in the face of Moslem bigotry and moral corruption."—Pastor RICHTER, in *Allgemeine Missions-Zeitschrift*.

—The blessing of God, remarks Dr. WAENECK, continues to rest on the little mission of the Free Church of Canton Vaud, at Delagoa Bay. It has three stations : Lorenzo-Marques, Rikatla, and Antioka. In six years, for the three, about nine hundred converts have been gathered. At Lorenzo-Marques a missionary physician has been stationed, with very happy results of his activity. To the north of Rikatla, in the territory of the chief Mahazule, a little Christian community has constituted itself as a result of the courageous testimony of a converted woman, who has won a number of other women to the Gospel. In North Transvaal, where there are also three stations—Valdezia, Elim, and Shiluwane—there is much to retard the work ; the gold fever, the law forbidding more than five colored families to reside on one estate (and the estates are large), and continuous war.

like commotions. Discontent, insubordination, and looseness of living are sadly fostered by these conditions, and occasion the missionaries much solicitude.

The Berlin Mission also suffers greatly from the same causes, especially from the oppressive Plakkerswet, the restrictive law mentioned above. This mission, whose field of labor is very extensive, divides it into six synods, or superintendencies: North Transvaal, henceforth divided into ten Dioceses; South Transvaal; Orange Free State; Natal; Caffraria; Cape Colony. These six districts comprise 23,841 baptized persons; 1489 catechumens; 11,456 communicants; 4179 scholars.

—The *Zeitschrift* states that the English census of Basutoland shows the population to be 218,324. The number of Christians of the Paris Society was 9662. Adding children and adherents, these form about 11½ per cent of the population. Scholars: 1887, 3754; 1891, 7031; 1892, 7869. The missionaries testify to a decided growth among the Basuto Christians of their spiritual life, their sense of duty, and their spirit of self-denial.

—“Mr. Arnot finds himself obliged at last to do what all missionary societies do. He has an agency in Europe to look after the transport of baggage; he has an agent on the coast to receive them in transit. He has seen himself obliged to found two intermediate stations between the coast and Bunkeya. This mission, lately extolled as reproducing the apostolic type, in contrast with organized societies, assumes, more and more, the habits of these. It could not be otherwise. Every personal effort which prolongs itself must needs organize itself or disappear; but a regular and faithful organization does not exclude the apostolic spirit, self-denial, self-renunciation, the sacrifice of life, if needful, the ardent love of souls, the holy desire of glorifying, by an obscure and hidden work of perhaps all the days of our life, our Saviour, who has

delivered Himself up for us and has left us His example. A missionary without enthusiasm would be a contradiction; but the solid and conscientious preparation of a missionary, the clear-sighted and firm direction of his work, may multiply tenfold the activity of a man who reckons above all things on God, and who, before submitting himself to the direction of men, and before humbly preparing himself for his sacred mission, has surrendered himself soul and body to his God and knows that he is but a torch-bearer of the eternal light.”

—Professor F. H. KRÜGER, in *Journal des Missions*.

THE WORLD AT LARGE.

“I am only one, but I am one;
I cannot do everything, but I can do something;
What I can do, I ought to do;
And what I ought to do, by the grace of God I will do.”

—How little we appreciate the might of mites when sufficiently multiplied. For example, if a church of 30 members were to contribute regularly each one cent a day, with an extra cent each as a birthday gift, and then half a cent each at the end as a thank offering, the amount for a year would be the handsome sum of \$110, or enough to keep 11 girls or boys in a boarding-school in India. A club of 3 would thus educate 1 heathen child. What a chance for Sunday-school classes!

—The *Boston Saturday Evening Gazette* recently bestowed upon its readers this eminently sensible and Christian counsel: “If you are getting lazy, watch James. If your faith is below par, read Paul. If you are impatient, sit down quietly and have a talk with Job. If you are just a little strong-headed, go and see Moses. If you are getting weak-kneed, take a look at Elijah. If there is no song in your heart, listen to David. If you are getting sordid, spend a while with Isaiah. If you feel chilly, get the beloved disciple to put his arms around you. If you are losing sight of

the future, climb up to Revelation and get a glimpse of the promised land." Yes, and also let us add, if you do not believe much in missions, and so do not give much, sit down for an hour now and then and commune with the Son of God and the apostle to the Gentiles, to read, mark, and inwardly digest their teachings on the subject.

—The first appropriation to send a Methodist missionary to India was made in 1852. The amount was \$7500. The bishops were requested to select a proper man for superintendent. Four years passed, however, before any one with the proper qualifications could be found willing to assume the task of founding a great mission in India. Bishop Thoburn says that it would surprise people at the present day if the whole truth were told about the search for a superintendent, and expresses the opinion that "no other prominent post in all the history of the Methodist Church was ever declined by so many nominees." At last, in 1856, Rev. William Butler accepted the post.

—A missionary to New Zealand who was in the habit of dispensing blankets among the Maoris who attended his meetings, noticed that one native came too frequently for these comfortable articles. He mentioned the fact. "No more blankets?" responded the Maori. "Well, then, no more hallelujah!" And he departed.

—Evidently the Occidental mind and the Oriental were not cast in the same mould; and therefore it behooves translators in particular to be careful in their choice of language. Dr. Chamberlain tells this story in illustration. He one day submitted a somewhat close Telugu translation of the hymn, "Rock of Ages," to an able Telugu pundit, and asked him to say frankly what meaning it conveyed to him. After long pondering and much hesitation, he replied: "Every religion has its mysteries, and this, I suppose, is one of yours. I cannot understand it at all, but this is what it seems to say, 'Oh very old stone,

split in two for me, let me get under one corner.'"

—Somebody defines Buddhism to be a system which teaches men to pray to nobody to be made nothing of.

—A glance at some missionary statistics carefully prepared and published in the *American Quarterly Register* for 1830 is very suggestive, and clearly indicates what marvels of progress have come to the kingdom during a few decades. For the Sandwich Islands only 90 communicants are reported, and for the Wesleyans in the South Seas, Fiji included, 60 communicants and 165 in the schools. In New Zealand and New Holland (for as yet there was no Australia) are 7 missionaries and 199 in the schools. Africa has 91 missionaries, representing 9 societies, 10 native assistants, and 2603 communicants. In Ceylon, Hindustan, and India beyond the Ganges 10 societies are at work, with 135 missionaries, 424 native assistants, 2864 communicants, and 39,219 in the schools. Dr. Morrison had been in China since 1807; 2 others had just arrived from America; Messrs. Bridgman and Abeel, two natives, have been baptized, and one of them, Leangafa, is zealously engaged in spreading the Christian truth in the interior. At the close 30 benevolent societies in the United States are named, including all the missionary societies, both home and foreign, also all the Bible, tract, education, temperance, colonization, seamen's, peace, and prison societies, and asylums for the deaf and dumb; and the total receipts for the year preceding is given as \$584,084.02. Those days of exceedingly small things are not so very far distant, either.

Coming down 30 years nearer to the present, in the *New Englander* of August, 1860, Leonard Bacon said: "There are at least 40 societies with an expenditure of \$3,000,000, with 5000 native helpers, and 200,000 communicants." Glancing backward, he added: "In 1820, at the end of the first decade of the American Board, there were not

more than 50 converts," though he could not find half so many—could discover but 1 in Bombay, a Mohammedan, 2 in Ceylon, and 20 Indians and negroes among the Choctaws and Chickasaws of Georgia. And in 1825 there were but 5 native helpers, 4 in Ceylon, and the fifth among the Cherokees. "Now they are grown to 497, of whom 243 are pastors."

—The *Christian Observer* (Presbyterian, Louisville, Ky.) heads an editorial relating to the acceptance of three men as missionaries "More Foreign Mission Appointments," and says: "The secular papers are full of the names of men appointed to represent the United States in foreign lands, and we have felt that these men are honored in being appointed ambassadors of this Government." And then, after naming the young candidates and the countries to which they are to be sent, asks: "Shall we not feel that they have an honor greater than that of any earthly ambassador?"

—The *Kingdom* (Baptist Missionary Union) declares that since there are thirty times as many heathen as there are evangelical Christians, it follows that each Christian is responsible for thirty heathen, and they are his share.

—Charles S. Smith, a New York merchant of eminent standing in the business world, has been visiting India, and writing to the *Tribune*, speaks in the highest terms of the missionaries he met, and especially of those in the Madura field, whose work he carefully investigated. This is the closing passage of his letter: "I have since visited the stirring scenes of the Indian Mutiny at Lucknow, Cawnpore, and Delhi. I have stood reverently and with uncovered head beside the graves of Havelock and Lawrence. I have read the tablet of Lord Napier, upon which he inscribed the names of the gallant men who carried the Kashmit gate by storm, and gave their lives to save the honor and the empire of the English race in India. I solemnly believe, however, that no

soldier who (in Lawrence's last words) died 'trying to do his duty' has deserved better of his country and of mankind than have these brave men and women of the Madura Mission, who face daily the fever of the jungle and cholera, which is always present in India, and are, with heroic self-sacrifice, wearing out their lives silently for the good of others."

—In Thibet almost every crime is punished by the imposition of a fine, and murder is by no means an expensive luxury. The fine varies according to the social standing of the victim—120 bricks of tea (worth about 35 cents a brick) for one of the "upper class," 80 bricks for a person of the middle class, 40 bricks for a woman, and so on down to 2 or 3 for a pauper or a wandering foreigner. Almost every grown-up man in the country has a murder or two to his credit.

—In Africa a Masai woman has a market value equal to 5 large glass beads, while a cow is worth 10 of the same.

"It was a girl, you know," was the reason given by a man and his wife on Epi, one of the New Hebrides, who had unblushingly confessed to having buried one of their children alive.

Dr. William Ashmore, of Swatow, on visiting a neighboring village, asked the population, and was told, "about three or four thousand." "Does this include women?" he asked. "Oh, no," was the reply; "we follow the Chinese custom and do not count the women."

—The *Spirit of Missions* has been told "that when that marvel of business enterprise, the Standard Oil Company, would find a market for its products it is not content merely to wait on the ordinary demand, but it proceeds to create a market. Its agents went into Mexico, but found the people so averse to change that they would still hold on to their tallow dips in spite of all that was told them of the excellence of kerosene. What then? Did the company give that up as a hopeless market? Not at

all. Their agents went about to conquer the prejudice and to overcome the stolid indifference, and they did it at a prodigious outlay. They took into every house a lamp, all trimmed and filled with oil, and gave it to the people, and immediately the market was made."

—An interesting illustration of the indebtedness of science to Christianity is given in a little book descriptive of "Work for the Blind in China." From this it appears that a system of raised characters representing the Chinese language has recently been perfected, a language which has no alphabet proper, but 4000 symbols representing syllables, and which takes a lifetime to learn. The system employed is by an ingenious reduction of the *sounds*—as distinct from the syllables—to 408. The inventor is a self-taught genius, Rev. W. H. Murray, son of a Scotch mechanic, who was prevented from following his father's trade by an accident in which he lost an arm. Becoming an agent of the Bible society, he was sent to carry on its work in China. Here the miserable condition of the blind, of whom there is an unusual number in the empire, attracted his attention, and led him to devote himself to the discovery of a method by which they might be enabled to read.

WOMAN'S WORK.

—The Woman's Missionary Society of the Methodist Church, Canada, has 501 auxiliaries with 11,557 members, and 221 circles and bands with 6590 members. The income last year was \$35,790. The number of missionaries is 26, of whom 16 are in Japan, and 8 in British Columbia at work for the Indians and Chinese, with 2 in China.

—*Helping Hand* for May has an impressive page, which gives in parallel columns first the "shade" and then the "light" of the current missionary situation. The first item in each column will serve as a specimen :

"The burning of Tremont Temple

was no ordinary calamity to us as Baptists, for it was, as has been said, 'the home of Baptist traditions and treasures,' as well as a centre of our missionary operations, home and foreign. Every day brings some fresh experience of loss and hindrance consequent upon it to the workers of the Woman's Society of the East."

"We can never recall this calamity without thankfulness that no lives were imperilled, that it has called forth such kind expressions of sympathy, that strength equal to the day has been given to those whose work was so seriously interrupted. The experience has taught us new confidence in God as a very present help in trouble."

—The women of the Lutheran Church, General Synod, have four representatives in the foreign field, all at Guntur, India, and one of them is a physician. They publish mission studies for each month, and the General Literature Committee keeps on hand a varied supply of tracts, photographs, etc., to diffuse information and excite interest.

—The women of the Scottish Free Church publish the *Helpmeet* and the *Children's Record*.

—The English Baptists have their Ladies' Association for the support of zenana work and Bible women in India and China, and a monthly paper, the *Zenana Missionary Herald*.

—The London Society sends out 60 women, 31 to India, 20 to China, 5 to Madagascar, and 4 to the South Seas. Mrs. Robert Whyte edits the *Quarterly News of Woman's Work*, and the *Juvenile* also is published, a neat monthly full of good things. The April number contains an amusing illustrated poem entitled "The Lament of a Missionary Box," which had seen better days, but is now empty and forgotten, an excellent piece for recitation.

—In the *Home Missionary* for April Ellen W. Curtis tells of what she calls "a novel climb in Michigan," but which is equally good for any State, or terri-

tory, or kingdom on earth, and no matter how level the surface may be. After premising that "too many of us are surrounded by the Mountains of Ignorance (ignorance of the missionary work); and closing down over these mountains, and shutting us in from the busy outside world, is the leaden sky of indifference, and we do not know that beyond these mountains lies a vast field ready to be cultivated by us;" she goes on to allege that "in front of every church in our land stands a mountain, which we will call the 'Mount of Privilege,' and we may all climb it if we will." And the sentence which follows will give an insight into the meaning of the parable: "First let me ask your forbearance if I should not go straight up the old beaten path that leads to the home missionary work, for you know on mountain trips some of the most beautiful mosses and ferns are often found in the little side paths; and if I take you into these paths, it will only be that I may show you some of the peculiar blessings with which our Heavenly Father has endowed this State."

—In the early days of missions the Bible woman was not. She is the product of years of patient toil. It was necessary first to win her from allegiance to heathen gods, then to teach her to read the Bible, to understand its truths, to imbibe its spirit and to shape her life by its laws. Then came years of spiritual growth and of increase in numbers, until now the Bible woman is recognized as an important factor in missionary work. A Japanese pastor said of them, "I would rather have one of these Bible readers for a helper than a man if I could have but one." Counting those supported by Christians in foreign lands, the Congregationalists have over 200 Bible women, the English Zenana Society has 171, the Baptist Foreign Missionary Society of the United States over 150, the Methodist Foreign Missionary Society in the United States 300. It is safe to state that the

Bible women of our own country and England must number approximately 2000. — *Congregationalist*.

UNITED STATES.

—Christians in Great Britain or upon the Continent have little conception of the peculiar and very heavy burdens borne by their American brethren. For, in addition to the calls to aid in the redemption of the heathen world is the imperative and almost appalling demand for home mission work in almost every community between the Atlantic and the Pacific, in the new settlements, and among the Indians, and the Freedmen, and the Chinese, and the foreigners from every clime. Take a single denomination as a fair specimen, which, after an annual expenditure of \$6,790,000 for ordinary church work, gives in addition some \$2,500,000 for home missions on the frontier, etc., and after that \$840,000 for foreign missions.

—It is announced in the Roman Catholic journals that the Rev. Walter Elliot is to try "an interesting experiment." He is to give himself to the work of converting American "non-Catholics" into good subjects of the Papacy. He is to do this by public addresses, by lectures, by sermons, by wayside talks, by the distribution of leaflets, etc. He is of Irish-Catholic descent, and is described as "American in all his ideas and aspirations;" an "eloquent speaker;" and that we may know the Paulist father more perfectly, he is further described as a "most engaging personality, a six-footer, broad-shouldered, manly, and with a voice deep and resonant, in the prime of life, about fifty, with a full, reddish-brown beard, slightly flecked with gray." With this Mr. Elliot on the one hand, and Mr. Webb essaying to win us to Islam on the other, great will be our opportunities.

—A church in New York, Methodist Episcopal, has among its members the following nationalities: English, Irish, Scotch, Welsh, Norwegian, Swedish,

Danish, French, German, Spanish, Italian, Greek, Roumanian, Chinese, African, and Hebrew. And these, all born of the same Spirit, having experience of the same pardoning grace, and rejoicing in the same blessed hope, may sing together, "All hail the power of Jesus' name." No other name can so unite.

—A Dakota paper gives an interview with an Indian whose son is in the school at Carlisle, Pa. In broken English he said: "It makes him good boy; he read Bible; he help me chop wood; he cure my leg; he build fence; he make house; he make coat; he mend shoes." This is quite a list of accomplishments, and shows the young man had not been among the white people in vain. Further on he said: "He no dance any more; he say that foolish."

—Probably there are from 10,500 to 11,000 Indian adherents of the Protestant Episcopal, Presbyterian, and Congregational churches in the Dakotas. Last year three large assemblies were held of the Christian Sioux. On July 4th a Catholic congress gathered at Standing Rock Agency, with 2 bishops in attendance, 8 missionaries, and 800 Indians. Of these 224 were confirmed. Then the last of August the Episcopal Convention met on the Rosebud Reservation, attended by more than 2000 Sioux, all in citizen's dress. They formed their tepees, 470 in number, in a circle half a mile in diameter, with wagons in the rear, and 2000 to 3000 horses feeding on the plains beyond. About \$1000 were brought in—offerings by the women. The Presbyterian Indians and their missionaries held what the Indians call the Paya Owohdake—united talk—at Yankton Agency, South Dakota, September 17th to 20th. As many as 1000 were gathered at one time. During the year this Indian board of missions received \$1386 from the Indian churches and kept 4 Indian missionaries in the field.

—Rev. Sheldon Jackson has this to tell of Point Barrow, Alaska, lying far

beyond Behring Straits, and where the Presbyterians have a mission, and student life must be peculiar: "The winter term is one long night. The constant need of lamps in the school-room is a matter of course. But a greater difficulty is experienced in the confusion of time which arises from the absence of the sun to mark day and night. Without a marked difference in the light between noon and midnight, all knowledge of time among a barbarous people becomes lost. They know no difference between nine o'clock A.M. and nine o'clock P.M. Consequently, when the school bell rings out into the Arctic darkness at nine o'clock A.M., some of the pupils have just gone to bed, and are in their first sound sleep. Roused up and brought to the school-room, they fall asleep in their seats. Many of the pupils have come to school without their breakfasts; with sleepy bodies and empty stomachs, they are not in the best condition to make progress in their studies."

—The American Colonization Society was organized seventy-six years ago, began to send colonists to Liberia four years later, aided 50 to emigrate thither last year, and from the beginning 22,135. Just now one important part of its work is found in agitating for more direct, more frequent, and cheaper communication, in order that the Freedmen may more easily exchange the United States for Africa.

—These few figures are most eloquent in setting forth the marvellous development of the Young Men's Christian Association:

	1866.	1892.
Associations reporting.....	63	1,372
Total membership.....	15,498	227,090
Secretaries and other employed officers.....	12	1,192
Buildings.....	1	268
Value of buildings.....	\$10,000	\$11,902,520
Total value property.....	90,000	12,878,595
Annual expenses of local work.....	50,000	1,992,328
Associations in colleges...	1	400
Railroad secretaries employed.....	0	111

These figures, however, tell but part of the story. "Instead of being scattered bands, the associations are all organized into a great army and are working together as no other religious organization except the Roman Catholic Church, and even that is eclipsed in many ways."

—The International Medical Missionary Society has a charter in sight, under which it can open in New York City a medical missionary training school, if only its friends will rally and raise \$50,000, to put with a like sum already pledged, for a building and endowment. A preliminary circular has been sent out to all who may desire to enter such an institution.

—The dedication on April 6th of the great granite Mormon temple in Salt Lake has received abundant notice in the public press; but the statement that this structure cost \$5,000,000 is to be taken *cum grano magno*. One third of that sum is probably nearer the amount of money actually expended, since the bulk of the work was donated by the saints. As far back as 1853 Brigham Young began to send pitiful appeals to the faithful in Great Britain to contribute liberally for the purchase of "glass and shingles." This is the eighth temple built, or founded, by the Mormons for the practice of their secret rites—one in Ohio, two in Missouri, one in Illinois, and four in Utah; and their amazing scheme contemplates the erection of something like two dozen more—that is, one for each "stake of Zion."

—Our Baptist brethren of the Missionary Union sorrow, and also greatly rejoice, for when Tremont Temple, Boston, was burned March 19th the society suffered serious embarrassment and loss; but then, as an offset, though the centennial million was not obtained, yet when the books were closed the sum total of gifts and pledges had reached \$851,375, with good hope of large additions later.

—The Board of Managers of the Foreign Missionary Society of the Protestant Episcopal Church has sent an invitation to Bishop Ferguson, of Liberia, at Cape Palmas, to visit the United States during the coming summer. Bishop Ferguson is the only negro member of the American House of Bishops. He was born in Charleston, S. C., a little more than forty years ago, but went to Liberia with his parents when he was five years old. He has been educated wholly in the schools, college, and theological seminary which the Episcopal Church maintains in that country.

—The African Methodist Episcopal Church has a mission in Sierra Leone with several stations, 355 church-members, 325 in Sunday-school, and some 700 adherents. The mission was opened in 1886.

—Who says that science is not the handmaid of religion? Read this:

"The health of Rev. F. C. Klein, the Methodist Protestant missionary at Nagoya, Japan, and president of the Anglo-American College at that place, having become impaired to such an extent as to threaten his recall, it occurred to one of his friends that his labors might be lightened and his strength and eyesight (which was also failing) husbanded by the use of an Edison phonograph. An appeal was made through one of the church papers for an offering for that purpose. The next week a check came from the president of one of the Christian Endeavor societies for \$150, and the instrument has been forwarded."

—The Mennonite Mission Board has charge of an Indian contract school at Halstead, Kan., with upward of 30 pupils, is doing work among the Cheyennes and Arapahoes of Oklahoma, and besides has in contemplation a mission among the Moquis of Arizona. The amount expended last year was \$9901, of which \$3913 was received from the government.

—In a recent issue of the *Central Presbyterian* (Richmond, Va.) a mission arti-

cle sets out with a *Te Deum* and closes with a *Miserere*, and because :

"Never in the history of our church has the call to put forth every effort in our foreign mission work been so loud, so inspiring as at this time. The opportunities set before us are unparalleled in our experience. The tokens of God's favor have never been so rich. Twenty-seven missionaries are before our Executive Committee to be sent out as a new force—the largest number ever offered in one year. Among them are 4 accomplished medical men—1 for the Congo, 1 for Korea, 2 for China."

And the inviting openings are named and described through a half column ; but over against all this is the report of a "heavy falling off in contributions."

—The United Brethren are passing through a time of sore trial, for not only has their African mission been sadly weakened again and again by death, but also, on March 9th, Rev. B. F. Booth, D.D., the faithful and efficient secretary of the Missionary Society, was called from earth.

EUROPE.

—The English Baptists set out to raise a \$500,000 centennial thank-offering, which March 20th had reached \$555,000, and later intelligence is to the effect that \$625,000 have been pledged. Verily, the zeal and good works of Carey have not been forgotten.

—The China Inland Mission sent out 57 missionaries between August, 1892, and February of this year. Of these 25 are from Great Britain, 6 from America, and 5 from Australia. For three months 113 baptisms are reported.

—The Church Missionary Society has received intelligence of the death of the Rev. John Horden, D.D., Bishop of Moosonee. Dr. Horden went out to Moose Fort on Hudson's Bay in 1851, and was consecrated in 1872. Through his efforts the whole of the Indian pop-

ulation of the district are now nominally Christian. It is believed that he had just completed the revision of his translation of the whole Bible into Cree, into which language he had also translated the Prayer Book and a hymn-book.

—The London Society has ordered a steamer, to cost \$80,000, for use in the South Seas, and calls upon the young people to undertake the serious task of providing the funds required.

—The Propagation Society (S. P. G.) reports a total income for last year of \$635,745.

—The United Presbyterians report in a single month 95 baptisms in their mission fields : in Manchuria 63, in Kaffraria 18, and in Old Calabar 14 ; and a most earnest call has been issued for 11 additional missionaries, 6 men and 5 women, to strengthen and enlarge the work.

ASIA.

Turkey.—The Hebrews who during recent years have returned to the Promised Land have not found it flowing with milk and honey, but, on the contrary, rags and pinching hunger are the lot of thousands, so that their benevolent brethren elsewhere are compelled to raise large sums for their relief.

—It is pleasant to know that, after long delay, our Government has taken the Sultan sternly to task for the outrages and destruction of property in Marsovan, and that the costly seminary is likely to be rebuilt ere long with Turkish gold.

—Rev. H. N. Barnum, of the American Board, writes to the New York *Observer* of the crushing calamity which has befallen Malatia in Eastern Asia Minor. Three years ago the city, of 50,000, was desolated by fire, a year later a second time, and now an earthquake has killed or wounded some 600 and left the bulk of the population destitute of homes, while the church, the parsonage, and the 4 school buildings

are in ruins. The people are heroic, but desperately poor, and large help is required.

India.—It appears that evangelistic work, after the American pattern, is to be pursued in heathen lands. The Rev. Dennis Osborne, who became well known in this country while in attendance some years ago in the Methodist General Conference, "has been appointed by Bishop Thoburn general evangelist for all India. During the past year he has given much of his time to Hindustani evangelistic work, for which he is well prepared."

--At a meeting of the North India Conference of the Methodist Episcopal Church, held at Bareilly, 48 men were ordained to the office of the Christian ministry. All save 3 of these were natives of India. This is in the district where, in 1892, 18,000 baptisms were made. These men have been in training for many years, and are believed to be thoroughly fitted for ordination.

—The Lodianna Mission of the American Presbyterian Church reports a total of 266 additions on confession of faith during the last year, making the roll of communicants 948. The per cent of increase is far beyond anything hitherto reported. Many of the additions were in the districts connected with the several stations.

—In this vast peninsula only 1 man in 10 can read and write, and 1 woman in 190, while among the Christians one third of the men can read and write and one seventh of the women and girls. Of the Hindoos 1 man in 10 is possessed of scholarship to this extent and 1 woman in 267; of the Mohammedans 1 in 15 of the men and 1 in 320 of the women.

—An industrial school for Mohammedan women, the only one of the kind in Southern India, has been established by the American Lutheran Mission.

—Woman's work in India had a wonderful development between 1881 and

1890. Taking all the societies together, the foreign and Eurasian missionaries increased from 479 to 711; the native helpers from 1643 to 3278; pupils in schools from 40,897 to 62,414; and pupils in zenanas from 9132 to 32,659.

—A sign of the reviving activity of the Buddhist religion is seen in the work of the Buddha Gaya Maha Bodhi Society, the objects of which are the establishment of a Buddhist monastery and a Buddhist college, the publication of Buddhist literature in Indian vernaculars, and the support of Buddhist missionaries at Buddha Gaya, or Bud Gya, in Behar, India, the spot where Gautama, sitting under the great banyan tree, B.C. 588, is said to have received his call. From this place it is intended to start a gigantic mission for the propagation of the faith throughout the world. It is intended to unite the Buddhist countries—China, Japan, Siam, Cambodia, Nepal, Burmah, Ceylon, Chittagong, Thibet, and Asakan—in this movement; and the secretary of the society represents that it has been cordially welcomed by the educated Hindus of India. Our Colonel Olcott is director and chief adviser, and Sir Edwin Arnold is said to have expressed sympathy with it.

China.—Dr. Morrison died in 1834, after 27 years of incessant toil, and during all that time had not been allowed to hold a public service; but yet every Sunday, behind locked doors, with a few natives, he had read and expounded the gospels. With that fact in mind scan these figures, relating to the increase of church-members:

In 1842 there were.....	6
" 1852 " "	350
" 1865 " "	2,000
" 1876 " "	13,035
" 1886 " "	28,000
" 1889 " "	37,287
" 1892 " "	50,000

—A gentleman once saw in an out-of-the-way place about 20 Chinese babies tied to stakes on a patch of green grass. The length of each rope was about ten

feet, and the stakes were far enough apart so that the babies wouldn't get all tangled up. They seemed very happy, and while he stood watching them he did not hear one of them cry. The mothers were at work in a rice-field a little way off.

—Dr. Legge, the eminent Chinese scholar, now connected with Oxford University in England, 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."

—The *Chinese Recorder* hears with deep solicitude that the International Missionary Alliance is to send 200 Swedish missionaries to China, at the rate of 20 each month, and with only \$250 a year for salary and expenses.

—One of the ablest native preachers in the Foochow conference, though offered \$50 a month to enter the consular service refused, preferring to continue preaching with but \$3 a month.

—Thibet continues to be inaccessible. No missionary is allowed to cross its frontier. But its needs are not lost sight of. In our last, mention was made of a Roman Catholic who had hung about its borders for years, and had prepared a dictionary and a translation of St. John. The Methodists have long had a mission immediately outside the country, and a flank movement from the northeast is now being undertaken by the agents of the China Inland Society. The Moravians, too, have been long watching and waiting, busy meantime with a translation of the Scriptures. Those barred gates will ere long be seen standing wide open.

AFRICA.

—In 1885 the leading powers of the world gave their recognition to the Congo Free State, one of its duties being the suppression of the slave trade. Zanzibar has done something in this direction. Morocco and Tripoli foster

it. Latterly the German Government has been reducing Arab slave dealers to subjection within its sphere of influence in Southwest Africa, and have succeeded in limiting their operations to the country lying between Stanley Falls and Lake Tanganyika. The only outlet left for the slave drivers is eastward. Henry M. Stanley says in a late *Harper* that a railway from Victoria Lake to the Indian Ocean would extinguish the traffic, and would command an area of 150,000 square miles of British territory. If he can belt the Dark Continent from east to west and Cecil Rhodes project a line north and south, it will ensure its ultimate civilization.

—The Protestants in Uganda have two thirds of the country allotted to them, the other third being divided between the Roman Catholics and the Mohammedans, as they are less numerous. The mission work is going on most prosperously, the greatest danger being that the political supremacy of the Protestants will lead many to profess themselves Christians from corrupt motives. Within a period of about eighteen months, ending in September, 1892, the Bible Society delivered to the Church Missionary Society about 25,000 copies of Scriptures for use in Uganda. This shows in a striking way the interest of the people in the Bible, but is very far from indicating its full extent.

—In the report of Lovedale for 1892, it is stated that the church, which was organized in 1886, has now a membership of 150. During the year 40 new communicants were received, 33 young men and 7 young women. Besides these, 19 Gallas were admitted by baptism, 14 boys and 5 girls, on profession of their faith.

—The East African Mission of the American Board is to be moved from the malarious and unsympathetic neighborhood of the Portuguese coast town Inhambane to the healthier interior of Gazaland. In its new location it will be under English protection, and will

start with a grant of a tract of land as large as an ordinary farm.

—The Hermannsburg missionaries among the Zulus, after holding a conference, decided to abolish the prevailing custom among the natives of exchanging girls and women for cattle! Strange to say, the Christian converts are not willing to submit to this innovation, and have demanded of the missionaries to prove to them from the Scriptures that it would be unlawful for them to sell their daughters for cattle. If the above statement is true, it looks as though some second conversions were in order.

—The promoters of the Zambesi Industrial Missions have a plan for making missions self-supporting after the first outlay in establishing them. It is proposed to raise \$7500 to purchase land—which can be bought in some districts at the rate of 1000 acres for \$250—and by native labor to raise crops, which when realized would pay the cost of missionary work in the district. It is believed that by means of the project there would be planted in the heart of Africa a self-supporting, colonizing and Christianizing element which would be of great value to the people, and which would help to develop the vast resources of the continent.

—Sickening accounts come of desolating slave-raiding in the region lying to the north of Lake Nyassa. Arabs are the accursed actors, and their plan is to surround a village by night, place a warrior at each door, order the inmates out, spear the men and boys and capture the women. Of the latter 300 were thus taken in a single village.

—A pathetic appeal for books comes from Central Africa. In Lake Nyassa is Lukoma Island, containing only twelve square miles, but more densely populated than many places in Europe. Missionaries have lived there for years, and many of the natives are able to read and write. The island has recently been completely transformed, huts of

earth and straw giving place to edifices of stone and brick. One of the first substantial buildings was intended to hold the fine library of the Universities Missions. But before the building was completed a fire destroyed the 1500 volumes which the missionaries had accumulated. Now they are hungry for cyclopædias, works of science, grammars and dictionaries of various foreign languages, books of travel, poetry, history, and standard fiction.

—Münzenberger in his "Abyssinien" holds that the regeneration of Abyssinia is the first step toward gaining Africa for modern civilization and the Gospel; that in these old seats and centres of Christian culture, literature and learning, the best base of operations can be found, from which the work could extend in all directions.

—In a letter written by Dr. Livingstone in 1870, just brought to light in England, the explorer confesses that if he had known all the hunger, toil, and hardship in his exploration, he "might have preferred a straight waistcoat, the head shaved and a blister on it to undertaking Sir Roderick's task. My children, however, will see that I have been a stout-hearted servant of Him who endowed me with the wisdom, tact and pluck of an explorer, as He did the workmen of the Mosaic tabernacle and others in all ages."

—A letter received in London from Sierre Leone says that the vigilant suppression of the slave trade along the coast, and the consequent inability of the warlike races to dispose of their captives at a profit, has caused a revival in the most terrible form of the scenes of slaughter and bloodshed which formerly made every chief town of the interior a Golgotha.

It is universally admitted in the settlements that the approaching extinction of the slave trade in Western Africa is making warfare more merciless than it used to be.

THE MISSIONARY REVIEW OF THE WORLD.

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THE ISLANDS OF THE SEA.

BY REV. SAMUEL MCFARLANE, LL.D, F.R.G.S., ETC., FOUNDER OF THE NEW GUINEA MISSION.

Early on a lovely morning in August, 1796, a vessel might have been seen gliding out of the docks of London, from which could be heard the sweet strains of music, so unlike that of the sailors at such times that you would naturally pause to look and listen. There is nothing in the appearance of the vessel that differs much from the others, but the music is strange and startling. You trace it to a group of ladies and gentlemen standing on the deck of the vessel, and as you look and listen the words come floating distinctly over the still water, "Jesus, at Thy command we launch into the deep." What vessel can it be? What sort of passengers are those? You look for the name of the ship, and find that it is called *Duff*. You inquire, and find that the passengers are a band of missionaries. You naturally ask, Where are they going? what is their object? and you are told that they are a few humble, faithful followers of the "Captain of our Salvation," who have volunteered to go to the most distant parts of the earth and attack heathenism in its darkest and most dangerous places, and there plant the standard of the cross.

What an army for such a mission! and such a mission at such a time! It was like an angel of mercy rising amid the scenes of strife and blood and anarchy and crime which burst forth in appalling and destructive violence from the French Revolution, spreading horror and panic through surrounding nations. There were wars in America, ending in the independence of the United States. Wars in the East, leading to the establishment of the supremacy of England in India.

It was also a time of maritime discovery and scientific research. Men like Captain Cook returned from their voyages and gave stirring descriptions of the countries and tribes they discovered; hence the awakening of the Church to obey the last command of the great King and Saviour of men.

“The revival of religion at home and the universal spread of the Gospel were regarded by many as events which might be expected to flow from existing calamities.” To the Christians of that day “the prospects of the future triumph of the Church spread a mildness over existing gloom, and cheered them amid the miseries and wickedness which distressed the nations and distracted the world.”

This little band were armed for their work with books, tools, medicines, printing apparatus, etc. Among the presents was one somewhat singular in its character. Two ladies presented a brass plate, on which was engraved the following inscription: “See that ye fall not out by the way” (Gen. 45 : 24) ; “Fear thou not, for I am with thee : be not dismayed, for I am thy God” (Isa. 41 : 10).

Ten ministers of different denominations took part in the farewell service, showing the catholicity of the society that was sending them out. The missionaries were told plainly that “it was not Calvinism, nor Arminianism, but Christianity that they were to teach. It was not the hierarchy of the Church of England nor the principles of Protestant Dissenters, but the Church universal that they were to serve.” They were to be “infinitely more concerned to make men Christians than to make them Church of England men, Dissenters, or Methodists.”

This being the pioneer mission in Polynesia, all subsequent missions have profited by its example, its errors, its failures, and its successes. Its history has effectually exploded the idea that civilization should precede Christianity in the evangelization of a heathen people. This, the greatest of all reforms, must begin *within* and work *outwardly*.

There was a long dark night of toil in that first mission to the islands of the sea. Deaths, desertions, and martyrdoms reduced the ranks of that little army, but a faithful few held on, hoping, working, praying. The interest awakened in England at the outset had almost died away, and the question was seriously discussed of abandoning the enterprise. There were, however, a few friends of the mission who were determined to persevere and sustain the efforts of the missionaries, and, like all faithful builders of the spiritual kingdom, they had their reward.

Seventeen years after the landing of that brave little band a crowd of savages were assembled in one of the beautiful cocoanut groves of Tahiti. The blending of the feathery tops of the trees protected them from the sun, while the branchless stems allowed the refreshing trade wind to fan the group. Mr. Nott, the missionary, was reading to them a translation of the third chapter of the Gospel according to St. John. It was a strange congregation—a motley group. Tall, well-built, powerful savages, decked in feathers, flowers, and paint, leaning on their spears or squatting with their clubs between their knees. Some are talking and laughing, others are declaring what is being read to be untrue ; but there is one man in the crowd who is looking earnestly at Mr. Nott, who, when the sixteenth verse is read, calls out in Tahitian, “Will you read that again ?” What

a thrill must have passed through Mr. Nott when that request was made, especially as he looked upon the anxious face of the well-known warrior who made it. Read it again? Yes, a hundred times if you like, and with a silent prayer, no doubt, that God would bless it to the poor man's soul. Amid unusual stillness, every eye turned to the missionary; he reads solemnly, emphatically, joyfully: "God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life."

We can easily see what words would be emphasized in this verse—how the last two would echo through the cocoanut grove! and before the echoes had died away the savage earnestly asks another question, "Does that mean Tahiti?" Mr. Nott looked steadfastly at the man, and stretching out his arm, with his finger pointing at him, said, "It means YOU." That man became the first convert in the islands of the sea.

Those who count heads, money, and years in estimating the success of missions, might say, "One convert after all this expenditure of life, labor, and money for seventeen years!" and then begin to reckon how long it would take to convert the world at this rate. The same might have been said when any of our great reformers and preachers were converted, although the conversion of such an one meant the conversion of half the world. Spiritual work cannot be measured by man. How can we measure a thing of which we can only see one end, the other stretching into eternity? and who can estimate the influence for good of that first convert of the South Sea Islands? He was a trained and noted warrior, who became a valiant soldier of the cross, ready to go anywhere, do and dare anything, and make any sacrifice for his newly found Saviour and King.

The South Sea Islands mission has been pre-eminently distinguished for its noble band of native pioneer evangelists. The European pioneers at Tahiti labored for seventeen years before a native embraced the Gospel; but where native pioneers have gone it has rarely been as many months, and they have gone from island to island and group to group, from Tahiti to New Guinea. The secret of their success is that they are, above all things, *consecrated* men. From their early days they have been trained as warriors, beginning their education with toy bows and arrows and spears. When they embrace the Gospel they carry their war-spirit with them. "We have been," as I have often heard them say, "the soldiers of the devil. We are now the soldiers of Jesus Christ. Tell us what He would like us to do."

The writer has trained over a hundred of these native pastors and pioneer evangelists, and consequently knows them well, and greatly admires the beautiful simplicity of their Christian life and faith. Tell them that Christ would not like them to go to a place, and they say, "Then I won't go;" that He would not like to hear them using such language, and the reply is, "Then I won't say that any more;" that He would not like to see them doing so and so, "Then I won't do it," is the quick response.

With consecrated, enthusiastic converts like these it is easy to understand the rapid progress of Christianity among the islands of the sea. How great would the progress of the Redeemer's kingdom be among our own countrymen if professing Christians made the *will of Christ* the rule of their life !

That first South Sea Island convert was a true missionary, as all converts ought to be. The new light led to a new life. His soul began to throb with new desires and ambitions. It was not enough for him that the Gospel was spreading in his own land, that the idols were being burned, and schools and chapels built ; he longed to carry the good news to the regions beyond, and by means of his canoe he became the messenger of peace to the surrounding islands.

The arrival of the celebrated missionary apostle of the South Sea Islands, John Williams, gave a new impetus to the infant mission and to the missionary zeal of some of its converts. At that time the work required just such an ardent, enterprising, and adventurous missionary as the " Martyr of Erromanga." " For my part," he wrote to the directors, " I cannot content myself within the narrow limits of a single reef, and if means are not afforded of getting to the regions beyond, a continent would be infinitely preferable to me ; for there, if you cannot ride, you can walk ; but to these isolated islands *a ship must carry you.*" There being no ship at his command and no money to buy one, he set to work and built one. It was seventy or eighty tons burden and proved to be a very good sailer, and was called *The Messenger of Peace*. By means of this vessel a noble band of enthusiastic converts, with Mr. Williams at their head, raised the standard of the cross on the Harvey and Samoan islands ; and then by means of a larger vessel, supplied by the English people, carried the Gospel to the New Hebrides group, where the renowned and lamented leader lost his life, being clubbed to death by the savages of Erromanga, whom he was seeking to save.

The writer has a very vivid recollection of his first contact with real cannibals at Erromanga and Tanna thirty-four years ago, where he first met Mr. (now Dr.) Paton and Mr. and Mrs. Gordon, who were beginning their work on those islands. Dr. Paton had recently buried his wife and child, and Mr. and Mrs. Gordon, with whom we spent three days and nights on Erromanga, were murdered by the cannibals soon after our visit. The scene rises before me as I write. It was a lovely, quiet Sabbath evening. We were standing on the small veranda in front of the little weather-boarded house, situated on a hill that rises from the deep blue waters of Dillon's Bay. The full, clear moon is coming forth " like a fair shepherdess with her full flock of stars." The mountains, like silent fortresses, raise their heads, tier on tier, in solemn grandeur against the azure sky. All above is peaceful, glorious, godlike. We talk of " dark Erromanga." At the foot of those beautiful mountains are the habitations of cruelty. " Do you see that winding path down the hill ?" said Mr. Gordon. Yes,

we could see it. "That is the path along which John Williams ran with the murderous natives after him, and just where the rays of the moon are dancing upon the rippling waters of the bay is the place where he was killed." We gazed sadly and silently upon the scene, imagination filling in the boat containing Captain Morgan and crew, waiting for the missionaries; the crowd of yelling savages pursuing Williams and Harris; the latter murdered by the roadside, the former rushing into the water toward the boat; the shouts, the confusion, the forest of uplifted clubs round Mr. Williams; then the yell of triumph. At that moment there arose from a cannibal village at the foot of the hill the screams of a woman, piercing the stillness of the night. Shriek after shriek rolled along the valleys and echoed among the hills, sending a thrill of horror to our young hearts. It was a rude reminder that we were among the cannibals. These were the sort of people that we were to live among! Our appointed station was on the island of Lifu, about one hundred miles to the west of Erromanga, and among the first letters that we received in our new home was one informing us that Mr. and Mrs. Gordon were murdered.

We missionaries are often given credit for more than we deserve. The humble native evangelist is generally the man who does the real pioneer work; and the missionary is, as a rule, most successful who trains a good staff of these men, superintends them in their work, and translates Scriptures and prepares books for them.

The Tahitian converts not only carried the Gospel to the islands of their own group, but to the Harvey Islands, which have supplied such a splendid staff of native evangelists to Western Polynesia. One sample will show the character of these Christian soldiers. Lifu, near New Caledonia, was the sphere of labor where the writer spent the first twelve years of his missionary life; and the apostle of Lifu was a native of Raratonga, who, like the first convert at Tahiti, had a burning desire to carry the Gospel to the regions beyond. To qualify himself for the work he was placed in the native seminary, where he had been only six months when the *John Williams* arrived on its way to the cannibal islands of Western Polynesia. Pao hastened to the mission house and asked to see the missionary on urgent business. Mr. Buzacott listened to the young enthusiast pleading to be allowed to go at once in the mission vessel to tell the cannibals the "good news." "You have only been here six months," said Mr. Buzacott; "wait till you have been with us four years, that you may learn more about the Gospel." Pao's reply was characteristic of the man. "Don't I know about the true God? Don't I know about Christ being the Saviour of the world? Don't I know about the future after death? Let me go and tell the heathen about these things. You can send other young men after me to teach them to read and write and other things that I don't know. Oh, let me go and tell them what I know!"

What missionary would take the responsibility of detaining such a man? He went; was landed at Mare, which is between forty and fifty

miles from Lifu. Missionaries had recently settled there, and there being occasional intercourse between the two islands, it was determined that Pao should remain till the next visit of the mission vessel in the following year, and thus have the opportunity of becoming acquainted with the people and their language ; but Pao was not the sort of man to spend a year in such quiet preparations almost within sight of the island to which he was appointed. Mixing freely with the people, he was soon able to converse with them, and finding a man who was acquainted with the language of Lifu, he persuaded him to accompany him thither in a canoe that he built for the purpose.

What must have been Pao's thoughts as he sat in the stern of his canoe, guiding it with his paddle as it sped over the waves ! and when the tops of the cocoanut-trees of Lifu became visible, how eagerly he would watch them as they appeared to rise from the sea, I can conceive from my own feelings when we first sighted New Guinea. He knew the danger to which he was exposing himself, both from the sea and the savages ; but he felt that he was engaged in God's service, and looked to Him for protection. As he neared the island he saw the savages assembling on the beach. They were wild cannibals, governed by a despotic chief whose word was law. Pao knew that if the chief regarded him as an enemy he would be clubbed, cooked, and eaten at once ; but that if he received him as an *enemu*—friend—that fate would happen to any who dared to injure him. He prayed, and believed that God would dispose the mind of the chief to receive him as an *enemu* ; and believing this, he did not wait in his canoe till a message of welcome was brought from the chief, but dashed over the barrier reef and steered for the crowd on the beach.

Taking his Raratongan Bible and a present for the chief from a little box in the canoe, with a silent prayer for success, he jumped on to the beach among the crowd, requesting his Mare interpreter to say that he had a message from the Great King to the chief of Lifu. Some of the leading men led him at once to the chief's house, where he found the old warrior sitting on a mat waiting to receive him. He was pleased with Pao's present, and listened to his message. Regarding the Bible as the new god that Pao was introducing, and willing to test its power, the old chief declared that they would make war upon their enemies on the other side of the island ; that Pao should accompany them with his god ; and that if they were conquerors he should be treated as a friend, but if they were conquered, he should be regarded as an enemy. It was in vain that Pao declared that his was not a fighting god, but the God of peace and love and life. He was obliged to go with the warriors, and fortunately for him they were successful. He was proclaimed the chief's *enemu*, which not only assured his safety, but secured for him kindly treatment and a respectful hearing throughout the chief's dominions among five thousand people.

For a time all was hopeful. Wherever Pao went the natives crowded

to listen. It appeared as though the Gospel would easily and speedily triumph ; but the powers of darkness are not so easily overcome. The native priests—the medicine men—soon perceived the danger to their craft, and rose in their might, leading to civil war and the flight of Pao to Mare for a time. He could not remain long, however, and was soon back in his canoe and visiting among his people. The priests tried to kill him by their incantations, and their failure only increased his power. Natives were sent to kill him, but they declared themselves powerless in his presence to raise an arm against him. A number of braves undertook to throw him down a cavern which he had to pass, but when he appeared and calmly asked them why they wished to kill him, and what evil he had done, and if he was not their best friend, the would-be murderers hung their heads in confusion and shame, and instead of their killing him, he preached the Gospel to them.

Not satisfied with preaching among the subjects of the great chief, Bula, he marched into the camp of their enemies, on the opposite side of the island, as the messenger of peace. Here he met with the most determined opposition from the chiefs and leading people, who indignantly refused to receive the religion of their enemies ; but the common people heard him gladly, which led the principal chief to depute one of his orators to follow Pao from village to village and charge the people not to receive the foreigner's religion. A very remarkable thing now happened. The orator's tongue became ulcerated, rendering him unable to speak. The effect upon the people was marvellous. They declared this to be the hand of God. This man, they said, has been using his tongue to oppose the spread of the Gospel, and God has silenced him. The result was that whole villages burned their idols and placed themselves under Christian teachers. The writer arrived about this time, and so mightily grew the Word of God, that in twelve years afterward the entire population (between nine and ten thousand) had embraced the Gospel. Their language was reduced to writing—a school-book, catechism, hymn-book, and the New Testament and Psalms translated into it. Schools and churches were built in almost every village, and filled with eager scholars and congregations. A seminary had been established in which all the native pastors and teachers had been educated, and a missionary society had been formed as an auxiliary to the London Missionary Society, which had sent out native pioneer evangelists filled with Pao's spirit, and urged on by his example to New Caledonia and the New Hebrides ; and it was with eight of these men that the writer set out in a chartered vessel in 1871 to establish the mission on the long-neglected yet largest island in the world—New Guinea.

The social and commercial progress of the people advanced side by side with the religious. The natives built for themselves better houses, made good roads, and surrounded themselves with many of the appliances and comforts of civilized life. The resources of the island were being rapidly developed. Half a dozen European stores had been established,

and trading vessels were frequently visiting the island, so that another market was opened to English and American produce.

While this remarkable and rapid change was going on at Lifu, the same sort of thing was taking place on many of the islands of the sea. In the Sandwich Islands, by the American missionaries ; in the Fiji Islands, by the Wesleyans ; in the New Hebrides, by the Presbyterians and Episcopalians ; and in all these groups men like Pao, the Apostle of Lifu, were prominent as pioneers.

The South Sea Islands' mission has solved the problem as to how the world is to be won for Christ. It must be done chiefly by the converts of the different countries to which the Gospel is introduced by capable missionaries who are able to train and superintend these valuable agents.

JOHN ELIOT, THE APOSTLE OF THE RED INDIANS.

BY THE EDITOR-IN-CHIEF.

Though he belongs before the century whose marvels we are witnessing, no study of modern missions would be complete without a mention of John Eliot, that pioneer of pioneers. His period reaches from 1604 to 1690, and hence nearly spans the seventeenth century. Southey well said of him that he was "one of the most extraordinary men of any country," and R. Baxter declared that there was no man whom he honored above him. The effect of his life and work upon David Brainerd, James Brainerd Taylor, Jonathan Edwards, and so upon William Carey and Adoniram Judson makes Eliot the father of the fathers and founders of modern missions, and gives him a certain right of pedigree in this apostolic succession.

His godly parentage, his position as usher in Thomas Hooker's grammar school, where the godliness of Hooker's family was the means of his conversion, and his subsequent following of Hooker with sixty others to Boston, an exile for nonconformity, were the three great steps which prepared him for the one and only pastorate in Roxbury which he held for sixty years. He had been graduated at Cambridge in 1623, and young as he was, had there acquired a thorough knowledge of the original languages of Scripture, and evinced unusual aptitude as a grammarian and philologist.

As early as 1639, at the age of thirty-five, he was one of a committee appointed by the colonial leaders to prepare a new version of the Psalms, and this Psalter of 1640 was the first book printed in America, afterward known as the "Bay Psalm Book."

Early in his pastoral life Eliot became so interested in the Red men that through a young Pequot Indian he acquired a hold upon their language, and in 1646 preached in the wigwam of Waban, the chief, the first sermon ever preached in the native tongue on American soil. This service in the camp near Brighton lasted three hours, and aroused much inquiry. At

another visit, two weeks later, an old warrior wept lest it should be too late for him to find God, and at a third visit, two weeks later, so deep was the interest exhibited that, notwithstanding the violent opposition of the Indian priests, Waban himself at the camp-fire talked to his people of the wondrous story of redemption which he had heard from the pale-faced missionary.

Eliot was fired with a holy passion both to Christianize and civilize these Indians, and so undertook what William Duncan two hundred years later realized in his Metlakahla. Nonantum, the Indian name for rejoicing, was the title of the model community five miles west of Boston, and the name of "praying" Indians has clung to these converts as tenaciously as "Roundheads" to Cromwell's soldiers. Here we have the rare instance of a settled pastor acting also as a missionary to a foreign tribe close at hand, and as the virtual organizer of a new State, with civil court and social and industrial improvements, as well as religious institutions.

But such a man could not be pent up within the five miles radius from Boston. Neponset, Concord, Pawtucket, Brookfield felt his power, and clamors for Christian teachers, new codes of laws, Bible institutions, poured in from all quarters. Chiefs and their sons become converts and leaders, and in one case, where a visit involved peril, the sachem himself with a score of warriors came to escort Eliot. He set out on horseback, and his privations and perils rival those of Paul. Not only did he risk death at the hands of hostile chiefs and treacherous sachems, but his own countrymen, not content to withhold aid and cheer, pelted him with the mud of aspersion, and shot at him with the arrows of jest and ridicule. He was actually charged—this unselfish, heroic man—with being prompted by greed and dealing in fables; but, as Eliot said, "God stepped in and helped." Before the middle of the century Eliot's work had *compelled* recognition. In 1649 devout souls in England, stirred by the fame of what the nonconformist exile had done, formed the Society for the Propagation of the Gospel in New England, which thus antedates by over half a century even the S. P. G. This society sent £50 per annum to Eliot, and thus nearly doubled his Roxbury stipend (£60).

In 1650 this heroic missionary general and statesman gathered all his converts except one tribe into one settlement called *Natick*, on a tract of six thousand acres on the Charles River, eighteen miles from Boston. The town was laid out, a house-lot being assigned to each family, and a large building erected for church and school, and there the governor and other visitors heard praying Indians teach and preach.

This Roxbury pastor could not be content to be a missionary evangelist and statesman; he must also train a native ministry. Converts were formed into a church in 1660, and fourteen years later he had as the fruit of thirty-eight years' labor eleven hundred and ten converts under his immediate care, and scattered over a wider territory, in at least thirteen other settlements of praying Indians, were twenty-five hundred more; and before Eliot died he saw twenty-four converts preaching the Gospel.

This Roxbury pastor was also a *translator*. In 1661 the New Testament and in 1663 the Old also was published, and Eliot's Indian Bible, that now has not one living reader, was the first printed west of the Atlantic, and is the pyramid which, no longer used, witnesses to the royalty of the man who against such odds became the Apostle of the Red Indians. Both as a monument of fine scholarship and evangelistic zeal, it deserves what Edward Everett gracefully said of it, that the "history of the Christian Church contains no example of resolute, untiring labor superior" to it. Eliot likewise undertook to create a Christian literature for his praying Indians. He translated Baxter's Call and other practical books, prepared an Indian catechism, Psalter, primer, and Indian grammar, and one brief sentence, written at the end of the grammar, may furnish the key to his whole career and the motto for missions :

"PRAYER AND PAINS
Through Faith in Jesus Christ
Will do anything."

Age and weakness made it no longer possible to go to the Indians as once he had done ; but even then he prevailed on several families to send to him once a week their negro servants that he might teach them the saving truth. The last words on his lips were, " *Welcome joy !* "

Note that all this life of sanctity and service, that inspired Edwards and Brainerd and Carey and Judson, owed its own great transformation to the power of *one life*. "When I came into this blessed family" (Rev. Thomas Hooker's) "I saw, as never before, the power of godliness in its lively vigor and efficiency."

THE JAPANESE RELIGIOUS PRESS.

BY REV. JAMES I. SEDER, A.M., TOKYO, JAPAN.

The new religious life is making itself felt in Japan among all classes of people. Of this there is abundant testimony in the ably conducted religious press from month to month. Any one acquainted with Japan fifteen or even but ten years ago would scarcely have believed a prophecy that to-day so many able editors would be wielding a religious pen.

Nearly every denomination has its organ, either alone or in conjunction with another church. Thus the Methodist Episcopal churches, North and South, and the Canadian Methodist together publish an *Advocate*. But churches having less than one hundred adherents have their papers ; and that the Christian press is a giant of power in this land will not be denied. It is busily engaged in edifying the Church, and is skilfully and effectively refuting errors within and repulsing attacks from without. But that is not all. They are constantly sounding the key-note and carrying the banner of an aggressive Christianity, a living, conquering army into the ranks of the enemy.

As these papers give us much valuable news concerning the general progress of mission work in Japan, between the lines we may also read how far real, true Christianity has taken hold of the hearts of these native leaders ; and it is gratifying to know that the work done here is, I feel safe to say, as genuine, deep, and thorough as anywhere in the world.

The Christian press reports many revivals from all over the country, and speaks in the most hopeful terms. They believe that the rationalistic wave, which for a time seemed to threaten disaster to the churches, has spent its force. They speak also of moderation of views among the hitherto extreme conservatives, and hope, therefore, for a return of better days.

The *Kiristokyo Shimbun*, one of the leaders among the religious papers in ability and variety, has just issued (February 24th) its "No. 500." President Kozaki, of Doshisha University, Kyoto, in a letter of congratulation says the publication was begun ten years ago, when there were but ten thousand Christians in Japan. As the State policy regarding education was then undergoing a change, which gave preference to Confucianism over Western ideas, the opposition against Christianity was strong. It was a bold undertaking then, but on account of the spirit of intense union among Christians, without reference to sect, it was possible to successfully launch the paper.

Another writer thinks Christians are laboring diligently against intemperance, prostitution, and the like, but all efforts should be concentrated upon the evangelization of Japan. The first and most important thing is to gather a strong church, and then reforms of various kinds can be undertaken with a better basis for success. The evangelistic spirit must pervade everything.

The great question in Japan to-day is, "What means will be most successful in reforming Japanese society?" Unhesitatingly, Christianity ; because it is the motive power of social reform. Western civilization is justly called "Christian," because it is the result of Christianity. Its points of superiority are chiefly progress of morality and knowledge, reform of the home, better relation of government and people, and of the people among themselves.

An editorial of another paper sharply criticises the imperfection and partiality of the Japanese Criminal Code concerning adultery. The law in question provides no punishment to the husband who is guilty of this crime, if only his wife brings complaint ; but if the husband of the guilty woman complain, then the adulterers will be punished. It alleges that Article 311 holds the man guiltless if he kill on the spot either his adulterous wife or the guilty man. He goes free. But as there is no such provision in the law for woman, although the grounds that justify the homicide in the one case should do the same in the other, there is strong complaint of unfairness.

Other papers are now also taking up this subject, and even Buddhists

join in the good work of airing this law. The effect of combined effort can only prove successful, and a satisfactory reform may be confidently looked for.

THE NATIVE BUDDHIST PRESS.

What we said with reference to the Christian press applies in a somewhat different sense also to the non-Christian. The new religious life we mentioned there is also making itself felt in Buddhist circles; though while there is joy in the Christian camp over the fact, the harps are hanging on the willows in the temple yards. The new missionary enterprise to France, now under contemplation, is called upon to dry a few of the tears shed over the gloomy situation. Almost every one exclaims: "We must do something else," but of the "something else" really accomplished for the good of the nation, and in regard to any consequent jubilant feeling or hopefulness, all are profoundly silent.

Buddhists are seeking to enforce the claim that their religion has a most intimate historical relation to the country and its former civilization, and ought therefore to be officially recognized by the Government as the religion of the nation, though not the national religion. They further petition that priests may be excused from military duty, that the moral training of the youth of the land be entrusted to their care, and that the preservation of the temples be provided for by law.

Against this it is argued by those of a different religious persuasion that if Buddhism has not sufficient inherent strength to sustain itself without in this manner leaning on the State, it cannot long survive, as it must finally still depend upon the people themselves, whom they hereby acknowledge to be disaffected toward the religion of old Japan.

The papers and leaders of the old religions seem driven by the very force of circumstances to constantly invent some plausible argument to hinder the spread of Christianity. But they also constantly acknowledge themselves behind the times, and unable to cope with the healthy, strong, aggressive Western religion. Then the defectiveness of the moral state is freely acknowledged on nearly all sides, and each professes it his duty to find a remedy.

In its antipathy to the "Jesus religion," one of the stronger Buddhist papers, discoursing on the question, "Have our citizens a right to believe Christianity?" delivers the following: "Christians will answer this question by quoting the 28th article of the Japanese Constitution, which guarantees them religious freedom. But if this doctrine conflicts with their duties as citizens, then they are not free to adhere to it. In the fourth year of Keiwo (1867), the Government put up a sign openly prohibiting Christianity, which was removed in the sixth year of Meiji. The Government said, the people being fully aware of this prohibition, it is unnecessary longer to keep up this public notification. And, as it was not taken down in consequence of the former law being rescinded, it is still in full

force. And, although the Constitution was promulgated later, it did not abrogate the former decrees. People have, therefore, neither moral nor legal right to believe Christianity.

Buddhists are also rejoicing because they are about to send a Buddhist preacher to France. They say this is treating Christianity as Scipio did the Carthaginians when the army of Hannibal was pouring into Italy over the Alps, and the Roman general attacked Carthage. Christianity has obtained its present stronghold in Japan because it came in upon us while we were unprepared and took advantage of our defenceless condition. We also learn that a Buddhist hospital is to be built in Tokyo and finished by spring.

An article which is calling forth much criticism from the Christian press is that by Professor Inouye, of the Imperial University, on the "Conflict of Religion and Education." Many Christians, he thinks, grow up under the care of foreigners, and thus lose their true patriotism in time. Christianity is in a number of ways disadvantageous to Japan. Don't you see that great building on the top of Surugadai, Kanda, Tokyo? It is the Greek Church. In the Roman Catholic Church the Pope is the head, but in this Greek Church the Czar is the head. Thus if a Japanese becomes a member of this church it is as though he became a Russian subject. If ten join, we lose ten of our citizens.

Of course as not all churches are like this, we cannot judge Christianity by this alone; but all the Christian sects together make up the religious system which prevails in the West. Therefore, if Japanese subjects believe this religion they will soon come to regard foreign countries as their real native land. Then, too, Christians believe in only one God, to whom there is no distinction of persons, no difference between emperor and *eta*, or persons of the lowest social position in Japan. Therefore often things are done which are disrespectful to our emperor.

Last year's papers contained notices, referred to by Dr. Inouye, saying that until recently only Buddhist priests had been permitted to officiate in the prisons of Hokkaido, but that they have now been supplanted by Christian teachers. Hitherto prisoners have always worshipped the emperor's picture on New Year's day, but this year it was stowed in the warehouse instead of being displayed for worship, all the result of Christian teaching. Such is the wail of the dying forms of religion in Japan.

The Shinto papers also complain. During the immediate past they have been lamenting that while Hokkaido is rich in mineral and agricultural, as well as marine products, and is destined to be the future granary of Japan, the patriotism of the inhabitants is cold. They regret to know that many Christian preachers are laboring in Hokkaido, as also many Christian grammar-school teachers, because they are slaves of a foreign religion; but they have one comfort in this, that Shinto is also sending forth some able preachers.

Thus, while the Christian press is jubilant and hopeful because of the

progress of the Lord's work in Japan, the Buddhist press also lends its convincing though unwilling testimony to the fact that the "Western religion" is marching grandly on to victory. The Christian papers rejoice because of a new life and power, a mighty Saviour in the heart. The others weep, conscious of the utter absence of such life and power, and because of their consequent infinite disadvantage and hastening doom.

TWO HINDOO REFORMERS.

BY REV. JAMES MUDGE, D.D., CLINTON, MASS.

Notwithstanding the supposed changelessness of the East, there have been many changes, and in spite of their assumed indifference to moral and religious reform there have been many reformers. Among the many, two, whose careers have influenced many millions of the people of India, and whose personal traits were very interesting, ought to be better known than they are to the students of the West. As it happens they were contemporaries, although in such different parts of the country that very likely neither knew of the existence of the other. They were also contemporaries of Luther, one being born two years after him, and the other dying seven years before him. Hence, while the great Reformation was going on in Europe, other reformations, if not of so much consequence to the world, yet of great intrinsic importance, were proceeding in Asia. It is time that they were more fully understood in America.

NÁNAK.

The Sikh nation, planted in the Punjab or country of five rivers, has played no insignificant part in the history of modern India. Culminating in power under Runjeet Singh, the Lion of the Punjab, who ruled from 1805 to 1839, it crossed swords for a time successfully with the best British armies, but was finally conquered in 1846, and then, in turn, when the Mutiny arose became the main strength of the empire. The Sikhs, who are still one of the most interesting people in India religiously, and number according to the recent census about two millions, were founded by Nának, who was born in Sirhind, not far from Lahore, in the year 1469. His father, of the Kshatriya caste, was the village accountant, and considered his son a scapegrace, unlikely to make anything in life. When set to watch cattle he lost himself in meditation. Money given him to trade with he distributed to mendicants.

After a while he married and had two sons, but he found it impossible to settle down into quiet village life. The preaching instinct was strong within him; he felt that he had a mission, and, against the remonstrances of all his relations, he cast off all family ties and set forth on his wander-

ings. They are said to have extended over all India, and also into Central Asia. A visit to Mecca is also ascribed to him.

Just what he preached it is not easy now with certainty to say. Some good stories are told of him. Going into a Mohammedan mosque, while all around knelt down, he stood up in silence. On being remonstrated with by the Nawab with whom he went, he said, "O Nawab, you were not praying; your thoughts were wandering, and you were at Kandahar buying a horse." The Mohammedan, struck with awe, confessed that it was so. When the Emperor Baber, at a friendly interview, offered him bhang, he declined, stating that his bhang was to take the name of God, with the drinking of which he was always in a state of intoxication. He protested at all times against the untruth and folly of the age, and the hypocrisy and formalism of the Brahmans. He told these latter that all ritual observances were vain so long as the heart was not pure. When they stood up and looked toward the east and poured out water to their ancestors, he mockingly stood up and poured out water to the west. When they asked him his reason, he remarked that he was watering his field in the Punjab. When they urged that the water would not reach so far, he asked how, then, they expected that their water would reach to the other world. A thief met him, and the Guru (teacher) remonstrated with him on his way of living. He pleaded the necessity of supporting his family. "Will they," said the Guru, "agree to share the penalty of your misdeeds in a future state?" They all declined, and assured the thief that he alone would be responsible, upon which he abandoned his dishonest profession, and became a disciple of the Guru. On one occasion he found himself with his disciples in a jungle, and they stumbled upon a corpse. "Whoever is my disciple," said the Guru, "let him eat of that body." All drew back in horror except Angad, who, lifting the sheet to obey the order, found only sweet provisions. Nānak blessed him, and told him that he should be his successor.

Nānak's character seems to have been without reproach. He was peaceful and benevolent. He had much piety and truth and common-sense. Beholding and pitying the miseries produced by fanaticism and religious strife, his object was to blend the Hindoo and Mohammedan faiths into one strifeless compound, making a harmonious brotherhood who should worship the one invisible Being. In this, of course, he failed, and it would seem that he could not have had any clear or deep conceptions of the irreconcilable differences between the two systems. He appears to have adopted in general the philosophical system of his countrymen, and regarded bliss as the dwelling of the soul with God after its primitive transmigrations should have ceased. "Life," he said, "is as the shadow of the passing bird, but the soul of man is as the potter's wheel, ever circling on its pivot." He asserted no special divinity, declaring himself to be but the slave, the humble messenger of the Almighty, making use of universal truth as his sole instrument. He did not claim for his writings,

replete as they were with wisdom and devotion, the merit of a direct transcription of the words of God ; nor did he say that his own preaching required or would be sanctioned by miracles. He taught that asceticism or abandonment of the world was unnecessary, the pious hermit and the devout householder being equal in the eyes of the Almighty. He disengaged his little society of worshippers from Hindoo idolatry and Mohammedan superstition, and placed them free on a broad basis of religious and moral purity.

At length, when old age had dimmed his eye and whitened his hair, Nának settled down in the midst of his disciples at Kirtarpore, on the banks of the Ravee, as poor, as simple, and as benevolent as when, fifty years before, he had abandoned his home and the ordinary ways of men. To avoid the snare of a hereditary priesthood, he excluded his sons from the succession, and named as his successor Angad. He died peacefully at the age of seventy, in the midst of his followers.

CHAITANYA.

Shri Krishna Chaitanya, founder of the Vaishnavas of Bengal, a religious sect whose numbers are estimated at from ten to twelve millions, was born in the year 1485 in the village of Nadiya, on the banks of the Bhagirathi, seventy miles from Calcutta. In his childhood he was by no means a model of gentleness and modesty, but performed many wild, boisterous, and imprudent pranks.

After the death of his father he was married and commenced life as a schoolmaster, attracting many pupils by the fame of his learning. His wife soon dying, he was married a second time with great pomp. He made a pilgrimage to Gaya, a place of great sanctity in Behar, and read with deep attention the Purana called Shri Bhagavat. This more than any other book moulded his soul and tintured his fancy. By incessant meditation on Krishna he acquired an unbounded affection for him, and repeated his name day and night with highly-wrought enthusiasm. He soon started out as a reformer to proclaim "the riches of Krishna's love" to the world. This was his one idea. He devoted all his powers and energies to the contemplation of this object, the furtherance of this thought. He boldly proclaimed the name of Hari or Krishna as the only deliverer of mankind. He easily gained over some of the respectable Brahmans of Nadiya, and the number of the disciples speedily grew. Devotional dances, ecstatic singing and vociferations, and sensational processions through the streets attracted great attention, stimulated the zeal of the faithful, and spread the excitement.

Chaitanya was now twenty-four years old. He resolved to become an ascetic. So, having been taught the formulas of Vairagism by a holy sage in a neighboring village, he received his new name (Nimar was his youthful name), and amid the lamentation of his devoted followers set out on his travels. He went first to Orissa to see the far-famed Jagannáth.

At the sight he was filled with ineffable delight, and so ardent were his emotions that he fell insensible to the ground. He made many proselytes, and divine honors were ascribed to him. He next went southward through the Deccan, repeating everywhere incessantly the name of Krishna, and calling on others to do so. He visited all the places celebrated in the Ramayan, and at length returned to Orissa. He became the chief leader of the celebrations there around the great idol. He propagated his doctrines vigorously, and proselytized multitudes. He spent four years in this way, and then returned to Bengal for a season. He visited Benares, Allahabad, Muthea, and the other sacred places of the north, but soon went back to Orissa. Twelve more years were spent in this vicinity, instructing his followers, receiving visits and adorations, and performing severe devotions. He soon fell into fits of insanity. His mind, early tinctured with no small degree of fanaticism, now showed unmistakable signs of imbecility. His day dreams and night visions were incessant and full of wild hallucinations. In one of his insane fits he threw himself into the sea, fancying it to be the sacred Jumna, and was drowned. He was then about forty-three years of age.

To the doctrines that he taught we can give but a brief space. The theology of the Vaishnavas is thoroughly pantheistic, like that of the other Hindoo sects. Krishna is the supreme object of adoration, and the earth with all it contains is but a modification of this divinity. The peculiarity of this Bengal sect is the identification of Krishna with the mendicant of Nadiya; and Chaitanya's most distinctive doctrine was that of *bhakti*, or faith. According to him the way of salvation was not by knowledge or by works, as others had taught, but by faith. Sinners have now only to believe in Krishna—that is, Chaitanya. But the faith inculcated is a blind one, discarding knowledge, without rational basis, and divorced from all practical religion. Anything whatever—a water-pot, a plant, a log of wood—believed by the devotee to be Krishna or Chaitanya becomes to him such, and insures to him happiness in the realm of Vaikantha. Faith is divided into five stages: *Sánta*, or quietism, a cold, merely intellectual belief; *Dásya*, or servitude, the more active devotion of an attached slave; *Sákhya*, or friendship, the allegiance and intimacy of personal companionship; *Bátsalya*, or filial affection, the closer communion of true sonship; and *Mádhurya*, or sweetness, the enthusiastic, passionate attachment of a lover. The similarity between this and some aspects of Christian faith is very striking; but in the hands of the Vaishnavas, who are universally idolaters, the degradation of it to formalism and licentiousness is swift and sure.

The *Gurus*, or religious teachers, receive a reverence almost divine, no matter what moral turpitude they are guilty of, and have a power over their deluded votaries compared with which that of the worst priesthood in the Church of Rome is mild and reasonable. The worship abounds in *Kirtans* and *Sankirtans*—that is, repeating the names of Krishna by a

rosary of beads, or singing and vociferating them aloud in company with instrumental music. There are also many *Mahatsabs*, or feasts of great joy, and gatherings to listen to the reading or repeating of the *Bhāgavat*.

The system of Chaitanya is an interesting development of the religious consciousness of India, an important innovation on orthodox Hindooism, an index to some extent of the march of liberal ideas. It contains the germs of certain great truths. It is simple, it elevates faith, it lays great stress on the affections and sensibilities. It is in some respects a slight advance toward that Christian system which alone contains the full development of what was good in Chaitanya's doctrines, and which in time must supplant them.

A LETTER TO THE STUDENT VOLUNTEERS.

BY REV. WILLIAM JESSUP, SYRIA.

MY DEAR FRIENDS : It has occurred to me that you who are still in America preparing yourselves for the work of foreign missions would like to hear from one of the first and original members of the great movement that has since affected you. The writer signed his name to the list when there were only about six members one Sunday afternoon in Mr. Wilder's parlor in Princeton. He has now been a little over two years on the field in Zahleh, Mt. Lebanon, Syria. In this mission, at the end of two years, the young missionary is supposed to have acquired enough Arabic to pass a final examination in grammar before the mission, and also to preach an Arabic sermon in Beirut church, beside mastering the difficulties of pronouncing the gutturals in regular conversation. Having weathered this part of the voyage, your fellow-volunteer now stands ready for the regular routine work of missionary life, and at last at the end of all examinations. You know what that means. Three years at least reckoned for preparing for college, four for the college course, three for theological seminary, and two for study of Arabic make up a round twelve years of preparation before a man stands ready for work. To those of you who are still in process of preparation, the writer offers a few hints that may be useful to you before the last step is taken on American soil.

Some of you may already be thinking about what to bring with you to your foreign home. If so, then be careful to ascertain accurately what can be obtained at your destination, and then take all the comfortable durable furniture not obtainable there that is consistent with your means. You have no idea how much you will have to depend upon the cheerfulness of your home in your outpost work to give you courage and power to work. If these comforts are not taken at the start, you are not apt to get them afterward. Few Oriental lands abound in things to furnish an American's home.

Do not be alarmed about "luxury in missions" that some people talk

so much about. The man who has the small salary of a missionary is entitled to use it as he sees fit. If he also has property, the fact of his being a missionary should not hamper his use of it. Let your missionary home have every reasonable comfort within your reach.

Once on the field and engrossed in frontier work, you will find it difficult to ascertain what are the best books for your library, should you have money to invest in them. Therefore one good plan would be to make an extended list of books that your taste would select, buy what you can, and preserve the list for future reference.

Upon arriving at your post resolve to live on terms of peace and harmony with your fellow-workers at any cost to your personal feelings. You cannot afford to let the Lord's work suffer for a difference of opinion. Respect the experience and advice of your seniors in service.

Learn the language during the first two or three years if possible. Postponing this is perilous. You will hear the cries of practical hard work every day calling you away from study. You can heed but few of them at first, although everywhere you will feel that you must relieve your colleagues of some of their burden as soon as possible; but you must learn to speak the language first of all. There are plenty of things that must be done whether or no. One of them is making a habitable house for yourself in which to work. Either a native house must be made habitable or a new house built. In most countries you must fight a war of extermination against vermin. The articles of food obtainable will be different from what you have known. Perhaps at first you can eat but few of them. You must learn to eat some distasteful things, however, or you will fare poorly. It is expensive getting canned goods from America. Foreign countries also levy import duties.

The currency in some places is very complex and the values of the different denominations apt to be variable. It will take you a long time to realize how much you are expending, unless you study your table of equivalents constantly.

You will find it requires humility for the college and seminary graduate, who comes to his field as a "leader and reformer," to sit down patiently at his A B C book and be condescendingly patronized by his neighbors because of that.

The natural disposition does not love people who need foreign missionaries. Children of the devil and followers of the False Prophet are wicked through and through. They cheat, and so will cheat you. They lie, and will deceive you. You are as apt as any one to be cursed by them. Because they persecute you, you must not cease to work for their good. These things are all signs that they need salvation. A mere *sentiment* of love for sinners in general does not make you love such people. Nothing but the Spirit of Christ dwelling in you will make you really love sinners.

Expect to meet the Jesuits. They follow the Protestant around the world trying to subvert and hinder his success. They seem to be inspired

by the devil. As yet Americans have not realized what they are. In America they keep hidden. On the foreign mission field they bribe people unblushingly to misuse all the means available to oppose the reading of the Bible, the establishment of good schools, and the preaching of the Gospel. Very recently the French Jesuits have been taking up collections in Paris, from house to house, saying that they wanted the money to use in "extirpating Protestantism from Mt. Lebanon." They bribe Government officials to persecute Protestants, and when they gain any slight success, publish most enormous falsehoods about it in the French papers.

When my father came to Syria, more than thirty years ago, Dr. De Forest gave him a list of maxims concerning a young missionary's life in Syria. My father handed them down to me and I offer them to you, for although they are particularly applicable to a Syrian missionary, they are general enough to help all. They are these :

"Don't ascend hill Difficulty till you get to it.

"Don't build too many bridges of sighs, expecting to cross deep waters on such fabrics. Follow the Great Shepherd right through the floods.

"Don't expect American-built air-castles to stand Syrian siroccos. Build solidly upon the Rock. Don't expect to find Lebanon all levelled to your hand on arriving. If you get fatigued in your work, don't get tired of it.

"Don't count upon too much fragrance in bouquets of Sharon roses until the roses have had time to blossom.

"Don't expect to convert a soul by talking a foreign language badly when you could not convert one by speaking English ever so glibly ; but remember that abroad, as here, sufficiency is of God.

"Let not the juvenile expect to be eloquent in Arabic in three months. Juveniles do not learn their English so quickly. Stammer, trip, blunder, but keep talking.

"Don't expect natives to be aware of your superiority all in a day, and don't believe them if they profess to be.

"Remember it is human, not merely American, to believe that one's own peculiar race is the best ever fashioned.

"Remember that you go to win, not to browbeat or ridicule nor yet to fail, but to *win* souls.

"Remember how many years passed before you could consent to love God.

"Don't be more careful to keep fleas out of your house than to get Arabs in.

"Don't condemn every building which is not of American shape, nor all costumes and customs not fashionable in New York.

"Prove all things. Hold fast the good. Fret not thyself because of evildoers.

"Remember that you dwell in houses of clay, and that it is an unwise zeal that kills the missionary before he can save a single soul.

"Walk in the way you point out to others. Tricks of ventriloquism, throwing your voice where you do not go, will not deceive those before whose eyes you are evidently standing still.

"Asiatics will detect your weak side sooner than recognize good and godly characteristics.

"Envy is one of the oldest inhabitants of Asia, but Master 'God's peace' is a stranger, and must not expect to be recognized.

"You will have need of patience, that after you have done the will of God you may receive the promise.

"Remember in prayer those whom you expect to remember you."

In closing, one word more. The general course of instruction now given in most of our colleges and theological seminaries does not give a man a complete practical mastery of his English Bible. He is expected to make the acquaintance of that friend in private. If you have not made a prayerful and systematic study of your English Bible already, so as to use it in leading souls to Christ, don't expect that transplanting you among heathen will superinduce it. Get Mr. Moody to show you how if you can. The vital power of your Bible in your hands is more necessary to you than a college education when you get on the mission field.

With warmest regards to you all,

I remain sincerely yours,

WILLIAM JESSUP.

EVANGELIZATION OF THE ISLANDS.*

BY REV. EUGENE DUNLAP, PETCHABURI, SIAM.

One of the most intensely interesting studies of our time is the fulfilment of the prophecies concerning the evangelizing of the islands. These prophecies are very explicit, as, for example, Isa. 42 : 4, "And the isles shall wait for His law;" Isa. 51 : 5, "The isles shall wait upon Me, and on Mine arm shall they trust;" Isa. 60 : 9, "Surely the isles shall wait for Me;" Isa. 66 : 19, "To the islands afar off, that have not heard My fame, neither have seen My glory." The student of the progress of the Gospel in the islands cannot fail to see that these prophecies have been almost entirely fulfilled, largely in our own time. God seems to have chosen the people of very small islands in a great measure to carry out His purposes in evangelizing and civilizing the world. Undoubtedly man would have chosen people of a large continent. But God, evidently to glorify Himself, for a large part of the work chose the people of the British Isles.

We too often forget that the people of these islands were once as intensely heathen as the people of the Pacific islands were one half century

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ago. And too many of us so magnify the blots on English rule in the East—namely, the shameful liquor and opium traffic—that we lose sight of her beneficent work for the multitudes of India, and the islands under her power.

Come with me into Hong Kong, a British city. Behold the asylum, the hospital, the home of the friendless, the chapels, the churches, and see as pure a municipal government as may be found in any city in our own country. Christianity has stamped itself upon the public institutions of the city, for over the door of the post-office building we see carved in granite words from Holy Writ : “ As cool water to a thirsty soul, so is good news from a far country.” You will then be glad that Christian England has placed this model city, an object lesson to the 400,000,000 of that great empire, China.

Then come with me to that beautiful city, Singapore. First of all you notice the rooms of the British and Foreign Bible Society, which has brought the Word of God to that city in the thirty-two languages spoken by the people on its streets. You will hear earnest laymen, business men of the city, publishing the Gospel on the esplanades of the city. In yonder fort on the hill you will hear the British officers in charge pleading with the soldiers to sign the total abstinence pledge. Here, too, you will find as cleanly a city and as pure municipal government and as just courts as in any Christian land—a model city for the people not only of the Malay Peninsula, but of the entire Archipelago.

Not long since an Indian prince visited England and viewed with pleasure the great institutions of the country. When afterward privileged to an audience with the Queen, he expressed his gratification with all that he had seen, and inquired the cause of all this greatness. The Christian Queen, pointing to a Bible on the table, said : “ That Book is the foundation of all our greatness.” Wherever England places a diplomat or soldier, she there plants the Christian Church. All are familiar with her beneficent rule in India—abolishing the cruel, murderous rites of heathenism, and giving it the common schools and humane institutions. The vantage points of the East are in the hands of the people of the British Isles, and 67 per cent of the ships of the world fly the British flag. Truly it was a wonderful Providence that chose these once heathen islands to be the centre from which to so great an extent the purposes of God concerning this world should be carried out.

Leaving these islands, let us go down through the seas to Madagascar. The early missionary of Madagascar was greeted by the French diplomat upon the island after this fashion : “ You make the people of Madagascar Christians ? Impossible ! They are mere brutes, and have not as much sense as irrational cattle.” The missionary was not chilled by this welcome (?), but labored faithfully on until banished from the island by a cruel queen. His heart was sad over having to forsake the infant Church, but God did not forsake that little Church ; cruel persecutions came upon

it, they were endured with faithfulness not surpassed by the Christians of apostolic times. These poor Christians were sold into slavery, banished to fever districts to die, were stoned, dashed over precipices, burned at the stake. More than 1600 died in persecutions, and yet when the missionaries were permitted to return to the island after long banishment, they found a stronger Church than when they left it. To-day the London Missionary Society alone has 1200 Christian congregations in Madagascar, and in all, on the island, there are 1000 native pastors. The missionaries were the pioneers in educational work in Madagascar; they reduced the language of the people to writing, and now have 1300 schools, and lived to see the time when the Government requires every child between eight and sixteen years of age to learn to read and write. Through the influence of Christianity idol worship, polygamy, and other glaring forms of heathenism are prohibited by law. There are some interesting statements concerning the success of missions on this island from diplomats and soldiers. General J. W. Phelps says that "during the present century, Madagascar has passed from a state of pagan barbarism to one of Christian civilization." The prophecy concerning this island is fulfilled. She has taken her stand among the Christian nations of the world: "The ends of the world shall remember and turn unto the Lord."

Leaving this island, let us cross the sea to Ceylon, the Mecca of the Buddhists, for here is a favorite shrine to which Buddhists from all parts of the world come to worship the supposed tooth of Buddha. The self-righteousness of the Pharisees of Christ's time did not excel that of the Buddha priests of Ceylon. A leading priest was asked by a traveller: "Do you worship the gods?" He replied: "No, the gods worship me." The progress of the Gospel in this island has been encouraging; the work is marked by strong educational institutions. The Jaffna Mission has nine self-supporting churches and 135 mission schools. Self-support is a marked feature of the native Church. A traveller, accompanying a missionary on his pastoral visits, noticed as they walked through the garden of the parishioner every now and then a cocoanut-tree marked "X." He inquired why these trees were thus marked. The native Christian humbly answered, "Because every X tree is devoted to the Lord." Noticing the wife as she cooked the noonday meal throw a handful of rice into the pot for each member of the family, and then two handfuls into a pot near by the fireplace, the traveller inquired, Why two handfuls into this pot? She said, "That is the Lord's rice pot, and I remember Him when cooking each meal." Surely we can learn some lessons from the Christians of that island.

Let us now go to Sumatra. You will notice a monument erected to the memory of the first missionaries to this island, who were cruelly murdered and devoured by the cannibals. You will be glad to learn that through the power of Christianity cannibalism has been wholly abolished, and the Netherland missionaries rejoice over 12,000 Christians upon the island.

We have entered the Netherland India. Our next island of this group is Java. A gratifying change has taken place in the attitude of the Holland Government in these islands. Formerly she smiled upon Mohammedanism and frowned upon Christian missions. Recently her Minister for the Colonies recommended "the establishment of missions as a sure method of securing loyalty of subjects." Well do I remember the day that I entered the beautiful city of Batavia. I learned with joy that there were two Americans in the city, and sought them at once. We had a pleasant talk regarding our native land ; but when I inquired about the missionaries in this region of Java, one replied, "Why, they are not accomplishing anything ; the natives don't take to them." I sought a venerable Hollander, forty years resident on the island, and deeply interested in all Christian work for the islanders. He at once invited me to accompany him to a Christian colony at Depok, ten miles from the city. It was his custom, although a busy banker in the city, to spend two hours in Christian work in this colony every morning before he went to business. It was a delight to witness the great contrast between these Christian homes and the homes of the heathen islanders. We visited a strong native church in the colony, a school having its 230 children. Above all, we were delighted with the theological seminary of the colony ; for there we looked into the faces of 30 students earnestly at work in preparation for the ministry. These students are sons of the cruel head-hunters of Borneo, sons of the fierce islanders of Celebes, descendants of the cannibals of Sumatra, and sons of Java. All this we found within ten miles of the spot where the coffee merchant had said, "Missionaries are not accomplishing anything in this part of Java ; the natives don't take to them." He was looking for coffee plantations ; I, for mission stations ; each found just the thing he was looking for. In all Java there are 25 stations, 26 missionaries, and 12,000 converts. Let us not forget there are 23,000,000 of people upon that small island. Pray ye the Lord of the harvest, send more workers into Java. Brahmanism, Buddhism, and now Mohammedanism have all been at work on the Javanese, but have not routed the worship of the aborigines. While the religion of the people is supposed to be Mohammedanism, spirit, fetich, and devil worship prevail throughout the country.

We cross to Borneo, once called the "Nation of head-hunters," because skulls of enemies garnished their rude huts and were their favorite offerings to the gods. In some portions of the islands no one was allowed to marry who could not show a certain number of human heads which he had struck off. Imagine a father returning after a day's exploit, and his daughter running out to meet him with the inquiry, "Well, papa, how many heads did you cut off to-day?" It is a certain proof of the divinity of the Gospel that it can tame, yea, elevate such people. In the southern part of the island the Netherland Missionary Society has 4000 church-members, and among the various tribes may be found 3000 members in the English Church. A traveller, in speaking of the change wrought on

this island by the Gospel, says : " We can no longer call them head-hunters ; their deadly instruments, which could easily cut off a man's head at a single sweep, have become rusty heirlooms. Nowhere in the world, so far as I know, is life and property more secure than among the once fierce head-hunters of Borneo." " Surely the isles shall wait for Him."

And what as to Celebes, so near Borneo ? Alfred Russell Wallace, in his book called " The Studies of Man and Nature in the Malay Archipelago," says : " The missionaries have much to be proud of in this country. They have aided the Government in changing a savage into a civilized community. Forty years ago the country was a wilderness, the people naked savages, garnishing their rude huts with human heads. Now it is a garden." There are 200 Christian congregations and 125 schools upon the island. " To the isles afar off that have not heard of My fame nor seen My glory, they shall declare My name."

As we leave Dutch India, let us not forget the 27,000,000 of people there, and only 79 missionaries working for them ; in all Malaysia only one American missionary.

New Guinea has not yet yielded much fruit, but it is ready for the seed. Holland missionaries are in the northwest of the island, London missionaries in the southeast. The island has 1,500,000 people. There are some 70 stations on the mainland, and baptized converts number some 5000. One of the most interesting features of missionary work on this island is the devoted, self-sacrificing labors of the native missionaries. The converts from other islands sent there by the native church, the first native evangelists to reach New Guinea, were Polynesians, and they were massacred—12 in all. But did this chill the missionary spirit of the young native Church ? No ; for volunteers came from Loyalty, Samoan, and Savage islands. These Christians of these islands offered to go to the heathen in New Guinea until the missionaries decided by lot who should stay home. Fifteen were asked for—40 volunteered to go. Surely our missionary zeal has not surpassed theirs.

Before leaving this hemisphere, let us make our way up to Formosa, and as we do so we pass by the Philippine Islands with their 7,000,000 of people. Have you thought of these 7,000,000 ? Has your heart ever yearned for their salvation ? It is gratifying to know as we pass by that almost all so unjustly taken from the missionaries by the Spanish Government has been returned to them.

Reaching Formosa, we find the English Presbyterian missionaries very much encouraged in their work in the south of the island, and the Canadian Presbyterians hard at work in the north. There is a thrilling history concerning the introduction of Christianity in northern Formosa, and it centres largely in the life of one man, the devoted McKay. His first home was an abandoned stable, which, during a tour, was torn down and the stones scattered. Once while seeking to preach the Gospel in the market-place, he was confronted by a native with a long drawn sword, intending

to sweep off his head. He faced him, and the native's arm seemed to drop as if paralyzed. Afterward that very native presented him with the sword, saying, "Christ has subdued me." After patient labors we have the report that during a recent revival more than 500 people have cleared their homes of idols and converted their heathen temple into a house of worship for the true God.

Crossing over to Japan, our hearts are thrilled with the wonderful progress of Christianity on that island. The Japanese Christians may be making some mistakes, but there is much in the native Church that is commendable. It might be characterized by three terms : Self-governing, self-supporting, self-extending ; these are essential to a live church. It has been asserted that there are more self-supporting churches, in proportion, in Japan, than in Kansas or Nebraska. The Church of Christ in Japan reports 50 ordained native ministers, 87 licentiates, 70 students of the ministry, 11,622 communicants. This has been rated as one third the force of the native Church.

Now let us glance at the other hemisphere. In New Zealand there have been wonderful strides in the work of missions. The missionaries of the church societies waited eleven years for their first convert, and five years longer for the second. We now read of 1197 churches and chapels in New Zealand, and 241 schoolhouses used for Sabbath services. One third of the population attend the churches. In the Presbyterian churches of the island there are 40,000 church-goers. Even Mr. Darwin, the scientist, was so impressed by what he saw of the influence of the Gospel upon this island that he said : "The lesson of the missionary is the enchanter's wand. When I looked at the whole scene I thought it admirable. I took leave of the missionaries with thankfulness for their welcome and high respect for their upright and useful characters." He afterward made substantial contributions for the support of Christian work upon the island.

Our hearts are glad over the grand fulfilment of the prophecies concerning the islands, when we glance at Polynesia. Seventy years ago this great region was entirely heathen, its peoples most cruel. Now more than 300 of the islands are Christianized, so that we can say of them, not only that they shall wait for His law, but have received His law. On the New Hebrides islands there is a suggestive memorial slab over the grave of Rev. John Geddie : "When he came here in 1848 there were no Christians, and when he left in 1872 there were no heathen." If you would have your heart thrilled with the triumphs of the Gospel among such people as the cannibals of the New Hebrides, read the biography of that venerable missionary, John Paton. The people of these islands, once gloating over human flesh, have within a few years given \$3500 for the printing of God's Word. The native Christians in Samoa have contributed \$6000 annually to the London Missionary Society.

The man who first entered the Friendly Islands as a missionary told me that the people were so ignorant that they didn't know of fire ; they ate

everything raw. Neither did they know that water would boil : " When I kindled a fire and boiled some water I could scarcely restrain them from worshipping me as a god. You can imagine how they marvelled when myself and wife reduced their language to writing, and printed the Word on our little printing-press." Although this venerable servant has gone up higher, he lived to see more than 30,000 church-members in the Friendly Islands.

The late Rev. James Calvert said : " When I arrived at the Fiji group, my first duty was to bury the hands, feet, and heads of eighty victims whose bodies had been roasted and eaten in a cannibal feast." Can the Gospel do anything for such people ? Is it within the power of Christianity to tame and elevate them ? Let the same missionary answer : " I lived to see those very cannibals who had taken part in that human feast gathered about the Lord's table, members of His Church." Cannibalism on these islands is wholly given up. Fifty years ago not a Christian in Fiji. Now, with only 9 white missionaries, we have 1468 native preachers, 1268 chapels, 1735 day and Sunday-schools, and 2526 native teachers. Surely, instead of the brier there has sprung up the myrtle-tree.

All are so familiar with the story of the Hawaiian Islands that I need hardly relate it. Within fifty years this people, saved from extinction, have entered the great family of Christian nations. Years ago their hearts went out to Japan, and they gave \$1000 to aid in establishing the first Christian Church there. Besides supporting the work among themselves, they have carried on mission work in other islands. One of the most striking facts indicating the missionary spirit of the native Church is that " 30 per cent of the native ministry are foreign missionaries, and 22 per cent of the Christian giving in the islands goes to support mission work in other islands." Thus their missionary zeal and liberality in supporting foreign missionary work is not surpassed even by the Christian Church in America.

INDIAN MISSIONS IN THE CANADIAN NORTHWEST.

BY A. G. MCKITRICK, RIVER QUI BARRE, ALBERTA, CANADA.

The most of the Indians in this vast extent of country may be divided into four great nations :

First, the Ojibways or Sotos (Saulteaux) of the east and northeast, around Lake Superior, Hudson's Bay, and Lake Winnipeg, and the country between, together with some on the prairies in and west of Manitoba.

Second, the Crees, found all along both sides of the great Saskatchewan River. Those eastward at Lake Winnipeg are called the Muskeg or Swampy Crees ; those in the timbered region north of the Saskatchewan, Woody Crees ; while those on the prairies south of it are called the Plain Crees.

Third, the Blackfeet, who are found in Southern Alberta, east of the Rocky Mountains and north of Montana, in the United States. The Bloods, Peigans, and Sarcees are branches of this nation, speaking different dialects of the Blackfoot language.

Fourth, the Sioux or Dakota nation, of which many are found in Canada, although the bulk of them are in the United States. There are Sioux outlaws who escaped to Canada after the Custer and other massacres who have made themselves at home in Manitoba and Assiniboia. The Assiniboines, or Stony Sioux, are a numerous branch of the Sioux found in Assiniboia and Alberta, of whom the Mountain Stonies, living in the foot-hills of the Rockies, on the Bow River, compose the greater part.

The languages of the Crees and Ojibways have so many words similar and in common that they may be called sister languages ; but those of the Blackfeet and Sioux are very different.

Time fails us to speak also of the Beavers, Chippewayans, Esquimaux, and others of the far Northwest along the Mackenzie River basin. And the many tribes of British Columbia would make another subject, on which I hope some of the missionaries on that side of the Rockies will write to the REVIEW.

What has been done for all these tribes and nations ? Four churches have undertaken mission work among them. Perhaps the first to go to them was the Roman Catholic, though the Church of England and the Methodists were not far behind, and later the Presbyterians came to the help of the Lord against the mighty pagan strongholds of ignorance and superstition.

Of the *Roman Catholics* we have nothing to say, except that while we have often admired their earnest self-denial in going back among the heathen where others had not gone, even into the very cold regions of the far north ; still they have improved their Indians very little if any, simply giving them another form of idolatry and superstition, which is often only added to the old paganism. At the writer's home we can hear the heathen drum and dance going all night long, even by those who have just been to the Roman Catholic church for morning mass, and often the men go off to work or shoot as soon as they return from church. The Sabbath is just the same as other days except while they are in church, even after many years of mission work, or rather want of real true Christian work. This mission is no exception. " By their fruits ye shall know them."

The *English Church* has done some splendid work, for they have many earnest missionaries who have also gone into the very coldest regions of Canada, around Hudson's Bay, and in the Mackenzie River basin. They have also missions in Manitoba and among the savage Blackfeet and Bloods of Alberta. Among the latter they have made little progress, though they have many converts in the far Northwest and Northeast.

The *Methodists* not only sent out a few missionaries direct from England *via* Hudson's Bay, along with those of the English Church, but have

also sent a few northward from Ontario to the Ojibways along the great lakes. Much success has accompanied them. When the Canadian Pacific Railroad was being built north of Lake Superior a contractor employed Indians as well as whites, and when Sunday came he tried to induce them to work that day as other days. But although he could hire the whites, not one of the Indians could be either persuaded, hired, or forced to do so, but went to hear their missionary as usual. Methodist missionaries pushed on northward along Lake Winnipeg and westward to the Crees on both sides of the Saskatchewan and even to the Stonies at the foot of the Rockies. Here by their earnest devotion, attendance at religious services, and observance of the Sabbath, some of these Crees and Stonies would put to shame many far more highly favored church-members in Eastern churches, who perhaps look down on the poor Indians. The names of missionaries George McDougall, Henry Steinhaur, Rundle, and Woolsey will long be remembered as pioneers in this work among the Crees and Stonies, while to-day it is still carried on by Revs. German, Glass, J. McDougall, R. and E. Steinhaur, Nelson, Summerset, and Adamson.

Although the *Presbyterians* only began a few years ago to spend much on Indian missions, still their work is not without success. Missionaries Nisbet and John McKay have gone to their reward, leaving Revs. Fleet, Hugh McKay, Moore, and others still plodding on. Industrial boarding mission schools, partly supported by the Government, are being preferred to day schools by all these denominations, and the hope is principally in the children.

Very many of the Indians of the Northwest are still pagan, especially among such tribes as the Blackfeet, where the sun dance and other heathen dances and practices are scarcely surpassed for cruelty and dense darkness by any in Africa or India.

In the sun dance they build a circular tabernacle of poles covered with green branches and worship the sun, when the leaves are opening out in the spring. Here, in part of the worship, those who have made sacred vows to the Great Spirit during the year come forward to pay their vows in the presence of the assembled crowds. For instance, a man's child has been at death's door, and he promised the *Kitche-manito* that if He would restore the loved one to health he would give himself to be tortured at the next sun dance. The child recovers, and the Indian, with a faithfulness to his god that should make many of us Christians hang our heads in shame, comes forward and stretches himself on his back on the grassy floor of the large green worshipping place. Indians then come up with knives and make two cuts on each side of his breast, so as to leave a strip of flesh between. Through this wooden skivers are thrust. Then one end of a long rawhide thong is attached to each, and the other end is fastened to the top of the centre pole of the leafy tent. In olden times often this was not enough, but cuts were made in the arms near the shoulders and skivers put in these also, and by these a heavy gun was hung on each side. Others

were put in his back and buffalo heads attached to them. This done, the music of the drums and dance song grew loud and rapid, and the tears trickled down his cheeks as he danced and jerked till the flesh broke out at each skiver and he was at last free.

What terrible suffering ! Which one of us Christians would do as much to pay our vows to our God ? Surely we should be willing to go to the ends of the earth to carry the Gospel message for our Master when an ignorant, pagan Indian will do so much in his religion.

These sun dances are still carried on every year, though with less severe cruelty than in bygone days. The Government is discouraging them to some extent, but more stringent measures should be taken to put a stop to all this torture and cruelty.

When visiting a sick Indian one day, the writer stopped to see a "dog feast" dance. The drums were beating at a lively rate, and about half a dozen young men, almost naked, and with their skin painted in several colors and adorned with many eagle feathers, were dancing around a pot of meat, singing as they danced, "Hi-yi, hi-yi, hi-yi-yi," etc. The meat was that of a dog which they had killed. The skull was on top, with the teeth showing in anything but a pleasant fashion. The drums beat faster, the song grew louder and more earnest, until finally it ended with a short, quick yell. This was repeated over and over again for some time. Then a long, slender, carefully made stick was inserted in a small piece of the meat and this was waved around in a mysterious way over the eagle feathers several times, as if it were offering to the spirits before the feast. Then they dished out the meat and broth and ate it with a relish. They offered the writer some, but of course he replied, "Nin kawin bakete" (I am not hungry). We might describe other dances and customs, but these will suffice to show that we have still heathen in America who should call forth on the part of those who have been favored by being born in Christian homes a desire to support missionaries and teachers in sufficient numbers to teach them the better way of serving and worshipping their Creator.

HOME MISSIONS IN THE UNITED STATES AND CANADA.

BY REV. A. SUTHERLAND, D.D., TORONTO, CANADA.

"Home missions" is a term of comprehensive import, and its meaning widens with each decade. Half a century ago home missions meant, in popular estimation, only those scattered frontier settlements where Christian ordinances were maintained by aid from wealthier communities. To-day the term means that, of course, but it means much more. It includes all those forms of organized Christian effort whereby the Church seeks to carry the Gospel message to all who need it in our own land ; to the lapsed masses in the great cities, and to the wandering Indian of the mountain or plain ; to the votaries of false or perverted religions, and to those whose

Christianity is but a lifeless form ; to the adventurous miner and the hardy settler, those pioneers of civilization who on this continent have more than once laid the foundations of empire ; and last, but by no means least, to the polyglot millions from beyond the seas who come to seek homes in a land where poverty is no bar to advancement, but who bring with them customs, beliefs, and inherited tendencies which are not favorable to a healthy social or religious development, and may prove—indeed, have already proved—to be a standing menace to national freedom and stability. In a word, the object of home missions is to evangelize the heterogeneous peoples that compose the population of this continent, and to solve, by the application of Gospel principles, the difficult problems presented by diversities of race, language, religion, and national life.

While treating this subject in relation to the Continent of America, it will be necessary to keep in view its two great political divisions, the United States and Canada ; for although there are some religious problems common to both countries, each has some problems peculiar to itself. To these two nations is committed, in the providence of God, the destiny, social, educational, political, religious, of a vast continent, that in less than another century will contain a majority of the English-speaking people of the globe, and will exert a more potent influence upon the world's religious future than perhaps all other nations combined. In the accomplishment of a great providential mission by these two nations, home missions will be a powerful factor, and it is most important that the question should be understood in all its bearings. The object of this article is not to present an array of statistics showing what each denomination has accomplished by means of its home missions—that would require a volume—but rather to outline such facts and principles as will give a general view of the whole situation, and perhaps afford some hints as to lines of action in the future. With this object in view various departments of home mission work will be considered separately.

1. *City Missions.*—The streams of humanity flow toward the centres. The cities are congested, the country parts are depleted. In large centres of population the conditions of life change for the worse. Home life, in any healthy sense, becomes for all difficult, and for the poor impossible. The result is a state of society that is inimical to health, morals, and religious advancement. City populations have increased, are increasing, far more rapidly than are the necessary accommodations for home life. Out of this has grown the tenement system. To take a single instance, more than three fourths of the population of New York dwell in tenement houses, in an atmosphere that is for the most part physically, morally, and religiously unwholesome. Nor is this all. Many of the great cities of the United States are peopled largely by foreigners and their immediate descendants, and civic government has passed, in some instances, into hands least qualified for its wise and honest administration. In such great centres the problems presented are vast and complicated, while the appliances

for solving them seem to be very inadequate. Nevertheless, there are some hopeful signs. City mission work has largely increased its scope in recent years, and methods and agencies for reaching the masses are now freely employed that were undreamed of a generation ago. Among the hopeful signs are : 1. The consecration of wealth, time, and social influence to the task of reaching and uplifting the lapsed classes. 2. A thorough study of great social questions—labor, poverty, pauperism, crime—and a sustained effort to solve the problems they present by the application of Gospel principles. 3. Co-operation among churches and charitable organizations, whereby waste is prevented, imposture detected, and the deserving are promptly relieved. 4. The building of large and comfortable “people’s churches,” instead of small and dingy mission chapels, which latter only emphasize the contrast between the rich and poor. 5. The multiplication of agencies, so as to reach all classes and conditions of people. And, 6, a more general recognition of the fact that “man shall not live by bread alone ;” that he has needs on the spiritual as well as the temporal side, and that it becomes the Church to adapt her methods and agencies so as to meet these various needs. A glance at the religious organization and work of such cities as New York, Boston, and Toronto will be sufficient to show that city mission work is well to the front, and that resolute and sustained efforts are being made to solve the problems presented by the rapidly growing urban populations of this continent.

At the same time, it may not be out of place to say that the Christian activities of our cities must further widen their scope and turn their efforts in some new directions before the desired results can be achieved. There is little profit in lopping off a few twigs and branches while the great roots of social and civic evils remain untouched. It is of little use that we attempt to check wickedness in low places as long as we tolerate it in high places. The Gospel so faithfully preached in the slums has a message to the parks, and boulevards, and avenues. Christians who support Sunday street cars and patronize Sunday newspapers cannot protest, with a good grace, against other forms of Sabbath desecration ; and they whose votes legalize and protect the saloon have little right to complain if wholesale drunkenness and prostitution neutralize their best efforts to reach and uplift the masses.

2. *Missions among the Immigrants*, etc.—There are two circumstances which render missions of this class highly important, namely, the enormous extent of territory open to those who come as immigrants from abroad or who move westward from the older States and provinces ; and the diversified character of these new settlers in regard to nationality, intelligence, religion, and knowledge of municipal and public affairs. Notwithstanding the vast numbers who have spread themselves over the States and Territories west of the Mississippi, there is room still for the population of an empire to be added ; while in the Canadian northwest there is fertile territory larger in extent than the whole of Europe excepting Russia, and

capable of sustaining a population equal to that of the United States. Into these two countries the bulk of Europe's surplus population will pour for many years to come. The Dark Continent may get a share, and Australia has still room for millions more ; but the mighty Gulf Stream of immigration that has been flowing westward for three decades cannot easily be checked or turned aside. Once this great influx of strangers was hailed with joy by the people of the United States ; to-day it is regarded by many as the gravest danger that threatens the cherished institutions of the republic. In Canada the rush has not been felt to any great extent, but it is coming, and all the more because of repressive legislation by the American Congress, intended to prevent the introduction of undesirable immigrants into that country.

But whether these unevangelized millions find homes north or south of the international boundary, the problem will be the same, the dangers the same, the remedy the same. If Christian civilization is to survive on this continent, the incoming millions of Germans, Scandinavians, Russians, Jews, Italians, *et hoc genus omne*, with their Old-World ideas, socialistic tendencies, religious skepticism, and atrophied power of self-government, must in some way be fused at white heat and cast into the mould of a new national life. In this colossal undertaking minor forces will play their part—education, intercourse, commerce, political discussion, and a hundred things beside—but no one of these, nor all of them combined, can save American civilization from ignominious failure or disastrous eclipse. There is but one factor that can completely solve the problem, and that is the Gospel of Jesus Christ. But if even this is to succeed, the home mission work of the churches must be done with a zeal, a wisdom, a thoroughness, and on a scale far exceeding the best work of the past. In the sudden rush of population into the Western States and Territories during the past few decades, it is scarcely to be wondered at that the churches were bewildered by the rapid and enormous demands made upon their resources, and found it literally impossible to keep pace with the requirements of the work.

There is no use in shutting our eyes to the truth. America, including Canada, is not yet completely evangelized. Other forces than that of the Gospel hold sway. To-day Chicago is, for a time, the cynosure not only of "neighboring eyes," but of the eyes of all the world. She stands before the nations in a fiercer light than that "which beats upon a throne," the representative of all that is best in American civilization ; but to the shame of many, and to the bewilderment of more, she dishonors her white shield with the "bar sinister" of a continental Sunday, defies alike the national law and the national conscience, and proclaims as openly as if inscribed in characters of fire upon every dome and archway that the Christian's God is dead and buried and that Mammon reigns in His stead. The home mission work of the churches cannot be regarded as finished until the thought and conscience of the people is so aroused and the law of God so

recognized as to make the repetition of this huge blunder an impossibility.

To what extent have the churches kept pace with the growth and needs of the population? Some will say they have kept fully abreast; and statistics, read in a certain way, seem to support the claim. Thus it has been shown that during the century the percentage increase of church members has been far greater than the percentage increase of population, the latter having increased fifteenfold (say 4,000,000 to 60,000,000), while the former has increased over thirty-sevenfold (360,000 to 13,000,000). It is also claimed that there is, at the present time, in the United States, one evangelical minister for every 560 people, and one evangelical church organization for every 370, while the ratio of church membership is one for every 4.70. Taken at their face value, these figures seem to prove that the aggregate results of Christian effort, through home missions and otherwise, have been all that could be desired. But when we place the figures of the census alongside the facts as revealed in the present state of society and the tendencies of the times, it becomes at once apparent that some important factors were not included in the census returns—indeed, they could not be—and that this has vitiated the result. To guard against misapprehension, the writer wishes it to be understood that he is by no means disposed to take a pessimistic view of the situation—quite the contrary. The work of the century has been a grand one, almost justifying the remark of a recent writer that “we are living to-day in the midst of an evangelical conquest without a precedent and without a parallel.” But still there is need to emphasize the thought that, for the thorough evangelization of this continent, the churches must push their home mission work on broader lines, with greater energy, and in a spirit of co-operation beyond what the past has witnessed.

Taking the figures already quoted as correct—namely, that there are in the United States one evangelical minister to every 560 people, and yet remembering that there are vast numbers almost untouched by any evangelizing agency, the conviction comes that there must be a very unequal distribution of forces, and that this, in turn, has arisen from the endless divisions and consequent rivalries of our common Protestantism. That very many localities, towns and villages especially, are overstocked with feeble churches and underpaid ministers is a circumstance too notorious to require proof. Time and again has the writer found villages of from 400 to 1000 of a population with as many as three, four, five, and in one case eight, Protestant churches, where one was ample for the needs of the people, each struggling for an existence, and in many cases eking out its slender resources by drafts on the home mission fund of its denomination. In Canada this source of weakness has been eliminated to some extent by the various union movements. Previous to 1874 there were six branches of Methodism and four of Presbyterianism; now there is one Methodism and one Presbyterianism throughout the entire dominion. Suppose it were

and six Methodist churches were competing for a foothold among the spare communities of the Northwest, and the absurdity of the situation becomes at once apparent. I trust it may be said without offence that in the matter of consolidation and more equal distribution of forces, Canada has shown an example that the churches of the republic would do well to imitate. It is said there are in the United States some sixty-seven distinct denominations, not a few of these maintaining substantially the same doctrines and usages. While such a state of affairs continues we must expect, in regard to home missions, the maximum of expenditure and the minimum of results.

Other branches of home mission work will be considered in another article.

THE HEART OF BUDDHISM AND THE HEART OF CHRISTIANITY.

BY REV. W. C. DODD, LAMPOON, LAOS MISSION, SIAM.

It is not going too far to say that the heart of Buddhism is selfishness, even as distinguished from self-interest. There is a Buddhist sacred book in this land called the thirty virtues or merits. And of the thirty, the one which puts its possessor nearest Nirvana is a state of supreme indifference to the fate of others. The teaching of the book is in the form of a parable, which has a shadow of resemblance to the parable of the good Samaritan. A merchant fell into the hands of thieves, who killed him and robbed him of even his clothing. Ten fellow-merchants came upon this poor fellow in succession. One bathed his body; another set food and drink before him for his journey into the spirit world; another merely pitied him; another, seeing him lying dead, was afraid, and ran for his own life. This one exhibited the virtue of wisdom, according to the author of the parable. Each of the ten merchants showed one kind of virtue, but all ten of them together did not *do* half as much as did the good Samaritan. All that they did do had more reference to themselves than to their fellow-merchant. But the one of the ten who exhibited the highest form of virtue and received the highest praise was the one who looked on with the merest indifference, and whose only remark was, "Let his own merit determine for him." And why was this such high form of virtue? Because desire and emotion are the causes of all sorrow. Existence itself is an evil. The goal of the soul is the extinction of all that characterizes individual existence. This is Nippän. The road thither is the extinction, through discipline, of all emotions—pleasure as well as pain, joy equally with sorrow, pity and compassion as thoroughly as contempt and hatred. The true disciple must trample upon everything and everybody else. Why? In order to escape personal sorrow.

Centuries of such teaching have borne their legitimate fruit. The most otherwise; suppose the old divisions remained, and that four Presbyterian

common thought among the people here, and one as frequently heard as any other religious (?) sentiment, is this : " Every man for himself."

People do everything of a ceremonial and religious nature only in order to make merit for themselves. Disinterested actions are foreign to their thought and experience. Hence they cannot understand them when they see them in Christians. No matter how great a kindness you show to a Buddhist, he does not usually consider it as occasion for gratitude. It is owing to merit on his part, and to desire to make merit on your part. Even famine relief is so spoken of sometimes : " You are making more merit than anybody else in the country," not " You are showing kindness or doing good."

The heart of Christianity is love. And the highest expression of love, according to Christ, is service—service even going to the point of laying down life for another. And the innermost core of service is foreign missions. Home missions and city evangelization may involve as much hard work, and they are as truly service. Not one word of even seeming rivalry, not a breath of disparagement of these or of the Salvation Army, or any and all philanthropic or even humanitarian efforts ! One needs only a short residence in a heathen land in order to realize how barren of these and of common morality—even the kind that will not confess its Christian pedigree—is the land that is without Jesus Christ. No disparagement, but a comparison. Foreign missions is service, not only to other individuals, but to other peoples living in another land, speaking another language. Motives perfectly justifiable in the highest Christian ethical code are urging on home missions and city evangelization. Patriotism, self-defence against vice and ignorance, commercial advantage, and the interests of civilization are all here. None of these is in missions to Siam. Siam has nothing to give America except what brought Christ down from heaven—souls lost in darkness and sin. All service to Siam is purely disinterested. It is the core of Christianity.

The heart of Buddhism and the heart of Christianity are as far apart as the poles. Does any one suppose that the same soul may at different times heartily embrace and strikingly exhibit each ?

Not six months ago the author became acquainted with a lady nearly ninety years old. On his first visit she told how since her early youth she had been an earnest seeker after truth. So long as she was able to visit the temples she had been the leader in merit-making in her neighborhood. But she had become disgusted with the puerility and the self-contradictions of the Buddhist books and the universal immorality of the day. Having heard of Christianity, she began to hope that in it she might find the true religion of her lifelong search. Some of the workers in our training school had visited her, and she had listened with joy. At the next visit she told us she had not slept any the night following our visit—could not sleep for very joy. Soon after she received baptism in her own house.

But the infirmities of age soon began to prostrate her. It was as if

God had preserved her in an unusual degree of vigor of body and mind only until she should find Him. She is now failing fast.

At a recent visit she said : " My son, are you very busy *every day* ?" " Yes, mother." After a long pause, " It sometimes seems to mother as if a primal mistake had been made." " Why ?" " Because there are so few of us." " You mean, mother, that if you were still a Buddhist, priests and head-priests would be in here to see you every day ; but I can't come ?" " Yes, that is it." Who can blame her ? Who would not have felt the same in the circumstances ? It was not wholly the old spirit of Buddhism that spoke in her. It was " the cry of the human ;" but it was not yet the spirit of Christ. " But, mother, the priests are in every village of the land ; but there is only one minister of the Gospel in this province. Besides, the Holy Spirit is more to you than ten, or twenty, or one hundred priests." " Yes, yes." She was silenced, but did her heart give hearty assent ?

The next Sabbath we went again to hold services at her house in the afternoon ; spoke of the blessedness of those who hunger and thirst after righteousness. After service this conversation occurred : " Mother, your son wishes to go away off to the south and hunt out other hungry souls who have not been filled as you have. I shall expect to be gone more than a month if I go, and may never see mother again in this world. What do you say ?" In her reply it was as if the Spirit of Christ Himself spoke. Knowing that it might be our last meeting on earth, she replied quickly, " Go, go. Mother has not a word of objection. I am glad to have you go." Then she added a form of blessing as she held my hand in parting. With generations of Buddhist ancestry behind her, and after nearly ninety years of unusually hearty following of Buddhist teaching herself, she had within less than six months gotten at the very core of the Gospel—the heart of Christianity.

THE PRESENT ASPECT OF MISSIONS IN INDIA.—I.

BY JAMES KENNEDY, HAMPSTEAD, LONDON, ENGLAND.

Scientists tell us that the great depths of ocean are unaffected by the severest storms, the agitation seldom extending beyond forty feet from the surface. To terrified voyagers the wild waves look as if the whole ocean was in turmoil, while in fact only a small part of it is moved. Frequently the great ocean of human life is regarded with similar illusion. We see only a little way into its depths, and we conclude that all below accords with all we see above. The result is a mistaken and misleading inference.

This tendency to illusion ought to be carefully guarded against when we look at India. The remark has been made about the late John Bright that he had fallen into many mistakes when discussing Indian questions, but that he had discovered two things—that there is no Indian country

and no Indian nation—in other words, that India is a continent, not a country, and that its inhabitants are not a nation, but a congeries of nations and distinct races.

On the eve of Lord Dufferin's departure from India, in 1889, he delivered a speech which in the strongest manner corroborates these great facts, which need to be again and again presented to the minds of God's people, if they would have any just conception of the work before them when girding themselves for the evangelization of India. It is to be hoped the readers of this *Review* have carefully read that speech as placed before them in substance in the April, 1889, number. When we consider this skilful array of well-attested facts, we are almost dismayed at the magnitude and difficulty of missionary work in India. If success depended on human energy and resources, it would be folly to advance. With the assurance that the work is God's, it would be folly, nay, it would be craven cowardice, to retire. As believers in Christ we are optimists, and our optimism is strong in proportion to our faith. This Christian optimism does not require us to confine our view to pleasing facts, to bright appearances. When we have facts before us of a promising nature, let us be thankful for them and cheered by them, but let us look full in the face, so far as we can, the real state of things, and try to have some just conception of the enormous difficulties that the Gospel in India must overcome in order to triumph. This resolute faithfulness to fact should strengthen us by leading us to cast ourselves more unreservedly on our Master's strength. When we are weak, then we are strong. In this spirit let us ponder facts presented to us in the India of to-day.

Few things will surprise many readers of Lord Dufferin's speech so much as the statements he makes about the illiteracy of India. Some time ago the following statement appeared in one of our most widely circulated Christian papers: "India waits a vast extension of colportage agency. All the men are educated more or less; so, now, are many of the women. Native colporteurs, male and female, might be ranging the land, entering zenanas, and casting seed into many a furrow at small cost to immense result." Lord Dufferin, with full and accurate knowledge, makes a very different statement. Speaking of the peoples of India under the direct government of England, he says: "Of these two hundred millions not more than five or six per cent can read and write, while less than one per cent has any knowledge of English. Of the ten or twelve millions who have acquired an education, three fourths, or perhaps less, have not attained to more than the most elementary knowledge." A large number of the trading class can write business letters and keep accounts, but cannot read a page of a printed book. In the April, 1889, *Review* it is stated that "of the forty-two millions of children who ought to be at school, only three millions and a half are receiving any education, and less than two hundred thousand of this number are learning the truths of Christianity." For ages there have been educated classes in India; our government has an

educational department, officials are instructed to encourage educational effort, and now on the highest authority we learn that the vast majority are utterly illiterate. Among certain classes there is a strong desire for the acquisition of our language, but apart from these educational progress is very slow. The Bengalese have been called the Greeks of India. They have wandered far beyond their own country, and fill many responsible and lucrative offices. Many are excellent English scholars. Their great city, Calcutta, has been called "the centre of Western learning and culture in the East." Education ought wisely to be advancing rapidly in Bengal, so populous, so wealthy, deemed so intelligent. The expectation is not fulfilled. We are startled to find from a review of the report published by the Director of Public Instruction for 1887 that the people generally have no desire for knowledge. "The pupils in secondary schools have increased slightly in numbers, but the numbers cannot but appear small—viz., one hundred and ninety thousand out of a population of sixty millions. It is significantly pointed out that these schools, which are to some extent aided by Government, are not supported by the people." "Primary education has reached a stationary stage. There is said to be no spontaneous tendency to the spread of elementary instruction beyond the classes which it at present reaches. As a matter of fact, less than one fourth of the school-going male population is touched by the educational system, and this is said to be a sanguine estimate. Of this one fourth it appears that little more than one tenth passed the very elementary tests prescribed, and thus only about two per cent of the male population of Lower Bengal are gaining any benefit from the wide-reaching system of state education." When we consider the illiteracy of the masses in India, the sad but certain fact ought to be frankly acknowledged, that the vast majority of the inhabitants scattered in millions over the vast spaces of that continent, away for the greater part from the cities, toiling for their daily food, are to the present day steeped in ignorance and superstition, worshipping the gods of their fathers, following their ancient customs, fast bound by caste fetters, and averse to change. Can we speak of these millions as ripe for the Gospel? We must sorrowfully confess that, so far as the vast majority are concerned, the work of the Christian Church has yet to begin.

Among the classes of society brought within the cognizance of Europeans there is more movement, we have every reason to believe, than at any previous period. The stagnancy of ages has been thoroughly disturbed. Questions affecting religion, morals, politics, and social life are keenly discussed in conversation, newspapers, periodicals, public meetings, and books. The press is free, and often uses its freedom to the extent of license. Residents in India have been for years watching this awakening with increasing interest. Visitors to India who stay a few days in its cities, and whose knowledge of the vast regions through which they travel does not extend beyond the look obtained from a railway carriage, are often delighted with what they see and hear. If of an inquiring mind,

they come into contact with persons who speak English well, and are ready freely to express their views. These visitors see a new tide setting in with apparently irresistible force, and go away with the idea that the past in thought, feeling, habit, and act has no resisting power, and will be speedily swept away. Those who are cognizant of the real state of things know that the old, though greatly shaken, continues fearfully strong, and presents no appearance of immediate collapse.

Let us look for a little at some of the manifestations of old India. If a traveller from Europe had landed in Calcutta at the end of December, 1887, and proceeded at once to Allahabad, the capital of the Northwestern Provinces, he would have seen a sight which would have astounded and disgusted him. At that season there is an immense gathering from all parts of India to bathe in the sacred Ganges. The festival lasts for a month, but there are certain high days, when vast crowds assemble for worship, for traffic, and for amusement. At the festival of 1887-88, on one of the principal days, four hundred naked ascetics walked in procession to the river, an English official on horseback going before them to keep order, with thousands of men and women on either side looking on with apparent approval—many, we suppose, with reverence. Among these, we are told, there were not a few who were the alumni of our collegiate schools. What more striking proof could be furnished of the power of superstition in its most disgusting forms? At this very festival I have seen women bowing down to the ground before naked ascetics.

Another instance of the power of superstition was furnished some time ago by the excitement caused by the discovery that *ghee*—clarified butter, largely used by natives in their food and also in offerings to their gods—had been adulterated by lard. The offence had been committed by Hindu traders. There was an outcry of horror at the discovery. Injury to health was not to be named beside the injury done to their caste purity and the insult to their gods, whose wrath might bring down on them fearful calamities. In the enlightened city of Calcutta the native newspapers called on the Government to enact a law by which this impious conduct might be declared penal.

The horrid shrine of Kalee, at Calcutta, continues to be frequented by all classes.

The contest between the Hindus and Mohammedans about the slaughter of kine never ceases, and at times it breaks out into furious fighting, to the disturbance of the public peace. Beef-eating Englishmen, to whom the Mohammedan butchers minister, come in for a large share of odium. Some time ago a cow preservation society was formed, and has received large and enthusiastic support. One native gentleman, well versed in our language, who has held office under our government for many years, has received signal benefits from it, and has been raised to the rank of Raja, proposed to his brethren at Benares to go to England, to fall down before the Queen with straw in his mouth, to implore her to forbid the

slaughter of kine. The one condition he laid down was that his visit to England should not impair his caste position ; but his caste people refused the condition. A Pundit addressed a crowded meeting in the town hall of Calcutta, and maintained that the killing of kine was as wasteful as it was wicked. One of the great feudatory princes of India, on his return from London after the Queen's jubilee, in order to restoration to caste, was obliged, along with the Maharanee and suite, to take the unutterably horrible penitential pill, the product of the cow, prescribed by the modest Hindu law. There was great rejoicing over the Raja's submission. Three thousand caste people were feasted on the occasion.

The facts we have mentioned—many similar ones down to the present day might be easily adduced—are in accordance with what may be seen all over India in the daily and occasional conduct of the vast body of the people in attendance at temples, in great religious gatherings—the people in thousands availing themselves of the facilities afforded by railway trains—in clinging to caste, in steady purpose to maintain at all cost their position of orthodox Hindus.

Notwithstanding the patent facts which seem to prove that Hinduism retains its ancient strength, and can defy every assault, there are facts equally patent which assure us that a breach has been made in its walls, and that the entire structure is undermined by influences which will bring it certainly, though not perhaps speedily, to the ground. Page after page might be given of statements made by Europeans and natives, by English officials who have seen much of the people and are deeply interested in their welfare, by missionaries of large experience, by natives of caste, rank, and intelligence, some of the number hailing a new order of things, others discarding it : to show that Hinduism is undermined.

Let us refer to native opinion. In the January, 1889, number of the *Madras Christian College Magazine* there is an article by a graduate of the Calcutta University entitled “ Are there Hindus Now ? ” The writer informs us that at a public meeting in Calcutta, composed of the *élite* of native society, a gentleman of the foremost rank in position, intelligence, and general esteem, himself still a member of the Hindu community, propounded the question, “ Are there true Hindus to-day in Bengal ? ” He said : “ In name they might be Hindus, but they had in almost every particular departed from the teachings, traditions, and customs of their forefathers, and drunk in deep draughts of foreign thought.” Those present were a little startled at first, but came, after a little searching of heart, to the conclusion that a right answer had been given. A Brahmin writer in a Madras paper says : “ Hinduism is a corpse out of which the life has fled, and yet it is a living force. The moribund in expensive creed is still able to perform ceremonial functions.” The cries of alarmed Hinduism attest its decadence. At Madras a Hindu tract society has been formed, and is prosecuting its work vigorously. In its first tract it says : “ How many hundreds of thousands have these Padres turned to Christianity,

and keep on turning? How many hundreds of thousands of dear children have they swallowed up? Oh, over how many more have they cast their nets?" We may exclaim, when we read these words, "Would that the success achieved corroborated the statements drawn by Hindu fears!" The success falls far behind. The following words are very characteristic: "Is there no learned Pundit to be secured for money who will crush the Christians?"

Many are the influences which tend to the disintegration of Hinduism. Among these the spread of the English language and of Western knowledge deserves a prominent place. More than half a century has passed since a great impulse was given to the study by Duff, Lord Macaulay, and Sir Charles Trevelyan. Since that period every year has witnessed a large increase to the number of students, and during the last few years the zeal for the acquisition of our language has risen to fever heat. It is regarded as the direct road to mental culture and still more as the avenue to a place of honor. The rising, ambitious youth of our cities, and, indeed, of the higher class generally, are eager in the prosecution of this study. One result is that even in seminaries instituted for the purpose of cultivating Eastern along with Western languages and literature, English and English literature are in such favor that the other department receives scant attention. It is not uncommon to find native gentlemen in middle life who cannot speak a sentence of our language whose sons speak it with ease and accuracy. Many pupils, however, have neither the application nor the leisure required. They attain to the merest smattering, which enables them to talk in a broken fashion, but is insufficient for the understanding of an ordinary book. These are often fond of appearing where an address or discourse in English is delivered, and English visitors are thus often misled as to the degree in which our language is known by the large audiences they see. Still it is certain that many natives know our language well. A striking proof has been furnished by its having been chiefly used at the sessions of what has been called the Indian National Congress, composed of persons of the different nationalities of the Indian continent. On a few occasions members spoke in Hindustanee, a language unknown to the greater number. English-taught persons are of all Indian religions, but the great majority are Hindus, and they come from government, missionary, and private institutions, in what proportion we cannot say.

What is the character of the educated class? To what extent are they intellectually and morally elevated? What is their bearing to their own and other religions? These are questions of the greatest importance, and most difficult to answer. In a class so large and brought up under such varied influences there must be marked differences, and any attempt to describe them under one generalization must be misleading.

One thing is obvious. The whole tone of the Western mind, of its religion, literature, and science is so antagonistic to the legends, superstition,

and idolatry of the Hindus that English education cannot fail to have a disintegrating effect. The Hindu student, as he pursues his studies in our higher seminaries, feels himself in a new atmosphere, breathing a purer and more invigorating air, with nobler views of man and nature, more worthy of God, and more accordant with truth than those which have come down to him from his fathers. He may still practise the rites of his religion to please his family and maintain his place in society, he may follow the customs of his country, superstitious notions may linger in his mind, but he has ceased to believe in his ancestral religion. It is acknowledged on all hands that this is to a great extent the effect of English education. It must be so in normal minds, where contradictory views cannot dwell together. There are, however, in India abnormal minds which manage to reconcile what we deem irreconcilable.

A minority of highly educated persons, larger than is generally supposed, contend strongly for their hereditary religion, and cling tenaciously to it. I have before me a lecture in clear, manly English, in which a native professor of the government college, Benares, contends that modern Hinduism is the development of the great philosophic principles of the ancient Rishies in the form best adapted to the popular mind. He has a great regard for Christianity, but in its principles, philosophy, and working deems it far inferior to Hinduism. The *Nineteenth Century* for May, 1889, contains a brightly written article by the Countess of Jersey on "The Hindu at Home," in which she gives us the views of a highly educated native in words evidently supplied by himself. He tells us that the few natives of high caste who have become Christians have been deteriorated by the change, while the lower classes, Hindus and non-Hindus, are greatly benefited by it, are raised to a measure of civilization, and are freed from degrading habits. "Brahmins who know their own religion have in the Vedas and Upanishads such a profound philosophy and lofty religion that they can never embrace the Gospel." This gentleman acknowledges there is nothing in the Vedas for the millions outside the high-caste pale. They are to a large extent devil-worshippers, and there is a variety of hells where there is room for them all. The countess was so impressed with the proofs of the strength of Hinduism, of the zeal and liberality of its adherents, that she gives no credit to the report of its decay, and thinks that personal observation in India would induce Canon Taylor to write still more strongly than he has done. This lady has an observant eye, but has no conception of India's need of the Gospel, has no faith in its Divine power, and is ignorant of or misrepresents the facts of Indian missions. Yet it is from articles of this kind that thousands of our people gather their views of what is being done in India to promote the cause of Christ. When we compare her impressions with those of a visitor like Dr. Jesse Blake, and of eminent officials who have spent a large part of their life in India, we see the contrast in the observation and estimate of facts between persons who come to them with entirely different sentiments.

II.—INTERNATIONAL DEPARTMENT.

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

The World's Congress of Missions.

BY REV. E. M. WHERRY, D.D., CORRESPONDING SECRETARY OF THE CONGRESS.

The opening ceremonies connected with the World's Columbian Exposition presented a pageant of unrivalled splendor. The beautiful Park, the lake and islands, the lagoons covered with electric boats and Italian gondolas, the palatial buildings adorned by beautiful works of art, the procession of great men from this and other lands, and a vast multitude of men and women in holiday dress from every nation, presented a scene of grandeur and beauty never before witnessed in the New World, and rarely if ever surpassed in the Old. The touch of an electric button at once signalling the close of the Presidential address and the unveiling of the magnificent statue of Liberty, set in motion the great electric motor and the varied machinery of the Exposition. Every spectator was filled with wonder, and the delight of the assembly was voiced in the shouts of the vast multitude. All were more than satisfied. The scenes of this great day have been photographed, and already the eyes of myriads in every land have gazed upon them.

There are, however, other things in store for those who can appreciate them, of no less interest and of far more lasting influence than the material exhibit on the Exposition grounds. Connected with the Columbian Exposition is the World's Congress Auxiliaries, which has sought for the first time in human history to gather up what is best in the thought of the world, and so present through a series of congresses what is best in the spheres of science, philosophy, and religion.

Among these congresses there is none of so much interest to the Christian world as the World's Congress of Mis-

sions. The committee having in charge the management of this congress is as follows: Rev. Walter Manning Barrows, D.D., Chairman; William E. Blackstone, Vice-Chairman; Rev. Alvirus N. Hitchcock, Ph.D., Secretary; Rev. E. M. Wherry, D.D., Corresponding Secretary; Rt. Rev. Samuel Fallows, D.D., Rev. Frank M. Bristol, D.D., Rev. Theodore N. Morrison, D.D., Rev. O. P. Gifford, D.D., Rev. J. J. Keller, President William R. Harper, LL.D., Rev. A. J. Canfield, Rev. Moses Smith, Rev. George E. Youngdahl, Rev. E. C. Ray, D.D., W. B. Jacobs, Esq., Peter Sinclair, Esq., Rev. L. G. Abrahamson, Rev. R. Blomendal, Rev. John Schneider, Rev. H. W. Roth, D.D., Rev. William T. Meloy, D.D., Rev. W. F. Black, Rev. Charles M. Morton.

This committee represents thirteen Protestant denominations. "Every known Christian missionary society" has been invited to send representatives. A number of these have already appointed delegates. It is expected that missionaries and converts from various mission fields will be present. It will comprehend the whole mission field, and will therefore include city, home, and foreign missions. "No such missionary assembly has ever before been possible." The "address" sent to the various mission societies of the world, from which we have quoted above, goes on to say: "A broad and comprehensive programme has been prepared; vital principles of missionary policy; burning questions of missionary relations, aims, and methods; the whole field in the light of past successes and disappointments; the limitless possibilities and responsibilities of to-day—these and similar themes will be presented by representative men and women from different denominations of Christians, as well as from diverse parts of the world."

The programme adopted by the committee seems to fully justify the expectations created by this letter. From this programme we learn that the Congress is to be held during the eight days beginning September 28th. Meetings will be held from 10 A.M. to 12 M., from 2 P.M. to 4 P.M., and in the evening from 7.30 P.M. to 9.30 P.M. All meetings will be held in the auditorium prepared for the auxiliary congresses in the new Art Palace on the lake front at the foot of Adams Street.

All sessions of the Congress will be introduced with devotional exercises. Besides the papers and addresses presented by those chosen to address the Congress on the various topics, voluntary addresses will be made by members of the Congress. "It is expected that the entire proceedings, including stenographic reports of the addresses and discussions, will be published by the Congress Auxiliary."

"The Women's Congress of Missions will be in session simultaneously in the same building during Monday, Tuesday, and Wednesday, October 2d-4th, with two sessions each day. Other missionary services, as many as may be desired, may be held in the same building during any of these days."

The subjects of the programme are as follows :

SEPT. 28TH, CITY MISSIONS.

1. The City of To-day : Its Place, Perils, and Possibilities.
2. The City the Storm-centre of Lawlessness and Immorality.
3. City Missions—Past Progress ; Lessons.
4. Denominational Comity and Co-operation.
5. Independent Missions.
6. Woman's Work in City Evangelization, Bible Women ; Nurse and Visiting Deaconesses.
7. The Salvation Army and its Methods.

SEPT. 29TH, HOME MISSIONS.

1. The Field, The Unevangelized in Christian Lands.

2. Problems and Methods, The Scattered Populations, etc.

Co-operative Agencies :

3. Bible Societies.
4. Tract and Book Societies.
5. Sunday-schools.
6. The Demand for a Larger Co-operation. By the essential spirit of Christianity ; by the urgent needs of the field, etc.

7. Co-operation Applied, Practicable Methods.

SEPT. 30TH, THE UNEVANGELIZED NATIONS.

1. A Geographical Survey, especially the Totally Unreached Fields.
2. Ethnic Religions : Hold on the People, Attitude of the Missionary, Results upon Social and Moral Life.
3. Special Fields.
4. Obstacles to Foreign Missionary Success : Language, Customs, Pernicious Influence of Nominal Christians, etc.
5. Environments of the Native Convert : Caste, Polygamy, and other Hereditary Customs.
6. The Inaccessible Fields of Islam : How Shall we Reach Them ?
7. The Jews and their Land.
8. The Jews and the Gospel.

SUNDAY, OCT. 1ST, WORLD'S MISSIONARY DAY.

Morning.

Missionary services will be held throughout the world. All churches and congregations are invited to unite.

1. *General Subject* : The World's Speedy Evangelization.

Afternoon.

2. The Century of Modern Missions a Prophecy of Final Triumph.

Evening.

3. Special Responsibility of Young People and their Societies.
4. The Church's Responsibility for the Speedy Evangelization of the World.

OCT. 2D, FOREIGN MISSIONARY AGENCIES.

1. Missionary Societies : Their Place

and Function in the Work of the Church.

2. Missionaries: The True Aim of their Work, Witness Bearing, Evangelization, Development of Native Churches, National Reformation.

3. Educational Agencies.

4. Concessions to Native Customs and Ideas.

5. Medical Agencies and Relief Work: Physicians, Hospitals, Dispensaries, etc.

6. Denominational Comity and Cooperation on the Foreign Field.

OCT. 3D, WHAT THE WORLD OWES TO MISSIONS.

1. Reflex Influence of Foreign Missions upon Christendom: Commerce, Science, Spiritual Life.

2. Direct Influence upon Native Peoples: Industrial, Social, Moral, Spiritual.

3. Beacon Lights from the World's Mission Fields, Conspicuous Examples of the Gospel's Triumph, Aboriginal Americans.

4. The Island World.

5. The Dark Continent.

6. Eastern Asia.

7. The Ottoman Empire.

8. India.

OCT. 4TH, RESPONSIBILITY OF CHRISTIAN GOVERNMENTS.

1. As to International and Treaty Rights of Unevangelized Peoples.

2. As to the Citizen Rights of Missionaries.

3. Responsibility of Christian Governments as to Human Slavery.

4. The Bearings of International Law on Religious Toleration.

Evening.

WORLD'S CONCERT OF PRAYER FOR MISSIONS.

All Christian churches and congregations throughout the world are invited to unite in prayer for missions in their mid-week services.

5. Christian Governments and the Opium Traffic.

6. Christian Governments and the Rum Traffic. (Resolutions will be of-

fered and formally passed upon by the Congress in relation to these subjects.)

OCT. 5TH, FORWARD TO VICTORY.

1. Consecration of Property, Proportionate Giving.

2. The Call for Laborers, Personal and Parental Responsibility.

3. Native Agencies the Chief Hope of National Evangelization.

4. Thy Kingdom Come.

5. Divine Assurances of the World's Evangelization, Scriptural and Providential.

6. The Power of the Spirit.

Among those who are expected to speak on these subjects are the following distinguished persons: Rev. Alexander Mackay-Smith, D.D., the Rev. Graham Taylor, D.D.,* the Rev. J. Spurgeon,* of London, the Rev. Frederick Charington* (England), Miss Frances Willard,* General Booth* (Salvation Army), Bishop Ethelbert Talbot,* the Rev. William C. Roberts, D.D., the Rev. John Hall, D.D.,* the Rev. Dr. Hillis, the Rev. Eugene Stock,* Sir Monier Williams,* the Rev. H. C. Hayden, D.D., the Rev. Dennis Osborne* (India), Rev. Thomas P. Hughes, B.D.,* Professor H. M. Scott, D.D., the Rev. F. W. Clark, D.D.,* Rev. A. B. Leonard, D.D., Rev. George Washburn, D.D. (Robert College, Constantinople), Rev. Dr. Miller* (India), Rev. S. Slater* (Bangalore, India), Rev. Dr. Post (Beirut, Syria), Rev. George W. Knox, D.D. (Tokyo, Japan), Professor Henry Drummond* (Glasgow), Rev. H. C. Mabie, D.D., Rev. Edgerton R. Young,* Rev. Hudson Taylor, Rev. G. F. Pentecost, D.D., Rev. W. Elliott Griffis, D.D., Sir Richard Temple, G.C.S.I.* (London), Judge E. S. Phelps,* Bishop Charles H. Fowler, D.D.,* Rev. A. A. Miner, D.D., Rev. A. J. Gordon, D.D., Rev. H. Grattan Guinness (London), Rev. J. T. Gracey, D.D., Rev. Arthur T. Pierson, D.D.,* and Mr. D. L. Moody.*

It is the confident expectations of the

* The names marked with a star have not yet signified their acceptance of invitation to speak.

committee that the Congress of Missions will not only prove a most interesting assembly, affording instruction and profit to all who shall attend upon these meetings, but also a source of permanent influence for good to Christ's kingdom on earth. Ministers and others able to do so should plan to visit Chicago during the sessions of this Congress. Mission societies which have not sent representatives and yet purpose to do so should forward the names to the corresponding secretary.

Seats will be reserved for all representatives of missionary societies. Admittance to all the meetings will of course be free. The prayers of all Christians are earnestly desired that this Congress may, under the Divine blessing, be made an era in mission history, and that a new impetus may be given to missionary work throughout the world.

"Points" on Plans and Policies.

BY REV. ROBERT H. NASSAU, M.D., D.D.

[Some of the best things that come to us come in private correspondence, which we do not feel at liberty to print. We wanted a paper from Dr. Nassau, the oldest representative of medical missions in West Africa—perhaps in all Africa—and incidentally in writing to him asked for some "Points on Plans and Policies" for our personal use. We received the following in reply, which we esteemed too personal for us to appropriate, and "too good to keep" to ourselves. We solicited the privilege of passing on to others, with proper explanations of their having been written *currente calamo*, and he graciously consented.—J. T. G.]

Yours of the 14th inst. was received on the 20th. In the pressure of my closing weeks of furlough in this country I am making no more engagements, and can answer no more requests for written articles. My last will be at the International Missionary Union at Clifton Springs; but your jocular appeal for a few "points" is too good to be put off. I will simply name some points that occur to me this morning. If they are worth anything, you are

welcome to them; and if, therefore, worth anything, they need only the form—skeleton—in which they come to you. You can clothe them with flesh, blood, nerve, and make the dry bones live. You speak of "Plans and Policies." How will some of these do?

1. All mission boards in locating a field new to them should be careful to observe interdenominational comity. This some have not always been careful about.

2. In locating the workers on the field, place them at least *two and two*. (1) If there are cranky and incompatible people, who prefer to be alone, well—better not send out cranky people. (2) If a question of precedence is to be settled at any one station, the missions in episcopal governments readily settle that by their very constitution; and the missions with independency or Presbyterian equality can preserve those principles in the *personality* and *office* of the two (or more) associated workers, and yet by division of *work* give room for an (inevitable) precedence.

3. Let the missionary workers be *married*, for the sake of their personal comfort and also for the removal of unjust but still possible cause of scandal before impure-minded heathen; but

4. Let both men and women *go to the field* unmarried. If they can stand the climate let them return in two or three years for marriage, or better, marry on the field. It is unwise to add the care and strain of maternity immediately on arrival on the field, at a time when all the strength is needed for meeting and adapting one's self to the many and strange new environments of a new climate, etc. The (admitted) objection that the married man or woman is hampered in their mission work by family and personal cares is counterbalanced by (1) advantage of marriage for personal comfort, (2) immense advantage for an object lesson of the Christian family to the heathen, (3) the prevention of a growth of selfishness in the man or woman who lives alone.

5. Let missionary parents *retain their*

young children on the field with them, until they need to send them, at about twelve years of age, home for education. In some countries, like Syria and India, educate them themselves or in advanced mission schools. Do this (1) to save pain of parting. How many missionaries have given up their field rather than take that pain! (2) Keep the child for the sake of the family object-lesson. (3) All countries, even Africa, are now under improved missionary environments, safe for keeping infants there. (4) If they should die, so do infants die here; and that separation by death is no harder than some separations some missionaries have known, to see their children grow up, trained away from them, and even for the child to forget them.

6. Make large use of *itinerant* work on the field.

7. Make very large use of education on *industrial* lines, to give natives safe means of self-support.

8. Give a *medical education* to all missionaries, male and female, if for the sake alone of putting them on their guard against disease.

9. Let those who have the special taste and adaptation take the medical degree, and carry on the *medical* work of foreign missions, which is very important, and which should be developed all along the lines of the present growing interest on that subject.

10. Control of mission plans should be in the hands of the workers on the field, but

11. Missionaries on home furlough should not be permitted to make *special appeals* for their pet objects, except on endorsement of their respective boards.

12. *Bring no natives for education* to this country, and give no aid or encouragement to the native tramps who find their own way here, to appeal to foreign missionary interest for their own personal ends.

13. Let the missionaries on the field use, as far as possible, *native food and custom*, and even a modification of dress to suit the climate.

14. *Employ native aid* on the field, using it to the farthest extreme in all departments of the work.

15. Let missionaries on the *field lift natives*, by admitting them into their lives, even into social life—e.g., inviting them to their tables and to their parlors; not “keeping them at arm’s length,” nor requiring them “to keep their place.”

16. Push all missions and *Christian responsibility* as rapidly as possible into native hands. Yes, I know they will make mistakes and even prove unfaithful. So do ministers and bank cashiers in this country. They will have to begin some time; better begin at once. Even missionaries themselves make egregious mistakes.

17. Encourage the formation of an *indigenous native church*, free from the minute denominational divisions of America.

The Zulu and his Language.*

The study of the construction of languages has a great fascination for the writer. The “crude base” of Sanskrit is more interesting than the plot of the most powerful novel. Grout’s Revised Grammar of the Zulu Language held us till we had gone clear through it.

1. It illustrates the great indebtedness of the world to missionaries for original philological investigation. The author began to give his thoughts to this work even before he left this country for his Zulu field in 1846. Reaching the field of his labors, finding no book, not, indeed, a single line of genuine vernacular in printed form, he saw at once that if he would ever get a correct knowledge of the Zulu language, he must begin by catching it as best he could from living lips of the best speakers. In this way, and by repeatedly testing his attainments by referring

* The “Isizulu,” a revised edition of a Grammar of the Zulu language, by Rev. Lewis Grout (339 pp., 8vo, solid), from the Yale University Press. Published by the American Board, Boston: Trübner & Co., London, 1893.

them to the people, and by putting them in daily use in his labors of teaching, preaching, and translating, he gradually made himself familiar with the idioms, forms, and principles of the language. Being soon asked by the American mission, and afterward by the local (English) government of Natal, to prepare a grammar of the language, he took every opportunity to enlarge his literary store of sentences, narratives, Zulu history, native songs and folk-lore, all as before from the living lips of the best speakers he could find among the tribes, which the Zulu monarch, Chaka, had subdued, unified, "welded" into one now great homogeneous nation.

2. The grammar throws light on the intellectual character of the Bantu races. The author has found full play for exactness and clearness in illustrating the principles and rules of the remarkably unique yet philosophic character of the Bantu languages, so different from every other great family, and yet so perfectly adapted to all the ends of language in expressing the thoughts and sentiments of men. The author not only traces the resemblance of the Zulu to other members of the Bantu family, but to the Aryan and other families as well. The Zulu, for instance, resembles the Hebrew and Greek in the conjugations of the verb. From the root form *tanda*, love, we get *tandisa*, cause to love; *tandela*, love for; *tandana*, love one another; *tandeka*, be lovable; *zitan-da*, love self. The great power of the Zulu language evidently centres in the verb; its compass and facility for expressing the nicest shades of meaning, in respect to the manner, state, and time of the acting, being, or suffering denoted by the essential verb are remarkable. The author points out the resemblance of the Zulu to the Greek in some of these respects. The great love which the Zulu has for euphony, the "melody of ordered words," and the rigid regard he pays to the physiological laws of phonetics in the changes made to promote euphony, are among

the interesting characteristics of this race. Wherever else the evolutionists may turn to find the data concerning primitive man, they must pass by these Bantu races. The Bantu is not a "primitive" race.

3. There is much interesting and instructive matter in this grammar aside from its linguistic design and worth. We gather much about the mental capacity of the Zulu, as well as his religious and social nature and notions. We learn much of him from his saws and proverbs, such as the following:

(1) Of his mental method or philosophical way of putting things: "If we don't know, let us stop and be still." "Two kinds of money may look alike, while one is good and the other not good." "The child cannot be too young to obey its mother." "Did you ever see a cloud of dust? our sins are quite like it." "Each man has some peculiarity in his mind as well as in his face." "Working does not help us if we waste what we obtain." "The hands are the servants of the soul." "Men bind the body only; the heart they cannot bind."

(2) Of his religious notions, practices, and divinities: "I was restored to health by a ghost of yours." "Let the paternal shades eat and grant us great wealth, so that our children may be saved with us." "Let your cow bellow on and bring out the evil that is in me." The doctor (medical priest) says, "The paternal shades requires that particular cow." "Why is it that cattle are not still offered to me as usual? with me how is it that I offer my cow—it is said it is required by my paternal shade—and yet I never recover?"

(3) Of his mode of life: "He who hates, hates himself." "Diligence is the mother of gain." "There is no profit where there is no care." "If we are industrious we shall never see famine." "At the house of the industrious famine casts a wistful look, passes on, and goes to that of the sluggard." "Don't be afraid of perspiration." "We help those who help themselves." "The

women do the digging." "To err is the character of man." "The believers have begun to buy wagons." "Faith has need of care." "He that does not rise early shall say, Heigh-ho; and not overtake his work at night." "A person who believes walks like a man walking in a thorny place, for a man walking among thorns looks carefully where he puts his feet."

4. There is much in the introduction of this grammar which is of popular interest, such as the theoretical views of able African philologists on the origin and import of the "prefix" in the Zulu and other Bantu languages; and in the interesting statements of their general principles, as well as the inquiry as to the origin and early migrations of the Bantu race.

5. The book is rich in material for comparative uses, and thus well fitted to be of great service to any who would analyze or learn any other member of the Bantu languages. This extends to different members of the Aryan families, and includes sample sketches of a dozen of the leading Bantu languages.

6. We feel particularly grateful to the author for striking a blow, which we would might be a demolishing one, at the absurd method of Romanizing the Bantu languages which has till now obtained, in the capitalizing of root letters in the midst of words. There is no more reason for doing this in Bantu than in Arabic. There is no more propriety in writing *U-Ganda*, than there would be in writing *muHaMmaD*. We are glad to be assured by Mr. Grout that a great many competent authors discard this fanciful and bewildering, and as used, unexact method, using only one capital in all these proper names, and putting that at the beginning, as *Uganda, Waganda*. [J. T. G.]

time the Congregationalists had sent their contributions to foreign missions through the London Missionary Society and the American Board of Commissioners for Foreign Missions. It was felt that a more direct and personal connection between the foreign field and the churches at home would be mutually beneficial. Africa, to which the eyes of Christendom were turned, was chosen as the field of labor. The American Board had recently opened a mission in West Central Africa, about eight hundred and sixty miles south of the equator, and offered to share the field with their brethren in Canada. In 1886 the Rev. W. T. Currie, B.A., with his wife left for Africa. He had been there but a few months when Mrs. Currie was laid to rest in an African grave. Henceforth Mr. Currie labored alone. Two years were spent in learning the language and exploration; as a site had to be found for the Canadian station, Chisamba, where the chiefs were friendly, in the midst of a large population, a great many villages being within easy reach, was chosen. This station is about two hundred miles from the coast, and thirty-five miles from Kamondongo, the nearest mission station. Mr. Currie spent a year at Chisamba alone, laying the foundations for future work, and gathered around him a number of boys, who are proving their attachment to the cause of Christ amid a good deal of persecution. In 1889 Mr. Lee went to Chisamba, but had to return for a year to take charge of the station at the coast. On the arrival of Mrs. Lee he returned to Chisamba, where he remains in charge of the mission. In 1890 Miss Clark left for Africa, and after remaining one year at Ballunda she went to Chisamba to open a school for girls, and do what she could for the women. In 1892 Mr. Currie came home to recruit his health and report to the churches "what great things the Lord had wrought through him." The same year Mr. and Mrs. Reid left Canada, and are now settled at Chisamba. Two other missionaries are expected to leave

THE CANADA CONGREGATIONALISTS IN FOREIGN FIELDS.—In June, 1881, a foreign missionary society was formed in connection with the Congregational churches in Canada. Previous to that

this summer with Mr. Currie, who returns to resume his labors with, we trust, still greater results. The mission has been thoroughly established. The influence of the missionaries is felt throughout all the surrounding country. The people are realizing that the missionaries are their friends, and consult them in all the difficulties of life. A great many attend the Sunday services. A few, including some of the old men, are anxious about their personal salvation. The Christian lads will compare favorably in their Christian life with the most promising in our home churches, and are anxious to teach their fellow-countrymen the way of life. One is about to leave the mission to go and make known to his own people the Gospel of salvation. Thus the work goes steadily on. Our relations to the American Board have always been most cordial. They have always rendered and still render every possible assistance. J. McADIE.

Another Word About a Christian Colony in Africa.

BY FRANK A. WALTER, UNIVERSITY PARK, COL.

IN THE MISSIONARY REVIEW OF THE WORLD for May, 1893, pp. 370 and 371, in an article entitled "A Christian Colony in Africa," are noted some practical conditions of success by Héli Chate-lain, an old-time personal friend of ours, whom my wife and I had the privilege to entertain for some weeks in our home at Benguella, Africa. I desire for the sake of the success of any *Christian* colony who may go to the province of Angola to make a correction.

In the last half of the last paragraph occurs this statement: "As everything depends on the climate, do not forget that nowhere north of 14° south latitude has the white man a chance in the struggle for life. In the district of Mossamedes (Angola) alone of all West Africa can sites be found which are suited for white colonization. Going

anywhere else is marching to the grave or to misery."

This statement is unwarrantably strong and exclusive. Instead of regarding all that portion of Angola north of the 14° south latitude as unfit for white colonists, I speak from six years of personal experience, when I confidently affirm that the line might with all safety be extended two degrees farther north—namely, to 12° south latitude.

In making this recommendation, I have but one reason—namely, that the soil in the northern district is so much more productive for general agriculture than in the south. Neither at Mossamedes (15° south latitude) nor at Benguella (12° 30') are the immediate coast districts to be taken into consideration; these are notoriously unproductive and barren, having little or no rain all the year, and when it does rain, the region becomes more or less unhealthy, for want of proper natural drainage. Beginning, however, say, twenty miles from the coast and thence eastward for five hundred miles, there is as choice pasture and agricultural land as in any portion of the United States. That whole plateau being at an altitude of over five thousand feet above the Atlantic renders the climate as bracing and as exhilarating as is this famous climate of Colorado. Since the establishment of the West Central African Mission of the A. B. C. F. M., in 1881, at Bailunda and Bihi (east of Benguella), out of a large force of missionaries of both sexes, only three adults have died till the present time; and neither of these deaths is directly attributable to the climate. No better general health report can be shown by any similar mission in Central Africa (east or west) than this mission of the American Board in 12° south latitude.

Union of Presbyterian Missions in Korea.

BY REV. W. M. BAIRD, FUSAN, KOREA.

There are three Presbyterian missions in Korea, the Northern, the Southern,

and the Australian Presbyterians. These churches began mission work here respectively in 1884, 1891, and 1892. The Northern Presbyterians have the largest force, being represented by ten gentlemen and eleven ladies. The Southern Presbyterians have three gentlemen and four ladies. The Australians have one gentleman and four lady workers. Besides these, there are two gentlemen working on more or less independent lines, one being a member of the Canadian Presbyterian Church, the other belonging to the Southern Presbyterian Church. Since the arrival of the last comers there has been a mutual feeling that our work is too closely allied to admit our working along on separate lines in the same territory, and thus helping to perpetuate differences which had their origin half-way around the world. A common desire for some sort of working union led the Northern Presbyterian mission (which held its sessions in Seoul, January 16th, 1893) to issue a call for the meeting of a council which should have advisory powers on all mission subjects. The council held its first session in Seoul, January 28th, 1893. The following resolution constituting the council was adopted: "*Resolved*, That we hereby constitute ourselves the Presbyterian Mission Council of Korea, said council to consist of all male Presbyterian missionaries in Korea, and said council to have advisory powers only." Besides the discussion of other questions the council decided upon two important measures. One of these regarded the location of the Southern brethren in Korea. They requested the council to advise them which part of Korea to select as their own individual field. It seemed unnecessary for us all to distribute our workers side by side over each province. Consequently they were advised to enter the two unoccupied southern provinces of Chyŭlla Do and Chyong Chyŭng Do.

The other question relates to the native church. It was adopted as follows: "*Resolved*, That the council ex-

press its judgment that it is best for us to carry on all our native work with a view to the organization of but one native Presbyterian church in Korea."

Steps have now been taken by which the Presbyterian workers will be fairly distributed throughout all the provinces, though still in very insufficient numbers. The call is especially emphatic just now for some Christian physicians to consecrate themselves for Korea. The Southern Presbyterians have no physicians here yet, the Australians have none, and the Northern Presbyterians have not nearly enough to thoroughly man the fields. Is it possible that there are not men of God among the Christian physicians of America who are willing to come to Korea?

Our Government and Protection in the New Hebrides.

It is an interesting matter to know just what is the position of the United States Government in the case of the proposed international treaty looking to the effective prohibition of the sale of opium, intoxicants, and fire-arms in the New Hebrides islands. A Washington correspondent of the Philadelphia *Evening Telegraph* wrote to that paper on April 10th last, making the following statements, which if correct relieves the Government of any apparent hostility to the project:

"The subject of an international declaration for the protection of natives in the islands of the Pacific by prohibiting the sale of fire-arms and liquors was first broached to the Government in a note of August 11th, 1884, from Minister West to Secretary Frelinghuysen, who responded on the 22d of the same month that 'this Government looks with favor upon any humanitarian work, and would like more information as to the scope and form of the proposed agreement.'

"In a note of October 11th, 1892, to Secretary Herbert, of the British Legation, and then Charge d'Affairs, Secretary Foster, referring to his predecessor's statement, said: 'In this concurrence in principle I cheerfully acquiesce,

and welcome with pleasure the opportunity now afforded to consider the formulated plan,' and announced the President's assent to the general scope of the proposed convention, suggesting some minor changes in the draft submitted by Mr. Herbert.

"At about the same date a circular note was forwarded from the Department to the representatives of the Government at the principal courts in Europe, inclosing a copy of the note to Mr. Herbert for the purpose of setting the United States right on the record, there being a misunderstanding of the position of this Government.

"Secretary Foster, in his note of October 11th, stated to Mr. Herbert that 'this Government will be glad to be advised in due time of the views upon this project of other Governments, whose adhesion to it has been solicited, and to give attentive consideration to the exact form which it is eventually proposed to have it take,' but no further communication indicating progress or otherwise in the consideration of the Convention by the other Powers interested has been received."

Rev. Caleb Frank Gates, of Mardin, Turkey, sends a line saying: "One problem in Turkey is this, Persecutions compelled the organization of Protestant civil communities, thus adding one more to the Christian sects in Turkey. All Christian sects are more or less hostile toward other Christian sects and jealous of them. Government relations increase this hostility. How, then, can we get outside of the Protestant communities and reach the other Christian communities?"

"I do not know, but am trying an experiment in the line of Christian sociology. We have organized a Young Men's Society to do good in the name of Christ. The neighborhood in which he lives is the field in which each member is to work. He is to report to the Society the poor, the sick, the erring ones in his neighborhood. The Society is to investigate all cases and devise relief if possible. It will also distribute Bibles and useful books, and try to do all the good it can without regard to denominational lines, only 'in His name.'"

Book Mention.

—We were very weary when we first chanced to take up Dr. Gordon's new book, "The Holy Spirit in Missions,"

but we forgot our weariness, and devoured it all before laying it down. We have a number of copies, but they have all been "keeping lent," till we have none at hand now that we wish to write about it. They are "Six lectures" which were delivered at the Reformed Theological Seminary, New Brunswick, N. J., in 1892, on the "Graves" Lectureship. They deal with the Programme, Preparation, Administration, Fruits, Prophecies and Present Help of the Holy Ghost in Modern Missions. They read, as they ought to, "like a romance." Ministers will find here suggestive material for many a missionary address. Dr. A. J. Gordon is the pastor of the Clarendon Street Church, Boston, and since Bishop Brooks's death the oldest pastor in Boston. He is responsibly connected with the administration of the Baptist Missionary Union. The first chapter on the Holy Ghost's Programme of Missions will command the respect of even those who dissent from the author's view. The readers of this REVIEW are familiar with Dr. Gordon's style of expression and his attractive and well-ordered thought, and need not be told that this book is luminous, thought-provoking, and inspiring. If twenty thousand copies were sold at once, it would mean more than \$20,000 to the missionary exchequer. (Fleming H. Revell Company, Chicago and New York.)

—*The Gospel of the Kingdom* (Baker, Taylor Company, New York) is a popular exposition of the Gospel according to Matthew, by C. H. Spurgeon, late pastor of the Tabernacle in London. Dr. Pierson writes an introduction to the American edition, calls this commentary on Matthew "the latest and ripest" of Mr. Spurgeon's life labors.

—C. Hachiro Hajiwara, a Japanese student at Princeton, N. J., has prepared a reliable cyclopædic map of Japan. It is a large, boldly printed and colored wall-map. The population of cities, post-offices, roads, railroads, Buddhist and Shinto temples, location of organized churches, numerical strength of Buddhist and Shinto priests and students; the comparative strength of Christian denominations in the whole Empire; the position of the coal-fields of the country; diagrams, tables, and a vast deal besides are shown on this remarkable map. It ought to be studied by all missionary workers, and might well be placed in every public library. It costs, elegantly mounted, \$6; address author.

III.—DEPARTMENT OF CHRISTIAN ENDEAVOR.

CONDUCTED BY PROFESSOR AMOS R. WELLS.

The society of Christian Endeavor in Arabic is "Nedwat el Ijthead Mes-seahy." Dr. Clark found two of these societies in Syria.

In Beirut Dr. Clark found a school supported by the Presbyterian Christian Endeavor society of Rome, N. Y. He thus describes his visit: "In the room are about forty little girls from six to sixteen years of age. They are attired in their best; and very pretty and attractive many of them are in their red and blue dresses, their white clocked stockings, and their wooden clogs, very much, after all, like many little American girls that I have seen. They sing their Arabic songs, and repeat the fifty-third chapter of Isaiah in English, and some other Scripture passages in Arabic, and go through with their pretty motion songs. Then two rows of them stand up facing each other, and one girl repeats a Bible prayer, and the girl opposite to her responds with a promise that contains the answer to the prayer. Then another prayer and another answering promise, until all have recited. This school, this teacher, these forty girls, all this instruction, all these good influences, all the streams of blessing that flow out from this school, are dependent, for the time, on a little effort, a little self-denial, a little unselfish forethought on the part of one Christian Endeavor society in Rome, N. Y. Multiply this school by twenty-five thousand, and you will know what the Christian Endeavor movement throughout the world might accomplish. Some could do more; some must do less; but I am confident that, *on the average*, all our societies might do as much as this, in addition to what they would naturally give in other directions. In all the mission lands that I have visited I have found all kinds of special work to be done, costing from ten dollars to ten hundred dollars. There are boys to be educated in schools, little schoolhouses

and churches to be built, teachers to be supported, colporteurs and Bible-women to be adopted, mission stations to be manned and strengthened, missionaries to be paid—something for every one and every society."

The Mexican mission paper, *El Testigo*, supports a regular Christian Endeavor department.

Rev. W. I. Chamberlain, the missionary of Chittoor, India, who is supported by the Christian Endeavorers of the Reformed churches, under the direction of their denominational board, has been appointed Christian Endeavor superintendent in that great empire, and he will look after the interests of the Christian Endeavor movement until the societies shall become numerous enough to hold a convention and choose their own officers.

Chester, England, has successfully carried out the first English united Gospel mission under Christian Endeavor auspices. The meetings were continued for ten days, and were held in Baptist, Methodist, Presbyterian, and Congregational churches.

The contributions of Reformed Church Christian Endeavorers to their denominational mission boards were, during the single month of March this year, over five hundred dollars—half to go for the support of their "Christian Endeavor missionary" and half toward the building of their second "Christian Endeavor church." By the way, a worthy clergyman, who "had always had his suspicions of the Endeavor movement," seeing an item in this magazine similar to the above a few months ago, jumped to the conclusion that Christian Endeavorers had organized a new denomination that was building churches and ordaining and sending out missionaries. Forthwith this watchman on the walls of Zion rushes into print in a series of long articles setting forth the baleful effects of Christian

Endeavor, which he had prophesied from the very first. Unfortunately for those articles, this "Christian Endeavor missionary" and these "Christian Endeavor churches" are the creations simply of the home and foreign missionary boards of the Reformed Church in America, who have chosen to apply in these two directions the money received from their Endeavor societies.

A recent writer finds a singular providence in the fact of the simultaneous uprising of the Student Volunteer and Christian Endeavor movements. "Thousands of young missionaries going into all the world to preach the Gospel to every creature; and thousands of Christian Endeavor societies, in all parts of the world, with millions of members, ready to encourage, give, pray, and aid in every way—what does it mean? Is God at the same time raising up the commissioners for this chief work, and the constituency that is to send and support them?"

The Hindoo Endeavorers of the girls' school at Madura, India, have organized a little Sunday-school of their own, into which, every Sabbath, they gather some twenty or thirty little children.

A Turkish Endeavorer of Harpoot has lately started a new Christian Endeavor society, in which Protestants and Gregorians serve together on the committees.

Here are a few samples from a recent column of Christian Endeavor items. What would have been thought of such items ten years ago? "The Delaware (N. J.) Endeavorers are supporting a native missionary at Ningpo, China.—The Spokane (Wash.) Union is taking steps toward the organization of a Chinese mission in that city.—The Fletcher (Ont.) Presbyterian society will support a home missionary this summer.—The Courtland Street Congregational Endeavorers of Chicago educate an Armenian boy at Yozgat.—The Hennepin Avenue Methodist Endeavorers of Minneapolis undertake the support of a foreign missionary.—The Lehigh Avenue Baptist Endeavorers of Philadelphia raised over eighty dollars for missions

the past year." And so the noble list runs on, and similar records may be found in nearly all the denominational papers of the land. Truly Christian Endeavor is a missionary movement.

In the last week in April the Christian Endeavorers of Reformed churches held in Dr. Burrell's church, New York City, their first denominational missionary convention. It was a notable convention, and addresses were made by many missionaries—Rev. C. A. S. Dwight (Turkey), Rev. P. W. Pitcher (China), Rev. E. R. Miller (Japan), and Dr. J. W. Scudder (India)—as well as by the missionary secretaries.

In Concepcion, Chile, a Spanish Christian Endeavor society has been formed—the first Spanish society, probably, in South America. So far three Christian Endeavor societies have been formed in Chile. Ohio Endeavorers are supporting a missionary in Santiago.

Rev. James H. Pettee, of Okayama, Japan, reports a decided growth of Christian Endeavor societies in Japan since Dr. Clark's visit to the Sunrize Kingdom. In his own field are now four wide-awake societies as against one when Dr. Clark was there. The same is true in many other places. In the orphan asylum at Okayama is a Christian Endeavor society of twenty-eight members, each pledged to give at least one tenth of their earnings to Christian work, and many of them give more than that.

The Presbyterian societies of Philadelphia have set in operation a method of "missionary extension" somewhat similar to the "missionary extension" course of lectures inaugurated by the Illinois union. There is a committee of ten, divided into three sub-committees. The committee on organization is ready to organize missionary effort in any Presbyterian society that desires their assistance, or strengthen plans already in operation. The committee on information furnishes missionary information, or directs societies to the proper sources. One member will tell about the mission boards, their publica-

tions, returned missionaries with whom appointments may be made, and the like. Another will answer questions about missionary periodicals and books, and courses of missionary study. A third publishes announcements, missionary letters, and so on, and suggests methods for creating an interest in missions. The committee on meetings provides missionary lectures, and rents a fine oxyhydrogen stereopticon or a fine oil lantern and sets of slides to societies that wish to gain a knowledge of missionary lands in this pleasant way. On the whole, this is a very practical and admirable plan, and has already proved itself very useful.

Policemen are decidedly neglected by Christian workers, and there are some signs that Christian Endeavor may take up this neglected work. At any rate, the first police society of Christian Endeavor has been formed. It is in New York City, and has a membership of about twenty-five, about half of whom are police officers. It is planned to organize a Junior Police Christian Endeavor society, to be composed of policemen's children.

Dr. Farnham, of Shanghai, has published articles on Christian Endeavor methods of work in every number of the *Chinese Illustrated News* since Dr. Clark's visit.

The Presbyterian Board of Home Missions received during March from Presbyterian societies of Christian Endeavor nearly a thousand dollars. Under the guidance of the young people's secretary, Mr. Thornton B. Penfield, the societies are taking up special work in Alaska, the Indian Territory, New Mexico, Minnesota, Colorado, and Utah.

The Christian Endeavor society in Allahabad, India, is a union society, made up of Baptists, Presbyterians, and Episcopalians. Catholics visit the meetings, but do not join.

The Christian Endeavor society at Baraka, Libreville, Gaboon, Africa, has grown to a membership of forty, and their meetings are exceedingly helpful.

It is the plan in Australia to hold

midday meetings throughout the colonies simultaneously with the final consecration meeting at the Montreal Convention, July 10th.

Several new societies have sprung up in China since Dr. Clark's visit.

In one Junior society of Christian Endeavor that we know of, each child is assigned a missionary to think about, read about, and pray for. Not only would this be a good plan for all Junior societies, but why should not the older Endeavorers adopt it?

Only a few months ago delegations from four German Christian Endeavor societies met in Detroit. By the last of April so many new societies had been formed among the Germans in this country that it was thought necessary to hold a second convention, which assembled in Chicago. Nineteen societies sent delegations, and a German Christian Endeavor union was formed. This union starts out with forty-nine societies. Though these are chiefly found in the German Evangelical Synod of North America, some of them are from the German Presbyterian Church, the German Reformed Church, the Evangelical Association, and the Society of Friends. This German union has its German Christian Endeavor organ, *Der Mitarbeiter*, which was established at the beginning of the year.

In Clinton, Ia., the Presbyterian and Congregational Endeavorers have entered into a home missionary combination. They watch the police records, and whenever they see that a woman has been arrested, they see her and plead with her, trying, if possible, to get her to live a better life. Why could not all Endeavor societies take up some such work as this? Especially if it were done with the advice and assistance of older and experienced workers, it might become a wonderfully blessed work.

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."

IV.—EDITORIAL DEPARTMENT.

The death of Dr. Arthur Mitchell and Dr. R. W. McAll, following close on that of Dr. Kendall, takes away two more of the missionary generals. Each of these three men was, in his way, without a rival. Dr. Kendall was the most marvellous organizer home missions ever had in America. He was the Wellington of home missions, and in many things resembled the Iron Duke. In all the advocates of foreign missions I have known no man the equal of Dr. Mitchell for scope, fluency, graphic power, and pathos; and as to Dr. McAll, no student of missions can fail to see that his work was absolutely unique. Twenty years ago he went to the worst quarter of Paris, and began in the simplest way to work among the Communists of Belleville. He was God's man at God's set hour, and the results are surpassingly grand. In due time we hope to have fuller papers in these pages, more fitly commemorating these two marvellous men.

A. T. P.

Rabbi Lichtenstein.

Rev. David Baron, himself a converted Jew, of Mildmay Mission to the Jews, writes May 3d, 1893, to Rev. John Wilkinson: "The statement of Dr. Schodde in *THE MISSIONARY REVIEW OF THE WORLD* in reference to Rabbi Lichtenstein is most erroneous and contrary to fact. At least two of the Rabbi's addresses at the Central Hall during the past month were devoted by him to the special purpose of proving that Jesus is indeed the Christ, the Son of the living God; and in one address he spoke most touchingly on the Trinity of God, as being the essence of Old Testament teaching in relation to the character of the God of Israel. In my conversations with him he has more than once told me that he regards Jesus as none other than the Jehovah of the Old Testament. In his 'Judenthum is Christenthum' he says: 'He

who but knows Christ must love Him; he who loves Him must adore Him; and he who adores Him understands when He says, 'I and the Father are one.''" His little tract, 'Das Blut Christi,' will show you how clear he is on the point of the atoning nature of the work of our blessed Lord Jesus. I have not seen the article mentioned, but Dr. Schodde evidently does not know very much of Rabbi Lichtenstein or his teaching. He perhaps only saw his first one or two pamphlets, in which, however, although Christ's divinity is not particularly dwelt on, it is not denied."

[The editors are not responsible for the statements of their contributors, and therefore gladly give place to any such correction.—A. T. P.]

Bible Institute Workers in Foreign Lands.

A large percentage of the ladies who have attended Mr. Moody's institute in Chicago have devoted their lives to work in the foreign field. Twenty-five of the two hundred and twenty ladies who have attended the Institute are now in foreign lands; six more are under appointment, and still others are volunteers. No mission field of prominence is without one of these workers. China, India, Japan, Africa, Persia, South America, and other lands have received most effective missionaries from those who have attended the Institute.

MY DEAR DR. PIERSON: In correcting an error in the article of Dr. Nevius (in your May issue) about the "Volunteers," I do so, not to criticise Dr. Nevius's article, but to place my beloved seminary—McCormick, of Chicago—in her true light.

The article reads, "From Princeton there went out to the foreign field last year three men—only about seven per cent of the graduating class. Union

and *Chicago sent out about the same number*, if I am rightly informed, while Auburn, Allegheny, Lane, and Danville furnished none." The italics indicate the error. McCormick's class of '92, containing 46 men, has 10 men accepted, and all but two, who are making final preparation in Europe, now in the foreign field. This is over 21 *per cent* of the graduating class. Fourteen others of the class decided to offer themselves, but some were rejected for worthy reasons, some pray that they may yet go, and I am sure all are more earnest to "*assume, emphasize, and reiterate* that every minister of the Gospel is by his being such necessarily pledged to the cause of foreign missions."

Sincerely,

BURTON A. KONKLE.

A declaration has just reached us from Madras, signed by twenty-nine missionaries, representing sixteen societies, in which they state that, "regretting the misapprehension occasioned by the action of the Decennial Missionary Conference of 1892-93, in withdrawing the resolution relating to legalized impurity, and desiring to allay anxiety caused thereby in the minds of Christian people," they declare their "abhorrence of any system which provides for or sanctions the practice of vice." A similar declaration from the lady missionaries of Madras will follow.

Our heartfelt sympathy is extended to Dr. Clough, of India, whose wife was killed in a folding bed at Evans-ton, Ill., on May 19th. Mrs. Clough was in America to superintend the education of her children, and her husband had recently returned to his field of labor. There will be much sorrow everywhere at the news of this sad accident, for Mrs. Clough was beloved by all who knew her.

How They Say it in Missionary Lands, the latest booklet from the hands of the Woman's Foreign Missionary Society of the Presbyterian Church, is one of the

most useful of the series. In it we find given the pronunciation of geographical and proper names, money values, weights and measures, distances, words found in missionary literature, and samples of Bible texts given in the language of the country. The book is carefully prepared, and all interested in missions will find it helpful.

The "Stories from Indian Wiggams," by our friend, Rev. Edgerton Young, is one of the best, most fascinating, instructive, and stimulating of modern books on missions. I have brought it to the attention of many friends, several of whom have bought it, and no one has been disappointed.—A. T. P.

English Notes.

BY REV. JAMES DOUGLAS.

Exeter Hall Breakfast Meeting—Emphatic Protest.—It is evident that Christians in the home country are deeply stirred by the action, or rather inaction, of the Bombay Decennial Conference in respect of the social evils to the support of which the Indian Government has been for so long committed. The Exeter Hall Breakfast meeting, held on March 21st, was large, representative, and entirely consentient; and, while not to be interpreted as a protest against Indian missionaries, emphasized all the more on that account the general grief felt at their unfortunate silence, or worse, when in conference assembled. The Rev. W. F. Moulton, D.D., presided, and introduced the painful business in an address of studied moderation. The speaking took a much warmer turn under the Rev. H. W. Webb-Peploe, who moved a threefold resolution condemnatory (1) of the opium trade; (2) of the encouragement given to the liquor traffic by the Indian Government for the sake of revenue; and (3) the provision made for licentiousness. Dr. James L. Maxwell confined himself to one point, which, like a nail, he drove home and clinched—the fact

that ever since there had been a church in China (*for fifty years*) the voice of that church had been absolutely unanimous in the condemnation of opium-smoking. Mr. George Gillett expounded the iniquity catered for in connection with the Indian military cantonments; and the Rev. H. Price Hughes traversed the whole ground, and in a speech of great fire and force showed that the questions dealt with were not disputable among Christian men and could not be. "We demand, then," said he, "that these three deadly evils shall curse our Indian Empire no more."

The resolution, on being put to the meeting, was enthusiastically and unanimously carried.

Baptist Missionary Closing Centenary Celebrations.—Northampton, "the Mecca," as Mr. Baynes observed, "of Baptist foreign missions," has recently been the scene of animated closing services in connection with the celebration of the Baptist missionary centenary. The fund in cash and promises has now reached the sum of £110,800. Of that amount only about £13,000 in promises is outstanding. According to Mr. Rickett, the treasurer, the aim of the committee is to reserve, if possible, £100,000 of the sum collected for aggressive work, and, further, to raise the annual income to the same level.

Dr. Swanson, a Presbyterian missionary, described China as the greatest field for Christian missions in the world, and as containing 380,000,000 people dominated by the same civilization which existed before that of Assyria, or Persia, or Greece, or Rome had even begun. Dr. Swanson also alluded to the aggressive character of the Chinese. "I have never been to a place where I have not met with a Chinaman and a Scotchman. You cannot say that of any other heathen people."

Rev. R. Wardlaw Thompson, who next spoke, pointed out that the work of missions by the beginning of the new century had developed into a system. The experimental phases of mis-

sionary work had all passed, and they now knew the needs of the world and how to meet those needs.

Dr. E. E. Jenkins, speaking of the prescience of Carey, remarked that it was no poetical exaggeration to say that the main foundations of the enormous structural work of missionary India to-day were laid by that man, who, one hundred years ago that day, was set apart in the Baptist meeting in Leicester for the labors to which the Holy Spirit had called him.

Great interest was taken in these meetings, which were varied in character and fraught with stimulus throughout.

The Bahamas and Cuba.—According to the Rev. George Lester, Nassau, Bahamas, there is a good sphere in the Bahamas for some young, efficient local preachers as lay evangelists. One advantage is that there are no difficulties of language to be struggled with; and another is that even on new stations the people are sufficiently acquainted with the order of Christian worship to be able at once to enter upon our public services.

Speaking of Cuba, which lies within two days' sail of the port of Nassau, Mr. Lester observes: "As far back as 1839 the Bahamian missionaries looked longingly toward Cuba, and desired to enter it with the message of a full, free, and present salvation. But Cuba has been jealously closed for generations to the Protestant preacher. Now, however, it is open to him by reason of religious toleration granted under the Spanish constitution." Who will be the first to carry into Cuba the banner of the Church of the Reformation?

The Care of the Churches.—In *Wesleyan Missionary Notices* for March, 1893, a thoughtful paper appears from the pen of the Rev. W. H. Findlay, M.A., on "Phases of Mission Work in South India." In this article the view is earnestly maintained that more important than the number of accessions

from heathenism is the growth in grace of those who have been received. The unit that stands for a man just out of heathenism is one thing; that same unit, invested with the gift of spiritual understanding, and in whom the graces of the Christian character are developed, is another. Mr. Findlay holds that "there is no more occasion to be anxious about the numerical advance of Christianity in India than about the spreading of light when dawn has appeared in the east." The main business now is to see to the gradual transformation of the members and churches that are. The point is an important one. The evangelism that is insufficiently supported by pastoral oversight and spiritual nurture is certainly not in keeping with the analogy of faith.

The Hill Tribes of Assam.—The Welsh mission to the Khasi Hills, in Assam, is taking firm hold. Dr. Macphail, a medical missionary who himself labors among the Santals, reports, concerning the above mission, that "the fields are white already to harvest." Tangible results have already accrued. "Out of a population of 200,000 about 8000 are now Christians;" and the prospects are bright. The chapel at Shillong, which holds a thousand people with comfort, is often well filled.

A feature of great interest in this mission is that the Welsh missionaries have brought with them their peculiar institution, *the Welsh Sunday-school*. "It is attended," says Dr. Macphail, "by the entire congregation, some classes consisting of gray-headed men and women. Two advantages are that it affords a good field for voluntary mission workers, and of these there is no lack; and it insures that the great bulk of the people, old as well as young, non-readers as well as readers, are thoroughly well drilled in the Scriptures." *The Christian*, commenting on the above, observes: "We should not be surprised if the Welsh Sunday-school system became a favorite means of instruc-

tion in many other fields of missionary effort."

State Regulation of Vice.—Much regret is expressed that, through an unfortunate error of management, the Bombay Decennial Conference has put itself into a very false position as regards the State regulation of vice. Bishop Thoburn has done much to clear away the bad and misleading impressions created by the action taken. It would be a mistake to conclude either that the missionaries present at the conference did not know their own mind or that they were callous on the subject. When presented, the motion was "passed by an overwhelming vote, and amid tumultuous applause." Its withdrawal was due, not to the merits of the case, but to the feeling of some that the resolution in question exceeded the powers of a body constituted as theirs was. The incident is none the less to be regretted that it is not so black as at first painted.

Japanese Women.—Madame Tel Sono, of Tokio, Japan, has been endeavoring, not without success, to interest British Christians in her projected training school for the educating and uplifting of Japanese women. Her story is a strange one, as, indeed, so often happens in the case of elect souls. In early life there was the groping after God, if haply one might find Him. Her father must have been another such dim seeker, for at the age of thirteen she was taught by him to worship the one living and true God. How true it is that there are the brooding influences of the Spirit before the sovereign word of command, "Let there be light, and light was;" and in heathen lands this period of incubation is often very prolonged. But the light, when it does arise, is all the more precious and welcome. Savingly enlightened in America, Madame Tel Sono is on her homeward journey by way of England, and hopes, on her return, to devote the remainder of her days to a scheme for

the raising of the mental and spiritual status of Japanese women of the higher social ranks. We are a little doubtful of the qualification "higher social ranks," when we remember that "not many noble are called." Howbeit, we trust she may have much cause to bless God for the letter *m*. After all, *not many* means *some*, and the *some* would not appear were the *m* from "the many" crossed out.

Heathenism Renounced.—*The Chronicle*, organ of the London Missionary Society, reports that two villages in the Madras Principality, within six miles of Tripassur, have renounced heathenism and placed themselves under Christian instruction. These villages number 54 families and contain 238 souls. The Rev. M. Phillips says that among these people, who are pariah cultivators, there seems to be a general *move* toward Christianity. God grant that it may be so. The *move* in question has stirred up the rancor of the higher castes, who are wroth because the villagers are embracing the religion of Christ. Meanwhile a teacher has been deputed to teach them; and the people themselves, acting on Mr. Phillips's advice, have built a mud-and-thatched school-room for divine service.

Mika Sematimba, Chief in Uganda.—The Rev. R. H. Walker, of the Church Missionary Society, has brought over with him to England Mika Sematimba, a Uganda chief. The chief is now twenty-eight years of age. He has spent in that time an exceedingly eventful life, having been "in deaths oft," but the Lord, in presenting goodness, has safeguarded him, and, according to His eternal purpose, brought him into the Good Shepherd's fold. Having noted, in the first instance, how far superior the Europeans were to the Arabs, Mika went to the Roman Catholic priests for instruction, and first heard from them, by word of mouth, the facts of the Gospel. Later on, when Mika was about fifteen years of age, he fell in, at Zanzibar, with Henry Wright

Duta, who told him that the "English" Europeans taught their people to read; so Mika determined, on his return home, to seek out the "English" Europeans with this object in view. Thus Mika became a constant visitor to Mackay, by whom he was baptized in 1884; and was chosen, some two years after, as one of the "church elders" to carry on the work of preaching the Word should the Europeans be compelled to leave the country.

Recently (March 7th) a meeting was held at the Guildhall, Cambridge, for the purpose of hearing an account of the Church Missionary Society's work in Uganda. The master of Trinity College presided, and both Mr. Walker and Mika Sematimba spoke. The audience was large and appreciative. "Mr. Walker graphically enforced the difficulties and the reality of the work, and the great need and importance of preparing native Christians for evangelistic labors. Mika, who met with an enthusiastic reception, especially emphasized the oneness of the Uganda and English Christians in the Lord, and the deep thirst among his fellow-countrymen for Christian instruction."

Missionaries for South America.—Dr. Grattan Guinness and those who labor with him at the East London Institute for Home and Foreign Missions have felt a great concern for the unevangelized masses of South America. The badly neglected condition of Peru has been especially laid to heart. In the September number of *Regions Beyond*, for 1891, the needs of Peru were set forth in one of the articles. Referring to this, Dr. Grattan Guinness remarks: "We are glad to say that some hearts have already been stirred by our article on Peru to feel for its needs, and that several of our students have volunteered for missionary work in that country and in the neighboring State of Bolivia." The names of these students are R. Stark, F. Peters, J. Jarrett, T. Joyce, and T. Berkeley. May they each receive a full reward!

V.—THE MONTHLY CONCERT OF MISSIONS.

Islands of the Sea;* Greenland, Labrador, and Alaska; American Indians;† Chinese in America;‡ Mormonism.§

CIRCUMPOLAR EVANGELIZATION, OR
THE MORAVIAN MISSIONS IN GREEN-
LAND, LABRADOR, AND ALASKA.

BY REV. J. TAYLOR HAMILTON, D.D.,
SEC. S. P. G., BETHLEHEM, PA.

GREENLAND.

One hundred and forty-four years ago there met in the town of Bethlehem, at the forks of the Delaware, in Pennsylvania, founded less than a decade before, men who might have been regarded as a pledge of the future of Protestant missions. They greeted one another as brethren in Christ, though some were negroes of the Danish West Indies, others Indians from Berbice in South America, others Mohicans or Delawares, and yet others, Greenlanders!

The last were three in number—two young men and a young woman, one of the former being a son of the first convert of the Moravians in Greenland, Samuel Kajarnak, baptized in 1739. With a married Christian couple, Simon Arbalik and wife, they had visited Europe in 1747 in the missionary ship *Irene*, whose captain and crew had dedicated their pursuit of the sea to the service of Christ and of their church. The married people had succumbed to the climate of Europe, and the young people were now returning home by way of the American colonies.

The story of the mission in Greenland is a story of patient self-denial and persevering victorious faith.

Hans Egede, a Danish Lutheran pastor, had been the pioneer, fascinated with a hope of finding the descendants of Eric the Red and his Norsemen, of whose ventures centuries before the

musty chronicles told. The Danish court had given countenance to his plans, and in 1721 three ships' companies, colonists and soldiers, had set out. Disappointed in his quest of Norsemen, Egede had begun to work for the natives, but had been baffled by a dreadful visitation of small-pox. Just when he was thinking of returning to Europe, the Danish Government having withdrawn from the project of colonization, assistance had come to him in the persons of three Moravian laymen from Herrnhut in 1733, Matthew and Christian Stach, two cousins, and Christian David, utterly ignorant of the conditions of life in Greenland, but enthusiastic for Christ. Egede had welcomed them at Godhaab, the most northern of the Danish colonies, and about a mile away they erected their modest sod hut, calling it New Herrnhut.

Awful hardships followed. Scurvy and small-pox broke out, and within a year carried off about two thousand natives. Meantime the kind offices of the missionaries to the sick and dying and dead made no impression. Christian David returned to Europe in 1735, and his place was taken by Frederick Boenisch and John Beck. The supplies failed to reach them from Europe. Starvation was fought off only by having recourse to shellfish and seaweed. Egede's wife having died, he returned in 1736. The missionaries' boat was destroyed. An attempt was made to murder them. It seemed as if the dull natives had no capacity for the Gospel. Their language, with its gutturals resembling the growls of a polar bear and the crunching of drift ice against a berg, was a terrible barrier. But at last Kajarnak was touched by the story of the suffering Saviour, and in time was baptized with all his family. In spite of the *angekoks* (medicine-men) the good work went on, and when the first church

* See pp. 52 (January), 183, 211 (March), 481, 501, 532 (present issue).

† See pp. 438, 507 (present issue).

‡ See p. 443 (June).

§ See p. 266 (April).

was built, having been framed in Holland and brought thither in 1747, the baptized numbered 147 souls, and native assistants began to be trained. A second station followed in 1758, Lichtenfels, about ninety miles south of New Herrnhut. A third, Lichtenau, was founded in 1774, in a comparatively sheltered position, so that a little flock of goats and a few cows could vary the diet of fish in this inhospitable region, where for more than half the year the land is shrouded in ice and snow, and intense cold confining vegetation to a few stunted evergreens and birches and willows, lowly Alpine plants, and coarse grass, the food of the natives must be taken from the sea. From an early day a very serious hindrance to effective evangelization has been the half nomadic life of the people in pursuit of the seals and other means of subsistence, a life fostered by the policy of the Royal Danish Trading Company, a monopoly which insisted and still insists upon the scattering of the people in small companies along the coast. Hence continuous Christian influence cannot be brought to bear on the people. To counteract this, steady endeavors have long been made to train reliable native assistants, and with measurable success, two training institutions being maintained. In 1824 Frederiksdal, near Cape Farewell, was added to the list of the stations. Umanak has begun forty miles from New Herrnhut in 1861, and three years later Igdlorpait, south of Lichtenau.

Years have elapsed since there was a single professed heathen family on the west coast, and ever since 1843 repeated expeditions have been made to explore the superlatively desolate east coast. In 1881 the missionary Brodbeck managed to reach Narssak, where he discovered the ruins of a Norse house about lat. 60° 30' Lieutenants Holm and Garde, as a result of their exploration from 1883-85, estimated the population of the east coast at only from 500 to 600 souls, savage heathen. Since then some of these have come into touch

with the missionaries at Frederiksdal, and a number have been won for Christ.

On the whole, the outlook of the Greenlanders as a race does not seem bright. The introduction of European luxuries by the trading company (to its credit be it said that the sale of intoxicants to natives is prohibited) and the gradual extinction of the natural food supply by the superior weapons of civilization are reducing the Eskimos to a dependent position. Terrible epidemics have been only too frequent. Their only capital is their young manhood. When one male is lost at sea—and the frail skin boat easily proves his coffin amid the tempests and the ice—a whole family is deprived of its breadwinner. Poor at best, the membership find it impossible to bring the mission to a condition of self-dependence. Yet the contrast of their lives with those of their kinsmen on the east coast strikingly shows that even for them the Gospel has been the power of God unto civilization as well as salvation. As far back as 1823, through the agency of the British and Foreign Bible Society, the printed New Testament was placed in their hands.

LABRADOR.

In some respects the counterpart of that in the twin land across Davis' Strait, the mission in Labrador has had distinctive features of its own. Its founder, John Christian Erhardt, had been converted while a sailor through the agency of a Moravian missionary in the Danish West Indies. Soon after selecting the site of the first station in 1752, he and the captain of the ship that brought him from London and five of the crew were treacherously murdered by the savages. But the project did not die with him. Jens Haven prepared himself by a two years' stay in Greenland, where he learned the language, and in 1764 reaching the coast *via* Newfoundland, by donning the Eskimo costume and using the Eskimo speech won a welcome. It was not till 1771, after intermediate visits, that a

missionary colony, among whom were Haven and Lawrence Drachart, a former Lutheran and later Moravian missionary in Greenland, founded the first station, Nain (N. lat. 56° 55', W. long. 62°). From the first the Brethren's Society for the Furtherance of the Gospel among the Heathen, organized in 1741, with headquarters in London, has taken special charge of this mission, and year after year has sent its own ship with supplies. During the whole period no serious accident ever befell this missionary ship, though navigating a long chartless Arctic coast, nor has the communication between the missionaries and their brethren in Europe in a single instance been completely interrupted. The present bark, the *Harmony*, the fourth of that name, was built in 1861.

The first Eskimo convert in Labrador was baptized at Nain in 1776, and in the same year a second station was commenced at Okak, about 150 miles to the north. The third, Hopedale, a similar distance to the south, followed in 1782. The first decade of the present century was marked by wonderful revivals of religion, promoted largely by letters from the native assistants in Greenland, so that the membership was doubled. Hebron, between Okak and Cape Chudleigh, commenced in 1830, and Zoar, between Nain and Hopedale, begun in 1865, and Ramah, the most northern, undertaken in 1871, to reach the few remaining semi-nomadic heathen Eskimos who rove in the region of Cape Chudleigh, complete the list of the stations.

Aside from the terrible rigor of the climate and the natural depravity of the human heart, the chief difficulties of the mission in Labrador are connected with the trade carried on by the mission stores, in the absence of other avenues, for the disposal of the furs and fish and cod-liver oil procured by the natives. Though those who labor among them in spiritual things are distinct from the managers of the trade, annoyance and perplexity are caused by the tendency of the natives to run up large debts in seasons of scarcity. The one advantage

of the system is that intoxicants are excluded.

The Eskimos of Labrador seem to possess more sturdy independence of character than their kinsmen in Greenland, even as in their heathen condition they were more fierce. Visitors speak of their talent for music, both vocal and instrumental. We read of the singing in the church at Hopedale as being accompanied by a cabinet organ, a clarinet, five violins, and a violoncello, the musicians being natives, and of the effective rendering of difficult anthems both there and at Nain. In the southern stations there are some neat log houses, where one would not need to hesitate to sit down at table with Christian Eskimos, and where the old habit of taking the meat between the teeth and cutting it off near the lips has been abandoned.

ALASKA.

In its inception the third circumpolar mission of the Moravian Church, that in Alaska, illustrates strikingly the expansive element in Protestant evangelization. One of its pioneers, and its most eminent missionary ever since, the Rev. John H. Kilbuck, a full-blooded Indian, is a great-grandson of Gelelemend, who was baptized by one of the Moravian missionaries among the Delawares of Pennsylvania in the middle of last century. After receiving a thorough classical and theological education and for a brief time serving among his own countrymen in Canada, in 1885 he sailed to the mouth of the Kuskokwim River, together with his wife, and the Rev. William Weinland and wife, and Hans Torgersen, a practical carpenter, who accompanied the missionaries as a lay assistant. In the previous year the second-named, together with the Rev. A. Hartman, a veteran Moravian missionary, formerly of Australia, then and now laboring among the Indians of Canada, had been sent on an exploratory tour by the Society of the United Brethren for Propagating the Gospel among the Heathen, an organization at Bethlehem, Pa., dat-

ing back to 1787, in response to the invitation of the Rev. Dr. Sheldon Jackson, of Presbyterian missionary fame. As in the explorations which led to the commencement of Okak, in Labrador, two missionaries lost their lives by shipwreck, so also before Bethel, on the Kuskoquim, was begun, Hans Torgersen was snatched from his companions, being drowned in the river. But the young couples persevered, though utterly unacquainted with carpenter work, and erected their house, wherein to face the rigors of an Arctic winter, the thermometer once registering 50.6° below zero. Weinland's health gave out, and he had to return in 1887. A second station was meanwhile begun at Carmel, on the Nushegak River, by the Rev. Frank Wolff in 1886. In September, 1888, eight souls were gathered in as the first-fruits of the work at Bethel. Schools have been established at both places. Several of the missionaries—who will number thirteen with the reinforcements now on the way—have acquired fluency in the Eskimo of Alaska, a dialect decidedly different from that of Greenland and Labrador. Congregations are being built up. A number of filial stations are connected with Bethel. The power of the shamans, or witch doctors, has been stayed, is beginning to wane. Terrible conflicts have, indeed, been experienced, and life has been in danger from more than one cause; but God has preserved His servants. Two most valuable and faithful native assistants have been formally set apart for their office by Bishop Bachman during an official visitation. Family life is being introduced in Christian fashion. Cleanliness is being promoted. The women as well as the men are being made acquainted with the amenities of life. It is being proven that the Gospel of Jesus Christ can reach and eventually remove even the lowest type of savagery.

None of these circumpolar missions possess special strategic significance like those among the higher races of heathen.

In the very nature of the case these Eskimos are tending to extinction, their food supply disappearing, and will become extinct unless saved by the propagation of the domesticated reindeer which Dr. Jackson is seeking to have Congress systematically introduce from Siberia. Yet there is a value in missionary work among these polar tribes. When successful among them, the Church of Christ will not only convey to them an unspeakable boon, and have "the blessing of Him that was ready to perish come upon" her, but thereby also testify to the Christless in civilized lands, that there are higher motives in this world than those which well up from the fountain of selfishness, and that there is an unquenchable and limitless power in "the glorious Gospel of the blessed God."

Chinese, Japanese, and Indians in the United States.

The census of 1890 gave the number of Chinese in the United States as 107,475, of whom over 70 per cent are in California.

The Japanese number 2039, of whom over one half are in California.

The same census gives the number of civilized Indians among the general population and not under tribal relations as 58,806. Of these over 19,000 are residing in the Atlantic States. The total Indian population of the United States exclusive of Alaska is 249,273. Of these 66,289 are in Indian Territory, 8278 in New Mexico, 5304 in New York, and 2885 in North Carolina.

The population of Alaska is 31,795, and is classified as follows: Whites, 4303; mixed (Russian and native), 1819; Indians, 23,274; Mongolians, 2287; and others, 112.

(We hope to have an article from Dr. Sutherland on work among the Indians, Chinese, and Japanese in the United States, in our next number of the REVIEW.)

VI.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

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

THE UNITED KINGDOM.

—"The policy, recently adopted, of giving to the world before the anniversary the financial statement, robs the annual meeting of what used at one time to be an element of surprise. Those who have attended the meetings for many years will remember occasions on which ringing cheers greeted the announcement that a dreaded deficit had given place to a handsome balance in hands. Sometimes the reverse has been the case. A solemn, subdued, but by no means unwholesome sensation has passed through many hearts when it has seemed as if the Lord's work must languish because the Lord's people had failed to give, or stir up others to give, what was needful to sustain and extend the work. But I for one entirely approve the present plan. The Society's friends ought not to be kept in the dark a day longer than necessary as to its position in a pecuniary point of view. There have been speeches delivered on the Church Missionary platform which for impassioned eloquence, wide intellectual range, and what is still better, profound spiritual power, could not be surpassed. Hugh McNeile, Hugh Stowell, and Francis Close were wont in their day to rouse their hearers to a fever-heat of enthusiasm; but not always were such speeches calculated to inform the mind on the matter in hand or to give practical direction to missionary zeal. It is interesting to notice how gradually there grew a desire on the part of the audience to hear speeches which should keep well in view the special work of the Church Missionary Society rather than those which, able, interesting, and sometimes

of great value in their own way, might as well have been delivered at the anniversary of any other society, so little had they to do directly with the cause of missions. Perhaps the first man—certainly one of the first men—to realize this fact was Canon Miller, Rector of Greenwich. I well remember dear Samuel Hasell telling me, with intense delight, that Canon Miller had asked to be put in possession of the most important incidents in the recent history of the Society, because he wished not to make a great speech, but to impress on his audience facts which would stimulate missionary zeal. Perhaps to-day the danger is lest men should forget that eloquence is a mighty power, and also lest some, at any rate, should look upon the platform as a pulpit. In a meeting which lasts from eleven to two there is absolute need of variety, and in my humble opinion those to whom God has given the gift of humor, though they must keep it well within bounds, are doing good service to religion when they allow its pleasant influence to relieve the tension of mind which is the inevitable result of speeches that tax the mind, the memory, and the feelings. Of appeals to the eye, none, perhaps, was more telling than that of the three chiefs from Uganda. I, for one, have always felt that I know more of the physical and mental characteristics of the Waganda, than I would ever have done had I not seen those fine, tall men, beside whom most Englishmen looked small."—HENRY SUTTON, in *Church Missionary Intelligencer*.

—"The triennial return compiled for the Society of Friends shows that the membership of that body has appreciably increased in the London and Middlesex district, which is numerically the largest denominational district in the country."—*Bombay Guardian*.

—"On November 19th, 1891, took place the one hundred and fiftieth anniversary of the Society for the Furtherance of the Gospel. Since 1771 this Society has dedicated itself exclusively, in fact, to the temporal support of our Labrador Mission, which was then established. It has likewise deserved the warmest thanks by securing the sale of the Eskimo products and the importation to them of the necessities of life. A business undertaking set on foot by Christian people, whose proceeds have been and are entirely devoted, without any by-ends of private advantage, exclusively to the extension of the Gospel, this Society, we may believe, is unique in the history of the kingdom of God. And as the Lord has recognized and blessed its whole activity, in the most palpable way, He will doubtless also remember with a gracious reward all those who, as members of this Society, in all secluded stillness, have exercised this activity out of love to Him."—*Jahresbericht of the Unitas Fratrum.*

THE CONTINENT.

—The *Journal des Missions* for December remarks: "The dolorous circumstances in the midst of which we are bringing to a close the year 1892 have nothing to do with missions. Are there not, however, in the spectacle which is unfolding before our eyes lessons by which we can profit?"

"A sort of earthquake has come to pass in the world which surrounds us; colossal enterprises, which have laid under contribution the savings of a whole country, appear destined to a wretched collapse; reputations hitherto intact are dissolving in an hour; men hitherto powerful are falling from the summit of power; and these shocks appear to forebode others, profounder still.

"How shall we not be shaken in view of such an overturning? How can we but be struck with the vanity of all that which in the eyes of the world is brilliant, wealthy, powerful, well assured? How can we fail to re-

call the scriptural admonitions as to the deceitfulness of riches, the fragility of power, the weakness of everything that is only human? And unless we are incurably frivolous and trifling, how can we but look for some fixed point in the general convulsion, and seek beneath these tossing waves for an immovable ground in which to cast anchor?"

"The will of God, which he that doeth endureth forever, when the judges and princes of the earth are scattered and dissipated like chaff, this is the fixed point, this is the solid Rock!"

—"Grindelwald Conferences have turned out very much what was expected. There have been delightful, and we believe profitable *réunions*; but a reunion of the churches, in the English sense of the word, has been plainly declared to be meanwhile practically impossible. Not the less is it a hope which should govern their reciprocal attitude and conduct. The divisions of the Church are really a legacy from its self-centred, non-expansive periods; and the key to reunion is to be found not at Grindelwald, but on the mission field."—*Missionary Record* (U. P.).

—The admirable Hermannsburg Mission, resting on so pronounced and polemic a basis of intense Lutheranism, had from the beginning difficulty in maintaining accord with the established church of Hanover, although this is Lutheran. However, during the life of Louis Harms himself unity was maintained. After his death his brother, Theodore Harms, assumed the direction of the mission. The latter, in 1878, with some other pastors seceded from the Establishment, and formed the Free Church of Hanover. However, the Establishment continued to have a voice in the mission; but now the Free Church has declared that so long as the Hermannsburg missionaries shall continue in communion with the Establishment, they shall be shut out from the altars and pulpits of the Free Church, and the pupils of the Mission House

shall not be allowed to hold any meetings in the Free Church places of worship. The grounds of dispute are certain formulas so subtle that Dr. Warneck declares that even a German theologian cannot understand what possible occasion they can give why a body concerned with the conversion of Caffres should divide into two hostile camps.

THE JEWS.

—"Nowhere have we more reason to expect great things than in Constantinople. The Jew there is a different man somewhat from what he is in many other parts of Europe. If kindness can soften the human heart—and the Jew is human, although there are those who seem to deny him that quality—and make it more susceptible of impression, we shall expect the Jew of Constantinople to be most susceptible. It is only to toleration we refer when we speak of kindness; but to a hungry man even a dry crust is acceptable. We question very much if the treatment to which he has been subjected for centuries at the hands of so-called Christian nations has not done much to steel him against Christian influence. We deplore the perversity of the Jew, when we ought to deplore and repent of that spirit of intolerance which, to a great extent, has made him what he is. But while in Western Europe—alas! now in Eastern Europe also—the Jew has had to experience the harshest intolerance, in Turkey he has had liberty and toleration extended to him. When, four hundred years ago, some 160,000 Jews were driven from Spain by Christian jealousy, and, after years of wandering, found no place to rest in, the Sultan of Turkey extended to them his hospitality; we use the word advisedly, for while the Greeks were termed *yeshir* (slaves), the haughty Padisha condescended to treat the Jews as *monsaphir* (visitors). From that time till now they have dwelt securely under the Crescent. The result of four hundred years of toleration upon their minds is just what we might expect: those who have been tolerated

can tolerate, can listen while the claims of Christ are presented, and, as our missionaries are able to tell us, in many cases do more."—*The Church Monthly*.

—"It is significant of the violence of the popular prejudice against the Jews, which the anti-Semitic agitation has succeeded in reviving, that Dr. Noeldeke, Professor of Semitic Languages at the Strasburg University, has been called as a witness to state that neither the Talmud nor any Jewish law-book contains a single passage capable of being construed into connection with ritual murder, or of warranting the baseless charge that Jews require the blood of Christians for the practices of their ritual."—*Jewish Herald*.

—This charge against the Jews is singularly like the wild charges brought against the Christian missionaries in China, especially against the Roman Catholics.

—The *Jewish Herald*, speaking of the sufferings of the Russian Jews, says: "What evil thing have these people done to suffer such humanity? They only refuse to enter the Greek Church. The Christianity they are accustomed to is to see a rude, ignorant Russian kneeling before a wooden cross on the roadside and kissing an image, and then rising up to spit on the first Jew he meets and to curse him."

—The Rev. Dr. Ellis, missionary of the London Society for the Conversion of the Jews, has baptized in Warsaw, within a few months, fourteen adult Jews and Jewesses of good condition.

THE SAILORS.

—"The origin of the best-known sailors' hymns is interesting, most of them being produced after perilous experiences at sea. Perhaps no hymn is more sung on the water than Charles Wesley's, beginning

"Jesus, lover of my soul."

It was written in 1740, shortly after Wesley's return from America to England, and during the first stormy scenes

of his itinerant preaching. Whether the figures in the first stanza were suggested by the storms of the Atlantic, which the writer had but recently encountered, or by the storms of human passion, we cannot say; but most of the sea hymns of Charles Wesley were but the unfolding of actual experiences.

"Bishop Heber's matchless hymn beginning

" 'When through the torn sail
The wild tempest is streaming,'

was written after similar experiences. The bishop took an affectionate interest in the humblest sailors during his voyages. 'Only to think,' said a grateful seaman, 'of such a great man as the bishop coming between decks to pray with such poor fellows as we.'"—*Sailors' Magazine*. The *Magazine* then refers to similar hymns of John Newton, P. P. Bliss, and others.

—"The King of Sweden, *incog.*, has been visiting the Sailors' Home in Stockholm. Besides inspecting the Home he dined with the sailors, and won their hearts by his free and easy conversation with them and by listening to their sailors' yarns. Of course they had no less loyalty to the king when they subsequently discovered his identity. Why not drop in at the Sailors' Home at 190 Cherry Street, or at the Reading Room at 46 Catherine Street, or at 128 Charlton Street, or at 31 Atlantic Avenue, Brooklyn"—or at the corresponding sites in other cities—"why not, good men and good women, and cheer them up? King Oscar went away from his interview with them saying that he had never spent a pleasanter afternoon. Your experience will be like his if you can unbend like him, and 'give and take' like him. By the way, he left a substantial reminder of his visit, which doubtless helps to account for his enjoyment of it."—*Sailors' Magazine*.

—The present writer "dropped in" once to a prayer-meeting in Cherry Street, and he has been noticeably a bet-

ter Christian and firmer believer for it during the forty years following. The Christianity of most of us does not rate high enough to know how to dispense with occasional contact with a class of men whose vision of God, where they do have it, seems almost like the vision of Moses, "face to face."

—"Our Lord was sensitive to the romance of the fisherman's life. So, too, He felt deeply, as we do, the interest of the fisherman's character, that simplicity, that sensitiveness to external impressions, that natural delicacy, that spiritual touch which are what we to-day love in Him. Our Lord's heart turned toward him with peculiar force. Here was the truest and purest type of the man He wanted. Here He found His special friends. Whether it was Andrew with his straightforward modesty, or Peter with his eager simplicity, or James with his rush of zeal, or John with his mystical passion, it was still in fishermen that He sought and won His four chief supporters, with whom He trusted His whole secret. Something there was in the characteristics bred among boats and nets, in the companionship of this mobile and exquisite water, which tuned them to the key in which the music of His voice spoke home. These were the men who best felt and understood Him. These were they who could bring Him the fairest harvest."—Canon HOLLAND (S. M.).

—"Christian men and women going to sea have an opportunity to make mention of the Name, which is often allowed to slip by unimproved. Plausible reasons can be given for the failure, all of which are best answered by the example of those who embrace it and are made a blessing. 'What God hath Wrought' is the title of a book describing a mission tour made by Rev. G. C. Grubb M.A., and his companions, whose experience is an answer to all who assume there is 'no use' in attempting religious work among the motley body of passengers and crew that throng our modern steamers. Mr.

Grubb and his friends had tact for public address or private talk, were able to sing, above all, were truly consecrated and self-sacrificing regarding the humblest service to anybody—a great business, for the proper doing of which they had need of the immediate help of the Divine Spirit. With this equipment they had success with officers and crews and with passengers from every rank of society, and the record of their converts on every ship they sailed on is a modern postscript to the Acts of the Apostles.”—S. M.

—“Now when old Gloucester is celebrating its two hundred and fiftieth anniversary, it is fit time to note that even a thing so flat and dry as a salt cod has its romance. Its very alias, ‘Cape Cod turkey,’ tells of a world of deprivation and struggle. It is the harvest of wonderful fields. A potato patch may be commonplace, a wheat-field monotonous, the ocean never. The beauty, mystery, pathos of the sea, float around the Gloucester dory to-day rather than about the Venetian gondola. . . . Mrs. Ward has been pre-eminently the poet of Gloucester life, making her summer home here for years, and entering deeply by sympathy and service into its fascinations, its sorrows, its temptations and tragedies, as her striking stories and exquisite poems bear witness.”—Rev. C. M. SOUTHGATE, in *Congregationalist* (S. M.).

INDIA.

—“The *Methodist Times* calls the action of the Bengal Government on the jury question a bit of reactionary barbarism. If the writer knew his ground better he would simply say that the Bengal Government has had the moral courage to risk temporary unpopularity for the sake of protecting the people from injustice. Few men, and still less few governments, have nerve to acknowledge their own mistakes. The Bengal Government frankly acknowledges that in granting trial by jury it made a mistake. Instead of recogniz-

ing this high moral principle, our fiery London contemporary sees only that moral degradation which comes from exercise of despotic power. He closes his criticism by saying that ‘Nothing but ceaseless watchfulness and prayer can save an Englishman in India from becoming an irrational tyrant.’ There again we have the conclusions of mere theorists raising themselves in helpless opposition to incontrovertible facts. From viceroy and lieutenant governor down to the district magistrate, the Englishmen who rule over the millions of India manifest a degree of consideration and patience and solicitude for the welfare of the people, that is the amazement of all who see it. The peculiar helplessness of the people of India so appeals to all the noble and generous sentiments of the foreign rulers that, taken as a class, they exhibit more of the virtues and fewer of the vices of power than are shown by any other ruling class in the world.”—*Indian Witness* (Am. M. E., Feb. 4th).

—“It has been said, ‘Man may possess the authority, but woman has the power;’ and this is in a measure true in India as elsewhere. Religious sanction and social custom have combined to make our Indian sister’s nominal position little better than that of slavery, and yet her influence is real and powerful. Uncrowned, she yet often rules, and is destined to play an important part in the fashioning of the future religious history of India.”—*The Chronicle*.

—“The Maharajah of Travancore called at Nagercoil on his way back to his capital after visiting the Governor of Mackas. It may be remembered that in our September *Chronicle* we gave an excellent portrait of His Highness, with a biographical notice. ‘Maharajahs have sometimes been in these parts when princes,’ writes the Rev. J. Duthie, ‘but for a very long time no reigning king had visited this town. The royal visit was, therefore, an event of very great importance, and the prep-

arations for the reception were on the grandest scale. The Christian streets were decorated after a fashion never seen before; and we had three thousand children on the spot from the various schools of the Nagercoil district to welcome the Maharajah. Just before I left for my last furlough His Highness requested me to purchase a clock for the town, very kindly offering to pay the whole cost. The clock was accordingly bought, and has been placed in a beautiful tower, also provided by the Maharajah. Advantage was taken of the Maharajah's visit to formally open the clock tower. His Highness, too, I must not omit to say, did the mission the honor of calling upon us personally, as also subsequently did the prime-minister, who was in attendance; and though the reception of an Oriental prince and suite at a mission bungalow could not be in any but a very humble style, yet much satisfaction was expressed at what we and our people had done to show our loyalty on the occasion. His Highness received his Protestant Christian subjects in the kindest manner. What a contrast to the old days of darkness, when poor people dared not have approached their king! The elevating power of Christianity is certainly evidenced in a remarkable way in our mission here. Thanks be to God!"—*The Chronicle*.

THE WORLD AT LARGE.

—It is said that in the great Mohammedan mosque of Damascus, on the lintel beam of an ancient portal, in dimmed letters of Greek, is the inscription, "Thy kingdom, O Christ, is the kingdom of the ages, and Thy dominion is throughout all generations." For more than a thousand years the followers of the false prophet have passed beneath that word, carved there when the mosque was a Christian church; but, though even yet the glad day may be distant, who that has faith in the Gospel is not well assured that not only Damascus and Jerusalem but the entire

Orient shall be redeemed to Christ the King!

—Not only the *London Times*, but the *New York Tribune* also, begins to have faith in Christian missions, and admiration for the heroes who push them forward, as this good confession will show: "The Protestant evangel on Lake Nyassa or the Catholic missionary on Victoria Nyanza takes his life in his hand and buries himself in barbarous countries. He does not go to the Dark Continent in search of adventure, nor does he return to write books and deliver lectures. Whether he dies of fever the first summer, or is massacred at his station, or works year after year among the natives, his heroism passes without observation. It is his mission to teach degraded races the elements of civilization and Christianity. He suffers and grows strong. He communes with his own heart and is still. He does the work in a sublime spirit of self-sacrifice, unclouded with premonitions of notoriety and publishers' bargains. That is moral heroism of the finest fibre. The men of action of the Stanley campaign of adventure have noble and commanding traits, but they are not types of the highest qualities of heroism and self-sacrifice."

—What testimony to the value of missions can be more trustworthy than that of Sir Bartle Frere, late governor of Bombay, and he writes: "I speak simply as to matters of observation and not of opinion, and assure you that the teaching of Christianity among 100,000,000 of civilized and industrious Hindus and Mohammedans is effecting changes, moral, social, and political, which for extent and rapidity of effects are far more extraordinary than anything you or your fathers have witnessed in modern Europe. Presented for the first time to most of the teeming Indian communities within the memory of men yet alive—preached only by a few score of Europeans—Christianity has nevertheless in the course of fifty years made its way to every part of the vast mass

of Indian civilized humanity, and is now an active, operative, aggressive power in every branch of social and political life on that continent."

—There is hope for the enslaved even in Africa, for behold what God hath wrought within a period of only sixty years. In 1833 the British Government paid \$100,000,000 to liberate 1,000,000 bondmen; in 1844 in India 9,000,000 were set free; in 1846 the Bey of Tunis gave liberty to all who entered his territory; in 1848 the French Republic forbade the further entrance of slaves; in 1861 the Czar emancipated 20,000,000 serfs; in 1863 by the stroke of a pen 6,000,000 in the South became free men; and in 1889 Brazil wiped out the last vestige of slavery on the Western Continent.

—According to Dr. Josiah Strong we have not yet attained, and the Divine call is clear and imperative to press on: "Noble as has been the work of modern missions, it must be regarded chiefly as one of preparation. The languages of savage peoples have been reduced to writing, the Bible and a Christian literature have been translated into tongues spoken by hundreds of millions. A foothold has been secured, a fulcrum found, the Gospel lever put in place. . . . The world is about to enter on a new era, for which the nineteenth century has been the John the Baptist."

—In spite of disgusted Brutus to the contrary, "Rome" (that is, Christianity) has not "lost the breed of noble bloods." Listen to Mackay of Uganda, as he and his party took leave of the Church Missionary Society's committee on April 25th, 1876: "I want to remind the committee," he said, "that within six months they will probably hear that one of us is dead. Yes; is it at all likely that eight Englishmen should start for Central Africa and all be alive six months after? One of us, at least—it may be I, will surely fall before that. But what I want to say is this: When the news comes, do not be cast down, but send some one else immediately to

take the vacant place." In November one of the party died; two more were killed the following year; and in a very few years, of the eight who went out, Mackay, who lived until 1890, was the sole survivor. Yet there were plenty of volunteers for the posts of those who had fallen.

Then further, Dr. Mabie, of the Baptist Missionary Union, has recently stated that "notwithstanding the mortality among our missionaries on the Congo, yet three out of every four candidates for the field express preference for Africa." Surely the age of heroism has not gone, or if it has, the era of a better heroism has dawned.

—There be honors and honors. When William Carey learned that his missionary son had accepted a diplomatic appointment in the British service, he said regretfully, "He has shrivelled up into an ambassador." And Mr. Spurgeon may have had that remark in mind when he once affirmed that he didn't want any one who could be a missionary to drivel down into a king, nor one who was fit to be a missionary to die a millionaire.

—Not many years since the officers of one of our societies were surprised by a visit from a man who brought his check for \$1000 as his offering to missions. When the question arose whether this was not a large gift for him, he said, "It is! It is one quarter of what I own. I found that as I was prospered my money engrossed more and more of my thought. I am not going to be a slave to the money God may give me, and I am going to conquer the love of money by giving it away." Some such heroic course of treatment is required in desperate cases.

Another man of wealth tells how the scales have fallen from his eyes in these words: "I used to give as I felt inclined; now I intend to give of that which God blesses. I have bank stocks, railroad stocks, United States bonds, etc. These draw interest seven days in the week. But the first day of the

week is the Lord's day, and all that pertains to it belongs to Him. So one seventh of my income from investments is saved to the Lord. Then I manage to secure an income during the six days of the week, and I will set apart to religious purposes a certain part of that."

—One of the teachers in the Doshisha considers it in many cases a disadvantage for Japanese students to attend colleges in England and America. He says it is quite a common remark among missionaries, "Oh, he has come back spoiled." A brilliant graduate of one of the great American universities made the remark on his return that "the members of a certain mission did not come from the best society in America." Another young man, who had spent many years in this country and had taken a course in theology, was offered a position in the Doshisha on his return, but refused because the salary was not high enough; and it often happens that missionaries in other lands are pierced through with the same sorrow.

—The Chinese *Recorder* concludes that the popular theory which inspires the call for large reinforcements in China and India is not wholly based in reason. To attempt the evangelization of the masses in the heathen world by force of numbers would be a folly like that of the Crusaders. Comparatively few men and women of the right character, well sustained by the prayers and practical sympathy of the Church at home, would do more than thrice as many ill-supported, poorly equipped, though sincere and earnest missionary toilers. The true missionary policy comes to us in this lesson of the past. No country was ever yet evangelized but by its own sons. Yes, a tug hard and long is before the disciples of Christ in the world-fight with ignorance, superstition and sin, while wisdom and perseverance rank highest among the qualities required.

—"I would never argue, if I were a missionary," said a Brahman graduate of Madras University. "I would sim-

ply give the Bible and say, 'Read that.'" Bishop Thoburn, after years of experience in India, takes the same view.

—In New York City are found over 3000 physicians to minister to 1,500,000 persons, while in the foreign field for 1,000,000,000 there are only about 350 medical missionaries, or one to 3,000,000—that is, one to the combined population of New York, Brooklyn, and Jersey City.

WOMAN'S WORK.

—The first zenana teaching ever attempted in the East was in Siam in 1851, as zenana work in India did not begin until 1858. Twenty-one of the 30 young wives of the king composed the class. And the beginning in India was on this wise: A certain missionary's wife in Calcutta sat in her parlor embroidering a pair of slippers for her husband. A Brahman gentleman admired them. Mrs. Mullen asked him if he would not like to have his wife taught to make them. He answered, yes. "That was a fatal word to those who wished to cling to idolatry, but a joyous *yes* it has proved to be to them. As this lady was teaching the woman of India to twine the gold and purple into the slippers, she was twining into her heart the fibres of the sufferings and love of our Lord and Saviour." After one home was opened to the missionary it was easy to gain access to others.

—In Mexico there are many saints to be worshipped, from those who bring rain to prevent famine to those who keep food from burning while cooking. *Woman's Work* tells of a poor woman who was a cook in a family and who did not succeed well, although a devout worshipper of the kitchen saint. One day she appealed to God Himself, and one of her friends coming to visit her about that time taught her many of the secrets of the culinary art, so that her path was much smoother. Her faith in the saints was shaken, and she became a Protestant.

—*Helping Hand* tells of Rebecca Cox, of Galway, N. Y., who has left to the Baptist Woman's Missionary Society a legacy of \$800, *earned by weaving rag-carpets!* And reading, who is not affectingly reminded of Dorcas, and the widow's two mites, and the alabaster box of precious ointment? Therefore is it not written in the *Book of Life*: By faith, Rebecca Cox, etc.?

—In the foreign field woman has had an ever-widening work ever since the condition of her sisters in the seclusion of the harems and zenanas was made known to the Christian world. She is not only a teacher of schools, guardian of orphans, Bible reader, helping evangelist, but by force of circumstances a fellow-minister with ordained missionaries to bring the Gospel light to the ignorant. She has not been sent out as *ordained* to this work, but as one has said often *foreordained* to it. In not a few countries the women preach; they preach by the way-side, from the boat, in the home, on the street—everywhere, indeed, but in the pulpit. To describe their work in medical and evangelistic lines would be an endless story.

—The Baptist women of the North have 103 representatives at work in the unevangelized world, and mainly in Burmah and China.

—In 1871 the women of the Protestant Episcopal Church organized the Woman's Auxiliary to the Board of Missions, whose object was: to increase the funds; to circulate missionary publications; to educate missionaries; to distribute clothing for the families of missionaries, and to educate the children of missionaries. At the close of the twenty-first year, they lately reported for the year: Raised for home and for foreign missions, in money, \$154,323; in boxes for the missionaries, \$197,724. In the twenty-one years they have raised \$3,623,505, an average of \$172,548.

—There are 31 schools among the Mormons under the care of the Wom-

an's Executive Committee of the Presbyterian Church, with 67 teachers. The first one was opened in Salt Lake City in 1875, and others followed in rapid succession along a line which stretches north and south from Idaho almost to Arizona; and in the fierce struggle with the abominations set up in Utah no weapon has been found more potent than these same Christian schools.

—The Presbyterian women of the Dominion of Canada are joined in a society which has 543 auxiliaries with 12,517 members, and 221 bands with 5998 members. The cash income for the last year was \$41,793, and this after seventeen years from the beginning. Work is done in China, the New Hebrides, Trinidad, and among the Indians of British Columbia. The *Letter Leaflet* has a circulation of 11,205, and last year paid expenses with \$382 in addition.

—The Baptist Zenana Society (England) had an income in 1892 of \$42,015, if \$3650 be included for work in China not yet begun. Four missionaries were sent out last year and 3 others are under appointment for India, with others to be dispatched to China as soon as arrangements can be made. Medical work has a prominent place. Over 200 women are now in the field.

UNITED STATES.

—Probably not all the readers of THE MISSIONARY REVIEW OF THE WORLD know that humble, poverty-stricken Mrs. Phebe Brown, who in 1818 wrote the familiar hymn, "I love to steal awhile away," has a double title to immortal fame, and because she was mother to the first American missionary to Japan, the Rev. Samuel R. Brown, D.D.

—In the decease, May 12th, of General S. C. Armstrong, Founder and Principal of Hampton Normal and Agricultural Institute, near Fortress Monroe, Va., the negro and the Indian have lost one of their truest and most valuable

friends. He was of missionary birth in the Hawaiian Islands, and of Massachusetts Scotch-Irish descent, a fine soldier in the War of the Rebellion, and at the call of the Government one of the first to undertake to look after the well being of the freedmen. In 1868 the school was opened, and ten years later Indian boys were also received. To the ordinary studies technical and industrial training was joined, and his burdens included not only those of instruction and discipline, but the heavier one of securing funds for current expenses, buildings, and endowment. The institute now has some 200 Indian and 560 negro youth in training for citizenship and usefulness.

—In New York City 4300 Jews, all men between the ages of eighteen and forty-five, have recently signified in writing their determination to become members of "Christ's Synagogue."

—It is a Hebrew merchant in the same city, Mr. Nathan Straus, who last winter opened a coal-yard where the poor could purchase fuel in small quantities at cost, or at about one third of what they otherwise would have been compelled to pay. The value of this exquisite benefaction appears in this table. The total number of tickets sold was nearly 54,000, and divided as follows :

20,501 five-cent tickets procuring	20 and 25 lbs.
18,933 ten-cent " "	40 " 50 "
7,790 fifteen-cent " "	60 " 75 "
2,933 twenty-cent " "	80 " 100 "
3,121 twenty-five-cent tickets	100 " 125 "

And be it further noted that, Hebrew though he be, this same Good Samaritan has secured permission to erect on one of the East River piers a building where during the hot weather will be sold sterilized milk for sick children.

—The *Student Volunteer* for March and April contained an excellent article from Robert E. Speer on "The Possible Perils of the Volunteer Movement." The same capital monthly states that a student in one of our Western theological seminaries is personally supporting

3 native workers in the foreign field. Two of these are young men under the direction of Dr. Hunter Corbett, of Chefoo, China. The third is a native ordained minister of the Gospel in India. The support of the first two costs \$30 each. The salary of the latter is \$120. So for a total cost of \$180 per year the Gospel is preached and taught by 3 earnest men in two of the largest mission fields of the world.

—Five services were held on one Sunday in a certain church in Albuquerque, N. M. In the morning the Presbyterian pastor preached in English ; at half-past two a Lutheran missionary preached in German ; at four o'clock a Chinese service was held ; and in the evening and between these two afternoon services two other English services occurred. Doubtless Spanish services also are held each week.

—The last page of the Bible in the Gilbert Island tongue, upon which Rev. Hiram Bingham has been at work for thirty-four years, was read a few weeks since in the composing and press-rooms of the American Bible Society in New York. After the last verse of the last chapter of Revelation was set up in type and a proof taken, Mr. Bingham read the words aloud, his voice trembling with emotion. The superintendent of printing then led the way to the press-room, the type was placed in the form, and the last page of the first Bible in the Gilbert Island language was completed and the missionary's long task was ended. Mr. Bingham is the only man who has ever reduced a language to writing, completed a vocabulary, constructed a grammar, and translated the entire Bible and then revised all the proofs.

—The American Tract Society during its career of sixty-six years has issued over 12,400 distinct publications in 150 languages. Of these 30,000,000 volumes have been circulated, besides more than 415,000,000 tracts and 220,000,000 copies of periodicals. On an average 175 missionaries have been annually

employed, who have made more than 14,150,000 family visits, and circulated about 15,700,000 volumes among the scattered and most needy spiritually of our population, including immigrants and Indians.

—The Society for the Prevention of Cruelty to Children, in New York, dedicated recently its new building, erected at a cost of \$475,000. The structure is 50 × 100 feet, on Twenty-third Street and Fourth Avenue, and is 8 stories high. The second story is taken up by the offices of the society; the third by the living rooms of the Superintendent and his family; the fourth by a play-room, a dining-room, and a reception-room; the fifth by a girls' dormitory; the sixth by a boys' dormitory; the seventh by kitchen, laundry, and servants' rooms; and the eighth is an open-air playground so arranged that it can be enclosed in stormy weather.

—Since it was opened by Dr. Muhlenberg, in 1858, St. Luke's Hospital has received for treatment more than 36,000 patients, and contains 152 endowed beds. A new building is ere long to be constructed upon lots already secured, consisting of 10 semi-detached portions, and which will afford facilities scarcely second to those of any other similar institution in the country.

—A marvel almost unheard of since the world began has really come to pass; for the famous Anti-Mission ("Hard-Shell") Baptists—at least a section of them—after fighting Sunday-schools, missionary societies, *et al.*, for fifty years, and nearly dying out in consequence thereof, have come to themselves at last, and for the future propose to bestir themselves looking after their children and sending messengers to bear the glad tidings to the heathen.

—The Southern Baptist Convention has representatives in Italy, Brazil, Mexico, China, Japan, and Africa; received last year \$154,686, and sent out 19 new men with their wives, and 6 unmarried women. The baptisms were

386, and the church-members number 2923. Besides there are 12,961 communicants in the Indian Territory.

—The American Friends sustain missions in Mexico, Jamaica, Japan, China, Syria, and Alaska, and also assist in the support of various others controlled by other denominations—*e.g.*, 4 women went out last year under the care of Bishop Thoburn.

—The United Presbyterians are at work in India and Egypt, where they have of foreign missionaries, 28; female missionaries, 51; medical, 3—total, 82. Native ordained ministers, 24; licentiates and theological students, 32; other native workers, 522—total, 580; total foreign and native laborers, 662. Native churches, 41; communicants, 10,641; increase during the year, 929. Schools, 264; male scholars, 9473; females, 2577—total, 12,049. Books distributed: Scriptures, 12,747 copies; religious books, 6482; educational, 19,226—total volumes, 38,455, or nearly 4 volumes for each communicant. Moneys raised: The total in the two missions for all purposes from the churches, Sabbath-schools, and missionary societies, and for school salaries and buildings and for books, \$37,496, or an average of over \$3.50 for every church-member.

EUROPE.

Great Britain.—One day in February last Dr. Barnardo received 1413 separate letters containing gifts for his Homes, the total amounting to \$9750. On another day, more recently, the 1651 gifts that came to hand reached the goodly sum of \$12,500. But every day he needs \$750 for food alone.

—It was a fine example of Christian fraternity when the other day the Society of Friends sent a check for \$8930 to the Salvation Army for use in its social scheme.

—The Zenana Bible and Medical Mission publishes in *The Zenana* a table exhibiting its progress during the last

ten years. Since 1882 the number of stations occupied has risen from 17 to 30, European missionaries and assistants from 40 to 78, native teachers, Bible-women, and nurses from 93 to 210, schools from 31 to 68, pupils from 1862 to 5000, dispensaries from 1 to 5, attendances at dispensaries from 2000 to 24,500.

The Continent.—The King of Belgium has been foremost in efforts to do good in Africa, especially to bring the civilized nations to agree that no rum shall go from their ports to that continent. He was asked why he took such an interest in Africa, and replied: "When my only son and heir died, leaving me alone, I determined to do for the orphan and friendless. God seemed to say, adopt Africa. Hence I have devoted my private revenue to the interests of Africa, and when I die Africa shall be my heir." All which is kingly in the highest sense.

—The London *Chronicle* is authority for the statement that a certain priest, one Arnold Janssen, with the full consent of the Propaganda in Rome, has founded 3 institutions—1 in Holland, 1 in Austria, and 1 in Silesia—which, like the great missionary school in Lyons, founded by the late Cardinal Lavigerie, have for their express object the training of priests and others to work "*in places where Protestant missions exist, and in order to destroy them!*"

—Days of sorrow and suffering seem to be in store for the Jews and Stundists of Russia, who must conform to the ideas and ways of the Holy Church, or flee with the loss of all their goods, or perish in Siberian exile. As an exchange suggests in righteous indignation: "The 'Orthodox' Church thinks it is verily doing God service in crushing our evangelical brethren, but such intolerance is one of the blackest heresies above hell."

—The Russian Church is well understood to be nothing if not orthodox, but

to what an alarming extent few are aware. It seems the drinking places in that country have *ikons*—images—set up in them. The rulers of the Church are not shocked at that incongruity. What troubles them is that the men who frequent the saloons may not always take off their caps or hats in the presence of the holy emblems. So an ordinance is formulated which obliges placards to be hung up enjoining the removal of the head coverings when the drinkers enter the holy places.

—The Bible Society has a colporteur in Siberia, Golubeff by name, who sent the following despatch from Irkootsk: "Returned to-day from my four weeks' journeys. Circulated in December, 2151 copies; in all, during this expedition, since February last, 11,120 copies. Mercury, 32½ Reaumur (about 30° below zero, Fahrenheit). Am suffering from the cold; face frost-bitten; rheumatism in the feet; more work to be done in Irkootsk territory. Start for Baikal in February. Eight thousand volumes have reached me here; am forwarding to Chita and Blagovetschemsk."

ASIA.

Turkish Empire.—*The Church Missionary Gleaner* alleges that the authorities in Constantinople recently made a curious blunder. The Bible Depot issued a Turkish translation of St. Paul's Epistle to the Galatians. The authorities got hold of a copy, and thought the Galatians were the people of Galata (a part of Constantinople), and consequently imprisoned the colporteur, and when the matter was explained said they would only grant the man's release on St. Paul's death certificate being produced!

—In the Church of Scotland's mission at Smyrna 21 Russian Jews were baptized not long since, of whom 12 were adults.

—A native of Damascus has been trying to get permission to establish a brewery in Jerusalem. But the Governor of Syria has thus far declined

to grant permission—"in deference," he says, "to the scruples of the Jewish and Christian residents."

—Pastor Faber, a German who is endeavoring to found a mission in the Kurdish district, has just recorded some experiences which testify to the advancing light. In his journey in Kurdistan he visited one of the most noted of the Kurd sheiks. The sheik received him kindly. A sheep was slain and prepared, and before beginning to eat he said, "We will remember your Jesus, of whom I have read, that He always thanked God before eating." And when the meal was over he took out of his pocket a well-worn Persian New Testament, and showed that he knew it better than many a Christian.

India.—A wealthy Hindu has given funds for a proposed "snake laboratory" in Calcutta. The scientific investigation of the poison of different snakes, and the investigation of present remedies for snake bites, will be the laboratory's work. In such a country as India, where 20,000 die annually from snake bites, such an institution ought to be of great value. The wonder is it was not established before.

—In the India of to-day, to be able to add *medical* to *missionary* is like placing a cipher after other figures—it gives a tenfold value, says a writer in the *India Female Evangelist*.

—Bishop Thoburn thinks that the converts in India during the next eight years will outnumber those of the last ninety-two years.

—The *Indian Witness* contains the statement that one missionary in North India has raised up 170 preachers. This man has not been at any time in charge of an orphanage or theological seminary, but during a ministry of some twenty-six years he has sought out and led into active work this large number of assistants.

—The census for 1891 reveals some astonishing facts in regard to the di-

visions of caste. It seems that there are 1354 divisions of caste, tribe, and race, specified by name, while there are 7109 similar divisions not so specified in the printed lists, but noted in the manuscript returns. The census gives specific names to 521 kinds of Brahmans who are priests. The varieties of the cultivator caste, called Marathas or Kunabis indifferently, number 957. The carpenter caste has 94 divisions; the blacksmiths, 76; the goldsmiths, 86; and the coppersmiths, 108. A single division of the merchant caste, the Wani-as, has 411 subdivisions. Even the out-castes have their classes, for the census notes 244 kinds of Mahars and 154 kinds of Mangs.

—Formerly few high-caste people became Christians, but now it is otherwise. The Rev. A. Clifford, a missionary of the English Church at Calcutta, says that recent converts are of all classes and of greater numbers than ever before. Of 31 recently baptized he says: "These included a Kulin Brahman, headmaster of an important Hindu school, with his wife and family; a wealthy Hindu gentleman of position and culture, and an honorary magistrate, with his wife; a Bengail doctor, with wife and family; a young man, the son of the civil surgeon of a Mofussil station; a young educated Brahman; a Brahman lady of wealthy family; a Hindu fakir; a leper man and leper woman; a respectable young Mohammedan and others."

Siam.—Probably the largest idol in the world is the "Sleeping Idol" in Bangkok. It is at least 160 feet long, and is made of brick, and heavily gilded. The feet are 5 feet long, and the soles are beautifully inlaid with mother-of-pearl.

—The success of the Laos mission is seen in this urgent request for enlargement: "We ask for 3 ministers, 5 physicians, their wives and 2 young women, in all 18 new laborers. We ask for the establishment of 3 new stations and the building of 5 residences, besides the

enlargement of the boys' school building." The cost is set at \$28,000.

—The most common practice as a preventive of cholera is wearing a few strands of cotton yarn about the neck or waist to keep off the evil spirits, which bring disease. They also place little rude straws containing offerings to the spirits, on the sides of the street, or float them down the stream. And the following Siamese prescription for a snake bite will show the great need for medical missionaries: "A portion of the jaw of a wild hog; a portion of the jaw of a tame hog; a portion of the jaw of a goat; a portion of a goose-bone; a portion of a peacock-bone; a portion of the tail of a fish; a portion of the head of a snake."

China.—"It is very strange," says a Chinese scholar who believes in Christ, "foreign ships came here; everybody said they are better than ours. Foreign steamships came; all are glad to travel in them. Fire-oil (kerosene) came; everybody said, 'This light is better.' Foreign cotton came; people everywhere began to use it for clothing; not much market now for native white cloth. Foreign needles came; everybody agrees they surpass our own. But the foreign doctrine came and *nobody* wants it. Very strange!"

—The Chinese have no term corresponding to our *amen*. The translation of their word means, "The heart wishes exactly so."

—Says Morris, in his "Winter in China," "While the Chinese excel in intellectual ability, patience, practicability and cheerfulness, what they lack is character and conscience. And nothing less than the Gospel will meet China's need."

—Of the 1670 persons received into Christian fellowship in the Swatow Mission of the Baptist Missionary Union, nearly one half were baptized after they were fifty years of age, and no less than 361 after they were sixty.

—Says the Chinese *Recorder*: "The

most liberal contributor to the Methodist Episcopal Mission in Singapore is a Chinese banker, Mr. Tan Jiakim. He gave \$1500, and collected from his Chinese friends nearly \$5000 more."

—In 1890 there were in the Empire 61 hospitals, 44 dispensaries, 100 medical students; patients treated in one year, 348,439. These figures represent the medical work as a whole. In 1891, in Shanghai alone, the number of patients treated by medical missionaries was 56,933. And Dr. John G. Kerr, of the Presbyterian Board, in Canton, has during his forty years of service personally given over 1,000,000 of attendances to the sick and suffering; performed over 35,000 operations, and trained 100 or more of the native Chinese in surgery and medicine.

—The Presbyterian Church, South, has 6 missions, manned by 36 representatives, and all are located in cities standing upon the line of the Grand Canal.

—The Chinese Christians in Canton have joined in a book-lending association, and send out a staff of book-lenders to distribute and gather good literature.

Japan.—"J. H. P." writes to the *Congregationalist* that "the Christians of Japan are somewhat aroused just now over the subject of church independence. Some of the leaders are stung by the taunt of Buddhists and others that Christianity tends to make men disloyal. They long by some striking act to convince these opponents of the Western religion that the Church of Japan, like its government and its schools, while borrowing ideas and methods from the outside world, is a Japanese institution thoroughly adapted to Oriental tastes and ambitions." And a missionary writes in a semi-discouraged strain to the *Christian Observer* of the disposition manifest in all quarters on the part of Japanese saints to take the management of things, creeds, and church order included, into their

own hands. In all of which not only is there ground for grave fears, but also for grandest hopes.

AFRICA.

—Dr. Field, of the New York *Evangelist*, writes from Africa: "But it is upon the women that falls the extreme of poverty and all that it brings. However pretty they may be when young, they have to carry burdens that soon break their backs and their spirits, till they fade and at last wither up into the hags that we saw to-day, sitting by the road and stretching out their hands in utter want and misery. Such is the curse of Islam upon manhood and womanhood and childhood." And he closes his letter with these ominous words: "To-night, I must confess that Africa sits heavy on my soul. It is the Dark Continent, indeed. And is this all to which it has come in the thousands of years of its history—to be given up to the most brutal despotisms that ever trampled upon human beings, and to know even religion only in its lowest and most cruel forms, in fetichism and witchcraft, in devil worship and human sacrifices?"

—The *Mission Record* of the Church of Scotland refers to the fact that Alexandria is rapidly becoming a great centre for missionary and educational effort. "The Italian College is well known. The Greek schools are splendid buildings, and there is soon to be added to them a new school for girls, at a cost of about £10,000. The mission to the Jews has been developed in many directions. A neat new Episcopal church has recently risen in Ramleh. The Wesleyan pastor, Mr. Elliott, has a very small congregation and no church, but he ministers to a large number of the soldiers of the army of occupation. The old-established American Mission finds its work chiefly among the Copts. Evangelistic work is carried on by other agencies among Europeans of various nationalities."

—The missionaries attached to the

Mendi and Sherbro Mission, on the West Coast, have discovered an immense deposit of plumbago of the richest quality, and an extraordinary deposit of quicksilver, and some pearl and shell fisheries. A London mining engineer has gone to report on these properties, and if the statements should be corroborated a syndicate will found a company to work these mines.

ISLANDS OF THE SEA.

—That Fiji, a crown colony, has no British troops, the only armed force being a handful of native police, speaks volumes for the value of Christianity, which, sixty years ago, was not known by name in the islands.

—The Wesleyan returns from New Guinea are as follows: Churches, 8; missionaries, 4; lay missionary, 1; missionary sisters, 2; teachers, 26; local preachers, 1; native members, 44; schools, 8; scholars, 240; attendants on public worship, 5790.

—It is impossible but that occasions of stumbling should come; but woe unto him through whom they come! That is, even the weakest of converts from heathenism must needs meet fierce temptations, but how dreadful beyond expression it is that their most deadly foes are transported from Christian lands! As an illustration, Dr. Paton, in an address on "Rum in the South Seas," said that the Christian natives voluntarily gave up their native drinks, pipes, and tobacco, and have nothing to do with the liquors brought to the islands. But traders in great numbers came with liquors, and murders and suicides are the consequence.

—Recent disciples on Futuna, New Hebrides, were sacred men who professed to be able to make rain, and by sorcery to bring disease and death. When they joined the class for Christian instruction they willingly brought their sacred stones, held as dear as life itself, and burned them in the public square.

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GOD'S SEASON—MAN'S OPPORTUNE HOUR.*

BY THE EDITOR-IN-CHIEF.

Three watchwords in the thirteenth chapter mark the progress of the thought. The first is *obedience*—"Let every soul be subject unto the higher authority," and above all unto God. The second is *obligation*—"Render, therefore, to all their dues." And the third is *opportunity*—"Knowing the season, that now it is the hour to awake out of sleep." Obedience to authority, obligation to humanity, opportunity for fidelity, these are the connected thoughts that constitute the logical chain of Paul's argument. There are also three words in the text which are of vast importance, and they are all time-words, or words that have to do with the conception of *time*—the season, the hour, the day. The first word translated "time" was the word "season;" the second word translated "time" was "hour"—"That it is now the high hour to awake out of sleep, for now is [the *day* of] our salvation nearer than when we believed." That is surely just the text for the London Missionary Society at its great anniversary, God-given for such an occasion.

There are three great thoughts: First of all love has a debt to pay; secondly, there is a seasonable time in God's plan for that debt to be paid; and thirdly, there is an opportune hour in man's history for that debt to be paid.

That is a fine conception which is found in the Holy Scriptures, in the New Testament, that as God made the world, so He made the ages. As He framed the ages, He constructed them cosmically, just as He constructed the universe. That conception runs through the entire New Testament. Just as we lay a corner-stone for a structure, and carry up pillar, and capitol, and arch, and capstone, completing the architectural plan, so God constructed the ages. He laid their corner-stone, He reared

* This is a brief report of the Annual Sermon preached before the London Missionary Society at the City Temple, London, on May 10th. The text was the well-known passage from Paul's Epistle to the Romans, xiii. 11—"And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed,"

their columns and put upon them their capitols ; He spanned their arches, and He was making ready to lay His capstone, and mark the completion of the purpose of the ages. Fitly framed together, all the parts of the universe have grown into a natural temple, in which everything saith “glory,” and even the heaven and the earth exclaim, “The Lord reigneth.”

The Church is His temple, fitly framed together, and it is just as true that the ages were fitly framed together and are growing into a holy temple for the praise and glory of His name. As there was a fulness of time for judgment, as they read in the Old Testament, so is there a fulness of time for blessing, and a fulness of time for opportunity. What a grand conception that is of God's framing the time-worlds, having as much of a purpose in the ages of history as He had in the creation of this world. The final completion of a time-period is the *season*, and the final completion of all the seasons is the last great crowning season which shall usher in the millennial triumph and eternal glory—the fitness and fulness of time. We have now come to God's fit and full season for the prosecution of missions in all the earth. Service is a kind of a triangle. There is an *object* to be reached—the world. There is a *force* to be put into the field—the Church. There is a Divine *Leader* to guide the Church's force into the field of harvest and work. And whichever way we look at that triangle we find sevenfold evidence that the fit and full season of God is come.

First, with regard to the world, there are seven wonders of the world realized in our day : 1. World-wide exploration. The whole habitable globe has now been traversed by the feet of the explorer. 2. World-wide communication. We are now in touch with all the peoples of the earth, by means of rapid transportation, by steam, and by means of the electric telegraph, etc. If it be our duty to love our neighbor as ourselves, the whole world is our neighbor. There are no distant peoples—the whole earth is one vast neighborhood. 3. World-wide civilization. Civilization means everything that could contribute to the model state, everything that brings men to an ideal condition, domestically, socially, politically ; and civilization is extending over the whole world ; everywhere on the face of the earth the triumphs of civilization are now to be seen ; and education and intelligence are battering down the ancient and hoary superstitions, systems which have had the sanction of centuries. False faiths are falling simply because education and culture are undermining their early foundations. 4. World-wide assimilation. There have been mutual suspicion and misunderstanding among the different peoples ; and a lack of fraternal sympathy, because there have been a lack of fraternal understanding ; but now the barriers of mutual misunderstanding are being prostrated—the Japanese and Chinese, the people in Hindustan, and the islands of the sea, and the depths of the Dark Continent of Africa, are coming to understand the people who live in Christian and Protestant nations. “Foreign

devils" are not found to be fork-tailed and cloven-footed, dragons breathing forth flames of fire. Their breath is not found to be a pestilence, nor their vicinity poisonous and dangerous. And the consequence is that peoples are coming to us "foreign devils" to learn the secrets of progress and prosperity. 5. World-wide emancipation. The time was, in the history of the world, when slavery cursed even civilized and enlightened nations; but now, Russia has freed her serfs, England has freed her slaves, and the Civil War in America was not closed, under the providence of God, while there was an unbroken fetter remaining on four millions of bondsmen. There is not a civilized and enlightened nation to-day that keeps up slavery or upholds the traffic in human souls, and that fact is the natural precursor of the emancipation of men's minds. When the shackles are taken off the human form, they are also removed from the human intellect—men learn to think and speak freely. There comes to be freedom of intellectual life and freedom of human utterance, and then there comes also the emancipation of the conscience. God has ordained that no chain should be strong enough to bind the human thinker, and especially that no chains should be strong enough to limit the exercise of man's moral sense. 6. World-wide preparation. There is this world-wide preparation in the furnishing of facilities for the doing of the work—the printing-press and steam, and the telegraph wires stretching like the nerves of the human body and reaching even to the fingers' ends. How marvellous are that and other methods by which God has prepared the way for the transportation of the Gospel messenger and message, and the echoing of the Gospel tidings amid the mountains and valleys, the cities, villages, and hamlets of the entire habitable globe! 7. World-wide organization. Organization is the association of people in mutual bonds of federation for the carrying out of projects of mutual interest. The whole world of to-day is organized. All great enterprises are founded upon and carried forward by associated effort, and the Church of God is learning to organize also. We see artists and artisans, the learned professions and the mechanical arts, all kinds of men in all classes, all conditions and grades of society organizing, and well may the Church ask herself, "Why should not the children of light be as wise in these things as the children of this world?" William Carey did not originate modern missions, but he led the way in modern *organization* of the Church for missionary effort, and whereas there were only one or two missionary societies a century ago, now there are between two and three hundred. There is scarcely a live church in all Christendom that has not some sort of organization for the home and foreign missionary fields.

Then with regard to the Church, is there not evidence of sevenfold completeness, fitness, and fulness of times in the Church's present condition? In the first place, we are in possession of the faith of the Reformation. It is questionable whether missions were expedient before the Reformatory era. When justification by faith was a doctrine buried and

concealed in a sepulchre ; when the Bible was withheld systematically from the common people, when the Church was living by works and not by faith—and very poor works at that—it is a question whether it was expedient that there should be much activity with regard to foreign missions. Waters could rise no higher in their course than the spring at their source, and it could not be expected that the average of life diffused abroad would be higher than the average of life concentrated at home. Therefore God withheld the Church from large activities in foreign missions till He had first given to her the faith of the Reformation by Luther in Germany, Calvin in Switzerland, John De Wycliffe and John Bunyan in England, John Knox in Scotland, and Savonarola in Italy. The Church has also now education in missions and consecration in missions, and possesses to-day her greatest numerical strength. The Church has also immense financial resources. Then, also, the Church has great political supremacy, which may be an immense advantage in the world's evangelization. Should the British Empire and the United States of America be absolutely united in their intentions to spread the Gospel to the ends of the earth, all the combined forces of papal and Mohammedan and pagan people could not stand against the impact. These two nations could dictate terms to the rest of the world, and they represent the great Protestant peoples of the whole earth. There is no doubt about it that Christian and Protestant nations hold the sceptre of the world to-day !

There are three great military maxims which are strangely illustrated in the history of missions. The first is, "Seize the great centres of the enemy." The second is, "Hold the great outposts of the enemy." And the third is, "Keep open lines of communication between the centres and the outposts." See how God, the great General-in-Chief of the ages, has been leading on His army to follow out those three great military maxims. See how He has enabled the Church to seize the great centres. India, for instance, the centre of all Oriental paganism, round which the entire Continent of Asia might revolve, if set in revolution—India is the possession of the British Queen. Then, see how the outposts are being taken—Australia, the South Seas, Japan, the islands of the sea, and now Africa—girdled, zoned, penetrated by missionary effort. Then look at the open lines of communication between the centres and the outposts, swift and undisputed passage from the Thames to Calcutta, the Ganges, and the Indus, to Australia and to Japan. Let us be sure to keep open lines of communication between the centres of supply and the materials at the outposts of the earth. And so, may the day speedily come when the fitness and fulness of time, having been improved by the Church of God, the dispensation of the fulness of reasons shall come when all things shall be headed-up into Christ, the Apex of the Pyramid, the Dome, the Capstone, and the Crown of the Ages !

MISSIONS TO ROMANISTS.

BY REV. W. J. MORNAN, CUBA.

THEIR NECESSITY.—It would not be necessary to discuss this point if Protestant Christians were more generally acquainted with the moral and religious condition of the millions who people papal countries, and the teaching they receive from the Roman Church; but as a matter of fact great ignorance prevails among the great mass of evangelical Christians with regard to these two points. Romanism as it is seen in England and the United States, where it is influenced by enlightened Protestant practice and opinion, is, externally at least, a very different thing from Romanism in Spain, Cuba, South America, or Mexico, where during the course of centuries it has had free course to permeate and influence every class of society, being itself uninfluenced by any of the more salutary conditions which obtain in other lands. Romanism is indeed nothing else but paganism in a Christian dress. The pagan names have been changed, but the paganism itself remains. The Pontifex Maximus, the official head of paganism, still lives in the person of the triple-crowned monarch of the Vatican—God's representative—the universal bishop and head of the Church—new Christ, new Saviour, as he has recently been termed. Isis, Astarte, or Venus is still adored with the greatest reverence under the title of the Virgin Mary, and many of the titles applied to her by papal writers are identical with those by which Venus was known and worshipped by ancient paganism. The Mother and Child so often met with in pagan records, and so universally worshipped in pagan countries, is still the chief object of worship in thousands of Roman Catholic churches throughout the world. Here we meet with the obscene worship which was so often condemned in the Old Testament. Let those who have the time and opportunity trace the origin and meaning of the tonsure, the nimbus, the use of wax candles in religious ceremonies, holy water, prayers for the dead, purgatory, baptismal regeneration, extreme unction, celibacy of the clergy and asceticism, and they will find their origin not in God's blessed book, but in ancient Babylonian, Egyptian, Greek, and Roman religions. The explanation given of these rites and practices is essentially pagan. In one word, in the Roman Church we have the essence of all idolatry—the exaltation of the creature above the Creator. God and Christ are practically dethroned and a creature exalted to the throne of Deity. God's one and only way of salvation is entirely set aside, and men are taught to seek grace and salvation through the sacraments of the Church, to receive pardon from the lips of a sinful mortal like themselves, and to hope for eternal life and felicity not through the blood of Christ, but through the intercession of the Virgin Mary.

Such, in a very few words, is the doctrine of the Roman Church. What is its effect on the social and moral condition of the millions under

the spiritual dominion of the Pope? Sad indeed are the results of such religious beliefs. Very many are the slaves of the most degrading superstitions, while others, dissatisfied with the absurdities of the prevailing religion, have lapsed or are lapsing into infidelity. With me it is a question whether the majority in papal countries are not really sceptics. Many times have I questioned apparently devout Romanists as to their faith, and find them denying the great truths of Christianity, such as the inspiration of the Bible, the Deity of Christ, and the truth of His incarnation. Their religion consists in being baptized in infancy, confessing their sins now and then, and receiving extreme unction at their dying moment. This teaching kills conscience, makes crime of the blackest sort appear a trifle, and renders the pursuit of holiness entirely unnecessary. Crime of all sorts is painfully prevalent. Lying and deceit abound. Ignorance and superstition reign supreme. Such a state of things is very sad, but its truthfulness cannot be denied, and shows very plainly the necessity of vigorously pushing forward missionary operations in these countries, blasted as they are by that pernicious system of pseudo-Christianity called Roman Catholicism. We cannot surely allow these millions of our fellow-creatures to perish in their ignorance and sin without doing all we can to give them the true Gospel of the grace of God. What they have is not the Gospel. It is Satan's counterfeit of the glorious revelation of God made in Christ Jesus our Saviour. The whole of the Gospel has been perverted and deprived of its saving power. In Roman Catholicism the great enemy of God and man has perhaps produced his masterpiece, and those who are acquainted with the prophetic Scriptures know the dreadful doom that must ere long be poured out on this dreadful system of impiety. This knowledge ought to inspire God's people to devote themselves more earnestly to the evangelization of Roman Catholic countries.

I fully appreciate the urgent necessity for multiplying the forces engaged in China, India, Africa, and the islands of the sea, but as one who has lived in a purely papal country, and who has had ample opportunity of observing closely the different phases of the religious and social life of the people, I am fully convinced that there exists a great necessity to multiply a hundred-fold the force now at work in these fields.

THE EXTENT OF THE FIELD.—We will leave out the European countries, such as France, Spain, Austria, and Italy, and confine ourselves solely to the American Continent and the West Indies; and of this part of the world we will consider that part which lies to the south of the United States. Let us look at the map and draw a line along the southern frontier of the great republic, and the sad fact forces itself upon our attention, that with the exception of the small island of Jamaica, with its 600,000 inhabitants, and one or two other unimportant exceptions, the great masses of the population of this enormous extent of territory reaching to the Straits of Magellan are without the Gospel of Christ, and live in almost heathen darkness, without God and without hope in the world, oppressed by a

wicked and avaricious priesthood, and the slaves of every conceivable lust. Who can look on unmoved? Who that has felt the constraining power of a Saviour's love can behold these millions steeped in sin and not be moved to go, or do all he can to send others to proclaim among them the way of peace and salvation? The population of these countries and islands amounts in round numbers to 53,000,000. I am sorry that I can find nothing like complete statistics of the number of missionaries at present at work, but from the information which I possess, I am sure the number does not exceed 500 missionaries, including wives as well, or, say, one missionary to 100,000 inhabitants. We must also remember that this proportion does not represent in South and Central America what it would represent in India or China. This population is spread over about 8,000,000 square miles, which gives less than seven inhabitants to the square mile. In China the proportion is about 265, and in India about 200 to the square mile. Thus in estimating the efficiency of the missionary force in these American Roman Catholic countries, the sparseness of the population must be taken into account. In some of the largest of the South American republics, such as Peru and Venezuela, if we except the agents of the American Bible Society, almost nothing is being done in the shape of missionary work.

Nor can we overestimate the importance of this part of the mission field. These are perhaps the richest lands on the face of the earth, and are destined ere long to play a very important part in the history of the world. Their stores of mineral wealth and immense agricultural resources are simply fabulous, but are for the most part entirely undeveloped. The development has, however, commenced, and promises to make rapid progress. What the descendants of the old conquistadores have failed to do in the course of centuries English and German capital and enterprise are now rapidly accomplishing. Railways are being extended. At the present time no less than four lines of railway are being made right across the South American Continent. Two of these transadine railways are nearly if not quite completed, and another will be completed about the end of the year 1895. It is impossible to foretell the future history of these countries just now beginning to pour their products into the markets of the world. In most of them great attention is being paid to education, and immigration is encouraged by the different governments. With one or two exceptions, liberty of worship is enjoyed in all these republics and the islands of Cuba and San Domingo, and it is time that the Church of Christ were pouring her Lord's capital, entrusted to her for His service, into these destitute regions of the globe to make them rejoice and be glad at the sound of the blessed evangel of peace. We can learn much from the way in which worldly enterprises are conducted. It is estimated that in Peru alone there is invested English capital amounting to upward of fifty million of pounds sterling. What has the Church, with all the wealth and talent and energy at her disposal, done for the spiritual enlightenment of poor priest-ridden Peru, Bolivia, or

Chili? Will the Church allow herself to be put to shame by men who are influenced only by the love of gain? Will she who ought to be influenced by the highest conceivable motive stand listlessly looking on, inattentive to her Lord's command and heedless of the death-cry of millions perishing for lack of knowledge? How many millions are wasted every year on the frivolities of life in so-called Christian lands? How many young men and women who ought to be actively engaged in this blessed work are hidden away behind "the stuff" of worldly business and pursuits? Oh, may the wealth, the time, and the talents of the Church be more fully laid on the altar and consecrated to Christ's service in this glorious enterprise of preaching the Gospel to those who have it not.

THE DIFFICULTIES OF THE WORK.—I feel constrained to say a few words on this part of the subject.

The first difficulty we must notice is *a dislike to change*. This is true of the Spanish character in the old country, and though perhaps in some degree modified by political independence and the freedom of republican institutions, is far from being obliterated among Spanish Americans. In no department of life is this adherence to old forms and customs so conspicuous as in religious matters. A great many cannot think of a change of religion with any degree of complacency. They feel it a solemn obligation to live in the same faith which they were taught in infancy, and to transmit it to their children as they received it from their fathers. *Various forms of infidelity* must next be mentioned. It is fearful to think of the rapidity with which sceptical views are spreading, especially among the youth. This is hardly to be wondered at, for superstition is the parent of infidelity. As already hinted, the governments of many of the Spanish American countries are paying great attention to education, and the teachers of the higher schools and universities are mostly foreign, chiefly German, and nearly always belonging to the rationalistic school of thought. Thus it is that the intellectual faculties are being developed and trained without any corresponding awakening and development of the religious side of man's nature; and the result is scepticism in one or other of its various forms.

The Power of the Church.—We must not underestimate the power of the foe against which we wage war, nor think that the Roman Church has lost its power. It is still a mighty power and has great influence over the people. Against this formidable organization we have to contend, and the very fact of our giving the people the Bible in their own language is a menace to its very existence. Rome too well understands this, and is never slow to put in operation all her manifold powers and influence to prevent the spread of the Gospel. She will stir up persecution and annoyance wherever she can. There is no lack of instruments by which to accomplish her designs. It has often surprised me to see with what facility she can get men to do her dirty work, who don't care a straw about her religious faith.

To close, I will mention, perhaps, the greatest of all difficulties—*indifference*. I had rather deal with the fanatic or the infidel than with the indifferent, and yet the great majority in Cuba, Hayti, and Spanish America are indifferent. Religion has lost its influence over the people, who are given up to the pursuit of riches, pleasure, and lust. They have no idea of what sin is. They do not think that it is wrong to lie or steal or murder, provided they have some plausible motive with which to silence the faint whispers of the almost dead conscience. In fact, conscience so long asleep under the soothing effects of Roman teaching and practice, seems incapable of being awakened. Rome teaches that it is only certain great sins called mortal that will result in eternal death, little sins will be expiated by the fires of purgatory. She holds that baptism, penance, and extreme unction are sufficient to save the soul, thus a person who has been baptized can live a life of sin until his dying hour, when the priest can in the sacrament of extreme unction blot out all and send the unrepentant sinner into the other world assured of the salvation of his soul. I know that there are differences of opinion in regard to these questions among Roman Catholic divines, but the above is the constant and universal practice of her priests and people. In Romanism no repentance is necessary, no change of heart is heard of. It is only the priest and his sacrament. This produces the most callous indifference among the people in regard to their spiritual state before a just and holy God.

This work must be done. We must obey the King of kings, and when He bids us go, no difficulties ought to keep us back. We must clearly understand what our work is. I for one do not believe that it is to convert or reform the Roman Church. She is by God's "sure word of prophecy" doomed to destruction. But think of this. God has a people in that Church for whom the Saviour died, who are some of the sheep that He "must bring" into the one fold, and it is our blessed and glorious privilege, not to say duty, to call them out of her into the full light of the Gospel of God. To the work then, Christian brethren and sisters, in the name and in the strength of the Lord God of Hosts.

LOUIS HARMS.

BY REV. JAMES DOUGLAS, M.A., BRIXTON, LONDON.

Louis Harms was born May 5th, 1808, at Walsrode, and died November 14th, 1865, at Hermannsburg. Beyond the brief and partial biographical notice of him in Dr. Stevenson's work, "Praying and Working," but little is known of him by the English-speaking population of our globe. It is time that such a beautiful, distinctive, and gracious character should be placed more in the open, and should be better known by the followers of the Lord. His biography, written in German by his brother and fellow-

helper, Theodore Harms, and published in Hermannsburg, sketches the man with a true and tender hand, and helps us to appreciate the many-sidedness of a personality, the truth of which was not unfrequently the truth of paradox.

One marked trait in his character was the ardor of his local attachments. It was not that he did not know the bigger world, but he preferred the smaller one. He turned away from the wider scope and ampler field which appeal to the man of broad view and high ambition. "I am a Lüneburger body and soul," he said, "and there is not a country in the world that I would put before the Lüneburger heath; and next to being a Lüneburger I am a Hermannsburger, and I hold that Hermannsburg is the best and prettiest village in the heath."

Gauged by ordinary rules, one might suppose that in a heart so apparently restricted in the scope of its interest no cosmopolitan pulse could ever have beat; but it was not narrowness that was the cause of this conservatism, but a kind of rustic simplicity which learning and association with the larger world without served only to intensify. After all, it is not so wonderful, as on the surface it has appeared to some, that Louis Harms should take rank as a father in foreign missions, an inventor as regards foreign mission methods, and a modern apostle both in point of faith and chivalry; for ignorance was not the spring of his narrow patriotism, nor was the strength of his local attachments due either to limitation of view or defective sympathies.

The like applies to what some might construe as the prosaic type of the man. In the eyes of the undiscerning he might easily pass for one of the million; and such a view might have much surface support. Howbeit the very soul of romance is in that nature. His native heath, yes, every common bush of it, is to him "afire with God." He has rustic simplicity, but let it not be thought for a moment he has aught of rustic stupidity. He is a gentleman and scholar, widely read and profoundly learned. If he has cast off the pride of learning, and renounced the boasts of culture, it is not because he has failed to penetrate their secrets or win for himself by their means a name.

Louis Harms for many years before he became a village pastor was a distinguished academician. Even as a child, we find from his brother's narrative, he developed scholastic powers. In 1817, when but nine years old, he went with his parents to live at Hermannsburg. After a private course of study he proceeded, at the age of sixteen, to the high school at Celle, and after two years' study there passed the entrance examination for Göttingen University. At Göttingen he studied from 1827 to 1830. The most unblushing unbelief then reigned at this seat of learning. The effect of all this on young Harms was to determine him to get at the heart of reality, although in reaching this goal he might only find the emptiness of his own heart. To this end he set himself the ample task of traversing the whole circle of the sciences. He will know all there is to be known,

if only as the outcome his feet rest at last on the foundation rock of truth. Philosophy, mathematics, physics, astronomy, Sanscrit, Syriac, Chaldaic, Italian, and Spanish are among the branches of knowledge which he explored with the greatest zeal and success. He became erudite, but he did not find peace. At last he reaches the Sahara of absolute denial. He says not in his heart only, but with his lips, "There is no God." But when he had fallen in unbelief so low that lower he could not fall, "the Lord had mercy on the struggling youth whom He wanted to make one of His chosen vessels;" and on an occasion when Harms was sitting up the whole night for study, revealed Himself to him as he was perusing the seventeenth chapter of the Gospel according to John. "The prayer of the High Priest and Chief Shepherd, Jesus Christ, softened and illuminated his heart;" at the reading of the third verse, "And this is life eternal, to know Thee the only true God, and Jesus Christ, whom Thou hast sent," the light of life broke in upon his soul; and henceforward Louis Harms was under the safe conduct of His grace.

From 1830 to 1839 Harms acted as tutor in the house of Von Linstow of Lauenburg, after which he went to be tutor at Lüneburg to Architect Pampel, where he remained till 1843. As tutor he was a witness for Christ. Thus while at Lüneburg, it is said, his sermons and Bible classes were much blessed. Two calls reached him during the tutorial period, one from the Mission House at Hamburg, where his services were desired as tutor, the other from New York, whither he was invited to serve as preacher; but both calls he declined in deference, as he believed, to the Divine Will. He was designed for Hermannsburg, and kept waiting for it till the hour came. In 1843 he proceeds to Hermannsburg to assist his father in his cure, and in the following year is nominated, at his father's wish, as assistant minister, entering on his ministry on the second Sunday in Advent, 1844. In 1849, upon the death of his father, he became sole minister at Hermannsburg.

The change wrought in Harms by grace may be summed up in one word—self-effacement. Before conversion honor was his loadstone, we may say, his idol. "Take courage," he says, "in misfortunes, and should the last prop give way and everything be lost, let not honor be too." Such was the cable that moored the vessel in the days of his ignorance. His own honor was to him for God. It is but true to fact to record that the honor of Christ took the place of that self-honor which had occupied the throne. Even in his unconverted state this chosen vessel was kept, by God's preventing goodness, from the grosser sins. He was, too, a great walker and swimmer, and endowed with such vigor of intellect that it sufficed him, in his young days, to read over a poem of twenty pages a few times to know it word by word. Amazing fortitude was also a conspicuous feature in his constitution. Fear was an unknown sensation. "I never feared," he says, "in my life; but when I came to the knowledge of my sins I trembled before God, from top to bottom, and all my members shook."

When it is added that the great grace bestowed upon him had as its continuous check and counteractive great physical suffering, the sketch of the man himself is tolerably complete. Why the scale should have turned so, and robust health and express speed should have been followed, on his conversion, by a weakened frame and a thorn in the flesh that seldom left him, can only be explained on his own hypothesis that "it was the Lord's way of humbling."

Still his native fire, or rather the fire of his renewed spirit, burned through all. However the body might clog, it could not numb or repress his zest. He loved the very dust of Zion. Whatever had to do with his parish, his church, or the antiquities of the neighborhood, was a matter not only of concern, but of fascination. He was indefatigable "in his exhumations" and all alert in the hunting up and verification of legends.

What is more, he was in touch with the life around him at every point. He had an eye for the present and a hand that takes fast hold on the things that are. Let no one think because Louis Harms was an out-and-out antiquarian that he was in anywise connected with the fossil species himself. No view could be more incorrect. He was *all there* in respect of the ministry given him of God. All through his ministry his attitude to his parishioners is in effect this: "I am one of you, a Lüneburger like yourselves, I have no false quantities to utter, your dialect is my dialect, I am here to preach to you in terms you can understand, Divine truth, and to live among you as a brother and a father."

In an incredibly short space of time, not many months after his father's decease, the fields of Hermannsburg were white unto harvest. It was as if a gale of Holy Ghost power had swept over the valley of dry bones, and where death had reigned there now appeared a living army. The Kingdom of Hanover was, it is true, comparatively orthodox, but the orthodoxy was of the letter mainly. The pulse of spiritual life beat very low. Now, however, in Hermannsburg and neighborhood a great change had come. Multitudes, through the Spirit-inbreathed ministrations of Harms, begin to know and keep going on to know, that "the kingdom of God is not in word, but in power;" instead of a desert of formality there is a garden of spiritual blossom and fruit; on every hand signs of life appear. "The laborers," says Dr. Stevenson, "have prayer in the fields; instead of country ballads, the ploughboy or the weeding-girl is singing one of the grand old hymns; the people are like one Christian family, and their influence and conversation have already acted on the surrounding districts." In short, the Gospel that Harms preached and which he was at pains to adorn had come to his parishioners "not in word only, but also in power and in the Holy Ghost and in much assurance." The revival spread throughout the heath; and despite a sparse and scattered population the roll of communicants reaches eleven thousand in the year.

If it was happiness to be a Lüneburger before, what must it be now when the heath had become as the garden of the Lord? Speaking after

the manner of men, it might be supposed that the conservatism of the place would have been intensified by this visitation. Not so. Between the Church revived and the Church missionary there is but a step. When the Holy Spirit is poured out there is not only fullness, but overflow. So was it here. It needed but the spark of suggestion, "Let us do something for the heathen," to fire the missionary train of event.

Mr. Harms takes hold of the work with both hands. For the twelve persons who offer themselves for foreign service residence is provided and training, the course of instruction, which is both scholastic and industrial, extending over four years. At the head of this seminary is a brother of Harms, himself a clergyman. The curriculum embraces Bible study, exegesis, dogmatics, church history, history of missions, etc.; and further, a variety of industries, for considerations of health demand the latter as well as the conditions of mission work abroad. In addition a great point is made of prayer. This, in Harms's view, is the key of success. "Remember Luther's saying," he cries, "' *Well prayed is more than half learned.*' Therefore pray diligently in your own room, daily, daily for the Holy Spirit."

The advantages of prayer—that is, when it rises, as in the case of Harms, into the region of power, are twofold. First of all, there is the direct advantage of obtaining the things that are desired of Him; and there is, further, the indirect advantage—the greater advantage, indeed, of the two—of obtaining His secret direction and unforeseen providential leading. In launching his missionary scheme Harms was blessed in both these respects. He was literally heard and he was unexpectedly led. The shaping of the mission may be said to have been taken out of Harms's hands. He had not himself thought of a mission of *colonization*, but it was thus the Hermannsburg Mission took form *under God*. The circumstances are as follows: After a year or two had passed in preparation, an application came to hand from some young sailors of the German fleet, recent converts, soliciting entrance to the Hermannsburg training school. Their suggestion was to found a colony near Boney, in Western Africa, and seek, under the superintendence of Christian missionaries, to suppress the slave trade. This suggestion of the sailors was as a spark which soon set the Lüneburger heath in a blaze. "Peasants who had no missionary gifts pleaded to be taken out as settlers. Out of sixty who offered eight were chosen." The enthusiasm of the sailors themselves was, for the most part, shortlived. Only two of their number endured the tedium and strain of study; but the die was cast. "Without these sailors," wrote Harms, "we would never have been colonists; for we honest, but somewhat stupid heath people would never have dreamed of sending any but real missionaries." Howbeit the whole matter was of the Lord. "It is not in man that walketh"—not even the man of prayer—"to direct his steps." That there was a Divine superintendence, in respect of the specific character this mission assumed, no one conversant with the outworking of

the scheme will question. "He led them by the right way," though, as Harms confesses, a way all unthought of and unforeseen.

The time was now near for the launching of the Hermannsburg missionary bark. To Harms himself this event was the crisis of missions. He could not proceed without money, and of silver and gold he had none. Where was the wherewithal to be found? "I knocked diligently," says he, "on the dear God in prayer; and since the praying man dare not sit with his hands in his lap, I sought among the shipping agents, but came no speed; and I turned to Bishop Gobat in Jerusalem, but had no answer; and then I wrote to the missionary Krapf in Mombaz, but the letter was lost. Then one of the sailors who remained said, 'Why not build a ship, and you can send out as many and as often as you will?' The proposal was good; but the money! That was a time of great conflict, and I wrestled with God; for no one encouraged me, but the reverse; and even the truest friends and brethren hinted that I was not quite in my senses."

As the conflict deepened Harms remembers the words spoken to Duke George of Saxony on his death-bed: "Your Grace, straightforward makes the best runner." He acts upon them; shuts man out; prays fervently to the Lord, lays the matter in His hands, and at midnight as he rises from his knees, says in a voice that startles himself: "Forward now in God's name." Henceforward, as he himself tells us, his mind is a stranger to doubt. The money is not in hand, but to the faith of Harms it is as if there. The prayer of faith has been prayed, and in the ears of the petitioner there is the sound of the abundance of means. The supreme crisis of the Hermannsburg Mission is over, and ever after Harms can draw on account at the Bank of Promises.

In due course the ship *Candace* is built and paid for—though the cost, through a slip on the part of Harms himself, is more than 2000 crowns above the estimate—and dedicated to the bearing of the Gospel to the South Africans. On board, at Hamburg, a service is held. The date is October 28th, 1853. To each class—sailors, colonists, officers, missionaries—Harms has something separate to say, but when he comes to the Word of God and prayer, he knows no man after the flesh. "I beg you with my whole heart that every morning you will pray, . . . and every evening pray. . . . You must pray every evening for the forgiveness of sins, for there is not a day without sin, and where there is no forgiveness there is no blessing. Begin all your work with prayer; and when the storm rises, pray; and when the billows rave round the ship, pray; and when sin comes, pray; and when the devil tempts you, pray. So long as you pray it will go well with you body and soul."

Thus the first brood from the Hermannsburg cote were sent on their way. The nests which they vacated did not remain long deserted. "The people willingly offered themselves," for it was still the day of the Lord's power in the land of the heath. Among others who came forward was a farmer named Behrens, in whose heart the desire for missionary service

was a flame which no considerations could quench. He came, his wife one with him in the sacrifice, with his property in his hand, whereby (Harms's scruples having to give way) the mission became possessed of a valuable estate, which bore the name of the Mission Farm, a property sufficiently large, when fully reclaimed by cultivation, to suffice for the support of all the missionaries in training.

The work continued to grow. In 1854 Harms acknowledges himself compelled to issue a missionary magazine—*Hermannsburger Missionsblatt*. Why the notion of a missionary leaflet or herald should have scared him, so we cannot divine, but it is evident he did not yield on this point without a sore struggle. His words are : “ Ever since our mission was established I have been besought to publish a missionary paper, and I shook off these petitions as one might shake the rain-drops off a wet cloak ; but when you shake and shake, and it only rains the harder, you are presently wet through. And so that the rain may cease, I publish the magazine.”

Into this magazine Harms's love for the Lord Christ and peculiarly homely idiosyncrasy are poured. His magazine begins, even as each day of his life begins, with prayer. After the prayer the postman's bag is opened and the tidings from the far-off children of the mission field read out. If there is still room enough and to spare, progress at home is reported, or the work of God in the congregation commented on, or mayhap a sermon is given, or some bit of antiquarian lore that has been exhumed with much toil, and which serves to feather an arrow or point a moral. The magazine, in short, is a repertory of home chat for the interest and profit of the family circle, no less one now, though they be scattered to the ends of the earth ; nay, all the more one though parted, since they mind the same thing, and in the mutual love of the Spirit know nothing among men save Jesus Christ and Him crucified.

The Hermannsburg African Mission, although severely tested for months and driven to extremities in finding a landing anywhere near the point contemplated, soon achieved a rapid and solid progress. Within seven years of the first setting out one hundred settlers are spread over the eastern provinces of Africa at eight stations, forty thousand acres of land have been acquired, dwelling houses and workshops built, fifty heathens have been baptized, and an influence slowly gained reaching “ from the Zulus on the coast to the Bechuanas in the centre, and from the Orange River to Lake Ngami.” These Christian workers, whether missionaries or colonists, seem animated by one spirit, and that is to go on in faith wherever they can find a door open or ajar. They believe in God and in the Saviour, whom it is their heavenly calling to make known ; but there is another point in their creed which, though it be subordinate, is in their case vital to the core ; we refer to their conviction that toil is the appointed lot of man. These men are in Africa to grapple with difficulty, physical as well as moral ; and the fact of their manual handiness and industrial

faculty is no small explanation of the rapid and solid extension of the work consigned to their care.

The financial record of the mission is a spiritual study in statistics. Both income and expenditure are irregular, yet matters are so adjusted that the income never dips below the level of the expenditure. In 1854 the expenditure was 14,950 crowns, and in the same year the income was 15,000 crowns. In 1855 over against an outlay of 9642 crowns is an income of 9722 crowns. The year 1856 records an outgoing of 14,878 crowns and an incoming of 14,978 crowns. There is a like balance in 1857 of moneys paid and sums received. The following year the expenditure more than doubles itself, being 30,993 crowns, but the income is even more elastic still, amounting to 31,133 crowns. In 1859 the high expenditure is nearly maintained, but faith has its full reward, for the enlarged income has exceeded its former measure, and leaves, after meeting the year's demands, some 2700 crowns (\$3300) in the treasury.

How are such results as these secured? The only reasonable answer is through the prayer of faith and by the power of God. Louis Harms did not believe in whipping up the public to keep his project going. That "straightforward makes the best runner" was a fixed article of his creed. He made no appeals, sought no man's aid, did not advertise his needs. The reference to money matters in his magazine went no farther than the barest outline of accounts. He cast his financial burden on the Lord, and acted simply in the capacity of His steward. He was not even one of the firm, but merely an employé; and God honored his faith, and gladdened him by implanting in his own spiritual children a spirit of noble generosity. It became an early custom for each of the eleven thousand communicants to lay on the communion-table a gift for the Hermannsburg Mission. In addition a share in the annual missionary collection is granted by the Consistory. These are the only two regular or assured sources of income, so far as sight can trace them, and together they do not represent a tithe of the need; but faith stands in lieu of eyes. This certainly was so with Harms. So strong is his faith, he has but to "stand still and see the salvation of God." It is God's to touch the springs, to open wells in the desert and bring honey out of the rock, while Harms receives into his lap what the Divine bounty puts there. The whole world is tapped that the faith of Harms sustain no shock. "It is wonderful," he cries, "when one has nothing and 10,000 crowns are laid in his hand by the dear Lord." When the history of the faith of the New Testament saints has to be written, the name of Harms no less than Müller shall surely appear. The Hermannsburg Mission is a transcription of the Saviour's charge: "Have faith in God." It is studded all over with answers to prayer and glorious exploits of faith. Time would fail us to enumerate the cases of moment. When the question of the printing shop was debated, the exchequer was empty. "We cried to the Lord," says Harms, "'Grant it to us;'" and He granted it, for we immediately received 2000

crowns, although the thought had not been made known to any one ; we had only to take and be thankful." The above case samples the pattern of the life. With the warp of faith was interwoven the woof of Divine answer and supply ; and it needed but the wedding of the *miraculous* with the providential to have furnished a new edition of the Acts of the Apostles.

The Lord has taken away the chief worker, but He still carries on and extends the work. From the Report for 1891, published in German, we learn that there are now 59 stations in all and 59 missionaries. The baptisms for the year amounted to 2380, while the total number of members is 18,284. The entire amount subscribed for the mission in that year exceeded £13,000, or over 270,000 marks (\$62,500). The mission has also widened in range. In addition to nearly fifty stations and missionaries in South Africa, there are ten Indian stations, the number of missionaries being about correspondent, and also a start has been made in Australia and New Zealand. At the head of the work is Pastor Harms, a nephew, we believe, of the founder, the address being Hermannsburg, Hanover.

The last struggle of Louis Harms was terribly severe, but no murmur escaped him. Asthma, rheumatism, dropsy, and rupture were the forces that slew the poor body, but he himself overcame in the strength of the Lord, and tranquilly fell asleep in Jesus on November 14th, 1865, aged 57 years, 6 months, and 8 days. He never married. He was too busy for such pastime. His apology was, "I have no time to take a wife." In truth, his love and his affianced bride was his dear Hermannsburg. He had his heart's desire, which was that he might never reach a hale old age, but might use up his vitality in the Master's service long ere that. The love of Christ not only constrained but consumed him. He was a living sacrifice, a libation poured out for his Lord, his mission, his congregation, and all whom he could possibly help. We may epitomize his career in the words of one like-minded : "*To me to live is Christ, and to die gain.*"

MADRID UNDENOMINATIONAL MISSION.

BY REV. ALBERT R. FENN, MADRID, SPAIN.

This mission has been working upward of twenty years on the north side of the capital, principally in the district of Chamberé, and upon the very border of the burning place of the Inquisition called the Quemadero, the smoke and odor of whose fires must often have swept over the place which afterward, in God's wonderful providence, was to be the birthplace of many souls through the preaching of the Gospel of Christ, for whose sake in other days men and women "loved not their lives unto the death ;" and that book then so hated of Rome, and still destroyed wherever her ministers possess the power, is now daily taught by converted Spanish teachers to many hundreds of children. The fires, the ashes, the bones,

the nails, the matted hair, have disappeared, crowded streets cover the place, and here and there dwells a humble Christian family, whose home is consecrated by the reading of the Scriptures, prayer, and singing of sweet Gospel hymns. What hath God wrought !

The work was commenced by Mr. Charles E. Faithful, and then carried on by him and Mr. Fenn, and from 1876 by Mr. and Mrs. Fenn, having for their fellow-helpers several ladies, who for the love of souls have joined them without salary or promise from man, but trusting in the Lord for the supply of their need.

The work at the present time occupies premises in three localities : 1. The Glorieta de Quesedo ; 2. Calle Trafalgar ; 3. The Barrio de Argüelles.

In the Glorieta there is the preaching-place, holding from two hundred to two hundred and fifty people. The meetings on Sundays are usually full, though no boards or announcements are permitted by Government, and the attendance at week-night services is often one hundred and fifty at the prayer-meeting and at the exposition of the Scriptures. Here, as already said, many precious souls have received Christ Jesus the Lord ; scores during the past eighteen years have finished their course with joy and gone to be with Him, whom they loved on earth, and for whom they suffered not a little. More than a hundred in fellowship to-day are following them. It is expected of them that they should labor for the salvation of others, hence they largely distribute tracts, it being a condition that prayer should go with every tract. More than ten persons have been in this way brought to the truth. Others teach children in the Sunday-schools, and all are charged upon coming into communion to maintain the honor of the Gospel by seeking to live as disciples of Christ.

Though a poor people, their liberality in contributing for their sick and poorer members, and toward the expenses of the meeting, abounds—fruit unto God. The language of 1 Cor. 6 : 9–11 applies as truly to many of these as to the corrupt Corinthians saved by the grace of God.

Besides the meeting-place in the Glorieta there are three schools there—for elder boys, little boys, and infants. These with the two schools for girls, in Trafalgar Street, and the mixed school of Argüelles come daily under Bible instruction from the lips of their teachers or the other workers. In these six schools there were last month five hundred and fifty-six children, and more than six thousand have been instructed from the beginning. Here is a vast field sown with the knowledge of the Scriptures, and such a knowledge as not commonly attained in more favored countries. May the Holy Spirit breathe life into their souls ! These children pay 10*d.* or 2*s.* (the infants only 5*d.*) per month, and all who can read are expected to buy the Bible at 10*d.* Not a few even of the smallest have died in the Lord, and about twenty are in church communion, some of whom are among the best teachers.

From what has been said, it can easily be imagined that there is a wide

open door for visiting, mother-meetings, and all such work as ladies can do best.

A word about the opposition, as a dark background that lends strength and beauty to the principal figures of the painting, will serve to magnify the wondrous grace of God as seen in these schools. Everything that priests and Sisters of Mercy could do has been done to shut up the six schools. Three schools opened expressly to draw away the children—though tempting, with everything gratis, and promises of food, garments, etc., besides—have had to close, utterly failing in their purpose. A fourth is now open by the side and actually under the same roof as the Glorieta schools and on the same seductive terms, but at the end of three months has not taken away a child. Those who are on the spot have to exclaim, It is of the Lord !

God has set His seal upon the work. Many, from the “little ones” of six years to the aged woman of ninety-two, having received the truth, have died rejoicing in Jesus. To Him be all the praise.

This mission is now passing through great trial in common with other mission schools in Spain and various parts of the world. The expenses of these have been met by the honored and now aged servant of Christ, Mr. Müller, of Bristol, and his son-in-law, Mr. James Wright, from the funds intrusted to them, who this last autumn were obliged to retire from the responsibility of supporting these schools on account of lack of funds ; but they are as prayerfully interested as ever, and hope that other means may be available for their being carried on ; and Mr. and Mrs. Fenn, while daily laying the matter before God in prayer, are making it known, that it may be laid on the hearts of God’s people to care for this branch of their mission, the sum required being about £50 per month in addition to the children’s fees. They are also under notice to leave their principal premises (the Glorieta), which they have used for more than eighteen years for public services and three schools. These have long been inadequate to the need. There being no others, they are obliged to contemplate building. The whole cost of this is estimated at £4000 for very plain buildings. Toward this there is in hand or promised £223, and the offer of £500 if £2500 more can be raised immediately. Five other such sums would be sufficient for this. The time is short, but the Lord can provide not only the £3000, but the whole by that time ; if not given, however, Mr. and Mrs. Fenn will still wait upon God for the money. Will not the Lord’s people in America covet the opportunity of helping this purely undenominational mission in the heart of Roman Catholic Spain ?

Every year at a certain church in Spain the priest used to exhibit a hair of the Virgin Mary. An Englishman, not being able to see the hair, went close up to the padre, but being still unable to see it, told the priest that he could see nothing. “Why,” said his reverence, “I have been showing this hair for twenty years, and I have never yet seen it myself !”

A NEW MOVEMENT AMONG THE STUDENTS OF THE OLD WORLD.

BY LUTHER D. WISHARD, NEW YORK CITY.

The Year Book of 1893 of the International Committee of the Young Men's Christian Associations of North America reports one hundred and eighty-five associations composed of the young men of the country, distributed as follows throughout fourteen foreign mission lands :

<i>North America.</i>	<i>Europe.</i>	<i>Asia.</i>	<i>Africa.</i>		
Mexico	1 Bulgaria	1 Japan	29 West Central	1 Hawaii	2
	European Turkey	3 China	7 Madagascar	2	
		India	79		
		Ceylon	23		
		Syria	7		
		Persia	2		
		Russia	5		
		Asiatic Turkey	24		
<hr/>	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>
1	4	175	3		2

The existence of these one hundred and eighty-five bands of young men "whose hearts God has touched" is especially significant when it is known that the vanguard of this Oriental contingent of the world-wide army is composed of forty-five bands of students connected with eleven government and thirty-four Christian colleges. The fact that this new movement in the Far East is headed by educated Christian young men is a strong guarantee of its permanence and power. Inasmuch as the character of the movement is to be determined by the student body, and its first-fruits have appeared mainly among this class, the writer will confine himself almost entirely to a discussion of this one department of the movement.

I. *The nature of the movement* is the same which characterizes the American College Young Men's Christian Association, and can best be indicated by a brief statement of the purpose, methods, and results of the Association in America.

1. The American College Association aims to lead every student to discharge a threefold Christian obligation : first, to his fellow-students, second, to his country, and third, to his world.

2. The following methods are employed in the promotion of this three-fold service :

To provide for the discharge of the first of these obligations—that is, the cultivation of the field for Christian work inside of the college among the student body, the Association conducts prayer-meetings, Bible classes, and evangelistic services, and organizes a thorough system of individual work.

To promote the students' Christian work outside of the college, the Association maintains meetings in mission chapels, district schoolhouses, alms-

houses, jails, hospitals, etc. Evangelistic tours are also made in some States during winter and summer vacations, and the Gospel is brought to the attention of multitudes of young men in villages and county communities which are rarely visited by prominent evangelists. A movement is also in progress to urge the claims of the ministry upon strong college men.

One of the most marked features of the college association is its foreign missionary department, the vigorous conduct of which brings the student face to face with the solemn question of his duty to the world. Meetings are held to study the great mission fields and the problems of missions, and to pray for the speedy fulfilment of the last great command of Christ.

To stimulate the four hundred and fifty-five associations in the prosecution of these important lines of work there exists an intercollegiate organization, which maintains a system of supervision and co-operation consisting of visitation by undergraduates and secretaries of the international and state committees, conferences and conventions, correspondence and publication.

3. The results already achieved since the intercollegiate movement was formed in 1877 must be briefly stated. Fully twenty thousand students are reported as having confessed Christ as their Saviour. A multitude of educated men numbering tens of thousands has been trained for leadership among the laity of the Church. Many hundreds of men are reported as having devoted their lives to the ministry. The greatest foreign missionary revival since the first century, commonly known as the Student Volunteer Movement for Foreign Missions, was conceived, born, and nourished by the College Young Men's Christian Association. Although but seven years have elapsed since this movement was born, over six hundred students, whose names are upon its muster roll, have gone to the front under commission of the Church missionary boards.

The late Roswell D. Hitchcock, one of the foremost American students of Church history, affirmed, "The omnipresence—I had almost said the omnipotence—of the Young Men's Christian Association is the great fact in the religious life of our colleges." It was believed and asserted ten years ago that this movement is too vast in its possibilities for good to be limited to any country or continent; but the leaders of the movement were too busily engaged with the problems relating to its pioneer stages in this country to give any time to its extension to other lands, and it is now considered an eminently wise and providential thing that no vigorous efforts were then made to propagate the idea abroad. To be sure, some little influence was exerted, but not enough to weaken the force of the point which is next made in reference to its introduction to the students of Asia.

II. *The movement was spontaneous.* Students in Jaffna College, Ceylon, and Tungchow College, near Peking, asked their teachers, Messrs. F. K. Sanders and H. P. Beach, to aid them in forming Christian organiza-

tions in the institutions which would promote system, aggressiveness, and the thorough distribution of responsibility. The students of three government colleges in Tokyo, having heard from their Bible teacher, Mr. J. T. Swift, that there are Christian organizations in American colleges, requested his help in forming them there. Incidents might be multiplied to illustrate the uniformity of movement which always has and ever will characterize the work of the Omnipresent Spirit throughout the universal Church.

III. *The call for the movement by the missionaries.* They were the first instruments used in planting the association in Asia, and their part in its extension has been fundamental. Calls to the International Committee for men to organize and direct the work have been issued by the missionaries of Tokyo, Peking, Shanghai, Ceylon, Madras, Calcutta, Allahabad, and Asiatic Turkey. The writer is not aware of any question of foreign missionary policy which has attracted as wide international and interdenominational interest, and commanded such universal sympathy and assent, as has been awakened in connection with this matter. It is doubtful whether any call from the mission fields has ever represented heartier union on the part of so many missionaries of so many denominations in so many lands.

IV. *The indorsement of the movement by secretaries of church missionary boards.* Wherever counsel has been taken with these home leaders of the Church's foreign work, and it has been taken very widely, the idea has been warmly approved.

V. *Tour of investigation.* The spontaneous beginning of the work, the call from missionaries, and the indorsement by board secretaries were recognized as strong guarantees of the feasibility of the movement; but it was felt that something additional was needed to impart confidence to those who should be asked to go and also those who should be asked to support the work. It appeared that nothing short of a tour of investigation would insure this confidence. Accordingly, under instructions from the Central International Committee of Associations in all lands, the writer, accompanied by his wife, set out upon this tour in March, 1888. Forty-five months were consumed in the tour, distributed as follows:

Japan, nine months; China, six; Siam and Burmah, three weeks; Ceylon, two months; India, six; Arabia, three weeks; Egypt, three; Syria, two and a half months; Persia, five weeks; Turkey, three months. Over ten months were also spent in Europe studying the question of the adaptability of the movement to the universities, and trying to awaken the interest of Young Men's Christian Associations in the foreign work.

During the thirty-one months spent in Asia, two hundred and eight mission stations were visited.

The writer personally met at least nine hundred and sixty missionaries, representing twenty-nine denominational and fourteen undenominational boards and six independent missions. At least three hundred additional

missionaries were met in a public way and addressed in regard to the proposed new movement. Business men and government officials, foreign and native, were also conferred with. The subject was also discussed publicly and individually with many thousands of students, Christian and non-Christian, and with multitudes of native pastors and church-members, principally young men. The writer makes these statements somewhat full in order that the friends of the movement and all others may know that no pains were spared to get at the exact facts regarding the present state of the new Church in Asia, and the ripeness of the time for the organization of this new department of Christian enterprise.

VI. *Conditions which constitute a call for the movement.* Several facts characterize the student world of Asia which constitute a call for the Young Men's Christian Association, and insure for it a wide field of usefulness and—may we not hope?—a large success. These facts are merely stated now for discussion in subsequent numbers.

1. The student class constitutes a very large and rapidly increasing element in the population. India has over a hundred colleges, and Japan over two hundred high-grade institutions. It is difficult to obtain exact statistics, but one hundred thousand is a conservative estimate of the number of students in schools of high grade which present a field for the very best energies of the Association.

2. These men are rapidly abandoning their old religious faiths, but Western systems of education alone are not Christianizing them.

3. They are becoming deeply interested in the problems of self-government, and are disposed to seriously consider the part which Christianity has played among the self-governing people of the West.

4. They are kindly disposed toward Western students. The latter have given them their highly prized educational system, and they are not unwilling to hear what we have to say concerning the religion whose stronghold is our colleges.

5. They are so disgusted to find that their fathers were deceived by false systems of so-called supernaturalism that they are liable to completely recoil from all supernaturalism. Materialism is setting in upon them from the West like a flood. They will not wait upon the slow pace at which the Church has approached them in the past. They will make an irrevocable decision soon. It is now or never for the educated young men of Asia; and as for the masses of the people, we tremble when we think that, as go the universities of Asia, so goes Asia.

6. The homogeneousness of the student world is a fact of deep significance. Oriental and occidental students are more *alike* than unlike. This is largely accounted for by the fact that the present educational system of the Orient was established and is still in many quarters directed by Western educators. Social and religious movements may, therefore, be expected to extend rapidly from the students of the West to those of the East. What greater benefit can we confer upon the students of non-Christian

lands than the College Young Men's Christian Association, with its comprehensive purpose, its well-trying methods, and abundant results? What greater service can we render the people of those lands than to fire the hearts of their students with the missionary idea, which is the crowning characteristic of the Association? The missionaries believe that when these men are fully charged with this spirit they will accomplish more in the evangelization of their people in a decade than foreigners can do in a century.

EDUCATION AND MISSIONS.

BY A. J. GORDON, D.D.

A text for a very extended and very impressive sermon is certainly to be found in the following statement made before the recent Decennial Conference in India by Rev. Maurice Phillips, of the London Missionary Society. Mr. Phillips is reported as saying: "*The only organized opposition which Christianity has yet had to meet has been from the efforts of the Hindu graduates of our universities.*" We do not, in this article, propose to furnish an exhaustive sermon upon this text, but rather to furnish the framework and setting for the testimony of others who, from personal experience and a thorough mastery of the facts, are amply qualified to speak.

The notion that "the heathen must go through some propædæutic dispensation of civilization to prepare them for the Gospel" seems to be inveterate, and only to be cured by the teaching of dearly bought experience. Civilization to pioneer the way for Christianity and education to introduce Christianity or to confirm it when once received—this seems to be the conception which has possessed the minds of many of the most eminent missionary founders.

As to the first, certainly the Gospel nowhere intimates that God has anointed civilization to be the John the Baptist of Christianity, to prepare its way, and to make the people ready for its coming. Evermore does the Gospel hold its place as the root and not the fruit, as the origin and not the issue of human culture. Master missionaries, like Hans Egede and Samuel Marsden, have gone to their fields with the dictum on their lips, "Civilization must work in preparation for conversion;" but their own experience has proved the fallacy of their doctrine, so that the latter of these, after twenty years of hard trial, inverted his doctrine and wrote, "It will always be found that civilization follows Christianity rather than conversely."* Indeed we are dealing here with an old and persistent error—the error which in its application to missionary policy Pastor Harms characterized as "a yoking of the horses behind the wagon."† Legalism says, "Do that you may live." The Gospel says, "Live that you may do." Human wisdom says, "Educate men that they may regenerate

* "Missions and Culture," Warneck, pp. 232, 233.

† *Ibid.*, p. 253.

society." Divine wisdom says, "Regenerate men that they may educate society." The most disastrous heresies have sprung evermore from inverting God's order and putting that as last or secondary which He has made first and primary.

We ought to bear in mind that even the primitive order in reaching men—the lowly and the illiterate first—has never been successfully reversed ; however, some have tried to do so. "Christ did not choose orators to catch fishermen, but fishermen to catch orators," says Augustine. Perhaps we think that our Lord acted thus because He could not do any better, and that we who live in these times of high culture, with all the machinery for making orators in full operation, may wisely change the plan. Certainly the stress laid on elaborate education in connection with missions, and the demand for preachers who shall be able to deal with "the subtle and metaphysical Brahman," seems to hint at a proposed revision of the apostolic method—a working from above downward and a catching of high-caste fish by highly cultured orators.

Now, the Divine way is the right way, and it is the same from the beginning to the end. An intelligent student of the Bible can easily discover God's plan for evangelizing the world if he will observe the teaching of the Gospels and the epistles, and mark the practice of the Church as seen in the Acts of the Apostles. But would the reader be glad to know the teaching of missionary history on this point ? This would certainly be instructive ; and the thorough work of Dr. Gustav Warneck, of Germany, "Modern Missions and Culture," has exhibited this so exhaustively and so impartially as to leave little to be desired. This author is not an extremist ; he treats the subject with the utmost calmness and fairness. Yet in summing up the results of his wide research in this whole field this is his conclusion :

"We plant and promote civilization when we present the Gospel, and we make the nature-peoples human by making them Christians. Christianity is not the bloom, but the root ; culture is not the root, but a bloom of Christianity. Apart from a few half-successful experiments, as, perhaps, those of the Raja Brooke in Sarawak, we look in vain, in the history of the ancient and the modern mission, for examples of the heathen being slowly prepared, to and through culture, for the acceptance of Christianity ; while conversely there is no lack of examples that the systematic way through civilization to evangelization has been not only a circuitous but a wrong way."

Now, as to education in missions—That higher education, the study of the arts and sciences, constitutes any preparation for Christianity or gives any necessary bias toward the acceptance of the Gospel we cannot believe true. It certainly does not in America. Why should it in India ? On the contrary, we know of thoughtful Christian fathers who cherish considerable dread as to what the university course may do in unsettling the faith of sons and daughters who already believe. For example, the study of

philosophy and biology, as now generally conducted, seems to be fraught with not a little peril to young students. This we have sometimes heard conceded even by experts in those departments. That eminent missionary founder, John Evangelist Gossner, who was also an accomplished university scholar, took perhaps an extreme view of this question when, in training his missionary students, he substituted the Scripture classics for the heathen classics, contending that Ovid and Homer could furnish no preparation for the understanding of Matthew and John ; and when, on being presented with the writing-desk of Hegel as an interesting relic, he turned it into a kitchen-table, suggesting that it was likely to do higher service in its last than in its first estate.

But conceding much more as to the value of philosophy than the eccentric preacher did, it cannot be said to be the handmaid of faith. As experience shows, it is much more likely to prove a hindrance to faith—especially to a faith in that supernatural which lies so largely at the foundation of our holy religion. Well has Bishop Butler said : “The miracles are a satisfactory account of events of which no other satisfactory account can be given.” And what is this satisfactory account ? “*They saw and believed*” is the simple and artless language in which the acceptance of the miracle of the resurrection is recorded in the New Testament—reception by faith.

When philosophy comes forward to give its satisfactory account, it is quite likely to do so by denying the supernatural reality. “You should have heard a Hindu graduate of a missionary school discoursing on the story of the miraculous conception of our Lord,” said one to us who was reporting what he overheard in an Indian railway. This Hindu’s satisfactory account of the miracle was that Jesus Christ was of illegitimate birth ; and the missionary school which had taught him this divine story had for years been whetting his intellect for a keener philosophical refutation of it, which he was now circulating in a tract, accompanying its distribution with an oral exposition. A quaint old divine justifies God’s ways in affliction by telling us that “the Lord sometimes sharpens his saints on the devil’s grindstone ;” but we ought to see to it that the devil does not sharpen his instruments on the Lord’s grindstone, using teachers paid by missionary money to turn the crank. In a word, why should missionary societies spend their funds in training heathen to resist that faith which they have been organized to propagate ? Certainly here is a practical inquiry. If venerable educators in India and Japan think that we are not qualified to dogmatize on this point they will at least permit us to ask this question : How do our marching orders read ? The great commission under which we act contains two significant words, “disciple” and “teaching.” The one is imperative and primary ; the other is participial and secondary. Each is followed by *παντα*, “all.” The first all is unlimited—“all nations.” The second all is limited—“all things *whatsoever I have commanded you*.” No missionary is in danger of getting beyond

the bounds of his preaching commission, for that is unbounded ; but one may get beyond the bounds of his teaching commission, for that covers only the commands and doctrines of Christ. Philosophy, biology, mathematics, and physics—we know not how to include these under the specification of the great commission, and therefore we know no reason why missionary agents should be employed to teach these sciences. It no doubt sounds petty and narrow to say this, yet a return to the simple terms of the original commission has often been found to work wonders. To drop all secular teaching and to turn the whole force of missionary men and missionary resources upon the direct work of evangelizing the heathen would constitute an immense revolution in present methods. And what if some impartial historian, reviewing the whole field of present operations, should repeat Dr. Warneck's verdict with the variation of a single word, and tell us that "the systematic way through education to evangelization has proved not only a circuitous but a wrong way."

But is the statement of Mr. Phillips, which constitutes the text of this article, borne out by the facts? In order to present the opinion of one competent to judge of the question, we transcribe an interview just held with Rev. William Powell, of Nursaravapetta, India, for many years a devoted and successful missionary among the Telugus :

"Mr. Powell, you have seen the statement of Rev. Maurice Phillips with reference to the opposition of the educated Hindus to the Gospel. What do you say of it?"

"I perfectly agree with it. Of course there is other opposition—notably that of the priests ; but I concur that the strongest organized opposition which we have to encounter comes from Brahmans who are being or have been educated in our Christian high schools and colleges."

"Can you give examples of such opposition?"

"Yes ; while preaching at Madras, one evening in November, 1889, I was interrupted by a band of students from the Christian college of that city, who flung quotations from Bradlaugh and other infidels into my face, to the effect that Christianity is a fraud and Christians deceivers. After striving in vain to persuade them to desist, I was obliged to call in the police to prevent their breaking up the meeting."

"Is it common for students in the mission colleges to express such opposition?"

"Yes ; not long ago six graduates of the Christian college at Madras, on receiving their degrees and taking leave of the principal, made public exhibition of their contempt of Christianity by tearing up their New Testaments and trampling them under their feet."

"And yet these students had been educated at the partial expense of the mission which maintains the college, had they?"

"Yes ; they receive special consideration in reduced tuition, paying only about half what they would have to pay in the Government colleges. Therefore they are virtually aided by Christian funds in getting their education."

"Do you believe that education in India is contributing largely to the conversion of the heathen?"

"I do not. It is enough to say that in some Christian colleges there is not known to have been a single conversion for more than twenty years."

"Do you think that higher education in any way predisposes the hearts of the heathen toward Christianity?"

"Most decidedly not. It rather fills them with pride and conceit, and, as a consequence, with hatred and contempt of the Gospel. I have found that the same boys who have listened eagerly and respectfully as I have spoken to them in their villages, after being two years in a Christian school have hooted me as I have been preaching, and done their best to prevent the people from listening to me."

"Do you think that native preachers need to be highly educated in order to cope in argument with 'the subtle, metaphysical Brahman?'"

"By no means. I have one preacher, Rev. Kundla Subbiah, who was formerly a cowboy. He has been educated in our theological school, with a good grounding in the common branches and thorough biblical training. He is one of our most powerful preachers, and can gather hundreds at any time to listen to him. I have frequently heard him close in with learned Brahmans who have interrupted his preaching and so completely worst them in argument that they have been driven from the field amid the derision of the spectators. But his success is due to the fact that he is 'mighty in the Scriptures,' and not at all that he is mighty in metaphysics."

"How far would you have missions go in the work of education?"

"I would confine education for the most part to Christians, making the Bible the primary and principal study. If, in order to meet the Government requirement, a school must devote five sixths of its time and attention to secular topics, I would prefer to forego Government aid and carry on the school independently."

What, then, shall we say to these things? This certainly, that the method outlined in our commission is the best method; preaching the Gospel first and educating in the doctrines of the Gospel secondly. Missions are not called upon to erect barriers to their own success by raising up a class of educated opponents to that gospel which they preach. In Boston the most scornful objectors to the simple evangelical faith are those who have been lifted above it by their lofty literary culture. To bring men of this class into submission to Christ is so rare an achievement that we are often led to exclaim inwardly: "How hardly shall they that have learning enter into the kingdom of heaven!" John Foster did not write without occasion his famous essay on "Objections of Men of Cultivated Taste to Evangelical Religion." Other kinds of religion may indeed win them—latitudinarian religion and ceremonial religion—but that religion which "casts down imaginations and every high thing that exalteth itself against the knowledge of God, bringing into captivity every thought to the obedience of Christ," gains them only in the rarest instances. Such is our experience at home, and why should it be different abroad? If one holds a true evangelical faith before beginning his career of high literary and philosophical study, he may, by the grace of God, hold it to the end. But the chances of gaining him to that faith after the mind has been thoroughly pre-empted by human philosophy are certainly lessened. Therefore to educate men in order to convert them, to promote high culture as a matriculation to a lowly faith in Christ, seems to us something worse than a mistake. All this we say thoughtfully, and with the profoundest appreciation of educa-

tion and of the exceeding value of high culture. Yet learning, like wealth, has such perils connected with its possession that the missionary is not called to embarrass his work by putting it into the hands of those who have not yet the faith to sanctify it.

The following from the pen of a successful and experienced missionary in India, Rev. Dr. McLaurin, appears in the *Lone Star*, and is an admirable putting of the "Objections to Education as an Evangelizing Agency :—"

1. *It is secularizing Christian missions.* It spends many times more time, men, and money on merely secular than upon religious subjects. It makes missionaries satisfied with and apologists for indirect and intangible results, rather than direct conversion to Christ.

2. *It tends to exalt intellect at the expense of heart in religion.* The tendency is to confound mental force and training with spiritual power. The two may co-exist, but there is no necessary connection between them.

3. *It tends to discourage work among the poor and in the mofussil.* Though the work of the teaching missionary is more exacting than that of his itinerating brother, yet the regularity of his work, social advantages, the postal, telegraph, railway, and scores of other advantages to which the mofussilite is a stranger, makes the educational work very desirable to our ease-loving natures. It also fosters the idea of the greater importance of the conversion of the higher classes, which is contrary to God's plan.

4. *The system tends to produce a class of missionary government apologists.* The man who has an *entrée* to Government House, who is in constant official connection with government, and who is dependent upon government and its officials for a large part of his funds, will be strongly tempted to at least keep quiet, if he does not become an open partisan, when government iniquities are under discussion. The action of leading educationists at the late Decennial is a case in point.

5. *Besides, it assists the classes which least need help in India, and which in the past and now oppress God's poor and oppose Christianity.* We are hoping and praying for the day to come when all this money and talent will be expended in preaching the Gospel and training Christian workers.

A ROMISH VIEW OF THE BRITISH INDIAN GOVERNMENT.

BY REV. SAMUEL MATEER, TRAVANCORE, INDIA.

It is truly admirable to observe how the influence of Catholicism affected a king who was a pagan, but in right intentions a model for good kings. The following is the interesting biography of Rama Vurmah, Maharaja of Travancore, India :

D. LUIS DE LLANDER, MY DEAR SIR : To-day, when Europe finds itself in complete decay through prostituting the noble ethics which it acquired when submissive to hear the doctrine of the Holy Gospel—when those who guide the destinies of the nations dare to lead them to the apogee of progress and civilization, rejecting the mild yoke of the Divine teachings—to-day, when, in short, it is ignorantly asserted that the mission of Catholi-

cism in Europe has quite ceased, I think it will be useful to devote a few lines to the memory of a pagan king whom we had the misfortune to lose on August 4th of the present year.

The events of his reign prove that Catholicism to-day, as ever, is the sole thing that can bring happiness to society, and that a kingdom will travel on the path of true progress in proportion as the influence of the Gospel ethics prevails in its legislation.

Rama Vurmah, late Maharaja of Travancore, was born in 1837. His education was entrusted to a Brahman named Madava Row, now the greatest statesman that India possesses. This distinguished man, whose praises Catholics, Protestants, and pagans vie in proclaiming, publicly acknowledged that the people of India cannot raise themselves from the abject condition in which they are found, unless they be governed according to the ethics taught by Jesus Christ and afterward diffused by the Roman Emperor. (So say the pagans to the Supreme Pontiff.)

It is clear that although we could not promise the conversion of Rama Vurmah to Catholicism, we may hope that Madava Row did instil into the heart of his pupil those convictions which he entertained regarding our holy religion.

In fact, Rama Vurmah had not yet ascended the throne when he made public the fruits of his education by giving to the press several essays, in which, with no less profundity than learning, he proved that a society cannot enjoy happiness without religion, and that no other religion to such an extent as that inculcated by Jesus Christ could bring national prosperity. He congratulated himself and gloried in affirming that the Catholic religion is a branch of paganism ; he denied the divinity of Jesus Christ, but, perceiving the weakness of his own arguments, and unable to give an explanation of the great difficulties which he met with in unfolding his thesis, he ingenuously acknowledged that he only expressed his own views, thereby giving a glimpse of the fluctuating state and the right intentions of his mind, which compelled him to indicate the truth.

Perhaps even the feeble efforts of a missionary might have sufficed to enlighten him, but what think you, Sr. Llander ! The English State policy has condemned these royal families to remain permanently enveloped in the darkness of paganism, prohibiting every missionary to speak to them on religious topics. Not a book, though indifferent in itself, can we offer to the king without first subjecting it to a scrupulous examination by the English Resident. It is easy to perceive the designs of England in adopting these measures. The life that paganism imposes on a king, the usages and customs to which he must be subject, are a high hedge to prevent his being able to burst the oppressive yoke under which he finds himself. Well does England know that to secure her end she must not stop half-way even in usurping the most sacred rights of men, which are those bearing upon their final destiny.

In consequence Rama Vurmah, deprived of those means that might

have brought him happiness, remained in paganism, and ascended the throne in 1880 on the death of his brother.

The caste of the Brahmans counts little after a moment's contemplation of the crown under which such lofty ideas of Catholicism were held. Many Brahmans, astrologers, and diviners sent messages to the Maharaja prophesying that his reign would be very short, but that he might enjoy long life if he would renounce the crown or permit them to return to the practice of the ancient usages which Madava Row had abolished. On one occasion the Maharaja solemnly gave answer to these messages in the following terms : " Life and death are in the hands of God ; nothing will prevent me from carrying out my ideas and plans for the improvement of the country and to secure the peace, happiness, and contentment of my subjects. I live for my people."

Do you not seem, Sr. Llander, to be listening to those illustrious monarchs whose warlike prowess and Christian virtues adorned the throne of our Spain, filled history with brilliant pages, and bequeathed to the fine arts inspiring episodes wherewith to exercise the muse or the pencil ? Oh, that Rama Vurmah had, in imitation of our heroes, taken into his hands the Book dictated by the Supreme Intelligence, and thence learned to conceive great thoughts ! Nothing would equal this, drawing abundant waters with joy from the well of the Saviour ; the pitcher of explanation he had not, but his understanding was moistened, and produced rich fruits of morality.

With reference to his morals, I had better translate some paragraphs from the Catholic periodical, the *Cochin Argus*, which says :

" His Highness's charity was unbounded ; he lived to do good secretly. What a difference between a pagan and those Catholics who march through the streets with drums and banners proclaiming themselves the saviors of such and such sufferers ! No one knows how many poor and afflicted were generously succored by our Maharaja. Many widows and orphans, not merely in his own State, but elsewhere, were helped to comfort and happiness by him.

" No one ever had recourse to petitioning him for help in the name of charity that was not succored. Never did he complain of daily receiving a multitude of memorials and petitions ; on the contrary, he said that his chief pleasure was to lighten the sufferings of his subjects, and on such occasions he would frequently exclaim, like Job, ' Man that is born of a woman is of few days and full of trouble.' "

So continues the aforesaid periodical in four long columns (which may be mentioned in passing as a proof that true Catholics are always loving and loyal subjects of their rightful sovereigns, though they be heathens). I omit the much good that the *Cochin Argus* goes on to relate, but I cannot forbear from saying a few words respecting the purity of this pagan.

It should be remembered that the palaces of these kings are little seraglios, but from Rama Vurmah's accession no woman ever trod the pal-

ace except his own spouse. He never left the fort without taking her with himself.

European ladies who requested audience of him were not admitted unless they came accompanied by their husbands, and even in that case he never gave them his hand. He used to say that luxury was the venom that killed the greatness of the heart ; that magnanimity and lust could not exist together in one soul.

And yet one prince found himself deprived of all the honors and the right of succession to the throne for having given some scandal in this respect, with the severe threat that he might have to perish in a gloomy prison if he repeated the fault. What an example, Sr. Llander ! Do the modern civilizers of the European nations walk in the path of such edifying conduct ? How much it were to be desired ! Then should be greatly relieved the anxieties and labors of the poor missionary, to whom frequently the heathen have recourse, showing him in those filthy periodicals which the European press offers us the scandals given by some who call themselves Catholics.

Rama Vurmah took for his counsellors and friends Lord Ripon, Viceroy of India, and Madava Row, his distinguished tutor. It is superfluous to say that under the influence of such eminent men Rama Vurmah's State made great progress in legislation and the administration of the public exchequer, and even in the suppression of some heathen customs, which established between castes odious differences and disabilities.

When a calamity or epidemic came to distress the people of Travancore, then was known the love that Rama Vurmah professed for his subjects. Calling together in assembly all the principal traders, he exhorted them not to raise the price of rice (the principal food in India). If they would not assent to this, he ordered to import from abroad great quantities, which he sold on State account at current prices. In this way during his reign Travancore felt not scarcity, in spite of several bad harvests.

Rama Vurmah enjoyed the most perfect health, but soon after he had made the grant donation prescribed by the Vedas he commenced to decline. This gift consists in weighing the Maharaja against gold coins, afterward distributing these among the Brahmans. Shortly after he realized that his sickness was not natural. The Brahmans having received the splendid donation desired that it might soon again recur. In consequence he died in a short time through the violence of a cancer in the stomach.

The Maharaja having died, and the corpse having been recognized by the English Resident, cremation was conducted in the following manner :

The bugles and drums spread the alarm in the environs of the palace. A steady fire was kept up by the infantry for some minutes. Forty-eight guns were fired, corresponding to the years of the Maharaja's age. At ten o'clock at night began the procession. The confusion could not have been greater. Thousands of women of the Nair caste, paid for the pur-

pose, deafened the multitude with their terrible lamentations, and covered with cloths the road by which the body should pass.

An elephant caparisoned opened the procession ; the troops followed in order with the musical band, the palace attendants, the Maharaja's pipers, the successor to the throne carrying in his hand the torch to set fire to the pile, and lastly some officials, who bore on a rich palanquin of silver the body, covered with a most valuable cloth of gold.

The place where the cremation was conducted is a private precinct, situated in the private garden of the palace. There, between arches and branches of sandalwood, was fixed an iron frame, on which the body was laid, and everything profusely saturated with cocoanut oil.

The procession proceeded then to the garden, and into it entered the royal family, their priests, and some of the chief Brahmans. It was now midnight. After midnight three volleys announced that the successor to the throne had applied the torch to reduce his predecessor to ashes. The corpse was enveloped in a cloth of gold, and the arms and legs adorned with rings and collars of gold, with precious stones of immense value.

They stayed all night in the garden performing these ceremonies, during which the future Maharaja must continually stir up the fire.

During the following nine days the palanquin which had borne the royal remains was carried round the ashes to the sound of the pipes (certainly disagreeable), which was the appointed music, and liked by these kings.

On the last day the Maharaja, the chief priest, and assistants betook themselves with great pomp to the garden, turned up the heap of ashes, and then, with many ceremonies, purifications, fragrant ablutions, and fumigations the sovereign divided the ashes into three portions—one was deposited in a silver urn to be kept in the garden, and before which a lamp was always burning ; another portion was placed in a silver cup and deposited in the palace till the new Maharaja should perform the sacred pilgrimage to Benares, where he should cast it into the Ganges ; finally, the third, placed in a brass vessel, was consigned to a Brahman, who started immediately for Benares, and was absolutely bound to make the journey on foot.

After this ceremony the Brahmans divided among themselves the melted gold that was discovered among the ashes, and with this the whole ended.

—M. F., *Apostolic Missionary*.

—*Translated from the Golden Ant, Barcelona, February, 1886.*

The remarkable paper, of which I have given a careful translation above, appeared in a Spanish illustrated periodical some years ago, written by a Roman Catholic missionary in Travancore. It supplies a striking illustration of the mischievous and distorted view taken of the English power in India, and of the fancied grasp of Romanism on the Hindus. The whole paper gives an utterly misleading account of the state of affairs in Travancore, and would be read with irritated surprise by those who

understand the country. But without noticing numerous errors and misrepresentations of fact on minor points, such as the nonsense about the Maharaja's not shaking hands with English ladies, etc., a few remarks may suffice on three principal points.

First, as to the alleged leaning of the last Maharaja toward Romanism, no one well acquainted with him ever imagined such a thing. The idea is too absurd to be entertained by any one who knew anything of him and his modes of thought. He was no doubt officially tolerant of Christianity, but equally hostile to all so far as they claimed to regulate life and faith. The Maharaja spoke strongly in favor of good morals and virtuous practice, and so far praised the ethics of Christianity while flatly declaring that he was not a Christian and did not accept the cardinal tenets of that faith. No such opinion as that Christianity alone could save and elevate India was ever expressed by him, and in one of his published letters he even hinted at the possibility of the lofty claims of Jesus Christ having arisen from a frenzied and disordered mind. While often using expressions that seemed to indicate much enlightenment and liberality of mind, he ever showed himself an earnest and devout Hindu. Both Sir Madava Row and his former pupil, Rama Vurmah Maharaja, more likely had a strong dislike to Christianity. There is abundant evidence of this in various essays by the latter, and in the series of articles that Sir Madava Row published in the *Madras Times* under the name of a "Native Thinker." The Maharaja, especially, was held by Hinduism the faster the older he grew.

Again, observe the profession of regret that the Maharaja had not "taken into his hands the Book dictated by the Supreme Intelligence and thence learned," etc. How admirably this comes from the pen of a Romish priest, whose unchangeable characteristic is their withholding, as far as possible, the Bible from the people! It is certain that the Maharaja's library would contain copies of the Holy Scriptures which are able to make men wise unto salvation. His brother and predecessor received from the missionaries of the London Missionary Society, in 1860, a copy of the English Bible splendidly bound and in a costly case, which he afterward displayed to friends with much satisfaction. And copies of the same in the Tamil and Malayalam vernaculars are constantly being sold at a low price through the city and in the very precincts of the palace, not to speak of one of the royal family having himself condescended to offer a careful and scholarly opinion as to the style of the Malayalam in a revision of the New Testament now nearing completion, and of the occasional reading of the Scriptures by some of the royal ladies in company with an English lady, and such like.

Compare with this the melancholy fact that though Roman Catholic clergy have been for four hundred years on the Western Coast of India, not a single book of Holy Scripture has been translated and published by them in the Malayalam language, the mother tongue of the Maharaja. We give the natives the Bible freely and urge it upon their attention, while

Roman Catholics practically withhold it from them. Yet this writer professes to regret its inaccessibility to the Hindu king.

Finally, as to the malicious assertions that the English state policy condemns these royal families to remain in the darkness of heathenism in order to prevent their bursting the oppressive yoke, and that no religious conversation can be engaged in or book offered to the Maharaja without the sanction of the British Resident, there is not a word of truth in them. In the life of the missionary Dr. Leitch, published many years ago, we read an account of a religious conversation with the then Rajah ; and a short time before the Spanish article appeared I had the honor to offer, on behalf of the Bible Society, to the present Maharaja a handsome English Bible, which was most graciously received, without any reference to the British Resident on either side. I have seen both the Resident and the First Prince present as voluntary hearers, with other English and native friends, in the mission reading-room on the occasion of a free distribution of Scriptures to students of the Madras University, when an address on the Bible and its claims was delivered by my son, and Gospel solos were sung by another evangelist.

Such misrepresentations may depreciate the good name of the British and exalt Romanism among the ignorant population of Spain, but cannot go far with those who understand the true position of affairs in Travancore.

THE PRESENT ASPECT OF MISSIONS IN INDIA.—II.

BY JAMES KENNEDY, HAMPSTEAD, LONDON, ENGLAND.

Character and conduct cannot fail to be deeply affected by the disintegrating process through which many youths in schools and colleges are passing. That we may estimate it rightly, and regard with sympathetic feeling those who are subject to it, we must try to throw ourselves, as far as possible, into their position. Young men the world over, when introduced to a new world of fact and opinion, with a vista opening the way to grand realms of knowledge, in their fancied enlightenment and freedom are in danger of rashly discarding established views and ways, as having only tradition in their favor, and of embracing new views they deem more worthy of the intellectual height they have attained. How often in Christian lands, notwithstanding parental influence and careful instruction, have young men embraced daring and destructive speculations, which have had flashy and one-sided arguments for their support ! The young men of India are as bright in intellect and as confident in their own judgment as those of other lands. They know nothing of the influences under which young men in Christian countries have been brought up, especially in thoroughly Christian homes, by which minds have been directed to the highest good. They enter on a course which tends to the undoing of the effect produced by their previous training. They cannot take a step in

Western knowledge without their faith in Hinduism being shaken. Finding their own religion baseless, it is natural for them to conclude all religion is baseless. Even when Christianity is taught, they have many questions to ask regarding God's government of the world, which no human mind can answer, and when not answered, they think themselves justified in coming to the conclusion that religion should be discarded as a subject of inquiry, as setting before the mind an insoluble problem.

It is undeniable that the actual, though not the proper tendency of Western knowledge is to turn away the ordinary Hindu mind from all religion. This tendency is encouraged or checked by the influences brought to bear upon young men in their education curriculum. With few exceptions, they have been taught in either government or missionary institutions. In education, as well as in evangelism, neutrality is the principle of the Indian Government. The very fact of religion being rigidly excluded from the school curriculum has an irreligious tendency, as it shuts out the subject which above every other affects the human mind, while no provision is made without to supply the defect. Consequently neutral professors and teachers cannot be found. Government teachers as a class may not be irreligious—we know some have been Christian men—but the fact is notorious that some in very influential positions are intensely anti-Christian, and it cannot be doubted that in school hours, and still more out of school hours, their influence has been most pernicious, fortifying minds against the reception of the Gospel.

The young men brought up in mission schools come under very different influences. Along with the usual branches of a liberal education, instruction from God's Word is daily imparted. The whole character and tone of the missionary teacher tends to draw pupils to the Saviour. Mission schools do much to stop the irreligious plague, but in the conduct of many Europeans, in the writings of Darwin, Spencer, Huxley, and men of that class, and in English papers and periodicals not infrequently saturated with sceptical notions, to which students have access, as well as in the general tone of English society in India, there is much to prevent the teaching and influence of the mission school from having its proper effect.

Many have entertained the hope that Brahmanism would supply the void created by the decadence of Hindu faith, some thinking that it gave in its theism all that man needs, and Christians regard it as a stepping-stone to faith in Christ. Its enrolled adherents were never numerous, but its influence for a time was great. It gave prominence to a Supreme Being, who ought to be worshipped and served, but it gave no such views of His relation to man, and of man's to Him, as would transform the character and mould the life. It was too shadowy to give a resting-place to the human spirit. From time to time, from the earliest period, Hindu reformers have appeared, they have taken their tone from characteristics of their period, they have gathered followers, but they have ended in going back to everything essential in their ancestral religion.

Brahmanism is now thrown completely into the shade by the new and very zealous community called Aryans. They are the followers of a distinguished Mahratta Pundit, who found all ancient as well as modern knowledge in the Vedas, and went from city to city preaching with apostolic fervor the religion of the ancient Rishees. The Aryans differ from the Brahmanists in making little or nothing of intuition. They plant themselves firmly on the Vedas, and by the press, lectures, schools, and controversy in various forms, oral as well as written, are prosecuting their enterprise with all the fiery energy of youth. There is an Aryan Somaj in London. We learn from an account of its principles, by one of its members, it is a vague deism attached to ethics, which owe much more to the Bible than to the Vedas.

Aryanism has received a strong impulse from the newly born patriotism of the educated class. Patriotism in the Western sense of the word was utterly unknown in India till it came into Indian minds from Western books. The fashion of late has been to cultivate it carefully by praising up the ancient times, which shone with the brightest lustre, while the ancestors of the upstart English dwelt in densest ignorance. The leaders of this patriotic movement are indebted to the West well-nigh exclusively for their mental culture, and with their new powers they have discovered a mine of philosophical, religious, and literary wealth in their ancient writings, of which they had previously no conception. Their dream is to gather the nations and races of India into one grand nationality. With all this patriotism their own vernaculars are shamefully neglected, and they are utterly unable to read the writings they praise so highly. A graduate of the Madras University says that of hundreds of graduates from the Tamil country, "there are not ten individuals who can write an ordinary Tamil letter without some sin against orthography." Hamilton and Mill are studied and criticised by a generation of Brahman youths (Hindu patriots), who have learned the names of Patanjali and Vyasa from Sinclair's "History of India." Notwithstanding this outburst of Vedic zeal, we may safely predict that Vedism will never again dominate the Hindu mind.

Amid all this flux of religious opinion in highly educated Indians, amid this confusion, one thing is certain, that over many religion has to a great extent lost its power. Not a few have lapsed into downright atheism. From every side, from natives and Europeans, the complaint has come with increasing urgency that the absence of religious obligation has led to the sad relaxation of moral obligation. Remarkable expression was given to this opinion by Lord Dufferin a short time before his departure from India in an official minute. He condemned in the strongest terms the insubordination of educated Indian youth, their irreverence, their disregard to authority, and refusal to submit to discipline. The complaint was echoed by Hindus and Mohammedans all over India. The Government system of education was largely blamed for this sad result. The only remedy

Lord Dufferin could propose was more care in the appointment of teachers, and the introduction of a moral text-book. Many Hindus, notwithstanding their dread of proselytism, are so impressed by the superior moral influence of mission schools, that they send their children to them in preference, and a remarkable resolution to the same effect was passed by a most influential representative assembly of Mohammedanism in 1889.

As both natives and Europeans have traced the deterioration of the educated youth to irreligion, as it is assumed that religion is the only firm basis for morals, the question arises, Among the various religions of India, what religion stands first in moral strength? All will acknowledge that Hindu writings often contain moral lessons, but morals are undermined, not supported by the pantheism, polytheism, and ritual of Hinduism. Islam, too, has fatal defects. The more the Gospel is seen beside other systems, the more clearly will its incomparable excellence appear.

The charge of moral cowardice is frequently and strongly advanced against the educated class. They declaim against superstition, idolatry, and caste fetters, and yet conform to degrading rites. They denounce social wrongs, infant marriage, enforced widowhood, cruel treatment of widows, and female ignorance, confinement, and degradation, but the denunciation exhausts their strength and leaves no power for action. Their favorite work is the reform of government, which is eloquently advocated in papers, periodicals, and speeches, but they will not teach the reform of their own homes.

Sir Carver Petheran, Chief Justice of Bengal, in his capacity of Vice-Chancellor of the Calcutta University, acknowledges the remarkable progress the English language is making, and the high intellectual eminence many of the students have attained. He refers to changes in food, dress, travelling, etc., but he maintains that "all these lie on the surface of Indian life, and the really important factors in the social system are comparatively unaffected. . . . They are the mere veneer of civilization."

There is no doubt in many of the educated an over-sensitiveness repellent to Europeans, and, on the other hand, there is often on their part a bluntness approaching to rudeness, and an air of superiority repellent to educated natives. They are at times, it cannot be doubted, treated with scant courtesy, to say nothing of kindness. We speak from some experience when we say that they are as susceptible to kindly treatment and are as ready to repay it with love and gratitude as any human beings can be. It always grieves us when we hear them denounced in contemptuous terms. We can say with confidence that none treat them with so much kindness, and speak of them with so much consideration and sympathy as those who are imbued by the Gospel, from which so many of their number turn away.

We must not omit to mention here the many who come to England to complete their education, and fit themselves for professional life. Some time ago we saw a list of one hundred and sixty Indians, the greater num-

ber Hindus, a few Mohammedans and Parsees, and a few Christians studying in London, Oxford, Cambridge, and Edinburgh. Five or six of the number were accompanied by their wives. Hindus by the very fact of crossing "the Black Water" violate caste, and throughout their career in this country are every day acting in utter disregard of it. A few have submitted on their return to the disgusting ceremonies prescribed for purification, but the greater number have quietly slipped back into their social groove, their caste brethren from fear of an open rupture declining to take action against them. This is mainly the case in the great cities. Throughout the country generally no such violation of caste is tolerated. It has been said that not one of these young men has become a follower of Christ while in England. We trust this is not true. We do know that while some have spoken highly of what the Gospel has done for our country, others on their return have said that Christianity is becoming effete among enlightened people in England. I am not aware that our Indian churches have received accessions from the students who have been for years in our land.

The question is often asked, What is the influence of these educated men on the masses? Is their knowledge filtering down into the ignorance in which the people around them are steeped? Are they leavening their countrymen with their new enlightened views? All we can say in reply is that many of their brethren regard them as denationalized, going away from their ancestral ways, and uniting themselves to foreigners, as half Christians because half English. To these they are the object of repugnance, to which some of the purely native papers give strong expression. But the English star is in the ascendant in India. Never was the English prestige so high as it is now. Many look up to those who are educated in the English fashion, and are ready to be powerfully influenced by them. If moral improvement had kept pace with intellectual progress they would be a great power for good. The few who have embraced the Gospel are among the choicest of our native converts. To them almost without exception the gate of entrance has been strait indeed. They have undergone a terrible ordeal in pressing into the kingdom of God. They may have faults, but they are, as a class, doing admirable service.

Are the educated class likely to become the followers of Christ? Many are well acquainted with the Bible. It is more frequently quoted than any other book in native papers and periodicals. The irreligion, the downright atheism of many, is unnatural in the proper sense of that word, and there cannot fail to be in many a craving for satisfaction, which in intellectual attainment no earthly good can meet. There is no satisfactory resting-place in either Brahmanism or Aryanism. It is certain the educated class are not looking in the direction of Islam. There is much to prejudice them against the Gospel, and to keep them away from Christ. Our only hope is that touch of the Holy Spirit, which will give reality to the Divine knowledge they possess, will raise them to a new life, will fill them with spiritual power, and make them vessels fit for the Master's use. If these

young men were converted in numbers, what a marvellous change in society might we expect by the Divine blessing !

The most notable fact during the last twenty years is the vast accession to the number professing to be the followers of Christ. In the decennial census, taken in 1881, this fact was strongly attested, the Government officer in charge of the census in the great and populous region of Bengal declaring that Christian converts are increasing far more rapidly than the adherents of any other religion. During the last decennial period, ending in 1891, the ratio of increase has been still greater, as attested by officials, who in their official character are beyond all suspicion of partiality. This increase is reported regarding widely separate regions of India—North, East, Central India, and South. The one feature of these thousands of adherents is that they belong to non-Hindus and low-caste Hindus, held in different degrees of contempt by high-caste people, who would not to save their lives take water from their vessel, who in the case of pariahs in the south cannot bear even their approach.

All these bear the name of Christian. Can we regard them as Christians ? Would that we could ! Truth requires it to be understood that looking at them as a whole, they must be regarded simply as having come under Christian teaching and training. Many have been baptized, many are catechumens receiving instruction with a view to conversion, and admission into the Church. I have not the slightest doubt that a number, weak though they be, are bearing marks of the pit from which they have been taken, are in human judgment, so far as it can carry us, true followers of Christ. In several instances individuals of these classes have been first drawn to Christ. They have had to endure a great fight of affliction. They have endured no small degree of persecution from their own class, as well as from those of higher social position, and they have remained firm. Gradually their testimony and firmness have told on others, and when the tide has set in toward Christian profession it has carried in many, as is always the case with popular movements. Of those who thus declare themselves adherents, all we can say is that their steps are in the right direction. In times of scarcity and famine there is danger of a rush into the church from the hope of relief and support.

It is surely cause for deep thankfulness that so many from down-trodden classes are brought under Christian influence, and not a few to belief in Christ. To the poor from the beginning the Gospel has been preached, and from age to age Christ has been making the poor rich in faith and heirs of the kingdom.

During the last ten years converts have been won from the high privileged classes, but these have been very few compared with the thousands drawn from those who are low in the social, and, in the Hindu sense, the religious scale. In almost every instance the struggle has been so severe, the obstacles so formidable, that to Divine grace alone the victory must be traced. These new converts, added to those who had previously

avowed themselves the followers of Christ, form a very interesting and precious part of the Christian community. While sometimes showing unpleasantly the effect of their training and position, they are as a class strong in the conviction that Christ is the Saviour of the world, and are bold in their avowal of supreme fealty to Him. Some time ago an interesting pamphlet was published by a Bengalese Christian, in reply to the statements of a high English official of agnostic views, in which he gives the names of native Christian deputy collectors, moonsiffs, doctors, and merchants in Bengal, men occupying a good social position and never ashamed of being known as the followers of Christ. Largely through this class native Christians have come to be recognized as a community entitled to stand alongside of other communities instead of being looked down upon with contempt and aversion. An increasing number are able and zealous preachers of the Gospel.

It is difficult and generally very unsatisfactory to give an impression of a community so large and varied as the native Christian community in India. All I can say is there is reason to believe they are growing in knowledge, character, and usefulness, as well as in number.

I have said nothing about medical missions, zenana missions, lady doctors as well as lady teachers, medical relief for Indian women, and similar subjects, regarding which much information is now diffused, and which must be taken into account if right views be reached regarding the present aspect of Indian missions.

Regarding the Government of India, all I will say is that, notwithstanding defects which can be easily exaggerated, in its just administration and its impartial treatment of all classes, it is in a very unconscious way a great educator of the natives of India. Commerce in many forms—indigo-planting, tea-planting, cotton and jute factories, railways, and all such movements—are carrying forward Indian society to a new position, and cannot fail to affect character. All these are telling on the people, but they are, at best, subordinate to the one remedy for India's evils, the one uplifting, regenerating power, the Gospel of the grace of God.

The position of missionaries in India is very peculiar. Their purpose, their vocation, is to turn away the people from their ancestral religions to a religion hitherto unknown, from religions to which the vast majority cling to the present hour, and yet as a class they stand well with the people for high-minded conduct and kind and courteous bearing. This is shown by children sent to mission schools, and by other marks of confidence. Yet when baptisms or avowed intention to apply for baptism occur, there is a fierce outcry against them as the corruptors and deceivers of the young. Never had missionaries more encouragement than they have now, and never were they more urgently called to rise above clamors at home and abroad to Nehemiah's lofty bearing, "We are doing a great work, and cannot come down. Why should the work cease while we leave it and come down to you?"

THE SEAMEN'S REST, MARSEILLES, FRANCE.

A most successful work is being carried on among the seamen in Marseilles, France, by Mr. Charles E. Faithfull and his fellow-workers. Their mission, the Seamen's Rest, has for its aim the spiritual and moral well-being of the 140,000 sailors of all nations who annually visit that port, irrespective of nationality or religious creed. To attain this the following among other means are used : (1) A bright, cheerful reading-room, where the Scriptures and good books in many languages and healthful amusements are provided, all free. (2) The personal efforts of a devoted German-Swiss lady, who spends the best part of each day and every evening in the reading-room, seeking to point the men to Christ through the Scriptures. (3) Frequent gospel services in the evenings, principally in French and English, but, as occasion offers, in other languages. (4) A short service of song daily, usually conducted in French and English, to which all are cordially invited. (5) As a rule, every sailor receives, on leaving the Rest, a bag containing a New Testament, hymn-book, a few tracts or illustrated papers, and besides, such little gifts as the efforts of lady friends enable us to give—*e.g.*, a shirt, a pair of socks, a comforter, etc. (6) Daily visits to the quays, ships, and sailors' resorts by the port missionary, and occasionally services on board ships, distribution of portions of the Scriptures, and visits to the sick in hospital. (7) Following up, as far as possible, by correspondence, those who on leaving seem in any way impressed by the truths they may have heard during their stay on shore.

The following are a few notes from the diary of Mr. Faithfull, and show the progress of the work :

1892, *December 2d.*—First magic lantern evening, a good number accepted our invitation, four different nationalities being represented ; had an excellent opportunity of enforcing truths while explaining the slides.

4th.—Preached in English on board a Mexican man-of-war lying at La Seyne and again in the evening in Spanish ; the latter service was particularly interesting, and the earnest attention to the message of salvation through "none other name" than Jesus was most cheering to witness. Praise God, for having sent an English commander to this vessel, and a Christian whose one desire is the salvation of his crew !

6th.—The first coffee-meeting this winter ; between 30 and 40 spent the evening with us. After refreshments and several hymns, good words were addressed to them, and wholesome lessons drawn from a supposed visit to Switzerland by M. Cornu, the port missionary ; then I followed with a straight talk on the importance of accepting Christ *now*.

18th.—Again visited the Mexican man-of-war. The meeting in the morning was partly in English and partly in Spanish, in the evening entirely in the latter language ; the commander's cabin was crammed to overflowing, and several were standing. The Lord the Spirit was present, and many seemed to be listening as if for their lives ; at the close many said a hearty *gracias* ("thank you"), and expressed the wish that I would return. The Lord save these intelligent but sadly ignorant men. It is a mercy that at least one of the English sailors on board, and a petty officer, is a faithful and earnest Christian, so that these efforts will be followed up.

30th.—A French sailor called in, who I hope is a Christian. He showed me his card as member of the Lifeboat Crew, adding he had found salvation at the Cardiff Rest, and had also received blessing at the Constantinople one; so, fellow-workers, let us be of good cheer; we "shall reap if we faint not."

1893, *January 7th.*—Annual *fête*. Through the kindness of several friends a very pleasant evening was spent, principally with music and singing, concluding with an appropriate and earnest address by one of the French pastors. Though it was eleven o'clock before the gifts of woollen articles received from various kind friends were distributed, the sailors were loath to go. Many nationalities were represented, and all expressed themselves delighted with their gifts and with what they had heard; each man received also a New Testament and an almanac.

February 17th.—Returned from my tour on the Riviera, having again proved my heavenly Father's care and faithfulness; though for various reasons the prospects were not so bright as usual, prayer has been answered, and more sympathy has flowed in than last year; this, with other indications, confirms me in the conviction that the Lord would have me go forward, and the first step in this direction will be to provide floating libraries for vessels plying regularly between this and other ports. The Pure Literature Society of Paris has kindly promised 50 volumes of soundly good reading as a first instalment; but as each box will cost about 10s., I can only begin with six, hoping to increase fourfold when more means and books are forthcoming. During my absence there has been another decided conversion—a German sailor. His history is most interesting, and the change so manifest that, though unable to converse with him, there was no doubt as to its reality. Among other evidences, his earnest endeavor at once to lead his companions to Christ was touchingly confirmatory.

24th.—Three Swedes came to say good-by, and were effusive in their thanks for all the good received. One in broken English made us understand he loved Jesus, and said, pointing upward, his eyes brimming with tears, "We meet again." Poor fellows! one longs to go with them to help to cheer and encourage them; but they are in the best of keeping.

March 5th.—There were such a number to-night—French, English, Norwegian, Swedes, and one American—that I thought of a second meeting in English. At that moment two English ladies passing on to Tunis—one as a missionary—came in; the difficulty was thus solved, and it pleased the Lord to meet with one Norwegian, who accepted Christ, and the American, a professing Christian, was greatly stirred.

During these last four months M. Cornu has continued his daily rounds with tracts, conversing with individuals, and has been much encouraged; without doubt the large increase in the numbers, both in the reading-rooms and at the meetings, is mainly due to his persevering efforts; 9399 visits have been paid to the Rest, divided, according to nationality, as follows: French, 7176; English or American, 448; Scandinavian, 549; Germans, 429; Belgians or Dutch, 177; Italians or Greeks, 217; Spaniards or Portuguese, 238; Russians, 28; Swiss, 137.

I am thankful to say that our decrepit piano has recovered its youth by an outlay of £6, but the harmonium is still in prospect; £1 5s. are in hand toward the £6 required for a small instrument, greatly needed when two meetings are held.

For all the mercies and help experienced and received we praise our God and thank all kind donors.

(Donations, etc., may be sent to Mr. Faithfull, 38 Quai du Port, Marseilles, France.)

II.—INTERNATIONAL DEPARTMENT.

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

International Missionary Union.

TENTH ANNUAL SESSION.

The tenth session of the unique institution known as the International Missionary Union convened in Clifton Springs, N. Y., June 14th, and continued in session till June 21st at noon. The missionaries present during the week were as follows :

1882, Miss A. P. Atkinson, Japan ; 1888-92, Miss Bessie Babbitt, India ; 1879-81, Rev. W. H. Belden, Bulgaria ; 1879-81, Mrs. W. H. Belden, Bulgaria ; 1887-90, Rev. C. A. Berger, Siam ; 1888, Miss L. R. Black, Burma ; 1887-91, Miss M. M. Bonnett, Japan ; — Rev. J. W. Brown, Africa ; — Miss V. I. Brown, China ; 1882, Mrs. H. Burt, Crow Indians ; 1870, Miss C. E. Bush, Turkey ; 1853-83, Mrs. A. Bushnell, Africa ; 1885, Miss M. E. Carleton, M.D., China ; 1884, Mrs. J. E. Case, Burma ; 1881-86, Miss L. S. Cathcart, Micronesia ; 1889, Mrs. E. G. Clemens, Paraguay ; 1876, Mrs. L. G. Craver, Mexico ; 1889-91, Rev. H. A. Cotton, Africa ; 1886-92, Miss T. Crosby, Micronesia ; 1881-85, Samuel Cross, Siam ; 1882-85, Mrs. L. L. Cross, Siam ; 1878-79, Rev. C. W. Cushing, D.D., Italy ; 1869-70, Rev. J. A. Davis, China ; 1869-70, Mrs. J. A. Davis, China ; 1876-84, Mrs. M. F. Davis, India ; 1850-54, Rev. G. Douglas, D.D., West Indies ; 1877-90, Rev. A. Dowsley, India, China ; 1877-90, Mrs. A. Dowsley, India, China ; 1873, Rev. P. Z. Easton, Persia ; — Miss M. P. Eddy, M.D., Syria ; 1884, Miss F. M. English, India ; 1887-89, Rev. William P. F. Ferguson, Mexico ; 1887-92, Miss M. E. Files, Burma ; 1838-42, Mrs. J. E. Fitch, Jamaica ; 1863-69, Rev. A. Folsom, China ; 1853-55, Mrs. O. M. Ford, Africa ; 1874, Rev. A. Fuller, D.D., Turkey ; 1861-68, Rev. J. T. Gracey, D.D., India ; 1861-68, Mrs. J. T. Gracey, India ; — Miss A. T. Graves, China ; 1871, Rev. O. H. Gulick, Japan ; 1871, Mrs. O. H. Gulick, Japan ; 1837-77, Rev. C. Hamlin, D.D., Turkey ; 1884, Miss M. L. Hammond, Guatemala ; 1872-76, Rev. J. H. Harpster, India ; 1880, Miss J. Houston, Mexico ; 1875, Rev. E. S. Hume, India ; 1875, Mrs. E. S. Hume, India ; 1872-76, Miss M. Kipp, Syria ; 1853-76, Mrs. L. A. Knowlton, China ; — Miss L.

Law, Syria ; 1875, D. W. Learned, Ph.D., Japan ; 1890, Rev. W. H. Lingle, China ; 1868, Rev. W. E. Locke, Bulgaria ; 1868, Mrs. W. E. Locke, Bulgaria ; 1887, Miss H. Lund, Japan ; 1887, Miss E. M. Lyman, India ; 1885, Rev. R. E. McAlpine, Japan ; 1866, Rev. J. McCarthy, China ; 1885, C. P. Merritt, M.D., China ; 1872, Rev. E. R. Miller, Japan ; 1869, Mrs. E. R. Miller, Japan ; 1857, Rev. C. R. Mills, D.D., China ; 1884, Mrs. C. R. Mills, China ; 1873-83, Rev. J. Mudge, D.D., India ; 1873-83, Mrs. J. Mudge, India ; 1861, Rev. R. H. Nassau, M.D., D.D., Africa ; 1861, Mrs. S. E. Newton, India ; 1879, Rev. C. A. Nichols, Burma ; 1879, Mrs. C. A. Nichols, Burma ; 1872-89, Rev. A. B. Norton, India ; 1872-89, Mrs. A. B. Norton, India ; 1886, Miss M. G. Nutting, Turkey ; 1884-88, Miss A. Ottaway, Guatemala ; 1874, Rev. E. G. Phillips, Assam ; 1882, F. D. Phinney, Burma ; 1890, Mrs. F. D. Phinney, Burma ; 1885, Rev. P. W. Pitcher, China ; 1885, Mrs. P. W. Pitcher, China ; 1879, Rev. T. P. Poate, Japan ; 1886, Rev. W. Powell, India ; 1889, Mrs. W. Powell, India ; 1878-83, Miss Mary Priest, Japan ; 1882, Rev. G. Reid, China ; 1876, Rev. J. Saunby, Japan ; 1876, Mrs. J. Saunby, Japan ; — E. G. Smith, M.D., India ; 1882, Rev. G. B. Smyth, China ; 1868-73, C. C. Thayer, M.D., Turkey ; 1868-73, Mrs. C. C. Thayer, Turkey ; — Rev. H. W. White, China ; 1880, Mrs. W. White, China ; 1877, H. T. Whitney, M.D., China ; 1877, Mrs. H. T. Whitney, China ; 1848-57, Rev. J. K. Wight, China ; 1885, Miss F. E. Wight, China ; 1866, Rev. Mark Williams, China ; 1882, Miss C. G. Williamson, India ; 1886, Miss S. A. Wintemute, China ; 1836-86, Rev. G. W. Wood, D.D., Turkey ; 1871-86, Mrs. I. Wood, Turkey ; 1884-92, Miss K. C. Woodhull, M.D., China ; 1868-77, Rev. E. R. Young, D.D., Indians Hudson's Bay.

SUMMARY.

By Fields : India (including 2 in Assam and 7 in Burma), 29 ; China, 26 ; Japan, 13 ; Siam, 3 ; Turkey, 8 ; Syria, 3 ; Persia, 1. Total for Asia, 83. Bulgaria, 4 ; Italy, 1 ; Africa, 5 ; Mexico, 3 ; North American Indians, 2 ; West

Indies, 2; Guatemala, 2; Paraguay, 1; Micronesia, 2. Total, 105.

By Societies: American Board, 27; Presbyterians, North, 25, South, 4; Methodists, 22 (M. E. Church, 14; Methodist Church of Canada, 6; Methodist Protestant, 1; Wesleyan Methodist, 1); Baptists, 13 (A. B. M. U., 12; Canada Baptist, 1); Reformed Church, 6; Church of Scotland, 2; Lutheran, 1; Protestant Episcopal, 1; Italian Bible Society, 1; China Inland, 1; Independent, 2. Total, 105. Last year, 103.

Returned missionaries, 98; under appointment, 7; years of service rendered, 1159.

The more formal and lecture-like features of the session were the valuable paper of Rev. Cyrus Hamlin, D.D., on the "Posture of the Moslem Mind toward Christianity;" that of Dr. Nassau on "Bantu Superstitions," and another on "Improved Health Conditions for Missionaries in West Africa;" that of Dr. Fuller, of Aintab College, on "Industrial Education;" and that of Dr. P. Z. Easton, on "Dervish Pantheism." Many other excellent papers were read.

The special sessions were one on Woman's Work, conducted exclusively by ladies; a Composite Language study, comparing difficulties of acquisition of languages; another on traditions, myths, and usages found among heathen, similar to or suggestive of Scripture narratives and doctrines; and the stereopticon composite exhibition on Saturday night, conducted by missionaries of many lands.

The session presided over by Rev. James Mudge, D.D., devoted to home work for foreign missions, which occupied three hours, embraced such themes as the Missionary on furlough; What to do and What not to do; Is there more need for more men or more money? How to procure suitable missionaries; What to say and how to say it; Describe the most effective missionary address you ever heard or gave; Advisability of soliciting contri-

butions to special objects; and many others.

The reception, when all were presented to Dr. and Mrs. Foster on the lawn, by the splendid tabernacle which Dr. Foster erected for these meetings in 1892, was a delightful occasion.

The devotional meetings and the devotional spirit throughout were far beyond the ordinary plane. The sermon by Rev. George Douglas, D.D., President of the Methodist Theological College at Montreal, will mark an era in many a soul's life. Blind, and otherwise physically disabled, he was admirably fitted to discourse on "We glory in tribulation," showing it to be the law of physical development, the law of all noble achievement, the law of formation of noblest character, and the pledge of divinest sympathy.

The farewell meeting to outgoing missionaries was a memorable occasion. A few brief words were said by those anticipating returning to their fields before the next annual meeting. They were Rev. and Mrs. Phillips, of Assam; Dr. Nassau, of Africa; Rev. and Mrs. Locke, of Bulgaria; Rev. and Mrs. Nichols, of Burma; Rev. G. B. Smyth, Miss Dr. Woodhull, Miss Dr. Carleton, Rev. and Mrs. Pitcher, Dr. and Mrs. Whitney, Rev. Mark Williams, Rev. and Mrs. Lingle, Miss A. T. Graves, and Miss Vietta Brown, of China; Rev. and Mrs. Harpster, Rev. and Mrs. Powell, Rev. and Mrs. Hume, and Miss English, of India; Miss Lund, Dr. and Mrs. Learned, Rev. and Mrs. McAlpine, Rev. and Mrs. O. H. Gulick, Rev. and Mrs. E. R. Miller, Rev. and Mrs. Saunby, of Japan; Mrs. L. G. Craver and Miss J. Houston, of Mexico; Miss C. E. Bush and Dr. Fuller, of Turkey; Rev. and Mrs. Easton, of Persia; Miss M. L. Law, of Syria.

The munificent hospitality of Dr. Foster, which has secured a headquarters and a home for this Union, is unmatched, and his magnetic personality and spirituality pervaded all the atmosphere throughout the whole week. This sanitarium had as its basal thought

benevolent medical aid to missionaries and ministers. The benefactions of the house reach at least \$20,000 a year, and the magnificent property, worth half a million dollars, was donated by deed by Dr. Foster to trustees for the benefit of missionaries and ministers. The building is being rebuilt, the new half being now in use—a splendid fireproof structure, perfect in all its appointments. Many hundreds of foreign missionaries have been free patients in this establishment.

Points from Addresses.

We purpose giving some glimpses at what was said in the meetings. We present just a few in this number.

The Education of the Blind in China.—At the Ladies' Meeting, Mrs. Charles R. Mills, of Tung Chow, near Chefoo, North China, represented the first organized work for deaf mutes in the Empire of China. There are no statistics giving the number of deaf mutes, but it must be large—a considerably larger proportion probably than in the United States. There is nothing done for their education. The school at Tung Chow, which has had eleven pupils, is supported by the deaf in the United States, and is undenominational. The object is not to establish a large institution, but to provide a place where native teachers may be trained. Considerable school apparatus has been provided, including a valuable phonetic chart covering the whole mandarin language as spoken in that region, the plan of which could be applied to any dialect in the empire. This chart is based upon Professor Bell's universal phonetic alphabet. A great deal of interest is manifested in the school by people in this country and by the native Christians in China, and it is hoped that it will prove a means of furthering the Gospel. It is now in charge of a native teacher who has worked with Mrs. Mills from its establishment.

The Hill Tribes of Assam.—Rev. E. G. Phillips, of Assam, said, "The people

of Assam are of three classes—the Hindus and the aboriginal tribes and imported laborers of the plains and the spirit-worshiping savages of the hills. Our most successful work is among the two latter classes, and especially the Garas of the last class. They sought Christian instruction, and during the thirty years intervening thousands have been baptized, and now there are about 2500 communicants in the churches showing a good degree of self-support and self-propagation. The work is going on with increasing momentum, and the prospect of the whole tribe becoming Christian in the near future very encouraging."

Dervish Pantheism.—Rev. P. Z. Easton, D.D., of Tabriz, said: Persia, today politically and morally the mere shadow of the Persia of Cyrus and Darius, of Sapor and Chosroes, is nevertheless more to be feared and dreaded than they. Nothing in the legendary tales of Firdusi, nothing in the historical narrative compares in seductiveness and power with the influence of the dervish philosophical and religious system, the only system which contests with Christianity the entire field of revelation, and claims to bring the creature here and now into such direct relations with the Creator that all veils shall be removed, all mysteries made manifest, and all difficulties overcome. Giving to its votaries a foretaste of the promised blessings, it asks of them absolute and entire subjection to the murshid or leader, takes possession of them body and soul, fills them with an unconquerable enthusiasm, and hurls them against an unbelieving world. In our day one such leader stopped the progress of Russia southward for thirty years; another rolled back the tide of British conquest in Africa; a third all but revolutionized Persia. This system has taken root on our shores both as a philosophy and an institution, preaches in our churches, lectures in our theological seminaries, talks in our prayer-meetings, undermines the faith, presents a rallying-point for materialism, infidel.

ity, and all non-Christian systems, and paves the way for plunging Church, family, and State into the abyss of anarchy and destruction.

Education in Japan.—Rev. Dwight W. Learned, of Japan, said : In Japan the government provides primary education for all, and a complete system of higher schools and colleges for young men ; but yet Christian schools are needed (1) because young men from the public higher schools almost never enter the Christian ministry ; (2) in order to train Christian men for positions of influence ; (3) to show that Christianity is not an outgrown superstition, fit only for the ignorant, but in harmony with all true service ; (4) because Christian schools are a powerful means for leading young people to Christ. Hence, while educational work is subordinate to direct evangelistic work, it is an exceedingly important department of missionary work. A few years ago numerous schools were opened by Japanese Christians, with which the missionaries had no connection except to do some teaching of English. For a time they flourished and did most valuable Christian work, but with a falling off of the desire to learn English, they have declined in number, and probably few will long survive. The only institution for young men's education to which our mission has given financial aid is the Doshisha College, in Kyoto, opened in 1875 by Joseph Neesima, in co-operation with the mission. To found a Christian college in that centre of Buddhism was pronounced to be as difficult as to move the neighboring mountains into the lake, but with God's help the college has prospered and sent out Christian young men into all parts of the empire.

The Higher Classes in China.—Rev. Gilbert Reid, of China, spoke on the "Importance and methods of work for the higher classes in China." He said : As to its importance, this work is merely a part of the whole work, and as far as possible every work should be done. Thus far most missionaries have preach-

ed to the common people, and so, owing to the neglect of the upper classes, we term it a special work, needing to be performed by some one. No class should be neglected is our axiom. As to the methods, he pointed out the object—viz., three : the salvation of their souls, the teaching of knowledge and truth, and the utilization of their greater influence for the benefit and salvation of the masses. The way to do it is, first, through medical work ; second, educational institutions ; third, through literature ; fourth, through social calls, and last through matters of business with the officials. He noted that for seven years he had been connected with this line of work, meeting over a hundred mandarins ; he had met many signs of favor and friendliness.

What a Hundred Dollars Will Do.—In illustration of what can be done with a small amount of money, Rev. Mark Williams, of Kalgan, China, explained what \$100 will do in North China : 1. It will maintain a boy's day school of twenty-five, as it will pay the rent of the room and salary of the teacher. 2. It will maintain *three* boys in a boarding-school. 3. It will pay the salary of *two* native preachers. 4. It will pay the wages of *two* colporteurs, who not only sell, but explain the Bible. 5. It will support a station class of twenty men, who spend all their time for three months in Bible study.

Far Afield—The Outlook.

This Union appoints all its members abroad and on the field as an Outlook Committee. A great many members of this large committee reported to the meeting. We select at random a few specimens :

Zululand.—Rev. Charles W. Kilbon wrote : "The annual meeting of the Zulu Mission is appointed earlier than usual this year—June 16th-26th—so we shall be in-session here at Adams Mission Station with our families at the same time, in part, that you are gathered together at Clifton Springs. May

the Lord's presence be manifested both with you and with us. June 23d a party of four men, three ladies, and two children are to leave us to establish a mission in Gazaland, on the borders of Mashonaland. I solicit for them and the new work your prayers."

Chinese Mission in Hawaii.—Rev. Frank W. Damon wrote: "We have been at home in our work now just a little over a year, and it has been a year rich in God's blessing. Our work is in some respects in an encouraging condition, and we have much to cheer and inspire us. Our little island group has been passing through a period of much political excitement and unrest, but I am grateful to say that it has not hindered the progress of our work."

The Sunday-School Union of India.—Rev. J. L. Phillips, M.D., Corresponding Secretary, wrote: "Could I be with you at Clifton I should like to testify of God's marvellous mercy and rich blessing bestowed on me and my work for the little ones of my dear India. In the twenty-seven months I had in India this time, I was almost always "*on tour*," and travelled nearly 35,000 miles, all over the broad field, including both Burma and Ceylon. Sunday-school unions auxiliary to our India Sunday-school union have now been organized in Bengal, Bombay, Punjab, Madras, Rajputana, Burma, Central Provinces, Northwest Provinces and Oudh, and Ceylon. In our report to the World's Sunday-School Convention, to which I am going (at St. Louis, Mo.), we represent in this broad field of all India and Ceylon 5548 Sunday-schools, with 10,715 Sunday-school teachers and 197,754 Sunday-school pupils; hence we have great reason to thank God, and rejoicing, take courage for future work. In some missions the number of Sunday-schools has doubled and at some stations more than trebled during the past three years. Best of all, one hundred of our Sunday-school pupils have been converted the past year, and some of these young disciples have begun work for Christ with real zeal and enthusiasm, and the fruit al-

ready begins to appear. I believe that many families will be brought into the Church by our little shining Christian children in these dark homes, and I should enjoy telling you of bright cases illustrating this remark. The outlook is most cheering, and I shall be eager to get back to India next October for many years of work, I hope, in behalf of her children and youth. The meetings in Egypt, Palestine, and on the continent have been full of good cheer, and my forty-five days in Great Britain very encouraging indeed. I look for much good from this tour in the way of volunteers for all our India missions."

A Greeting.—Rev. T. J. Scott, D.D., Principal Theological Seminary, Bareilly, India, wrote: "As the time for our annual meeting comes round I think of your assembly, and am with you in spirit. I very much like this idea of an International Missionary Union. This I believe is the only instance where missionaries of all churches in Protestantism meet annually for sympathy, fellowship, and counsel. You form a great missionary nerve-centre, from which cords of sympathy stretch to all the missionary world. I am glad there is one spot where we have an annual missionary congress. I trust you may never fail to do and say many practical things that may stimulate better work for missions both at home and abroad. One grand thought should always stimulate us—we live in a wonderful missionary period. Deputations are passing round the world hunting the lone places still untouched by mission work. Soon a thousand millions of pagan and Moslem souls will be under the blaze of the Gospel! In the third century the 120,000,000 of pagan Rome were being reached everywhere by the Gospel. Much more than twice this number are within the sound of the Gospel trumpet to-day in India alone. What a great work at home to bring the Church to a knowledge of its *opportunity* and to a sense of its *duty*! I think your Union should work steadily to this point as something definite.

Surely the Church, with full knowledge of its opportunity, would feel a sense of its duty to the race—"the Gospel to every creature." "

Governments and Missions—Resolutions.

Chinese Exclusion.

" *Whereas*, The United States for over fifty years has maintained treaty relations with China, guaranteeing protection to American citizens in China, establishing full toleration from the Chinese Government for the Christian religion, and regulating American commercial relations with the people of that country,

And *Whereas*, Both the Scott Bill of 1888 and the Geary Bill of 1893 have glaringly violated the different treaties of 1842, 1860, 1868, and 1880, first by forbidding Chinese laborers visiting their native land to return to this, contrary to the express stipulations of the treaty of 1880, and secondly by enacting a variety of restrictions and penalties for the Chinese already residing within the territory of the United States, contrary to the treaty of 1880, which expressly states that all Chinese in the United States shall be subject to the same favors, privileges, exemptions, and immunities accorded to the most favored nation.

Therefore, *Resolved*, 1. That this Union desires to place on record its strong protestation to the policy of breaking a national contract, and also to the unjust and unfriendly features in the laws now in force regarding Chinese immigration, and especially concerning those Chinese who are already resident in the United States.

Resolved, 2. That this Union would most respectfully petition the Executive and Legislature of the nation to repeal the present law, and enact such a new law as will either harmonize with the treaties made in the past with China, or, if desirable, with a new treaty agreed upon and duly ratified by both governments,

And *Resolved*, 3. That a standing committee of two be appointed to represent this Union in endeavoring to secure in every possible way such legislative action as will be alike creditable to the Christian character of our nation, respectful to China, and beneficial to all American interests in that land.

Concerning Protection in Turkey.

Viewing with alarm the persecution of our fellow-missionaries and other fel-

low-Christians by the Turkish Government in the region of Marsovan and other places, while all Roman Catholic missions and missionaries are undisturbed,

Therefore, *Resolved*, That we ask our Government to secure to the imperilled American missionaries in Turkey "the rights and privileges of the most favored nations," constructively accorded them by treaty.

Resolved, 2. That we ask the attention of our Government to the well-known fact that Christian testimony is of no value before Mohammedan judges, and that in all important cases the most acceptable testimony of every kind, written and verbal, can be obtained for money by the powerful party.

Resolved, 3. That we petition our Government to unite with other Protestant Christian governments to secure the safety of the Christian subjects of the Porte in Asia Minor.

Persecutions in the Caroline Islands.

Whereas, The American Board Mission has spent forty years in the attempt to civilize and Christianize the natives of the Caroline Islands, and has met with great success in the prosecution of its work; and

Whereas, Six years ago the Spanish Government, on taking possession of the islands, entered upon a systematic persecution of the missionaries and the native Christians, and obstructed by arbitrary and brutal measures the progress of their peaceful and humane work; and

Whereas, The officials of said government have deprived the missionaries of their rights as American citizens; rights which, according to the great principle enunciated by Webster, they are entitled to in common with all others of their fellow-countrymen, have driven them from the islands, and robbed them of the property which was deeded to them in the presence of a United States official by the native chiefs; and

Whereas, Though our Government has formally protested against the wrong done these, its citizens, and demanded that the guarantees of religious liberty given by the Spanish Government as to the rights and property of the missionaries be made good, no substantial redress has yet been obtained; therefore

Resolved, That we respectfully call upon our Government to take more vigorous measures than it has yet taken to redress the great wrongs to which these, its citizens, have been subjected, and to strengthen the hands of its representatives abroad by giving them such

instructions as will clearly indicate to the Government of Spain that further delay in the settlement of the questions at issue will not be tolerated.

Liquor, etc., in New Hebrides.

The International Missionary Union, convened at Clifton Springs, realizing the terrible evils connected with the Kanaka traffic and the introduction of fire-arms, gunpowder, and intoxicating drinks into the islands of the New Hebrides, very respectfully petition the Government of the United States to use its influence, and to unite in co-operation with the Christian governments of Europe in their efforts to suppress this traffic, attended with such cruelties and involving such demoralizing wretchedness to the people of those islands, just emerging from barbarism into the light of a Christian civilization.

The Stundists.

Resolved, That this Union hereby express its sympathy with the religious sects in Russia known as the Stundists, Mennonites, and Molokins, in the severe persecutions to which they are being subjected by the Government of that country, and to request in their behalf the prayers of our Lord's disciples of every nation and communion.

Government Connection with Vice in India.

The following resolution, moved by Rev. Dr. George Douglas, of Montreal, and seconded by Rev. J. McCarthy, of Toronto, was unanimously adopted :

This International Missionary Union, composed of citizens of Great Britain and the United States, has repeatedly denounced the opium traffic of India ; and the peculiarly obnoxious legislation in the matter of intoxicating liquors, as well as that known as the Contagious Disease Acts of the local Government of India, as disastrous to the interests of morals and missions in India and China ; and it now reaffirms its former declarations and petitions to all in authority in the premises ; and asks Christians throughout the world to pray for the removal of these deplorable obstacles to evangelization, and the best interests of mankind ; and further solemnly pledges its moral support to any policy or measure which will tend to the speedy or immediate abolition of these appalling evils.

Sabbath Desecration by the Columbian Exposition.

Resolved, 1. That in the judgment of this Conference the Congress and Executive Government of the United States

deserve the commendation of all Christian people for their action in favor of closing the gates of the Columbian Exhibition on the first day of the week.

2. That we deplore the example of bad faith exhibited by the local directors in first accepting the money grant from the treasury of the United States and complying with the condition of closing the gates on Sunday, and subsequently violating that condition, thereby outraging Christian public sentiment in abolishing all distinction of days in the week in regard to requirement of labor and allowing of amusements. This action we condemn as at war with the time-honored institution of the American Sabbath, and as exemplifying a decadence of moral sentiment sadly in contrast with that expressed in the conducting of the National Exposition of 1876 at Philadelphia, when the gates were kept closed on the Lord's Day.

World's Missionary Congress.

CLIFTON SPRINGS, N. Y.,

June , 1893.

Rev. W. M. Barrows, D.D., Chairman, etc., Chicago :

DEAR SIR : Your letter of May 25th and its enclosures addressed to the members of the International Missionary Union have been presented to the Conference now in session at Clifton Springs. We thank you for the information thus communicated and the invitation to co-operation which is thus given.

In response to your request we shall be happy to do what we can to aid a general observance of Sunday, Oct. 1st, as a Missionary Sunday throughout the world.

We cannot but be deeply interested in the object of the proposed Congress of Missions. We wish it success in accomplishing the great benefit to true religion and the world's evangelization, which is its design. As representing evangelical missions of different nationalities and churches in all parts of the unevangelized world, we cannot but desire to co-operate in all proper ways for the ends which it has been hoped that the Congress of Missions to be convened in Chicago may do much to advance.

We do not doubt your entire accord and sympathy with us in respect to the deplorable cause which will keep many excellent Christian people from executing their previous purpose to visit Chicago this summer. What may occur before the time of the meeting of the proposed Congress of Missions, and what change of views on the part of in-

dividual missionaries and others, cannot now be foreseen; but as the case now stands we regret inability to accept officially your invitation to appoint delegates to represent the Union as an organization; and so we leave it to our officers and members to act upon their personal responsibility, and as representatives of missions or other organizations, in respect to attending the Congress.

Enclosing a copy of resolutions which express our sentiments on the subjects to which they refer, and praying that the Spirit of divine grace and the overruling providence of God may accomplish through your efforts much for the extension of His kingdom among all nations, we are

Yours in Christian brotherhood,

Resolved, 1. That we heartily approve the proposal that Sunday, October 1st, be observed as a Missionary Sunday throughout the world.

2. That we commend to the individual members of this Union prayer in behalf of the proposed Congress of Missions in connection with the Columbian Exhibition, and such action in respect to personal attendance as the providence of God may allow, and each one's judgment and conscience may approve.

Educational Work in Missions.

BY REV. WILLIAM ASHMORE, D.D., SWATOW, CHINA.

In a recent number of the *REVIEW* (October, 1892), somewhat late in finding its way to these distant places, your correspondent, Rev. D. S. Spencer, of Tokyo, Japan, has done me the honor of holding me "responsible for the appearance in the missionary organ of his church" (the *Baptist Missionary Magazine*) of certain educational heresies, as follows:

Specification First.—For an article which "seemed to put at a discount the educational work being carried on in Japan as compared with the evangelistic."

Specification Second.—For harboring an opinion that it might not be amiss to "have many of the educational missionaries here drop their school work and take up evangelistic."

The honor is the more conspicuous

from the fact that it could have been bestowed more worthily upon, possibly, a hundred Japanese missionaries, Japanese preachers, and well-read foreign residents within easy reach, who could have told him the same things by word of mouth.

Where one's name is connected with a toast (not to say a challenge), courtesy requires a response. On that account I now knock at the door of the columns of the *REVIEW* to avow responsibility and readiness to meet it.

The "discount" referred to is not only *seeming*, but I am obliged to confess it *real*, and is only increased by what Mr. Spencer now says on "Mission Schools as Evangelizing Agencies" in the particular section in which my arraignment comes in, and with which alone I now have to do. Whatever mission schools may be in other directions in the way of raising up and training evangelists, pastors, teachers, and church workers is not now the question, but it is as to their pre-eminent value as evangelizing agencies. Mr. Spencer tells us in Japan, in the statistics for that year, that the foreign teachers are 160 and the Japanese teachers 287, making a total of 447, and, further, that the converts in 1890 were 270. Not a word of reflection is intended by this citation. Beyond doubt the teachers were faithful to the uttermost. It is God only who can give the increase. But I may be pardoned for the infirmity of not being able to see that 447 teachers to 270 students converted are sufficient to establish Mr. Spencer's claim for the conspicuous excellence of "schools as an evangelizing agency."

An appeal is made to the judgment of Dr. Abel Stevens. The opinions of that eminent scholar and traveller are always entitled to respect; but it by no means follows that they are of necessity an end of controversy. No doubt Dr. Stevens has said other things at other times on this same subject to which we might bow with submission, but they may not have been within convenient reach of Mr. Spencer at the time of

writing, a matter much to be regretted. To the quotations that are made in the present case we are unable to give adhesion. As it is not good form to declare dissent and not give a reason therefor, we may cite three or four sentences from Dr. Stevens and indicate with stinted brevity the line of demur.

He says, "The chief missionary work now going on in all the East is by Christian education."

The language is too strong. "All the East" is a very extensive region. The statement may be true in Japan and in some other parts of the field. We are curious to know if it is true in all the fields of our Methodist brethren. For many places the statement is not well adjusted to the situation. A great mission work has been and is still going on among the Karens and the Telugus, but it is not chiefly by "Christian education," which in this case we take to be a synonym for school work. A late article put down the educational staff in India as only 15 per cent of the missionary body. And certainly as regards China, which is no inconsiderable portion of "all the East," the correctness of Dr. Stevens's estimate must be challenged outright.

Again he says, "This is preaching the Gospel in the most practical and effectual way for the Eastern populations."

This will be admitted by few except those engaged in school work themselves. The others will dispute it. The assertion asserts too much. That it is a dictate of duty and good judgment to preach the Gospel in whatever way is "most practical and effectual" will be sustained by everybody. Now, if the school system is indeed "the most practical and effectual," then the missionary body, as a whole, should drop other forms of work in the main, and betake themselves to building school-houses, and should start schools in which to teach a combination of, say, one part Bible to several parts secular knowledge. Perhaps we should not dwell on this, for Dr. Stevens himself

cancels the stress laid on "most" in the above sentence when he adds later, "It should not be a question among us which is most desirable." So the equilibrium is restored. Still these mutations of emphasis are somewhat confusing.

Once more he says, "Your science refutes their legendary traditions, without a word of allusion to the latter."

It is well to call it "your science," for science and philosophy are not the chosen weapons of the Holy Spirit. Besides, it is no side issue like legendary traditions that we are aiming at, but it is *sin*, in the life and in the heart, and sin is not to be reached without a word of allusion, but by pointed and direct application of Bible truth. There is already altogether too much of the circuitous and round-about way of approaching the human heart—far too much building on a "scientific basis" and "a philosophical basis." The whole system tends to rationalism and genders scepticism. Retribution has begun already, both at home and abroad. The Bible and chapel service are beginning to fight for their existence in some of our great secularized mission schools, and missionaries in Japan are finding themselves superseded in leadership in teaching, and may yet be relegated to positions utterly below their worth and their qualifications. If such a thing does come about it will show itself in those very schools which make so much of philosophy, western culture, western science, and western civilization.

I would not trespass more on your space, and yet there are other things that ought to have a word of consideration, notably the idea that the school systems of India, China, and Japan are really the best embodiment for those countries of Paul's conception of preaching; the further ideas, that "the school is the best chapel;" that "the English language serves as a bait;" that "English is in itself a civilizer;" that "English is coming to be generally regarded as the best medium of theological in-

struction ;" and that " most of the theological schools now do their chief work in English."

These things are challenged boldly. One would like to ask whether the whole system of entering wedges and baits and secular inducements of various kinds is not being tremendously overdone to the disparagement of the Holy Spirit, the paralysis of genuine faith, and still further to the dishonor of the Great Master Himself, who comes in at nobody's backdoor, and asks for acceptance on the strength of no " bait" whatsoever ; and, further, to ask what kind of a civilizer English has too often been ; and still more, whether it is true that English is coming to be so generally regarded as the best medium of theological instruction ? Is it true in India ? Is it true in China ? Is it true in Japan that most of the theological schools now do their " chief work" in English ? If so, then why do Japanese missionaries find it so difficult to get men to fill the classes in the full English course ? And why such disparity of numbers in the English and the vernacular courses as the catalogues seem to indicate ? And what is the meaning of such movements as those of Messrs. Ishimoto and Tamara ? Since one is put to it in self-defence, there can be no harm in asking such questions. The whole mission-loving world will be interested in the answers to them.

It may be a most presumptuous thing for an outsider to say, but say it he will, and take the censure if it comes : It will be a blessed day for Japanese Christianity when the people are emancipated from the notion that in order to a place among the most efficient and eligible preachers of the land, a man must have received his theological education through the medium of a foreign tongue. The same outsider has the temerity to avow a further conviction that, when the general engagement comes on that is to determine the religious future of Japan, the same as in any other country in the East, the brunt of the fight will come, not on the

English-bred portion of the ministry, but on that other class coming forward ; of those who, discarding science and philosophy as weapons of warfare, and stripping themselves to the waist of scholastic redundancies, shall enter the field and fight it out with the Spirit of God in their hearts and a two-edged sword of God in the shape of a Japanese vernacular Bible in their hands.

Our Mail-Bag.

—In a private note Rev. Young J. Allen, D.D., long and widely known as an able missionary of the Southern Methodist Episcopal Church in China, says : " It may be news to you to learn that, at the recent session of our General Board of Missions, in answer to the urgent request from the ' Society for the Diffusion of Christian and General Knowledge in China,' I have been so far relieved and released from other work in our mission as to devote my time and labors on returning to China this fall almost exclusively to editorial and other literary work of the kind now so urgently desiderated in that great mission field."

—Rev. Charles E. Eckels, of Ratburi, Siam, sends an item of interest. " A movement," he says, " is being made toward giving the Cambodians the Word of God. A gentleman from Leeds, England, is interested in the project, and has written to Rev. J. Carrington, Agent of the American Bible Society, about it. Mr. Carrington lately made a trip into this province, where there are many Cambodians, and has found men who can translate the Gospels from Siamese into Cambodian if his Society agree to his undertaking the work. On a recent trip of twelve days to one of the Buddhist places of pilgrimage Mr. Carrington sold about twelve hundred portions of Scripture."

—Rev. Dr. M. H. Houston has resigned the secretaryship of the Missionary Society of the Southern Presbyterian Church to return to China and resume his work as a missionary, from which he has been separated for several years. A missionary ranks a missionary secretary, hence we congratulate Dr. Houston on his re-elevation to the loftiest position on earth.

III.—DEPARTMENT OF CHRISTIAN ENDEAVOR.

CONDUCTED BY PROFESSOR AMOS R. WELLS.

Regarding his visit to the Turkish societies, Dr. Clark says, in one of his letters: "Though I have spoken many times, I have not been able to do much directly for Christian Endeavor in this land of the Sultan, because the Government has interfered and forbidden all Christian Endeavor societies. In some places societies were already formed. In many others they were on the point of being formed, and young men and women were just about to take our pledge when the Armenian trouble arose. The powers that be were frightened, became suspicious of all societies, forbade our Christian Endeavor publications, which were translated, put in type, and all ready for publication, and, so far as possible, generally overthrew the work that Mr. Krikorian and others had so well begun. To be sure, there are some societies left—twenty or thirty in all Turkey, perhaps—but there would be scores more were it not for this outrageous interference of frightened and foolish government officials. When speaking and preaching, I have not been allowed to use the words 'Endeavor' or 'society,' as I did not care to land in a Turkish jail, and did not wish to get any of my friends into trouble."

Some time ago the Endeavorers of the Lima, O., Presbytery agreed to raise six hundred dollars, to pay the salary of a Presbyterian missionary in Chile. They have accomplished their noble task, having raised that amount and twenty-five dollars more.

The first Floating society of Christian Endeavor, which was organized in Brooklyn, now numbers seventy-two members, which are distributed among nine ships. It is now proposed to make each of these nine sets the nucleus of a new floating society, and thus the good seed will multiply by a process of self-division, until, God willing, it may cover the navies of the world.

Here is a bit of home missionary work. It happened in the State of

Washington. Sixty Endeavorers, returning from a local union meeting, were compelled to wait some time for their train. They were fresh from a beautiful consecration meeting, and the Spirit put it into their hearts to go to a saloon near by to hold a meeting. This saloon was, as they had heard, the one great opponent of the church from which they had just come. They went, held their meeting of song and prayer, and one after another pledged himself openly to continued prayer for the closing of that saloon. Four months afterward the saloon was closed, and it had no successor.

Here is another bit of home missionary work from the same State: Attempts had been made to sustain regular worship in a certain country school-house. The attempts failed. At last, amid many prophecies of failure, an Endeavor society was started. That was nearly a year ago, and not one meeting has been omitted. More than that, they have sought out a pastor, and a prosperous frontier church testifies to the sincerity of those young people's Christian endeavors.

Now it is missionary phonographs, and a Christian Endeavorer sends the first one to a Protestant missionary. A Methodist Protestant paper lately appealed to the Sunday-schools to send an Edison phonograph to a missionary in Japan, whose health was failing, and whom it would greatly help. This appeal brought to the mission board the next week a check for \$150 from the president of a Christian Endeavor society.

We notice a new form of home work undertaken by the Wesleyan Endeavorers of Grosvenor Street Chapel, Manchester, England, who are in the habit of sending delegations to sing in the children's wards of one of the hospitals. A beautiful thing to do.

The Junior Endeavorers of the Zion Congregational Church of Toronto,

Ont., know how to make a missionary collection interesting. They wrap up their money in a piece of paper on which is written the way the money was earned. Afterward these papers are all read to the society.

One of the most enthusiastic Christian Endeavor conventions ever held in Philadelphia, or anywhere, attended the recent meeting of the Methodist Christian Endeavor Advisory Board in that city. This is an organization of influential Methodist clergymen, formed to watch after the interests of Methodist Christian Endeavor societies. Philadelphia contains a large number of Methodist Christian Endeavor societies, whose members held overflowing meetings for four crowded sessions, listening to many of the most able and eloquent men of the denomination. Among the points urged upon Methodist Christian Endeavorers at this meeting was affiliation with the denominational society by being enrolled at Epworth League headquarters at Chicago as Epworth Leagues of Christian Endeavor. It was also urged that Methodist Christian Endeavor societies unite locally in denominational missionary bands, to push denominational missions. Methodist Endeavor societies, under such wise leadership, are in no danger either of extinction or of falling in enthusiasm for their denomination and loyalty to her interests. There is no reason why all Methodist young people's societies should not retain their membership in the interdenominational organization, enrolling there as Christian Endeavor societies (provided, of course, they have, as most of them have, the Christian Endeavor plan of work, in essentials), and at the Chicago headquarters as Epworth Leagues; or, better, enrolling in both under the compound name "Epworth League of Christian Endeavor."

The Endeavor society in the Trumbull Avenue Presbyterian Church of Detroit, Mich., which five years ago numbered about thirty members, now numbers about four hundred, and is

probably the largest society in the denomination.

A former member of the King Street Presbyterian Society of London, Ont., is now a mechanical missionary at Oromiah, Persia. True to his pledge, he now reports a young men's Christian Endeavor society in that far-off place.

A Christian Endeavor society has been formed in the penitentiary at Albany, N. Y.

There is now an Australian United Society of Christian Endeavor. The organization was effected at Melbourne, by delegates from New South Wales, South Australia, and Victoria. There were Congregationalists, Methodists, Baptists, and Presbyterians. In addition to the formation of a continental union and adoption of a constitution, provision was made for a weekly paper and for a new Christian Endeavor hymn-book. This is certainly a great step in advance, and under the inspiring direction of its United Society we may expect the Christian Endeavor movement to progress in Australia with even mightier strides than ever before.

The General Assembly of the Presbyterian Church, in its session at Washington, wisely recommended the formation of presbyterial unions of the Christian Endeavor and other young people's societies of the denomination. Such presbyterial unions have been formed in many presbyteries already, and always with the happiest results. The Assembly also urged the young people to still greater zeal for missions, and undoubtedly Presbyterian Endeavorers will respond gladly to the appeal.

Here are a few more sentences from Dr. Clark's Turkish letters: "In Yozgat and vicinity arrests of Protestants by Turkish officials have been unusually numerous. It is thought by some of the missionaries that this is because of the Turkish fear of the seditious letters, Y. P. S. C. E. The room in which the Yozgat society held its meetings was saturated with kerosene oil and set on fire, not improbably because these meetings were held in it." Speaking

of the Christian Endeavor pledge and other literature in Turkish, Armenian, and Greek, Dr. Clark says that the Sultan's government does not permit these to be printed, and so they are written on the cyclostyle. Endeavorers in Turkey do not dare to wear their badge, as they would become objects of police suspicion.

One of the most eloquent of the speakers at the New York Christian Endeavor Convention was Mr. Jue Hawk, who is now working among his countrymen, the Chinese, in Portland, Ore. He was unable to accept an invitation to speak at the Montreal Convention because, once over the border, our enlightened government would not let him return!

Senior societies are multiplying in Australia. One of the latest, that of the Southwark Baptist Church, was started merely as an experiment, to run only six months. At the end of six months these grown-up Endeavorers, thirty in number, unanimously voted "that we continue as a Christian Endeavor society so long as God permits."

There is a flourishing Christian Endeavor society in the Doshisha of Japan, working chiefly among the non-Christian students. Societies of Christian Endeavor are springing up in many parts of the Sunrise Empire.

Mrs. Alice May Scudder read before the World's Congress of Representative Women at the World's Fair a long and able paper on "Woman's Work in the Society of Christian Endeavor."

It would be interesting to know just how much Presbyterian Endeavorers are contributing to all the mission boards of their church. Now comes the Woman's Presbyterian Board of Missions for the Northwest, and reports receipts from Christian Endeavor societies for the year ending April 20th of \$3676.37.

The Westminster Presbyterian Endeavorers of Toronto, Ont., have one member a missionary in China, two other members preparing for the foreign field, and four members in the

home mission field for the summer. The society also conducts an extensive mission.

The District of Columbia Christian Endeavor Union took advantage of the recent presence of the General Assembly in the city to secure speakers, and held a rousing missionary rally, at which over two thousand were present.

The Louisiana State Christian Endeavor Union has successfully held, in New Orleans, its first annual convention.

At the recent fine convention of the Kansas State Christian Endeavor Union, although not nearly all money was reported, it was learned that the Endeavorers of the State had given at least \$3200 to denominational missions during the past year.

The results of Dr. Clark's around-the-world Christian Endeavor journey may thus be summarized, though the full accomplishment can never be known on earth. He has travelled about thirty-nine thousand miles, chiefly by water. He has made sixteen voyages, averaging six days each in length. He has not lost a day nor missed an engagement. He has stood before over two hundred and fifty audiences, more than one hundred and ten thousand people, and told them about the wonderful Christian Endeavor movement. This has compelled the use, by himself and his interpreters, of fifteen languages—English, Chinese, Japanese, Tamil, Telugu, Hindi, Hindoostanee, Bengalee, Marathi, Arabic, Turkish, Armenian, Modern Greek, Spanish, and French. Into all these languages the Christian Endeavor constitution is being or has been translated. Everywhere Dr. Clark has aroused great enthusiasm, wonderfully inspired the missionaries, and greatly advanced the Christian Endeavor cause. By no means the least among the results of this journey is its reflex action on the societies at home, leading them to greater missionary interest and efforts and to deeper zeal for their society, thus shown to be world-wide in its adaptability and influence.

IV.—EDITORIAL DEPARTMENT.

The Danger of Excess in "Charity."

The editors of this REVIEW, mindful of the fact that it is not simply a record of current intelligence, but a *review*, in which large liberty of discussion upon topics germane to missions is allowable, have been as tolerant as possible of opinions which were not accordant with their own. An editor of a review cannot without arbitrary and often discourteous treatment of a contributor remodel another's paper to suit his own habits of thought, and must either reject a contribution altogether or else allow the writer's individuality to have free play. Accordingly the Editor-in-Chief has been wont to admit to these pages articles not entirely in accord with his own sentiments, disclaiming responsibility for the writer's opinions.

During the absence of the Editor-in-Chief in Great Britain, a few articles have found their way into these pages which he could not have admitted had he been acquainted with their contents before they appeared in print; inasmuch as, with all his disclaimers of responsibility for such opinions, the general reader will construe their publication in the REVIEW as equivalent to the sanction of the views they propagate; and no affront is intended to any who have furnished papers for these pages in the present statement that in future the editor will be compelled to decline even a *solicited* article when the sentiments therein expressed seem to him at variance with the teachings of Scripture. And he would have all contributors to understand that such will be the attitude of the REVIEW in future, so long as the present Editor-in-Chief remains in charge of these pages. The utmost charity cannot justify the admission into these pages of any opinions, however sincerely held, which in his judgment contravene the teachings or spirit of the old Gospel. "We can do nothing against the truth, but for the truth." And while having no de-

sire to repress freedom of either opinion or utterance, it is certainly within our province to determine within what limits such freedom shall be exercised in *this REVIEW*.

That many of our readers sympathize with the editor in this position may be seen from the accompanying protest of one of our most valued friends, son-in-law of George Müller, who writes to the Editor-in-Chief disapproving the "principle, adopted by the editors, of admitting papers of the most opposed teachings, upon *vital* points of Christian doctrine. Instances of this have much increased," he adds, "during the last two years. As an illustration of my meaning, I refer you to the paper on 'The Probable Future of Buddhism,' in the May number, pp. 354-59, which propounds the following opinions, among others, viz.:

"(a) That EVERY religion is inspired of God. (b) That 'man *craves* an incarnate God.' (c) Christ could not come any sooner than He did, *for* the world could not have understood His doctrines any sooner (which can only mean that, in the writer's opinion, when He did come the world *was able to understand* His doctrines). (d) That God has chosen the *Anglo-Saxons* to be the world's religious teachers. That the time when THEY shall possess the whole world seems not very distant—that *they* are fitted to undertake this difficult task to-day. (e) That Judaism was preparatory to Christianity, so LIKEWISE are Hinduism, Islamism, Buddhism!!! (f) That 'Gautama' was one of God's saints! (g) That Buddhism will powerfully contribute toward the fulfilment of such passages as Isa. 11 : 8-10 and Rom. 8 : 19-22!!! (h) That 'It was *only* to Noah (Gen. 60 : 3, 4) that God gave distinct permission to eat of animal food'!! (i) That the human race is engaged in a '*mighty endeavor to know* its Creator'!!!

"It is not needful, for my present purpose, to show that every one of these

opinions is in direct opposition to the 'Scripture of truth.' It is sufficient to point out that they are utterly irreconcilable with the teachings of the Editor-in-Chief of THE MISSIONARY REVIEW as contained in his written and spoken utterances; and such as many of the most valued contributors to the REVIEW would thoroughly repudiate.

"Now, I do not think it is God's will that truth and error, food and poison, should be served up to the Church of Christ in the same vessel. Jehovah forbade Israel to sow their land with *divers* seeds! Has that statute been repealed?"

"Yours faithfully,

"JAMES WRIGHT.

"NEW ORPHAN HOUSES, ASHLEY
DOWNS, BRISTOL, ENG., JUNE 21."

With the sentiments of my friend, Mr. Wright, I am in hearty accord; and, so far as I know, my co-editors would be were this communication submitted to them. I ask contributors to let such speculations alone. There is *no salvation* in Buddhism, and this alone separates it by an infinite distance from the Gospel of our Lord Jesus Christ.

A. T. P.

The Managing Editor is responsible for the insertion of the article referred to by Mr. Wright, though not in sympathy with the sentiments expressed. It was given a place in the REVIEW because it had been solicited on the recommendation of a friend to the Editor-in-Chief.—D. L. P.

Some of the evangelical missionary societies invited to take part in the World's Congress of Missions in Chicago are asking how they can consistently appear on the same platform with the so-called "Christian and Catholic Church" that is just now conspiring to drive out 28 devoted Protestant missionaries from Algeria, and has everywhere been, as in Uganda and at Gaboon and Corisco, etc., the foe of Protestant missions.

L. D. Wishard, Secretary of the Foreign Department of the International Y. M. C. A., gives in the present issue of the REVIEW the first of a series of articles on the Y. M. C. A. in foreign lands. The forthcoming papers will treat of the progress and prospects of the movement in Japan, India, China, and other countries which Mr. Wishard has recently visited.—D. L. P.

A sketch of the life and work of the late Dr. McAll was expected for our present issue, but was unavoidably delayed. Sketches of both Dr. McAll and of Dr. Arthur Mitchell will appear in our next number.—D. L. P.

English Notes.

BY REV. JAMES DOUGLAS.

The McAll Mission.—A successor is already appointed to fill the place so long and honorably held by the late Dr. McAll. The new director is the Rev. Charles Greig, a Scotsman, and son of a Free Church minister. Mr. Greig has had fourteen years' experience of the work, having been induced to become a helper through the instrumentality of Mr. Dodds and of Dr. Horatius Bonar. It is earnestly hoped and believed that Mr. Greig is in the line of apostolic succession, and that the same Divine hand will be with him as wrought so graciously with his lamented predecessor.

Cape General Mission.—Mr. Spencer Walton, of the Cape General Mission, has had a good time in the Dutch town of Worcester, South Africa. At least 150 souls were dealt with. Deep conviction of sin accompanied the Word, and that sometimes in cases where very little English was understood. At the close of the mission a large missionary gathering was held, when the cause of the heathen was advocated, and a short account given of the Cape General Mission.

Native Missionaries.—Dr. Pierson, in the fourth lecture of his recent course

on missions, entitled "New Converts and Martyrs," points out that the native missionaries, as compared with those sent out from the home countries, are in the proportion of nearly six to one. The figures are 8000 white people and 47,000 natives of the countries into which the missions were sent; total, 55,000 persons.

The T'ai-Chow Church, Mid-China.—

The Rev. J. C. Hoare, of the Church Missionary Society, reports, in his annual letter, the baptism of nearly a hundred persons in the T'ai-Chow district during the year; and adds, there are now many inquirers and candidates for baptism. Mr. Hoare also speaks in terms of apostolic commendation of the quality of church-membership in that district of Mid-China where it is his privilege to labor. "I am thankful to say that I believe what St. Paul wrote of the Philippian Christians may also be truly written of the T'ai-Chow Church. We may give thanks 'for their fellowship in furtherance of the Gospel from the first day until now;' we may remember their 'work of faith and labor of love;' we may say of them that 'their faith groweth exceedingly, and the love of each one of them toward one another aboundeth;' most true is it that from Da-zih 'soundeth forth the Word of the Lord' far and wide. It is known far and wide for scores of miles. Now they have 'turned from idols to serve the living and true God.'"

The Closing of the Chagga Mission.—

The closing of this mission is the more to be deplored that it is entirely without reason and enforced in the very face of the eager evangelist. Abundant evidence is to hand to show that the charges emanating from German sources and reflecting on the C. M. S. missionaries are utterly unfounded. So far from the missionaries having supplied powder and ammunition to the natives and encouraged them to resist the authority of the German Resident, their pacific influence was recognized by

the Germans, for at the end of July last Mr. Steggall, C. M. S. missionary, received a letter from Baron von Soden, the German Governor at the coast, inviting him to use his influence with Meli, to induce him to make his submission to the German officer, a task to which Mr. Steggall applied himself to the best of his ability. Mr. Steggall's expulsion has been brought about by German officialism in the face of evidence and on the strength of groundless suspicions. Howbeit, it is better to suffer for well than for evil-doing.

Publications Noticed.

—*Gist: A Handbook of Missionary Information*, by Lilly Ryder Gracey, answers a long-felt want in missionary circles. It is compiled by the daughter of our associate editor, and is remarkable for its accuracy and richness in valuable facts connected with missions. The book consists largely of quotations from missionary literature, statistics in regard to the home and foreign field, incidents and descriptions illustrative of missionary life, and of the progress of the Gospel in foreign lands. It is pre-eminently for use in young women's circles, but its interest and value is by no means confined to them. It will be extremely useful in the preparation of missionary addresses. Volunteers should have it. Pastors and people alike will find it most interesting and helpful. (Cranston & Curtis, Cincinnati; Hunt & Eaton, New York).

—*The Story of Diaz*, by Rev. George W. Lasher, D.D., is an interesting sketch of this apostle of Cuba and of the wonderful work of God in that island. Dr. Lasher has recently returned from a visit to Havana, and gives this sketch as a result of his personal inspection of the work. Mr. Diaz's own account of his work was reported in the REVIEW for March, 1892; and Dr. Lasher supplements this account in many interesting details. (Published by G. E. Stevens, Cincinnati, O., price, 25 cents.)

V.—THE MONTHLY CONCERT OF MISSIONS.

Spain,* France,† Italy—The Papacy.‡

THE RELIGIOUS CONDITION OF ITALY.

BY REV. J. MURRAY MITCHELL, LL.D.,
NICE, FRANCE.

Even if the space assigned me were more ample, I should find it difficult to give a just account of the religious condition of Italy. One stands in great danger of generalizing too rapidly. Italy, indeed, is no longer a mere "geographical expression." She boasts of being "one and indivisible." Politically she is indeed a unit. One language also, with but slight dialectic differences, prevails from the Alps to the south of Sicily; but the diversities among the inhabitants are exceedingly great. The Venetian and the Sicilian are in many respects dissimilar. So are the Milanese and the Neapolitans. The Genoese were declared by Dante to be different in every custom—*diversi d'ogni costume*—from other Italians; and their peculiarities are passing away with exceeding slowness. Since the fall of the Roman Empire, about fourteen centuries ago, Italy, until of recent years, has had a sad and stormy history; there have not only been frequent invasions from without, but she has been distracted by internal strife and struggle. In such a state of things great differences of character and feeling have unavoidably arisen; and although under the beneficent sway of the House of Savoy these have begun to disappear, it will doubtless take generations before a truly national character can be formed.

It may be supposed that the religious diversities are smaller than our words imply. Still, they are by no means inconsiderable. Romanism has not uni-

fied, nor indeed has it moulded the mind of Italy to the extent that is generally believed.

The religion of the State is professedly Romanism; but the Italian Government is largely tolerant. The claims of the Church are by no means conceded in all cases by the State authorities. Thus every priest must serve for a year in the army; and when civil offences are committed by the clergy, they are tried by civil tribunals. On a great public occasion, such as the celebration of a victory, a bishop is usually asked to conduct a religious service; but except when the troops are out of Italy—in Africa, for example—there are no army chaplains; and in garrison towns there is no religious service for soldiers. (For ships of war chaplains are appointed.) The State and Church are by no means on friendly terms. The State has confiscated the property of the Church, but assigns the working clergy a salary during their period of service, and a small pension in old age. The clergy, as a rule, are poor; even high dignitaries cannot be called rich. The great body of the priests are the sons of peasants; noble families are generally reluctant that their members should enter clerical life. By the year 1867 many thousands of ecclesiastical foundations—which maintained about sixty thousand souls as monks or nuns—had been suppressed; their revenues were taken over by the State and life-pensions assigned their inmates. New corporations cannot legally be set up, but the law is continually evaded; and the State, anxious to avoid, if possible, an open rupture with the Church, winks at the abuse. The "secularization of Church revenues" was, of course, vehemently denounced by the Pope and the bishops, and the indignation of the Church rose to fever-heat when the Pope was stripped of his temporal dominions and the States of the Church

* See pp. 177 (March), 365 (May), 577 (present issue).

† See p. 537 (July), 602 (present issue).

‡ See pp. 135 (February), 201 (March), 235 (April), 565, 589 (present issue).

became an integral part of the Kingdom of Italy. So have matters stood for about twenty-three years past; nor does there appear any prospect of reconciliation between the two parties. One cannot help wondering that so sagacious a man as Leo XIII. should maintain an attitude of such firm defiance. The temporal dominion is no dogma, no article *de fide*: yet it is declared (as recently by Cardinal Vaughan) to be essential to the independence of His Holiness in his character of Universal Bishop. It is not for us to arraign the worldly wisdom of Jesuit policy; yet vaulting ambition can overleap itself, and the wise are sometimes taken in their own craftiness. We cannot say that we regret the obstinacy at which we wonder. Were Church and State reconciled in Italy, the great work of evangelization would doubtless meet with serious hindrances.

The Italian clergy are often—let us hope generally—worthy men, doing their duty according to their light, although the rule of enforced celibacy, in many cases, entails evil consequences. But the light enjoyed by the priests is very feeble. The Pope, a scholarly man himself, has earnestly recommended the study of the works of Thomas Aquinas. The “angelical doctor” occupies a high place among theologians (though we may note, in passing, that he rejected the doctrine of the “Immaculate Conception”); but the teaching of the thirteenth century is a poor preparation for the requirements of the nineteenth; and, in any case, only a few can enter into the depths of the Thomist speculations. Many—we fear we must say most—of the priests are ill prepared to serve as guides to their flocks. Signore Mariano, Professor of Ecclesiastical History in the University of Naples, asserts that “their minds are sunk in servile and senile lethargy.” These men preach; but what can their teaching avail?

The Italians are not constitutionally a religious people, though they have sometimes been asserted to be so. A

sense of the unseen is not largely developed in their minds; it is only in the north that it is so to any extent. Hence the mass of the people will seldom turn to the deep musings of “the visionary Dante;” they prefer the strain of “ladye-love and war, romance, and knightly worth,” as found in the lay of Tasso and still more that of Ariosto. Among the ancient Romans religion was mainly a function of the State; outward ceremonial was nearly all in all. Modern Italians are, in this respect, like their ancestors, or should we not say their predecessors? A high *fanzione* will always attract a crowd, but the mind of the seeming worshipper is occupied with the splendor and artistic character of the show. Of course some fundamental conceptions of the character of God and the duty of obeying His commandments—these things cannot be wholly absent wherever any tincture of Christianity exists. The worship of the Virgin also—which it is too much now the habit of some Protestants to excuse or even commend—though it leads the mind of the worshipper away from the sympathetic Christ, yet necessarily involves high conceptions of womanly purity and motherly love; and yet we greatly fear that there is too much foundation for the sentiment which we once heard expressed by one of Italy’s greatest men of letters—namely, that the religion of Italy cannot be rightly called Christianity at all, seeing it is little more than the ancient paganism, slightly veiled and bearing a new name.

“Happy the land that has faith; Italy has none.” So exclaimed Dr. Saffi, of Bologna, at the celebration of the tercentenary of Edinburgh University a few years ago. Atheism is often boldly avowed, even by the lower classes. Where this terrible extreme has not been reached, a childish superstition is all the faith of the people. Professor Mariano affirms that, under the teaching of Rome, religion has become—we should rather say, has *remained* from ancient times—“a magi-

cal and idolatrous naturalism." * The upper classes are in a somewhat different state ; certainly not a happier one. "There is a fatal indifference consuming us," says Signore Bonghi, one of Italy's most distinguished sons. There seems a general lack of earnestness ; the mental fibre is terribly relaxed. These unhappy men can neither believe nor disbelieve. They fall under Dante's tremendous denunciation of

Questi sciaurati che mai non fur vivi—
(More miscreants who never were alive.)

They attack the priests, but send their children to Jesuit schools ; and when death approaches they accept the rites of the Church, partly because of the solicitation of their families, and partly because they feel they must have something to cling to as they enter the dark unseen.

The general tone of morality in Italian society is low. We do not assert that, in the relations of the sexes, it falls below the usual continental standard. We are disposed to set it higher than it is in France. We refer rather to truthfulness and integrity. Recently the Prime Minister, Signore Giolitti, affirmed that dishonesty is the great cause of Italy's financial troubles. In the Chamber of Deputies he declared that, "as compared with an Italian exchange, Monte Carlo itself is an honest place." Poor Italy ! how is national weal to be built up on so rotten a foundation ?

The marvel is that, in a community

* As we write this our eye lights on a paragraph in a Paris newspaper, *La Croix*, of May 5th, 1893, which we translate literally : "THEY HAVE PRAYED SO WELL. They write to us from Sora, in Italy, as follows : For a fortnight this part of the country has been in prayer the whole day. The workpeople made processions barefooted, with crowns of thorns on their heads and carrying the relics of the holy patrons of the churches. Never was there a more moving spectacle. They prayed so well that, for the last three days, we have had much rain. The country is saved. So does God show favor to simple, heartfelt prayer." Assuredly, we do not quote this to laugh at it. Call it credulity, if you choose ; it is infinitely better than atheism or agnosticism.

so devoid of faith, true mental energy of any kind can survive ; for doubt is not only chilling, but killing. Take, for example, Leopardi, one of the most distinguished poets of recent days. His unbelief is absolute. He speaks of

l'infinita vanità di tutto
(the infinite vanity of all things),

and yet this man was even passionate in his patriotism. It would seem that, in the nobler few, "the genial current of the soul" is not frozen into a mass of ice ; and when the avenues to another and better world are closed against it, it moves with the greater strength in the direction of the temporal and earthly ; but the mind of the great mass must stagnate into apathy and death, where faith is extinct. Let it be observed that these remarks hold good of the *men* of Italy ; it would be unjust to apply them without qualification to the women. Religiously and morally the women stand higher than the men ; and very decidedly so in the important matter of temperance.

The subject of this paper is religion in Italy. We can touch but slightly on education. It is rather singular that there are too many universities and too few schools. The former, seventeen in number, are irregularly scattered over the country. Many of them are small, inadequate institutions, two or three of which should be combined into one—a reform, however, which local prejudice resists.

Before the kingdom of Italy was formed in 1870 education was in a very unsatisfactory state all over the country, with the exception of Piedmont. A few were fairly well trained ; the masses were almost entirely illiterate. The Italian Government deserves no small credit for its efforts to extend popular instruction. Elementary education is gratuitous. Every commune of four thousand inhabitants and upward is bound to send the children to a primary school. Still, a very large proportion of the population cannot read, chiefly among the women. This is the case specially in the south.

We fear we must add that the moral influence of the education is far from satisfactory. It would be wrong to say that there is no religious teaching ; for, in most cases, the priests are allowed access to the schools ; but in the colleges the case is different : in them no religious teaching is given. We need not wonder that the students should be restless and insubordinate. On this account colleges have in several cases been temporarily closed, as, for example, at Rome, Naples, and Genoa.

The one good and indeed grand result of the national education is that henceforth a considerable and continually increasing number will, at all events, be able to read. It is needless to point out how important is this ability in connection with efforts at evangelization.

But before we briefly glance at these, let us ask whether there is any hope of the Church of Italy reforming itself. The present Pope must surely see that the state of religion over the whole country is truly lamentable ; and one would fain hope that he deploras the miserable results of centuries of uncontrolled papal domination. He feels rightly and deeply on various questions of social and moral interest. We wonder if he ever dreams of religious reform, or whether, while anxious to effect it, he feels that his hands are tied. At all events, he will probably die and make no sign of entertaining the thought with which we fain would credit him. Others, however, are speaking out boldly. Not to mention well-meaning, timid men like Curci—silent now—Signore Bonghi, the distinguished man above referred to, has spoken in terms which have compelled the attention of the whole civilized world. His "Open Letter to the Pope," which appeared in the *Nuova Antologia* of last December, is a remarkable document. We do not take up time by quoting from it at any length, for our readers must have often read portions of it. Signore Bonghi is a Roman Catholic, who intends to die in the communion of the Church. We

should judge that he has rather a dislike to Protestantism. He appeals to the Pope as "possessing the most exalted intellect of our times," warns him that the Church no longer supplies that living water for which the Italian mind is beginning to thirst, and presses upon him various reforms, including the renunciation by his Holiness of his claim to temporal sovereignty. The whole question is looked at from a political, as much as a religious point of view. The writer is very unwilling that the nation should be divided on questions of faith. Apparently he has some hope of being listened to, which, we confess, we do not share ; but, at all events, his well-meant suggestions are but rose-water remedies for a malady which calls for far more potent medicines.

We cannot now enter at any length on the vastly important subject of Protestant missions in Italy, which would demand, for its proper consideration, a paper at least as long as this. We simply touch the hem of the subject.

The total number of Evangelical Christians in Italy is about sixty thousand, in a population of thirty millions—that is, one in five hundred. The truth makes some visible progress. The venerable Waldensian Church and the Chiesa Libera are native institutions ; and we must not forget the earnest labors of Count Campello, which, if successful, will issue in the setting up, on the Episcopalian model, of a "Reformed Italian Church." We should have been glad if foreign churches, whether British or American, had been satisfied with granting aid to purely Italian effort ; but the Methodists and Baptists have established missions of their own. Still, let us remember that the divided Evangelicals of Italy assert, and we believe truly, that there exists more of brotherly love and co-operation among themselves than is seen either in Britain or America. Certainly it was very cheering to witness the union of hearts exhibited at the meeting of the Evangelical Alliance at Florence in April, 1891.

A small number of converts is drawn by preaching, but the present is a sowing rather than a reaping time. For years past the circulation of the Bible has been large, and, for the most part, annually growing larger. Italy is very poor, and the willingness of the people to purchase not only portions of Scripture, but entire Testaments and in many cases even Bibles, is a somewhat notable sign of progress. Tracts also are largely read; and in particular the Claudian Press at Florence sends annually forth a large number of truly evangelical publications. As we have already indicated, the importance of the press continually increases as education spreads.

If space permitted, we could give many interesting and some striking details, all proving that the faithful preaching and reading of the Word of God retain in Italy all their immemorial power over the human heart.

Yet one thing must be glanced at ere we close. In the case of the venerable Church of the Valleys, which has the largest share of the work of evangelization, there has recently been granted a most cheering token of good things to come. Spiritual life in the valleys had in many cases become faint and low; even family worship was frequently neglected, and the lay members of the Church took little or no interest in the work of the pastors; but of late there has been a truly remarkable change. The Rev. W. Meille, the worthy son of a worthy father, has been especially blessed in his efforts to revive spiritual life among the congregations; and his labors have been heartily seconded by the pastors generally. In a spiritual sense we may almost say regarding the Church of the Valleys that the winter is past, the reviving breath of spring is moving over the land, and on every side bud and blossom are bursting into life.

Our earliest recollections of the valleys carry us as far back as the year 1846. We remember especially one Lord's day afternoon, on which we

stood gazing at the glorious mountains along with two admirable men, since gathered to their rest, Messrs. Malan and Meille, when, pointing toward Monte Viso, one of them exclaimed: "Yonder is the spot where in 1828 Felix Neff, having come across the Alps, fell on his knees as he came in sight of Italy and poured out his soul in supplication that God would hasten the time when the pure Gospel might be preached over the whole of the dark land. We are waiting for that time. We believe it is at hand. We pray that we may be ready for it. Up to that time the Waldenses had been shut up in their mountain fastnesses, but soon after the House of Savoy discarded its old policy of persecution, and the high work of proclaiming the pure Gospel over Italy was earnestly taken up, first by the emancipated Waldenses and then by various other bodies. Last year about fifteen hundred converts joined the Protestant missions. But members have been lost as well as gained. A good many have died. Not a few have emigrated. Large numbers of Italy leave their country, especially for South America. Three Waldensian pastors, if we mistake not, minister to their expatriated countrymen there.

We may note one important difference between the change now going on and that which occurred three centuries ago. Italy did not remain entirely unaffected by the great Reformation which shook the rest of Europe. The agitation, however, extended only to a portion of the upper classes and a few literary men. The great body of the Italian people did not feel it, and indeed hardly knew anything about it. Soon the relentless Inquisition triumphed all over Italy. Some converts were joined to the noble army of martyrs; others were forced to flee from Italy, and up to this day the land, save in the Waldensian retreats, has remained Romanist in name and semi-pagan in fact. Now, the religious change is seen almost exclusively among the common people. The influence of it spreads for the most

part laterally, though also to some extent from below upward. Even if the Pope and his counsellors were to recover his power, which is a most unlikely thing, they could hardly now crush out the truth. *Lauds Deo.*

Thus, then, in the words of Milton's noble sonnet, the Lord is now avenging His slaughtered saints and sowing their martyred blood and ashes over all the Italian fields, and by and by we cannot doubt that hundred-fold harvest will be reaped for which the poet poured out his heart in fervent supplication.

P.S.—The following short statistical table (carefully drawn up by the Rev. Dr. G. Gray, of Rome) will be acceptable to our readers. It gives the increase of the membership of the chief evangelical missions in Italy from 1888 to 1893.

	1888.	1893.	
Waldensian Church.	4,074	4,737.	Gain, 663
Chiesa Libera.	1,523	1,631.	" 109
Weeleyan Methodist.	1,360	1,341.	Loss, 19
(American) Methodist			
Episcopal.	920	965.	Gain, 45
Baptist churches.	875	1,050.	" 175
Reformed Cath. church.		230 (in 1892).	

Mission to the Italian Soldiers.

One of the most interesting sights in modern Rome to a friend of Italian evangelization is the "Military Church," with which the name of Signor Cav. Capellini is so honorably associated. His work is indeed a unique one—what might seem to us work in a very unlikely field. Yet, during these twenty years past, large numbers of Italian soldiers have given undoubted evidence in changed lives that the Word of God had come to their hearts through this agency, and, as Italian soldiers, after their period of service is passed, become merged in the ranks of the civil population, Christians among them carry the good seed to many a distant place.

As might be expected, this work has excited peculiar hostility among the priests and Roman Catholic relatives of the converts. Several of the soldiers had received letters from their families, severely upbraiding them for having sold their souls to the devil, and threatening utterly to disown them if they did not send at once some priest's certificate to attest their return to the bosom of the true Church. In most cases it was evident that the letter was

the production of the curate of the village. One young fellow, a Sardinian, was in especial distress over the cruel and violent words his father had written him. Capellini had him into his study, and there, after laying his case before the Lord, they concocted together a reply, the effect of which surpassed all that their feeble faith had dared to hope; for in a few days from the father came a request for a Bible and Evangelical books.

As in former years, Signor Capellini made several evangelistic tours; one, this year, in Sicily. He also left Rome to follow the army during the "grand manœuvres." "I set out," he writes, "laden with tracts and portions of Scripture, and before returning had been able to give what seemed to be appropriate collocation to them all. It reminded me of the days in my soldier life in which it had fallen to my lot to carry round the camp the huge bread-basket, so heavy at starting, so light on returning, because of the hungry mouths that had been fed from it. Nor was it in the garrisons only that I found eager receivers of the Bread of Life, but in the railway carriages, at the inn table, in the *café*, and by the wayside, the Lord gave me utterance and boldness to speak of His Gospel, and to follow up and seal what had been said with the gift of a Testament or Gospel portion or suitable tract. One day a lieutenant elbowed his way through a circle of soldiers that, with outstretched hands, were pressing round me for books, and confronting me, demanded: 'What books are these you are distributing? Give me some to examine.' After opening one or two, he cried out: 'Nonsense! we want no priests here!' I replied, 'You are mistaken, sir; this is no propaganda of priests; there is nothing here but the simple Gospel.' 'Where is the difference?' he rejoined, 'Romish Church or Evangelical Church, it is all one.' 'That,' said I, 'at all events, is not true. A glance at any one of these books will show you that they are the condemnation of the very things of which you accuse the Church of Rome. Believe me, Signor Lieutenant, our object is to spread among these soldiers the Spirit of Christ, which is that of truth, righteousness, and love.' The officer was silent for a moment, then asked, 'Have you a Bible to give me?' 'Certainly,' I replied, handing him one. He opened it; then turning to the men, 'Take the books, if you please; they are good ones;' on which there was a general cry of 'One for me! One for me!' and in a few moments our stock had disappeared."—*A Voice from Italy.*

VI.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

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

INDIA.

—"At the present time what force have we here, besides the natives, for the evangelization of 10,000,000 Telugus and the training of nearly 50,000 Christians?—23 missionaries in all. Only 7 of these have ten years of experience. Two others only have five years or more, while 12 out of the 23 have but two years or less in India. These last are practically dumb. Is not this like sending flocks of sheep out into the deserts without shepherds? Oh, it is fearful to think of the way these people have been left! Here it is that the churches at home have utterly failed to appreciate and meet their share of this responsibility."—*The Lone Star*, Ramapatam, India (organ of American and Canadian Baptist Missions).

—"The Bible and the Veda may inculcate the same virtues; they may teach certain truths about God and man; they may give utterance to similar prayers and aspirations, as seen in the pathetic hymns of the Rig-Veda, addressed to Varuna: 'Let me not yet, O Varuna, enter into the house of clay; have mercy, Almighty, have mercy;' for human nature in this respect has always been the same, conscious of its deep need, and yearning for deliverance and satisfaction; but one of them alone—namely, the Bible—satisfies the thirst; responds to the cry in its gracious promises of rest in pardon and peace in communion with God. A careful comparison of religions—than which there cannot be a higher or more fruitful study—will assuredly bring out this striking contrast between the Bible and all other sacred books; will establish its satisfying character in distinction from the seeking spirit of other faiths. It satisfies

the spiritual hunger and thirst to which other religions give expression."—Rev. T. E. SLATER, in *Harvest Field* (Madras).

—"Mr. Höppner, of the S. P. G., mentions a conversation held some years previously with a German prince, who had once been in India. The prince referred to the exquisite Taj Mahal, and to Shah Akbar's tomb at Secundra. On his mentioning Secundra, Mr. Höppner inquired if he had visited the C. M. S. orphan house, which is in charge of Germans. 'No,' he answered, 'I have not seen it, and I deeply regret that I did not gain a fuller view of missions in India. But the fact is, the missionaries did not come to me, and I was entirely in the hands of the officials, and could not do what I would. I had to go where they carried me, and never a word about missions did they say.' This great orphanage is only a hundred yards distant from Akbar's grave."—*Evangelisch-Lutherisches Missionsblatt*.

—"Contemporary Hinduism, by contact with the Christian West, has acquired a certain outward varnish, but the inner rottenness often breaks out all the more irresistibly for this. The degradation, laziness, covetousness, and imperiousness of the temple priests is proverbial in India; the oppression of the women, especially of the widows; the refined voluptuousness of the men; the gross superstition; the earthly and fleshly temper of the masses; the devil worship of the lower castes and of the hill tribes; the general mendaciousness and characterlessness of the Hindus; the evermore apparent impotence of the better disposed in the endeavors for reformation; the oppression of the inferior castes—these things and many evil things besides are the rotten fruits on the tree of Hinduism, which, now that the elder atrocities have been abol-

ished, most palpably strike the view.”
—*Idem*.

—An old peasant in Northwest India learned by heart the first chapter of St. John's Gospel. After his harvest was over he would go out year by year into the villages around and repeat what he had learned. In eight years he had brought some four hundred of his countrymen to embrace Christianity and receive baptism.

—“It is estimated that in India, counting all Protestant missionaries, there is about one to every 500,000 people. The entire revenue of all the Protestant missions of the world is computed at £2,450,000. The total British share of that sum was, for 1889, £1,301,306, while the national drink bill is about £140,000,000, and one of our smaller wars cost close on £5,000,000.”—*Bombay Guardian*.

—“The non-Aryan races of India have, in all probability, a great future before them under British rule, for, though under a state of tutelage to-day, time is all on their side. They are indeed grossly ignorant and backward, but their very faults are the faults of a simple savagery which has its winning side. They are the *children* of the vast family of nations in the Indian peninsula, and as such they have endeared themselves to men such as Cleveland, Elphinstone, Outram, Douglas Graham, Briggs, and Dixon, who have labored among them, for their sturdy courage, their trustful simplicity, their unwavering loyalty to benefactors. Probably no brighter pages of England's work in India will be written in the future than the pages which will hereafter record the joint labors of political agents and missionaries among them, and the marvellous results achieved.”—Rev. A. T. GURNEY, in *Church Missionary Intelligencer*.

—There is stagnation, if not retrogression, at almost all the mission stations of South India, say the Leipsic

brethren. Of 100,000 Protestant Christians in Tinnevely, 8000 within the year have been lost to the English Church. This the Lutheran brethren ascribe to too strenuous an endeavor to carry through in the way of outward discipline rather than of inward transformation an abandonment of all caste usages, and the assumption of self-support. Most, perhaps all of the defections have probably been to the Roman Catholics, who have mostly let caste take its own way in India.

—The Rev. J. G. Trimmer, Chairman of the Wesleyan Mission, Jaffna District, Ceylon, gives an account of what came very near being “premature reporting.” He says: “We were holding a meeting in a small village, and practically all the population was present. My companion had given a beautifully simple, earnest address, and his audience seemed to listen not only with eagerness but with acceptance. When he had done, I briefly summarized the truths of which he had been speaking, and asked, ‘Do you believe these things?’ ‘Yes, sir,’ was the response, unanimous and hearty. It occurred to me to see how far their faith, or profession thereof, would go on Christian lines. ‘You believe in God; that He is one, and one only?’ ‘Yes, we do.’ ‘You believe that He made all things and sustains all things; that good is pleasing to Him and evil hateful?’ Still the responses were ‘Yes.’ ‘Do you believe that this Bible is God's Word, and that other Vedas are wrong?’ ‘Yes.’ ‘Do you believe what it says, that God sent His Son into the world to save sinners?’ and still no less heartily was assent given. I marvelled, and repeated the questions in other ways; I made them more personal. ‘Do you really believe, then, that Jesus is able to save men from sin—to save you?’ ‘Oh, yes.’ ‘Do you believe that He died for you, to put your sin away—that He loves you now and cares for you?’ ‘We do.’ ‘Will you, then, accept Him as your Saviour and accept Him now?’ ‘Yes, sir;

yes.' I confess I almost gasped for breath; up to this point everything had seemed perfect, and had I gone no further I might have yielded to the temptation of 'premature reporting,' and penned an account of a village converted and ready for Christian baptism. But I could not forbear continuing the test. 'If you become Christians you must give up sin.' Silence. 'You must give up lying.' A smile ran round the audience, and a voice said: 'We cannot agree to that.' 'God requires it of you. Lying, thieving, impurity, sin in all its forms you must give up if you want Jesus to save you.' The negative was more pronounced; and I went on sadly: 'You cannot serve the true God and worship idols; you cannot trust both Jesus and Pil-lalar. Are you willing to give up these things, that He who died for you may save and bless you?' Ah, no; willing to accept if they might do so while the life remained unaltered; willing to accept *everything*, to give up *nothing*!" We commend this to the Salvation Army.—*Harvest Field* (Madras).

—Mr. Lazarus, of the Danish Mission in Madras, remarks that the spasmodic attempt to organize resistance by Hindu street-preaching has collapsed. All the heathen street preachers have disappeared. Of course the attempt may be renewed, but, like all attempts to graft Christian usages on a heathen trunk, it will always fail anew. Julian the Apostate was the first signal example of this, with his futile endeavors to spur the pagan priesthood up to imitation of the purity and beneficence which still, as a whole, distinguished the Christian clergy. The Hindu Tract Society, with its abusive publications, has also dissolved itself.

—"Even in a pariah town there is a distinct public sentiment, not to speak of ridicule and persecution. The baptism of the first woman was a critical event in Elavore's history. The other women's sorrowful lament over what they regarded as a fatal act—namely, the

renunciation of their forefathers' gods and of their village goddess—had an extreme power over a simple woman who had decided to receive baptism. Yet she wavered only a moment, and then was herself again. In the moment when she did so, despite the deafening cries and curses outside, she celebrated a great victory, and in her the cross of Christ. Since this crisis the current has turned in our favor.—MR. LAZARUS, in *Dansk Missions-Blad*.

MADAGASCAR.

—"Imèrina, the central and ruling province of Madagascar, is from 4000 to 4500 feet above the sea-level, so that, although well within the tropics, it enjoys a pleasant, temperate climate, made quite cool and bracing in the cooler season by the southeast trade-winds, which come fresh and moist over the forest belt and the wooded eastern plains. The atmosphere is wonderfully pure and clear, so that hills many miles away stand out with a sharp and distinct outline that is very deceptive to those newly come from our more misty air and our gray English skies.

"The general aspect of this region is bare, as it is destitute of wood except in the hollows, although there are patches of primeval forest still left in the northern parts of the province. There is a great extent of moorlike hills, so that but for the brilliant sunshine and the generally clear skies, Imèrina would, like much of the other central portions of central Madagascar, be somewhat dreary, especially as the grass gets brown and parched toward the middle of the dry season. To myself, however, the extensive prospects, the presence of high hills, the pure atmosphere, and the exhilarating air always gave an indefinable charm to the landscape even of the Hova province. But it is toward sunset that Imèrina is seen in its most attractive aspect. As the sun sinks lower and lower, the hills, range beyond range, are colored with the richest shades of purple, the sky flames with crimson and gold, the long lines of red

clay walls which enclose the native compounds glow like streaks of vermillion on the purple as the sun begins to touch the horizon. There is a glory of color over earth and sky which is truly wonderful, and has again and again filled me with intense delight."—Rev. JAMES SIBREE, quoted in *Madagascar News*.

SUMATRA.

—Of the Rhenish Missionary Society's work in the last year, Dr. Schreiber, as noted in the *Chronicle*, reported that in the island of Nias, off Sumatra, almost all the people of the district of Gombu-Humene had cast off their idols, and that Missionary Thomas had baptized 69 people at Easter, and 100 others were receiving instruction. On the shores of the Toba Lake in Sumatra success still attends the labors of the missionaries. It is quite a new field, and yet at Si Gumpar there have already been 400 baptisms and a considerable number at the other three stations. It was feared that much opposition would arise from the Mohammedan party, but hitherto all has gone forward quietly, and the missionaries are hopeful that this district, like that of Silindung, will soon be won for Christ. In the Silindung district, indeed, in spite of the great mortality caused by the cholera last year, some three thousand persons were received into membership, while from outlying places, some of them far distant, requests for teachers are being continually received. And in those parts of the island, such as Sipirok and Siloga, where Mohammedanism is really a power, the work goes forward most hopefully. At Padang Bolak, one of the most recently formed stations, there are already more than five hundred learners. This rapid increase of converts, or at least of adherents, has its perils, but the missionaries are seeking to give the people full instruction in the ways of God, and in this they are heartily supported by the native preachers and evangelists, the number of whom is now very considerable.

MISCELLANEOUS.

—The Moravian *Missions-Blatt* speaks of what appears to be "an ineradicable myth"—namely, that the early Moravian missionaries in Greenland, not knowing how to translate "Lamb of God," since the Eskimos have no sheep, finally decided to translate it "God's seal," the seal also being, as we know, a gentle, docile creature. Not so ill-imagined, says the *Blatt*. It has only one fault, it is not and never has been true. In the early times, when the missionaries as yet knew the language imperfectly, they sometimes used for "the babe Jesus" an expression more properly confined to the infant seal. The people knew what was meant, and accommodated themselves to the meaning until better knowledge taught the translators a better word. "Lamb of God," however, has always been translated by a word that signifies "a young sheep," and in Greenland by a word signifying "sheep," but lacking the diminutive form. Though the sheep is not found in Greenland or Labrador, pictures and descriptions have made the notion of it easily intelligible, and of late years sheep, intended for the food of the sailors, are often seen by the natives on European vessels. The misinterpretations of malice are usually the most persistent, but here the misinterpretation of a romancing disposition to eulogize seems to hold pace with them.

—The first Protestant missionary ordained as such, says Professor Krüger, was CASPAR WILTENS, of Antwerp. He was ordained at Amsterdam, for the Dutch East Indies, December 20th, 1610.

—The first Protestant missionary society formed on the Continent under an impulse from England was the Netherlands Missionary Society (*Het Nederlandsche Zendelingsgenootschap*), formed in 1797.

—"It is no casual coincidence that the same apostle who has maintained with victorious lucidity the evangelical

foundation doctrine of justification by faith has been pre-eminently the apostle of the Gentiles. Missions and the righteousness of faith stand in intimate connection with one another in two ways: first, faith, which apprehends Jesus Christ, the incarnate Son of God, the Crucified and Risen, as its righteousness becomes an *impulse* to missions. This faith, if it is living, makes me a debtor to God and makes me a debtor to men, so that I must give out what I myself have received. Salvation imparts the saving mind. Faith impels to testifying, gives zeal for conversion, so zealous as to yearn to help every man to a share in the saving grace of God in Christ. And moreover the life, which God hath bestowed on us in his dear Son, is so precious to the believer that it makes him ready for every sacrifice. And because faith knows out of its own experience God's saving power in the Gospel, it also is confident of a victorious power of God in this over all men, whether Jews or Gentiles, Greeks or barbarians, wise or simple. On the other hand, it is labor thrown away to try to turn faithless men or men that are uncertain of their faith or have no joy in it into missionary workers. It is, indeed, a self-contradiction to assume the existence of a self-sacrificing impulse for the extension of the Christian faith in him who is void of this faith or indifferent to it. Geographical discoveries, colonial conquests, universal commerce, agencies of transmarine civilization may easily give faith a missionary direction, but they have no power where faith is wanting to engender an interest in missions. On the other hand, it is self-evident that a faith such as Paul had engenders such a missionary impulse as Paul had."—Dr. WARNECK, in *Rheinische Missions-Berichte*.

—"Assuming that all Protestant missions together have 4000 missionaries and \$10,000,000 income, it results that there is not applied upon the whole non-Christian world, with its 1,000,000,000 men, so much of energy and means as

upon the six easternmost provinces of the kingdom of Prussia."—*Ibid*.

—"That our Rhenish society, besides the sacrifice of home, of health, of length of life, can produce martyrs in the literal sense, I need not say further than to mention 1859, when seven missionary brethren and sisters were murdered at once, and 1891, when two young brethren left their lives for Jesus' sake on the island of New Guinea. What awaits you, dear brethren, who will undertake to say? But if you are certain of your course in the Lord, and if you hear His voice resounding in your souls—'I have ordained you that ye should go'—then go, and go in all comfort and confidence. He that hath called you will also guide you, and under His guidance you are ever in rest. Children of God, even on dangerous paths, can say, with the author of the ninety-first Psalm, 'I will say of the Lord, He is my refuge and my fortress; my God, in Him will I trust.' And should their appointed way bring them into death, even into the bloody death of martyrdom, even then they have no occasion to despond, but may lift up the head with joy, knowing that their death is not a ransom for their sins, but a death unto sin, and an entrance upon eternal life."—*Ibid*.

"If each man in his measure
Would do a brother's part,
To cast a ray of sunshine
Into a brother's heart,
How changed would be our country,
How changed would be our poor!
And then might Merrie England
Deserve her name once more."

—PRINCESS MAY, quoted in *Australian Christian World*.

—Herr F. M. Zahn, commenting on Emin Pasha's disparagement of Protestant and praises of Roman Catholic missions, slyly remarks that he ought to be an authority in religious matters, for he was born a Jew, baptized a Protestant, has since professed himself a Mohammedan, and would not improba-

bly on occasion object to becoming a Catholic, being all the while, we may remark on Stanley's authority, a thorough-going materialist. He is a friendly, benevolent-tempered man, warmly devoted to the interests of the natives, but esteems their spiritual interests a chimera apparently.

THE WORLD AT LARGE.

"Richest are they
That live for Christ so well
The longest day
Would scarce suffice to tell
In what wide ways their benefactions fell."

—It is said that the Rev. Mr. McAll began preaching in Paris knowing only three words in French—"God loves you." And that has been his theme ever since.

—The tomb of Mahomet is covered with diamonds, sapphires, and rubies valued at \$10,000,000. How fortunate for Christianity that the very site of the tomb of its divine Founder is unknown; and so love and reverence are compelled to expend themselves in far worthier ways, even in walking in His footsteps and carrying His kingdom to the ends of the earth.

—According to the English historian, Sharon Turner, at the end of the first century there were 500,000 Christians. By the end of the second century there were 2,000,000. This number was increased in the next hundred years to 5,000,000. Then the figures advanced as follows: 500 A.D., 10,000,000; 600 A.D., 15,000,000; 700 A.D., 20,000,000; 800 A.D., 24,000,000; 900 A.D., 30,000,000; 1000 A.D., 40,000,000; 1100 A.D., 50,000,000; 1200 A.D., 70,000,000; 1300 A.D., 80,000,000; 1400 A.D., 75,000,000; 1500 A.D., 80,000,000; 1600 A.D., 100,000,000; 1700 A.D., 125,000,000; 1800 A.D., 155,000,000; 1893 A.D., 250,000,000.

—It is not in man that walketh to direct his steps, but there's a divinity

that shapes, etc. Morrison had his heart set on being a missionary in Central Africa; Carey was shaping his course for the South Seas, while Livingstone would play the part of a medical missionary in China. But when the latter was ready to set forth in 1840 the "Opium War" was raging with no end in sight, and so he was sent to expend his energies upon the Dark Continent.

—It was due to Chitambo, the chief of the village in which Livingstone died, that the superstitious horror of the Africans at the removal of a dead body was overcome; and four years ago the Royal Geographical Society of England appropriated a sum of money for the purchase of presents to Chitambo in recognition of this service. Later it was learned that Chitambo was dead; but the presents at length reached their destination, and have been bestowed on his successor. A bronze tablet, sent by Mrs. A. L. Bruce, Dr. Livingstone's daughter, accompanied these presents, and has been fastened to the tree under which Livingstone's heart was buried. It bears the simple inscription, "Livingstone died here, Ilala, May 1st, 1873."

—Who doubts that the *Youth's Companion* is correct in affirming that a potent cause in delaying the advance of Christianity in China is found in the doctrinal differences of the churches? The Chinese are taught to regard difference of sect as equivalent to difference of creed; hence they cannot easily be brought to understand that Presbyterians, Methodists, Congregationalists, Baptists, Catholics, Greek Churchmen, Friends, and others are all preaching one faith. "Again, Chinese bewilderment is increased because the Catholics, the English and the American missionaries use different Chinese words for God. This causes the people to think that the missionaries have different deities."

—When Morrison set forth for China in 1807 he must needs journey from England *via* New York. After his final

arrangements for the voyage had been made in this city with the vessel owner, the latter wheeled around from his desk and said, with a smile of superior sagacity, "So, Mr. Morrison, you really expect that you will make an impression on the idolatry of the great Chinese Empire?" "No, sir," replied with emphasis this pioneer missionary to the Middle Kingdom, with its hundreds of millions, and then utterly closed against all foreigners—"no, sir; but I expect that God will!"

—The *Free Church Monthly* does well to recall that in Tahiti fourteen years passed without a convert—now there are 850,000 Christians in Western Polynesia. At the end of ten years Judson had only 18 to show as the fruit of his toil; since then the rate of increase has been so great in Burmah that during the interval a new church has, on an average, been established every three weeks. Ground was first broken in China in 1842; now there have been gathered into the Church nearly 50,000 converts. In Fiji the Wesleyans entered in 1835, when the darkness of heathenism reigned everywhere; but in 1885 there were 1300 churches in the group, with 104,000 habitual attendants on public worship.

—Somebody has discovered that there are three kinds of Baptists—the Mission variety, the Omission, and the Anti-mission; and it is to be feared that our brethren of this name are no worse off than their neighbors.

—Three missionary societies have passed the million-dollar mark, to wit, the English Church Missionary Society, which is also almost halfway toward two millions; the Methodist Episcopal, and the Presbyterian; nor are two or three more so very far behind.

—Robert Louis Stevenson has never been classed with "religious fanatics," and after wide observation of the facts in the case he puts himself on record in these words: "I had conceived a great prejudice against missions in the South Seas; and I had no sooner come there

than that prejudice was at first reduced, and at last annihilated. Those who deblatterate against missions have only one thing to do—to come and see them on the spot."

WOMAN'S WORK.

—How did women's missionary organizations come to be? "Experience proved that no nation can be elevated until its women are regenerated; also that no man, whether clerical missionary or even physician, could carry the Gospel to the jealously guarded women of Oriental households. When the degradation and sufferings of Asiatic women and the darkness of their future were revealed, the conscience of Christian women was aroused."

—The first woman physician to India was Dr. Clara Swain, in 1869; to China, Dr. Lucinda Combs, in 1873; to Japan, Dr. Florence Hamisfar, in 1883; and to Korea, about four years ago, Dr. Meta Howard—all sent out by the Methodist women.

—Only three women were present at the recent Decennial Missionary Conference at Bombay who attended the first one in 1872—Mrs. Parker, Mrs. Johnson, and Miss Isabella Thoburn. Then only two papers were presented by women; but no one thought of the authors reading them, much less of women speaking before the Conference; but in 1892 they had a place on the programme, and full liberty in the discussions.

—It is scarcely a figure of speech to say that "woman is the corner-stone of heathenism." Notwithstanding their degradation, heathen mothers have immense power over their sons. The fear of a mother's curse prevents many Chinamen from listening to the claims of the Gospel; and an intelligent Hindu exclaims: "It is the women who maintain the system of Hinduism."

—Missions in the East have secured the warm interest and support of two well-known women—Miss Gordon Cumming and Mrs. Isabella Bird Bishop,

who have travelled much, and so have seen with their own eyes, and are ready to advocate with pen and tongue, the work of the Gospel in heathen lands. The pages of *Life and Light* are to be enriched by articles from both.

—Lieutenant Wadhams, of the United States Navy, narrates the interview of Miss Fletcher with the naval commander, who wanted to carry her off to Yokohama after her home on Ponape had been burned by the Spaniards, as it was reported to him by a man who professed to be an infidel. Miss Fletcher declined the kind offer, and would not go; her scholars loved her and she loved them; she had come to Ponape for a special purpose, and the people needed her. "But you are in danger. Will you not go?" "No. I have read of soldiers and sailors refusing to desert their posts when in danger, and why should I?" "But that was in time of war." "This is a time of war. I propose to stay. Let us have a prayer for guidance." "And then," said the infidel, "I had to get down on my knees, and she reeled off the best prayer I ever heard in my life."

—The Friends' Woman's Foreign Missionary Union has attained to the age of three years, and reports receipts amounting to \$22,350 last year, and \$65,000 in all from the beginning. The Union has decided to make an annual contribution from its general treasury to the support of some already existing mission to the Jews.

—The women of the Southern Baptist Church raised \$36,053 last year for foreign missions and \$26,284 for home missions.

—Among the English Wesleyans the "Ladies' Meeting," as it is familiarly called, grows in popularity year by year, as it deserves to do. This year it was thought by many to excel all previous meetings. It has a character of its own, and touches chords which are untouched, at least with equal tenderness and force, on any other occasion.

The expenditure of the committee for the past year was £8695 (\$43,475).

AMERICA.

United States.—The New York *Sun* says that, according to the last census, in rough figures, the denominations in this country stand thus: "Roman Catholic, 7,000,000; Methodist, 5,000,000; Baptist, 4,000,000; Presbyterian, 1,300,000; Lutheran, 1,250,000; the rest of the Protestant communions, counted together, about 3,000,000."

—A Methodist church was recently organized in Portland, Ore., with 30 members, and composed wholly of Japanese.

—Most Americans will be surprised to learn that all the Chinamen in the United States came from a single one of the eighteen provinces of the Celestial Empire—most of them from one corner of that province.

—Mr. Jue Hawk, a Chinaman who delivered one of the most inspiring missionary addresses at last year's International Christian Endeavor Convention at New York, and who is now conducting a mission among his own people in Portland, Ore., was prevented from having a part in the recent Montreal convention, because if he had visited that city the exclusion law would not permit his return to this country.

—Sumantrao Vishun Karmarker, formerly a high-caste Brahman, was ordained as a minister of the Gospel in New Haven, June 8th. He wore a sash which is said to be the insignia of his former caste. Rev. Mr. Karmarker is sent out to do general evangelistic work in India.

—The American Bible Society, at its annual meeting, reported the total receipts for the year to be \$583,930. The total number of Scriptures printed and purchased in 1892 amounts to 1,447,843 volumes, of which 394,057 were printed abroad, including 36,906 at Constantinople, 6000 at Beirut, 244,000 in China,

23,569 in Siam, and the remainder in Germany and France. The total issues of the society during seventy-seven years amount to 56,926,771 copies.

—The annual report presented to the Baptist Missionary Union, at the meeting in Denver, gave an inspiring summary of statistics—2070 preachers in the missions; 1531 churches; 169,729 church-members, of whom 12,856 were baptized in 1892; 85,684 scholars in Sunday-schools, and \$303,270 contributed for mission purposes by the mission churches. This is an increase over the preceding year of 40 preachers, 72 churches, 5848 church-members, 7497 Sunday-school scholars, and \$60,910 in contributions. Add to these figures the receipts amounting to a sum so near to a million, and what an impulse should be given to the Christian beneficence of every Baptist church in the land!

—The Lutheran General Synod reports receipts during the last biennium amounting to \$59,200, to which the women's society added \$38,080. And this is the report from the field: "There are in India 6 missionaries, 132 native pastors and catechists, and 53 helpers; 328 congregations, 135 prayer houses and 6 bungalows. During the past two years there have been 3362 accessions and 2617 losses, giving a present total membership of 14,311. These members contributed in the two years \$3247. In 196 schools and the new Arthur G. Watts College 277 teachers are instructing 5216 pupils. In Africa there are 2 missionaries and 2 native pastors. During the two years there have been 78 additions, showing a present membership of 180 communicants. In the Sunday-schools there are 12 teachers and 310 scholars; in the secular schools, 2 teachers and 174 pupils. In two years 30,000 pounds of coffee have been gathered and sold for \$4329."

—At the close of the war in 1865 the foreign missions of the Southern Presbyterian Church consisted only of the work in the Indian Territory. This

year at the General Assembly the following report was read: "We have in all 106 missionaries in the foreign field, 19 of whom have been added this past year. At least 30 persons are now before the committee ready to go, among whom are pastors, medical missionaries, and tried workers. The contributions from every source have been \$127,812, which is \$2465 less than the receipts of last year."

—The Presbyterian Church, North, reports these large figures for foreign missions: "Received from churches, \$347,561; from woman's boards, \$329,889; interest, individual and miscellaneous sources, \$150,074; legacies, \$133,546; Sabbath-schools, \$36,988; and Y. P. S. C. E., \$16,447. Total, \$1,014,504. Fifty-six new missionaries were sent to the field. We have now 623 foreign missionaries at their posts and 1647 native workers, of whom 187 are ordained ministers. This is two hundred times the force that turned the world upside down eighteen hundred years ago."

—What a tremendous parish is that in New York City under the supervision of the Rev. Father Morelli, which includes St. Joachim, in Roosevelt Street, and the Most Precious Blood, in Baxter Street. It is estimated that some 15,000 persons belong to the former and 25,000 to the latter. St. Joachim is certainly unique. "The ground floor is entirely distinct from the rest of the building; it is occupied as a rag warehouse, and the rag-pickers and rag-packers may be seen busily at work below on week days, while masses are being said on the floor above to large congregations in the auditorium, which seats about 1300. There are six masses each Sunday, fully attended, so that nearly 8000 Italians visit this church each Sunday."

—The report of the U. S. Commissioner of Education, recently published, contains a report of General Agent Sheldon Jackson on Alaska (1889-90). He says: "Alaska has at present 15 day

schools, supported wholly by the Government, with a total enrolment of 1110 pupils; 9 contract schools, containing 303 pupils, supported jointly by the Government and the missionary societies; 10 mission schools, with an enrolment of 297 pupils, supported wholly from the funds of the churches; and 2 schools containing 79 pupils, maintained on the seal islands by the North American Commercial Company, under contract with the treasury department. In all, there are 37 schools, with 1788 pupils. He estimates that there are 10,000 native children in Alaska."

Mexico.—The largest and most successful work done in our sister republic is that of the Presbyterian, North, whose mission stations present a roll of nearly 6000 communicants. A marked feature of the work is the large number and ability of the native ministers they have trained and brought into service.

—This is a cheering statement of progress in the Mexican capital: Twenty-two years ago, in the City of Mexico, there was but 1 Protestant minister and 1 congregation, with about 70 or 80 communicants, not then connected with any other mission. To-day there are 18 congregations, 16 native ministers, 8 missions, and a large membership; 9 Sunday-schools, with about 40 teachers; 13 Protestant day schools, and 3 boarding-schools for girls.

—One of the most appalling features of the work in this country is the extreme poverty of the common people. Miss Prescott, in a letter from Parral, published in *Mission Studies*, says: "Scarcely an hour passes that we do not have calls to feed the starving. I have offered to give breakfasts to all children who will come to school if they have had nothing to eat in their homes, and every morning some accept the offer. They are satisfied with a piece of bread and a bit of dark sugar, costing only a cent and a half, and this keeps them from being hungry till noon."

South America.—What a call comes to Christendom from this "Neglected

Continent," according to these statements, condensed from *Regions Beyond*:

"There are only 3 missionary stations in Colombia—its population is 4,000,000.

"Ecuador, with between 1,000,000 and 2,000,000 of people, has no missionary, and never had any.

"Dr. Thomas B. Wood is the only Protestant pastor among the 3,000,000 of Peru.

"There are not more than 20 or 30 light-bearers among the 2,500,000 of Chile.

"Only 18 workers for the 4,000,000 people of the Argentine Republic and Patagonia!

"Paraguay has 5 foreign missionaries for its 500,000 people. The proportion is the same in Uruguay, with its 800,000.

"A few passing visits have been made by colporteurs of the American Bible Society among the people of Bolivia, but there is as yet no resident Protestant missionary for its 2,300,000 souls.

"Venezuela, with a population of 2,100,000, has only 1 Protestant missionary.

"In Brazil 14,000,000 people, and 12,000,000 of them still unevangelized! That republic has 'not more than 1 missionary on an average to every 175,000 souls.'"

—A missionary in Georgetown, Demerara, was visited recently by about 20 aboriginal Indians, led by a converted Portuguese. They had travelled over 1000 miles, and it had taken them seven weeks to make the journey. They came seeking baptism, and pleading hard for a missionary, guaranteeing a congregation of 1000 persons every Sunday.

—There is a Welsh colony in Patagonia which was planted in the Chubut Valley in 1869 by the Rev. M. D. Jones. This valley is about 40 miles long and 4 broad, and is well protected by the surrounding hills. These colonists originally numbered 150, but there are now 3000 of them. One of them, Jonathan C. Davis, has just published a book on Patagonia.

EUROPE.

Great Britain.—Says the *Toronto Evangelical Churchman*: "The London 'May meetings' of religious and benevolent organizations are very numerous, and are well attended. Exeter Hall is the Mecca, and this great hall has become associated with all the philanthropic and reformatory agencies in Great Britain. The world once sneered at these meetings and the 'saints' who attended them. Even Lord Macaulay spoke of 'the bray of Exeter Hall.' But Exeter Hall has won the day. The *Daily News* fully expressed the changed sentiment of the London clubmen and the newspaper writers when it said recently: 'The May meetings used to be pelted with some cynical ridicule at one time. They are pelted with no ridicule of any kind now. They have had their baptism of fire, and have come out unscathed, and have only now to go on and do their work.'"

—The following are the approximate statistics of the Church Missionary Society: Stations, 324; European missionaries—ordained, 322, lay, 71; wives, 249; unmarried women, 121; total, 763; native and Eurasian clergy, 281; native lay teachers, 4196; native Christian adherents, 196,638; native communicants, 51,046; baptisms during the year, 10,712; schools, 1798; scholars, 72,860; income in 1892, \$1,414,025.

—The interdenominational mission, formed twenty years ago by Dr. and Mrs. Grattan Guinness, has now 3 colleges, 130 students from 40 different countries, several mission centres in London, chiefly in the East End, and is represented by between 600 and 700 men and women in the foreign field. The balance sheet shows that the expenditure now is over £20,000 a year.

—In spite of all its drawbacks, the Salvation Army has attained to a prominent place among the hosts of the army of the Lord. Its work is carried on in 21 languages. There were 3070 stations controlled by 10,816 officers.

There are 19,758 local offices and 12,329 bandmen; and it is estimated that about 7,000,000 persons are reached some way or other each week. The total income is \$100,000.

The Continent.—Somebody having absurdly asserted that it costs from £300 to £1000 to convert a Jew, a Hamburg missionary replies that in that city 78 were led to accept the Gospel at a total expense of only £234, or exactly £3 each!

—At his recent and much-lamented death, Mr. McAll left behind as the fruit of his twenty years' toil regular services held in 43 meeting places, with 7400 sittings in and round Paris, 89 in the provinces and 6 in Algeria and Tunis, a total of 138.

—His Holiness of the Vatican, at his recent jubilee, was able to increase his exchequer by the sum of 9,000,000 francs from the gifts of the faithful.

—How dense the darkness in the Czar's domain, since of the population of the Russian Empire but 25 per cent of the men and 2 per cent of the women can read and write! And yet the national government appropriates scarcely \$5,000,000 annually for education for a population of more than 100,000,000. It has been officially declared that if 3250 new schools be founded each year, it would take 260 years before every one of the present population could read and write. Better let the Jews and the Stundists alone, and send forth schoolmasters by the ten thousand.

ASIA.

Turkey.—"The Sultan of glorious Sultans, Emperor of powerful Emperors, distributor of the crowns of infidel rulers that are seated upon thrones, the shadow of God upon earth. I who am the Emperor, the Asylum of Justice and the King of Kings, the centre of victory; I, who, by the real Almighty, the Fount of happiness, am adorned with the title of Emperor of both Lands and, by the crowning grandeur of my caliphate, am graced by the title of

Sovereign of both Seas." Such is the full title of Turkey's ruler.

—The Christians of Talas, Western Turkey, may well provoke to similar good works their much more highly favored brethren in Europe and America. For they have formed a One-cent-a-week Bible Society. Mr. Fowle, of Cæsarea, gives in the *Missionary Herald* a glowing report of its first year. He says: "Of the 120 members, 81 were from Talas alone. During the year \$8.80 had been sent to each of the following countries: Japan, China, India, and Micronesia, with twice that amount to Africa, making a total of \$53.80. At the close of the anniversary service a thank-offering was made amounting to nearly \$10, and other contributions were forwarded, making the entire income of the society for the first year about \$88." Besides this, Miss McCallum writes of the benevolent work which the girls' school at Smyrna has carried on. They have a flourishing Women's Christian Temperance Union and a King's Daughters' circle, which has visited the sick, contributed Christmas gifts for two mission schools, and provided as far as possible for several poor families. Besides all this the pupils are supporting a little girl in India, and have contributed to the library fund for the Kobé Home; also to Dr. Paton's work in the New Hebrides.

India—According to the last census there are no less than 715,000 villages in this vast and crowded peninsula, with inhabitants varying in number from 10,000 to a few scores, or an average of 370, and separated from each other by about a mile and a half.

—Rev. A. B. Simpson, of the International Missionary Alliance, after an extended journey up and down the land, is deeply impressed by this fact: "God has given us, in India, the most open field in the world. It is a civilized country under an excellent government, with railroads and highways leading in every direction, perfect security for life and property, and enough

English-speaking people to open our way to every place in the land."

—Christian missionaries have already brought countless blessings to India, and there are more to follow. Influenced by the representations of the Madras missionaries, the Government has issued orders putting a stop to the enslavement of pariahs, and giving them the right to hold and cultivate lands.

—Not long ago a man came to Bombay who had loaded himself down with 600 pounds of chains. He had come from North India. It was said that when he travelled by the train he was charged partly as a passenger and partly as freight. He was a Mohammedan, and wished to go as a pilgrim to Mecca. To reach Mecca he must take a steamer. A ticket was bought for him, but when he arrived at the ship the astonished captain declined to allow him to come aboard. In his chains were tied some large iron pegs and a heavy iron mallet. They were used in fixing him firmly down when he wished to stay in any particular spot. When inquired of why he was carrying such a crushing load, he replied that as a young man he was very wicked and wished to give up his wickedness, and so he determined to chain himself to keep from sin. But he still sinned, and so put on another chain, then another, until at last there hung from his limbs the 600 pounds, and he could no longer walk.

—As a startling proof of the growing popularity of the post-office in India, it may be mentioned that the postal authorities lately received a request from a Brahman pundit in Rajputana, suggesting that they should undertake the conveyance of the ashes of dead Hindus by parcels' post to Hurdwar. The Brahman gentleman volunteered the assurance that if the department could guarantee that the ashes would be safely delivered into the waters of the sacred stream by Brahman postmen, a large revenue from the traffic might be anticipated.—*Statesman*.

—Lord Wenlock, the Governor of Madras, when opening the other day a mission college at Guntoor, built for the natives by one of our Lutheran missionary societies (General Synod), publicly expressed the "gratitude of the British Government to Americans for all their efforts to improve the intelligence and to cultivate the morals of the people of India. Our American cousins," he added, "are not responsible for the welfare of so large a number of the human race as we are. But seeing our difficulties, and how much we have to do, they give us their money and the best of their families as missionaries to promote the welfare of those who are in no way connected with them." Last year Lord Harris, the Governor of Bombay, gave even yet more enthusiastic and discriminating praise of our countrymen for the assistance which they are rendering to the people of Western India, and his example has been followed also by the governors of the Northwestern Provinces and of Bengal, all of whom have been unstinted in their eulogies of our missionary societies.—*New York Tribune*.

—A most affecting and urgent call for help comes from the Northwest India Methodist Conference, and because "at least 60 large congregations are *without a roof or shelter of any kind*." And in each case "a small grant of \$20 to \$30 makes the completion of a chapel possible."

—Robert P. Wilder, son of the revered founder of the MISSIONARY REVIEW, and of late so prominent in directing and enlarging the Student Volunteer Movement in America and Europe, before settling down for work in Kolapore, his birthplace, has been making an extended tour over India, speaking scores of times on the same theme to large audiences.

China.—The *Strand Magazine*, of London, has published an interview with Lord Wolseley in which the great English general said that "he believes the Chinese to be the greatest race in

the world. They possess all the elements of a great people; they have courage, physical power and absolute contempt for death. So great is their aptitude for learning that I should be glad to have a force of Chinamen here, where, under the tuition of English infantry officers, in one year they would turn out the finest soldiers in the world."

—A missionary received a letter from a banker in Chin-choo asking him to recommend ten or more Christians to be employed in his bank, because, he said, "the Christians are the only trustworthy men in the city."

—The Chinese language contains no word for liberty. And so thoroughly for long centuries have the masses been disciplined into obedience to the powers that be, though they may resent and stoutly resist the levying of extortionate taxes, to all other forms of oppression they stolidly bend their necks without limit.

—In a recent address at a missionary conference in Canton, Dr. E. P. Thwing said, with regard to the present condition of things: "Let no one be deceived and fancy that this empire is revolutionized by Western thought, soon to be Christianized. Past misjudgments should teach us better. China is awake, but not in the best temper, as is the case with one suddenly, unwillingly roused. She is at school, but dislikes her teachers; a bright but stubborn pupil, ambitious yet self-conceited. She tolerates the presence of foreigners, admits innovations, not from conviction, but motives of prudential policy, and for self-preservation. A revision of the status of the missionary body as related to the civil and military power is needed. They form an alien society within Chinese society which the Government is forced to recognize under treaties which it has been forced to sign. They should appreciate the eruptive elements embedded in Chinese society, and avoid needless collisions in attempted modifications of social usages

among converts, as to bridal and burial customs, mortuary honors, and the like, also grounds of suspicion or calumny in managing hospitals, orphanages, acquisition and tenure of property, in the movements of female missionaries," etc.

—The American Christians (Disciples) for years have had a dispensary in Nanking, and now rejoice in the completion of Drum Tower Hospital, "the finest building in the city." In all 8100 patients were ministered to last year.

Japan.—Gojumra is a total abstinence town, and over each house a motto is placed reading, "Frugal in all things; liquor prohibited." All cities and villages throughout Christendom please copy.

—The editor of *Dento*, a Buddhist newspaper, advises that the Bible be taught in the Buddhist colleges. "Christianity," he says, "is not losing its influence. It is our great enemy. We should be very cautious and prudent. We ought to understand the meaning of the chief weapon of our enemy, the Bible. In order to combat our foe we should investigate the Bible's character. If we neglect the proper means of defence, Christianity will swallow up our believers in a great vortex."

—The Presbyterian Church in Japan is not divided into half-a-dozen factions, but is one body, having 6 presbyteries, 73 churches, and 13,903 communicants. Able and discreet men are coming forward from among the natives to be leaders in things religious. Behold, how good and how pleasant it is for brethren to dwell together in unity; and especially when upon heathen soil.

AFRICA.

—The April number of the *Afrique* of Geneva contains an account of a successful attempt made by the Algerian Government to gain access to some hitherto inaccessible mountain tribes by means of medical missions. Dr. Trabut and Dr. Raymond, assisted by a nurse from the Algiers hospital, were

sent to a refractory tribe in the Aures Mountains, with instructions to treat their sick, and especially those suffering from eye disease. While no white man had previously been allowed to stay, the two doctors spent there a month, and their medical advice was eagerly sought. This experiment is to be extended to other wild tribes. Where it is not possible to send and keep a regular physician, dispensaries are to be established and put in charge of native school-masters, under the superintendence of government physicians. This cheap and humane method of conquest was suggested by the success of Catholic and Protestant medical missionaries.

—At a recent communion in Batanga, West Africa, a notable scene occurred, when 21 adults and 19 children received the rite of baptism. "It was a solemn feast," says a letter from Miss Louise A. Babe. "There were about 400 people in the church and 300 more outside and underneath it. The people who came from afar had to start on Saturday, bringing their food. I have never seen such a sight. One man before being baptized declared all his four slaves free in the presence of the congregation. This man's profession was evidently from the root."

—Eugene Wolff, the African correspondent of the Berlin *Tageblatt*, cables to that paper that the British East Africa Company evacuated Uganda on April 1st, and that Sir Gerald Portal, the special Commissioner to Uganda, hoisted the British flag and proclaimed a protectorate over the region.

—The income of the Universities Mission to Central Africa for 1892 was £21,483, the largest amount ever received in one year, and a pleasing item in the expenditure account is that the members of the staff drew for small allowances only one third of that to which they were entitled. Such practical self-denial by the men who are actually bearing the burden and heat of the day may well stimulate to greater earnestness and

liberality at home. Ideas of an extremely High Church type prevail in this mission, but evidently there is no lack of readiness to endure hardness; for, says Bishop Smythies, "We offer no salaries to our missionaries. We pay their expenses only. We tell them, 'You will have no emolument. You will get £20 a year for your expenses, and whether priest, carpenter, blacksmith, all receive the same.' And further, whether it be the women who nurse, or the women who teach, or the schoolmaster, or the mechanic, the captain of the vessel, or the engineer, all are on the same footing, recognizing one another as missionaries." So no wonder the mission prospers.

—The three main stations of the French Swiss Mission in Portuguese Southeast Africa are Lorenzo-Marques, 900 members of the congregation and a large chapel; Rikatla, 90 members of the church and temporary buildings; Antioka, 15 converts and no building.

—A band of Christian singers from South Africa (Zulus) have been making the tour of Great Britain to the delight of thousands. Their *répertoire* embraces selections from the Jubilee songs, Mr. Sankey's latest collection, besides well-known sacred solos of a high class.

—Only five years ago a magnificent harbor was discovered at the mouth of the Pungwe River, about 115 miles below the Zambesia delta, near Bishop Taylor's new mission field. It is about 2 miles wide and 6 miles long, and on its northern shore has arisen the town of Beira, where 500 Europeans, half of them British, are now living, and which is to be the port of Mashonaland with its wealth of soil and mines. A railroad 200 miles in length is to join the coast with the interior.

—Major-General F. T. Haig, through the London *Christian*, appeals "to the Church of Christ in this kingdom [but let American Christians also hear] on behalf of the perishing tribes of the Eastern Soudan. Nothing whatever is being

done for them." There are various tribes speaking one language and occupying the region north of Abyssinia and between the Red Sea, and to be reached most easily from Suakim as a centre. They are semi-nomadic and Mohammedan.

ISLANDS OF THE SEA.

—In the village of Depok, Java, is a training school for native evangelists, which was opened in 1878, and already 71 have graduated; and of these pupils 28 were Battaks from Sumatra, 10 Dyaks from Borneo, 9 Sangirese, 8 Alfours from Almaheira, 8 Javanese, 7 Sundanese from West Java, and 2 Papuans from Dutch New Guinea. Malay is the language used, and, in spite of the differences of race, a brotherly spirit prevails.

—In Sumatra the Battas dwell about the shores of the central Lake Toba. They number about 300,000, of whom 22,670 have been baptized. Upon the island of Nias, apparently an ancient Batta colony, are found 4054 communicants and 5914 catechumens.

—Read this inscription, to be seen on a tablet in a church in Eromanga, and see something of what it cost to conquer that island for Christ:

"Sacred to the memory of Christian missionaries who died on this island:

JOHN WILLIAMS,

JAMES HARRIS,

Killed at Dillon's Bay by the natives,
30th November, 1839;

GEORGE N. GORDON,

ELLEN C. GORDON,

Killed on 20th of May, 1861;

JAMES McNAIR,

Who died at Dillon's Bay, 16th July,
1870; and

JAMES D. GORDON,

Killed at Portinia Bay, 7th March,
1872.

They hazarded their lives for the name
of the Lord Jesus."

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MEDICAL MISSIONS IN SYRIA AND PALESTINE.

BY GEORGE E. POST, M.D., BEIRÛT, SYRIA.

Twenty-nine years ago Rev. David Metheny, M.D., of the United Presbyterian Church, went to Lattakia. Fourteen years before him, Rev. Samuel Lyde, an accomplished scholar and a refined Christian, had gone to labor among the Nusairiyeh, the only proper heathen in Syria. He had received many indignities and much evil treatment, which broke his health and discouraged him so much that he was obliged to leave after five years of fruitless toil. He was succeeded by Rev. R. J. Dodds and Rev. Joseph Beattie, two lovely and accomplished men, both well known to the writer. They labored for nine years to secure an opening among these heathen people, and among the nominal Christians of Lattakia. Mr. Dodds was an able Arabic scholar, a true Irish wit in conversation, affable and gracious—in fact, in every way as a man adapted to win his way among strangers and maintain his influence when once secured; Mr. Beattie, though less gifted as a conversationalist, was a man of uncommon sweetness of temper, and every way adapted to please those who value sterling worth and a kindly spirit. But although they had preached and talked and taught school, there was almost no visible result, and their long service seemed well-nigh lost. As soon as Dr. Metheny arrived in Lattakia a change came over the spirit of their dream. They took turns in interpreting for him at his clinics, and acting as intermediaries between him and the people, and visiting with him at the houses while he was engaged in the study of the Arabic language. At once those who had been cool before became their warm friends. They were welcomed among the bigoted, and had free access to poor and rich alike, to the people and the officers of the Government. They could now travel safely among the turbulent mountaineers. The fact that they belonged to the Hakim, and the Hakim to them, was a safeguard to them and a recommendation to their persons and their work. As for the doctor himself, he carried a charmed life. An incident in his own language will illustrate this: "Once, while travelling

at night, when my horse was out of sight down a little ravine, and my attendant, dressed like a Turkish officer, was ahead of me, a company of robbers watching the road accosted him with their secret password: 'Where are you going?' Well knowing that they would fire on him, I called out immediately: 'What is it to you where he goes?' They replied, 'Oh! is that you, doctor? We have been waiting all the evening for you. The sheikh of the village has killed a sheep for you, and invites you to spend the evening with him.' Of course this was made up offhand. I politely asked to be excused on account of pressing business, hoping to avail myself of his hospitality at some other time. Although I knew that, near by us, a Turkish officer, recently killed there, was hidden in a well, we were allowed to go on our way unhurt." Since Dr. Metheny's arrival, the mission at Lattakia has prospered. On an imposing campus, on the highest ground in the town, is the mission compound, with its group of buildings, consisting of schools, dispensary, and dwellings for the missionaries, mostly, I believe, erected at Dr. Metheny's expense, out of the fruits of his practice. A most encouraging work is carried on among the Nusairiyeh and the native Christians, and an era of prosperity has succeeded one of discouragement and barrenness. Dr. Metheny has gone to Mersine, where he has organized a most promising work on the same lines as that in Lattakia. Dr. Balph has taken up the medical work in Lattakia.

Eighty miles south of Lattakia, at Tripoli, is the centre of the extensive medical missionary work of Dr. Ira Harris. The doctor is one of the most modest and unassuming of men, but an able physician and surgeon, and a devoted worker for Christ. His name is a power throughout all the region, occupied by the Tripoli station, and, in fact, over the whole field of the Syria Mission. He has a dispensary and hospital in Tripoli, where thousands of the poor are treated every year, and all Syria is full of the fame of his skilful operations and his kindly, helpful sympathy. This work alone would be quite enough for one man; but Dr. Harris frequently makes the tour of his own station, and sometimes of other stations, generally in company with one or more of those who labor in word and doctrine. One of his clerical brethren writes me: "Missionaries reached a village near evening. It was at the end of summer, and water was scarce. The servant was sent to secure water for the animals and food for the party, with instructions to pay for everything. He returned to report that no one would furnish anything. Soon, however, it was learned that there was a doctor in the party, and the people vied with each other who should be the first to bring water, and speedily a sumptuous meal was prepared and sent from the sheikh's house to the honored visitors." The same missionary gives an account of how Dr. Harris proved the means of enabling the missionaries to enter Ehedin. Many years before the elder Mr. Bird and his family were treated with indignity and driven from Ehedin, as were also Messrs. Wilson and Lyons, of Tripoli. In 1886 Dr. Harris was invited to summer in Ehedin, owing to services rendered to the

wife of the sheikh ; and in 1882 he and his colleagues were welcomed in Hadeth, a most bigoted centre of Maronite fanaticism. Thus darkest Syria was opened to the light by the skilled touches of a scalpel and the gentle ministries of a loving heart.

Damascus is the typical Oriental city of Syria. Its large and bigoted population of Mohammedans is practically inaccessible to clerical and educational work. Dr. Mackinnon, an able physician and surgeon of the Scotch Church, and his recently arrived associate, Dr. Smith, have found a way to the confidence and affection of the hundred and twenty thousand Moslems of Damascus, and perhaps an equal number of those belonging to the tributary villages and towns. The hand that has made the lame to walk, the blind to see, the deaf to hear, and snatched the dying from the grave, points steadily to Christ.

On a spur of Lebanon, about 2500 feet above the sea, overshadowed by a grove of fragrant pine trees, is the hospital of the Society of Friends. The physician in charge of this institution, Dr. Beshârah Manasseh, a native of Syria, is a graduate of the Syrian Protestant College, at Beirut, and is a fine specimen of a Christian gentleman as well as a skilful physician. He is assisted by a devoted corps of English nurses. In this well-appointed hospital thousands of Druses, Sunnite Moslems, Mutawâlies, Greeks, Maronites, and Protestants are treated annually, either gratuitously or for a nominal charge. The dispenser, who compounds the medicines, is also a native of Syria, and was a pupil in the Syrian Protestant College. This medical charity has done much to soften prejudice and win the hearts of the people of this part of Lebanon, and add to the influence of the industrial school for boys and the school for girls, which are conducted by the same society.

At Shweir, a few miles higher up on the same spur of Lebanon, Dr. Carslaw, also of the Scotch Church, has another medical mission. He is assisted by Dr. Hammâm, also a graduate of the Syrian Protestant College. His medical work is a strong buttress to his evangelistic labors and his flourishing schools.

A number of ladies of independent means and devoted piety have established at Ba'aqlîn a very picturesque village near the seat of the Lebanon Government, at Beit ed-Dîn, a mission in which medical aid is a large feature. Here, as in so many other places in Syria and Egypt, a graduate of the Syrian Protestant College is the physician. Dr. 'Ali 'Alam-ed-Dîn gained his aptitude for the work he is now doing in connection with these excellent ladies in the Moslem school of Miss Taylor, of Beirut, where, for the last two years of his undergraduate course, he gave his gratuitous and able services to the crowds of sick poor who came there to be relieved. It is very interesting to see a Druze, who is still numbered among his own people, co-operating so cheerfully and efficiently with those who are engaged in the work of Christian evangelization.

Six hundred feet below the level of the Mediterranean Sea, on the tor-

rid shores of the Sea of Tiberias, is the hospital of Dr. Torrance. Here, in the very region where Christ wrought so many miracles of healing, the bigoted Jews, the ignorant Bedawin, and the lapsed Christians are approached and won by the same manifestation of love which was given there eighteen hundred and sixty years ago. I am happy to say that a graduate of the Syrian Protestant College has a share in this work also.

The region east of the Jordan has always been a peculiarly hard part of the Syrian field. The jealousy of the authorities is so great that even scientific expeditions are hampered and driven out, lest they should in some way injure the influence of the government in that turbulent district. A few years ago one of the English missionaries was expelled from this region and even from Syria. The schools all through Gilead and Hauran are interfered with and often closed. In es-Salt, however, there is a medical mission, and through its softening influence on the minds of the people and the rulers, this station is comparatively unmolested and its work is prosperous. It was very refreshing to me, at the time of my visit to this town in 1886, to find a graduate of the Beirût College in charge of a work which had done so much to make any evangelistic labors possible in that destitute and benighted region.

Three days south of es-Salt, on the mountains overlooking the Dead Sea, is the turbulent, half rebellious city of Kerak, where Tristram, Grey Hill, and others have been imprisoned and only released on payment of very large ransoms. A few years ago Mr. Lethaby, an uneducated and poor layman, went there. He was abused, threatened, and would have been killed long ago but for his heroic wife, who, although not having a medical education, had knowledge enough to treat simple diseases, and has so ingratiated herself with the people that they protect her and her husband, where no foreigner, nor even an official of the Turkish Government would be safe. And there she lived and labored for body and soul together, cut off from the world, but in direct communication with heaven.

Not far from the reputed house of Simon the Tanner is a stately stone building, one of the finest in Jaffa. It is the hospital for which the late Miss Mangan gave her energies while living. In the effort to overcome the opposition of the authorities to this most benevolent work, she gave herself untiringly, and died a martyr to her zeal. But the seed she sowed so diligently has germinated, and this fine institution remains a monument to her faith. Dr. Kaiser Ghuraiyib, also a graduate of the Syrian Protestant College, has been from the commencement the physician in charge.

I cannot, in the brief space allotted to this article, do more than allude to the numerous other medical missionary institutions in Palestine under the auspices of Protestant societies. In Gaza, at the extreme southern border of the Philistine plain, is a flourishing work, conducted by the Church Missionary Society. Three thousand patients were treated here during the past year. For a considerable time a graduate of the Beirût College was the assistant, and we are now looking for a suitable candidate

from the same to take his place. In Rām-Allah, near Bethel, the Society of Friends have a medical mission, conducted by Dr. Saleeby, who pursued his studies in the Syrian Protestant College. Nearly four thousand patients were treated here last year.

It would require a long article to do justice to the medical work in Jerusalem alone, for the benefit of Jews, Mohammedans, and the native Christian sects. Foremost among these is the hospital and dispensary of the London Jews' Society, which treated 800 patients in the hospital and 40,000 in the dispensary last year. There is also Dr. Sandreckzki's hospital for children, with an aggregate of nearly six hundred of the little ones, whom he has taken in his arms in the name of Christ during the past year. There is also the establishment of the German Deaconesses, under the medical charge of Dr. Hoffmann, with its roll of 8000. The poor lepers are not forgotten. The Moravians, ever ready for the most self-denying of all Christian labors, have a hospital for these outcasts, in which 22 unfortunates have found that the spirit of the Saviour still survives in his followers. All honor to Dr. Einsley and brave Mr. and Mrs. Schubert for their noble and patient devotion.

At Nazareth, Dr. Vartan conducts the work of the Edinburgh Medical Missionary Association. Over sixteen thousand five hundred patients were treated here last year.

At Bethlehem, Miss Preston Taylor, M.D., is practising in the name of Christ. At Hebron the Mildmay Mission conducts a medical work. When I was there last year I was gratified to find one of our graduates in charge of the Medical Department, aided by four nurses, who visit the houses, and take charge of the sick as occasion demands.

Within a few years the usefulness of nurses and their peculiar access to the sick has attracted the attention of a number of consecrated women of means. Mrs. Meredith's far-reaching vision has looked across a continent and an ocean, and she has met a long-felt want by establishing a Nurse's Institution in Jerusalem, from which she proposes to supply attendants for the poor gratuitously, and for those able to pay, at very moderate rates. Miss Bouchart, of Damascus, a lady of fortune and large-hearted benevolence, personally conducts a most useful work of this kind in Damascus. She has under her direction a native physician, a graduate of the Beirût College, to treat those cases not otherwise supplied with medical care, and Miss Athill, a thoroughly trained nurse, to attend to this department of the work.

The effect of Christian work is to be tested not only by its direct fruits, but by its influence in stirring up the zeal of others, and especially those who are in any sense opposed in doctrine and practice. The energy and devotion shown by Protestant societies in the line of medical missions has brought out and developed a similar work on a large scale among the other religions of Syria, as well as among the non-Protestant denominations.

During the Christmas holidays of 1893 I was called to Semarín, one of the Jewish colonies of Baron Rothschild, of Paris, to see the head of the colony, who was ill. I there became acquainted with the worthy physician of the colony, and with the important medical work carried on in the colonies of Semarín, Safed, and Jaffa, which, although not conducted in the name of Christ, is animated by his spirit and imitates his charity. In each of these colonies there is a well-educated medical man, a hospital, a dispensary, and all sects and nationalities are treated free of cost. Let us thank God that even they who follow not us or ours are laboring for the benefit of the poor bodies which are so closely knit to souls.

An incident in connection with this work illustrates the sacredness of the person of the medical missionary in this land. M. Scheid, the fiscal agent of Baron Rothschild for these colonies, was in Semarín during the time of my stay. Dr. Blyden, one of the physicians of the Safed colony, was also there. The doctor accompanied M. Scheid on a visit to Safed. A few hours out of Haifa the cavalcade was attacked, every person in it except the doctor, not even excepting M. Scheid (himself a Frenchman), was either stoned or beaten, the chest of M. Scheid was broken open, 30,000 francs and all his papers were stolen, and he was glad to escape with his bruises and the various injuries of his followers and attendants. Neither the doctor nor anything belonging to him were touched. These lawless freebooters or some of their friends had tasted his kindness, and his person and property were safe.

I am happy to say that there is a Christian medical mission in Safed vying in a friendly spirit with that of the Jews in its efforts to reach and mitigate the sufferings of the people. The medical attendants for many years past have been graduates of the Syrian Protestant College.

In most of the cities of Syria and Palestine the Government supports more or less clinical work for the poor. In Beirút there is such a clinic held by the municipal physician, and a pharmacy has recently been established, in which medicines are dispensed gratuitously to the poor. A hospital for certain female diseases has also been opened at the expense of the city government.

The orthodox Greeks of Beirút have established a hospital and dispensary in this city, and vast amount of good is accomplished by its means. Several of the graduates of the Beirút College have been or are now on the staff of this institution. The Greek Catholics, Maronites, and Moslems have also their organizations for the systematic visitation of the sick, and for the supply of some of their most urgent wants.

The Lazarists, Sisters of Charity, and the Jesuits have clinics, dispensaries, and hospitals, and a comprehensive system of house visitation among the poor. Incited by the example of the American Mission, the Jesuits have established a strong medical college, which is subsidized by the French Government. Did my space allow, I would gladly give a detailed account of these institutions, and of the many medical charities con-

ducted by other than Protestants in all the chief centres of this land. I cannot close, however, without a few words in regard to the institution so frequently mentioned in this paper.

The Medical Department of the Syrian Protestant College is a medical mission of the most productive kind. It works directly and indirectly for the body and the soul. Its direct work is chiefly in connection with the noble hospital of the Knights of St. John in Beirût. These knights consist of the cream of the German nobility, and their order supports 43 hospitals, of which that at Beirût is the only one out of the fatherland. When it became known to the Turkish Government that the order wished to establish a hospital in Beirût, the authorities gave them a fine plot of ground, about four acres, on which the hospital now stands. The municipality of Beirût also pays a considerable sum annually for the support of poor patients, principally Moslems, in the hospital. The Government also gave the order the large property in Jerusalem, where ruins of the mediæval hospice of the old order of St. John still stand. The Johanniter Hospital, at Beirût, consists of a central building, with 63 beds, an outside building for contagious diseases, a polyclinic, where from 10,000 to 15,000 free consultations are given every year, and various accessory buildings, all surrounded by a beautifully arranged garden, and having a grand outlook over sea and land. About 500 patients are treated annually in the wards of the hospital, of which number more than a third are of non-Christian sects. An open Bible, Scripture readings, personal conversations, and Sabbath services remind all these people whence their blessings flow, and invite them to trust in Christ for the salvation of their souls. The people who thus hear the Gospel are for the most part those who would not otherwise be accessible to missionary teaching. The Sisters of Kaiserswerth (Protestant Deaconesses) are the nurses of this institution, and the professors of the Medical Department of the Syrian Protestant College its medical attendants and evangelists. Each of them has a direct influence of his own as great as his strength and zeal.

But it is the indirect work of the college which gives it its chief importance. It is training the young to carry outward, in ever-widening circles of beneficence the work of the professors. It was impossible to give an account of the medical missionary work in this land without frequent mention of the graduates of this institution. It is difficult to give an idea by statistics of the good done even by those of our graduates who have not become connected with missionary institutions. I believe that it would be a small estimate of the service rendered to the poor by our men if we put it at the figure of a hundred thousand free consultations a year, quite outside of all establishments. If we add to these fifty thousand a year in connection with the various agencies mentioned, some conception may be formed of the scope of our work in relieving human misery. It is by no means illegitimate to add to these large figures the much larger number of those who are able and willing to pay in whole or in part for

the benefits received, but which never could have been rendered had not this institution been found.

An incident will illustrate the aim of our training, the contagious power of a good example, and the personal devotion of one of our graduates. The young man to whom I allude was educated in the college under the auspices of the Sidon and Tripoli stations of the mission, on condition that he should teach for two years after graduation, at a salary of \$10 a month. It so happened that at the time he graduated Dr. Harris was in need of an assistant, and he chose this young man for this office instead of that of teaching. He is a man of earnest Christian character, of pleasing address, and has a special gift at presenting the Scriptures in an attractive and striking manner suited to the comprehension of the simple folk who come to our clinics. He has preached Christ to many thousands, the majority of whom are of the non-Christian sects.

As the time drew near for the contract to expire, he informed the doctor that he had received several letters from his brother in Alexandria, urging him to accept a situation in the custom-house of that city at a salary of \$28 a month, with the promise of an increase at the beginning of the new year, and promotion from time to time, as his experience and ability increased. He said, however, that he did not wish to go, and was ready to stay on in connection with the work, with the moderate addition of \$2 a month to his salary, which would then only amount to \$12 a month in all.

Not long after this he received a much more enticing offer, as follows : A man of considerable wealth wished to take a large amount of Syrian goods to America and open a shop in New York or Chicago. He offered to give him a salary of \$5 a day for a year, half the amount to be paid down in advance, and the remaining half to be deposited with the doctor or any one else the young man might name. His reply was : "I am not working for money, I am working for Christ. I love to be with you, and I know we are doing much good." And there he remains, a living example of the Gospel which he preaches.

KAMI-NO-MICHI—SHINTO.

BY A. H. MCKINNEY, PH.D., NEW YORK.

Westerners are often amazed when they read of the number of adherents to some of the religions of the Orient. This is particularly true of Buddhism, with its alleged five hundred millions of devotees. Investigation, however, reveals the fact that there are Buddhists and Buddhists. The Buddhism of many is analogous to the Christianity of the boy who, having been asked how he knew that he was a Christian, indignantly replied : "I hain't a Jew, am I?" It is popularly supposed that in Japan

there are thirty millions of Buddhists. The fact is, that in the Mikado's empire there is a triad of religions, the rites and ceremonies of which are so intermingled that millions of people may be counted as belonging to all three. These religions are Shinto, Buddhism, and Sorto, which is the Japanese term for Confucianism. We propose to take a survey of the first named, which as the old national religion was called Kami-no-Michi (or Mad-su), and is now generally known as Shinto.*

There are many ways of spelling this word Shinto, which is simply the rendering in Chinese characters of the words Kami-no-Michi, meaning "the way of the gods" (shin = god, to = way), and is equivalent to the Greek *θεός λόγος*. The Chinese explain the word as follows: shin = spirit, to = the doctrine, and they declare that Shinto is a form of spirit worship.

So dense is the darkness that enshrouds the early history of Japan that it is impossible with any degree of certainty to trace the genesis and early development of that which afterward became the national religion of the empire. The drift of scholarship, aside from the Japanese, is settling toward the theory that at least the germs of Shinto were brought from the mainland of Asia. When we know more of the religion of the Ainu, perhaps we may be able to speak more decisively concerning Shinto.

Not only is the origin of Shinto a matter of great perplexity to investigators, but the religion itself has been so modified by its contact with other systems that no superficial observer can tell just what Shinto is. Japanese scholars themselves are divided into hostile camps when this subject is upon the tapis. Foreigners who have investigated the system with the most disinterested motives do not agree in their conclusions, and many of the most candid are the least dogmatic in their statements.

A returned missionary, for a long time resident in Japan, on being asked for some information as to what Shinto really is, replied: "I would like to learn something about Shinto myself." One scholar † declares: "Shinto is an engine for reducing the people to a condition of mental slavery." Another ‡ says: "There is good evidence that Shinto resembles very closely the ancient religion of the Chinese." A third § holds that "the leading idea of Shinto is a reverential feeling toward the dead." "In its higher forms Shinto is simply a cultured and intellectual atheism. In its lower forms it is a blind obedience to governmental and priestly dictates." This is the verdict of Dr. Griffis, || whose long residence in Japan, and scholarly, unprejudiced investigations combine to give it weight. In fact, it is only since 1870 that we really know anything about Shinto, as writers prior to that time told us of Buddhism, and not of Shinto.

* Japanese scholars use the term Kami-no-Michi, and not Shinto.

† Ernest Satow.

‡ J. A. von Brandt.

§ Arinori Mori.

|| See "The Mikado's Empire," by W. E. Griffis. He characterizes Shinto as "a Robinson Crusoe among religions."

An examination of the sacred books of Shinto will show us at least the starting-point from which what may be called the doctrines of the system were developed. Then a glance at the rites and ceremonies of those who claim to be exponents of the system will enable us to judge how far those doctrines affect the lives of the people.

I. THE SACRED BOOKS. The literature of Shinto, like that of so many ethnic faiths, is a development of the early fables and folk-lore which were handed down from generation to generation by the minstrels. These recall to mind the bards of the Druids, the rhapsodists of the Greeks, the priests of the Zoroastrians, and the early reciters of the Vedas, to whom, respectively, we are indebted for much of what we know of these peoples.

Although some Shintoists are positive in their assertions that there was an early divine alphabet called Shindayi, or God-letters, no traces of it can be found. About A.D. 284, or the fifteenth year of the Mikado Ojin, it is supposed that Chinese characters were introduced into Japan. Soon after this there must have been the beginnings of a printed sacred literature, but investigators have found nothing that belongs to this early date. There is a tradition that the sacred books that are now known to us were preceded by two similar works compiled in 620 and 681 A.D., but there are not remains of these to substantiate the tradition.

The earliest sacred books that are now available are :

1. The Kojiki, or "Records of Antiquity."* This is a collection of oral traditions which was reduced to writing in 721 A.D., and now form the Japanese Scriptures. It is also the oldest Japanese history. It consists of narratives without dogma, ethical code, or ritual. The work is in three volumes, the first of which deals with the mythology of Japan, and the second and third contain narratives of the doings of the mikados for about thirteen hundred years (B.C. 660 to A.D. 630). Japanese historians declare that the compiler was a female of the peasant class, whose memory was so extraordinary that she could repeat everything that she had ever heard. This declaration is certainly a great tribute to the memory of the female, but it does not tend to increase our reverence for the trustworthiness of the narrative.

2. The Nihongi, or "Chronicles of Japan." This was compiled in 720 A.D., and contains records of the mythological period. It continues the history of the Mikado down to 699 A.D. These two works are written in the ancient language, and can be read only by those who have specially studied the archaic forms of the language.

3. The Engishiki, or "Book of Ceremonial Law." This dates from 729 A.D., and contains many prayers and chants.

In addition to these there is a collection of ancient myths, entitled Koshi Seibun, and a great mass of commentaries on the sacred books. None of these writings can be relied upon for historical accuracy.

* A translation of this work may be found in the supplement of Vol. X. of "The Transactions of the Asiatic Society of Japan."

II. DOCTRINES OF SHINTO. There are many that claim that Shinto is not a religion at all. It is certain that there is no attempt at any systematic statement of belief, and there is little to help the most careful student of the system in formulating what might be justly called a statement of the doctrines of Shinto. There is not even a moral code. The following may be considered a fair expression of what the Christian would call the doctrines of Shinto :

1. Creation. There is no real creation, only development. Here is a summary of the Shinto doctrine. In some unexplained way the universe was evolved from a germ which had remained hidden somewhere in chaos. Then came the Kami, or gods. These developed in pairs, very imperfect at first, but approaching perfection until the perfection of the creative principle was reached in Izanagi and Izanami, who were male and female respectively. Using his jewelled spear with which to stir the sea as he stood in heaven, Izanagi collected on its point some drops, which, as they fell, consolidated and formed an island, to which he and Izanami descended, and which they used as the base of operation in forming other islands.

Then came the separation of sun and earth. The daughter of the first pair, Amaterasu, became the ruler in the sun. Meanwhile, disturbances began on the earth, and anarchy prevailed until the sun-goddess sent her grandson, Ninigi-no-Mikoto, to restore order. This required a long series of violent struggles between the heavenly and the earthly powers, and resulted in Ninigi-no-Mikoto becoming the first Mikado of Japan.

2. God. According to the foregoing account of creation, it seems that the universe came into existence before the gods. It is held by many, on the other hand, that Shinto teaches that one supreme God, from whom all others sprung, had existed from eternity, and that he apparently came forth from between the heaven and the earth when they separated. A second and a third god followed. From these sprung Izanami and Izanagi, who were the progenitors of all beings. Thus it is evident that whether God is considered as eternally existent or as evolved from less perfect beings, the doctrines of creation and of God are intimately connected. Many scholars hold that both doctrines are evolution pure and simple.

It is true that the conception of a supreme, personal God is well-nigh lost. Many foreigners who have mingled with the people assert that Shinto is practically hero and ancestor-worship. While the sun-goddess is revered above all others, other gods and objects of nature are also worshipped. As the representative of this goddess, the Mikado practically occupies the chief place in the system. He exercises both temporal and spiritual power over the people. He is at once emperor and pope.

3. Prayer. There is a vague conception of a god of some kind who is interested in man's affairs. The prayer in the heart is heard. The Mikado prays daily for his subjects. Prayers are for temporal blessings. The dead as well as the living are prayed for. The following, quoted by Dr. Griffis, indicates that together with the belief in many gods there is a

recognition of a personal, providential ruler of the universe. "Oh God, that dwellest in the high plain of heaven, who art divine in substance and in intellect, and able to give protection from guilt and its penalties, to banish impurities and to cleanse us from uncleanness—hosts of gods, give ear and listen to our petitions!" Forces of nature and many local gods, such as those of the mountains, seas, rivers, wells, and roads, are addressed in prayer.

4. Death. Like the Zoroastrians, the Shintoists will have as little to do with a corpse as possible, because they consider that death is polluting. In both systems the effects of sun-worship are seen in the treatment of the dead, and in abhorrence of all forms of uncleanness. Further on it will be noted how the Shinto priests lost their influence, because of their unwillingness to come near a corpse.

5. Immortality. There is no developed doctrine of the immortality of the soul; but as the Japanese all believe that they are descended from the immortal gods, the inference is that they consider themselves immortal; but there is no dogmatic teaching on the subject. One reason why Buddhism made such an easy conquest of the Japanese may be found in the fact that its doctrine of Nirvana gave the people something to which they could look forward, while Shinto was silent as to the great beyond. To the ordinary Oriental life is drudgery and weariness, and he has no wish to prolong it. A Japanese proverb runs: "If you hate a man, let him live." Hence the idea of Nirvana, with its consciousnessless existence, was acceptable. On the other hand, how can we account for the fact that cows, horses, etc., were formerly buried with the dead, except on the hypothesis that preparations were made for a life beyond? Another curious practice that needs explanation in this connection is the prayers which the Shintoists offer for the dead. Sir Edwin Arnold declares that "one point in which Japanese women are above and beyond all their Christian teachers is the tender regard that they pay to their dead, and in the ceremonies, full of a strong and sublime faith in the future life, which they make at their graves." This faith has its roots in Shinto rather than in Buddhism.

The five commands of Shinto relate to:

(1) Preservation of the pure fire as an emblem of purity and a means of purification.

(2) Purity of the soul, of the heart, and of the body.

(3) Observances of festivals.

(4) Pilgrimages.

(5) Worship of the Kami in the temples and at home.

The three cardinal tenets promulgated by command of the Mikado in 1872 show how little of religion there is in the system. They are as follows:

(1) Thou shalt honor the gods and love thy country.

(2) Thou shalt clearly understand the principles of heaven and the duty of man.

(3) Thou shalt revere the Mikado as thy sovereign, and obey the will of the court.

III. RITES AND CEREMONIES. Most interesting are the religious ceremonies of the Japanese. From these we learn, if not the doctrines of the primitive cult, at least the popular beliefs of the present time. Here we have to do only with those practices which belong peculiarly to Shinto. We must, however, keep in mind the fact that Buddhism has leavened everything in Japan, and it will not be surprising to find under the name of Shinto some things that should be labelled Buddhist.

1. Purification. As sin is regarded as pollution, the chief rite of Shinto is purification. At first the Mikado ordered public ablutions. Afterward paper figures representing men were cast into the water. Later still the high priest at Kioto threw into the water an iron figure the size of the Mikado. This rite represented the cleansing of the whole people. Now the festival of general purification is held twice a year. Besides this there are frequent washings for purification, which, with the ceremonies connected therewith, are similar to those of the Brahmins of India.

2. Festivals. As has been noted, the sun-goddess is the supreme object of worship. The hierarchy consists of the Mikado, two ecclesiastical judges, and numbers of priests and monks. In the springtime festivals are held in honor of the goddess, at which these dignities play a most important part. The Mikado is the representative of the goddess. The priests make offerings of fish, rice, etc. Ceremonies in imitation of planting and sowing are held.

3. Pilgrimages. Each district now has its own deity and its own temple; but there is a most sacred temple (or several of them) in the Province of Ise. This was built in honor of the sun-goddess, and to it all Shintoists make at least one pilgrimage during their lifetime. The more pilgrimages that can be made the better. The Shintoists believe that the gods of Ise have more than once saved Japan from destruction. When Perry anchored his fleet in the Bay of Yeddo, "orders were sent by the imperial court to the Shinto priest at Ise to offer up prayers for the sweeping away of the barbarians."*

4. Marriage. The marriage rites and relations are held to be under the direct patronage of Izanagi and Izanami. It is deemed most unlucky for a Buddhist priest to officiate at a wedding. A Japanese has but one lawful wife, but he may have as many concubines as the size of his purse will allow. While in ancient times polygamy was common, now the great majority of the people are monogamists.

5. Hero-worship. By decree of the government, semi-divine honors are conferred on the dead. Statues of poets, orators, and famous men are placed in the temples and regarded with reverence.

Idols are now worshipped, but this is due to the influence of Buddhism. Keeping in mind the fact that the first Mikado was a god, and

* Griffis, quoting a native annalist.

that his successors are regarded as descendants of the gods, it is not strange that reverence is paid to them. Add to these the large number who have been deified, and one can imagine what an intricate and complex system of hero worship has been developed.

IV. MYTHS. Of these there is no lack. The most interesting of them is that of the sun-goddess. As this myth lies at the basis of Shinto, we give a condensed statement of it. Izanagi and Izanami produced a most beautiful daughter, resplendent and glorious. While she was embroidering beautiful textures her mischievous and wicked younger brother spoiled her work by covering it with defilement. The maiden, displeased, withdrew into a dark cave and left the world in darkness. After long deliberations among the eight hundred thousand gods, three stratagems were resorted to for the purpose of drawing the goddess from her place of concealment. First, another beautiful goddess was sent to dance almost naked before the cave, so as to arouse her jealousy. Then a large number of cocks were placed near by, so that their crowing might excite her curiosity. Finally, as an appeal to her vanity, a mirror was placed before her cave. These efforts proved successful. Hearing the gods laugh, the goddess opened the door of her place of concealment; as she did so she beheld her reflection in the mirror, and stepped outside to get a closer view of her loveliness. At this the "God of Invincible Might," who had remained hidden near by, caught the goddess, pulled her forth, and shut to the door in the rock. The gods then returned her to her proper place in the sky. The meaning of this parable is given by the rationalistic writers of Japan. The maiden is the sun, the defilement is the evil of the world, the withdrawal into the cave is an eclipse, and the return to her original place is the separation of light from darkness subsequent to the eclipse.

The scene representing the rival naked goddess dancing at the mouth of the cave has been dramatized, and has produced a corrupting effect on the morals of the people. After marriage purity is emphasized; but among the unmarried laxity in morals exists to an alarming degree. Much of this immorality is directly traceable to the worship of the sun-goddess, and more especially to the representations of such scenes as the one narrated above. Much of what the Anglo-Saxon considers immorality may be excused by keeping in mind the differences in the moral standpoint of the two races. The sweeping assertion that most Japanese women are impure is unworthy of notice, as it is the offspring of ignorance. On the other hand, it must be admitted that Shinto has lowered the moral tone of its devotees.

V. THE TRIAD OF RELIGIONS. Japan, as we have noted, is blessed or cursed with a triplicity of religions, so interwoven, not only into one another, but also into the whole social fabric that it is extremely difficult to determine where one begins and another ends, or how much of an individual belongs to one or to the others. Our study of Shinto cannot be completed without at least a hasty glance at the other two religions.

In 552 A.D. the Buddhist priests entered Japan along with a company of learned Koreans, who had come to reside at the court of the Mikado. Everything was favorable to the propagandism of the imported faith, and it soon manifested its power in all parts of the empire. Its priests soon acquired an extraordinary influence over the people. A peculiarity of the Shinto faith helped them greatly. That was the teaching that death is polluting. The Shinto priests, refusing to have anything to do with a corpse, would not attend funerals. The Buddhist priests, having no scruples on this score, officiated at the funerals, and by this means gaining the ears, and very often the hearts of the people in times of sorrow, were very naturally able to exert great influence over them. The two systems gradually mingled, and for over a thousand years each had such a hold on the people that a very large majority of them belonged to both at the same time.

In the beginning of the ninth century, Kobo (774-835), a scholar in Sanscrit, Pali, and Chinese, a master of the Shinto scriptures, who has been called the Japanese Philo, claimed that he had received a divine revelation from the goddess Toyo. According to this revelation, all the gods of Shinto were declared to be manifestations of Buddha. Hence Shinto was but a daughter of Buddhism. Furthermore, all the traditions and rites of Shinto were explained according to Buddhist ideas. So flexible is Buddhism that it had no difficulty in stretching itself so as to cover the smallest detail of Shinto belief and practice, and its complete ascendancy was assured. The Mikado named this new system "Riobu-Shinto," or "The twofold doctrine of the gods." There are now from fifteen to twenty daughters as the result of this union. They are really corrupt sects of Shinto.

Meanwhile, the educated classes, rejecting the superstitions of both Shinto and Buddhism, looked around for something to take the place of religion. This was readily found in the cold materialism of Confucianism, whose highly elaborated ethical system appealed to the cultivated mind. This system was adopted by many, and of course promulgated. Its moral code supplied a serious defect in Shinto, but it did not offer to the common people what their hearts longed for. Shinto was in the field to stay. Buddhism appealed to the popular longing for show and excitement, and Confucianism tended to elevate the secular life of all.

Thus we have the combination which forms that wonderfully eclectic system, whose inconsistencies and intricacies render it so difficult for the missionary or the student to discover just what the ordinary Japanese believe.

An attempt has been made at separation. A hundred years of preparatory polemic literature in favor of the old national faith and the absolute supremacy of the Mikado, the work of trained Shinto writers, prepared the way for the legal divorce of Shinto and Buddhism, which took place in 1868, when the Mikado ordered a general separation and purifica-

tion. This, as might be expected, was a formal and not an actual separation between the two faiths. While the form of Buddhism is found in all religious life and thought, the spirit of Shinto abides in the temples, in the sacred books, and in the minds of a class of Japanese scholars who use it as the basis for polemic literature. Shinto, in the opinion of many, presents a stronger bulwark against the incoming of Christianity than does Buddhism, for it is the basis of the patriotism of the Japanese, and will not readily yield to any force from the outside. At the same time, while the influence of Buddhism may be on the wane, she has struck her roots so deeply that an official edict has not driven her from Japanese soil.

It is admitted that there is a wide difference of opinion among investigators, as to the influence of Shinto. Says Griffis: "Left to itself, Shinto might have developed codes of ethics, systems of dogma, and even a body of criminal and civil law, had not the more perfect materialistic ethics of Confucius and the more sensuous ritual of Buddhism, by their overwhelming superiority, paralyzed all further growth of the original cultus." Shinto has had, and in a measure has preserved, the idea of one supreme God. On the other hand, its many inferior gods, its adoption of the rites of Buddhism, and the sun myth with the immoralities connected with the worship of the sun-goddess, have done much to lower the moral tone of the Japanese, so that while they may not go to the excess of immoralities indulged in by other peoples, they have not much positive morality. As a counterbalance to the demoralizing effect of the sun myth, Shinto preaches discourse eloquently and learnedly, on ethical subjects, but little moral power results from their teachings. Buddhism has done more than Shinto in the way of education, civilization, and general advancement. The latter, however, has one redeeming feature. That is the honor that it has shown to womanhood. The Japanese woman occupies a far higher position than do her sisters of other Eastern countries. Nine of the sovereigns of Japan have been women. To-day, women, as a rule, are respected and cared for. How far this is due to the exalted position occupied by the sun goddess is a subject worthy of investigation.

To the student of comparative religion, for a long time one of the most interesting and perplexing phases of the study of Shinto was that there seemed to be no means of connecting it with the primitive cult or with any contemporary faith. Even such widely separated systems as Druidism and Zoroastrianism have so many points in common that the unprejudiced investigator declares that either they must have in some way come into contact with each other, or that they both retain elements of the primitive faith. For a long while there seemed to be no link by which primitive Shinto could be connected with any other early cultus. Now, however, there are many scholars whose opinions on the subject are worthy of consideration, who hold that Shinto is closely allied to the religion that held sway in China prior to the time of Confucius. This conclusion is based on the similarity of legends and traditions.

What of the future ? That Shinto will never have any influence on the world at large no one questions. That the political agitations in Japan are sounding the death-knell of the system many believe. The Mikado occupies his position by divine right. The present generation may not question that right in so many words, but it is doing much hard thinking. The seeds sown in the minds of Japanese while attending European and American universities will not be long in bearing fruitage. Japan is experiencing the throes preceding a new birth. Deliverance will come. If the Mikado continues to reign, it will be by the will of the people instead of by the will of the gods. Then Shinto will be a thing of the past, as interesting to the Japanese student as is the mythology of Greece to the American scholar, but exerting no more power over his thought and actions. Until this political revolution takes place, Shinto will retain its hold on the people. This is what one * who has felt the throbbing heart of Shinto declares : " Shinto extends a welcome to Western science, but remains the irresistible opponent of Western religion, and the foreign zealots who would strive against it are astounded to find the power that foils their uttermost efforts indefinable as magnetism and invulnerable as air. The reality of Shinto lives not in books, nor in rites, nor in commandments, but in the national heart, of which it is the highest emotional religious expression, immortal and ever young. For underlying all the surface crop of quaint superstitious and artless myths and fantastic magic there thrills a mighty spiritual force, the whole soul of a race, with all its impulses and powers and intuitions."

What of Christianity in Japan ? Shall the Sun of Righteousness displace the sun-goddess ? Humanly speaking, that will depend on Christendom itself. Japan is watching Europe and America. She has already accepted their arts and sciences, because she has learned their superiority over her own. If Christians can show that the religion of Jesus is better for mankind than that of the Mikado, of Buddha, and of Confucius, that religion will be accepted. One of the greatest obstacles to the spread of Christianity in Japan arises from the reports that are being brought home by the Japanese travellers concerning the unbelief of the intellectual classes of America. If those reports continue, the progress of Christianity in Japan will be impeded. Oh, that the Christians of this fair land would realize that the eyes of Japan are upon them ! Oh, that they would show the Japanese what real Christianity is !

As this article is being penned it is reported in the daily papers that Toshi Hoti, the precocious eldest son of the Japanese Mikado, is on his way to visit the World's Fair. The future of Japan may be largely dependent on what he and his companions see and hear while in this country. Ought we not to be ashamed of ourselves as a nation if this young prince can truthfully tell his people that Christian America has nothing to offer Japan in the way of a faith better, purer, holier than her own ?

* Lafadio Hearn.

KOREA—ITS PRESENT CONDITION.

BY REV. JAMES S. GALE, WONSON,* KOREA.

This small peninsula presents to those interested in missions perhaps the most startling field of this missionary century. Till within the last decade it was closed and barred against every one. Even the Chinese, who received, and still receive in Peking, the yearly ambassador with Korea's tribute, know as little as others of the inner life of this people. Since the distant past Korea has remained entirely alone, and has endeavored to work out its way as a nation independent of others. The result has been that she has built up systems suitable for her life as a hermit, which are being subjected to violent agitations now that she has entered the company of treaty-making nations.

At no point in her history of a thousand years has there been such overwhelming force brought to bear upon her cherished customs as at this present time. A war with Japan some four hundred and fifty years ago cost a great deal of life and almost her individuality ; but when the enemy withdrew she revived. One hundred years later a Manchurian swoop down upon the capital had even less effect, and with the promise of subjection, Korea went on just as she had for centuries before. But the opening of the ports has rung a knell to ancient Chosen (Korea). The influence that enters through these gates is an enemy that knows of no retreat, so that Korea's standing in her antiquity is only a matter of time.

The present period threatens not only to destroy the established means of livelihood, but also their social systems, leaving nothing behind but the slavish religion and superstitions of their fathers.

It is well known to every one acquainted with Korea that the ordinary native dress is white cotton. It is the most extravagant, and, withal, useless garb that one could imagine for a land subject to extremes as this peninsula is, but it is a dress that carries in every fold of it ancestral associations, and they have learned to think it the most dignified and becoming outfit in the world. Cotton, therefore, is in demand here as woollen goods are at home, and the weaving of this being the most important calling in Korea, has ever given employment to a large percentage of the people. The ports are opened, and in come bales of foreign cotton cheaper than the natives can manufacture, and native cotton-weaving is compelled to give way, purchasers from north to south finding it more to their taste and pocket to dress in Western goods.

Work in metal is growing less as well, quantities being shipped in from Japan for the manufacture of pipes, articles as common here as teaspoons at home. Castor beans, that were grown to supply oil for lamps, have disappeared, and a cheap kind of kerosene from Philadelphia does the lighting for Korea. The use of empty kerosene cans has all but annihilated the water-bucket and crock-maker's trades. Dye stuffs and dyeing, in

* There seems to be almost as many ways of spelling Korean names as there are writers on the subject. We hope a system of orthography will soon be established which will come into general use. *Wonson* is sometimes spelled *Onesan*, *Gensan* or *Wensan*.

which Korean women excel, are being crowded out by the introduction of cheaper and more attractive qualities from Japan. Axes, knives, nails, and, in fact, all kinds of hardware are imported and sold cheaper than the native manufacture. Telegraph lines to the four points of the peninsula, while appreciated and prized by the foreigner, are cursed by the native broker and travelling merchant, whose profits have been cut off by this constant communication with the capital. Money has become more and more useless. Rice has gone up to five times its cash value since the opening of the ports, and most of the articles in daily use have quadrupled themselves in the same time.

For this reason the native ships his beans and fish away in autumn in order to raise a little money, and thus he endangers the lives of those depending on him during the long winter to follow.

In this destruction of native means of livelihood no new calling seems to have arisen by which he can help to clothe and feed his nation. Nothing has been supplied to fill up the vacancy, hence the land is swarming with idlers and petty merchants, who make a doubtful living in handling these foreign goods. The poverty of Korea is extreme; the manner of life and habits of the people such as to confirm one in the belief that they have reached the very lowest possible condition in every way. We look for a change, which must of necessity be one for the better.

There can be no doubt in the minds of any that the resources of the country are great; but as they remain undeveloped, they afford no consolation in existing circumstances. Those who have lived in their huts with them, and have seen their life and surroundings from day to day, have only one picture, that deepens with the increase of foreign trade—a picture of idleness and poverty.

Some four years ago, on landing in Seoul, like all other Westerners, I was horrified at the filth, apparent laziness, and poverty everywhere, and surprised at the lack of a single sign of visible prosperity with it all. I was told, in consolation, that the country was the place to see the real life of Korea, and that I would have proof there of the wealth I had heard spoken of. So I resolved for a time to make the country my home, and started for Whang Hai. Before being permitted to proceed to the end of my journey, I was obliged to spend a few days in the governor's buildings at Hai-choo, the capital of that province. Not that the governor knew me, or was in any way interested in my calling, but because I carried a passport from the Foreign Office; and as it is second nature for a Korean to be formally polite and hospitable, he had me call on him, and showed me over the government house and official quarters. Certainly I have never seen a more impoverished, tumble-down set of buildings than the same governor's compound. Since that time I have been obliged to enter many others in all parts of the peninsula, and they are of a kind, buildings, some of them that were once pretentious, but are now falling to ruins. I found the middle classes, too, in just as sorrowful a condition as their

superiors. Living with one land-owner in Whang Hai for three months that year, I had ample proof that there was nothing in that part of the country that corresponded to the prosperity I had heard of.

Then I turned for a year to the far south, making Fusan my home, and visited when I could the cities of that district, where the population is dense, and where I expected to find something on which to hang Korea's national pride ; but it was ignorance, poverty, idleness, I think even worse than that found in the north. Kyeng Choo, the ancient capital of Silla, one of Korea's ancestral kingdoms, was in its rack and ruin, but the ghost of what had once lived and flourished. Since then, along with Mr. Moffett, I have seen the far north and east ; and if anything, it has been an increasing picture of filth, idleness, and poverty, the entrance of foreign life and trade tending, as we see, only to the increase of the latter.

While China has continued in the main uninfluenced by Western life because of its prosperity and absence of national decline, Korea's financially helpless condition tells how powerfully she is to be influenced by this opening of the ports. The average Korean is proud as any man living, and yet he is willing to adopt almost any substitute that will offer a change and prove an exit from his present condition of misery.

A host of political offices have been created within the last ten years, in order to provide for the new responsibility of entertaining and treating with the representatives of foreign countries. All these mean an increased demand for funds on the working classes. The nobility of the capital, whose names, justly or unjustly, have an ill savor in the country, are already, through this foreign influence, fallen into extravagances that the farming and tax-paying classes complain of bitterly. It is the proper thing now, especially with younger officials, to buy all that is possible of the Western world, from steamships, electric lights, and gatling guns, to watches, clocks, and drawing-room ornaments. This may seem a small matter, and yet it tells heavily on a people so poor and sorely taxed as the country natives are. Until ten years ago there was nothing new under their sun on which even unscrupulous nobility could squander the nation's money ; now the doors are open, and no one knows the limit to the possibility of purchase. These latter-day extravagances, along with the death of trade and manufacture, have brought the Korean subject to a desperately ominous point in the history of his race and nation.

It has been said by some careless observers that Korea is without a religious system. Statements to this effect have appeared so often in American papers, that there ought to be some reason for the misunderstanding. Perhaps it is because Korea has no religion apart from her national life, her whole existence from king to coolie being one complicated system of ancestral worship, that one may easily fail to notice, seeing it enters so subtly into every detail of life.

While writing this to-night (February 16th)—Korean new year's eve—there is to be found in every loyal household a spread of ancestral food.

Even the poorest puts forth his greatest effort to make a luxuriant display in the presence of the spirits of his fathers. Fruit, rice, meats, distilled drinks, incense, candles, are some of the items on the list for ancestral worship. The natives put off their greasy garments, and, dressed immaculately, sit out the night. When the first cock crows the candles are lighted before the tablet (two walnut slabs fastened together, with an opening between, where the spirit is said to reside). The worshippers bow, offer drink, and call on the shades to accept their sacrifice. Then when each in turn has made his salutation, they retire from the room and lock the door, in order that the spirits may inhale (as they say) the offering unembarrassed by the presence of the living. Again they circle about and bow repeatedly until the end, when they set to and feast on what the spirit leaves—a dinner that is supposed to bring them earthly prosperity, but which, to all appearances, leaves them disordered in stomach and poor in pocket for many days to come.

New Year's is the sacrificial season, but it by no means includes all. For three years after the death of parents, night and morning the children offer food, meat, and tobacco before the tablet in the room where the dead once lived, making, besides, numerous offerings at the grave. From the palace to the lowest mud hut the three years of mourning and daily sacrifice are observed with the utmost strictness. During such time the royal household is occupied entirely with the spirits of the dead, believing that the prosperity of their dynasty hangs on such worship. In the case of the poor people they bring their food, and staff in hand, with loud lamentations (usually purely mechanical), spread it out before their father's ghost. For three long years this endless ceremony goes on, after which period they limit the direct sacrifices to about six important days in the year—the four national *fête* days and anniversaries of birth and death. A native absent from his ancestral home will walk from the farthest end of the peninsula, if necessary, to be at the grave on the appointed day. Such devoutness in religious service I have never seen even among the strictest Romanists, nor have I read of anything surpassing it among Mohammedans or Hindus.

As far as its being universal is concerned, I have never heard of any failing to sacrifice except the handful of Buddhists and a few professing Christians. To neglect this is to make one's self an outlaw and an alien to the land of his fathers, "beasts and dogs that ought not to live!" Last month a Kim went, according to custom, to pay his respects to an elder relative. The first question was, "Have you failed of late to sacrifice?" "Yes," says Kim, "I cannot sacrifice again." "Then away with you; you are no relative of mine—a villain that would mix with dogs and forget his fathers!" It is quite as much as a man's life is worth to neglect this sacred custom.

The time between sacrificial ceremonies is taken up with searching the hills for a propitious site for burial. The hills themselves become dragons, spirits, ghosts, and what not, to gain whose favor and find a suitable rest-

ing-place for the dead is the burden of every heart, for through that alone can they hope for earthly prosperity. Hence praying to the mountain spirits, and worshipping at every hilltop is the outgrowth of ancestral reverence. Shrines or spirit trees are at every mountain pass where travellers bow or make some trivial offering.

In the choice of a grave site there are many points to be taken into consideration. So complicated and mixed are the methods of arriving at a proper conclusion, that a large number of people make a special study of it, and gain their living as experts in geomancy. A grave is chosen on a mountain front, if possible, having two armlike ridges on either hand, one called the dragon side and one the tiger. A translation of a song from one of their ancient books gives perhaps as clear an outline of what is required for a propitious site as is necessary :

“ If men are happy, 'tis because
They keep the old ancestral laws.
Look to your homes, and to the dead,
And let this ancient law be read !—
The tiger and the dragon side
Meet at the top, and then divide ;
No hill behind to topple o'er,
The streams meet and flow down before
Three terraced sides to correspond,
And sloping front on either hand :
Away beyond if there could be
Three thousand miles unbroken sea,
The favor that such burial brings
Would rear the proudest race of kings.”

After burial, the native watches as a matter of the most vital moment to see that no one encroaches on or interferes with his ancestral graves. If it becomes a choice between feeding or clothing the living and making some outlay for this resting-place of the dead, they will decide in a breath in favor of the latter. Should a household meet with repeated disaster, up come their ancestor's bones, and are buried elsewhere, thinking thus to conciliate the spirits. From the idea of certain localities being possessed, has grown the belief that there are spirits in every mound, rock, and tree. Also from the years of sacrifice in the home comes the idea of a guardian spirit, which is worshipped by food, prayer, and characters posted on the walls. A species of venomous snake so commonly makes its home in the tiles, and is seen winding in and about the roofs of Korean huts, that they have associated him with this guardianship, and one of the commonest kinds of worship is prayer and offering to the serpent. To this has been added a host of other spirits, the guardian dragon, which they worship by dropping food into the well, his supposed retreat. In this guardianship they include weasels, pigs, and unclean animals of every kind, dividing off to each so many days in the year, making a constant round of religious ceremony.

Besides this there are prayers to the spirits at the opening of each season for special blessing, as well as other superstitions connected with every walk of life. To illustrate : I left on January 9th for Seoul, the capital, which is about one hundred and seventy-five miles from this port. I took two natives with me—one a gentleman, and thoroughly educated from a Korean point of view ; the other a rough, honest-looking coolie. On the way, one evening this coolie, when drying his straw rope shoes, happened to leave them near the opening of the fireplace. In the dark next morning the cook pushed his shoes, along with the brushwood, into the fire, and they were burned. The coolie announced the fact with a mournful countenance, and the gentleman gave a start and said : " There's trouble ahead for you." I then asked why, and he told me that to have one's shoes burned by mistake is a woeful omen. I said : " But you do not believe in it, do you ?" " Believe or not, it comes true for all that," was the reply. We reached Seoul, and had only been there a day or two when my coolie took sick with what the foreign doctor pronounced typhus fever. The old teacher nodded, and said he was warned of that the morning the shoes were burned. Such superstitions, confirmed by occasional fulfilment of their fears, along with all the host of ancestral ceremonies, have become the very life and breath of the nation.

Some interested in Korea have thought that there are two religions, one cultured and refined, understood as direct ancestral worship ; the other, heathenish throughout, including superstitions and the worship of unclean spirits. Koreans themselves, however, make no distinction ; they call it all " kouisin worship," and " kouisin" is a word that is translated " demon" in the Chinese and Korean of the New Testament. They themselves claim that their worship is all of a kind, which agrees exactly with 1 Cor. 10 : 20 : " But I say that the things which the Gentiles sacrifice they sacrifice to demons and not to God."

The Manchurians taking China at the close of the Ming dynasty, even though they adopted the conquered nation's religion, helped in a measure to stem its tide. In Korea, on the other hand, there has been no hindering power, and it has gone on uninterrupted until at present spirit worship enters into the dress (sackcloth), the language (countless honorifics), and every detail of the government and life of Korea.

The land is dotted over with little temples, reared in honor of those who have been faithful to their parents, more especially after death. In one, erected some hundred and fifteen years ago near my present home, there is a tablet with this inscription : " Kim Ik Pin, a faithful son, lost his father at ten years of age. He mourned so like a full-grown man that his flesh wasted away and only bones remained. At seventeen, when the season of sacrifice came round, and there was no fish to be taken because of the summer rains, in his agony he went out, and weeping, prayed by the seashore, when lo ! a fish flashed from the water and came falling at his feet. Again we see his devotion, for fires had surrounded the moun-

tains and threatened to envelop his father's grave ; in he rushed, at the risk of life, praying the spirits to spare his father's resting-place, when down came the rainy season's floods and quenched the fires. Was he not a faithful son ?”

Books, too, that are used everywhere in the schools and taught the children, deal exclusively with the subject of service and sacrifice to king, parents, elder brothers, etc. I give here a translation of a story from the “ Five Social Virtues,” a book known to every one in Korea who has passed his primer : “ During the Haw dynasty there lived a man called Tong Yeng, a citizen of C'heng Seng district. His father died ; and Yeng, having no means of giving him honorable burial, borrowed ten thousand cash, agreeing to pay the debt or give himself instead as bondslave. Returning from the funeral sacrifice, he was on his way to slavery, when suddenly there appeared before him a queenly lady, who requested him to take her for his wife. Yeng, amazed, answered, ‘ I, so poor that I am even now on my way to bond service, why do you ask to become my wife ?’ The lady replied, ‘ I wish to be your wife ; that is enough ; your poverty and humble station gives me no cause for shame.’ Thus urged, he took her with him, and the debt-master asked if she understood any kind of handiwork. ‘ I can weave,’ she answered. ‘ Then,’ he replied, ‘ if you will weave me three hundred bales of silk I'll give you both freedom.’ Within a month the three hundred bales were finished ; and the master, amazed (in superstitious fear at the quickness with which a whole life's work was done), sent them both away ; and as they passed the spot again which had seen their first meeting, she said to Yeng, ‘ I must leave you now, for I am a woman come from the weaver's star. Heaven saw your filial piety, and being moved with love sent me to pay your debt.’ Thus she spoke and ascended into heaven.”

It is the teaching of Confucius interpreted and added to. The object of it all is earthly prosperity. There has never been a time that so strongly proves it a failure in this regard as the present, and yet they carry it on with wonderful vigor. All their prayers and ceremony, and hither have they come ! Poverty and depression in every kind of trade in answer for their devoutness, and yet spirit worship seems on the increase rather than losing its hold. We see that the opening of the ports has by no means been an unmixed blessing to Korea. It has meant, in some ways, the entrance of darkness of a deeper kind than they have ever known before. This land, destitute of spiritual life as she is of earthly prosperity, is unconsciously holding out her hands for help just now. The natives in their poverty would be willing to give up much of their ancient custom if they could be free as Westerners are, would even lay aside their dress, which is their glory ; would accept a Western form of government and a Western gospel, providing they could make more money out of it and sacrifice to demons as formerly ; but as a people they take no pleasure in the thought of dropping all their heathendom and destitution to accept a perfect

Saviour. Koreans in this respect are just like people at home ; they do not want a gospel that counts worldly greatness of no account and rests wholly on the service of the heart.

What I have wished to give in this paper is a picture of Korea as it stands out before us in the year 1893. It is losing its industry and life, leaving nothing behind but poverty, darkness, and superstition. If Christian lives of faith can be helpful to the perishing, Korea needs them now. The Master has seen the need even better than me, and has sent a company of missionaries, who are here, as we believe, at a crisis in the political and spiritual history of the country. Besides the missionaries, we have a few praying natives, who give evidence of being truly made alive by the power of the Holy Ghost. In Euiju, where Mr. Moffett is, there are some six, he says. In Whang Hai another missionary puts the number at perhaps as many. In Wonson and Fusan there are another half dozen earnestly interested. In Seoul there are of course more, but the scriptural requirements of honest labor and giving up sacrifice to demons has thinned the number, at the same time helping to call forth earnest workers. Some of these natives have given strong proof of their discipleship by hunger, insult, exile, and imprisonment for the name of the Lord Jesus.

It would seem that for no other land are the prayers of the Church so urgently needed as for Korea in its present condition. The foundations on which the ancient hermit sat are slowly but surely breaking up. Pray that there may be many sons of the hermit who will find perfect rest on the Church's one foundation.

PRESBYTERIAN MISSION WORK IN KOREA.

BY C. C. VINTON, M.D., SEOUL, KOREA.

Within a decade Korea has come to assume a prominent position among missionary fields. The several descriptive works which have appeared from time to time have acquainted the public with her chief peculiarities, and the constant increase in the number of tourists that visit her shores is fast dispelling the mystery that for centuries has surrounded her. The romance that attached to the first missionaries who settled in her capital has given way to a more practical realization of the problems before us, and the fanciful tale of thousands waiting only to be baptized is less frequently told to-day than the narrative of difficulties patiently surmounted and hopes bright with faith.

The history of a nation's evangelization, we often hear, naturally falls into three periods. First, the missionaries must become established, the language be conquered, the Scriptures translated, a supplementary literature produced, the first converts gathered, evangelists and Bible-women trained, and the Church organized. During the second period the estab-

lishment and organization of the Church are perfected under the guidance of the missionaries, seminaries are instituted for the education of a ministry, and the Gospel is carried to every boundary of the land. The third is the period of independence, when foreign control is withdrawn and the native Church left to wage her own strife against the powers of evil.

It cannot be said that Korea has yet begun to emerge from the first of these stages. The tenure of the foreign missionary is still uncertain even in her capital, and the right of proselyting may not soon be conceded him. No one has so far surmounted the difficulties of this most elusive of languages as to attain its mastery. Bible translation is in its inception. Explanatory works have scarcely been thought of. We have few tracts. The native community of Christians is small and feeble, yet includes a dozen or more stanch men. Native workers there are and owned of the Spirit, but needing much more than they have received of doctrinal instruction and acquaintance with the Bible, while the birth of a sturdy, vitalized, self-propagating church can hardly be said to have occurred in the land.

What is being done in these several directions may be learned in part from a review of the annual meeting of the Presbyterian missionaries in Korea, held last January in Seoul. To this gathering were invited not only the representatives of the Presbyterian Board in the northern United States, whose official assembly it was, but also those of the corresponding society in the Southern States and of the Victorian Presbyterian Mission of Australia. In all, twenty-seven persons were enrolled as attending, and seven adults only failed to respond to the summons. Thus, including Dr. Underwood and his wife, who have since returned from furlough, the Presbyterian force in Korea numbers thirty-six workers, nearly all of whom, however, are young recruits less than two years on the field. The seeming largeness of this force appears to indicate, upon the part of our denomination, an appreciation of the strategic importance of Korea, and a resolve speedily to carry her for Christ and to train her captured guns upon the neighboring and more impregnable strongholds of China. And, sustained and consecrated by the all-prevailing volume of prayer that rises from these antipodal branches of adherents to one creed, we may surely have confidence that this company will not fail of leading a nation to its Saviour.

The programme of the meeting covered all the range of missionary effort, and included a discussion of many topics of absorbing interest to those present. In reviewing, we will select and expand those which may best convey a true impression of the field to the general reader.

Seoul, the capital, has been the seat of missionary work since Dr. Allen, the pioneer of Presbyterian, and indeed of Protestant labor here, made foreign medicine welcome in 1884. It is a city of three hundred thousand, magnificently set among the mountains on the banks of the Han River. Here are held throughout the year a series of quaggas, or government rank examinations, often several in a week, to each of which resort from one to ten thousand of the literary class from all parts of the country. Here, too,

the traffic and the sight-seeing of the nation centres, so that one who preaches to the transient population of the capital reaches every hamlet in the land. Our mission, having reached a stage of development where some of its members have gotten enough of the language to undertake public preaching, and having grown bold in defiance of government prohibitions, is endeavoring to avail itself of this fact in instituting preaching places and dispensaries in favorable locations throughout the city. Hitherto its efforts have been perforce limited to the foreign quarter, where curiosity brought only a few, and which the mass shunned. Yet the Seoul reports show a steady gain and a steady building up in the faith, which is of utmost importance. Among the women especially has an increased number given evidence of a clear understanding of the Gospel. What trials in petty persecution some of these suffer no one but themselves knows now.

In the technical view of the mission Seoul station includes also several towns and villages within forty miles, where Mr. Gifford and a native worker have been in the habit of spending a season each spring and fall. They deserve a special mention here because of the gratifying report given of his work in some of them by Mr. Gifford at the annual meeting. Many conversions have resulted, the Holy Spirit has manifested His presence unmistakably, and one region seems to promise the nucleus of the first local church in Korea.

At Fusan, the extreme southern port of the peninsula, work is being carried on by Rev. W. M. Baird and Dr. H. M. Brown, with their wives, by all of whom reports were made. These related largely to housebuilding, for the station is young; but Mr. Baird had made a tour of exploration along the coast to the westward, and he tells us: "The country traversed seemed well tilled and well peopled. Several very large and fertile valleys covered with fields of half ripe grain and growing rice were crossed on the way." "I was impressed that a working centre might be chosen in almost any one of these valleys as a point from which a considerable farming population might be easily reached." "The leading towns and cities visited were Kimhai (estimated population 6000), Chang Wun (5000), Masampoo (15,000 or 20,000), Chimhai (2000), Kosung (3000), Tong Yung (100,000), Yang San (3000), Tongnai (10,000), besides many smaller ones." "Tong Yung is the largest and most beautiful place I have seen in South Korea. Sea and land, hills, bays, peninsulas, and islands all seem to be placed in just such positions as to produce the best effect. The land, except when wooded, is cultivated to the very tops of the hills. It is a splendidly walled city, lying at the end of a long peninsula, across the narrow neck of which runs a strong wall." "The people are everywhere suspicious, taking us for Roman Catholics, and mostly refusing to read our books or take them as a gift. Though sometimes those who had refused came back and asked for books. We received no ill treatment of any kind; and at Tong Yung only were we refused a lodging. My heart was more than once touched by the wickedness, the disease, the

misery, the stolidity, and the almost utter lack of moral earnestness among the people."

Wonson—or Gensan, as the Japanese call it—is a still younger station. Here Mr. and Mrs. Gale have been working for nearly a year. It is the key of all the great rich, populous, half-explored northeast region as far as the Ever White Mountains, and Vladivostock, in Siberian territory. One passage of Mr. Gale's report will indicate the promise of his work: "Our great encouragement has been from a family of Kims living in a little town, Cheong Chyeng, some four miles distant. They are farmers whom Ko, the gateman, met when out at his father's grave. He told them about the Gospel, and they came into the meeting, and have continued to come since. They have some knowledge of Chinese characters, and although hard-working people, are considered gentlemen." "These Kims, especially the oldest and youngest, seemed from the first after something that would give them rest; and Ko had told them that the 'Son Yak' was God's book, and that that would tell them how to be forgiven. Shortly after they gave a proof of belief in a determination to follow it only and to discard even the dearest customs that did not conform to its teaching. For a time they had to endure the ridicule and contempt of even their wives when they knelt at prayer daily, and the commotion they created in their village has not yet quieted. Although they did not tell me, and I did not know of it until some weeks later, in October last, after attending the teaching and asking many questions for some two months, they gathered all their ancestral rags, tablets, and articles of keuisin worship and burned them in front of their house before the village, telling the people that these things meant devil worship, and that they were done with them forever. I had not urged or even hinted at such a line of conduct, so it came so much the better and so much the greater surprise. It cost them the friendship of their native village; but the Lord has blessed them for their sacrifice, and has opened their mouths to talk plainly to their fellow-countrymen—something so hard for Koreans to do."

Pyeng Yang is not yet a station, nor is Euiju. That the former will soon become so is our earnest hope, for it is the gate of all the northwest. It was the capital of an earlier and more illustrious dynasty, and its ruins and walled-in reaches of fields speak of a far larger population than now inhabits it, though it is even now the second city in the land. Its people, though reputed more exclusive, are not less friendly to us than those of any other region; but it is not comprised in the list of treaty ports, and every attempt by missionaries to obtain a lodgment there has hitherto proved futile. Even during the past month we have been forced to return the deeds of property recently purchased. But the medical work of Dr. Hall, of the Methodist Mission, has completely won the hearts of the people, and it cannot be long before the officials are forced to yield.

Euiju, near the mouth of the Yalu, on the border of Manchuria, is a famous town of departed glory. Its people have always been friendly,

and a number have been baptized, of whom many have fallen away for lack of gospel teaching. We have held property there for more than a year, and the visits of missionaries are latterly more frequent. Northward again three hundred miles is a region whence has often come news of multitudes awaiting only the act of baptism. But figures proverbially deceive, and these thousands have dwindled under investigation till but a handful actually appear.

The educational work of the mission was outlined in two reports presented by the superintendents respectively of the boys' and of the girls' school, and in that of the educational committee. These schools are both practically orphanages, although in some instances the parents of scholars contribute toward their support. The number of scholars under instruction is not large, but from among them have already graduated several young Christians of high promise, who in one way or another are doing good work for their Master. It is here the best hope lies for that generation of educated preachers and teachers and their wives, by whom the early Korean church must be erected.

The "Report of the Special Bible Committee" is that of two members elected annually to join two from the Methodist mission and one from the Canadian mission in forming the Permanent Bible Committee of Korea. This body has undertaken the translation of the Bible into the Enmoun, or vernacular Korean. No book has as yet been finally accepted by them, but the four Gospels, Acts, Galatians, and Ephesians are before them, and Genesis and John's Epistles are ready for their consideration. Their progress is necessarily very slow, the tongue perhaps the most difficult living language, and text-books and precedents are wanting; but our representatives report the status of the work as encouraging.

Perhaps the most encouraging presentation of work was in Mr. Gifford's report upon the Winter Theological Class. This class is formed of adult believers, baptized or applicants for baptism, and includes as well the evangelists in the employ of the mission as a selected number of those who are found most promising in the various out-stations. These latter come only on personal invitation from the missionary in charge of their field. To all food and lodging is supplied during the period of their stay.

Let us hear what the report says of their work: "Sixteen men from the country were in attendance upon the class, and two more came in just before its close." "These helpers and picked men specially invited from Christian villages distributed from Euiju, on the northwestern frontier of Korea to the southern limits of the province we live in, gathered in Seoul the Monday after Thanksgiving, November 28th, and stayed with us till Christmas time. Mr. Moffett and I divided the instruction of the class between us. He had the class at ten o'clock in a course of theological Bible readings. At two o'clock he had a picked class at his home who studied the life of Christ. At the same time the rest of the class, in their room at the school, were reading Bunyan's "Pilgrim's Progress." At

3.30 I had a class in a study of the Gospel of John, immediately following which a devotional meeting for prayer was held." "Mr. Moffett and I both feel very much pleased over the work done by the class. But instruction was a secondary aim with us. We planned and worked and prayed for a deepening in the religious life of the men in attendance upon the class. And in this respect we believe God blessed us beyond our very largest expectation. We believe that men came there in whose heart was only the feeling that their religion was only something for them to sit down and enjoy, who have gone away at the close of the class burdened with their responsibility before God to work for the souls of others."

It was a notable feature of the class that the men formed the habit from the outset of meeting not daily only, but many times a day, at dawn and at midnight, for prayer for themselves, their work, their teachers, their homes, and Korea. At the close of their allotted time nearly all went home with the expressed determination to bend zealous efforts toward enlightening their neighbors with Gospel knowledge.

Eight years of mission work in Korea furnish the following statistics :

Ordained missionaries	8
Physicians (including 2 married ladies)	4
Married female missionaries	7
Unmarried " "	3
Lay missionary	1
Applicants for baptism enrolled this year	58
Added to the church	17
Infant baptisms	2
Dropped from the roll	6
Dismissed by letter	1
Died	2
Native communicants in Seoul	44
" " in all Korea	127
Boys enrolled in school	29
Girls " "	13
Pupils in Sunday-schools	52

Shortly after the adjournment of the meetings the gentlemen who had been in attendance met and organized a council in imitation of that formed by the Presbyterian and Reformed missionaries in Japan. This council consists of all the male Presbyterian missionaries in Korea, and will act chiefly in matters of comity and in the organization of the denominational church. It will apportion territory so that no mission may overlap the work of another, and will advise every worker in matters which involve the common interest. It lays no compulsion upon any one, and interferes in no way with the independence of the various bodies concerned.

The last day of the conference was occupied largely in the discussion of points of general interest in relation to the work. As an expression of

the conclusions of those present on some of the questions considered, and as an outline of the policy for the ensuing year, the following series of propositions was adopted :

1. It is better to aim at the conversion of the working classes than at that of the higher classes.

2. The conversion of women and the training up of Christian girls should be an especial aim, since mothers exercise so important an influence over future generations.

3. Much could be effected in Christian education by maintaining elementary schools in country towns ; therefore we should aim to qualify young men in our boys' school and to send them out as teachers.

4. Our hope for an educated native ministry lies in the same quarter, and should be constantly held in view.

5. The Word of God converts where man is without resources ; therefore it is most important that we make every effort to place a clear translation of the Bible before the people as soon as possible.

6. In all literary work, a pure Korean, free from cynicisms, should be our aim.

7. An aggressive church must be a self-supporting church, and we must aim to diminish the proportion of dependents among our membership and to increase that of self-supporting, and therefore contributing individuals.

8. The mass of Koreans must be led to Christ by their own fellow-countrymen ; therefore we shall do well to thoroughly train a few as evangelists rather than to preach to a multitude ourselves.

9. The services of our physicians can be turned to best account when it is possible to keep the same patient long under treatment either in a hospital ward or in the patient's home, thus giving opportunity for instruction and example to sink deeply into the mind. Dispensary work is of comparatively little profit.

10. Patients from the country who have undergone a season of treatment ought to be followed up by visitation in their native villages, since their experience of compassionate dealing is likely to open a wide door for the evangelist.

The general impression left by this meeting upon those who attended it was that it marks an advance in missionary work in Korea ; in comprehension of the problems to be met, in methods of dealing with them, and above all a notable growth in the spirit of dependence upon divine help at every turn. The spiritual tone of the devotional meetings and the harmony prevailing in the face of many perplexities were frequently remarked. To the workers the outlook is very hopeful ; the task is large, but the preliminary work is well begun, and in due time the season of reaping will come.

THE LATE ARTHUR MITCHELL.

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

Fifteen years ago there were two men in the Presbyterian churches of the West who were everywhere recognized as champions of foreign missions. They held no official relation to the Presbyterian Board—they were pastors—and yet in their churches not only, but in the cities where they resided, in their respective presbyteries and synods, and throughout the West, their eloquent appeals were heard, and the influence of their facile pens was felt by thousands. They were known in mission circles as the “two Arthurs.”

Their advocacy of the great broad work of the world's evangelization was so suggestive as examples of what may be done for missions *in the pastorate*, that I feel justified in presenting them together, though one of the two is still living. Their interest did not flag when they changed their places of residence; of both the living and the dead it may be said that their missionary interest grew in strength and in far-reaching scope as the years advanced.

More than this I shall not now say of the *two*; but in speaking more particularly of the one who has received his heavenly crown, I shall only give emphasis to the lesson already indicated, namely, the important relation of the pastorate to the cause of world-wide evangelization. It has become evident as the work of missions has been enlarged and extended that the effort of the whole Church must be enlisted in it if it is to succeed.

The faith and consecration of a few missionary heroes were all-important in the early days as pioneers and exemplars, but now hundreds and thousands of laborers must be sent, if we would keep pace with the growing demands of the work. At home also it was supposed to be necessary to commission a few special agents or canvassers to collect the gifts of the churches for the advancement of the kingdom, but now the kingdom is seen to be too large for such methods. Secretaries of the right stamp are hard to find, and when found their time and strength are overtaxed by the present volume of administrative correspondence. The churches cannot afford to employ an adequate force of collectors; and even if they could, a missionary spirit in the congregations cannot be developed from without. In one emphatic word, the pastor must be the missionary advocate, and every church must be a missionary society, with its own leader. It is not a sheepfold with a flock to be simply fed; it is a regiment of Christian soldiery enlisted for conquest, and the world, near and far, is its field. In this last decade of the nineteenth century the work of foreign missions has just reached this point. Just here is pivoted the question whether it is to advance as the opening fields demand, or whether it shall sink into confessed inadequacy to accomplish what it has so conspicuously undertaken.

And we find the emphasis of the life and labor of the late Arthur

Mitchell centred around this question. As a secretary of a missionary board he was unexcelled in his earnest and eloquent pleas before the churches, but he felt more and more the inadequacy of such official appeals. What could one man do toward reaching seven thousand churches personally? And when in synods and assemblies he urged upon ministers and elders the responsible work which they alone could do, he knew from an experience of which his auditors were well aware that what he urged was not impracticable. He knew that any pastor whose own soul is enkindled with zeal for the evangelization of a lost world can enlighten the ignorance and overcome the apathy of any congregation, however ignorant or indifferent. Not necessarily can all accomplish the same degree of success that he realized, for not all are possessed of his superior and well-balanced gifts. But so much is attainable by all who are willing to try, that I am encouraged to gather up the elements of Dr. Mitchell's success, and present them as a conspicuous and valuable example to pastors.

The subject of my sketch, so widely honored and beloved, was born in August, 1835, and he died on April 24th, 1893, not having quite completed his fifty-eighth year. He had, to begin with, a goodly inheritance in his ancestry. His father, the late Matthew Mitchell, was of Quaker descent, and he well represented that gentle, charitable, and benevolent spirit by which the Quakers have been so generally characterized. The testimony of his son was that he did not remember ever to have heard from his father's lips an uncharitable remark in regard to any man. The son's early boyhood was passed at Poughkeepsie, N. Y., though he was yet a mere lad when he entered Williams College, from which he graduated before he had completed his eighteenth year. As a youth he bore a peculiarly frank and open countenance, full of the kindness and truthfulness of his nature, and sure to win at once the confidence and love of those about him. It was a case of perennial youth; for that winning and almost boyish face remained with him to the last. Although a father and a grandfather he knew neither wrinkles nor gray hairs. The dignity of years was not always accorded him by strangers on first meeting him, and ludicrous surprises were often experienced when it was learned that this dark-haired "young man" was the well-known Dr. Arthur Mitchell.

He had not always been a Christian, like those who "cannot remember when they did not love Christ." It was in college that the young student, who had been somewhat inclined to scepticism, was led to accept salvation through the sacrifice of the cross, and from that time to consecrate himself wholly to his divine Master. It was no halfway surrender. He gave his whole heart and life. He did not wait for professional preparation that he might serve God in maturer years. He rose up at once and said: "What wilt Thou have me to do?" He saw that no better field could be desired than that of his own college circle, and although he was the youngest member of his class, of small stature and boyish-looking even for his years, he went to work immediately to win souls to Christ.

He laid aside every weight ; his sensitive conscience led him to give up his Greek letter society, lest its special relationships should limit his influence with others. One's character may sometimes be older than his years. There is a dignity in deep and honest conviction, be the years many or few ; and it was so with young Mitchell. There is no other influence so great as that of personality, and here was his power. He was a successful preacher of righteousness from the start. His peculiar enthusiasm was contagious and magnetic then and forever afterward.

There could have been no better school of practical Christian life than was found in Williams College during the presidency of that distinguished man the late Mark Hopkins. On the spiritual side he was matched by his brother, Professor Albert Hopkins. And this man, who with affectionate familiarity was sometimes known as " Brother Albert," was indefatigable in his efforts as well as in his prayers for the spiritual welfare of the students. Both of these great teachers, just sufficiently differentiated, labored not only to make of their students strong men but Christian men.

Many months ago I heard the remark, quoted from a college professor, that the chief religious influence in our colleges is no longer in the hands of the instructors—it has passed to the Young Men's Christian Associations ; students are the spiritual guides of students. This state of things was regarded as having its advantages, but also some serious disadvantages. Students get nearer to each other, no doubt, and probably there was never before so much of religious life in our colleges as now ; but, on the other hand, there is a deficiency in the element of religious instruction. The chief factor in Association work is persuasion and the help of spiritual sympathy, and there is need of something more than this. It is an age of bold speculation, of uncertainty, and of more or less doubt in the minds of many educated youth. Science is now the fashion, and evolution usurps the throne. Never was there more need that college students should be able to feel the strong intellectual grasp and the steadying hand of Christian presidents and professors than now. At Williams, in Arthur Mitchell's time, there was no lack in this respect. The students felt that in President Hopkins they had as their champion an intellectual giant, one who had been over all disputed ground, and whose Christian faith, enlightened and confirmed, was a tonic to their own. He inspired their love for all knowledge, and he led them over his own fields of intellectual and spiritual victory. Dr. Mitchell to the day of his death never ceased to regard Mark Hopkins as the man whose balanced intellectual and moral greatness had remained to him a grand inspiration. He had given sinew and fibre to his convictions of religious truth and had made the kingdom of God seem real and triumphant.

Though having the ministry steadily in view, young Mitchell spent a year or two as a tutor in Lafayette College. He was young enough to wait, and the intellectual discipline of teaching was of permanent value. To this was added the further advantage of travel. With his intimate col-

lege friend, Charles A. Stoddard, now editor of the New York *Observer*, he made an extensive tour in the Levant, visiting not only the scenes of Bible history, but also the mission stations of Egypt and Syria. It is easy to see how this personal observation of practical missionary life and work found its uses in his subsequent career. He knew how to picture the moral desolation of non-Christian lands as only one can who has been an eye-witness.

At Union Theological Seminary, New York, where Mr. Mitchell sought his special preparation for the ministry, he combined study with Christian activity, as he had done in college, though in a different way. Sunday-school work, revival work, where opportunity offered, and all forms of aggressive usefulness enlisted his attention, and the influence which he exerted on his fellow-students was both attractive and spiritually helpful. One who was a fellow-student at that time has said of him : " His companionship was then, as ever after, stimulating and uplifting. Through all these years my affection and admiration for him have continued. Without reservation, I say I have never known a more earnest and consecrated spirit than his." He was fond of singing, and while in the seminary he was at one time leader of the choir in the Fourth Avenue Presbyterian Church, then under the pastorate of Rev. Dr. Joel Parker. He has often spoken in later years of the deep impression made on him during his seminary course by the exemplary faith and piety of the venerable Professor Dr. Thomas H. Skinner. Here again, as at college, he was fortunate in receiving a type of instruction deeply characterized by spiritual stimulus. He had sat at the feet of some of the most eminent Christian teachers of the age, and he never ceased to feel the power of their personality.

Soon after graduating, in 1859, he was married to Miss Harriet E., daughter of the late Dr. Alfred Post, of New York, and about the same time he accepted a call to the pastorate of a Presbyterian church in Richmond, Va. He was still but twenty-four years old, but he soon won the full confidence of his congregation and of the community. One of his earliest discourses was what he was pleased to call his "filthy rag" sermon. Using for his text this homely simile, by which Paul sets forth the low value of human righteousness, he brought out the very pith and marrow of the Gospel with such clearness and force, that wherever he preached that sermon it was so commended by the best judges that he became more and more convinced that in selecting the great common truths of the Gospel he had struck the right vein—right in itself and right as a means to success. He believed that those discourses which bear directly upon personal faith and repentance and a godly life are what the people need and what they really desire. Without laying claim to remarkable talent in any one direction, he yet became a powerful preacher by his rare combination of intellectual, with the highest moral elements. The conscientious study and preparation, the enthusiasm with which the truth filled his mind, the manifest sincerity and depth of his own convictions, the sympa-

thetic voice and manner, the illuminated face, the loving, winning, pleading expression of the whole man—all this combined to make him a very effective preacher. And he was nowhere so effective as among his own people, who, knowing him as a pastor, credited his every word with the emphasis of his godly life. At Richmond the prosperity with which his ministry was attended was soon interrupted by the breaking out of the war. When Virginia decided to join in the Secession, Dr. Mitchell, like so many others, found himself under the necessity of deciding on which side of the breach to stand. Feeling that his true sphere was in the North, he first conveyed his family across the lines, reaching the Union army just as it was entering Baltimore, on that famous April 19th, 1861, when its passage toward Washington was resisted by the citizens. Sending the family homeward, he returned to his people, but, as it proved, not for long. The issues of war were all absorbing and unrelenting. He was not the man to belie his convictions, and the public sentiment soon reached a point where all compromise was impossible, and the usefulness of the young Northern pastor was crippled. He succeeded in getting through the lines, though not without considerable peril. The Confederate Government confiscated nearly all his household goods, but this did not prevent him from visiting his old flock at the close of the war or from contributing for the wants of some former parishioners whom the war had impoverished.

In the Richmond congregation, perhaps the most marked improvement wrought by his influence was the great increase of missionary interest. He thoroughly organized the missionary contributions of the congregation, increasing the total many fold. In his next charge, which was the Second Presbyterian Church of Morristown, N. J., the same result followed. There was no unwise disproportion in his preaching, though he doubtless felt that the world's complete redemption was broad enough and sublime enough to be safely made a hobby. He gave a hearty support to every other form of benevolence, and he aimed in his preaching to win the unconverted and to strengthen believers. As a pastor he was well-nigh a model. Sympathetic, affectionate, faithful, consistent, laboring in season and out of season, he won the love of his people, at the same time that he spurred them to ever higher degrees of self-denying effort for the perishing.

In 1868 he was called from Morristown to the First Presbyterian Church in Chicago. He was yet a young man for such a charge, but he soon rose to commanding influence both in his congregation and throughout the city. His preaching was characterized by great plainness and fidelity; sometimes it was too plain and searching for the worldly-minded to approve, yet all cherished toward him such profound respect for his sincere earnestness and his manifest love for his people that none refused to listen. His ideas of the cause of foreign missions were a surprise to many; the measure of duty which he laid on every man's conscience with respect to the far-off heathen seemed preposterous at first to not a few.

There are in every community what are called "hard-headed business men," who are too wise to invest their money in "castles in Spain," much less in Africa or the islands of the sea. By way of pretext, they "believe in doing the missionary work that is nearer home," while in reality they do nothing of the sort. But when one, like this Chicago pastor, really girds up his loins for the task of convincing such a class of hearers, when he marshals great masses of facts, appeals to the Bible—Christ's own words; appeals to history—the history of our own once heathen ancestors; shows that all the best civilization is the result of missions; points out the stations which already dot the sea-coasts of the world; arrays the Christian denominations now engaged with one mind and heart in a common cause, and shows how many of every kindred and tribe and tongue have responded to the messages of the Gospel—when he does this not once a year, and perfunctorily, but often, and with all the fervor of his own heart, something very positive must follow. Reluctant hearers will either become convinced, and will recast their personal notions of duty, or they will find a place where conscience may slumber more peacefully. And a church under such leadership will either become a missionary church, or it will find a different pastor. Almost invariably the better alternative is chosen.

More than once when Dr. Mitchell preached on missions, whether in his own or another's pulpit, some man or woman came forward, and acknowledging a new and broader conversion, made amends for past neglect by a generous and sometimes a very large contribution to the cause.

An incident occurred at a later date which well illustrates the way in which his piquant and forcible way of putting things impressed business men. He was pleading for a particular mission in the East for which a missionary was ready to be sent, but was delayed for want of funds. He became so wrought up as he thought of the great wealth and luxurious equipages of some of his hearers, that, as a sort of climax, he said: "Why, some of you drive a missionary down-town every morning as you go to business." This startling view of the case had its effect; one interested capitalist leaned over to another and said: "Let us unite in sending that missionary." And it was done.

But it must not be supposed that Dr. Mitchell's harp was an instrument of one string only. He saw also the moral desolations of Chicago, as well as those on another hemisphere. He loved to preach to the classes who were not attendants at any church, and he finally made arrangements for stated preaching to the neglected or, perhaps, I should say, the self-neglectful classes. He was also too much of a patriot not to be deeply interested in all departments of home missionary work on the frontiers. He understood the symmetry and proportion and the full and rounded integrity of that great commission of our Lord when He said: "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." If he placed special emphasis upon the "uttermost part," it was only because the vast majority of Christians

give it no emphasis at all. He shared Paul's interest in "the regions beyond" and for the same reason.

As a preacher Dr. Mitchell had peculiar power with worldly men, all the more that his honest fidelity was backed by a blameless and consecrated life. To those who were sincere, though perhaps struggling Christians, there was something refreshing and uplifting in getting away from the toil and care and ceaseless grind of their secular life and listening one day in the week to a devout and unworldly man who made God and heaven seem real and present. Within the sanctuary and within the sound of that earnest and sympathetic voice there was such a contrast to the wild, rushing, money-making Chicago that was without! In personal intercourse with him the effect was the same. One thoughtful parishioner said, after talking with him: "Arthur Mitchell is a saint." A friend who had known him both as a preacher and in some business matters recently said of him: "He was to me one of the most attractive and even fascinating saints of God that I have ever met. . . . Every clerk in my office knew from his business letters that he was one of God's gentlemen. He was much more, though, for he was an earnest, able, and magnetic preacher of Jesus Christ, and an efficient, broad-minded, and executive man of affairs in all church work."

Gentleness was a conspicuous element in Dr. Mitchell's character. The late Dr. Musgrave, in speaking of him in the General Assembly, which met in the First Presbyterian Church in Chicago in 1871, alluded to him as "the gentle Prince Arthur." And yet there was another side of his character which was brought out in certain emergencies. When there was a great wrong to fight down he had the courage of a lion. Small and modest man that he was, his spirit rose when truth and humanity were at stake to the stature of Goliath. There was a time in Chicago when an election had been carried by the most unblushing frauds. Men hung their heads in shame for Chicago, but were helpless and hopeless. But with Dr. Mitchell it was enough that heaven had been insulted and that the justice of heaven was on his side. The wrong could not stand. The eternal fitness of things was against it, and therefore he was against it. He was not in politics, he was acting for no party, but he gave his whole strength to the cause of honest government. Fearing the manipulation of the votes which had been cast, he went at midnight to watch the precinct, and his testimony of what he saw led to a new election. Mr. Donald Fletcher, in a recent letter, while alluding to this incident, says: "Of all men whom I have ever known, he stood the embodiment of the Christ spirit. I shall never forget how, on my congratulating him years ago on having, single-handed, overthrown an election that had been carried by fraud, a new one having been ordered by the authorities, he said he was 'glad to illustrate that a minister was not necessarily silly or helpless.' How grandly he combined the gentle and the courageous!"

In 1880 Dr. Mitchell removed from Chicago to Cleveland, where he became pastor of the First Presbyterian Church. His record there also

was that of a faithful and earnest preacher and a pastor loving and beloved. There he won the same distinction as an advocate of foreign missions. It had long been felt throughout the Church that he was specially fitted for the sphere of secretary of the Foreign Board. He had indeed been offered the position as early as 1870, though he did not then see his way clear to accept it. *The Interior* had strongly advocated his election ere he left Chicago. And when, in 1885, he was again offered the position he accepted, and thenceforth gave himself wholly to the cause which he so much loved. For nearly eight years was he permitted to stand between the field missionaries and the home churches, encouraging the one and pleading for the prayer and sympathy and support of the other. Three years before his death he visited the mission fields of the East, and brought back deepened impressions of the wants and woes of the nations that know not Christ. Unfortunately, also, he returned to his post with impaired health. He had never learned to measure aright his powers of endurance. To visit missions may become the most wearing of all services, and Dr. Mitchell, when filled with a high purpose, a very fire in his bones, knew not how to heed a warning. At Nanking, while preaching from a manuscript, he became blind; he could no longer read the pages before him. Nevertheless, he kept on, and extemporized the remainder of his discourse. Soon after, at Bangkok, while discussing missionary matters with one of the brethren, he again became blind. Still he kept on, addressing an auditor whom he could no longer see, till finally he sank to the floor not only blind but speechless and with one side of his face paralyzed. Such was the indefatigable spirit of the man. It is not too much to say that he was even morbidly conscientious where a supposed duty demanded his self-sacrifice. On his return, still weak and unfit for service, he was granted a three months' leave of absence for rest, but his strength was never fully recovered. He felt even more strongly than he had often felt before that the position which he held was too hard for his powers of endurance, and yet, when opportunities came, as they had come before, to accept an easier sphere, he dared not turn aside from his great and beloved work. Sometimes he had reached the deliberate choice of a shorter course rather than live longer in some other work. In the spring of 1892 he took another respite of three months, but it soon became evident that fatal disease had fastened itself upon him. After leaving for Florida in the following November he failed rapidly, though scarcely himself realizing that his work was done. Up to the very time of his collapse, in November, he retained all his matchless eloquence in pleading for missions. Perhaps the very grandest effort that he ever put forth was made in a speech of over an hour before the Synod of New York, convened at Albany. Dr. John G. Paton, the hero of the New Hebrides, who happened to be present, spoke of it as the most remarkable missionary address that he had ever heard. It shook the Synod like a tempest; but alas! it shook also the frail body of the speaker. He wrote me afterward from Florida that he had "never been the same man after that night." It was a worthy farewell plea before the

Church and the Christian world to remember the nations that have waited so many centuries for the truth.

Much might be said of the relations which Dr. Mitchell bore to his colleagues as a secretary and to the Board. He enjoyed the perfect confidence and the love of all. Never was there a truer man, seldom a more faithful servant of Christ. In the Divine economy nothing is lost, and the world is permanently better for this life of Arthur Mitchell.

A GREAT LIFE.

BY REV. A. F. BEARD, D.D.

I have in my possession two volumes entitled "Discourses by Rev. Robert S. McAll, LL.D.," with a sketch of his life and character, by the Rev. Ralph Wardlaw, D.D. They were presented to me, on sundering my official relations with the mission and the pastorate of the American Church in Paris, "with the affection and prayers of the author's only son, R. W. McAll," adding, "These are my gifted father's few written sermons. He was an extempore preacher habitually. I was his amanuensis for years, though only sixteen when he died. These books are now quite out of print and rare. I have but three copies in all; but it is a singular satisfaction to ask my friend to accept one of these."

I mention this because no just estimate of the great life of Dr. McAll can be made independent of his heredity and early training. Rev. Robert Stevens McAll, the father, was the eldest son of Rev. Robert McAll. Of Scotch ancestry, the three generations of Roberts were English. His mother was a direct descendant of Robert Bruce. His father, educated at the University of Edinburgh, died at the age of forty-six years, but not until he had greatly distinguished himself as a remarkably eloquent preacher—the silver-tongued McAll—and as a man of high intellectual stature. His devout and prayerful spirituality of mind made his presence a positive and constant godly influence.

Such precious inheritances from father to son may properly introduce the story which I drew from Dr. McAll ten years ago; how, during his father's last sickness, the question of his consecration to the Gospel ministry was earnestly pressed upon him. Young Robert promised to give most serious consideration to this last paternal request, and to listen to the voice of God to know if this might become his duty and privilege. After his father's death the son did not hear the call. His tastes were artistic, and his inclinations were to study architecture. Having begun his studies, he submitted his drawings to Sir Charles Barry, the architect of the Parliament House at Westminster, and was selected among many eager candidates for a place in his office. He received notice of the coveted honor late in the week, and was to report himself there on the following Monday. On the Sunday preceding this Monday he attended church, expecting to hear a favorite preacher, but was disappointed to find a stranger "on ex-

change," whose appearance and manner were exceedingly unpleasant to him. His sense of propriety alone prevented his departure to another church. It was in this service, however, that the still, small voice of God said to him: "Thou art the man." Greatly agitated, he sought the privacy of his room, and there the question of his father—now the question of God—confronted him. His was a strong will and his plans were dear to him. He could not yield them. His ambition, long cherished and worked for, to-morrow was to be realized. With this happy introduction to his professional career, fortune and fame would be reasonably sure. That night was sleepless. But with the light he walked in the light, and on the morrow he informed Sir Charles Barry, the architect of the most costly building that has been erected in England for centuries, that all his purposes in life had changed, that he would surrender his privilege and prepare himself to preach the Gospel of Christ. Such was his call. Was not this providential?

The college was entered and the studies completed. There followed the devoted pastorates at Sunderland, Leicester, Manchester, Birmingham, and Hadleigh. He was fifty years of age, a pastor ministering to a large and influential church, entrenched in the confidence and affections of his people, when he heard anew the voice of God, as aforetime, breaking in upon his settled plans of life.

The story of his going to Paris, which has become familiar, may be omitted. But this he did: "He went out, not knowing whither he went." With no benevolent missionary society behind him, with no assurance of support other than that of his own small income, or of welcome from the class of poor people to whom he would give himself, and with no language which his hearers could understand, he went forth to his mission at fifty years of age. It would have been folly had not God called him and said: "Fear not; I will be with thee." It was not folly, it was faith.

What did this consecrated man find in France? An interesting people with a brilliant history, even when it has not been good. Italy has been the grave of many peoples, but it could not make France stay buried. Sometimes it has come from the sepulchre like the maniac of Gadara, exceeding fierce, saying: "What have we to do with thee, thou Son of God?" and sometimes rising to ask for the light after the darkness; but the history has ever been hopeful in the fact that it has not ceased to be a life of struggle and discontent. The nation is one that would never be satisfied when it had no right to be contented.

This single-handed and single-hearted missionary found a people after its last historic and terrible struggle in which many things had perished, where thought and feeling were bristling with antagonisms and the very air was thick with questionings. As never before—not even in the time of the Reformation, when there were two thousand Protestant churches in France, and when it seemed as if it might be the leading Protestant nation—the minds of the people were open to the questions of life and truth. This good English pastor was a prophet. Seeing this state of things, he

knew that it was the hour for God and man. It was God's time. He was the man of God for the time.

Twenty-two years ! How small was the beginning ! A little shop in 108 Rue Julien Lacroix at Belleville, cheap chairs for forty people, and a preacher who could not use the language.

Twenty-two years, and included in it the history of the most wonderful mission of Europe ! Included in it, this providential leader, toiling with a consecration that transfigured severe work into delight, bearing pain as if it were pleasure, standing up like a soldier against hindrances within and without, making his hymns of faith and hope, and singing them as he moved persistently forward, never faltering, never losing heart or courage, never tiring ; for the salvation of thousands of souls, the transformation of homes, the new courage and strength to churches. Who can tell what it does not include ? "The kingdom of heaven is as a woman who hid leaven in three measures of meal until the whole was leavened." "The kingdom of heaven is like unto a man who sowed seed in a field and it sprang up day and night, and grew he knoweth not how."

A great object lesson this mission has been to France and to the world. "How to reach the masses" is no longer a question without an answer. How to get near them, to secure their thoughtful attention, how to win them, how to unclinch their angry fists raised against man, and to persuade them to lift their hands in prayer to God ; all this has been a revelation to France and to the Christian world.

Let me introduce you to this missionary as I knew him. A tall, spare man, with an expressive face, lighted with cordial sympathy and good will, unfailingly genial and loving, with a capacious warm heart, which, while it included multitudes, did not exclude persons, with a friendliness for every one like the common sunshine to the earth, and with precious friendships for those who worked with him, like the sunshine upon the good soil and the sweet fruits.

He would scarcely have been selected for a typical Englishman. Not having high physical vigor, he had yet a wiry, rapid, ready energy and nervous force, which is more of the American type. He was a cultivated student, particularly fond of nature and of the natural sciences that made the phenomenal executive ability which he developed, both as to largeness of view and grasp of details, the more singular. His keen penetration of character and a discriminating judgment easily gave him the leadership of leaders.

His fellowship was delightful. While the missionary spirit was—everywhere and in every place—controlling, and the great motive of his life dominated him so that he seldom followed his social inclinations, there were now and then occasions which revealed an endowment of humor that would not be expected, and which was to him an invaluable resource in the difficulties and anxieties necessarily arising in the direction and propulsion of the plans which he cherished, and which his will was urging. I shall not soon forget an instance of this humor in one of a few social gatherings

which he allowed himself to attend. To amuse the children present a charade was proposed, in which the writer of this article was to complain to him as the *Juge de Paix* of the loss of his pocket-book, while the children should take supplementary and auxiliary parts. The younger people managed their French with dexterity ; but the way in which the *Juge de Paix* led on the writer to make his statements in tortuous and tortured French, refusing to hear even an explanation by a word of English, became at last indescribably funny, until Mr. McAll, whose face had been twitching for some time with suppressed sportiveness, and whose eyes had been twinkling with laughter, could no longer repress his humor, and abandoning the attempt, he was like a child among the children in his mirthfulness. On the morrow his consuming zeal and fervor were outworking the great life. It seemed to me, however, that he looked younger for the space of a week.

But few indeed were the resting places which he gave himself in his mission. It was his thought. It was his prayer. It was his life.

His great thought of life incarnated itself with undeviating devotion and fidelity. It is a record and a history which should not be forgotten. It should be a perpetual testimony to the grace of God and the faith of man for contemplation and imitation—a legacy of permanent influence. Inspired by convictions and sustained by prayer, in a world where selfishness is common, and where its dominion is strong, nothing is more instructive than such self-denying lives, which demonstrate the power of faith in God and the consequent divine life in man.

How strangely God prepared him ! The dying request of the man of God who wished his son to take up the work from which the father had been early called ; the providential sermon of an unsought and undesired minister, who uttered his message at a venture just one day before it was too late and one day before the plans of life had become fixed ; the consecration of duty and the slaying of ambition ; the training of twenty-three years of successful ministry among his own kindred, were all for preparedness. Then, again, the voice of God to his soul called the man to resign home, and friends, and church. It was a voice silent to others, but as strong to him as if a whirlwind had been syllabled in speech, and as emphatic to him as if the lightning had burned the commission upon his soul, giving him the recognition of power, and rousing him to a sense of what might be accomplished ; begetting strength to his physical weakness and wisdom for the work as the calls repeated themselves more clearly until it was all an irresistible inspiration from God.

Compare this life with another life in France, which the world called a great life. In the narrow street of St. Charles, Ajaccio, stands the house from which came a family that put forth their hands and took the crowns from the majesties of Europe, with which they crowned themselves. Said the mother to the eldest brother, “ Jerome, you are the eldest, but you must yield ; Napoleon will always be first.” In this way he came forward a worshiper of self. When told that “ God disposes,”

he replied, " I dispose." After his career of splendor and brilliant battles, in the obliteration of national boundaries, the formation of monarchies, at once the wonder and the scourge of Europe, he came to his tomb. It is one of the monuments of France. But while he yet lived, in one of his more pensive moments, he had occasion to pass judgment upon himself. Surveying the future, he called attention to the gradually shrinking dimensions of his renown. " Now my achievements fill libraries ; but as time passes they will be condensed into volumes, which farther on will shrink into a book. I shall be fortunate if they finally fill a page, and perhaps if there shall remain my name."

Near by the three-storied house in Corsica is the humble mission hall of the missionary McAll. As I stood within it, speaking to the people congregated there, I could but recall him who had surrendered the thought of being the proud architect of his own fortune, to devote his mind and soul to the lives of others, but who had thus belted his life with the wisdom and power of Christ. And the word of the Lord came to me, saying, " The memory of the wicked shall rot, but the righteous shall shine as the stars forever."

The tomb of the great Emperor of France, the destroyer of his fellow-men, and the tomb of the missionary McAll in the cemetery of Passy are not widely separated by distance. The one is visited only to remind those who reflect how great powers were used in supreme selfishness, to end in supreme failure. One turns away with neither gratitude nor love. The tomb of Robert Whitaker McAll is humble, but it speaks of one whom God has exalted. Not so many strangers may visit it, but those who do so will reverently repeat the words of his Lord and Master: " He that saveth his life shall lose it, but he that loseth his life for My sake and the Gospel shall find it." " He that overcometh shall inherit all things." It was the missionary and not the emperor who lived a great life.

What remains for the people to whom Robert Whitaker McAll gave his twenty-three years of rare and devoted service, is known only to Him by whom are all things and for whom are all things. Whether this French Republic will follow the course of its predecessors, and lose what has been gained through mischoices and misdeeds, or whether it will hold its course with steadiness toward the light and the knowledge of permanent life and good, is a theme only for conjecture. But France needs the steadiness which comes from the Gospel. Whatever may be in the future, the people of this day have had no greater friend to bring life and good to them than he who learned in the beginning of his mission to say, " God loves you, and I love you," and who proved it in what he was and did.

Meanwhile, the " Mission McAll" is shedding its light in the darkness. It is the light of God. The outlook upon which it shines is one of vast hope, of vast responsibility, and of vast emergency. May the spirit of the providential man whom God called in a providential way to begin and develop this providential mission continue with those to whom falls the legacy of his goodness and his greatness.

II.—INTERNATIONAL DEPARTMENT.

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

"Self-Denial Week."

BY J. J. LUCAS, D.D., ALLAHABAD, INDIA.

At a missionary convention held recently at Saratoga Springs, Mrs. Lucy M. Bainbridge, of the New York City Mission, gave the origin of this week as follows: "Self-denial week was thought of long before the Board took it up. It started with two women in a mission land" (New York *Evangelist* of June 15th). The first call for the observance of such a week, so far as we know, was issued by General Booth, of the Salvation Army, and for some years this week has been observed the world over by members of that organization. It is now a recognized part of the Salvation Army discipline, and one of their most fruitful methods of raising money. Other religious bodies and missionary societies, with their headquarters in England, have observed such a week. In this country the Southern Presbyterian Church, at the request of its Board of Foreign Missions, observed the first week in October, 1892, and the Northern Presbyterian Church, at the request of its Board, observed the third week in March of this year. The last-named Board, in its Report to the General Assembly, recommended the observance of such a week by the whole Church, and the Committee of the Assembly to which was referred this Report recommended that the first week in March, 1894, be set apart as a week of special prayer and self-denial. The Assembly, however, refused to approve the recommendation of the Board and of the Committee. Of course there could be no desire on the part of the Assembly to restrain prayer or self-denial. It must be remembered that the Assembly has approved the observance of the first week in January for special prayer in behalf of foreign missionary work, and in many churches for more than thirty years that week has been faithfully observed.

In withholding its sanction, therefore, to the recommendation of the Committee, the Assembly did not disapprove the observance of set times for special prayer and even for fasting, but only the setting apart of a special week for the practice of self-denial. That this is really what the Assembly was asked to sanction is evident, as we already have a week set apart for prayer—viz., the first week in January. Notwithstanding the sanction of other churches, as well as the practice of missionary societies in this country and England, we believe there are good reasons why a call for the observance of such a week should not be issued.

I. And, first, the observance of such a week by the whole Church tends to give a false conception of the Christian life. That life is one. It is a unit. It cannot be divided into sections by the weeks of the year. It has no holidays. The Christian cannot say to himself: "I must be very careful to deny myself this or that pleasure *this* week; I must live a life of real self-denial the first week in March, but during the other weeks of the year I need not be so careful and so self-denying." Any observance which creates or cultivates such a spirit, unconsciously though it be, is not to be encouraged. Thomas Arnold, of Rugby, constantly taught his pupils the danger of attempting to cut their lives into slices, and of saying practically: "In this slice my actions are indifferent and I needn't trouble myself about them, but in that slice I must mind what I am about." By training the Church to be careful and self-denying in its eating and drinking, in its pleasures and expenditures during the first week in March, do we not *also* train to indifference in such things during the other weeks in the year? This is not mere theory. What has been the effect of such training in this direction, let Church history bear witness. Mill-

ions of Christians deny themselves meat on one day in the week. What is the effect of setting apart that one day of the week for the practice of this self-denial? Is it conducive to healthy Christian life and growth? And yet the day was set apart with the best of motives. Moreover, it has the sacrifice unto death on the cross of our Lord on that day of the week to recommend it as a day of special self-denial. Millions of Christians deny themselves not only meat, but many other things during forty days of the year. They do it at the call of the Church. These days, too, have much to recommend them as days and weeks of special self-denial, bringing to mind the suffering of our Lord. Thus a conscience in reference to the duty of self-denial on certain days and weeks in the year has been created and fostered by the Church; but has the observance of such days and weeks been conducive, on the whole, to healthy growth in spiritual life?

To all this it is replied that the week of self-denial we propose will never fasten itself on the Church as a permanent thing; but who can say that it will not? Has it not already become a fixed week in the discipline of the Salvation Army, and as years go by will it not become binding on every member of that organization, binding his conscience in time by reason of its observance from childhood?

To appreciate the danger of its taking its place in the permanent and recognized machinery of the Church, let us consider for a moment why it is proposed to observe such a week. The chief reason is to secure a larger income to the Board as the result of the self-denial. If year by year a larger amount should be reported as the result of the observance of this week, would the treasurers and officers of our Boards, constantly burdened as they are with heavy financial responsibilities, see their way to recommend a discontinuance of an observance to which they look forward as a deliverer from threatened debt? and so the week would be con-

tinued year after year because it would be fulfilling the chief end of its institution. Its very success in filling the treasury would ensure its permanency. This success would in a few years make it an indispensable agency in securing the funds necessary to carry on the work for which we had pledged ourselves. It would give this week a place in our Church life and mission machinery from which it would be hard to dislodge it. If, as we have tried to show, the long-continued observance of a week of self-denial tends to create and foster a false view of the Christian life, ought we not to hesitate before approving it, especially when its observance is almost sure to become permanent because of its success in securing large additions year by year to the income of the Boards; hence we are constrained to say, "Resist the beginnings."

On the other hand, if, as is contended by those who advocate such a week, it is intended to observe it only for a few years and then give it up, why should we adopt a device for raising funds which we proclaim beforehand to be only a temporary expedient, doomed to failure as soon as its novelty has worn off? A device to secure self-denial and increased giving, which its advocates openly promise to give up in a few years, must have in it and back of it very little to recommend it. Otherwise, why promise to give it up? Why should it not be permanent? The answers to these questions suggest arguments against such a week. Whether its observance prove a financial success or failure, it ought not to be approved. If a success, then self-denial week, as it is already called, becomes a permanent feature in our church life and mission machinery. If a failure, then why begin a scheme on which we write failure from the start, and, in fact, have to promise to give up in a few years in order to obtain approval for it in the beginning?

II. The observance of such a week tends to lower our Lord's standard of

self-denial. That standard is that we deny ourselves daily, not one week in the year, not every Friday in the week. His call is to a *life* of self-denial, not to a week of it. His call is the same to-day as when He was on earth. "If any man would come after me, let him deny himself and take up his cross daily and follow me." The Church cannot change this standard, nor ought she to take any step which has a *tendency* to lower it. Is it not a practical lowering of the standard when she singles out and sets apart one week in the year for the practice of that self-denial which everywhere in the New Testament is enjoined as a constant, daily duty, as well as a privilege? Let us not forget that the Church is Christ's representative on earth. She speaks in His name. She acts for Him in His absence; hence she has no right to issue a call which He would not issue were He on earth to-day. Would He single out a week in the year, months and months hence, and urge His disciples to practise during that week a self-denial greater than on other weeks? Does not such a call imply that a life of self-denial is not so binding during the other weeks of the year? It is true, we are to preach Sunday after Sunday the duty and privilege of a life of self-denial, of daily self-denial, but then, most inconsistently, we are to say: "Now we wish you to practise this which we preach one week in the year, and that we may all practise together we will appoint the first week in March, 1894. By that method also we as a church may ascertain in dollars and cents just the amount of our self-denial. When, however, a church with eight hundred thousand communicants observes such a week, and as a result receives only about twenty thousand dollars, we cannot join in the "grateful satisfaction," nor regard this as a "truly Christian response from churches, Sabbath-schools, families and individuals," etc. If this paltry sum represents the self-denial during a week of one of the wealthiest churches in the world, then we as a church

ought to be filled with humiliation, and turn to God with penitence and prayer and fasting. It is no reply to this to read touching extracts from letters accompanying the gifts of this one week. This proves too much. It implies that the gifts during the other weeks of the year were not the outcome of real self-denial. As one listens to such extracts, *offered as an argument in favor of a self-denial week*, let him not forget that they have weight in this discussion *only* on the assumption that like statements could not be sent with the gifts of other weeks in the year. This is an unfounded assumption, and shows the fallacy of the reasoning founded on it. Would it not be wiser to press home to the heart of every disciple of Christ the duty and privilege of a life of self-denial, rather than to attempt once every year to arouse them to a week of it, with the usual reaction and indifference following such spasms of Christian life?

It may be said that the reasoning which forbids the setting apart of a week of self-denial would also forbid a call for a day of prayer and fasting, or for a week of special prayer; but the cases are not the same. For the observance of special seasons of prayer we have scriptural warrant and example. There are special promises to *united* prayer, and such prayer often requires the setting apart of a special time in order to secure union in it. For example, the disciples were to unite in prayer for the fulfilment of the promise of the Father, and so for ten days they united with one accord in special prayer. The church at Antioch united in prayer with fasting, and with blessed results. Thus we have a scriptural warrant for special, united prayer, even unto fasting; but where is the warrant in the New Testament for the Church setting apart a week for the practice of self-denial, and that week nearly a year in the future?

III. We do well to ask the question, How may a self-denying spirit, which shall lead to constant and enlarged giv-

ing, be cultivated? Given such a spirit and the treasures of all our Boards would be full to overflowing. Will the setting apart of a week for the exercise of self-denial develop and maintain such a spirit? We think not. Such a device is too calculating and mechanical. It has too much the click of machinery about it. The spiritual life cannot be so wound up that it shall give out its best fruits to order on a given week in the year. Church after church has attempted to do this, and the result has been, in the end, hurtful to spiritual life and favorable to the growth of formalism.

What is needed to-day is not the setting apart of days or weeks of self-denial. Deep down and back of every other need is that of a *spirit* of constant, importunate prayer and supplication. Given such a spirit throughout the Church, and it will lead to frequent prayer unto fasting, and such consecration of the whole life to Christ that nothing will be withheld. Parents will gladly separate their children, and pour in their gold and silver for His service. Mr. Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions, in a little tract, "Prayer and Missions," has set forth this need of the Church in words which we wish could be pondered long by every Christian—"The evangelization of the world in this generation depends, first of all, upon a revival of prayer. Deeper than the need for men; deeper far than the need for money; ay, deep down at the bottom of our spiritless life is the need for the forgotten secret of prevailing, world-wide prayer. Missions have progressed slowly abroad, because piety and prayer have been shallow at home. 'When I shall see Christians all over the world,' said John Foster, 'resolved to prove what shall be the efficacy of prayer for the conversion of the world, I shall begin to think that the millennium is at the door.' The condition and consequence of such prayer as this is a new outpouring of the Holy Ghost. Nothing short of His own suggestion

will prompt the necessary prayer to bring Him back again in power. Nothing short of His new outpouring will ever solve the missionary problems of our day. . . . Considering the fearful consequences of it all, something like criminal neglect has marked for years the attitude of the Church toward the matchless power of prayer for the world. Shall it be so longer, or shall a change come over the Church? It will not avail to pass resolutions and form prayer alliances. For generations great calls have been issued, leagues have been proposed, emotions have been aroused; . . . prayer is an echo on men's lips rather than a passion from their hearts. But if fifty men of our generation will enter the holy place of prayer, and become, henceforth, men whose hearts God has touched with the prayer-passion, the history of His Church will be changed." This is a cry—a call with the right ring in it—from the secretary of one of our largest foreign missionary boards. The same cry comes from the foreign field. At the closing session of the last meeting of the Presbyterian Synod of India (November, 1891), the following invitation was issued, not to the members of the Presbyterian Church, but "to the members of Christ's body the world over."

"We, the members of the Synod of India, met in Lodian, 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. 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."

This is not a call to more prayer, but it is a call to plead for that spirit of prayer and supplication which is back of all prevailing prayer; which impels

to unceasing, importunate, believing prayer; which moved our Master in the days of His flesh to offer up "prayers and supplications with strong crying and tears;" which moved the friend to go at midnight to his friend and to ask with such importunity that he arose and gave him all that he needed; which led the leaders of the church at Antioch to wait on the Lord with fasting. When such a spirit of prayer as this is given in large measure, then will men like Paul and Barnabas be sent forth in great numbers, and then will all the money needed, and as it is needed, be joyfully given. The greatest need to-day in the foreign field and at home is just such a spirit of prayer as is called for by Mr. Speer and the Synod of India. One of the most promising signs of missionary work is the unanimity with which missionaries in the field and the secretaries and members of great missionary societies are emphasizing the need of such prayer. Says Dr. E. K. Alden, Secretary of the American Board of Foreign Missions: "Some things we have outgrown—we think we have—during our fourscore years. Have we lost our faith in prayer, or have we not? *How far does earnest intercession enter into our working plans as a vital, efficient force?* . . . But the prayer is the main thing, and will carry with it everything else. Let this mighty force be wielded as it may be by the Lord's united people, remembering, as it has been tersely expressed, that 'we are responsible not only for all we can do ourselves, but for all we can secure from God,' and there will be no lack of consecrated money and no lack of consecrated men."

Dr. Alden, in his pamphlet, "The Place Occupied in Missionary Work by Prayer," from which we have taken the extract above, quotes from the address of Rev. Dr. Mark Hopkins, and these solemn words of Dr. Hopkins apply, in some degree, to nearly every missionary field and society the world over: "It is one thing to give money, and print reports, and go across the ocean and

establish a station, and print books, and tell them something of the Christian religion and how it differs from theirs, and quite another to go to them as Brainerd did to his poor Indians, as those who are under the wrath of God, who must accept of His mercy in Christ or perish, and by the very agony of prayer, and the earnestness of preaching connected with it, to be the means of such outpouring of the Holy Spirit and of such manifest and surprising conversions to God. Those Indians have probably had no agency in perfecting society upon earth—their very tribes have perished—but they now shine as stars in the crown of their Redeemer; and those conversions were worth more than all the results of great meetings and speeches and munificent donations from which the spirit of prayer and of God is absent, and which are not connected with the salvation of the soul. There was connected with them more true missionary labor. That we have failed, and that this has been our great failure, of taking up this burden as we ought, there can be no doubt. Whether wrong principles have in any case been adopted in pursuing things incidental too much, I cannot say, but they certainly have been pursued too exclusively. There has been a withdrawing of the spirit from those higher regions of spiritual sympathy and struggle, and communion with Christ in the fellowship of His sufferings; and all the channels of that sympathy have been left empty and dry; and so while there has been external activity, and some good has been done, there has yet, around many of the missionary stations, not been the greenness and verdure which we hoped to see. So has it been, so is it now. And unless this Board and its friends come together with the confession of their sin in this, and with a readiness to assume this burden more fully for the future, and to cast themselves upon the Lord, that they may be sustained in bearing it, then that which is really the cause of missions will go backward, and we shall have perplexi-

ties and burdens come upon us as judgments, and under them God will not sustain us."

Missionary Glances at Japan.

GOD'S HAND IN JAPANESE HISTORY.

BY REV. O. H. GULICK, D.D., JAPAN.

Referring to a map, one will note the peculiar shape of Japan; its great length and small width, and how wonderfully furnished it is with harbors. The Japanese are destined to become a maritime commercial people. They are enterprising, fearless, mercurial, sentimental, and yet of gentle manners.

No people feared and hated Christianity as the Japanese did a few years ago: and why? About three hundred years ago the Portuguese came to the country—the merchants for trade, and the Roman Catholic missionaries to convert the people. These missionaries were kindly received and made many proselytes—perhaps forty thousand or fifty thousand; and the famous missionary Xavier visited Osaka and Kyoto. Then came the Dutch traders, who sought to undermine and supplant the Portuguese. They told the rulers of Japan that the Pope of Rome would be the ruler of his followers, and that if the people became Roman Catholics the native rulers would lose their power. The rulers then turned against Christianity, drove the priests out of the country, and persecuted and put to death many of the Christians. By the sufferings that this brought the rulers and most of the people became bitter haters of Christianity.

Dr. Hamlin says, "When Christians are knocking, God is always opening doors." Now let us see how God has been opening this land of Japan to the Gospel; see God's hand in the history of Japan.

Twenty-two or twenty-three years ago the rulers turned to persecute the remnant of the descendants of the early Roman Catholics living near the port

of Nagasaki. Two thousand or three thousand of them—men, women, and children—were seized and distributed in companies of fifties, eighties, or hundreds to the various city prisons throughout the land.

Sir Harry Parkes, the British Minister, expostulated with the head officer of the Foreign Department, Prince Iwakura, the uncle of the Emperor, and said: "If the rulers of Japan persecute these people because they are Christians, the (Western) Christian nations cannot regard Japan as a friendly nation." Prince Iwakura replied: "You Christians say that Jesus is the Son of God; we say the Mikado is the son of Heaven, the son of God; if there are two sons of God in the land, they will quarrel, there will be war in the land, and we cannot have it." After a year or two of exile these Roman Catholic Christians were returned to their homes and their lands near Nagasaki.

Twenty-two years ago this month, when I had been four months in Japan, one midnight my associate knocked at my window and informed me that my language-teacher had been arrested by the police. The next morning we went together to the teacher's house, found his box empty and some of his papers strewn upon the floor.

We asked the governor what this meant, and he said that it was not his doing, but that the man was arrested by the secret police of the Imperial Government; he knew not whither they had taken the teacher and his wife. Later he told one of us that if the man had been baptized there was no hope of his life, but if *not* baptized he might at some future day be released from prison.

We gained no trace of the poor man or his wife until fourteen months later, when the wife was released from the Kyoto prison, and we learned that my teacher had just died in the Kyoto prison.

He had not been baptized, but we trust that he was a believer. He was the last Christian martyr in Japan.

When upon his arrest we failed to gain any satisfaction from the Kobé governor, we laid the case before Mr. De Long, the American Minister to Japan, who laid the matter before Prince Iwakura. The prince said: "You foreigners need not trouble yourselves; we are the rulers of our people." Mr. De Long assured him that if the rulers persecuted their people for aiding foreigners or missionaries or for listening to Christian teaching, America could not regard Japan as a friendly nation.

Soon after this the Emperor sent Prince Iwakura as head of an embassy to America and Europe, to seek a revision of the treaties. When he reached Washington he met Mr. Hamilton Fish, Secretary of State under President Grant, who at once spoke of the persecution of Mr. Gulick's teacher, and said: "If you persecute your own people who become Christians, America cannot regard Japan as a friendly nation."

The ambassador, Prince Iwakura, was at last deeply impressed, and wrote home to his government advising that the edicts against Christianity, which decreed the death penalty to any one embracing the faith, and which were posted in all the cities, be at once removed. In accordance with this advice these edicts were at once all withdrawn, quietly removed from the public notice-boards. From that day the Imperial Government ceased all persecution of Christians.

Twenty-six or twenty-eight years ago two young men from the Choshu Province landed almost penniless in London, seeking to solve the problem of England's power. These two men are today Counts Ito and Inouye, the former Prime-Minister of Japan, the latter a Cabinet minister.

About twelve years ago, at a season of great national ferment, the Emperor promised his people that he would at the end of ten years grant them a representative assembly.

Eight or nine years ago he sent Count Ito to study the Constitutions of Ameri-

ca and Europe and assist in framing a Constitution for Japan. In Germany Count Ito met the old Kaiser William, grandfather of the present Emperor, and Bismarck. He wrote home to his government, and the Japanese newspapers published the fact that both these greatest men of Germany told him that what Japan needed was Christianity; this was what would raise up his people; and, further, they told him that personally he himself needed an interest in the Saviour.

Count Ito was the most prominent agent in framing the Constitution of Japan, which was proclaimed by the Emperor in 1889, the eighth article of which declares that a man is free to worship as he pleases, provided he does not offend against the laws of the land. This eighth article is the sheet-anchor of religious freedom in Japan.

Thus wonderfully did God open Japan to the Gospel.

PRESENT ASPECTS OF MISSION WORK IN JAPAN.

BY REV. E. ROTHESAY MILLER, JAPAN.

In the present aspects of mission work in Japan there are certain points made prominent in the reports for the year which should not be passed over.

1. The Christian and philanthropic efforts put forth after the great earthquake in October, 1891, are bearing fruit. Throughout that district, about Nagoya and Gifu, which is one of the strongholds of Buddhism, the preaching of the Gospel is freer than it ever has been.

2. There is a growing number of Christian men and women in Japan who are wielding a wide influence through various forms of literature. In book and magazine, in pamphlet and in story, in life and in poetry, in translation or in adaptation, we find the desire for others' good, the desire to advance God's kingdom upon earth. Through such men and women of deep literary knowledge and wide culture

and abiding ability, multiplying as time rolls on, will come the most advanced state of moral education and civilization possible in Japan; and through them rather than through the foreign preacher or teacher will Christian knowledge and spiritual privileges become the common portion of the multitudes.

3. There is an increasing interest and prosperity of the training schools for Biblewomen. We are encouraged to observe a growing spiritual as well as mental life, especially among those students who bear the burden of the evangelistic work connected with these schools. The work of these Biblewomen is appreciated by the evangelistic missionary, and their location in the outstations is earnestly desired.

4. There is another circumstance which occurred during the year, which is especially encouraging as showing that the clause in the Constitution, granting liberty of conscience to every Japanese, is not a dead letter. The governor of Kumamoto, which is a stronghold of conservatism in politics and religion, at a meeting of the heads of various officials in his prefecture, advised the teachers of primary schools that they themselves should not become believers in Christianity, also that certain scholars of a certain primary school should be dismissed on account of their study of the Bible. The unconstitutional attitude of this governor toward the Christians in his prefecture gave occasion for a most spirited discussion in all the periodicals in Japan. The Christian journals especially protested most persistently against this arbitrary interference with liberty of conscience; and a cheering fact brought into prominence by this incident is the liberal attitude of the vernacular press toward Christianity; and, in addition, the Minister of Education made the statement to the committee that waited on him, that whether teachers follow Christianity, Buddhism, or no religious faith at all is of no consequence whatever to the Department. While it is the object of the Department of Education to im-

part moral instruction only through the Imperial Rescript, the question of religion outside of the school-room is left to the individual taste of each teacher, and no rule applying to it is issued by the Department. Likewise, the Minister of State for Home Affairs replied to the inquiries of representative Japanese Christians, that he held most emphatically that a local governor has no business to interfere with the religious convictions of the people of his district, and that an absolutely neutral and impartial attitude must be maintained in all his procedure.

5. There is a subject to which the eyes of those who are interested in Japanese affairs have been turned with much anxiety during the last six months. Rumors have come through private letters and mission reports of friction existing between the missionaries and the Japanese ministers, and it was hinted by some that the time for missionaries to leave the country had about come. Wishing to know the latest and most reliable accounts from Japan, I took the trouble to go to New York a week ago, and had a long conversation with Dr. Imbrie, who has just returned from Tokyo, and the present aspect seems to be this:

I should here preface my remarks by saying that what follows refers to the Kumiai and Kirisuto churches, with which the missionaries of the A. B. C. F. M. and Presbyterian and Reformed churches co-operate; but it must be also remembered that these two churches embrace almost two thirds of the Protestant Christians of Japan.

There has been quite a good deal of friction between some of the ministers in the Kumiai churches and the missionaries of the A. B. C. F. M. In the annual conference of the churches an attack was made upon the missionaries by some of the prominent Japanese ministers, and from the status of some of them I may say that orthodoxy had nothing to do with the matter. The drift of the argument was that in missionary work there were three

stages: First, where the missionary was everything, and carried on the work alone; secondly, where he did the work in co-operation with the Japanese; and, thirdly, where the Japanese should carry on the work alone. Though speaking highly of the work of the missionary in the first two stages, it was maintained that the time had come for the entire independence of the native church. The extremists were for cutting away from the missionaries in everything. The more moderate thought the church was not strong enough to do this at once. During the course of the debate some bitter things were said of the missionaries, their mode of living, style of houses, etc., but a scathing rebuke was given by some of the men, both ministers and elders, from some of the country districts, and the outcome of the whole has been that there has been an ebullition of steam, and pressure has been removed and harmony of the relations of missionary and Japanese brethren restored.

With reference to the Kirisuto Kyokwai, the church with which the Presbyterian churches and the Reformed churches co-operate, it is true that there has been some friction between individual missionaries and the Japanese brethren, but this would have happened in any case. With the church or the body of ministers there has been no trouble, though some feared that there might be, since the plan for the reconstruction of the Board of Missions, as adopted by the Dai Kwai or General Assembly of the Church, was not approved by the majority of the co-operating missions, and so, as the funds were not forthcoming for the carrying on of the work, the plan could not be put into operation. There was no ill-feeling on the part of the Japanese, though some misunderstanding on the side of the younger missionaries.

Now I am happy to say that whatever cloud there may have been hanging over the prosperity of the Church has been blown away, and everything looks bright for the future.

GENERAL STATISTICS OF 1892, JAPAN.
(Contributions for all purposes in Japanese
yen. 1 yen = 70 cents.)

	Yen.		
Kumiai Kyokwai (with which the A. B. C. F. M. co-operates).....	1,162	10,760	25,707
Kirisuto Kyokwai (with which the Presbyterian missions co-operate).....	889	11,190	16,740
Methodist Missions.....	983	7,089	14,310
Episcopal Missions.....	827	4,866	5,782
Baptist Missions.....	293	1,761	723
Other Bodies.....	72	368	125
Protestant Bodies.....	4,226	35,534	63,337
Increase over 1891.....	.....	2,144	.....
Decrease, 1891.....	.....	.....	10,733
Greek Church (Russian).....	952	20,325	7,676
Roman Church (France):			
Conversion of Heretics.....	.....	.....	45
Baptism of Christian Parents.....	.....	.....	1,337
" Heathen ".....	.....	.....	1,166
" Adults.....	.....	.....	2,806
Baptisms and Conversions.....	.....	.....	5,354
Adherents.....	.....	.....	44,812

BUDDHISM AWAKE.

BY REV. R. E. M'ALPINE, JAPAN.

The priests are now thoroughly aroused, and are fighting with desperate energy. In their own organization they are adopting Christian methods as far as possible. The temples are now often labelled "churches;" there are "Young Men's Buddhist Associations," "Young People's Society of Buddhist Endeavor," Sunday-schools for learning Buddhism, all in active operation. Some priests even use the Christian marriage service, ring and all, substituting the name of Buddha for God. Every sect has one or more journals as official organs. By the printed page, by public lecture, and by private conversation their opposition is fierce and untiring. They appeal to the people on three of their tenderest points—viz., filial piety, loyalty, and patriotism.

"This foreign religion," they say, "forbids us to worship our forefathers. Jesus says His followers must hate their parents. This doctrine says our emperor is not divine, and it dares to condemn him as to his personal moral life. It destroys the ancient patriotic spirit for which our people are so celebrated; for, by teaching men that they are 'pilgrims and strangers' journeying to a future life, it takes away a man's interest in the present life and the glory of his own country. No Japanese can

be a true Christian and at the same time a real old-time patriot, ready to die for his emperor and his country." With such keen sophisms are they constantly haranguing the people. In February last, a professor of the Imperial University in Tokyo published an article on the above lines in seven leading journals. For a time it produced a flurry of excitement in the Christian ranks, but has now been so successfully answered that the learned professor has publicly asked for "quarter."

Such attacks have an evil effect, not only on the people at large, but also on the native Christian Church by accentuating the spirit of nationalism. It makes the Christian anxious to prove to the Japanese public that they *are* true patriots, and are *not* under the thumb of the missionaries; this tends, in some cases, to disturb the harmony and fellowship between the Japanese Christians and their foreign brethren. It seems likely now, however, that God will make even this fall out unto the furtherance of the Gospel, for it is deepening the sense of responsibility of the native church and making them more really in earnest to evangelize their native land.

—*The New Era*.—Dr. Josiah Strong's book, "Our Country," has been in such demand, that to date, the publishers report the issue of 160,000 copies. Not one reader of that volume will be other than eager to obtain his later volume (Baker, Taylor & Co., New York), *The New Era*. This REVIEW published the first chapter of it, January, 1893, with an editorial notice of it from advance sheets. Dr. Strong's position as Secretary of the Evangelical Alliance offers a lofty vantage-ground for the study of the line of Christian philosophy and applied Christianity which is pursued in this volume. That it is a powerful and condensed presentation of the subject, and carries with it the personality of the writer, goes without the saying. The summary of the physical, social, and other changes of this marvellous nineteenth century, the masterly ex-

hibit of the crying needs of humanity in our times, the practical suggestions for bringing the good forces into contact with this glaring need, and the philosophy which permeates the whole, make it a clarion call to all thoughtful persons to study the humanitarian, moral, and spiritual problems of our increasingly complex civilization, and shed great light on statistical and other features of these problems. It will contribute largely to make a missionary church in America. Rev. Joseph Cook well says, it is "timely, incisive, and brilliant."

—*Rev. Robert P. Wilder*.—Everything pertaining to Mr. Wilder, the son of the founder of this REVIEW, is of interest to our readers. We wish our space admitted of our printing bodily a report of his first four months' work after his return to India. Addressing the thirty or forty student volunteers at the Decennial Conference; the Y. M. C. A., the American High School at Bombay; the Y. M. C. A. and High School in the city of his birth, Kolhapur; the English Wesleyan Mission at Bangalore; the Y. M. C. A. and the students in Madras Christian College, speaking nine times in six and a half days; speaking now in English and now in Marathi to non-Christians, he has found large opportunity for and God's blessing on his special mission. His permanent address is Kolhapur, S. M. C., India.

—That Bantu item of ours in June REVIEW, based on authorities which we named, comes in for the following criticism in private correspondence from Mr. Heli Chatelain: "That *absolute* difference of Bantu and negro, and much-talked-of *superiority* of the Bantu over the negro, has been originated and expatiated on by men who had never had any African experience, or who had lived only among the Bantu. It is amazing how easily scientific myths are conjured up and believed by the best Orientalists." We pass this critique on, but we wish to accentuate the last sentence. That, we are competent to judge of in our own right.

III.—DEPARTMENT OF CHRISTIAN ENDEAVOR.

CONDUCTED BY PROFESSOR AMOS R. WELLS.

This year's International Convention of Societies of Christian Endeavor was the first, of the twelve that have been held, to meet out of this country. The prophecies are many that erelong the spread of the Society will compel the trustees to assign the Convention to a nation even farther away than Canada. Not unlikely before the close of the century this great gathering will hold a session in England; perhaps even in Australia.

Considering the distance of Montreal from the greatest number of Endeavorers, the rival attractions of the World's Fair, and the fact that the Western roads failed to give favorable terms to excursions, the attendance of seventeen thousand may be considered an extraordinary one. It probably means even more than the forty thousand that came together last year in New York.

Several unique features rendered the Convention memorable. One was the return of Dr. Clark from his tour of the world in the interest of Christian Endeavor. This, with the widened view it has given the Endeavorers of the scope of their movement and of the needs of the world, contributed not a little toward the marked missionary enthusiasm of the Convention.

Another unique feature was akin to this—the noteworthy international flavor of the assembly. References to the annexation question, to arbitration, to the Queen and the marriage of her grandson that took place during the sessions of the Convention, to the common political problems that both Canada and the United States have to face—such international topics added piquancy to the meetings, and widened the outlook of the young people.

There is no need to do more than refer to the disorder of the Montreal "roughs," excited by an incidental, uncomplimentary reference to Catholicism made by Rev. Mr. Karmarkar, a

Hindu Protestant clergyman, who compared Romanism to the paganism with which he is so familiar. The reception given the delegates by the better class of Catholics, including the mayor, the aldermen, and the Catholic press, was amazingly cordial, and all that could be wished.

The Convention was unique in the prominence given to Junior work, three important sessions being devoted to this subject; in the emphasis laid upon evangelistic subjects and methods, the famous evangelists, Dr. J. Wilbur Chapman and Rev. B. Fay Mills, conducting some very powerful meetings; in the boldness with which the social questions of the day, such as temperance, social purity, pure literature, and good citizenship, were brought before the young folks; in the practical nature of many of the sessions, especially of the "open parliaments" and the conferences on committee work. In all these respects the Convention was unique; but the readers of this magazine will be chiefly interested in knowing that in the matter of missions the Endeavorers present at Montreal showed an unprecedented and most delightful zeal.

To be sure, that was not unexpected. Throughout the year, the tide of missionary activity among the young people of these societies has been manifestly rising. They have been building missionary churches, supporting missionaries, circulating missionary periodicals, founding missionary libraries, establishing missionary lecture bureaus, and organizing missionary institutes for the diffusion of missionary information. Best of all, they have been going, in large numbers, to the mission fields themselves, if ready; or, if not ready, they have put themselves in training for that high calling.

A clear evidence of this missionary activity comes from the treasurers of

the various missionary boards. It must be remembered, in considering the meaning of the figures given below, that much of the missionary giving of Christian Endeavor societies is never recorded. It is given with the contributions of the church, and is not distinguished as a Christian Endeavor offering. Not all the boards, either, keep a separate account of the gifts received from these societies. Undoubtedly, considering these facts, the figures here given would be within the truth if they were largely magnified. They are very encouraging, however, as they are :

The Missionary Board of the Cumberland Presbyterians reports Endeavor gifts of \$719.70, an increase over last year. The American Home Missionary Society received \$3317.86, expressly stated to have come from Endeavor societies. Endeavorers sent the Presbyterian Board of Foreign Missions \$16,446.57, against \$9035.60 sent the preceding year. The Woman's Executive Committee of Home Missions of the same denomination received \$5600.21, an increase over last year of \$3546. To the American Missionary Association came \$3472.45, an increase of \$1354.85. Presbyterian Endeavorers of Canada sent to their Missionary Board \$446.14. Canadian Congregationalist Endeavorers contributed \$147.25. The General Christian Missionary Convention received \$3430 for a home mission church, while the foreign missionary society of the same Church, the Disciples of Christ, received \$2180.40, the secretary stating, as do many more of these secretaries, that the young people undoubtedly gave much more, but their offerings were not kept separate from those of their church. The New West Education Commission received \$494.13; the Free Baptist Benevolent Societies, \$458.16; the Evangelical Lutheran Church (General Synod), \$2156; the American Christian Convention, \$500, an increase of 50 per cent; the Board of Domestic Missions of the Reformed Church in America, \$1250; the Congregational Church Building Society,

\$2100.20; the American Baptist Missionary Union, \$3122.16; the Woman's Presbyterian Board of Missions of the Northwest, \$3676.37; the American Board of Foreign Missions, \$13,579.93. This list is evidently incomplete, some of the most vigorous Christian Endeavor denominations, such as the Methodist Protestant, being entirely unrepresented, and a few of the largest boards not having sent in their figures; and yet what a glorious list it is! These eighteen boards received at least \$63,000 from these consecrated young people. This means that the generation that next will carry on the work of the Church is one trained, as no generation yet has been trained, to give for the spread of Christ's kingdom on earth.

It was to be expected, then, that missionary enthusiasm would be shown at Montreal, and indeed it was. Probably no more hopeful token for the welfare of Christ's Church could be imagined than was indicated by the missionary "open parliament," conducted by Rev. Gilbert Reid, a missionary fresh from China. Mr. Reid appeared in the full Chinese costume he wears in China—queue and all—and set the young people that filled the immense hall to talking about their missionary work—what they were doing and how they were doing it. It was but a touch that loosened an avalanche. Scores were on their feet at once, trying to get the floor. "We are supporting a thousand-dollar missionary in China." "Our society of twenty-six is supporting a native worker in India." "Our society has four student volunteers, and is supporting two more in their studies." "Our society sends out twelve workers every week to hold evangelistic services among the Indians." "Our society has sent *eleven men* into the foreign field (Toronto)." "We support two missionaries in Japan." Such are samples of the reports that came pouring in, three or four speaking at once, the eager young people refusing to be repressed. It really seemed as if the reports could go on all day, and this

thought was verified when Mr. Reid finally, in despair, asked all who during the year had been engaged in helping the cause of missions to rise, and the immense audience rose as one man! One eminent clergyman said that the entire scene was an augury of a more immediate millennium than anything he had ever seen before; and he was right.

Of course, this was only one exercise. There was a great deal more. Mr. S. L. Mershon, the indefatigable worker who has done more for practical missionary work among Endeavorers than any other man, the originator of the Christian Endeavor Missionary Institute that is spreading its influence all over the United States, spoke most inspiringly on missionary literature. Another successful worker, Miss MacLaurin, of Chicago, discussed the conduct of missionary meetings. Dr. J. T. McCrory, of Pittsburg, spoke of "The Reflex Influence of Missionary Effort." Rev. W. H. G. Temple, of Boston, gave an address on "Missionary Money: How to Raise it." Then there was a special conference for workers on the missionary committees, conducted by a specialist in this line, Mr. W. Henry Grant, of Philadelphia, and a report from this meeting was presented to the Convention.

Altogether, it is certain that the Christian Endeavor societies of the world are more thoroughly interested in missions than ever before, and are ready for a year's work that will far eclipse the past. Let all pastors see in this new and zealous force a missionary power to be cultivated prayerfully and earnestly. In God's providence this Christian Endeavor movement may be—who knows?—the final, culminating means by which the world is to be won for Christ!

There are now enrolled in England over seven hundred societies of Christian Endeavor. One of the lists most recently published shows thirty-four new societies, thus divided among the denominations: ten Baptist, nine Congre-

gationalist, three Presbyterian, one Brethren, one Church of England, five Methodist, one Bible Christian, one United Presbyterian, three in public institutions. Indeed, Christian Endeavor in England is interdenominational, just as it is in this country and everywhere. Herein lies one of the chief secrets of its charm and its power. The times are ripe for just such a manifestation of brotherly sympathy as Christian Endeavor inspires, and for just such an exercise of brotherly co-operation as Christian Endeavor occasions.

Nearly half of the seven hundred English societies of Christian Endeavor were formed this past year. That is an indication of wonderful life and growth. At next year's convention, to be held in London, the number of societies will almost certainly be over one thousand.

The latest Chinese society of Christian Endeavor has been formed in Chicago. This is probably the first one east of the Pacific coast.

Following close upon the organization of the Australian United Society of Christian Endeavor is a United Society of Christian Endeavor in China! A large and representative gathering of missionaries in Shanghai was seized upon as a favorable opportunity, and Endeavor workers from all over the kingdom are now banded together in a compact organization for the purpose of publishing literature and spreading the Christian Endeavor ideas. The columns of three Chinese missionary papers are open to the United Society, and secretaries for the great divisions of the kingdom will push the cause in their own localities.

Missionary committees of Christian Endeavor societies should always work in the closest co-operation and under the fullest direction of their church officers and pastor. Especially should they gain the approval of the church authorities for all proposed plans of raising money for missions, and no society should appropriate money for missions until the proposed object—no matter what it is—has been approved by the pastor or other church authority. It is best, too, for all Christian Endeavor contributions to missions to be sent to the denominational boards through the hands of the church treasurer, designated, however, as Christian Endeavor contributions.

IV.—EDITORIAL DEPARTMENT.

The four great wants of the opening missionary era are these : Open doors where now the Gospel is excluded, abundant men and women to enter the open fields, abundant money to sustain and support the work, and the Holy Spirit to accompany and follow all the missionary labor in pentecostal power. As to the open doors, we may say that God has almost universally given them to the Church. As to the second and third requisites, they are to be supplied by a self-denying and obedient Church ; and as to the fourth, He alone can supply it, but He will give in answer to prayer.

The Lepers of Japan.

In response to the appeal which we published on page 436 of our June issue, the C. M. S. propose to establish a leper hospital at Kumamoto, Kiushiu. There is at present no charity in the whole country for the relief of the 200,000 lepers, who suffer in this unmitigated dual tragedy of shame and despair, except the Roman Catholic institution at Gotemba, near Tokyo, more than half of the inmates of which have voluntarily, it is said, become followers of Him who singled out lepers for His mercy.

Leprosy is more prevalent in the prefecture of Kumamoto than in any other part of Japan ; no sphere of society can be said to be absolutely free from it. Japanese leprosy is not regarded as infectious, only as hereditary ; and a prominent medical man, who has kindly offered to gratuitously become consulting physician in the event of a hospital being established, gives it as his opinion that from 60 to 70 per cent could be relieved if they had good medical aid at first ; 10 per cent could be cured, though it might appear in their descendants.

Scattered round Kumamoto are small villages, the populations of which are said to be almost entirely lepers. These villages are relics of the feudal times ; they were granted to a certain class of

soldiers, for them and their heirs. In return they were to render active service to the lord of the castle of Kumamoto in time of war, and in preventing approaches in time of peace. It is said of one of these villages that "there is not a man in it who is not a leper except the stone idol." The reason is generally supposed to be because of the somewhat forced inter-marriages. They cannot marry into the *samurai* class above them, nor will they into the peasant class below them ; and as a consequence come a multiplicity of inter-marriages and leprosy.

With the exception of Dr. Goto, of Tokyo, no well-educated medical man in Japan has as yet made leprosy a specialty ; there has been no encouragement to do so. Those Japanese who know of the desire to help their afflicted fellow-countrymen are greatly interested. Medical men offer support and sympathy. Among the Christians, more than one has said how much it may do for the Church of Christ in Japan. One remarked, "My people can argue with your people as cleverly as they can, but they know nothing of such love as this ; this will preach to them where words would fail."

The really best way of helping is a somewhat difficult question. A dispensary is useless ; the patients must be under recognized care and superintendence, therefore a hospital seems to be a necessity to begin with, and if this could be placed under a resident native Christian doctor, much good might be effected. About £600 (\$3000) is needed to start this work. Subscriptions may be sent to Mrs. Edward Nott, The Glen, Walmer, Kent, England, or to Rev. D. M. Lang, Osaka, Japan.

English Notes.

BY REV. JAMES DOUGLAS.

Conversion of Moses Levi of Russia.—The Mildmay Mission to the Jews has resting upon it many marks of the Di-

vine favor. The following communication, sent by Pastor Gurland, from the province of Courland, to Mr. John Wilkinson, the superintendent of the mission, deserves to be read with interest: "In the month of June, 1892, my colporteur was ill-treated by some fanatic Jews and robbed of fifty New Testaments, which they took to the rabbi for him to destroy.

"The colporteur wished to prosecute, but I advised him not, but to leave the matter in the Lord's hands. He was not satisfied, but still wished to prosecute. 'Be perfectly quiet,' I said to him, 'the Word of God needs no protection.' He agreed with me and let the matter rest. Six weeks elapsed, when, one evening, two Nicodemus souls called upon me in the middle of the night—one a gray-haired man, the other a younger man. The old man began thus: 'My name is Moses Levi; I am a business man, and president of the synagogue of B—. About six weeks ago, in my blind zeal, I beat your colporteur and robbed him of fifty New Testaments, thinking that I did a meritorious act; but have been severely punished for it, and, on the other hand, blessed by it. When I brought the books to the rabbi, who, like myself, knew nothing of their contents, we rejoiced together, and fixed the next day for their destruction. We had a long talk, and got angry over the missionaries and their misleading books. In the mean time it became dark. Leaving the rabbi's house, I stumbled and fell over the parcel of New Testaments, and received such a blow that I could not lift myself up again. A doctor was sent for, who declared that I had broken my leg, and I had to be carried home. The doctor was a dear Christian, and said: "My dear Moses, this is the finger of God. In the Book you intended to destroy you will find the best medicine for body and soul." . . . His words reached my heart, and I had no rest. Next day I sent for the books, but they had been destroyed. After awhile the good doctor brought me a copy he had

received from you. This was a great joy to me. I read it repeatedly. My eyes were opened. I saw a new world. I did not recognize myself. I began now to see the true covenant God of Israel in Jesus Christ, the promised Saviour, who died for our sins and rose again for our justification; and said to Him, "My Lord and my God." I will pay fourfold the value of the books, and will confess publicly the Lord Jesus Christ before friend and foe." 'Amen!' I responded, embracing the dear old man to my heart, 'Amen.' This is of the Lord, and it is marvellous in our eyes."

Medical Missions.—Dr. Wheeler, of Jerusalem, writes: "Special prayer is needed for this city. The darkness and deadness are terribly sad. . . . The work is of great interest from a medical point of view. My hospital is *always* full. . . . Two Jews, first impressed in our hospital with the truth of Christianity, have since been baptized in our church. Prejudice and superstition are rapidly breaking down before the clear light of the Gospel."

Dr. Shepherd, writing from Udaipur, Rajputana, says: "The medical work is ever increasing—53,000 cases treated last year. . . . The medical mission here has been the means of establishing mission work in this heathen stronghold. By God's blessing on our work in fifteen years we have got a mission house, a new hospital for fifty beds, and a church in which worships a thoroughly organized Christian congregation."

Dr. Sims, of Stanley Pool, writes, on January 25th, 1893: "I have a small hospital of eight beds and a good pharmacy, in both of which daily aid is given to many sick who come or who are carried here. We have also a little church of nine active members, witnessing and working around. We are just finishing a church building, and the principal ones who built it are already members of its internal organization."

Speaking of the Congo women, Mrs.

Walfridsson, of the medical mission, says: "These poor creatures are very much degraded, and, if possible, even more bound to their old habits than the men. Even after they have become Christians it seems more difficult for them than for the men to get out of their old superstitious customs. We have seen, to our great joy, much blessing in the work among the women, and we expect more to follow, although as yet only a few have been baptized. There are many who are not far from the kingdom of God."

Steamship for the South Sea and New Guinea Missions.—The directors of the London Missionary Society have decided to construct a steamer for service in the South Seas, and have issued an appeal to the young people to undertake the task of providing this new ship as their special share in the Forward Movement of the society. The estimated cost is £16,000, and the addition to the annual expenditure involved in its maintenance is £1500.

The Power of Prayer.—In so far as prayer acts at all, its action is unconditioned by time or space. According to Dr. Talmadge's beautiful definition, "Prayer is the slender nerve that moves the muscles of Omnipotence." The Rev. Jonathan Lees, of Tientsin, reports: "It is very significant that there is a growing disposition to link success here with prayer at home. It is known that at least one large gathering of poor women in England are praying constantly for their yet poorer sisters in Tientsin. Dr. Roberts connects the conversions in the hospital with special meetings for prayer on its behalf held among Welsh colliers. And there seems reason to trace the revival in our Ku-loui-hai chapel to the daily prayers of a friend who, having been here, knows the peculiar difficulties of the place, but who is now far away. There is a solidarity in the work of the Church which we too faintly recognize. 'One in Him.'"

Bethel Santhal Mission.—Pastor Hærgert reports progress. During the past year about five thousand patients have been attended, and much suffering has been relieved. Some who vowed to follow the Lord on their recovery have gone back to their demon-worship; but there have also been cases to encourage. A hundred and nineteen men and women have been baptized since April last, on their profession of faith in Christ. The pastor was recently thrown from his horse and much bruised; but as no bones were broken, "the devil," he said, "was downright grieved, and walked away disappointed."

The Pulayans.—The Rev. A. H. Lash, principal of the Buchanan Institution, Pallam, contributes to the *Travancore Diocesan Record* a graphic account of a recent visit paid to Tirnivella, the Rev. J. H. Bishop's station. Mr. Bishop's work is among the Pulayans chiefly, a class of out-castes who are subjected to disabilities exceptionally severe even in India. Mr. Bishop has about four thousand converts under his care belonging to this people, and employs several Pulayan agents of whose ability he has a high opinion. To show the nature of the disabilities referred to, Mr. Lash tells of a Pulayan child who, seeing Mr. Bishop, came running forward. "He was," says Mr. Lash, "rather shy about coming on to the main road, but the offer of a bright-covered book proved irresistible, and coming down to us he took it, and at our request began to read aloud. We stood listening to him for two or three minutes, and then I looked up and down the road and found we had stopped the traffic on both sides. We beckoned the people to come on, but while the Pulayan boy stood in the road not one of them would pass; some caste women, who were evidently in a hurry, climbed the bank on the side farthest from the boy, and making a wide detour, joined the road higher up, and hurried on their way. We let the boy go, and the stream of passers-by again began to flow."

V.—THE MONTHLY CONCERT OF MISSIONS.

Japan;* Korea;† Shintoism;‡ Medical Missions.§

A SURVEY OF MISSIONARY WORK IN JAPAN.

BY WILLIAM ELLIOT GRIFFIS, D.D., LL.D.

The day on which we write rounds out the fortieth year since Commodore Perry steamed into the Bay of Yedo and into Japanese history. On July 8th, 1853, the *Susquehanna*, the first steamer in Japanese waters, came to her anchorage off Uraga at 5 P.M. The firing of two rockets from the forts on the rocky heights, answered by the rattling of cables and the splash of four anchors, announced the beginning of a new era in "Everlasting Great Japan."

Was it prophetic that of the four ships, three bore native American names, Saratoga, Susquehanna, Mississippi, and one that of Plymouth? At about the very time that the Pilgrim Fathers were crossing the Atlantic to found the American Commonwealth, Japan expelled the missionaries of the Roman phase of the faith, and became the sealed country and her people the hermit nation which our fathers knew.

Whatever fancy the ships' names might suggest or memories evoke, the day was typical of subsequent movements within the empire. In London parlance, the weather was "dull but fine." So hazy was the early morning, that the castellated rocky coast of the "Cliff Fortress Island" could with difficulty and only at intervals be descried. Even Fuji, the peerless mountain, was for most of the day invisible, but "as the day advanced," wrote Perry, "the sun came out with a brighter lustre, glistening upon the broad sails of the junks within view, and dispelling the mist, through the openings of which the

lofty summits and steep, lava-scarred sides of the promontory of Idzu and its mountain chains, now left rapidly behind, could occasionally be discovered." Not until late in the afternoon was the whole glorious vision of the beautiful land revealed. At sunset the summit of Fuji became a crown of glory. The next day was one of sunny splendor.

As on July 8th, 1853, so for years, except in great outlines and salient features, Japan was the mysterious country, the land of secrecy and spies, the paradise of the informer, with the structure of society and government hidden under a mist. For nearly seventeen years after that historic day of haze and baffling fog, the constant burden of complaint in the diaries, letters, and publications even of foreign residents on the soil was that of mystery. Little could be learned with certainty as to rulers or ruled. How different the situation to-day! Vanished like the mist are Tycoon, feudalism, the old society and ideals. Foreground and background now stand in sunlight, but the lecturer who to-day speaks from vivid memory and keen experience of things seen and felt in the years 1870-71 is apt to start suspicion and incredulity in the minds of Japanese hearers born since 1865. Yet the vanished things of Old Japan were not more wonderful than are the glories of "Shin Nippon" (New Japan), the most potent and striking of all being a true Christianity, not grafted merely, but planted and flourishing.

Let us survey the past and present, noting the conditions, needs, difficulties, and prospects of the Master's work in this Oriental land of promise.

As to land and people, two striking facts confront us. The soil, once a feudal monopoly, is now practically in the hands of those who cultivate it. Despite the fact that "nine tenths of the people are hopelessly in debt," the national increase in wealth is remark-

* See also pp. 54 (January), 255 (April), 374 (May), 436 (June), 490 (July), 690, 691 and 698 (present issue).

† See pp. 531 (July), 658 and 665 (present issue).

‡ See p. 648 (present issue).

§ See pp. 641 and 707 (present issue).

able. Two decades ago Japan was reckoned by foreign merchants as "hardly worth trading with;" now the volume of exports and imports equals \$162,428,832. Once the United States was one of the smaller traders, buying Japan's tea, but importing next to nothing. In 1893 our country leads all nations, imports reaching a figure exceeding 6,000,000, and the total trade \$44,663,024.

Equally interesting is the fact that the population of the empire has steadily increased since the opening of the country. The exact census figures are obtainable since 1882. The comparison between 36,700,118 souls in 1882, and 40,718,677, December 31st, 1891, speaks for itself. Japan has been enriched, enlarged, and in a thousand ways blessed in temporal things by her foreign intercourse.

To one who, like the writer, lived under the feudal system, the *Résumé Statistique de l'Empire du Japon*, published by the Bureau of Statistics of the Imperial Cabinet in Tokyo, for 1893, a copy of which is now before me, is full of hope and inspiration. Its pages, which number as many as the Psalms, are pæans of progress. Such a literary function issued forty years ago, copies of which are also before us, tells of little that was national, but much that was fractional in nearly three hundred principalities or petty feudalities. The bulk of what was then reckoned as assets is now bric-à-brac and curios. Now, one government clearly differentiated into the three functions—executive, legislative, judicial—with one national army and navy, an Imperial representative Diet or Parliament, and a written constitution, with modern administrative systems, local suffrage and legislatures, binds the country into unity. Yet, besides these political features which so impress the world at large, how wonderful seem the new things in Japan—free public schools, hospitals, local option in dealing with the treatment of Japan's cancer—licensed prostitution—the improved status of woman,

the amelioration of morals, the elevation of the *eta* or pariah to citizenship, the manifold measures of reform, charity, and the activities that raise humanity in the scale of being! In a word, the Japanese are bound not only to take their place among the nations, but to be found *in the front rank*. Nothing less will satisfy their ambition.

Yet willing and proud as all are, especially the fellow-countrymen of Matthew Perry, to rejoice in the wonderful progress of the Japanese, it is only fair to state that the best things in New Japan *are the creations of men from Christendom*. It is not merely for the mosquito-net, sponge-cake, the knowledge of anatomy and rational medicine, with a hundred other things of the sixteenth century whose tell-tale names reveal their Western origin, that Japan is indebted to Christians. The figure of "the foreign employé" has always been modestly in the background, but though secret as leaven, he has been largely the transforming power. Navy, army, mint and coinage, educational system, codes of law and systems of courts, steamship companies, lighthouses, railways, telegraphs, reforms and improvements in mines, prisons, hygiene, mills, laboratories, water-works, harbors, ceramics, dockyards, newspapers—what would these be without the foreigner? In many instances they would not so much as exist. In the nobler lines of endeavor, in the instilling of nobler ethical and humane ideas, in the intellectual and literary drilling and training of the men who now lead Japan, in the education of thousands in parliamentary procedure and the methods of self-government, the missionary has been teacher, leader, exemplar, counsellor, friend. Take away the object-lessons of the foreign settlements at the seaports, the actual shirt-sleeve and hand-soiling work done by the foreign employé (*yatoi*), the instruction given in dispensary, school, private dwelling, and church by the Christian missionaries, in ten thousand forms, and Japan would to-day be far behind China.

There are truths and facts which statistics cannot show. Tourist, hasty book-maker, art dilettante, and sensational correspondent delight in talking of Japan's "phenomenal progress," as though it were a fairy-tale, or even as though the Japanese mind had conceived or their right hand had executed this thing. Truth must be told. The names of Perry, Harris, Parkes, Howell, Brinkley, Black, Wagener, Bousquet, Le Gendre, Smith, Savatier, Geerts, Van Meerdervoort, Satow, Aston, Chamberlain, and a host of others, American, British, French, Dutch, German, belong like foundation-stones in the structure of New Japan. They were initiators, teachers, founders, leading while the Japanese followed. Yet none the less do those of Hepburn, Verbeck, Greene, Williams, Brown, Thompson and others, consecrated servants of Jesus, whom the Japanese, unless monsters of ingratitude, cannot forget. These men, of finest intellect and natural gifts, have been servants of servants of the Japanese from their first landing on the soil in 1859 or later. Teachers, translators, advisers, healers, factotums—no statistics can tell the story of their manifold and continuous service.

Here we touch upon a subject that statistics know nothing of, which not only the Christian at home in comfort forgets, but which even the mercantile residents in the treaty ports, who are the missionaries' neighbors, do not suspect or appreciate. The trader's or diplomatist's business is at stated hours, between sun and sun, with Sunday for rest and recreation. On the contrary, the missionary is literally never safe from distraction, from calls, inquiries, and interviews from converts, hearers, and natives of all sorts, who knew but little of the value of time or the endurance of human nerves. In a country like that of "the sunrise," cold-blooded regularity, a routine of good habits, unsentimental consecration well tempered with common sense, rather than impetuosity or light-headed zeal are the

requisites for the making of the noble records now enjoyed by some elderly men and women still in the harness and sweetly bearing the burden and heat of the day, content with the Master's "penny."

In selecting missionaries for the work now in hand, it is best more than ever before to consider quality rather than quantity. Well-balanced men and women are wanted who can teach, counsel, and direct as friends rather than rule as masters or even labor as preachers or evangelists. Indeed, except for exceptionally gifted men, the preaching days of the foreigner are about over. Why? Because the native Japanese Christians can preach Christ so much better than the alien. The Japanese themselves being both witnesses and the best judges, rare is the foreigner who speaks fluently, accurately, acceptably the vernacular to the people or in polished style to the educated natives. That some of our brethren succeed admirably and not a few measurably does not invalidate the facts stated above. It is not merely that the alien is unidiomatic in his diction; the radical differences in mental habits make even his correctly spoken utterances unintelligible or misleading. Now in the domain of education these drawbacks are minimized. Further, it is evident that the Japanese have the gift of utterance and the graces of preaching to a marked degree; hence, the policy of the Mission Boards should be the training of a native ministry. Direct evangelization should be through Japanese pastors, while education and general superintendence should be the work of the missionaries. On this point the wisest missionaries and observers, mostly Japanese, unanimously agree.

Despite the regular, almost periodic (and, shall we say, indispensable?) "reactions," the religion of Jesus is no longer a mere exotic in Japan. It has roots in the soil. It is profoundly affecting, at a thousand points, the national life. While some features in the dogmatic forms of Christianity, which

their upholders consider necessary to it, find no congenial atmosphere in Japan, practical religion is most in demand. One radical difference between the Teutonic and the Japanese intellect is the eager craving of the former and the almost complete indifference of the latter to abstract thinking. With no mind for metaphysical discussion, the native believers insist on simplifying creeds, and their progress in this direction is sometimes rather alarming to their friends beyond the Pacific. Nevertheless, with their own religious newspapers and reviews and ecclesiastical gatherings of all sorts there are strong evidences that they are willing to do earnest thinking and to combine patience with eagerness. The tendency is even stronger toward practical and visible fruits.

In the preaching of the native pastors three distinct phases are noted. The first pioneers borrowed their method directly from their foreign teachers, which was expository and apologetic. The benefits of Christianity to the individual and the nation were largely dwelt upon, and the examples of eminent men of faith in Europe and America were cited. Following this came the philosophical method. During the decade from 1880 to 1890, the rage for the study of philosophy among the thinking classes in Japan became almost a craze. "The English school" of writers was especially popular, and the number of native youth who, to use a Japanese term, "swallowed Darwin whole," was great—so great, indeed, as to make those who woke from the spell ashamed of the largeness of the Japanese bump of imitativeness. The pulpit could not escape both the infection and contagion that were in the air in every large assembly, and so the philosophico-religious sermon and address ruled among these Oriental Athenians. Then burst upon the nation the political tumult consequent upon the agitation for the Constitution and Parliament, the written instrument creating which was granted by the Emperor, February 11th,

1889. For nearly, or even more than a hemi-decade politico-religious preaching was in fashion. Now, it is the testimony of our brethren at the front, practical preaching is the rule. As the best missionaries observe not clouds, but sow, mind not "reactions," but pray and work, so the best of the native preachers heed less outward influences, and preach and follow Christ more in both word and work. The wise missionary keeps him well supplied with a lending library of modern books, where with the native preacher and evangelist he can feed his own mind. The books of mediæval and past centuries, the rubbish lying unread in our own libraries are simply useless. Besides the Bible, the literature needed is what will explain it best. The freshest thinking about, exposition of, and commentary upon the Book are in demand. In Japan, the Christian literature of the first and the nineteenth century is most helpful. This practical preaching is bearing fruit richly. We note how generously our Japanese brethren have given for the support of the Gospel in their own churches, and its spread throughout the whole empire. To their own boards of home missions, Sunday-schools, temperance work, young men's associations, hospitals, orphanages (now nineteen in number), training classes, various industrial ventures, prompt relief of the distressed in time of floods, earthquakes, etc., they have during the year past added, with needed modifications, Young People's Societies of Christian Endeavor, and free night schools for parents who are so poor that they cannot afford to send their children to the common day schools. In a word, despite the so-called reaction against Christianity, there seem indications both of its deeper rooting and of more solid growth. Though the statistics for 1898* may

* Roman Catholics, 44,812 souls in 244 congregations; Greek Catholics, 20,325 souls in 219 congregations; Protestants, 35,534 souls in 365 local churches. Thirty-one Protestant organiza-

show a gain far below the average for several years past, and possibly loss under several columns, yet the interior forces of the religion of Jesus in Japan seem stronger than ever. It may be that the parable of the leaven rather than that of the mustard-seed is this year being illustrated. Never was there a more deeply felt need of moral vigor among the thinking and governing men of "Shin Nippon." As a Japanese editor wrote two years ago, "We have imported a great political machine [the National Constitution and Diet], but we have not the moral oil to make it work." It is found that true Christians are the mainstay of moral reform. Even the Buddhists, quickened into marked activity and imitating the Christians by organizing young men's associations, orphanages, and even a sort of salvation army, predict a revival of Christianity. In temple-building, cutting off hair to make drag-ropes, and purely outward and showy enterprise, the Buddhists are zealous. In generating moral stamina, they are woefully lacking. In this fact the logic of their creed is manifest. A Japanese non-Christian student in one of our American colleges remarked a few days ago, "Buddhism has no personal God, and therefore no element of progress. There is no hope for Japan in Buddhism. It is dead to us. We expect nothing in this direction."

Next to a richer outpouring of the Holy Spirit upon our missionaries, our brethren in Christ in Japan, and upon ourselves at home, there is needed reinforcement of the very best men and

women who shall be servants of servants for Jesus' sake. The strongest forces in all Japanese history are reverence for the Mikado and patriotism, founded upon the national history and traditions. One of the delicate tasks of our brethren in Japan is to show that Christianity knows no Asiatic or European, has nothing to do with American, Englishman, German, Japanese as such, but for man. Jesus Christ by the grace of God tasted death for the Japanese, and He is the Saviour of all them that believe there as elsewhere. On the other hand, there is nothing in Christianity which, rightly interpreted and applied, conflicts with anything that is morally beautiful in Japanese family or national life. "I came not to destroy, but to fulfil," are the words of Christ, as applicable to the old moral order of Japan as to that of Israel.

■ With faith, then, as leaven, if not, at this moment, as mustard-seed, we utter our faith in the cheering hopefulness of the missionary situation in Japan. Our nands and hearts, prayers and gifts should be reconsecrated afresh on "The Land where the Day Begins," because :

1. Christ commands. 2. Shinto, the old indigenous religion, is now little else than a political engine. It has no life or food for the hungering spirit.
3. Buddhism has no element of progress. Its tap-root is cut, because it has cut itself off from the Supreme Creator.
4. What is done for Japan is indirectly done for China. The Chinese will learn from the Japanese as they will from no Western nation. Because both are Eastern, the one will learn from the other with less sensitiveness and jealousy.
5. Because the signs are cheering and the promise great.

May "the rudder of Asia" turn the continent aright as it moves into the flood of the future. Christ is our steersman. "Behold also the ships, which, though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth."

tions are represented, united for Christian work in twelve alliances. Of the 35,594 church-members, 33,390 belong in five allied ecclesiastical bodies. Does not this illustrate Christian unity rather than sectarian division? As many conversions and baptisms are reported from the body of independent native churches in 1892-93 as from all the other Protestant churches. This looks as though the work were passing into the hands of the natives.

VI.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

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

JAPAN.

—"Let me sum up the facts. An invalid of one year, in a state of great debility, with a tumor weighing fifty-five pounds, and five or six doctors agreed that the patient would die from the operation. This is the human side of the case. On the other hand, there was the promise of God that 'the prayer of faith shall save the sick;' two companies of Christians, taking God at His word, prayed in faith that He would direct the physicians, granting them skill, and would bless the nursing and the medicines used, and thus restore the loved sister and worker in Christ to health again. This is the Divine side. The results show a successful operation and perfect cure. What are we to believe? Our Christians here are simple enough in their faith to hold that this is an answer to their prayers, and that the promise of God has been verified. In this view of the case they are happy and satisfied, and in their interpretation of the facts this writer agrees."—Rev. Mr. Towson, in *Missionary Reporter* (M. E. C. South).

—"There is now a constant endeavor to antagonize Christianity and Japan as represented in the Emperor. The statement at a public meeting the other day that Japan, too, may have her Constantine, immediately raised a tumult. After the ceremony of bowing to the picture of the Emperor, the teacher of a school in a large town said, 'You may now put away His Majesty's picture.' The ceremony was over, and the teacher meant precisely what he said—nothing more; but the remark was construed into an expression of disrespect, and the teacher was dismissed. In another town an official who visited the school entered without first removing

his shoes. This was against the rule, and the students afterward spoke of it. The teacher replied that all rules have their exceptions. 'Why,' said he, 'suppose His Majesty should come, would you expect him to leave his shoes outside?' That was enough. The teacher had spoken of the Emperor 'as if he were a mere man,' and he also lost his place. In still another town there was a flourishing Sunday-school connected with one of our churches. Suddenly the seventy-five scholars dropped to a handful. What was the reason? The headmaster of the principal school in the place, a man who had once been friendly to Christianity, had called the parents of the children together and warned them of the danger of subjecting their children to the influence of Christian teaching. The fundamental principle of Christianity, he said, cannot be reconciled with loyalty or due reverence for the Emperor. Nor are such things possible only in the schools throughout the country; the spirit that inspires them has possession of the university. The Imperial University is an institution upon which immense sums of money have been expended. It has a large corps of Japanese and foreign professors; the instruction is highly specialized. By some it has been regarded as pre-eminently a place for the calm consideration of questions in philosophy and science, being a place free from the traditionalism of the West. But what has happened at the University? One of the professors undertook a line of historical research. His results were thought to throw considerable doubt upon the Divine descent of the Emperor; and the editor of the periodical in which his conclusions appeared called upon the Shintoists for an answer. The answer soon came. Professor Kume was dismissed. Apparently also the thing is not intended to be something for a day. There is evi-

dently a set purpose to indoctrinate the minds of the children. Anything that can be construed as hostile to the old conception of the Emperor can find no place in a text-book for the school. Recently a work on geography was submitted for inspection. It contained a statement to the effect that there are good reasons for believing that the Japanese race is Mongolian and Malayan in its origin. That statement could not be admitted. It might be true, but it suggested inferences that were not expedient."—Rev. WILLIAM IMBRIE, D.D., Tokyo, in *The Church at Home and Abroad*.

—The *Chinese Recorder* says of Mr. Ishii and his orphanage: "He had no resources but his own abounding faith and devoted spirit. A medical student himself on the last year of his course, with every reason for encouragement if he devoted himself to his profession, he was so impressed with the Divine call to work for children that the following winter, when within four months of graduation, he withdrew from the school, and refused to apply for a diploma. He did this against the advice of all his friends, and solely that his heart might not be divided between his profession and his calling. He instinctively felt that he would lean on his diploma if he had one. He would not be a doctor in name, lest he should be turned aside from the straight line of his life's duty.

"I know of no clearer case in modern days of 'an eye single' to life's one work. Such sacrifices for principle and such sensitive balancings of 'duty' are too rare in actual life to pass unnoticed. They merit the careful thought of all who desire the development of man's spiritual nature. These are modern Pauls who are never disobedient to any heavenly vision (Acts 26:19). They are the seers of their day, the saviours of their generation."

MEDICAL MISSIONS.

—"Dr. Pennell was the chosen representative of Medical Missions. He

seemed to be well known by many in the audience, and it was with difficulty that Mr. Wigram's command 'not to express feeling' was obeyed. He left us with a sentence which will not readily be forgotten: 'Medical missions are the *picture language* of the Church militant. The rudest and roughest, the simplest and most uneducated can understand the language of Christian love, kindness, and charity.' Not only to medical students, to whom Dr. Pennell addressed himself, but to many more would his concluding words come home with power: 'I have found that none of the work I have done in England is likely to suffer by my removal, for every part of it has been earnestly and readily taken up by others.'"—*C. M. Gleaner*.

—*Medical Missions* says: "It is pleasant to think of a Christian mission firmly established in the ancient city whence Paul and Barnabas, separated to the work by the Holy Spirit, went forth. Dr. Martin writes on February 8th: 'This mission was commenced by me as a new field in 1876, and by the blessing of God has realized prosperity and good success. It is among the Arabic-speaking people, especially Greek Church and Nusairiyeh (pagans). As to Moslems, almost the only access to them has been through medical work. I have received to full communion thirty-three persons, and this week I am to receive five additional. The medical work has been at times very helpful. As yet I am the only missionary here, and I practise the two professions—ministerial and medical. For several years the Turkish Government has been very active in its opposition to Protestant missions, has put many obstacles and difficulties in our way, and threatens us with others; but the Lord has by wondrous works defended the promotion of His Gospel and Word. We praise His name, and in faith go forward.'"

—The fifty-fourth annual meeting of the Medical Missionary Society in China

was held in Canton, at the house of Messrs. Shewan & Co., January 25th, 1893. There were present: Hon. Charles Seymour, U. S. Consul; Rev. R. H. Graves, M.D., D.D.; T. Watters, Esq., H. B. M.'s Consul-General; G. D. Feason, Esq.; Professor E. P. Thwing, M.D., D.D.; Dr. D. A. Beattie; Miss M. W. Niles, M.D.; Miss S. L. Halverson, M.D.; Rev. Messrs. C. A. Nelson, A. Beattie, Thomas McCloy, C. Bone, H. J. Parker, C. W. Pruitt, Rev. B. C. Henry, D.D., Dr. Wan Tiin Mo, Dr. U. Tui Feng, and Dr. J. M. Swan. Consul Charles Seymour remarked as follows: "In the absence of the eminent President of the Medical Mission Society of Canton, Dr. John Kerr, who has been at the head of its hospital, as superintendent or president, since 1855, and is now in America for much-needed rest, our esteemed friend, Dr. Graves, the vigilant Chairman of the Managing Committee, should, if he would, preside at this fifty-fourth annual meeting; but, as it seems to be the desire of all present that this honor shall be conferred upon one whose humble endeavors to promote the interests of the Society may have been too much appreciated, I will endeavor to perform the duties of Chairman during your deliberations for the welfare of this beneficent institution, which has since 1835 dispensed healing mercies to over a million of afflicted people in Southern China, under the direction of skilful doctors and surgeons, whose salaries and support have been maintained and defrayed by benevolent American Christians, while the current expenses for hospital buildings, supplies, medicines, nurses, and attendants, have been steadily met by the contributions of generous residents and friends of various nationalities and denominations, whose friendly co-operation in behalf of humanity is proof that they recognize, in the nature and scope of this Society's humane operations, the best possible expression and manifestation of practical and enlightened Christian benevolence.

"Through all these years of its exist-

ence and usefulness, and amid surroundings and environments which sometimes threatened to baffle the purpose and efforts of its founders and friends, while the utmost care has been observed in its economical and prudent management, this institution has been guarded by a higher Power than any human resource could supply; and in manifold ways Divine favor has attended the instrumentalities that have been wisely directed and unselfishly employed for the amelioration of human suffering and the advancement of Christianity.

"The dissemination of valuable information, in the form of hospital literature in the Chinese language, embodying the best results of medical, surgical, and scientific achievements of Europe and America, with reference to the treatment of diseases and preservation of health, is one of the useful features of this Society's wide range of operations, and in demonstrating the superiority of Western science over Eastern empiricism.

"The education and training of Chinese students in the Western systems and methods of medical and surgical knowledge and practice is another valuable feature of this Society's work, and will result in preparing qualified native doctors and surgeons for Chinese communities, and for the army and navy of the great Empire of China.

"A careful inspection of the Treasurers' and Hospital Accounts, which have been audited by the Commissioner of Imperial Maritime Customs, and a thorough examination of the reports of the Managing Committee and Hospital Superintendent, to be submitted for your consideration and action, will clearly establish the fact that in the management of the Society's affairs for 1892 there has been a strict regard for the welfare, usefulness and perpetuity of this the oldest and most successful institution of the kind in the world; and will tend to confirm the confidence and strengthen the devotion of its supporters and friends, at home and abroad, under the able direction of the superin-

tendents, Dr. Swan and Dr. Niles, with their faithful and competent assistants in medical and surgical service at the Canton Hospital, and its various branches and dispensaries." — *China Mail*.

INDIA.

—"We pull one way, our elder relatives pull another way, and our ladies pull a third way; and amid these contrary forces the Indian home continues to remain very much the same as it was before the Government established its colleges and schools. Our educated youth ventilates his reformed ideas in the debating club; but as soon as he returns home, he pockets his advanced opinions and puts his neck under the yoke of custom, as patiently as did his grandfather before him. He belongs to the nineteenth century, while his home belongs to the first century; and the long voyage between the two he is obliged to make every day, on his way to and back from the Government college."—PERTAB CHANDER MOZUMDAR, quoted in *Church Missionary Intelligencer*.

—"Complaints of Hindu degeneracy are at present becoming louder and louder. Isaiah's complaint over the idolatrous Jews, 'The whole heart is faint,' is very especially true of the Hindus. In spite of all their rich mental endowments and their advances in English education, their faint-heartedness comes ever more strikingly to view. These cultivated Hindus, it is true, feel and lament the malformations of their social state, which, indeed, are such as cry to Heaven, but petty self-seeking, lack of energy, of manly courage, and of self devoted enthusiasm, render them quite incapable of undertaking anything great and noble for their people, or of striking into new paths. Nowhere are they willing to come personally forward, but they love best to conceal themselves behind the multitude of their own caste, and this clings with iron tenacity to what is old. In vain is it that English educators have

striven by Western culture and social and political reformers by rousing speeches to cure the Hindus of this sickness of the soul.

"For a time it appeared as if Spiritism, which, under the proud title of Theosophy, claimed naturalization in India, bid fair to inflame the Hindus with new energy. They already began to dream of a return of the golden age of the Rishis; but this artificial fire seems now in its turn to be on the point of extinction. In one of the latest numbers of the Madras Theosophist periodical, the publisher raises a bitter and utterly despairing cry over Hindu faint-heartedness. This is the more noticeable, as the chief organ of the cultivated Hindus in Madras fully concurs with it. He writes: 'The great mass of the Hindus are in no way interested in the many efforts which are made for their good and that of their land. Indeed, their indifference to their own good and that of their brethren has now become almost proverbial. As for political and social reforms, so for the Theosophist as a religious reformer they have only honeyed flatteries and empty demonstrations of applause, but no earnest, unselfish deed. They have no conception of any obligation of a man to make any sacrifice for his country; scarcely one is ready to toil or to suffer for the cause of intellectual freedom. Their inborn selfishness keeps them back.'

"To this the Hindu journal adds: 'That the Hindus have lost the spirit of self-sacrifice which distinguished their fathers is the judgment of all the foreigners who are laboring for their regeneration.'" — *Evangelisch-Lutherisches Missionsblatt* (Leipsic).

—"At present all the police judges of Madras (*tribunal correctionnel*) are professed Christians. Of 2169 Hindu diplomas of Madras, 180—one-twelfth—are given to Christians, while the Christians form but one fortieth of the population." — *Revue des Missions Contemporaines* (Basel).

—"With hundreds of years of Christianity in their veins, it is not likely that Christians in England should be able to conceive how low down we have to begin in dealing with our converts. Imagine Christians who have an inherited tendency to idolatry and ritual as strong as the inherited craving for drink which afflicts some poor creatures in England; who have no sense whatever of the sanctity of marriage, the Sabbath, or anything else that we hold sacred; to whom obscenity in speech and act and thought is as commonplace as eating and drinking; who scarcely seem capable of shame for anything that we reckon sin; whose knowledge of the world does not extend beyond their own little group of huts, and the limits of their spiritual and mental beings alike are shrivelled from disuse. Imagine such *Christians*, I say, not heathens. Their claim to the name of Christians consists in their willingness to believe, in such measure as they can understand, what they are taught of Christ and His truth; and their claim to membership in our societies is in their 'desire to flee from the wrath to come,' and their readiness to walk, with such steps as they can, in the new way. This is a picture of thousands and myriads of those who form the 'numerical increases' over which the churches at home rejoice; and the unspeakably important work which occupies itself in the department of 'Care of the Churches' consists in the patient training of such people as these, until, in understanding, character, behavior, and usefulness they have reached or surpassed the level of what we commonly understand by Christian manhood and womanhood. The gradual transformation does not show in our statistics. The unit that stood for a man just out of heathenism, and newly brought under the yoke of Christ, still remains a mere unit when the gift of spiritual understanding has been bestowed, and the graces of Christian character developed; though the man has thereby become a thousand-fold

more valuable to the Church as a trophy of grace and an instrument of usefulness.

"*Quality*, in fact, is of infinitely more importance than numbers in the present position of Christianity in India. In confining its attention to the rate of numerical increase, the Church at home is spending needless anxiety upon a secondary matter. There is no more occasion to be anxious about the numerical advance of Christianity in India than about the spreading of light when dawn has appeared in the east. That Christianity is the coming religion in India is obvious now, not only to the vision of faith, but to the eye of ordinary intelligence and foresight. What has been often seen before in the history of our religion will be seen again in India; it will run more risk from a too rapid than from a too slow-paced progress. When once *class movements* to Christianity set in—and signs of the coming of that day may even now be seen—then, while those who measure everything by figures rejoice over 'glorious accessions,' the wisest friends of our religion will tremble. The powers of evil that dwelt in the old paganisms of the Roman Empire sought vengeance on the Christianity that conquered them by infecting it with their superstitions and errors; and so well did they succeed that three fourths of Christendom is still sick of the disease. The seeds of infection in Hinduism are more active, virulent, and contagious than those that lingered in the dying paganism of Rome; the population of India is greater and more massed and welded than were the populations of that empire; and the transformation from heathen to Christian will be effected in India in less than half the time that separated Christ from Constantine. When the rush and whirl of the mass accessions begin, what is to save the Indian Church that is to be from such grievous corruption as still pollutes the Greek and Roman communions?

"There are two agencies which may, under the blessing of God, be employed

to avert this disaster. One is that leavening of the more thoughtful and influential classes with Christian principles and ideals which our higher educational work aims at, and at the other is the careful training and instruction of the present small Christian Church. In these combined agencies, neither of which produces effects measurable by statistics, lies the main hope for a pure Indian Christianity in the days when Hinduism is gone. Instead of murmuring, therefore, that the Church in India does not grow by 'leaps and bounds,' we have profound reason to be thankful that it is for the present small enough to be manageable, and that we have time for the patient weeding out of the noxious growths of caste, formalism, superstition, and impurity, and for the careful nurture of Christian truths and virtues before the garden becomes too wide for our husbandry."—*Wesleyan Missionary Notices*.

THE WORLD AT LARGE.

—"God's man, in God's place, doing God's work, in God's way, and for God's glory." Such is the definition given in Miss Geraldine Guinness's "Story of the China Inland Mission" of the workers needed in the mission fields of to-day. Well is this said to be "the supreme necessity." Only realize that high ideal, or fulfil those five conditions, and every child of God would be a hero and a host.

—A brilliant Oxford student was giving himself to the Wesleyan Missionary Society for African service. His tutor remonstrated. "You are going out to die in a year or two. It is madness." The young man (who did die after being on the field only a year) answered: "I think it is with African missions as with the building of a great bridge. You know how many stones have to be buried in the earth, all unseen, to be a foundation. If Christ wants me to be one of the unseen stones, lying in an African grave, I am content; certain as I am that the final result will be a

Christian Africa." If this way of putting things is not according to the Gospel pattern, why not?

—This for substance was said recently by one of our great preachers, and with what large elements of truth: "Certain I am that the one thing needful for the Christian Church is to get hold of the truth that the gifts of love cannot be sent to the perishing. The disciple must go as his Master went, and live with the people whom he wants to save." That is, in some way there must be bestowed the "healing touch."

—Some one told the Rev. Mr. Grout, one of the first missionaries to Africa, that he was going out on a wild-geese chase. After thirty years of work he could say, "Well, if I did go on a wild-geese chase, I caught the goose."

—The Apostle Paul was one of the world's most eminent "visionaries." In every emergency a vision was sure to dawn upon his eyes—e.g., at Damascus, and Troas, in Corinth, before the shipwreck, etc., a magnificent view of duty and privilege; and how fortunate for him and for us that no sooner had he beheld than he was swift to obey! "I was not disobedient unto the heavenly vision."

—In a late number of the *Student Volunteer*, J. Campbell White, speaking of the specious plea by which many are held back from the foreign field, that "our services are indispensable to this country," cogently suggests that "Paul was the most indispensable Christian worker in Palestine when he was called away to Macedonia. It was not because England had no work for Carey, that he inaugurated the movement for India's redemption. Livingstone would have been a wonderful leader in any land, therefore the greater necessity of his going where such ability was most profoundly needed. Judson declined a call to 'the largest church in Boston,' in order to become the founder of the greatest Baptist church in the world."

—Shall we term it poetic justice, or

the irony of fate, or a case of the Lord making the wrath of man to praise Him, when we see the great East India Company, so exceeding mad against missions, fairly compelled to put Carey on its pay-list as teacher and translator, and keep him there for a long term of years at a large salary ? Or when the same corporation felt constrained to publish, at its own cost (\$75,000), Morrison's great dictionary of the Chinese language, and employ him as translator on a salary of \$6000 ?

—Amen. Even so. The other day Professor Swing had a glowing word for each one of a number of "institutions," like the school, the home, the flag, and the ballot-box. Nor did he stop here, but proceeded as follows : "And now let us add one more symbol, long despised, but really noble in the midst of a noble host. It is the contribution-box. Into the ballot-box goes the intelligence of the community ; but into that worthy rival, the contribution-box, goes the love of the benevolent. Indeed, this glorified institution has, for the most part, preceded the ballot ; for the ship of the missionary and the teacher sails first to make man fit to enjoy the blessings of freedom. Charity precedes liberty. Beautiful indeed is the picture when an humble man goes with a mind full of intelligence and deposits his vote ; but a picture so striking finds its equal in that scene where the poor widow advances, and, all aglow with the light of benevolence, puts into the contribution-box her two mites."

—Judge not too harshly the errors of the statistician of missions, for his difficulties are many and great. No two societies have the same method of reporting facts, while too many have no "method" at all. The Propagation Society includes work done for Englishmen in the colonies, the American Baptists and Methodists have missions in Protestant countries of Europe, and the Moravians include in receipts the profits of mercantile operations. Then our Methodist Society omits the large sums

raised by the Methodist women, as do also several of the great English societies ; and the work of Bishop Taylor is counted separate and distinct, and so it is that not all figures tell the truth.

—Clearly our Bible societies may properly claim a place among organizations for the furtherance of foreign missions, for the American Bible Society expended last year for work abroad not less than \$132,602, nor does this large sum include the not small amount expended in this country in printing the Scriptures in foreign languages for circulation abroad. To the Levant went \$46,393 ; to South America, \$39,093 ; to China, \$19,843 ; to Mexico, \$19,509, etc. During the last ten years \$1,479,741 have been sent to foreign lands.

—More and more the Industrial Mission is coming into favor and prominence as a most valuable auxiliary to the spread of the Gospel. Indolence is the curse of most savage people. They are too lazy to be in earnest and steadfast, and are in deepest poverty, and hence they need to be urged and taught how to work. Besides, it often happens that he who confesses Christ becomes an outcast at once, and so must be helped to earn a livelihood. Therefore Lovedale, and the new East African Industrial Mission, and the various training schools are not mere secular concerns.

—A second issue of Dean Valer's most thorough and painstaking "Statistical Review of Missions to the Heathen" has recently come from the press. Missions to the Jews as well as those to corrupt Christian churches are omitted. He finds the number of communicants at the close of 1891 to be 1,168,560, or about 4,000,000 adherents. The number of foreign agents is 7539, of whom 5094 are men, and 2445 are unmarried women ; or, if wives are included, the sum would be 10,539. Of native laborers there are 40,438, of whom 3730 are ordained. The money contributions amount to \$13,046,600 (£2,749,340). The number of societies included is 804.

WOMAN'S WORK.

—Mary Rajanayakan, a converted Tamil girl, is now a student in the Medical College at Madras, India, fitting herself to work among her own sisters. She is a graduate of the Government normal school at Madura, and has been a teacher in Miss Scudder's girls' boarding-school, where she was loved by all "for her beautiful Christian character." This may mean little to us, but how much it means in India!

—The late Madame Coillard may safely be ranked among the true heroines of missions. The Basuto Mission, in South Central Africa, constituted the field of her toil and endurance, and these words of hers stand for the spirit which marked her career from beginning to end: "I have come to Africa to do with you the Lord's work, whatever and wherever it may be; and remember that, when God calls you, you will never find me standing in the way of your duty."

—For the women of the Orient, so sadly cramped and fettered and enslaved, no single enterprise is fuller of promise than the American College for Girls at Constantinople (Scutari). It fairly ranks for excellence of literary character with Robert College, standing on the same beautiful Bosphorus, though across and a few miles farther up. Last year saw 141 students enrolled, and coming from 9 nationalities of the polyglot Turkish Empire.

—Among the surprises of the present time may be named the way women are coming to fame, not only in moral reforms and the various professions, but even in travel in uncivilized and savage lands, where the greatest physical endurance is required as well as facing extreme perils. A year or two ago one of the "weaker sex" plunged into Central Africa on an exploring tour lasting for months. Mrs. Isabella Bird Bishop and Miss Gordon Cumming have seen with their own eyes much of Central Asia; and Miss Taylor is the last one to make

a determined attempt to reach Lhasa, the capital of Thibet, entering from the China side.

—This is how the wives of missionaries keep themselves busy and make themselves useful, as stated by "one of them": "They look after schools and teach Biblewomen, and send them out and take their reports. They look after the women of the churches—old folks, young folks, well folks, feeble folks, and all sorts of folks who need bits of help, and odds and ends of good advice and wise suggestion. Besides that which cometh upon them daily—the care of their little families—they have to provide for all the strangers that come along. If there are any social amenities to be observed, in order to be in good standing in the community, the wives have to see to them also, or they won't be done. Ostensibly, the husband is here to do a little civilizing, as a sort of secondary work, but his wife often has to keep her eye on him to prevent his being barbarized while he is about it. He would go round with sleeves out at the elbows, and shoes careened over on one side. He would get to taking his breakfast in the pantry or on his writing-desk. Every time he comes back from the jungle his wife has to put him through to make him presentable and a credit to those who sent him out."

—This is the report lately given to the Dutch (Reformed) Church, referring to an appeal for an increase of gifts: The noble women of our auxiliaries did not stop at 10 or even 20 per cent, and the hearts of "Mrs. President and managers" swelled with a holy pride at the anniversary as the treasurer's report was read—\$29,636 against \$20,855 last year—nearly 30 per cent increase.

—The Countess Dufferin's Fund now amounts to £82,000 (\$410,000), and by means of it 103 well-qualified women physicians are kept at work among the women of India, and nearly 200 more are studying medicine in India, and yet others in England. Some 460,000 af-

flicted women received treatment last year.

THE UNITED STATES.

—It is commonly supposed that the East is the great religious giver, while in the main the West only receives; but not so, for last year next to Massachusetts, Connecticut and Rhode Island, which are in the advance guard of all the States in their home missionary gifts *per member*, stands California, which has contributed to the Congregational Home Missionary Society an average of \$1.18 per member. Three other home missionary States follow in the lead of other Eastern and Middle States. The contributions of 6 home missionary States averaged last year 94 cents per member, while the average home missionary gift in the 6 New England States was but 99 cents.

—Chicago has its Daily News Sanatorium at Lincoln Park. Last year, between June 23d and October 1st, 48,641 infants, mothers, and children were cared for at a cost of \$2575, or less than 10 cents a day for each patient. This number was nearly double the attendance for 1891. The beautiful thing about this Christly charity is that so many and so different persons lend a hand in it, from the 9 volunteer physicians to the Washington and the Lincoln Ice Companies furnishing ice free, while J. M. Barron supplied the milk.

—The People's Palace, in Jersey City, undertakes to do somewhat to keep the multitudes from vicious and criminal ways, and so supplies "a large reading-room and library; an amusement-hall for young men, open afternoons and evenings; an assembly-hall for young women; a gymnasium, in which are weekly classes for young men, boys' gymnastic classes, a boys' brigade, a drum and fife corps; a bathing department, with separate provision for men, boys, and women; drawing classes; sewing-schools; a kitchen garden; and a day-nursery. In addition to the room in the house, the nursery has a yard outside, graded and planted

with flowers and shrubs, while a miniature seashore has been constructed and filled with white sand for the children to play and dig in."

—It is estimated that in New York City are found about 8000 Chinese, of whom some 300 are Christians, and that not less than 3500 congregate from all directions to "Chinatown" every Sabbath.

—The American Missionary Association has a school for colored people in McIntosh, Ga., where the pupils are allowed to pay their tuition in eggs, rice, fish, fruit, and vegetables. The teacher says: "One morning, after devotional exercises, one of the girls came from her school-room and, pulling out a live chicken from under her shawl, asked, 'Professor, do you take chickens for tuition?' Again and again a little fellow has come to me, bringing a little collection of one and two-cent pieces, asking if that would make up enough for his tuition." Some of the children cheerfully walk eight miles from home and back again every day.

—A society with the object of evangelizing Afghanistan was organized in a small front parlor in New York City a few months ago. The officers and members of the society are men who in the providence of God were rescued from "great depths" in the Bowery lodging-houses. The president is a tinker, who has laid away his budget and is now a colporteur and missionary of the American Tract Society. The vice-president was educated for a physician, but strong drink brought him to the level of a common tramp, and for many years his only means of living was selling penny song sheets. He is now in the employ of a religious society of New York City. The others are now in positions of honor and trust.

—During the year ending March 31st the cash receipts of the American Seamen's Friend Society amounted to \$43,242. Its chaplains and missionaries labored in Norway, Denmark, and Sweden; at Hamburg, Antwerp, Rotter-

dam, Genoa, and Naples; in the Madeira Islands; at Bombay and Karachi, India; at Yokohama, Japan; Valparaiso, Chile; Rio de Janeiro, Brazil; Montevideo, Uruguay; Buenos Ayres and Rosario, Argentine Republic; in New York, Brooklyn Navy Yard, Norfolk, Wilmington, Charleston, Savannah, Mobile; in Astoria, Portland, Seattle, Tacoma and Port Townsend. The whole number of new libraries sent out is 9909, and the reshipments of the same 11,220, making in the aggregate, 21,129. The number of volumes in all these libraries, 511,420, has been accessible by first shipment and reshipment to 375,888 men.

—The Methodist Church, South, has made the following appropriations for the current year:

Brazil Conference.....	\$30,990
China Conference.....	37,383
Japan Conference.....	37,450
Central Mexico Conference....	36,185
Mexican Border Conference...	19,179
Northwest Mexico Conference..	17,730
Indian Mission Conference....	19,660

In addition to the above amounts, Brazil Conference receives a special sum of \$5700, and the Indian Mission another of \$1000. China also receives an addition for 2 lady teachers.

—Unfortunately this item is to be "located," not in Africa, China, or the South Seas, but in the Christian Province of Quebec. "La Bonne Ste. Anne," be it known, is the reputed *grandmother* of our Lord, but is also a church with altars, unending masses, and the scene, year in and year out, of perpetual and astounding miracles, and devotees from all parts of North America, afflicted with divers diseases, flock to her famous shrine to entreat her favor and restoration to health. As to the astounding cures wrought by faith in the benevolent nature and almighty power of "La Bonne Ste. Anne," the immense pile of crutches, artistically arranged, is the standing evidence; also the colossal statue of the great goddess, whose brow is adorned with a crown of gold and

precious stones, the gift of Canadian women, and made from rings, bracelets, necklets, earrings, etc., the gifts of devout souls. The devotees of the said saint have been pouring in since 1874 in numbers steadily increasing. That year there were 17,200 pilgrims to her shrine; in 1879, some 37,000, increased to 61,725 in 1884, to 100,951 in 1889, and last year to 180,000!

EUROPE.

—The armies of Europe now number more than 22,000,000 men, and to support them costs \$4,000,000,000 (four billions, mark it!). What a benefactor of his kind he would be who should persuade the monarchs to disband this destructive force, and to pay that amount, or a tithe of it, for the benefit of mankind!

Great Britain.—Four hundred and eighty-five missionaries are on the staff of the London City Mission. French, German, Spaniards, and other foreigners are employed to reach certain classes. The receipts were \$252,985 last year. During the same period 69,000 meetings were held, and over 3,500,000 visits were made.

—The Church Society has 20 medical missions, some of them with branch hospitals and dispensaries. Of these 6 are in China, 5 in India, 5 in Africa, and 1 each in Persia, Palestine, and British Columbia.

—The Turkish Missions Aid Society is undenominational, and from the first has bestowed its funds mainly upon American organizations. In 1854-63 no less than \$70,000 were so applied.

The Continent.—A missionary of the American Board writes from Bohemia of the Free Reformed Church, with "its life amid difficult surroundings. Perhaps the fact that whereas 15 years ago there were but 15 members, and that now there are 10 churches, 30 stations, and 700 members, is of less importance than the spiritual life of the Church. Among its members are only 3 or 4 who are not to be ranked among

the uncultured and poor. And many are very poor. Yet they love their Saviour, the Lord Jesus, with all their heart; and I hope that I shall not greatly err, if I say that every member is a preacher and a missionary."

—A Moscow merchant has become the godfather of 400 Jews who have been baptized to avoid persecution. He promised to remember in his will every one who should be certified to have received the sacrament once a year, and only two have so far reported themselves.

ASIA.

Mohammedan Realms.—The situation is indeed "strained" in Turkey as touching Christian work, when two professors of Anatolia College, who are innocent of any crime, can be arrested and condemned to death, and be rescued from their fate only upon the determined protest of Great Britain, and on condition of at once leaving the country. It looks much as though the Sultan were watching his opportunity to drive from his dominions every missionary from Europe and America, and restore Islam to undisputed control.

—Opposition to the work in Latakia still continues. Not long since three of the Ainsiriyeh Protestants were imprisoned on charges which had to be invented. They were accused of stealing children to sell to the Americans to send to the United States, and a list of names had been prepared of pupils who had been in school years ago. They were able to tell where most of them were. They were confined in prison for a month, and because they dared say they were Christians they were kept in the inner dark dungeon.

—Various colonies of Jews have been established in Palestine by wealthy societies and individuals. In the plain of Sharon, near Jaffa, there are 6 or 7 of these, and near Jericho, in the Jordan valley, 2 more, and 3 more near Safed. It is a remarkable fact that in Nazareth and Bethlehem there is not a

single Jew. In all of these cities mentioned there are and have been for many years Jewish societies and missionaries at work. The colonies are private property, and are beyond the reach of direct missionary effort.

—In Persia also there is suffering for the Gospel's sake, and Mirza Ibrahim, after lying for a year in prison because he dared to transfer his allegiance from Mohammed to Christ, has finally died. Though enduring untold suffering and insult, he was steadfast to the last.

—Seventy-six persons are reported to have died of cholera in Jeddah, on July 1st, and 440 in Mecca. The total mortality among Mecca pilgrims since early in June exceeds 5000. It costs something, then, to serve even the prophet of Arabia.

INDIA.

—The Maharaja of Bhownagga, an enlightened Indian potentate now in London, is said to have dispensed thus far about \$5,000,000 in charities.

—Says Eugene Stock: "It is a fact worth remembering that in the Punjab more than half the native clergy are converts from Islam. One of them is the celebrated Dr. Imad-ud-din, once worshipped as a Moslem saint, and now for a quarter of a century a faithful minister of Christ, and a learned expositor of Scripture and controversialist by voice and by pen—the first native of India on whom the degree of D.D. has been conferred by the Archbishop of Canterbury.

—Mr. Hazen, of the Madura Mission, has charge of 3 stations—Tirupuvanam, Melur, and Mana-madura—and he writes of the incessant calls which are made upon him. There are 12 Biblewomen who visit hundreds of houses, 3 Hindu girls' schools, 1 large boys' day-school, and a boarding-school with 73 pupils. The outlook for the stations is most encouraging. During the month of March, he says, "we received a new congregation of 69 souls near Mana-madura. A few days later 27 persons

joined us in the Tirupuvanam station from 1 village, and 5 families from 3 other villages, while a whole village near Melur proposes to join us if we can send them a teacher. Thus the work brightens up on every hand."

—The principal of the Ahmednagar high school writes as follows of two appalling difficulties which appear to be deep-rooted in the Hindu mind and heart: "The two questions that seem to me to require a speedy settlement are, first, how to get our Christian pupils to take an interest in their Hindu and Mohammedan fellow-students; second, how to encourage independence of character and self-respect among these Christian young men. As to the first of these, it is impossible for any one who has not spent many years here to conceive the utter want of sympathy that exists between the different classes. People who live next door are utter foreigners to each other. It is rare that a word is passed between them. Our Christian community have accepted Christianity, but cannot forget the treatment they used to receive from other classes. They are practically a new caste added to India's already discordant elements. We have all the organizations known at home, but they lag through this utter apathy to the interests of others. Selfishness is the greatest of India's 330,000,000 gods, and the one to whom all pay reverence. With reference to the second, it is amazing how far dependence and servility can possess a human being. No man thinks of doing anything for himself that he can get another to do for him. He would rather starve on a penny that he has begged than live comfortably on a pound that he has earned. The most honored way of getting money is by using one's wits."

—The eighteenth annual report of the Bethel Santhal Mission, India, gives some interesting facts. This mission is independent of any society, and was founded in 1875 by Pastor A. Haegaert, by his own efforts and money. It has

since been carried on by means of funds contributed by friends in India, England, Scotland, and France. In 1875 there was not a single Christian in the district; now there are converts in 700 villages. There are 24 churches, 7 schools, and an extensive medical work is also carried on.

—Burmah is peculiarly a Baptist mission field, though four other societies carry on work—the Propagation Society, the American Episcopalian, the Wesleyan, and the Leipsic Lutheran Society. Of the 61 missionaries in that country, the Baptists have 45; of the women, 54 out of 62; of the native helpers, 132 out of 146; of the native Christians, 81,805 out of 89,182, and 30,646 communicants out of a total of 33,037.

—France is playing the part of mischief-maker on a large scale in the realm of missions. She likes not the English speech, and to the Protestant faith is inclined to show the least possible favor; and therefore we cannot but look with solicitude toward Siam and French designs in that quarter. It bodes no good to the Gospel that French war ships have entered the Menang and threaten to shell Bangkok.

China.—A missionary says that Chinese converts "don't know any better than to go to prayer-meeting every time." Then let no "Christians" ever inform them of their "mistake," for in this case ignorance is bliss.

—Dr. C. W. Mateer estimates that in China the sum of \$130,000,000 is spent annually for the paper money burned in ancestral worship.

—A missionary writes of "counterfeit" foreigners, and says: "It seems that one or more enterprising Celestials have gone into the work of dispensing medicines, after the manner of the American physician. Usually two or three men go together. One of these dresses in foreign costume and talks a gibberish which is not understood by the natives, and so passes for a foreign

language. In imitation of American physicians, all medicine is given away ; but, unlike that fraternity, the bogus representative of America is quite willing to receive contributions of grain to feed the animal which helps convey him from village to village. In consequence grain pours in upon him by the quantity. This is disposed of by a confederate at the nearest fair, and then Ah Sin departs for ' fresh fields and pastures new.' "

—A singular interruption occurred at a wedding at Tai-ku, China, while Dr. Atwood was officiating at the first public Christian marriage ceremony that had occurred in that city. There were 300 or 400 Chinese present, listening respectfully, when an old woman cried out : " This is great doing ; not to worship heaven and earth ! " One of the native Christians immediately sprang to his feet, and addressing all present, showed how much better it was to worship God, who made heaven and earth. Thus the marriage occasion was made an evangelistic service, and the woman's objection to the omission of an idolatrous practice common at Chinese weddings led to a clear presentation of Gospel truth.

—It was in this way most strange that a soul was led to the Christian faith. A Chinaman, applying for baptism, on being asked if he prayed, repeated a peculiar form of the Lord's Prayer. Inquiry showed that it came from an edition of the Gospels printed by the London Mission more than thirty years before. His brother, who did business on the coast, had received the book from a junk from Shanghai, and so it fell into his hands, and he, being a doctor, concluded on reading the Gospels that Jesus was a doctor, and wished he had the power to perform similar cures. When he came to the Lord's Prayer he thought it was a very good form with which to worship " heaven and earth," according to the Confucian religion, and he committed it to memory as he found it there in the classical or

written language. His habit was to kneel on the ground and repeat the prayer morning and evening, but neither he nor his friends nor a priest to whom he showed the book had gathered from it that Jesus was the Saviour of men. Afterward a friend who had learned the way more perfectly told him of it, and it was not hard for him to believe.

—Shanghai is a most important centre for Christian influence, since more than a dozen of the great missionary societies are represented in the city by churches, schools, hospitals, publishing houses, and other like instrumentalities. From hence to all parts of the empire continually flow streams of good influence.

—This intelligence has a pleasant sound. The Synod of China has decided to overture the presbyteries with reference to independence. If it carries, and other Presbyterian bodies unite, China will presently have a General Assembly comprising about one third of the Christians in the empire. The Synod established a missionary society of its own to evangelize the inland provinces. They have over 6000 members, and the net increase within five years has been 60 per cent. Their contributions amount to about \$15,000 a year. Already there are 27 native ordained ministers, and 27 licentiates.

Japan.—The Rev. Naomi Tamura, of Tokyo, Japan, author of " The Japanese Bride," is a pastor of one of the largest Presbyterian churches in Japan. It has over 500 members, is self-supporting, and has never received financial aid from the Presbyterian Foreign Mission Board.

—The number of men in the membership of the Japanese churches is much greater than the number of women, some recently published statistics of mission work in Japan showing an overplus of more than 5000 men in the church-membership. A writer in the *Independent* finds the reason for this, not in a want of intelligence and zeal in the Christian women who are engaged

in work there, but in the state of society and the prevailing public sentiment. Pastoral work among women is difficult, and public sentiment prevents a large attendance of women at evening gatherings, especially in large cities.

—Rev. H. T. Graham, of Tokushima, tells of an aged disciple whose sight was failing, and so he was afraid that he could not much longer read the Bible, which is in fine print. In order to avoid this calamity, he undertook the herculean task of *preparing a copy with his own hand*. Beginning three years ago, he has reached the Third Epistle of John, and has filled 19 large volumes.

AFRICA.

—The northern half of Africa has the characteristics of Arab civilization. The people are pastoral and nomadic. They are restless, fierce, warlike and grasping. They have all the virtues and vices of the Moslems. Many of them have heard of Christ, but most have never felt their need of Him. The southern half has no real civilization. The tribes differ much in the matter of intelligence. The Zulus are very quick-witted. The children in the mission schools show great mental ability, write excellent compositions, take to music wonderfully, have a knowledge of the Bible, and are honest and generous. A missionary in Uganda says that the quickness of a majority in the schools has been a surprise to him. Few English people can learn so rapidly.

—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 7 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.

—Twelve years ago the natives of the Upper Congo had never seen a steamboat. Now there is a fleet of 20 steamers on the upper river.

—One of the curiosities of domestic slavery in darkest Africa is that while the native slave-owner can by custom compel his slaves to fight for him, and possesses other extensive powers over them, he cannot "legally" compel his slaves to work for him. On the Congo and its affluents, native (not Mohammedan) slave-owners pay wages to their own slaves whenever the latter are required to transport ivory and produce to the coast. Even Tippoo Tib pays his numerous slave soldiers under such peaceful circumstances. The explanation of this anomaly seems to be that war is a far more ancient and primitive institution than labor.

—Bishop Tucker, of Uganda, says: "During the last few months nearly 40,000 reading-sheets have been sold. What does this teach us? No one buys a reading-sheet without a very serious and settled purpose. A reading-sheet is not of itself very amusing. Therefore that this large number of reading-sheets has been sold is most significant. It reveals a settled purpose in the mind of the people. It means not that 40,000 people are learning to read, but that six times 40,000 are so learning. It is, I think, a fair calculation that a single reading-sheet will do the work of teaching six people. Thus we are brought face to face with the fact that in one way or another something like a quarter of a million of people are under instruction in the matter of simply learning to read." The bishop tells, too, of his wonderful "cathedral," in which nearly 500 trees are used as pillars, some of them brought five and six days' journey, and needing several hundred men to carry them.

—Wednesday, March 15th, of this year, was a red-letter day at Genaden-dal. It was the opening day of the large Jubilee Church seating 1400. Toward the total cost of \$17,190, this congregation of about 3000 Hottentots had already raised \$7125, in three years, and they intend to meet the remaining debt of \$1690. The collections at the opening services amounted to \$360. Truly they have deserved the liberal help which has been sent them from all parts of the world.

—Ten years ago the Basutos in South Africa were threatened with ruin and extinction through the ravages of strong drink. At the earnest request of the chiefs, the British Government prohibited the import of intoxicants. As a result the Basutos have made remarkable progress. The country is a centre of loyalty and order, and a source of food and labor supply to the neighboring States. Last year the exports amounted to £250,000, and passes were issued to more than 50,000 natives, who went to work in the mines of Kimberley and Johannesburg.

—Pastor Rosacos, the Norwegian missionary in Madagascar, two years ago established a leper colony, which has now 40 houses, a church and a hospital. A house is to be built for the children of leper parents; of these there are 200, of whom 139 are baptized. In this "town of mercy" a Norwegian deaconess, Sister Marie Foreide, is employed, and another is shortly expected.

—Caussègne, of the Jesuits' Mission at Antananarivo, has returned to France; and, after protesting against the baseless political claims put forward in the Chamber of Deputies even by Ministers of State, goes on to say of the English and Norwegian missions at Antananarivo, that if their relations are not intimate with the Catholic Missions, they are civil. The English and Norwegians do not attack the Catholics. The open and violent enemies of the latter are French. As to the Sakalavas, who are

not yet Protestants, he holds them to be an inferior race, refractory in civilization. The Hovas are really a fine people, and in time to come will be the governing race of the island.

ISLANDS OF THE SEA.

—In this day of general and great movements of population, Babels abound. Thus, Singapore at the extreme south and Penang at the north entrance of the Straits are the chief towns, and in them almost every race, creed, and language is represented. It is a strange sight for all new-comers. "First comes an African, who wishes to have the Gospel in the Arabic tongue; next, a Tamil man turns up, very lightly dressed indeed, who asks for the same thing, but in the language of the Coromandel Coast; later on we meet a sombre-looking Parsee, or what is the same, a fire-worshipper, who wants the book in the peculiar dialect of Zoroaster; or it may be a timid Siamese, in the pretty garb of his nation, who tells how anxious he has been for some time past that he might get the story of Christ in words intelligible to him; or a Chinaman, with a cue reaching to his heels, that desires to obtain what is the only authoritative statement of the 'Jesus doctrine;' or a Bugis—one of the race known as 'the gypsies of the sea'—who wanders about selling clothes, knives, and other articles; or a Tagalog, who expatiates over the wrongs and the oppression which the natives of the Philippines are made to bear; or a Javanese, a Cambodian, a Bengali, a Sinhalese, or any other of the motley population dwelling together under the protection of the Union flag."

—The Neukirchen (German) Mission reports as follows respecting its work in the Salatiga and Rembang districts of Central Java. The 4 missionaries are aided by 13 native helpers, 6 teachers, and 4 elders. There are 619 baptized persons, 356 of whom are adults. They have 161 children in the day-schools, and 69 Sunday-scholars.

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CHRISTIAN WORK IN MOSLEM CITIES.

BY REV. JAMES F. RIGGS, D.D.

The apostles began their work, as a rule, in large cities. In Palestine, Asia Minor, and in Greece the city was the focus of evangelistic effort. The radii might be many or few, long or short, but they had a common origin in the same municipal centre. In our modern work likewise we may wisely follow apostolic example in this great principle. The most important Moslem cities of Southwestern Asia are now occupied to some extent as "stations" of our American missions. A "station" is the residence of a missionary or of several together. Very little has yet been accomplished when we consider the vast multitude of souls outside of the truth, yet it is not strictly true to assert that *nothing* has been done for the followers of Mohammed. Even where no one has openly professed a change of religious views, the Moslem population do share in a degree in the influences exerted over the whole empire. The Ottoman Empire is a strange conglomeration. It is a collection of extremes, a motley mixture, and that, too, of long standing, so that the most glaring incongruities are condoned as a matter of course because it was always so. Europe and Asia are in a perpetual joint session on the shores of the Bosphorus, ever learning and yet never able to come to any definite knowledge of the truth. The diverse elements in the population do not blend and combine as they do in a Christian country, but remain dissimilar, like gold and silver and copper coins in a purse. Turks and Armenians, Greeks and Jews, Bulgarians and Koords, all are distinct and, to some extent, hostile. Oriental civilization is not one complete organic system like our own, but consists of several fragments, each being a part of something long since shattered. This broken condition of society sets up additional barriers in the way of moral progress. Furthermore, the Oriental is accustomed to do many things in a way which is precisely opposite to our way. Thus —e.g., a carpenter in the East files the teeth of his saw in such a way as to give a set toward the handle; hence, in using the saw, he *pulls* it in

toward himself, while we always *push* a saw, and file the teeth accordingly, to give a set away from the handle. Innumerable such points of difference exist and render Christian work in Moslem cities extremely difficult. Barbarous races may very quickly learn to look up to the missionary as the representative of a culture unquestionably superior. But the Moslem has no idea of that sort. He despises the Christian religion as the acme of all that is absurd, and in his unitarian scheme of doctrine he challenges the highest intellectual qualities of the missionary. To convince a sincere Mohammedan that Jesus is the Saviour of all mankind is at once both an intellectual and a spiritual victory. We have a strong confidence in the truth and dignity of the Christian religion; ought we, then, to shrink from the stoutest foe? Nay, is not the very power and vitality of this great system in itself a challenge? The Mohammedans cherish many notions which we cordially approve; they recognize the supreme importance of many tenets which we hold. For example, they fully understand that piety or sanctity is entirely independent of external well-being. The most wretched-looking beggar in the streets may be *holy*. I have often seen pashas of Cabinet rank, in the streets of Constantinople, making the courteous salaam to a decrepit fakir or religious mendicant. Why do they do this? Aside from all question of popular effect, there is a genuine regard for a true, inner, spiritual life. Neither Arabs nor Turks are savages, and whatever faults or vices they may have, they cherish an unfaltering faith in religion as a living reality and a potent factor in life. On the other hand, they are sluggish in many ways, and it is not easy to make them see the value of that which is intangible. Sir Austin Layard toiled long with one of the pashas to interest him in astronomy. He gave glowing accounts of sun, moon, and stars, and especially he described the comets, with their strange mystery. When he paused at last, the pasha said: "Well, you say that the comet comes near and then goes away again." "Yes, I said that," replied the Englishman. "Very well," retorted the pasha, "let it go!" Consider the difficulty of any effort to make such men see with the eyes of the Spirit. A sad, heavy-hearted materialism rules their lives, and too often they sullenly reject the offer of Him who speaks from heaven. Even in such a case the soul may be reached by means of the Scriptures when oral appeals have been fruitless. The Bible has been translated and published in pure idiomatic Arabic and Turkish, and so the gates of the New Jerusalem are opened to a multitude. Few persons in a Christian land realize what a task it is to prepare a new version of the Scriptures. It is not enough to be pretty near the truth—the meaning must be exact. This is especially difficult in the Turkish language, where the structure of sentences is totally unlike anything in European languages. But this victory has been won at last, and we have the entire Bible in a version which can be understood by the most humble, yet one at which no native scholar would be displeased in point of style or idioms. The missionary can now press forward his work in those

great cities with the best of all possible implements ; he can fight the battle of truth with the keenest of weapons.

To a very great degree popular dislike and suspicion has been overcome among the common people. There will always be enemies ; but the mass of the population, both city and country, are friendly. Malignant opposition arises from the bitter hostility of individuals, often men whose evil purposes have been thwarted by the course of events, but rarely from the unwillingness of the people as a whole to listen to the Gospel. In many villages where the missionary was stoned years ago he is welcome now, and there is far more of a disposition to discuss calmly the points in debate. Our schools and colleges have exerted a considerable influence along this line, and the matter is now so well understood that it is taken for granted as a recognized factor in the life of the community. Thus, every man who sends his son to the Robert College, Constantinople, knows perfectly well that he is subjecting him there to a strong Protestant influence, and assents to this as a matter beyond question. The same thing for substance might be said of similar institutions at Aintab, Beirut, and other points. What does it signify ? Just this : that Christian work in Moslem cities has a firm foothold ; that we have the confidence of thousands of the people ; that we have the Bible and many other books ; that a good beginning has been made in the line of a periodical Christian literature ; and besides all this many hearts have been touched in homes where the martyr spirit has not yet developed to the point of public confession and the braving of obloquy for Jesus' sake. There is reason to believe that considerable numbers of Moslems are already Christians at heart, but wait till a more opportune moment for such action. If the course of events should be such as to provide a real protection for the convert, a great many would soon declare themselves in sympathy with evangelical truth.

For many centuries it was the standing rule of Islam that the person who abjured that faith was, *ipso facto*, doomed to die. This brutal law was carried out in all its literal barbarity many times, and it continued in force without question till the memorable summer of 1843. The death of a young Armenian in that year gave occasion to a sudden reversal of the policy so long in force. His name was Harootune, and he was by birth and education a Christian, a member of the Armenian Church. One unhappy day, in a state of partial intoxication, he stated his purpose to become a Moslem ; and this was heard by some Mohammedans, who noted it, and afterward insisted on the complete fulfilment of the promise so made. But Harootune, in his sober senses again, flatly refused to keep his word or to take any steps in the direction of such a change. After some further threats, and in spite of earnest remonstrance from several sources, the young man was publicly beheaded in the city of Constantinople at the end of the great bridge that spans the inner harbor. Upon this, the British Ambassador, Lord Stratford, took a bold stand, and demanded of the Turkish Government the absolute and unequivocal abroga-

tion of the death penalty. The Turks resorted to their usual tactics of empty promises and cunning evasion, making general promises that everything should be wisely and properly done, etc., but Lord Stratford was well aware of their tricks, and, besides, he was nobly sustained by the Cabinet in England and by popular sentiment throughout Europe. So he bore down steadily on the Sultan, sweeping away one subterfuge after another, till one day, when all things were in readiness, the significant words "The apostate shall not be put to death" were written in Turkish by Mr. Alison, the interpreter of the British Embassy, and handed to the Sultan for his official signature. The pressure exerted by Lord Stratford was so firm that all tricks were futile; the imperial autograph was affixed to that singular paper, and so it became the law of the empire. It is very easy, however, for dishonest governors and corrupt courts to sentence a man to death, assigning as a reason the commission of some purely imaginary crime. A better way still is simply to draft the unhappy man into the army and then to signify to the officers of his regiment that he is to be treated with great severity. It is not long in such cases before the name disappears from the company register altogether. Army discipline is bad enough at best, and under circumstances like this it may become downright torture, ending in death. Even in cases which are not pressed to the bitter end in this way a vast amount of wretchedness can be inflicted on a man who has displeased the local authorities or defied the public sentiment of his townsmen. Very much must be done before there will be genuine religious toleration or personal liberty in that part of the world.

The recent efforts to cripple the educational institutions at Marsovan are a good example of Turkish unfairness. The two native teachers who were convicted by barefaced forgery and perjury were not in themselves specially obnoxious to the Turks, but the blow was aimed at them in order to injure the college and to distress the missionaries, who are really the persons attacked. This is now the weak point in our system. We can build a college; but if the native professors who are employed in the college are to be imprisoned, abused, and banished to remote points on frivolous charges, our work is at the mercy of our foes at any moment. This important point is to be noted, however. The eager effort of the hostile party to injure a Protestant college is in itself a tribute to the effective work done by the institution. The fury of attack is in reality a tribute, a confession. The Turks to-day practically acknowledge that American ideas are pushing their way in the Ottoman Empire so fast and so wide that no force can arrest them short of violence and banishment. If the question be asked, therefore, what Christian work is now done in Moslem cities, we point in answer to the evident uneasiness of the Moslem authorities. Taking their testimony into account, we are justified in claiming that some very effective work has been wrought.

Nor is it only by the sale of the Scriptures and by our schools that we are doing this. We have also many opportunities to preach Christ direct-

ly to small groups of Mohammedans, two, three, or five in a shop or a private house. Let no one despise small audiences, for we have many biblical examples for our encouragement. The listener may receive seed into the very best heart soil, and it is impossible to foretell results.

It is among Mohammedans as it is in other lands, and human character shows the same general traits. Direct controversial attacks rarely accomplish much good, yet they may be a powerful means of religious education. The apparent alternation of victory and defeat may prove the express medium for a teaching that is divine. A single case may exemplify this : The book called " Mizan-ul-hak " (Balance of Truth), which was an elaborate discussion and comparison of Christianity and Islam ; it was a fearless and a noble book, calculated to convince or else to enrage the reader. If the question be asked : " How much good did that book accomplish ? " we can only say on general principles that it *must* have been in many souls the beginning of honest religious thinking. It was to some weary hearts a distinct lightening of the burden, if not complete relief. We shall never know with mathematical precision just how much good each tract has done, but we have a firm confidence that He who bids the laborers toil in His vineyard will follow up their efforts with His blessing.

In those lands where Islam prevails there are peculiar obstacles to be surmounted ; but it is a battle worthy of the effort, and there will be a triumph in which all Christendom may rejoice. Think of a government so sensitive as to prohibit the use of the word " union," even to speak of the union of two rivers ; a government so abnormally cautious as to interdict the use of the word " star " because the Sultan spends a part of his time in the " Star Kiosk ; " think of a ruler who claims to be " always victorious " in his official documents, and combine with this picture the notion of a complete and final victory like the revolution in the days of Constantine the Great !

Many of the tenets taught in the mosque are only the truths of Scripture dislocated and transposed. Let the points of revealed religion be stated afresh, let the sacred edifice be built up plumb, let the souls of men enter into the one only vital union with God, and then it will appear to Arab, Turk, and Christian alike that there is a treasure of lofty enthusiasm, not yet spent, waiting for the day of the right hand of the Most High. Nothing but victory can justify the battle, and nothing but a second Pentecost can make holy or justify this modern Babel of the great Moslem cities.

THE ATTITUDE OF THE MOSLEM MIND TOWARD CHRISTIANITY.

A previous question may at once suggest itself whether there is any unitary attitude of the Moslems with regard to Christianity. This singular faith embraces many nations in Asia and Africa. They are different

in race characteristics and in language. Millions in India live under the English Government, and millions in Java, Sumatra, and connected islands live under the government of Holland. There are great differences in these peoples, and the numerous conversions to Christ in India, China, and the Dutch islands prove that this invincible faith must bow before the cross. But while this paper refers chiefly to the Moslems of Turkey, that which may be called the Koranic attitude is common to all Moslems so far as they revere the Koran.

Space will not allow us to quote all the passages referring to Jesus and the Virgin Mary ; but the following from the third Sura gives us a good idea of the spirit of the prophet :

" When the angel said, ' O, Mary, verily God sendeth thee good tidings, that thou shalt bear the Word proceeding from Himself. His name shall be Christ Jesus, the Son of Mary, honorable in this world and in the world to come, and one of those who approach near to the presence of God. And He ' (Jesus) ' shall speak unto men in His cradle and when He is grown ; and He shall be one of the righteous.' She answered, ' Lord, how shall I have a son since a man hath not touched me ? ' The angel said : ' Lo, God createth that which He pleaseth. When He decreeth a thing He only saith unto it, " Be," and it is. God shall teach Him the Scripture and wisdom, and the law and the Gospel, and shall appoint Him His apostle to the children of Israel. And He ' (Jesus) ' shall say, " Verily I come unto you with a sign from your Lord, for I will make before you of clay as it were the figure of a bird ; then I will breathe thereon, and it shall become a bird by the permission of God ; and I will heal him that hath been blind from his birth, and the leper, and I will raise the dead." . . . But when Jesus perceived their unbelief He said : " Who will be my helpers toward God ? " And the apostles answered, " We will be the helpers of God. We believe in God, and do thou be as witness that we are true believers." ' "

A great mass of similar matter might be quoted, some of it curious, some of it puerile, but all showing the respect which Mohammed had for Christ and His mother and the apostles. Wherever the Koran is read and understood, a broad distinction is made between Christ and Christians. He is honored as one of the six apostles of God, and the Virgin Mother was born without taint of sin, and was one of the four perfect women. Christians have departed from Him, and will therefore be adjudged to hell ; but all who have been faithful to Him will be received into paradise at the resurrection.

A second point to be considered is the influence of *tradition* upon the Moslem mind. The Koran itself is but a very small part of the faith of Islam. One may study the Koran ever so profoundly, and he would get no better conception of Islam than he would of popery by studying the New Testament. The Koran is devoutly held as the sacred repository of all the fundamental principles of law, religion, morals, future awards, and

even of science ; but it is a small book, not so large as the New Testament. It was found wholly inadequate to the wants of a government, and so the traditions of the verbal sayings of the prophet and of the first four caliphs were resorted to in order to explain and amplify the obscure and to supply what was wanted. This tradition became enormously voluminous. It often went far out of sight of the Koran, but it claimed all the authority of the Koran. Mehmet the Conqueror, who took Constantinople in 1453, endeavored, with but partial success, to condense and unify this vast mass of commentaries and contradictions. Two centuries later Solymon the Magnificent undertook the work in good earnest. He aimed to be the Justinian of Islam, and with good success. This resulting code is the condensation and unification of all accepted traditions. It is called the " *Multeka ul Ubhurr*" (the " *Confluence of the Seas*"). Islam is to be found in this great code rather than in the Koran.

With regard to the honor paid to Christ and the Virgin Mary there is nothing adverse, only some strange and curious commentaries are added. But with regard to Christians the traditions have amplified the Koran beyond measure. Death to the apostate is declared to be an irreversible law. But in the Koran there is no passage that is clear on this point. In 1843 an Armenian—Hovakim—who had Islamized, " *apostatized*," and was executed in Constantinople, and a Greek for the same reason in Broosa. The English ambassador, Sir Stratford Canning, made a most peremptory demand of the Sultan to officially renounce that law, and boldly maintained that it was not in the Koran. He carried his point, but so thoroughly has this principle, " *Death to the apostate*," incorporated itself into the Turkish mind and heart that what is not done openly will, in all cases, be done secretly.

European scholars were made acquainted with this Moslem code by M. D'Ohsson, the dragoman of the Dutch embassy at Constantinople. He was an Armenian by birth, but he became distinguished among all the learned Moslems for his profound knowledge of Turkish, Arabic, and Persian literature. By order of the King of Holland he made a translation of this great code into French, omitting parts that were repetitions, and freely condensing parts that were prolix. It is a curious combination of law, morals, and religion. It gives specific directions for the trial and execution of the renegade from the faith. He is to have three distinct offers of life if he will return to the faith, and time for reflection, after each offer, is to be given him. If he remains obdurate he is to be executed by strangulation, and then his head is to be cut off and placed under his arm. His body is thus to be exposed three days in the most public place.

This death penalty is the strongest defence of Islam, and under any Islamite government will never be given up. The convert must have a martyr's faith at his very first step in the Christian life. Quite a number of " *inquirers*" have disappeared, and no one knoweth their fate.

But in some respects the traditional law has ameliorated the condition

of the subject, Christians or rayahs. It has declared them under the protection of law and their persons and properties safe. Their testimony in court is not to be taken against a Moslem, but Christians and Jews may testify in cases among themselves. No Christian expects justice in a Moslem court. If he has money, however, he may buy justice—or injustice; if he has not he will suffer the will of his adversaries. The general feeling of Moslems toward rayahs is one of indifference, or pity, or contempt, and if anything happens to inflame them it is one of hatred.

There are things continually occurring before the eyes of the Moslems which provoke these feelings. The religious honor paid to relics and pictures and the worship of the transubstantiated bread in the sacrament always stir the indignation of the Moslems, and the term “poot-perest” (idolater) is a common one of insult and opprobrium to a rayah Christian.

But while Moslems may curse Christians, they may not blaspheme the name of Christ. Hazaretli Isa, the adorable Jesus, is the name given Him. It is easy to see that a pure Christianity pervading the Turkish Empire would abolish one of the very strong defences of Islam. Often the Turks have shown special favor to Protestants because they were free from all idolatrous forms in worship.

We pass to a third point—the literary attitude of Islam toward Christianity. This has been one of great reserve. The Moslem authors have written chiefly of their own history, and they have issued numerous commentaries upon laws, customs, and traditions. When anything like argument against Christianity has been attempted it has been uniformly against a false Christianity and against doctrines like those of transubstantiation, auricular confession, and priestly absolution, all which are condemned by reason. As there is no freedom of discussion, and the deluded Moslem never hears the other side, there is a stupid conviction that no answer can be given.

But there are some thoughtful men among the Moslems who know better, and who feel that there are strong points in Christianity and weak points in Islam which have not been duly considered. Missionaries occasionally meet with men who show that they have attentively studied the New Testament and have seen clearly how far the Oriental churches have departed therefrom. The fact that the New Testament in Turkish and Arabic is purchased as never before, proves a curiosity, at least, to get a new estimate of the Christian doctrine.

A fourth point to be considered is the diplomatic estimate of Christianity. We mean by this that which has come through the diplomatic relations of the Moslems with Christian governments.

Few influences have tended so directly to degrade Christianity in the view of the leading men of the Ottoman Empire as the Christian diplomacy of Europe. England, Russia, Germany, Austria, France, Italy, Spain, Holland have magnificent embassies at Constantinople, with counsellors, secretaries, interpreters, and attachés. Each embassy is a princely court.

Besides these there is a score or more of embassies of secondary grade, among which is reckoned that of the United States. While there have been men of the highest moral character connected with these embassies, yet in general "wine and women" is their appropriate motto beyond any other place on the face of the earth where diplomacy is the regnant power. Under Louis Napoleon the French Embassy became so flagrantly and shamelessly dissolute that the bruit thereof reached Paris, and Napoleon telegraphed to his ambassador that the empire expected its embassy to be above reproach. It immediately became Puritanic for a time.

No immoralities of any Turkish pasha ever surpassed, and in many respects ever equalled, those of Sir Henry Bulwer, the English ambassador, who succeeded the noble Lord Stratford de Redcliffe. With his large salary, a constant influx of bribes, and many other auxiliary resources, he rarely paid his honest debts, and a bribe of ten thousand pounds sterling to himself and of one thousand to the Countess Justiniani, his chief mistress at the time, induced him to betray the interest of England and to use his influence as ambassador to promote the designs of the Pasha of Egypt. All these facts were known and were "public talk." Could a Moslem do less than despise a Christianity thus represented?

Besides all this the policy of the "Great Powers" toward Turkey has been unprincipled and supremely selfish. Treaties have been broken as often as they became irksome, while Turkey has been bound down hand and foot and has become utterly impoverished by following the lead of her Christian advisers.

The sum total of the moral influences of Christian embassies to the Ottoman Sultan has been extremely bad. It has made the morals of Christianity appear to the Moslems corrupt and detestable. Were Christian nations truly Christianized their influence would be irresistible.

The missionary work has to some extent undeceived the Moslem mind and has enabled many to see that there is another type of Christianity not represented in foreign embassies. This influence is wide though unacknowledged. The writer once accidentally heard two Turkish gentlemen, on board a steamer crowded with passengers, talking about absurd superstitions that had passed or were passing away. One of them said to the other that the educational work of the American missionaries had spread out through all the land and their books had gone everywhere, and he added: "We Moslems no longer think as we used to." Many others confess the change, but have no thought of its cause. The annual purchase of some thousands of copies of the New Testament in the Turkish language is a fact of considerable significance. Is it the grain of mustard seed which shall spring up in time and become a tree?

But at the present time there are some very adverse influences working upon the Moslem mind. They may not all be known to us, but whatever they are they are persistent and efficient. The Turkish Government has assumed an attitude of hostility to all the missions and missionaries of the

American Board and to all the native Protestants in the empire. It has been steadily increasing for some years, and evidently has for its object the utter effacement of our missionary work. At first view there seems to be no ground for the remarkable change. The Protestant religion is less offensive to the Moslem than the Oriental. There are no forms of worship that are idolatrous, and the Turks have often befriended the Protestant from mobs and from many other forms of persecution. Some new force has come in to cause this great change.

That which is apparent is a weak and wicked thing which has foundations out of sight. There is a secret organization of Armenians residing abroad, keeping their own precious bodies safe, having probably some affiliations with Armenians resident in Turkey, through whose agency incendiary bulletins have been placarded on all the school-houses, places of worship, and other buildings belonging to the native Protestants and the missionaries. The object is to excite the Moslems to such a general massacre that Europe will be compelled to interfere and procure freedom generally. If not, Russia will march right in and do it in the name of humanity. The whole thing is a Russian plot. She is skilful in this way of acting. Three very similar plots could be mentioned by which she accomplished her purposes, but those who were her agents suffered.* She works in the dark. Her agents are innumerable, and most of them fancy they are pursuing their own ends when in reality their end is destruction; but Russia accomplishes her object. In 1839 the great Russian ambassador, Boutineff, declared that the Emperor of Russia would never allow Protestantism to set its foot in Turkey. This policy has never changed. And there is reason for it. Russia intends to have possession of Asia Minor, where she will find some two or three millions of Armenians who will be of great value in peace and in war. She will pass them all, as she supposes, immediately into the Greek Church, and her young men will be enrolled in the army. She does not want any stubborn Protestantism to

* In the war of 1877-78 between Russia and Turkey, a revolutionary body of Russian-Bulgarians excited a "bogus" insurrection in European Turkey for the expressed though concealed purpose of arousing the Moslem population to a general massacre that would call for Russian intervention. A few Turkish villages were burned and a few women and children were murdered; and the perpetrators beat a swift retreat and escaped, scattering copies of a plan for universal rising and throwing off the yoke. The mixed Moslem population, composed of Turks, Chinganés, Pomaks and Circassian refugees driven out of Russia, all, terrified and enraged, sprung to arms, and fell upon a large Bulgarian village and destroyed it. They slaughtered between two and three thousand—all, indeed, who did not escape by flight. This was called the "Bulgarian Horrors." It was an atrocity perpetrated by a mixed mob. This (Russia's) plot succeeded perfectly. There cannot be found anything in history to equal it. Her agents spread the news. The exciting cause was kept out of sight. Mr. Gladstone took up the horrid tale of 15,000 slaughtered, and rode into office upon the tremendous excitement. He justified Russia. He called the emperor the "divine figure of the North." The world to this day has no history of that most successful and most atrocious plot. Russia has admirable facilities for working up anything of that kind. She has two consuls in all important places in Turkey—a commercial consul and a political one. Her work is always secret. She can influence the Moslem mind just as she pleases. Gold is one of her powerful aids; death or Siberia to those who oppose or are suspected of opposing her plans. It is humiliating that our callow statesmen should be so foolish or so wicked as to form a treaty by which our freedom-loving country becomes a trap to catch escaped Russian patriots and deliver them over to this cruel and remorseless power.

resist her will and awaken foreign sympathies. The Armenians are befooled by Russia. Should they come under the power of Russia they will find her despotism more intolerable than the Turkish. Indeed, all those who live on the Russian border know it to be so. They rarely pass over to enjoy the blessings of Russian rule.

Russia has befooled the Turks as well as the Armenians. She points out to the Turks the dangers to their faith from Protestant missions, and the seditious character of their Armenian converts—the sedition being her own work. For the present Turkey is in the toils of Russia and will do her will. If England had her old-time watchfulness this would not be.

Russia knows perfectly well that our government will do nothing in the case except to gain some good fair promises, which will never be exacted. Our foreign policy, so far as missions are concerned, is very weak. It will not do to protect them, because a certain class of voters might be displeased. Our government is easily cajoled by Russia. It has been led into making a most disgraceful treaty for the giving up of criminals. We have no occasion to seek our criminals in Russia. But if any poor Russian patriot escapes to this country we will help Russia to get him, and will deliver him over to be tormented. That the greatest republic should join the greatest despotism in this unholy and cruel work is an abomination, standing where it ought not. The courts in Russia are just as corrupt as in Turkey, and in either country the government can easily manufacture both the crime and its evidence. To the burning disgrace of our government it has served notice upon the world that this country is no longer the refuge of the persecuted patriot, but it has become a trap to catch him and deliver him up to death.

Russian agents finding it easy to excite the Moslem mind against our missions, fanaticism and bigotry may be left to carry on the work. The friendly Moslems will for a time disappear, and to what extent the Turkish Government may go in its mad opposition is very uncertain. If our government would invite England and Germany to consider the present attitude of Turkey a remedy could easily be found, but that would offend Roman Catholics and cost votes. We cannot hope for such sublime virtue as would induce a man in government office to do anything that would cost his party a vote. This is the essential weakness and degradation of our government. An election to Congress seems to be an election to the degradation of subserviency to low partisan ends. The Turkish Minister at Washington keeps his master informed of the utter weakness of our foreign policy in relation to all missionary questions, and hence the outrages increase from year to year.

The omens are not good for the future. Christian missions in Turkey are called to severe sufferings and trial. Some way of deliverance will come. God does not forsake His people when He tries their faith, but that way is not apparent.

The future looks still darker for Islam. The only possible prosperity

for the great empire is in a righteous government guarding the rights of the citizen without distinction of race or religion. Turkey must also put herself in such accord with Christian powers that they shall find no reason, when great national complications arise, to blot her out from existence. She now defies Christianity, and will be called ultimately in the providence of God to bear the penalty. But the greatest problem of all is Russia. That mighty empire is driven on in darkness by the fiend of conquest and military power. Combined Europe can resist her, no power can conquer her. We wait for a mighty angel to come down from heaven having a great chain in his hand in order to lay hold of the dragon, the old serpent, which is the devil and Satan, and bind him a thousand years, that he should deceive and oppress the nations no more.

LEXINGTON.

C. H.

MISSIONS IN TURKEY.*

BY REV. HERMAN N. BARNUM, D.D., HARPOOT, TURKEY.

The missionary work which now extends to almost all parts of the Turkish Empire was commenced at Constantinople in 1831 by Dr. William Goodell, as a missionary of the American Board. In few countries have the principles of missionary comity been better observed. In Constantinople some English and Scotch societies have been at work, but in different lines from the missionaries of the American Board, and always preserving the most cordial relations with them. In other parts of the country disturbing elements have sometimes been introduced, but as a whole the American Board and its missionaries have had control of the evangelizing agencies, and have been free to manage them in their own way.

Few missionary fields present a greater variety of races and religions than Turkey. It is customary to class the Nusairiyeh and Yezidus as Pagans. All the rest are theists, and even these hold to a sort of theism, but it is corrupted by other elements. Of Christian sects there are the Armenians, Bulgarians, Jacobites, Greeks, and Nestorians, and each of these sects has a papal branch, every one distinct from all the rest. There is also a sprinkling of Latins, and there are many Jews. The Mohammedans constitute about four fifths of the population, and there are sects among them as well as among Christians. They have generally shown a large degree of toleration to all other religions which do not interfere with their own faith.

Before sending missionaries to Turkey the attention of the American Board had been drawn to the Armenians. Work was begun among them, and its greatest results have been achieved among them, although it has extended to the Bulgarians, Greeks, and Jacobites. The Armenians are an honest, sincere people; they are allowed to read the Bible, and at that

* Syria, although politically a part of Turkey, will not be considered in this article.

time there was a spirit of inquiry and a desire for reform, which made them particularly accessible. For several years the hope was entertained by the missionaries and the converts that a reformation might be effected within the Armenian or Gregorian Church itself. Schools were opened, inquirers multiplied, and for a time even the Armenian patriarch himself expressed his satisfaction with the movement. It soon became apparent, however, that the ecclesiastics did not wish a genuine reform, and they inaugurated a violent persecution, which drove all the evangelicals out of the old church, and completed the organization of an evangelical church.

One hundred and twenty-five churches have now been organized, with a membership of about thirteen thousand. The first churches were naturally formed upon a Presbyterio-Congregational basis, after the polity of the missionaries who organized them; but as churches have multiplied no effort has been made by the missionaries to control their polity or to interfere with their perfect independence. They prefer to see them adopt the form that is the most natural expression of their religious life as it is modified by national characteristics. Some influential Protestants are of the opinion that an episcopal form—a modification of their ancient church government—is the best adapted to them as Orientals; but the large majority, having had an experience of self-government, are afraid of anything that resembles their former despotic system. The missionaries have held and still believe that the outcome of genuine missionary work is the organization of believers into self-supporting churches, having their own pastors, and that from the outset they should be independent of missionary control, and that the entire work should be committed to the churches as fast as they are able to assume it.

As to the general management of the missionary work during its present stage of development, after considerable discussion a plan was adopted by a general conference at Constantinople in 1883, and approved by the Board, which provides that missionaries and natives are to share the responsibility equally. Whenever there is a difference of opinion as to the use of missionary funds—a contingency which seldom arises—the missionary voice is to control. In everything else the responsibility is equal. This plan has worked well, and ought to have been adopted much earlier. Both parties have been benefited by this sharing of the work together, and it has been a gain to the work itself. It shows the people that the work is properly their own, and the missionaries are merely their helpers; and it is a step preparatory to the transfer of the whole responsibility to the people.

From the beginning of this work in Turkey the supreme aim has been, not educational, but evangelistic. The Bible has been the basis, and the effort has been to put the Bible within the reach of every family in their own vernacular. In this endeavor we have always had the most generous and hearty co-operation of the American and the British and Foreign Bible societies. A degree of education was necessary in order to make the

Bible available to the masses, for very few of the men and none of the women throughout the country knew how to read ; so, wherever the missionary has gone, schools of a simple character have been opened, with the primary object of enabling people to read the Bible. With the same object great efforts have been made to persuade adults to learn to read, and with the most gratifying results. Everybody who learns to read is sure to procure a Bible, or at least a New Testament. The missionary ladies experienced no little difficulty at first in persuading women to learn to read. Women were supposed to have inferior minds, and the art of reading was considered to be a prerogative of the male sex. Those who first made the attempt met opposition at home and ridicule abroad, but experience soon demonstrated the fact that a Bible in the hands of a woman gave her a new sense of personal dignity and worth, and by exalting her to a higher plane transformed her home. The ability to read is no longer a reproach to a woman, but those who cannot read are ashamed to confess their ignorance. No result of the missionary work thus far is more gratifying and more clearly proves its genuineness than the change wrought among the women, and through them upon their homes. The agency of the women's boards, in co-operation with the American Board, since their organization, twenty-five years ago, is one of the most potent factors in the regeneration of the land.

The training of men for the ministry is one of the first things to engage the missionary's attention. From among his converts he selects those who are most apt to teach—young men of considerable maturity—and after a few months of study, mostly biblical, sends them out to teach and preach during the winter, to return for further study during the summer months. These men become pioneers. The first pastors were from this class after a three or four years' training. With the advance of intelligence in the congregations, the course of theological study has advanced, and these early classes developed into regularly organized theological seminaries, of which there are five. The Eastern Turkey Mission has two, one being located at Mardin, in which the instruction is given in Arabic, that being the language of that part of the country.

After the foundations were fairly laid the character of the schools was improved. They have been graded and adapted to the growing intelligence of the people—the people assuming the responsibility, with some aid for a time from missionary funds. The schools are no longer a distinctively missionary agency. The Bible is daily taught in them, and it thus finds its way into many families, and aids in the work of evangelization, but that is not any longer the primary aim. They are adjusted to the needs of these new communities, and designed to prepare the young for the duties of life just as in Christian countries. In the four Turkish missions—European, Western, Central, and Eastern—there are about four hundred common schools with some sixteen thousand pupils.

The improvement of the common schools created the necessity for a

few high schools at central points for the preparation of teachers and the giving of a preparatory training to some of the brightest youth looking to other professions. The development along this line has been such as to demand colleges for both sexes. Christian civilization requires educated leaders, and the desire to furnish such, along with the growing thirst among the people for higher education, has led to the opening of a male and a female college in each one of the four missions aside from Robert College, at Constantinople, which is an independent institution. Connected with these higher schools are twenty-four hundred pupils, of whom nearly eleven hundred are girls—a body of young people who are destined to be a blessing to the land. These schools have awakened an enthusiasm for education which has sometimes excited the fear that the evangelistic work might be overshadowed by it, but special pains are taken to keep the Gospel everywhere at the front. The daily study of the Bible is a part of the programme of every one of these schools from the highest to the lowest. An education that is not thoroughly Christian is a doubtful benefit to the individual or the nation.

The changes, material and moral, which have been wrought in Turkey during the last sixty years have been many and significant. To claim them all as the result of missions would not be honest. Something is due to the spirit of the age and to the influence of European civilization, which have helped to stir the sluggish Orient, although those influences are not always beneficial. It is easy to see, however, that all that is best in these developments is the direct fruit of the Gospel. It has awakened the mind, introduced Christian education, begotten enterprise, elevated woman, regenerated the home, sanctified the Sabbath, created a higher tone of business morality, and, in general, it has given an impulse to society in the direction of a higher civilization.

The missionary work ought to be in a condition to be transferred before many years to the native churches, but there are obstacles to the realization of this plan, some of which will be enumerated.

1. Independence requires leaders and administrators. There are some who are fitted to take the control of such a work, but they are few. The Protestant churches are doing a noble missionary work in Koordistan, but they have not yet gained the experience nor risen to the exigency of carrying forward the evangelical work of the country without help. There is also a strong tide of emigration to America, which takes some of the most energetic of our young men; and some of the ablest are drawn into business and into other professions. The whole number of missionaries is sixty-two males and one hundred and sixteen females. This number is likely to be diminished, and as fast as possible responsibility will be passed over to the churches and their leaders.

2. A hindrance of no small account is the poverty of the people. A preliminary to independence is self-support. In few fields has self-support had an earlier recognition or been more faithfully pressed. Not a

few of the churches have attained to complete independence. The Protestants raise for all purposes nearly \$60,000 annually, still the majority of the congregations are utterly unable to assume the entire support of their preachers and teachers. The country is poor. European armaments compel Turkey to maintain a large standing army and an expensive navy. The expenses of the government are great, and taxation is extremely burdensome. Protestants have shown not a little enterprise, but it is difficult to introduce any new industry. The Orient does not take readily to new things, and the Government does very little to help them forward, but, on the contrary, seeks help from them for the treasury.

3. The hope of a reformation in the Gregorian Church restrains many from joining the Protestant movement. The Bible has been widely circulated and read. Its truths are becoming well known, and while the rites of the Church are maintained, the errors and superstitions of former days are intellectually renounced. It is, perhaps, safe to say that the majority of the Armenians are orthodox in belief, and that is their snare. They are contented with a right belief. They say, "We no longer trust to rites and good works for salvation. Christ is the only Saviour. We believe as you do," etc. Many of the Protestants are too much of the same mind. Too many of them feel that this confession on the part of their Armenian neighbors is enough, therefore they do not labor for them. There is some reason to hope that a genuine reform may take place at some time in the Gregorian Church so deep and thorough that the Protestants may return to it, especially if the truth which is known and confessed shall be vivified by the Holy Spirit; but at present there is a spiritual deadness which causes multitudes to be satisfied with a formal confession of the truth and a partial rectification of conduct.

4. Another serious obstacle is the attitude of the Government and its co-religionists. This is a point upon which, for obvious reasons, it is not expedient to speak very freely. For many years the Government was indifferent, and the Mohammedans generally looked with a degree of favor upon Protestantism as an improvement upon any other Christian system with which they were acquainted. There is no more loyal class in the country than the Protestants, and governors of the provinces and other high officials have frequently acknowledged it; and they have said that the spread of Protestantism is a public benefit. Of late years, however, Protestant growth in intelligence and manhood has become an occasion for suspicion. Islam had its birth in the seventh century, and it retains the character of the country and the time of its birth, and it has come to look upon vital Christianity as a serious menace.

Despite these and many other hindrances such as are found in all missionary fields there can be no doubt of the genuineness of the Christianity which is now being revived in its ancient home. The truth has taken deep root. The heaven is widely spread, and it is silently doing its work. The Christian Church needs to have a deep sense of its own great privilege and opportunity, and to manifest it by more liberal gifts and more fervent prayer.

THE YEAR IN JAPAN.

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

For the year past Japan has been at peace—nature, society, missions undisturbed by calamities and unexcited by great events. Without severe earthquakes, convulsions, or struggles, the quiet routine of common life, in contrast to other years, offers little material for reports. A few weeks ago, however, two dormant volcanoes exploded, giving evidence that the seismic forces are not yet extinct ; and there have not been wanting indication that forces which may convulse society are only quiescent.

Politics.—The long political struggle grows confused and tedious. In the winter the strife between Diet and Government, the representatives of the people and the ruling oligarchy, reached an acute stage. The end of parliamentary government—such measure as we have—seemed at hand, when the Emperor appeared, *deus ex machina*. He told the Government to mend its ways, economize, and accept the reforms proposed by the Diet. The Diet he commanded to cease its encroachments upon the imperial prerogative and its unreasonable obstruction, and to adopt a policy of peace and work. Government and Diet bowed their acknowledgments, accepted the decision, and worked for the remaining days of the session in harmony, none able to determine who was victor. Parliamentary government has made distinct advance. The device was worthy the veteran statesman who planned it, and served his turn, but it cannot be repeated. The Emperor cannot enter often the domain of party politics, even as umpire.

Agriculture and Commerce.—Seed-time and harvest have not failed ; earth, air, and sea have brought forth abundantly after their kinds. New manufactures are introduced ; railway and ship-building increase ; foreign commerce advances with leaps and bounds, and never before was Japan so prosperous. But with increase of wealth comes increase of sorrow. The cost of living constantly increases, luxuries become necessities, the struggle for existence grows fiercer, and the old Japan, the lotus-eating Japan, fades away. We hear of “ sweating,” of cruelly long hours of work and cruelly small rates of pay, of a growing discontent and of strikes. One half comes to believe that modern civilization costs too much, and there is a growing, oppressive sense of weariness, of the monotony of life as we see Japan struggling with our selfsame problems and conditions.

Japanese and Foreigners.—Until Japan has its way in treaty revision this heading must be continued. And the trouble nowadays is that Japan does not know what it wants. The politicians cannot agree as to the bargain they would drive, nor as to who shall have the glory of settling this troublesome affair. As every one knows, foreigners are confined by treaty to a limited area around seven open ports, and even in the open ports can hold real estate only in small districts called “ concessions.” But years

ago the Japanese began to give passports permitting travel "for health or scientific purposes." The objects specified were mere forms from the start, and foreigners traversed every part of the empire in pursuance of such objects as they pleased, and now tourists by thousands and residents by hundreds take passports as matter of course, almost forgetting that they are of grace. The Government further modified the strict requirements of the treaties. Foreigners in government employment were permitted to reside outside of the "concessions," and soon foreigners in the employment of individual Japanese. Whereupon any foreigner could live where he choose, and a Japanese employer was never wanting, one's own cook or other employé serving in double capacity if other arrangements failed.

The Missionary Conscience.—Certain missionaries had a hard time with conscience. They desired to go on preaching tours, but did not wish passports for "purposes of health;" and they wished to live in the interior, but did not fancy employment without wages and by individuals in their own pay. A few missionaries have held out all these years, never going on evangelistic tours and dwelling in the "concessions." But the "concessions" have missionaries to spare; and the majority live as "employés" in other parts of Japan, thus accepting the situation, and fully assured that conscience has nothing now to say.

Government Consent.—And on the whole they make out their case. Not only has the Government treated its own requirements as empty forms, but the men who have ruled Japan, and whose interpretation was final, have assured us that the situation was understood, and that they had not the smallest objection. And when the local police have interfered with meetings, the central authorities have issued orders that the missionaries be protected. So, too, the Government itself has issued the permits for residence in the interior, and in some has stated that the employer pays no salary, and that the object is the teaching of religion. One step further has been taken. When foreigners live permanently in the interior, they wish their own dwellings, as desirable houses are very few. And it has been as easy to own a house in the name of a Japanese as it is for Englishmen to own real estate in the name of Americans in the United States. The Government tacitly has permitted this, and government officials have loaned their names freely for the accommodation of foreign friends. Though conscience and the Government are silent, popular agitators find enough to say: "No wonder the treaties are not revised! The foreigners have all they want. They travel throughout the empire, buy the choice spots in our most famous resorts and build villages on mountains and by the seaside. Confine them to the 'concessions' and the 'treaty limits,' and they will soon come to terms." These men overlook three points: that Japanese politics, and not foreign obstinacy, prevent revision; that foreign governments are little influenced by the petty inconveniences of these communities in the Far East; and that foreigners

are not made friendly by a restriction of their privileges. But the treatment of the Chinese in the United States does not incline one to sharp criticism of anti-foreign agitation in the East.

The Possible Results of the Agitation.—Probably the agitation will come to naught—possibly it may succeed. Should it succeed, foreign missionary operations will be contracted violently. The “concessions” have not room enough, nor the “treaty limits” work enough, for one half the missionaries here. And however improbable this result may be, it should be considered when schemes for large re-enforcements are broached. Our legal rights are of the narrowest; all else is of “mere good will,” and the favors now enjoyed are attacked by political agitators.

Professor Inoue.—Leaving these remote and problematical results we may study more palpable effects. Whatever anti-foreign feeling exists is accentuated, and so far forth the difficulties of the missionary increase. Christianity is no longer advocated as the “best religion” as in former years, nor are the native faiths longer despondent. Even Shinto has put itself forward as the special guardian of patriotism and loyalty, and makes much of the refusal of certain prominent Christians to do homage to the imperial photograph; and Buddhism has entered upon an active campaign, seeking to re-establish itself as the national religion. Even men who profess no faith find occasion of offence in Christianity, and this by no means because of the peculiar doctrines of the cross. Professor Inoue has distinguished himself by a violent attack upon our faith. He is of the staff of the Imperial University, and is known throughout Japan. He studied for several years in Germany, and has some knowledge of many things. He found Christianity to be injurious to patriotism and filial piety. He published his articles in seven leading journals and then in book-form, finding a multitude of readers in every part of the land. The Buddhists adopted the book at once and purchased many copies. Quite a literature has sprung up around this book. The Christian scholars (Japanese) were not slow in coming to the defence, and found many vulnerable points. In fact, Professor Inoue had been so hasty and had made so many blunders that he lost much influence and reputation. The leading journals recognized that he had the worst of it; and the professor himself pleaded for suspension of judgment until he could review his facts. The immediate result of this controversy has been to strengthen the Christians and to attract again popular attention to Christianity. It has shown the Japanese Christians to be fully able to hold their own against the strongest men who enter the lists. At the same time we are not to forget that this is only an episode, and that the conflict is great. Christianity is not to be borne to victory by a great popular movement, but is to win its way by its inherent truth and by the power of the Holy Spirit.

The Annual Meeting of the Congregational Churches.—The annual meeting of the Congregational churches was held in Tokyo in April, and took advanced position as to the relations of the Japanese Christians to

the missionaries. The value of their labors in the past was fully recognized and the desire expressed for their continuance. But many of the leaders advocated a most radical change. It was urged that the present relations emphasize the foreign element, and are a distinct element of weakness. The Church should become thoroughly Japanese. Every expression in the reports of the mission that seem to claim the results attained as its own should be expunged ; indeed, the mission should not issue a report at all, but the report should be the product of the Church. The mission as an organized body should cease to exist, the missionaries throwing in their lot with the Japanese, claiming no special rights or privileges, accepting such places as might be assigned them by the Church and serving on committees only as elected. The funds contributed in the United States should be given, not to the mission, but to the committees of the Church. To accomplish these results the form of government of the churches should be more centralized. This programme was advocated in the denominational press with fervor ; but the annual meeting was not ready to go so far. It merely drew a plain line of distinction between independent and mission churches, giving the former, only, the right of membership in the annual meeting. The plan for the control of the missionaries was not even introduced, and had no chance of adoption, but a long step was taken in the direction of putting the strong churches and the strong men by themselves and leaving the weaker congregations to the foreigners and under a tacit reproach. No other mission in Japan, perhaps none in the world, has gone so far in the bestowal of full rights and dignities upon the native brethren as the mission of the A. B. C. F. M. All that can be implied by the word co-operation, all that is implied in dealing with the Japanese as brethren, has been adopted designedly. The mission has put its great school in Kyoto fully into Japanese control and gives large amounts of money to the Board of Missions of the churches. The result does not seem altogether satisfactory ; and some outsiders think the policy of concession has been carried too far.

Mission Polity.—Three forms of mission polity are proposed : Mission control, co-operation, Japanese control. Each has its advantages, its disadvantages, its advocates and its opponents. The first—mission control—has attractions for many missionaries. It is simple, appears reasonable, in some circumstances may be strong, and in the beginning is inevitable. The missionary is at the head of the enterprise, and has the funds. While foreign money is used the foreigner must control, is the motto. The funds are entrusted to the missionary ; he is responsible for their expenditure, and this responsibility he cannot give to another. Besides, the missionary by heredity, by education, by long experience is better able to direct and lead. When the native Christians by and by have gained a similar education and experience, above all, when they are able to pay for their churches, pastors, schools, and missions, they shall control and be welcome. And even now, so far as they pay, let them rule, and in purely

ecclesiastical affairs they may decide, but must not touch the sacred purse-strings. This polity insists too much on the purse, as if it were the efficient and all-important factor in the founding of the Church. It puts foreigner and mission to the front and gives the Church the air of an imported institution. In so far as the control is effective, it does make the Church foreign and affronts self-respecting and patriotic men. It often leads to great errors when foreign ideas and plans are enforced. It causes friction endlessly, and subjects the missionary to constant and severe criticism. It obliges too large a proportion of the missionary force to tend tables and argue accounts. It does nothing toward training the Church to undertake its full responsibility. It insists that the latest comer, if a foreigner, is more worthy of power than the most experienced native. It is possible only while the Church is weak or its members dependent, and its reward for self-support is entire freedom from missionary influence. The policy of co-operation would meet these disadvantages. It puts foreigner and native on a level. They are brethren in the Church and in the control of affairs. There is to be equality in position and in power. The Church contributes to its own support and to the evangelistic work; the mission contributes to the same end, and the common fund is administered by joint committees and boards. The full foreign representation is the guarantee to the Church in the United States that its funds are well employed; and the full Japanese representation, that the native wishes, views and experience shall have full weight. The Church is trained to responsibility and to liberality. It is prepared for the day when it shall stand alone, while the foreigner enters into the Church life and has fair field for such influence as his experience and qualities rightfully command. The policy has its difficulties. It demands mutual respect and self-respect. It is not easy for men of different races to co-operate. To submit to majority rule is difficult at home, it becomes still more so when the majority is of another race and color. Patience, mutual love, and confidence, a willingness to overlook small differences, to sacrifice minor points of opinion to larger and higher ends, the ability to see both sides of questions, and the resolute determination to put aside prejudice and suspicion are requisite to success. As the missionary claims the longer Christian experience, and the richer, perhaps, it becomes him in fullest measure to manifest these gifts, the special graces of the Spirit who inspires the Church. The third theory makes the missionary an employé, unpaid, it is true, but none the less at the direction of the Japanese. They control and he obeys. He is to have no part in the direction of affairs, but must occupy the position of foreigners hired by the imperial Government. The theory is interesting as showing what demands are possible. Were it agreed to, missions would disband; half, perhaps more, of the force would be sent home, and the missionaries who should remain would be exceptional men of peculiar temperament. It is a demand in reality for the continuance of foreign funds and the withdrawal of foreign missionaries.

The Year's Work.—The work has gone on in quietness, with greater interest and greater gains than for several years. The churches have wholly emerged from the period of theological doubt and discussion and are more conservative than ever before. Evangelists, pastors and people are preaching the Gospel with renewed earnestness. If there is not to be a national movement comparable to that of a few years ago we may at least hope for constant and substantial progress.

The Self-support of the Churches.—Comparatively little advance has been made in self-support for some years. The reasons are obvious. Japan passed through a period of severe financial depression, and before it was gone came the anti-foreign reaction, and this was followed by a period of doubt and coldness in the Church. It may be, too, that the missionaries have lost their early zeal. There are indications, however, of reviving interest in this subject among Japanese and foreigners.

Dr. and Mrs. Hepburn.—From the beginning Dr. and Mrs. Hepburn have been our representative missionaries. They arrived in Japan in 1859, when it was first opened to foreigners, and when the way hither was still by sailing vessel around the Cape. They shared in all the difficulties of the early years. One young man took service in Dr. Hepburn's household with intention to kill him, but was won from his purpose by the Christian life he saw. And through all these years more precious than all else, than the abundant and successful labors as physician, lexicographer, translator, and evangelist, has been the constant manifestation of the Spirit of Christ. We may well rejoice that Dr. Hepburn has been the representative missionary to Japan. The final departure of Dr. and Mrs. Hepburn was the signal for an unparalleled demonstration from the whole community. These missionaries at least have won the respect and love of all, and all united in showing gratitude and esteem.

THE CHURCH OF ABYSSINIA.

BY PROFESSOR GEORGE H. SCHODDE, PH.D., COLUMBUS, O.

In these days, when the old question *quid novi ex Africa* is re-echoed in an entirely new sense, and the evangelization of the Dark Continent is the aim and ambition of aggressive Christian mission enterprise, it is of special interest to remember that there is yet one national Christian church in Africa, namely, the Abyssinian. Of all the remnants and remains of the once so powerful Christianity of the Oriental nation, and particularly of the African continent, of which St. Augustine, Cyprian, Tertullian, and others are historic monuments, the Abyssinian is the only one that has been able to maintain its national and characteristic individuality. Singularly enough, it has attracted but little attention on the part of Western Christianity; and the rejuvenation of the petrified formalism of the Abyssinian Church into a living and life-giving evangelical communion

has among Protestants enlisted the energies of only a few English and German missionaries, and in recent times of a Swedish society. The Jesuits began work there already in the sixteenth century and managed even to set one of their own puppets on the throne ; but a reaction came, and the expulsion of the Fathers followed, who were not admitted again until in recent years. According to the Catholic writer Münzenberger, himself a Jesuit, in his "Abyssinnien," there are now in that country thirty native Catholic priests, assisted by eleven priests of the Lazarist congregation under the direction of Bishop Crouzet. The principal station is at Keren. Here, too, there is a seminary with sixty pupils studying the Ethiopic and Latin languages together with theology. There are also in Abyssinia eight Catholic schools—six for boys and two for girls. Statistics of Protestant success are not obtainable, but progress has been made, and both the people and their church deserve much more attention on the part of Christian mission workers than they are receiving. This their character, history, and status abundantly demonstrate.

The Armenian, the Syrian, the Coptic, and other Oriental churches have almost been wiped out by the Moslem conquerors. The few thousands of Armenian Christians that are scattered through the Turkish and Persian empires—the Copts in Egypt, the Thomas Christians in India—these and communions like these are the mere remains and ruins of former greatness and a sad reminder of what was lost to Christianity and civilization by the success of the Mohammedan propaganda of the sword and false doctrine. The Abyssinians, the modern representatives of the Ethiopians of history, are the only Eastern Christians that in their national existence have not been crushed by the Mohammedans. Against fearful odds the mountaineers of the "Switzerland of Africa," as Ethiopia is often called, maintained a struggle for life and death with the fanatical defenders of Islam. The latter were able to crowd back the Christians of Southeastern Europe to the very gates of Vienna, and the Christians of Southwestern Europe to the north and east of France, yet they could not wipe out the Abyssinians, which they have been trying to do for more than a thousand years. The latter still stand as the only non-barbarian people of the African continent that did not yield to the arms of the false prophet of Mecca.

This unique historical prominence is in accord with pedigree, origin, and character. In all these respects they are unlike the other peoples of the Dark Continent. They belong to the Semitic family of peoples, the same to which also the Jews, the Arabs, the Babylonians, the Assyrians, and other nations who have been powerful factors and determining forces in the early history of the human race. In fact, they are the only member of this family that as a nation has adopted Christianity. It will ever remain one of the strange phenomena of history that Christianity sprang out of Semitic soil, but has found its greatest adherence among the Aryan peoples. The Syrians were Semitic, but Christianity was never their national religion.

It thus became literally true that Shem has dwelled in the tents of Japhet ; the spiritual inheritance of Shem has passed into the possession of Japhet. The history of Abyssinia is almost entirely of a religious character. Of the times prior to the introduction of Christianity in the days of Athanasius but little is known. Only in recent times has a German traveller, Glaser, found in Southern Arabia a number of inscriptions showing that in early times the Abyssinians were settled in that country. This perfectly agrees with the fact that the Abyssinian language is more closely allied to the Arabic than to any other branch of the Semitic tongues, and also with the tradition of the Abyssinians, who prefer to call themselves "Geez"—*i.e.*, which means both "immigrants" and "free." In this way it can be seen that in reality the Abyssinians are not "Ethiopians" at all—*e.g.*, they are not black. Calling the blacks of Africa "Ethiopians" is only another specimen of *lucus a non lucendo*. The Ethiopians being, with the exception of the Egyptians, the only African people known to the classical writers, the name was gradually applied to all the peoples of the African continent. In reality the Abyssinians are an Aryan people, as much so as the Greeks or Romans or the modern Europeans and Americans. They are coffee-colored, but in appearance and characteristic traits everywhere betray the Aryan.

The making of the Abyssinian nation is entirely the work of Christianity, and that, too, of Greek Christianity. It was not Greek culture or philosophy or civilization in themselves that in the fourth century brought the Ethiopians of antiquity on the stage of history. It was Greek Christianity that did this. Although geographically nearest to Egypt, that classic country has seldom had any influence for good on its southern neighbor. Of the venerable civilization of the land of Pharaoh, with its pyramids, temples, and cities, there is no sign to be found in the whole country of Abyssinia. The Christianization of this country almost at as early a date as it became the established religion of the Roman Empire has determined the whole history and national development of this people. Abyssinian history is really in sense and substance a chapter in Oriental church history, and a very interesting chapter at that. The religious element that began the process in the establishment of Ethiopia as a nation has been the controlling factor all along, and has been the decisive element in the national character. Divorced from religion, Abyssinia has never known any civilization or literature. Certain national peculiarities, such as the observance of the seventh as well as the first day of the week ; the practice of circumcision as well as of baptism ; long seasons of fasts ; adherence to the laws of meats as found in the Old Testament law, as also the existence of a peculiar class of black Jews (the Falashas)—of whom there are about two hundred thousand in Abyssinia, but who at one time in the history of the people had managed to secure the throne, and who by descent actually belong to the Ethiopic race—all these things would point to a Jewish period before the Christian, in Abyssinia. But aside from the

stout denials of the native writers, there are no positive evidences that these are more than national peculiarities, inheritances from the old Semitic family of peoples, as it is well known that some of these—such as the Sabbath observance—was found also among non-Jewish Semites—*e.g.*, the Babylonians.

The precise period of the introduction of Christianity into Abyssinia has also exerted a decisive influence on them and their history. It was the first century after Christianity had become the accepted religion of the empire, the age of controversies on theological and christological subjects. It was not yet the period when a highly developed culture and civilization went hand in hand with the new faith, when grand churches and basilicas were built, and when literature, the sciences, and the arts had adjusted themselves to the new state of affairs and had thrown off allegiance to the Greek and Roman ideals and had become imbued with the new spirit. Before that formative era of controversy was over Abyssinia had already severed its connection with the Greek Church and the Greek world of thought. The Synod of Chalcedon, in 451, condemned the monophysitic doctrines of the Egyptian churches, and with this act the Christian churches of that country and of Abyssinia withdrew from the Church at large. About two centuries later Mohammedanism conquered Egypt, and thus separated the Abyssinian people externally also from all the other nations with whom they had been in any connection or spiritual union.

These facts explain much that is seemingly enigmatical in the history and character of the Abyssinian Church. First, the self-imposed and then the enforced isolation of the peoples on account of that very thing which entered most largely into their national development, namely, their religion, naturally made them all the more zealous in preserving at least the outward forms of their historic worship and Christianity. The conservatism, naturally so deeply implanted in the Semitic peoples, proved a most effective assistant and agent for the process of spiritual petrification. Accordingly, we have in the Abyssinians of to-day virtually a petrified Greek Christianity of the fourth and the fifth centuries. The outward forms, liturgies, dogmas, and ceremonies have been handed down from century to century uninfluenced by the development that has been going on in the civilized world and in the Church elsewhere during all these long years. The spiritual element in the religion of the Abyssinian Church is gone; it is now mere formalism. The hull and shell of Christianity is certainly there; the kernel, the life has departed.

These facts furnish us with the data intelligently to judge of the mission problem and prospects presented by this unique people and Church. Naturally the former is not an easy one. The work to be done is to introduce into the forms of Christianity obtaining in Abyssinia the real spiritual life of the Gospel. Protestant mission societies have felt this to be the case, and have labored in this direction as much as they could, but against terrible odds. Again and again have they been driven from the

country by the "Christian" rulers of the land, because in the nature of the case they were compelled to antagonize the claims, tenets, and teachings of the national Church. It will be remembered that the English campaign under Lord Napier in 1855 was to rescue the missionaries which had been imprisoned by that barbaric genius, King Theodorus II. The beginnings of Protestant work both among the Christian Abyssinians and among the Falashas dated from 1830, when the British Society sent out Samuel Gobat, who afterward became the famous Anglo-Prussian Bishop of Jerusalem, to labor in that historic land of Abyssinia. He was followed by Krapf and Isenberg, who did much to secure for Abyssinia an evangelical literature, disposing of more than eight thousand Bibles among the people. These three are the leading names among the Protestant pioneers in this land, while others, such as Sterns, have ably assisted, the last-mentioned laboring almost exclusively among the Black Jews. The most successful among the succession of this first generation of Protestant missionaries was Martin Flad, who has been several times banished, and now, in his extreme old age, lives in Würtemberg, in Germany, still directing from there as much as possible the mission work among the native Falashas. Swedish gospel messengers have in recent years been admitted to this field by King Menelik under certain restrictions, but as yet they have not been able to report great progress. Several hundred Falasha converts have proved faithful to the Gospel preached to them by Flad and others, and now and then letters come to this venerable worker from the native helpers showing that in spite of persecutions they are still faithful to the Gospel they have learned to love. Within the last few years two most interesting and touching letters of this kind from the native helper, Michael Argavi, have been published in various mission journals, in which instances of fidelity to the faith once delivered to the saints are recorded that well-nigh equal those narrated in the books of the Maccabees.

Certainly people and prospects like these should prove peculiarly attractive to zealous mission workers. To rebuild on historic Christian ground the Church of God is an enterprise well worth the prayer and energy of evangelical Christendom. The Abyssinians are a noble people even in their present low religious and spiritual condition; but with a revived and life-giving Christianity they could become a power in the Dark Continent for the Gospel cause and a truly evangelical Christian Abyssinia, and become possibly the best basis of operation for the hosts of Christian workers going out conquering and to conquer throughout the length and breadth of Africa.

Dr. George E. Post suggests a providential purpose in the existence of the Coptic, Armenian, Nestorian, Abyssinian churches. Mohammedanism, like a vast arch, stretches from eastern China to western Africa; and the location of these remnants of ancient Oriental churches hints a Divine plan: that, revived by the Holy Spirit, they shall help to permeate surrounding peoples with the gospel.—A. T. P.

THE EVANGELIZATION OF ARABIA.

BY REV. S. M. ZWEMER, BAHREIN ISLAND, ARABIA.

"And Samuel said unto Jesse, Are these *all* thy children?"—1 Sam. 16 : 11.

"And Jesus said unto him, This day is salvation come to this house, for as much as he also is a son of Abraham."—Luke 19 : 6.

Arabia, like ancient Gaul, is divided into three parts, Petrea, Deserta, and Felix. As is the land, so has been its history. The caravan trade, which brought all the wealth of Ormuz and Ind to the marts of the West, left large blessing on the desert and made Arabia commercially *happy*, for, as Sprenger naively puts it, "The history of early commerce is the history of incense," and the land of incense was Arabia. When commerce left the land and chose the sea, the entire peninsula suffered and became, in a sense, *deserta*. And when Islam triumphed it *petrified*.

Christianity in Arabia has had only two short chapters ; the first is completed, the second has not yet been written full. The first tells of a superstitious, almost pagan, form of Christianity in Yemen, before the advent of Mohammed. The second is the story of Christian missions in Arabia. The first is faithfully chronicled in that rare and interesting volume, Wright's "Essay on Early Christianity in Arabia" (1855). It is our purpose now to sketch the geography of Arabia in its relation to missions, give an outline of what has been done by missions, and present these facts as a plea.

Physical Arabia is as wonderful in its diversity as is the opinion of modern critics on the ethnology of its peoples. In the Far North and along the Mesopotamian valley there are vast fertile plains covered in winter with luxuriant grass, on which flocks of sheep pasture. Brilliant with flowers in spring, all dries dead when the rains cease ; then, too, the nomads fold their tents and steal away. Central Arabia is a tableland two to four thousand feet above sea level, rocky and barren for the most part, and again adapted to pasture and herds or the date palm. The Western coast begins with lofty Sinai and extends to the volcanic rocks that give Aden strength. It is, however, low, hot, rainless, and, but for a few oases, nearly barren. The interior rises to become mountainous and desolate, as near Jiddah and Yenbo, or mountainous, well-watered, fertile, and densely populated, as in Asir and Yemen. At Jiddah the highest inland peaks are only two days' journey ; from Hodeida it takes six days' climb for mules and ten for camels to reach Sanaà, the capital.

The Southern coast line resembles the Western, but is altogether more fertile ; from Aden to Makallah the country inland produces tobacco, coffee, and gums ; from Shehr to Muscat the interior is least known ; but Arabs from Sūr tell me it is fertile and populous ; here was the *Regio Libanotofera*, the incense country of antiquity, and to-day the best maps even write Roba El Khaly (the empty place) to conceal ignorance ! North

of Muscat the coast stretches in rocky heights past Ras Mussendom, Katar, and the pearl islands of Bahrein. El Hassa has low, moist ground where rice grows, hot springs, ancient ruins, and is altogether a remarkable province. From the mouth of the Tigris-Euphrates to the city of Bagdad the land is blessed with wealth of palms, barley, and wheat. Arabia is not wholly a desert, nor is it deserted. The exact population is unknown. Albrecht Jehm, the best authority I know, estimates as follows in his book, "Arabiën seit hundert Jahren;" it will be noticed that he excludes the Euphrates valley in his summary :

Yemen and Asir.....	2,252,000
Hadramaüt.....	1,550,000
Oman and Maskat.....	1,350,000
Bahrein, Katif . . . Nejd.....	2,350,000
Hedjaz, Anaeeze, Kasim, Jebel Shammar.....	3,250,000
	<hr/>
	10,752,000

Arabia political is a problem on a chess-board waiting solution. The Wahabee game has been left unfinished, and others have tried their hand.

Sinai is Egyptian, and also the two hundred miles south of the Gulf of Akaba. Hedjaz belongs to the Turk, and he also grasps (not holds) Yemen, Asir, El Hasa, and Irak. All the rest of Arabia yields neither love, obedience, nor tribute to the Sublime Porte. The oppressed tribes of Upper Yemen were recently crushed into submission, but do not despair of future revolution.* El Hassa frets like an Arab steed under the yoke of taxation, and Mecca itself dictates at times to the power behind the throne in Constantinople.† The tribes near Aden and the entire South coast, including Muscat, are in one way or other under subsidy or "protection" of the English, who rule the gulf and have a voice at Busrah and Bagdad. Wide, wild Nejd bends to the iron sceptre of that greatest Arab of our day, Ibn Rasheed, the Ameer of Jebel Shommār. For the rest, nomads roam the free desert, acknowledging no sultan save their sword; they hold the parliament of war or peace in the black tents of Kedar.

Thus, within the last fifty years have the schisms of Islam, the turmoil of nomad rebellion, and the diplomacy of English commerce burst the barriers of the land of Ishmael for the all-conquering son of Isaac; the very cradle of Islam is almost unveiled for the herald of the cross.

The strategic points for mission effort in Arabia must, from the nature of the case, be first on the coast, and they are six cities—Jeddah, Aden, Makallah, Muscat, Bahrein, and Busrah. Each of these has special claims as being the trade centre of a province, and each has peculiar advantages and therefore special plea for mission effort.

Says Doughty, than whom there is no better authority on Arabia

* See an article by W. B. Harris in *Blackwood's* for February, 1893.

† Snouck, "Hurgronje's Mekka," Vol. I., 1893.

Deserta : “ *All Nejd Arabia east of Teyma appertains to the Persian Gulf traffic and not to Syria ; and therefore the foreign color of Nejd is Mesopotamian.* ” This statement leaves no question as to the importance of Busrah as a mission headquarters aside from the demonstration of its claim by the possibility and progress of work recently inaugurated there. Bahrein is under English protection, has a large population peculiarly friendly to foreigners, and has the largest import trade in the gulf. Muscat is the key to Oman and Makallah to Hadramaüt. Aden is English, and has long since taken commercial prestige away from dead Mocha and bed-ridden Hodeida. If anywhere, then here there should be a strong evangelical mission for Europeans and natives lest the moral corruption of a Port Said be paralleled. Jiddah is the port of Mecca, and (listen again to Doughty) “ *Jiddah is the staple town of African slavery for the Turkish Empire—Jiddah where are Frankish consuls—OR ALL THE MOSLEMİN ARE LIARS.* ” * The italics are his own, and the statement is true.

Such is Arabia, and such are its natural gateways for good or ill. Where have missionaries been ? Where has the Gospel entered ? Where has it found foothold ? Too brief is the answer, yet not without interest.

Long had the Holy Spirit of missions brooded over the face of this deep before God said : “ Let there be light. ” Long did neglected Arabia wait, but the hour of her redemption is drawing nigh. Space forbids to give data and facts at length.

The British and Foreign Bible Society had sent colporteurs to Jiddah and opened a depot at Aden ; the Church Missionary Society proposed a mission to the latter place, and the Baptists (English) to Jiddah about 1884.† But before these proposals were carried out Ion Keith Falconer began his pioneer mission at Sheikh Othman (1885). Why the Scotch nobleman chose this centre for the work, what he did and suffered, and how he entered into glory, every student of missions has read in his memoirs by Robert Sinker [Cambridge, 6th edition, 1890]. It is true that a Roman Catholic mission was founded at Aden in 1840, but the Keith Falconer Mission of the Free Church of Scotland was the pioneer of Protestant effort. Dr. and Mrs. Harpur came to Aden for the Church Missionary Society in 1886, afterward moved to Dhala, and again to Hodeida, but were obliged to withdraw some time later. In 1856 Rev. A. Stern had made a missionary journey to Sanaà in behalf of the Jews ; an American sea captain is said to have carried Scriptures to Muscat annually on his voyages, and there may have been scattered effort before that time. We speak of *organized* work.

The appeal of Mackay from Uganda for a mission to the Arabs of Muscat (1889), and General Haig's report of his journeys in Southern and Eastern Arabia (1887) were two trumpet-calls to duty. Thomas Walpy French responded to the first, and that broken box of exceeding precious

* “ Arabia Deserta,” Vol. II., pp. 167.

† See General Haig's Report in *Church Missionary Intelligencer*, 1884.

ointment was fragrant from Muscat to the whole missionary world. It was not what he accomplished, but what he purposed, that made the late Bishop of Lahore the Henry Martyn of Arabia. From America, though the paper of General Haig was unknown there, came the reply to the other call for the evangelization of Arabia. And it was a providential coincidence that one of the missionaries from America to Arabia journeyed with Bishop French to Aden and met General Haig with him at Suakin. *The Arabian Mission* was organized in 1889 ; its plan and purpose the readers of the *MISSIONARY REVIEW* know. At present the mission has its headquarters at Busrah and an out-station at Bahrein ; in both places there is a Bible and book depot ; work is openly carried on for Moslems, and we number three ordained missionaries and three native helpers. At Sheikh Othman are Rev. and Mrs. Gardner and Dr. Young, with one native helper ; the mission has a dispensary and a school has been opened. At Aden is the depositary of the Bible Society, and Rev. Friedrich Grote, of the German Lutheran Church, is at present, I believe, working independently among the Bedouin of Sinai. This makes a total of seven missionaries and four native helpers for the whole of Arabia. What are these among so many ? The most of the great doors of entrance yet unentered ; the vast interior unoccupied ; *and ten millions of people, who ARE NOT INACCESSIBLE, utterly neglected by the vast majority of Christians who believe in missions—neglected in the concert of prayer and in the consecration of men and means.* If to the seed of Isaac, “to the Jew first,” then surely to that other son of Abraham not last and least.

Arabia pleads for itself. The leadings of God’s providence are the promptings of His Spirit. Must we plead with the Church not to resist the Holy Ghost ? Darkness needs not to be further demonstrated, *it must be dispelled.* Misery is its own plea. A religion of Islam without a Gethsemane can never have an Easter morning. The cross of Christ is the missing link in the Moslem’s creed. Arabia pleads for men to witness for Christ ; men full of faith and of the Holy Ghost ; men, like James Gilmour of Mongolia, who can stoop to conquer, and who deem suffering the highest service. “Given the right men, and Arabia may be won for Christ. Start with the wrong men, and little will be accomplished.” The Arab is of noble race—Anglo-Saxon of the Orient and unconquered lord of the desert. It is not hard to love him for his own sake ; it is the highest happiness to love and labor and live with him for Christ’s sake. **COME OVER AND HELP US !**

EVANGELICAL RUSSIA.

BY REV. P. Z. EASTON, PRINCETON, N. J.

Kiev is the holy city of the Russian land. Thither flock from all parts of the empire thousands and tens of thousands of pilgrims. Even from the far-off Pacific shore come those who have made the long and weary

journey wholly on foot. What is the secret of this wonderful attraction ? Churches there are many and great, upon some of which have been lavished the treasures of the State, but this is true in a still higher degree of Moscow and even of St. Petersburg. Of wonder-working pictures and tombs of saints there is also here no monopoly. That which sets Kiev apart from all other cities of the Russian land, that from which it derives its peculiar glory, is that it is the birthplace of Russian Christianity. There first the people, sitting in darkness, saw a great light ; here lived and died the early martyrs of the faith ; here first Christianity became the religion of the State. Its stately piles, its pillars, walls, and vaults, floored with gold, derive all their significance from the great deeds that have been done, the great triumphs that have been won in the first century and a half of Russian history. In vain, however, shall we seek in these ancient halls for anything corresponding with that which is here commemorated. The gold has become dim and the most fine gold changed. As with the brazen serpent, so here the memorials of Divine grace have become the instruments of superstition, and that which began in the Spirit has ended in the flesh. Nevertheless, we need not be discouraged. The new millennial of Russian history has also its signs and wonders, its manifestations of Divine power and grace, no less, perhaps more wonderful than those which marked the beginning of its history. Nor have we in this case far to go from these memorials of past triumphs. In travelling through Russia one of the things which cannot fail to strike the traveller's eye is the mean appearance which the villages uniformly present. Rows of wooden huts on either side of a wide street, one building only—the village church—giving evidence of architectural design, is the spectacle which stands out before us. Nevertheless, these wooden huts, mean though they be in outward appearance, bare as regards what we esteem the common comforts of life, are in many cases invested with a peculiar sacredness which would justify the declaration of the patriarch, "This is none other but the house of God, and this is the gate of heaven ;" places where the presence of the living God is realized as it was realized in the times of the apostles. Here, almost in the shadow of the stately churches of Kiev, meet together, under cover of the night, little bands of believers, peasant congregations of men and women clad in coarse raiment, with hands hardened by toil, who have consecrated themselves to the service of God and seek to know and to do His will. Pressed under terrible persecution, shut off from all human aid, they hunger and thirst after that communion with the living God which alone can satisfy them and enable them to bear up under the load. Is it any wonder that under such circumstances the veil is rent, that men press forward, like Hiezekiah, even into the inner sanctuary, that God's Word becomes no mere book, but the very oracles of God ?

Wonderful is the history of these humble Christians. Thirty years ago they were but a handful. At the time of the emancipation of the serfs less, perhaps, in number than the apostles. From that time on, the

work began to spread in the same way as that recorded in the first chapter of St. John. As Andrew found Peter, and Philip, Nathanael, so, too, did these humble disciples find first one and then another, to whom they communicated the truth. The ones became twos, and so the work went on, until in fifteen years Southern, especially Southwestern, Russia became dotted over with Stundist congregations, until in thirty years the small handful has become a mighty host, two hundred and fifty thousand strong, whose shadow, like a mighty tree, already covers the land. Such, in a word, is the history of the Stundist movement. This, however, is but one branch. Farther to the east and southeast we come upon an older body—the Molochans—which dates back nearly a hundred and fifty years. Their history, too, is much like that of the Stundists. They, too, have come up out of great tribulation, and have held on their way despite all the efforts of the Government to crush them. Nay, both in the case of Stundist and Molochan we must acknowledge that the Government unwittingly has by its severe persecution been of essential service in deepening and strengthening their faith, and by banishing them to the Caucasus, Turkestan, and Siberia, has done much to sow the good seed of the kingdom to the farthest limits of the empire. Turning now to the north, to the gay capital of the land, we find since 1874, even in Cæsar's household, a band of devoted evangelical Christians, few in number, but not devoid of influence even in the highest circles.

How many avowed Russian evangelicals there are, leaving out all foreign elements, is a difficult question to answer. There are those who estimate them by the millions. Five hundred thousand, perhaps, would come nearer the truth of the matter. This, however, while embracing all avowed evangelicals, would come far short of giving us anything like an estimate of the evangelical element, including only those who have come out of the pale of the Establishment. The Pashkoffites, the third party to which I have referred above, have not yet, I believe, formally separated themselves from the Established or State Church. Connected with them are others who have never identified themselves with the evangelical movement, but who are in such sympathy with it that they stand ready to aid it, so far as they can do so without compromising their official positions. These, however, are but few in number, however great their political influence. Not so when we turn our eyes in another direction. The evangelical movement is emphatically a Bible movement. That is one thing which we cannot too much emphasize. We may sum it up in one word. The common people have found their long-lost Bible and are feeding upon it. It has come to them as a new revelation, and taken hold of them in an extraordinary manner, to which we can find no parallel this side of the Puritan Reformation in England. There romances rob a man of his sleep; there the Word of God does the same. In a land where less than a hundred years ago the Bible was so scarce that all the people for seventy miles around knew where a copy was to be found, to-day the British and

Foreign Bible Society alone sells five hundred thousand copies yearly of that Word in whole or in part, and during the past eighty years has put in circulation no less than nine million volumes of the Word of God. Not, therefore, in Southern Russia alone, or in the settlements of those banished for their faith, but everywhere throughout the Russian realm are found students of the Word, whose numbers are not to be counted by thousands but by millions. Plain, simple men for the most part, gathering together in dirty tea houses and other such places, gladly they hear the sacred Word and wonder at its gracious promises. To its influence they surrender themselves heart and soul, all unconscious that, in so doing, they are assuming a position of antagonism to anything in the Established order. Drawing their spiritual life from the Word of God, they at the same time practise all the rites and ceremonies which are imposed upon them by ecclesiastical authority. This state of things may go on for many years in case no demand is made upon them to choose one or the other side ; but the entrance of God's Word giveth light. There comes a time in the experience of many when the scales fall from their eyes, and they no longer see men as trees walking, but all things clearly ; and then there comes either formal separation or, what is equivalent thereto, a consciousness that they must find the spiritual nourishment which they need outside the ecclesiastical organization with which they are connected. We see, therefore, that the evangelical influence is working as a mighty force under the whole fabric of Russian society, preparing the way for great and sudden changes, like those which transform its ice-bound rivers and snow-covered fields into flowing streams and summer verdure.

Another significant fact in this connection is that the evangelical movement is not a modern movement, but goes back to the very fountain-head of Russian, and, what is more, of Slavic Christianity, whose history dates back more than a century before the time of Vladimir. Not Vladimir, but Cyril and Methodius, carrying the Word of God to the Slavic tribes on the Danube, are the real founders both of Slavic and of Russian Christianity. Already (900 B.C.) we find the bishopric of Russia ; before 945 some, even of the nobles, are subject to the faith ; 955 Queen Olga is baptized at Constantinople. Vladimir, therefore, finds Christianity already established in Russia. He, like Constantine, makes it the religion of the State, extends the field of its operations, but at the same time externalizes and corrupts it, making it that extraordinary mixture of Christianity, Judaism, and Paganism which it remains till this day, and which is the chief stumbling-block in the way of the union of the Slavic race.

We have now to call attention to a fact of even greater significance. Russian orthodoxy has held the field for nine hundred years ; has, as it claims—and we may allow the claim—preserved the nation from destruction at more than one crisis in its history. Nevertheless, there is one thing which it has not done, there is one thing which it has utterly failed to do—viz., to develop and elevate the Russian people. No better system

could have been devised to keep the people in bondage, blind, passive instruments in the hands of arbitrary power both in Church and State ; but now that a new state of things has arisen, and the call is no longer for slaves but free men, its impotence is manifest in the eyes of all men. Despised on the one hand by the revolutionary element as an antiquated superstition, on the other it is utterly unable to protect its protégés from the new temptations to which they are exposed on all sides. Where, then, shall help be found ? The answer is not far to seek. The problem has already been solved. Even the enemies of evangelical Christianity, those who would persecute it to the death, are obliged to bear witness to the splendid results which it has already wrought out in every sphere of human activity, regenerating, purifying, and transforming the Russian character in a marvellous manner. The idle man has become industrious ; the drunkard, temperate ; the licentious, chaste ; the liar, truthful ; the thief, honest ; the dull, heavy and stupid, quick and intelligent. Family dwelling and community all bear witness to the transforming influence. Never has there been a finer illustration of the saying of our Lord : “ If, therefore, the Son shall make you free, ye shall be free indeed.” There is no room for argument, there is absolute demonstration that evangelical Christianity is for Russia and the Russian land, and for the whole Slavic race as well, the one progressive element which can surely lead it to the goal of all its hopes and aspirations ; and, when we consider what there is to be thus transformed, even in Russia alone, that Colossus of the North, with its enormous extent of territory, its more than one hundred millions of people, its undeveloped resources, its central position as regards the double continent of Asia-Europe, its influence upon all surrounding peoples, how should we not lift up our hearts in prayer to God that all this power, and wealth, and influence which now is and which is to be may be consecrated to the service of God and truth, may be no longer a source of terror and dread to Western Christendom, but of joy and rejoicing. We live in times when days are years and years are centuries. Already along the Oriental horizon are heard the rumblings of what may prove to be the gathering of another storm of Oriental fanaticism and fury more destructive than any which have preceded. Laugh if we will, yet nevertheless it is the fact that the Orient still believes that it is called to be the spiritual ruler of the world. Well would it be for Christendom if, in such a case, the mad fanaticism of the Dervish hordes of the East should find in a regenerated Russia a bulwark against which it would beat in vain.

D. L. MOODY AND HIS WORK.

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

God chooses His own workers, and the prerogative of selecting them He never puts out of His own hands. While Moses is busy in getting the seventy appointed in the tabernacle, suddenly Eldad and Medad begin to

prophecy in the camp. Thus, outside of ordination and beyond the clerical inclosure, the voice of the Lord makes itself heard and Joshua protests in vain. So it is constantly under the old and new covenant alike—God puts His Spirit on whom He will and none can resist Him.

Though Dwight L. Moody has been set apart by no council and has received no laying on of consecrating hands, he has yet exhibited such signs of an apostle that the whole Church of God has heard him gladly. How he began his Christian life and how he advanced step by step from the humblest to the highest Christian service is too well known to need rehearsing. Coming to Boston from his country home in Northfield to find employment, he was himself found by the Lord, and under the ministry of that gracious man of God, Dr. E. N. Kirk, he entered on his membership in the Christian Church. He was educated for the ministry by ministering in all ways and in all times to those needing help. We have heard him tell of his resolve, early made and persistently carried out, of allowing no day to pass without urging upon some soul the claims of Christ. Thus he learned to preach to the hundreds by preaching to the one. And no doubt much of the directness and point of his style is due to this habit of personal dealing with souls. In preaching it is easier to harangue a multitude than to hit a man. But he who knows how to do the latter has the highest qualification for doing the former. The personal preaching that has a "Thou art the man" at the point of every sermon needs only to be multiplied by one hundred or one thousand to become popular preaching of the best sort. This is the style of the eminent evangelist. He deals with the personal conscience in the plainest and most pungent Saxon, so that the common people hear him gladly and the uncommon people do not fail to give him their ears.

Yet his power does not lie altogether in his words, but quite as much in his administrative energy. Robert Hall was a preacher of transcendent genius, often producing an impression upon his hearers quite unmatched in the history of pulpit oratory. Yet the results of his ministry were comparatively meagre; he was a great preacher but not a great doer. On the contrary, John Wesley, by no means Hall's equal as a pulpit orator, because of his extraordinary executive gifts moved a whole generation with a new religious impulse. In like manner Spurgeon, by yoking a rare preaching talent with a not less remarkable working talent, and keeping the two constantly abreast, accomplished a ministry which for largeness of results and extent of influence has possibly no equal in recent centuries.

Mr. Moody is not an ordained minister, but he is more fortunate in being a preordained worker, as well as a foreordained preacher. A genius for bringing things to pass, a talent for organizing campaigns on a large scale, selecting co-workers with singular wisdom and placing them in the most advantageous positions—this is the notable thing which appears in the character and career of the evangelist. "The governor" is the name which we constantly heard applied to the late pastor of the Metropolitan

Tabernacle, as he moved about among his congregation in London, a few years ago. The American evangelist easily wins for himself the title of "the general" among his fellow-laborers in the Gospel. He manages the campaign, not imperiously, indeed, but with such Napoleonic command of the situation and such mastery of resources that all his co-laborers rejoice to yield him the pre-eminence.

We venture to say, indeed, that any one who has been much at his headquarters will find here the greatest occasion for admiration. The number and extent of religious enterprises which he can keep in hand at once, the thoroughness with which he can command every detail, the inspiration and cheer which he can put into a great army of workers gathered about him—this we have observed with a surprise that increases every year.

And with all this there is another talent which we have learned to value more and more in public men—a grand talent for silence. It is a rare thing for one to be as effective in saying nothing as he is in speaking. When a friend of Von Moltke was asked the secret of that great general's success in managing men, he replied, "He knew how to hold his tongue in seven different languages." Blessed is the man who can refrain his lips from speaking injudiciously, and his mouth that it utter no hasty word. In dealing with co-laborers endowed with all sorts and sizes of tempers this is an indispensable requirement. To push on the work steadily meantime, giving offense to none and holding the forces in order and harmony, is a great achievement. It requires a wise silence as well as a positive utterance to do this successfully.

A mightily energetic man is here and a singularly prudent man, one who generates great force by his preaching and his personality, but who knows at the same time how to prevent hot boxes on his train of religious enterprises by avoiding friction, which imprudent speech always genders.

And versatility, as well as ability, is here supremely manifest. The evangelistic campaigns executed in Great Britain in three several periods and those carried on in various parts of America through many years would seem quite enough to tax the utmost energy of the evangelist. But as a kind of recreation and by-work he has planted and developed his schools, with some 700 boys and girls, at Mt. Hermon and at Northfield on either side of the Connecticut River. The educational opportunity which these schools afford, especially to those of limited means, and the religious spirit with which they inspire those coming to their instruction, make them a worthy life work for any man, but they are only a part of a combined and interrelated evangelical enterprise.

We are writing this sketch from the Bible Institute in Chicago, originated and carried on for training Christian workers of all kinds and grades. "Is Moody among the educators?" is the question we remember to have heard asked, with not a little incredulity, when this enterprise was begun. But a month's residence in the school and the daily lecturing to the classes

has brought a real surprise. There are plain men—farmers, mechanics, and clerks—who have come to get what preparation they may for doing evangelistic service amid the vast destitution of the great West. By coupling daily study with daily practice in connection with large systems of city missions centering in the institute they get an admirable fitting for their work. But what has especially struck us has been the discovery of another class in this unique school. We have found theological students from many of the seminaries, college graduates and men with university degrees attending the biblical lectures and getting the experience in Christian work which the institute affords. Ordained ministers, too, and missionaries not a few from the foreign field are in attendance on the instruction and mingling in the daily evangelistic toil. So that really, without intending it, Mr. Moody's Bible Institute is supplying a post-graduate course to many candidates for the regular ministry.

A man's work often furnishes the best character sketch of himself which can possibly be drawn. We therefore give an outline of Mr. Moody's summer campaign in Chicago as a kind of full-length portrait of the evangelist himself. Let the reader be reminded that it is in the months of July and August, when many city pastors are summering, that this recreation scheme of Mr. Moody's is carried on after his hard year's campaign in England and America.

Four of the largest churches in different parts of the city are held for Sunday evenings and various week-evening services. Two theatres, the Empire and the Haymarket, located in crowded centres, are open on Sundays and the former on every week night, and they are not infrequently filled to their utmost capacity while the Gospel is preached and sung. Five tents are pitched in localities where the unprivileged and non-church-going multitudes live. In these services are held nightly, and as we have visited them we have found them always filled with such, for the most part, as do not attend any place of Protestant worship. A hall in the heart of the city is kept open night after night, the services continuing far on to the morning hours, while earnest workers are busily fishing within and without for drunkards and harlots. Two gospel wagons are moving about dispensing the Word of Life to such as may be induced to stop and listen, and the workers estimate that a thousand or more are thus reached daily of those who would not enter a church or mission hall.

Daily lectures are given at the institute for the instruction in the Bible of the students, Christian workers, ministers, missionaries and others who wish to attend. The large hall in which these lectures are given, seating comfortably 350, is always filled. During July there were 38 preachers, evangelists and singers and other agents co-operating in the work, and their labors are supplemented by an endless variety of house-to-house and highway and hedge effort by the 250 students in residence in the institute. "We shall beat the World's Fair," said Mr. Moody, good naturedly, as we arrived on the ground. With malice toward none and charity

toward all, this is what he set out to do—viz., to furnish such gospel attractions, by supplementing the churches and co-operating with them, that the multitudes visiting the city might be kept in attendance on religious services on Sunday instead of attending the fair. So it has been. Mr. Moody estimates that from thirty to forty thousand people have been reached by his special Sunday evangelistic services. This with the six days' services foots up about one hundred thousand brought weekly within reach of the Gospel. The World's Fair has been closed on Sunday for want of attendance, but the religious services are daily growing. Every good opening for the Gospel is readily seized. When Forepaugh's great circus tent had been set up in the city Mr. Moody tried to secure it for Sunday. He was granted the use of it for a Sabbath morning service, but as the manager expected Sunday in Chicago to be a great harvest day he reserved the tent on the afternoon and evening for his own performances. Fifteen thousand people came to hear the simple Gospel preached and sung at the morning service. The circus, however, was so poorly attended in the afternoon and evening that Sunday exhibitions were soon abandoned. More than that, the manager said he had never been in the habit of giving performances on Sunday and should not attempt it again; and he offered, if Mr. Moody would appoint an evangelist to travel with him, to open his tent thereafter on Sundays for gospel meetings and be responsible for all expenses.

It was the same with the theatres. At first they declined to allow religious services on Sunday. Their performances on that day not having proved as successful as they anticipated, now Mr. Moody can hire almost any one which he wishes to secure.

Eulogy and biographical encomiums upon living men are undesirable, and the writer has risked the displeasure of his friend in putting so much into print concerning him. But we may hope that what we have written will awaken serious reflection in the minds of ministers and laymen alike concerning the problem of summer work and summer success for the Gospel in our great cities.

We may also hope that a stronger faith in the Divine administration and mighty efficiency of the Holy Ghost may be hereby inspired. We have no idea that the large and extensive religious enterprises which we have been describing are due alone to the superior natural endowments of the evangelist. For years in his meetings and conferences we have heard him emphasize the presence and power of the Holy Ghost in the worker as the one and indispensable condition of success. It must be that where the Spirit has been so constantly recognized and honored He has been doing invisibly and irresistibly much of the great work which human judgment attributes to the man who is the chosen agent.*

* In view of the permanent value of this article, the editor has ventured to reprint it from *The Congregationalist*.

A SUMMER TOUR IN ASIA MINOR.

Rev. H. S. Jenanyan wrote from Tarsous, Asia Minor, in October, 1892, giving a brief account of a tour in Cilicia and Cappadocia, covering a month's time. He says :

Yerebakan is the place where I was sent as a preacher when only nineteen years old, and the blessing of the Lord upon us bound me very closely to the people. At this time they were busy in their harvest fields, yet our daily evening services were fully attended, and even by Moslems. A Mohammedan who was working for a Protestant came first ; next day he brought his wife ; and now the husband speaks of repentance and brings others to the services. One evening, the first to arrive at the place of meeting was our Moslem friend, who had just come direct from the field, sickle in hand, but on the way called three other Moslems from the house-top, who followed him. It was a great marvel to see how this man remembered the sermons and repeated them during the day to others in the harvest field, and through his instrumentality over forty Moslems came to the services, many of them repeatedly, and the truth made a great impression on the whole village. The little church of thirty-two communicants received a new impulse. At one communion service nearly three hundred were present ; fourteen new members were added on confession of faith, and others are expected. Here our student, Samuel, is helping the Sunday-school and working with young people. The people would gladly take him for their preacher if we could spare him.

Several years ago, at the time of our previous visit, it was hard for a man to call himself Protestant in this village ; there was great hostility, and they were and are notoriously immoral. At first we did not know where to go ; but hearing of our arrival, three families invited us to be their guests. We went to the house of one of our students named Krecor.

About thirty gathered there, and after preaching they eagerly demanded one to be their preacher and teacher, as no missionary work had ever been done there. The place is quite important, as the Government barracks are there.

At Hadjin, an old station of the American Board, there is an active church and pastor. The daily services were well attended, though many came in tired from their work. The meetings for children and young people were full of blessing. There was not much outward excitement, yet the truth sank deep in many hearts. Instead of the usual twenty or thirty for week-day services, some two hundred to four hundred came.

Shar had great historical importance as ancient Comana. It was perhaps a city of heathen temples, as shown by ruins, and now contains about one hundred and fifty Armenian houses. Here a sudden attack of pneumonia prostrated me one Sunday, and the nearest physician was five or six days' distant, and only simple village remedies could be found and applied. It was an anxious time for us all, yet God heard prayers and sent His healing touch to me. After recovery I was able to hold a few services. The next Sunday was a memorable day for us all. Many were impressed by their immediate need of salvation. There were earnest inquirers ; forty-one men and thirty-five women offered prayers for themselves ; the Holy Spirit no doubt led many to decide upon a new life.

In Azizie we spent nine days. It is a new city largely inhabited by Circassians, having about one hundred and fifty Armenian and Greek families. Our daily services were well attended, most of the hearers being

non-Protestant. To the inquiry meetings many came, making public confession of their needs and deciding for Jesus. The zeal of the pastor and his wife was marked ; and we noticed very bright and interesting women among the hearers. In some prayer-meetings several Gregorian Armenian men and women earnestly prayed for the baptism of the Holy Spirit.

At Sivas, the capital of a large province with about sixty thousand inhabitants, notwithstanding the years of missionary effort, evangelical work has made slow progress. Some years since an Armenian Baptist coming here immersed many old Protestants, and started a new branch, thus almost equally dividing the thirty Protestant families. Would it not be better for a new denomination to begin work in unoccupied cities ? For three weeks we had daily services in the Protestant chapel, which holds about 500 ; every night the increasing congregation made the place more uncomfortable, and one Sabbath morning, while the church-building was filled to overflowing, I gave notice that a second preaching service would follow the first, for the hundreds waiting outside ; the church was again filled ; four fifths of these people were Gregorians, and there was real interest manifested. There was so much interest in the inquiry meetings that it was often eleven o'clock before closing. Whenever the people were invited to call for personal conversation I was overwhelmed by the members coming, their questions often being, "What shall I do to be saved ?" "Can I, such a great sinner, be saved ?" "How can I be a better Christian ?" "How can I fulfil my responsibility to others ?" etc. We could expect such feelings from enlightened Protestants, but these were mostly new-comers. We had seasons of spiritual baptism, and such prayer-meetings that sect and sex were alike forgotten, and all unitedly poured out their hearts for Divine blessing ; at times from forty to sixty men and women taking part.

The stay in Gemerek, though brief, was full of encouragements. Sabbath morning the congregation of men was so large we were obliged to appoint a special women's service—over six hundred men present ; at noon about five hundred women crowded the church, with over one hundred men outside listening.

In this tour I preached seventy-five times, held forty-three inquiry and prayer-meetings : about seventy-eight hundred new persons heard the Word, four fifths of them being non-Protestants.

BUDDHIST PICTORIAL WHEEL OF LIFE.—The wheel of life or cycle of existence is one of the most familiar frescoes that adorn the interior of Lamaic temples. It depicts in symbolical and realistic form the fundamental doctrine of metempsychosis. It consists of a large disk with two concentric circles, the circular form symbolizing the ceaseless round of worldly existence. The disk is held in the clutches of a monster who typifies the passionate clinging of worldly people to worldly matter. In the centre are symbolized the three Original Sins, and round the margin is the twelve-linked chain of causes of Re-birth, while the remainder of the disk is divided by radii into six compartments representing the six regions of Re-birth. In the upper part of the region representing hell is the Bar-do, or state intermediate between death and the great judgment. Outside the disk, in the upper right-hand corner, is a figure of Buddha pointing to the moon (with a hare in it), and in the left-hand corner, a figure of Chenresu (Sanskrit, Avalokita), the patron god of Thibet incarnated in the Dalai Lama.—*Journal Asiatic Society of Bengal, March 25th.*

II.—INTERNATIONAL DEPARTMENT.

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

Education as a Missionary Agency.

BY REV. ANDREW DOWSLEY, MISSIONARY, INDIA-CHINA.

That education is a missionary agency is asserted by some and denied by others. The dispute in reality is not regarding the place and value of mission schools and colleges in missionary work, but regarding the place and value of education or of institutions where the object in view is the education of the pupils. The former class rank as no unimportant missionary agency, while with regard to the latter class grave doubts exist in the minds of some as to their being entitled to be ranked at all as such. The command and instructions of our Lord leave no doubt as to the work of the Christian missionary—it is not to educate the heathen in secular knowledge, but to do the work of an evangelist. It will, however, be said that education is a means to that end, in as far as it gathers and keeps students in mission schools and colleges, and thereby affords the missionary an opportunity to reach them with the Gospel. That is quite correct, and is the reason why we have mission schools. But if education, as sometimes happens, usurps the first place, so that the legitimate work of the missionary is in any way hindered, then it is an evil, and means should forthwith be used to correct the same. It should be borne in mind that, although education is an element in evangelization, yet evangelization is not an element in education, just as “knowledge is an element of faith, while faith, in its distinctive sense, is not an element of knowledge.” The drawback and trouble regarding educational work in connection with Christian missions has arisen, we believe, through reversing the position assigned to it originally in connection with missionary work.

So far as education may be the work of the missionary, it is secondary to that of evangelization. The order is, first to evangelize and then to teach, not *vice versa*. There should be good schools and colleges in connection with all our missions, at least in India, and in order that they shall be in a flourishing condition, there should be good sound teaching in them.

The eminent founder of mission schools and colleges has, without proof, been claimed as the founder of educational missions. Dr. Duff, however, knew better than to put the “cart before the horse.” What was the agency adopted by that great missionary father? In his mission field he was anxious to reach the youth of the better classes with the Gospel. He saw and embraced his opportunity. They wanted an education embracing English, so the missionary proceeded to open a school, saying to the Brahman youth that he would give them as good an education as they would get in the best seminaries in Europe, but that they must allow him to preach the Gospel to them. They accepted the conditions, took the offered education, and risked the religion. What was the result? The Word of God grew, and souls were converted. The missionary, while he gave the promised education, forgot not the real design of the school—viz., to lead the pupils to Jesus.

Had this object never been lost sight of there would not be any reason to-day to turn our attention to this subject, nor would we hear of heathen students declaring that they did not understand that the object in view was evangelization.

It was, we believe, subsequent to the rise of the universities in India that education came to be looked upon by some missionaries as a missionary agency. The Indian Government undertook to provide education for India in govern-

ment schools and colleges, and by aiding educational work carried on in native and in mission schools and colleges. Educational work in mission institutions, receiving government aid, came in consequence under government inspection.

In the government institutions the object in view is, of course, education. Teachers and professors are there for that purpose. In mission institutions, on the other hand, while the educational work is faithfully attended to, the object in view is the evangelization of the heathen. Missionaries are there for that purpose, to the end that souls may be won for Jesus.

Gradually a keen competition between schools and colleges, government and missionary, came to be manifested, particularly in the efforts put forth to pass students at the university examinations. The educational work in missionary institutions tended to overshadow the religious. Missionaries connected therewith gradually came to be designated principals, teachers, or professors. Missionaries found themselves at times hampered by reason of being engaged in what was well-nigh purely secular work.

The institutions wherein education seemed to have gained an undue place flourished, but gradually there came a dearth as regards spiritual results. No wonder, when it is borne in mind that questions in grammar and construction could be asked in the Bible hour, and that even that hour itself could be omitted under the plea of pressure of work in preparing the students for their forthcoming examinations.

As time went on missionaries connected with missionary institutions came to be called and to call themselves educational missionaries, or simply educationalists, and their work educational work.

In fact, it has been claimed, on behalf of the so-called educational missionaries, that they are preparing the way for the evangelistic missionary. Is it to be believed that those great

missionaries—Duff, Wilson, and Anderson—were engaged in that kind of work in Calcutta, Bombay, and Madras? They belonged to the class whose duty and work is to seek for souls, be it in school, bazaar, or hospital, in order to lead them to Jesus their Redeemer.

Now it may be said in reply that that is all well enough, but is that not the object in view in all our missionary institutions? Yes, it may be said in answer, in all *mission* institutions, but not in *mere* schools and colleges under the control of missions, supported by mission funds, and having missionaries as teachers and professors. Some think that there is too much reason to fear that there are such schools and colleges in the mission field. Now between two such classes of institutions there is a great and wide gulf. The object in view in the one is evangelization, while in the other it is apparently education.

Although education is not a missionary agency, yet mission schools and colleges are entitled to be classed among the best and most valuable agencies we have, by and through which to reach large numbers of the people of India with the Gospel.

Let us, then, take good care that they shall grow and develop as such. Let all missions have their missionary institutions, not only for the education of Christians, but also as a way and means through which to preach Christ to those who know Him not. It is far better to have a real missionary institution, where work for the Master can be carried on, than to have an institution with double the number in attendance and unnecessary drawbacks to evangelistic work.

The missionaries connected with mission institutions should not have their whole time occupied in imparting secular instruction. For the sake of getting and keeping a hold on the students, it would be well for them to give instruction in some secular branches, but not more than half of their time should be so occupied. The other half should be devoted to evangelistic work among

the students in and out of school hours. It is, of course, a gain if the missionary, by giving one or two hours a day to secular work, can gain thereby two or three hours for evangelistic work.

It should, of course, be seen to that devotional exercises are held daily not only at the opening, but also in the afternoon at the close of the day's work in the institution, and that these exercises should never be allowed to become merely of a routine nature, but should always be conducted with an earnest desire and prayer for the quickening influence of the Holy Spirit. There is a need be for the foregoing caution.

Missionaries in India should not be classed as evangelistic and educational missionaries. They are all one in aim and purpose. *They are all evangelistic missionaries.* Of course it is possible for a missionary to go astray, or to have his ideas warped, or to turn aside from being a missionary to become merely an educationalist in a school or college.

The opposition on the part of not a few missionaries to "educational missions" is not, we believe, opposition to mission schools or even mission colleges when the object in view, morning, noon, and night, is the salvation of souls; and there are such institutions in India. All schools and colleges connected with and controlled by missions should be so many ways and means of reaching the people with the Gospel.

What is needed in the mission field among the heathen is not educationalists with schools using up mission funds provided for the work of evangelization, but missionaries with *mission schools*, doing therein and in connection therewith faithful work, along the lines laid down by the great Master, whose commissioned servants they are, to bear His name unto the ends of the earth, to the end that all peoples, nations, kindreds, and tongues may praise Him.

Method in Missions—An Irenic Survey.

BY REV. JAMES S. DENNIS, D.D., BEIRUT, SYRIA.*

The problem of method has given occasion for prolonged and earnest discussion, and has developed some considerable diversity of opinion among the friends of missions. The prominent methods of conducting mission work may be included under five divisions—the evangelistic, the educational, the literary, the medical, and the industrial. It should be noted carefully here that this classification of methods is with reference to the instrumentality rather than the aim proposed. The evangelistic method must not be regarded as monopolizing the evangelistic aim, which should itself pervade all the other methods. In fact, it is the aim which should be the guiding and controlling element in all missionary operations, and the absence of a Christian purpose and an evangelistic spirit in any of these methods would be fatal to their usefulness as a true missionary agency. On the other hand, so long as the goal is Christian instruction, heart conversion, and spiritual edification, we will find in each of these methods a way of approach to this goal, and each method will be useful in its own way and place. Evangelistic preaching is addressed chiefly to adult minds assembled for religious worship. Educational teaching is addressed to the young, and may be made a most hopeful and blessed instrument for bringing them early into the kingdom. Literary work is addressed to a more general constituency, and through the Bible

* Rev. James S. Dennis, D.D., of Beirut, Syria, delivered a course of Lectures on Missions at Princeton Theological Seminary early in 1893, which are about to appear in book form under the title of "Foreign Missions After a Century." At our request the author furnishes us proof-sheets of parts of the volume, from which we select, by permission, this article. The lectures cover a large variety of "Present-Day Problems of Theory and Practice in Missions." We will make other mention of it at an early date.—J. T. G.

and religious books and tracts a far-reaching and powerful influence may be exerted. Medical ministry reaches those in suffering and weakness, and through it the Gospel of spiritual healing may be brought into close and vital touch with the soul. Industrial agencies are useful where it is desirable to give practical education in the arts of labor, united with religious influences and instruction.

It will be noted that the method is nothing if it is not dominated by the spiritual aim. Evangelistic agencies may be formal and perfunctory; educational agencies may be merely secular; literary efforts may be subservient to mere intellectual culture; medical work may be merely philanthropic; industrial schools may have no higher mission than mere manual training. Under any of these conditions the distinctively missionary character of these methods has been forfeited.

The discussion of this subject has been marked by considerable misunderstanding and misconception. The exalted and exclusive place which some have been inclined to give to the preaching of the Gospel, or the oral proclamation and exposition of Divine truth before an audience, has been based largely upon a mistaken conception of the availability and usefulness of other methods to accomplish precisely the same end as that which the preacher of the Gospel has in view—namely, the spiritual guidance and edification of the soul. Under the impression that evangelism was neglected in the sphere of educational, literary, and medical service, many zealous friends of missions have advocated the exclusive claim of strict evangelistic agencies to be ranked as the legitimate missionary method. A wiser and more discriminating opinion is now almost universally accepted, and all these agencies are recognized as having a useful function and a legitimate place in missions, with this important and vital provision—namely, that the purpose should be always and predominantly a spiritual

one, and in the interest of practical Christianity.

The supreme purpose of missions is to disseminate the Gospel and teach men the way of life and obedience, and in the carrying out of this purpose the preaching of the Gospel is a method which has been divinely ordered and divinely blessed, and it must never be underestimated or ignored; but preaching is manifestly not the only method of reaching the conscience, instructing the mind, and moving the heart. It is not recognized as such here in our own land, where Christian instruction in Sabbath-schools and day schools and in private classes is recognized and used, and where Christian literature has such a wide, salutary, and beneficent influence, and where medical ministry is a recognized department of Christian work. Why, then, should not these methods be sanctioned and approved in the foreign mission fields? Education is important there, that the school may be recognized and adopted as a religious rather than a secular institution; that the Bible and the whole system of biblical truth may be brought into contact with young minds; that the seed may be sown in the best soil; that the influence of a heathen atmosphere and the temptations of heathen surroundings may be anticipated by preliminary training; that the spiritual nature may be fortified against the assaults of Satan; that enlightened and educated natives may be trained for mission service. It is a mistake even to limit the educational efforts of missions to the children of native converts, as has sometimes been advocated, since our schools are often most efficient and valuable agencies for rescuing heathen children from heathenism. It seems hardly necessary to say that this plea for education as a missionary method involves no exclusive or paramount claim of usefulness, and that it is a plea for Christian education in distinction from secular, and implies the employment of Christian rather than heathen teachers. It is, in fact, simply an

extension of the whole idea of the Sabbath-school in our home church to the needs of our foreign mission field. The fact that the school is conducted every day of the week, and that branches of secular education are taught in it, does not necessarily destroy its religious influence and power, or interfere with its evangelistic purpose.

The same line of argument, did time permit, might be pursued in connection with literary work. In this age of the world, when Christian missions enter a foreign field to carry the Gospel, it is almost an inexcusable oversight to ignore the power of the press and the influence of literature. One of the first steps, of a true missionary campaign is the translation and distribution of the printed Bible, and this must be followed by the creation of a Christian literature in all its departments. Under the circumstances in which our missions are working, to neglect education and literature is almost equivalent to acknowledging that Christianity has no message to the human mind. Good service also has been done of late in several mission fields by the use of the magic lantern as a popular method of education. Sacred scenes upon the canvas can be made the text for much Gospel instruction.

The place of medical work, if done with Christian sympathy and tact, and followed up with Christian instruction, is vindicated both by the example of Christ and by all experience. In the hands of lady physicians it is at present practically the only method of reaching the women in many heathen communities.

As regards industrial schools, they are, of course, limited to a narrow range of missionary effort, but in some portions of Africa, among simple and ignorant people, they have been found eminently helpful in giving a direction to life, and opening up a sphere of usefulness at the same time that they afford an opportunity for religious instruction. They seem to rescue young lives from idleness, and give them a

start in a career of self-respecting usefulness, with the Gospel planted in their hearts.

If we were called upon to place the emphasis upon any one of these methods, or to select one to the exclusion of others, we could not hesitate to regard the preaching of the Gospel as entitled to the supremacy; but where all these methods are available and useful, there is no necessity of confining our missionary operations to any one. We should rather make the best use of them all by preaching, teaching, printing, and living the one Gospel of truth and light and knowledge and service. We may use all these methods as different ways of drawing, attracting, winning, persuading, helping, and compelling souls to come into the kingdom of our Lord. Possibly different fields may call for different degrees of emphasis and prominence in the case of some one of these methods of influence. It has been found, for example, that medical work has been especially useful in China, and educational work is just now at a premium among the low-caste children of India and in the Turkish Empire. Could Christian missions have the opportunity to educate a generation of Moslem children, it would be a telling blow against the giant system of Islam. Possibly the same field at a certain stage of missionary effort may indicate one method as more promising than another. Possibly the circumstances may be such in certain fields that some one of these methods may be allowed to lapse so far as the foreign missionary is concerned, because the natives themselves are prepared to assume the responsibility in a satisfactory way. However this may be, it has been, and is still, the almost universal practice of Christian missions to avail themselves of these various methods, and to make all subservient to the one great aim; and we cannot but believe that it would have been a misguided policy, involving a disastrous mistake, to have conducted our Protestant missions with special reference only to the

needs of those adults who could be gathered together to listen to the preaching of the Gospel, and so ignore the needs of the children, disregard the claims of the suffering, and fail to consider the intellectual needs of the people. And while it is true that in some sense all these methods may fail unless they are inspired with the right aim and receive the Divine blessing, it is, on the other hand, true that in a very vital and precious sense they may all succeed if they are faithful to the supreme purpose, and conducted in a way to secure the Divine recognition.

The Gospel in Setubal, Portugal.

BY HELI CHATELAIN, LATE U. S. CONSULAR AGENT, LOANDA.

In THE MISSIONARY REVIEW for May, p. 369, mention is made of a hopeful awakening at Setubal, Southern Portugal, under the faithful ministration of Rev. Manuel S. Carvalho.

The opposition of the priests has continued, but hitherto without success.

In a letter just received, Senhor Carvalho says :

"Soon after opening our Gospel hall the administrator of Setubal ordered me to close it, threatening me with legal proceedings in case I should not comply. This I refused to do, basing my refusal on Article 145 of the National Constitution.

"While I was ministering to the church at Portalegre, which is still deprived of a pastor, I sent a brother to substitute me in Setubal, and he was repeatedly advised that legal proceedings were instituted against me.

"On March 29th, 1892, two priests, with three women as witnesses, lodged a complaint against me, demanding my arrest for 'trying to propagate doctrines opposed to the Catholic dogmas as defined by the Church, and to convert people to the Protestant religion by addressing them and distributing books and leaflets, which facts are punishable according to Article 130 of the Penal Code.'

"On August 8th, 1892, the judge of the Comarca of Setubal sent out a warrant for my arrest.

"After preaching the Gospel for two days at Setubal, I was on that day approaching the station to take my train to Lisbon, when the warrant was served on me, and I was taken to jail.

"A few hours later I was conducted to court before the judge and the delegate, who asked me, 'Do you know for what reason you were arrested?' 'Yes,' I replied; 'for preaching the Gospel.'

"Then the accusation was read to me, and after a few remarks I was asked what I had to say in my defence. I replied that, without intending to offend anybody, I had only made use of a right given me by Article 145 of the Constitution, and especially by Matt. 28:19, 20 and Acts 4:12, which I read, and which the clerk took down. As to the dogmas of the Catholic Church, I asked the judge and the delegate to please point out which ones I had offended. They answered they could not tell, as they had never had time to study the Bible, and therefore knew nothing about it. At this I expressed my sincere regret.

"Then they tried in vain to intimidate me, as also to separate me from the other prisoners. To these, about thirty in number, I again preached the Gospel, as I had done two days previous, not knowing that I should so soon be their fellow-prisoner.

"Among them was a man who wanted to commit suicide. On hearing the Word of God he promised not to think any more of that. When, two days later, I was released under bail, the other prisoners declared their acceptance of the Gospel, and I blessed the Lord for enabling me to be His witness among them.

"On December 18th Mr. Wright and I preached the Gospel to a great concourse of people and visited the jail, where I had left some leaflets. The prisoners said the priests had told them that next Sunday they would drag

them to mass by their ears ; but that when the Sunday came only two of the thirty-six prisoners consented to hear the Latin mass. Then a row had taken place between the priests and the prisoners, the latter declaring that they wanted to hear God's Word in their own language. They listened with rapt attention to the preaching of Mr. Wright.

"One year after the opening of our hall, on January 1st, 1893, eighteen persons, in spite of the persecution, made a public confession of their faith and were baptized. Three other converts could not attend because of sickness. The audience which crowded the hall declared its willingness to follow Jesus whatever might befall, and twenty-two took part in the Lord's Supper which followed.

"In the judgment of my case, which took place on February 9th, the Lord was pleased to give the victory to our cause, and it was hailed by a crowd of people, more than one thousand persons being in the court hall.

"When I was asked to get a lawyer and to produce my witnesses, I answered that my lawyer was in my hand, showing the Bible, and that my accusers would be my witnesses. As soon as I was asked to speak, I laid on the table a copy of our Bible and one of the authorized Catholic version, and demanded a proof that our Bible is garbled. As nobody would take the trouble to prove that, I proceeded to show, by quotations from the authorized Catholic version :

"1. That it was my duty to make the Gospel known in Setubal, as some of its inhabitants had asked me to do so (Matt. 28 : 18-20 ; Mark 16 : 14, 15).

"2. That religion is not a business (Matt. 10 : 8).

"3. That Cæsar can only claim what is Cæsar's (Luke 20 : 25).

"4. That if my crime was purely of a religious nature, its judgment did not pertain to Cæsar's tribunal (Matt. 18 : 15-17).

"5. That Christ is the corner-stone of the Church (Matt. 16 : 18).

"6. That the Bible is the common property of all mankind, and must be read or heard by every Christian, reading the very words of Father Antonio Pereira de Figueiredo in his preface to the Authorized Version of the Bible.

"7. That the books called apocryphal by St. Jerome do not properly belong to the canon of the Bible."

"Not a word was whispered while all those passages were read.

"The two priests, my accusers and my witnesses, being questioned by the judge and the delegate, confessed that they had never heard me speak in the meetings, but had been informed that I made salvation dependent only on a full trust in God. They also owned that they could not specify against which of the dogmas of the Church I had spoken ; but that, being a Protestant, I must needs have preached heresies.

"Thereupon the judge declared me non-guilty, and the delegate forthwith appealed to the higher court of the Relação. Fortunately the latter only confirmed the sentence, praising the impartiality of the judge.

"A last appeal has been made to the Supreme Court.

"On April 8th we performed the first evangelical marriage at Setubal ; and on May 1st we opened there an evangelical school for poor children, fifteen registering on that day.

"Another school has been opened at Portalegre by the Robinson family.

"All over the interior of Portugal which I have visited the doors are wide open for the Gospel—but where are the workers to enter in ?

"Brother Santos e Silva, of our church in Lisbon, first a pupil and then the leader of our Bible-class, is now at San Miguel (Azores), ministering to the church of that place.

"The Jesuits have been trying hard to have their schools officially recognized, and they would have reached their end had not the Liberal members of Parliament strenuously protested.

"We are preparing to ask the repre-

sentative Rodrigues de Freitas, on behalf of the non-Catholic churches of Portugal and the islands, to propose an amendment of Article 130 of the Penal Code, so as to make it agree with the Constitution, which promises freedom of conscience and speech.

"Owing to lack of means we are obliged to suspend the publication of *Voz do Evangelho*."

The First Missionary Conference in Australia.

The first missionary conference ever held in Australasia convened in Melbourne in June last. Sixty-four addresses were delivered. Nineteen missionary societies were represented. Many who are or had been missionaries took part in the proceedings. Rev. A. Hardie gave a detailed account of the extent of missionary enterprise in Australia, and Rev. M. Dyson argued that the present time was specially favorable for advanced effort. The venerable Dean of Melbourne showed the state of the heathen world at the time of Christ's coming. He facetiously remarked that personally he had not taken much interest in missions prior to 1823. Rev. W. T. Kelland spoke of the present religious condition of the world. Rev. D. M. Berry showed that the noble work of the pulpit was to be extended to all lands. Rev. T. J. Malyon, D.D., pointed out the extent to which European literature had taken possession of the foreign mission fields. He thought it an undoubted fact that the European languages and literature were rapidly influencing the whole world, the English holding a larger place than any other. They were opening the way for the propagation of either truth or error on a boundless scale of magnitude. This propagation should be on the side of truth, and the subject demanded the immediate and earnest attention of the greatest minds in the Christian Church, and he thought the time was ripe for a Pan-Commission to be established to consider the matter

of distributing Christian literature to the heathen.

The Rev. Professor Whitley addressed the meeting on the influence which the home, the school, and the college exercised on missionary candidates, and urged that the providing of missionary books, the constant reference of missionary labors, and the acquaintance of missionaries would do much to arouse a practical interest in mission work on the part of the children at home, the boys at school, and the students at college.

Two gentlemen discussed the relation of the Christian Endeavor movement to foreign missions.

Rev. S. Chapman told the story of the introduction of Christianity into China, alluding to its commencement by the Nestorians eight centuries ago. Rev. Dr. Steele, our highly esteemed corresponding editor for that quarter of the globe, is pastor of St. Stephen's Church, Sydney, and has been prominent in all the ecclesiastical movements under the Southern Cross, Moderator of the Federal (Presbyterian) Assembly, a voluminous author, and an extensive traveller. Of course he was responsibly active in this Conference. He spoke on the work of missions in the South Seas, and showed how wonderful had been the results in these beautiful islands. In 1836 the first missionaries went to Samoa, and now there were 7300 communicants in the church, 10,000 Sunday-school children, and 30,000 people who could read and write. The people of the Savage and Loyalty Islands had also become Christianized. In Fiji, in the year 1835, there was not a single Christian, in 1885 there was not a known Fijian heathen, and in the 80 islands comprising the group all the people were Christian. There were now 104,000 church worshippers there, 28,000 communicants, and 40,000 Sunday-school scholars. Of the New Hebrides, there were 30 islands more or less permeated with the Gospel, and in Melanesia there were 9000 Christians and 5000 pupils. In nearly

all the islands the Bible had been translated into the different languages used.

The Rev. Joseph King spoke of the work being done for heathen in or within the Australasian territories, especially speaking of the work among the Kanakas of the sugar plantations of Queensland—a work that he said was being well done. Rev. F. F. Mairne showed that Christ's Church was essentially founded that throughout the world the Gospel might be preached, and the Rev. Allan Webb dealt with modern missionary incidents as illustrating the Acts of the Apostles.

Under the general subject of the training of missionary candidates Rev. G. G. Howden held that there were three distinct calls in the life of the missionary candidate: (1) the call to be a Christian; (2) the call to consecrate one's self to work for Christ, and (3) the call to a special field of labor.

The Rev. B. Danks spoke on the subject of preaching, and referred to the difficulties which missionaries had to encounter in reproducing the Bible in the native vernacular. The difficulty of getting people to understand Christian terms was amusingly illustrated by the speaker. He said in overcoming these initial difficulties he was told by a pundit, the teacher of the natives, to whom he went to learn the language, that the lines "Rock of Ages, cleft for me, let me hide myself in thee," were rendered in the tongue of the natives as "All the old stones split in two, let me get under the corner of one."

The Conference adopted resolutions, in one of which it stated that it "views with deep concern the evils arising out of the consumption of opium in India and China. It deeply laments the part taken by the British and Indian Governments in the manufacture and sale of the drug, and earnestly prays that legislation may speedily remove this blot on the fame and history of the Empire."

Also it said: "Considering the injury inflicted on the native races of Africa and the South Seas by the dis-

tribution of fire-arms and strong drink, earnestly prays that all civilized governments will interfere for the abolition of the traffic in these articles. The Conference also earnestly desires that steps may be taken for the administration of even-handed justice throughout the islands of the Pacific."

[We compile the above from reports in Australian papers, and wish we might have found space for much fuller summary.—J. T. G.]

Proposed "Foreign Missions Club."

The disposition to pay greater attention to the convenience and comfort of foreign missionaries while at home on furlough takes on more and more practical form. The London Missionary Society has furnished houses for them at Catford, and will soon have others at Clapham, North London, Brighton, and Bradford. A meeting of missionaries of this society recently heartily approved of this movement.

The Wesleyan Missionary Society has projected a scheme which has been extended to embrace all other missionary organizations at their pleasure, called a "Foreign Missions Club." The objects of this are: 1. To provide a temporary home for missionaries prior to their departure or on arrival from abroad; 2. To assist them to obtain suitable houses furnished at reasonable rates while at home; 3. To render assistance in securing homes for children to be educated in the absence of their parents; 4. To act within limits as a commission agency for missionaries; 5. To provide a *rendezvous* where missionaries past and present may meet and stay together; also that laymen visiting London may meet missionaries. A letter from the Secretary, Rev. George Patterson, 7 Victoria Square, Bristol, says at all times there are in London a large number of foreign missionaries. There are also many generous supporters of missions who would be glad to avail themselves of any opportunity of increasing their knowledge of missionaries and their work. All these possibilities of Christian fellowship are at present lost for want of a common meeting place, and missionaries and their families arriving from abroad—often shattered by tropical life—have to be content with such comforts as they can find at an hotel. Hence the scheme of a residential club

which will be a home and a common meeting-place.

"The proposal originated, as you will see, with a purely Wesleyan committee. I have been asked by many whether missionaries of other societies are admissible to membership. Of course they are. We give them a hearty welcome. The wider and more catholic the club becomes, the better. Our plan is to meet the cost of premises by members' subscriptions. For this purpose we shall need at the beginning about £500 a year, and more, we hope, as the thing grows. At present we have secured considerably more than half this. Then the rates charged for residence will be adjusted so as to cover the cost of actual working. We are now in negotiation for excellent and most convenient premises, containing altogether about fifty rooms, and we hope to open by September. If any of your wealthy men or any society would make a yearly donation to the club of, say, twenty-five guineas, we should be glad to admit the missionaries of such society while in England to all the privileges of membership at members' rates, and also to attend to any commissions they have in this country." Other missionaries and visitors will be admitted to residence for brief periods at rates at least 30 per cent higher than members' rates.

SOCIAL REFORM IN INDIA.—Moral reforms in India keep well at the front in public thought. An important meeting of the Hindu Social Reform Association recently adopted the following resolutions:

"1. That the employment of Nautch women at social entertainments has an unwholesome moral influence on society at large as well as on individuals. 2. That it is desirable that public expression be given to this conviction with a view to the discouragement of this practice. 3. That a memorial be addressed to the Viceroy and to the Governor of Madras, praying them to discourage the objectionable practice of employing Nautch women at social entertainments, by refusing to attend entertainments at which such women are employed."

It is doubtful if there is anything in India that tends to demoralize the people equal to the employment of Nautch girls at all sorts of public and social gatherings. Even in connection with temple services these professional prostitutes are exalted into a religious order, and, as *The Indian Methodist Times*

says, are "honored as members of a respectable profession, flattered, respected, and enriched."

LIVINGSTONE COLLEGE.—A college for the instruction of foreign missionaries in the elements of practical medicine is proposed to be founded in the East of London, which shall be known as "Livingstone College," the work to be commenced October, 1893. It is not proposed in this institution to prepare medical missionaries in any case, but to furnish some medical training for missionaries who are to occupy posts far removed from qualified medical assistance. Severe mortality among African missionaries, it is judged, has been largely due to incompetent treatment of tropical fevers, owing to absence of medical men and ignorance of missionaries on these subjects. It is well known, too, that all missionaries among heathen have frequently need of some practical elementary knowledge of medicine for the relief of sickness incidentally thrust in their way. In the "Livingstone College" the course of study embraces anatomy, physiology, materia medica, medicine, surgery, hygiene, and nursing, with special attention to diseases common to the tropics. The instruction is to be made individual when necessary so far as possible. The period of study extends over ten months. C. F. Harford-Battersby, M.A., M.D., late C. M. S. missionary on the Niger, will be principal of the college. His address is 51 Bow Road, London, England.

NOTES.—Rev. C. C. Tracy writes us from Marsovan, Turkey, July 11th: "We are living over a sputtering volcano; every hole and crack is a vent for pent-up fires. We missionaries who for sixty years have taught obedience to God, and to the powers ordained of Him, are accused of instigating rebellion. Our Antolia College is charged with the crime of mutiny. Two of its professors are in prison condemned to death. Its students are seized and imprisoned going and coming. The magistrates and governors cannot be made to see how mistaken they are."

—Miss Isabella Watson, of Bassein, Burma, has favored us with "cards" of her silver anniversary of toil in Burma. She arrived in Bassein May 31st, 1868. She has little idea what work she has done, nor of the influence to be exerted by the more than three hundred girls now in her school.

III.—DEPARTMENT OF CHRISTIAN ENDEAVOR.

CONDUCTED BY PROFESSOR AMOS R. WELLS.

One of the most picturesque and pleasing incidents thus far in the history of the Christian Endeavor movement was the first national Christian Endeavor convention in Japan, and the formation of the Japanese United Society of Christian Endeavor, which now takes its place side by side with similar national unions in England, Australia, and China.

The convention was held at the time of the world's Convention at Montreal, to which gathering the assembled Japanese sent a cablegram. By November, 1892, only three societies of Christian Endeavor had been formed in Japan. At the time of this first national convention thirty-six could be counted, mustering over a thousand members. These societies are found in five denominations—the Congregational, Presbyterian, Methodist Episcopal, Methodist Protestant, and Christian. Thus in Japan, as all over the world, Christian Endeavor has strength to knit together diverse bodies in Christian fellowship.

This first convention of Japanese Endeavorers was held in Kobe, and was an entire success. From Wakuya, six hundred miles north of Kobe, came the delegates, and from Nagasaki, in Kiusiu, four hundred and fifty miles to the south. These delegates represented twenty-seven societies. Seven societies that could send no representatives sent reports instead. Only two societies failed to be brought in any way before the convention. What convention hall in the world could hold the delegates if all Endeavor societies were as zealous as these of the Sunrise Kingdom?

The two largest churches in Kobe housed the convention, and its sessions extended over two days. A leading spirit of the convention was that earnest Christian worker, Rev. T. Harada, of Tokyo, who has been elected presi-

dent of the Japanese United Society of Christian Endeavor that was there formed, and who, before the convention, was the national superintendent of Christian Endeavor societies, appointed by the United Society of the world, whose headquarters are at Boston.

The exercises of the convention included addresses, prayer-meetings, reports from societies, social gatherings, and a consecration meeting, as well as the important business connected with the formation of the United Society. An impressive portion of the consecration meeting was the reading of the Christian Endeavor pledge, the active members standing and bowing assent.

The convention decided to start a monthly paper, to serve as the organ of the United Society, and to propagate and strengthen the movement. This paper, it is hoped, will do for the Christian Endeavor cause in Japan what *The Chinese Illustrated News* is doing for it in China, *The Golden Link* in Australia, *The Christian Endeavour* in England, and *Der Mitarbeiter* among the Germans of the United States.

The constitution of the United Society provides for a consulting committee, to aid the president. The committee now elected consists of Rev. Y. Ishiware, of Tokyo; Professor G. Kashiwagi, of Kyoto; Rev. T. Oishi, of Osaka; Rev. T. Osada, of Kobe; and Miss A. H. Bradshaw, of Sendai. Tokyo is to be headquarters. In common with the original United Society, the Boston headquarters for the world, this Japanese United Society exercises no authority over the individual societies, and levies no taxes. Everything is to be done of free will, and not of necessity. Assuredly the interest and prayers of all Endeavorers, and of all

who desire the spread of the Master's kingdom, will go out in behalf of this new and powerful instrument for the evangelization of Japan.

In our own country one of the most remarkable of Christian Endeavor contributions to missionary activity is the rise and progress of the Christian Endeavor Missionary Institute, whose headquarters are at Chicago. It started as a department of the enterprising Illinois Christian Endeavor Union, but it has already become almost if not quite national in the scope of its operations.

The secretaries of the many denominational boards of missions located at Chicago are giving cordial aid to the enterprise. They constitute its advisory board, and serve gladly and frequently in its missionary campaigns. The faculty of the Institute consists of Rev. John Henry Barrows, D.D., a Presbyterian trustee of the United Society of Christian Endeavor and chairman of the World's Parliament of Religions; Rev. Howard B. Grose, of the University of Chicago, a Baptist trustee of the United Society; Rev. A. N. Hitchcock, Ph.D., a secretary of the American Board; Rev. Thomas Marshall, D.D., field secretary of the Presbyterian Board of Foreign Missions; Rev. R. A. Torrey, superintendent of the Chicago Bible Institute; Rev. James Tompkins, D.D., superintendent of the Illinois Home Missionary Society; and Mr. L. D. Wishard, of the Student Volunteer Movement.

The Advisory Committee consists of the representatives of the boards named above, together with representatives of other denominational boards. Meetings of the Institute are held in Chicago every Friday night. During the World's Fair especial efforts are being made to touch the visiting Endeavorers with this fire of missionary fervor. During September one hundred missionary meetings are to be held, under its auspices, in Chicago churches, either simultaneously or as nearly as possible at the same time.

But the chief work of the Christian Endeavor Missionary Institute is the organizing of Missionary extension courses. If the Endeavor societies of any town desire this course, they make formal application for it, the application bearing the signatures of the pastors of the evangelical churches of the place, in token of their approval, and of their agreement to co-operate by preaching a missionary sermon on the morning of each Sunday of the six through which the missionary extension course extends.

In the afternoon is held a conference of all the missionary workers of the town, where instruction is given in methods of work, and where the scattered sparks are gathered into a fiery coal. In the evening there is a missionary mass-meeting, which is addressed by one of the Institute speakers. These addresses are given at intervals of a month.

No collections are taken at the meetings. Neither the speakers nor the officers and faculty of the Institute receive a cent of pay, except that the local societies entertain the speakers and pay their travelling expenses. The work of the Institute is rapidly extending. Already many Christian Endeavor unions in Illinois are engaged in this missionary extension movement, and courses have even been started in other States. Interdenominational in its range, strictly evangelical in its make-up, conservative in organization though aggressive in its plans, there is no reason why this Christian Endeavor missionary extension course may not become a mighty factor in the winning of the world for Christ.

The same Illinois Christian Endeavor Union that is carrying on the work above described, has organized a temperance department, and now proposes a vigorous campaign of the State in the interests of temperance. Mr. John G. Woolley, the powerful and masterly temperance orator, has been secured to speak for three hundred nights in the State. He will visit every county for

at least one night, though the larger counties will claim him for more than one night each. The sale of tickets, at twenty-five cents each, will be undertaken in each place by the local societies. The money so obtained will be used to pay the debt that rests on Mr. Woolley's asylum for drunkards that wish to reform—"Rest Island," in Minnesota. The evenings are being rapidly taken up, and there is every prospect of one of the most enthusiastic and widespread temperance campaigns ever inaugurated.

At the recent stirring convention held by the Christian Endeavor Union of South Australia, one of the chief points emphasized was the decided utility of Senior societies of Christian Endeavor—societies, that is, composed entirely of older Christians, in addition to the Young People's and Junior Endeavor societies. South Australia has more of such societies than any other part of the world, and is very enthusiastic in regard to them. Reports that reach us from these societies show that they take up many and varied lines of work in their committees. Besides, the testimony of every pastor that has tried it is that the formation of Senior societies results in quickening the church prayer-meetings, opening the mouths of dumb Christians, energizing the inactive, warming the church socially, and filling the pews on Sunday. Surely these are all desirable changes! And surely, if there is ground for hope that Senior Christian Endeavor will do all this, the South Australian Union acted wisely in dropping from its name the words, "Young People's," that the Senior societies might with consistency be admitted.

A few more Australian notes: A New South Wales society has formed a new committee, the "Open-air Committee," whose valiant purpose is to conduct an open-air Gospel meeting every Sunday before church services. A Victoria society lately had an "evening for beginners," wherein many

a young Christian took a step forward in Christian expression and influence. Queensland has held its second annual convention. During the past year the number of its societies has increased more than fivefold. South Australia now has 204 societies, with a membership of 5500. Of the 81 societies that joined at the time of the recent convention, 50 were Methodist. A Church of England Endeavor society in New South Wales has three members who have been accepted for the mission field. Another society in the same colony has been making special efforts to interest the employes of large manufacturing establishments in the vicinity by means of a social gathering and supper, followed by a prayer service.

The Christian Endeavor exhibit at the World's Fair is one of considerable interest, and should be visited by all Endeavorers. It is to be found in the Liberal Arts Building, Section D, column A 98, in the gallery. Liberal space is provided, and there is a fine show of Christian Endeavor literature, memorials of the history of the Society, portraits of its leaders in the different denominations, a globe showing the distribution of the societies over the world, the original constitution, the record book of the first society, the original constitution and record book of the first Junior society, specimens of Christian Endeavor literature in Chinese, Japanese, the various languages of India, that of Madagascar, Armenian, Spanish, French, German, Danish, Dutch, etc., besides a striking collection of mottoes and society badges from all over the world. The visitors' book contains already many thousands of signatures of Endeavorers from all parts of the globe. It is especially interesting to turn its pages and note how evenly the Endeavorers seem to be divided among the evangelical denominations. In case of Sunday opening, it is needless to say, this exhibit remains at the Fair under protest.

IV.—EDITORIAL DEPARTMENT.

The editor-in-chief having returned from an absence of nearly two years at the Metropolitan Tabernacle in London, now resumes, personally, his editorial chair. That he has not been idle or neglectful of the REVIEW during this unexpected and protracted sojourn in London, his numerous editorial contributions have shown. But it was manifestly impossible to have the same immediate oversight at three thousand miles' distance, or to supply matter for publication with the promptness so desirable in these days, when news travels by electricity, and so far outruns the most punctual pen.

This close communion with British Christians, in private and public, has revealed among them a rare type of consecration. Without disparagement of any other missionary body, the Church Missionary Society deserves to hold the pre-eminence. For a prevalent spirit of prayer, for the energy of faith, for the zeal and enthusiasm which it exhibits, for the simplicity of its methods and apostolic fervor of its whole tone and temper, no living organization excels it. Though its constituency is of the Anglican Church, the Society is thoroughly evangelical, catholic, and in the best sense liberal. It is not wrapped in the ceremonies of the sepulchre—fettered with the grave-clothes of a dead orthodoxy, or a devitalized ceremonialism, or despiritualized secularism. Its revenue is very large, its corps of missionaries both numerous and devoted, and its records do honor to the cause and the Master. Had all Episcopalians the baptism of its spirit, many disciples, now repelled, would be drawn to them, and a closer fellowship would be inevitable.

In the great Tabernacle foreign missions have never had perhaps the prominence which would have been given to this branch of work if the home work had not been so extensive. Mr. Spurgeon and his people naturally felt that, with a pastor's college and seventy stu-

dents annually, an orphanage with five hundred children, and all the various benevolent institutions dependent like these upon the Tabernacle and its supporters, they had a wide enough field right about them. And yet, in connection with the last annual collection for world-wide missions, I witnessed some of the most apostolic giving ever seen in these days. For four weeks gifts came pouring in accompanied with letters explaining the circumstances in which these acts of self-denial were undertaken for Christ. These letters were so marvellously interesting and touching that they were read by me at the prayer services—the names being withheld—and it was like new chapters of the Acts. There were relics of departed children, heirlooms in the way of family silver, sets of jewelry, little sums of money long saved for special purposes—all sent in to me for the Lord's work. The value in pounds, shillings, and pence was very large, but nothing in comparison to the value of the spirit of consecration displayed.

It must be confessed, however, that, in almost every department of Christian benevolence, the work of God is crippled for lack of money. It is melancholy to see disciples of Christ living in extravagance, while missions suffer at every point from sheer poverty of resources. There are single individuals in Great Britain whose estates are so immense that the care of them is oppressive. In some cases a Christian woman, who is entirely alone in her widowhood, has four or five mansions, each a palace, with its vast environments and its large body of retainers, all this vast expense from year to year going inevitably forward, while the cause of Christ appeals for money to bear to a dying world the bread of life!

The editor purposes to increase the value of the REVIEW in every practicable way. A series of *illustrated* articles will be prepared for the new year by the most competent contributors, and

neither pains nor cost spared to make these pages worthy of their high mission in the promotion of the universal emancipation of mankind from spiritual ignorance and destitution.

During this last nine months of absence in Britain, the editor delivered a course of six missionary lectures on the Alexander Duff foundation, in Edinburgh, Glasgow, Aberdeen, Dundee, and St. Andrews. The audiences were large, and the interest maintained steadily until the close of the course. To prepare these lectures for the press and attend to their publication will be the partial work of the present autumn. Nowhere have I found so large and so enthusiastic audiences for missionary addresses as in Scotland. Every foot of soil seems sacred to the memory of martyrs and missionaries.

The Northfield Conferences.

Northfield has a world-wide fame, not only as the home of D. L. Moody, but as the annual gathering-place of Christians of every age and sect and nation. There is unity in diversity—diversities of gifts, but the same spirit; differences of administrations, but the same Lord; diversities of operation, but the same God, who worketh all in all."

The past summer has been especially rich in "showers of blessing" upon those who were present at the conferences. Some speakers, advertised in circulars, whose presence was eagerly anticipated, were unable to be present; but what seemed lacking in variety of speakers and themes was more than compensated for by intensity of interest. Each of the three conventions was pervaded by a fervent spirit of prayer, an earnest desire for the power of the Holy Ghost, and a deepened interest in Bible study. Methods and results of searching the Scriptures were discussed upon with a view to getting a firmer grasp upon the great fundamental teachings of the Word.

The Young Women's Conference brought together over two hundred college women, from thirty-one educational institutions, societies, and associations throughout the country. They came to study the Bible as the word of life and the sword of the Spirit, and to confer under competent leaders as to the objects and principles of practical Christian work for and by young women in college and city. The mornings were given to Bible study and conference, and the evenings to platform meetings. D. W. Whittle, George C. Needham, R. E. Speer, Mrs. Bainbridge, Mrs. A. J. Gordon, and Miss Grace Dodge were among the speakers. Mr. Moody arrived before the close of the conference, bringing new life and power from his campaign against evil in Chicago.

The World's Student's Convention opened June 31st, with over four hundred students from fifty colleges and seminaries. They gathered for two weeks of Christian fellowship, during which the methods and benefits of Christian activity and Bible study were considered. Probably the days most memorable to all were those when Mr. Moody spoke on the Holy Spirit, and which culminated in a meeting for prayer on the mountain-side, where over three hundred students met with him to seek that gift of gifts for which so ardent a desire had been created. "Round Top" is a name now inseparable from Northfield. From this grassy knoll, while the evening sun was setting, have been often heard the calls of God for service at home and abroad, in city missions, the ministry, and Y. M. C. A. work. To many this hilltop is the sacred spot where they first heard and heeded this call of God to service. Mr. Moody, Dr. Faunce, Dr. Purves, Pasteur Monod, of Paris, Dr. Jacobus, R. E. Speer, and J. R. Mott were among the speakers. Such conferences cannot fail to have a beneficial influence on the spiritual life and work both of the men who attend and of the colleges represented.

The Convocation of Christian Workers in August brought together men and women from over land and sea, who with "one accord" assembled for prayer and conference. This was essentially a teaching convention. Dr. Gordon's explanation of the ages, as a key to the dispensations, has unlocked the treasures of Scripture to many. The speakers took for granted that their hearers were students of the Bible, and this enabled them successfully to treat themes not often touched upon.

Missionary Day was memorable, as usual, for the concert of testimony as to progress and needs of the Lord's work in foreign lands. B. C. Atterbury, M.D., of China, spoke in behalf of the 400,000,000 of that benighted land. He emphasized medical missions as a means of exemplifying the active side of Christianity in its work for others—a side which false religions do not present. Bodily disease opens the closed odors of Chinese homes and of Chinese hearts to receive the Christian physician and the Gospel which he brings.

Rev. T. L. Gulick, of Spain, urged our debt to the large numbers of Spanish-speaking peoples of the globe, who are in darkness almost as deep as that of heathendom. The light of the Gospel has not shone in their hearts, for the Word of God is a closed book to them. The priests destroy any copies they can find. They burn the gold and leave the dross of their literature. The result is ignorance, superstition, idolatry, and moral, intellectual, and physical degradation. In spite of difficulties and persecution, the work is going forward. There are to-day in Spain over ten thousand Protestants, most of them from the poorer classes. There as elsewhere it is hard for the rich to enter the kingdom.

Rev. David Downie, of India, gave a most interesting account of the establishment and progress of the Lone Star Mission among the Telugus. The audience rose in a body to receive the venerable Dr. Jewett, to whom, under God,

is due the perpetuation of that mission, and who has spent his life in service there.

In the afternoon Rev. Josiah Tyler told of the customs, traditions, and superstitions among the Zulus of South Africa. He pictured the methods of work and the external and internal transformation of a native from pagan to Christian. Dr. Reynolds followed with some words as to government opposition in Turkey. Burma was represented by Rev. C. A. Nichols, and the Mahratti Mission of India by Dr. Henry Fairbank.

The evening was occupied by Wm. M. Upercraft, of China; Rev. George E. Post, M.D., of Syria; and H. C. Mabie, D.D., Secretary of the Baptist Board. Dr. Upercraft spoke of the "emphasis of brotherhood" with the Chinese shown in the interest, love, and contact of the missionaries; of the "joy of Christian fellowship" experienced in daily life, and in the celebration of the Lord's Supper with the native Christians; and of the "encouragement of the outlook."

Dr. Post gave a vivid description of what Islam is in its effects on individuals and society. Islam expects to convert Christendom, and the best way to prevent it is for Christianity to convert Islam. Work among Moslem peoples is difficult, but medical missions are much blessed among them.

Dr. Mabie closed the day by urging Christians to go forward in faith, willing to become to a race what Christ was in His humanity to the world—to renounce all and live among even the most degraded in order to uplift them and place their feet upon the Rock.

Among the material evidences of the presence of the Spirit at this conference was the donation of \$10,000 to the work under Mr. Moody in Chicago. The financial world has been in great straits, but God has opened the windows of heaven, and poured out on Northfield a blessing, the influence of which will, we believe, be felt the world over.

D. L. P.

V.—THE MONTHLY CONCERT OF MISSIONS.

Turkey;* Arabia;† Persia;‡ Russia;§ Mohammedanism.||

UNION OF MOSLEM CHURCH AND STATE IN TURKEY AND PERSIA.

BY REV. J. H. SHEDD, D.D., OROOMIA,
PERSIA.

The idea of theocratic rule, or at least some form of Divine authority, is widespread in our race. In Japan the Emperor is the descendant of the gods. In China he is the Son of Heaven. The Emperor of all the Russias places the crown upon his own head and rules by Divine right, and is supreme in Church and State. The Pope presents himself as the Vicar of Jesus Christ, to be called "Our Lord" by the millions of Roman Catholics, and to rule, if he can, above all kings and governments.

The theory of government of a Moslem State is much the same as that of Russia and the Pope. Islam, as taught by Mohammed and the Caliphs and Imams, is absolutely perfect as a political as well as a religious system. There must be the closest union of religion and government. The Koran in the last years of Mohammed's life became a medium of military commands and of general laws in all departments of a theocratic government. The elements of a code, both civil and criminal, are laid down in imitation of the Mosaic laws. The needs of a rapidly growing empire developed other sources of law in tradition, called by the Turks *Sunnat* and by the Persians *Hadees*. It is the belief of Moslems that Mohammed was divinely guided in every word and act. The record of these, as given by the companions of Mohammed, is the *Sunnat* and *Hadees*. The Moslems often say to the missionaries: "Your Gospels are only *Hadees*—i.e., the record of

the sayings and doings of Jesus made by His companions." The number of Mohammedan traditions grew to hundreds of thousands, and they were so incoherent that codification and selection became absolutely necessary—six great books among the Sunnees two or three hundred years after Mohammed. The Sheehs have five books compiled a little later. To complete the code there is a third source of authority—viz., the consensus of the great teachers; as Christians would say, the unanimous consent of the Fathers of the Church. This is *Ijma*, and a teacher competent to make an *ijma* or authoritative interpretation is a *Mushtahed*. In the view of the Sunnees, the office of the *Mushtahed* ceased ages ago, while the Sheehs believe that the *Mushtaheds* are still an order, and may pronounce authoritative opinions, but only in accord with the Koran and *Hadees*.

These are the foundations of law and jurisprudence in Moslem lands; not the Koran alone, but the Koran supplemented by accredited traditions of the words and example of Mohammed, and these codified and explained by the great teachers. This is the *Sheriat* or *Sher*, the Moslem law that embraces all wisdom and knowledge, and binds every condition and rank. By the *Sher*, kings rule and subjects are guided in every conceivable circumstance of life, from the cradle to the grave. The Protestant accepts the Holy Scriptures as the sufficient and only rule of faith and practice. The Moslem gives the *Sher* a broader range. It is the absolute rule in religion, ethics, civil government, and social life. The glory of the system is that, not only is it perfect in every principle, but in every detail.

The Christian faith has an ideal to be reached in the future, and has within itself the aspiration and spring of endless progress. The Moslem faith has long since gained the goal, the *ne plus*

* See also pp. 47 (Jan.), 122 (Feb.), 373 (May), 609 (Aug.), 721, 732, 759, 763, 769, 783 (present issue).

† See p. 54 (Jan.), 746 (present issue).

‡ See also p. 606 (Aug.), 783 (present issue).

§ See p. 298 (March), 750 (present issue).

|| See also p. 726 (present issue).

ultra has been reached, and no change or improvement can be made in politics or laws, no expansion of the boundaries of thought is possible; not even criticism of the perfect code of the past can be permitted.

The Theory of the Turks.—The bearing of such a system upon a Moslem Sunnee State, like Turkey or Morocco or Afghanistan, is obvious. Says one of the great Sunnee expounders: "Authority becomes sacred because sanctioned by heaven. Despotism, being the first form of consolidated political authority, is thus rendered unchangeable and identical with government at large. Supreme government has four stages: 1. When the absolute prince (Mohammed) is among them, concentrating in his own person the four cardinal virtues, and this we call the reign of wisdom. 2. When the prince appears no longer neither do these virtues centre in any single person, but are found in four (the four first caliphs and companions, Abu Bekr, Omer, Osman, and Ali), who govern in concert with each other as they were one, and this we call the reign of the pious. 3. When none of these is found any longer, but a chief or caliph arises with a knowledge of the rules propounded by the previous ones, and with judgment enough to apply and explain them, and this we call the reign of the Sunnat. 4. When these latter qualities are not to be found in a single person, but in a variety who govern in concert, and this we call the reign of the Sunnat followers."

Here is the theory of an unchangeable despotism that must exclude all representative government and free inquiry. The caliph must reign within the divine code, and the pride and glory of the caliphate is that the code of Islam is complete and final in religion and politics. If it is not suited to this modern age, so much the worse for the age. In this case the mountain *must* come to Mohammed.

Some of the features of Moslem law,

born with the system and never to be separated from it, are slavery, polygamy, the inferiority of women, the right of the man to divorce his wife at will, the subjection of Jews and Christians, and war against all unbelievers. "When ye encounter the unbelievers of the Koran, strike off their heads, until ye have made a great slaughter among them, and bind them in bonds." This and similar commands in the Koran and Sunnat inspire the fanatical zeal of the faithful, and to-day good Moslems look back to a golden age of conquest and slaughter. This fierce fanatical intolerance of any other faith than Islam is an ever-present power in the Moslem State. The system dominates those who accept it. For a caliph to account Moslems and Christians as equal before the law would be to deny the faith, and the State that should enact such a law would cease to be a Moslem State.

A comparison may be made with the system of American slavery. There were noble specimens of slaveholders, who were kind, tolerant, benignant in the treatment of their slaves, but they were dominated by the system, and the essence of the system remained unchangeable. "The irrepressible conflict" continued till the slave rule ceased. The system could not be reformed.

Is not Turkey another "irrepressible conflict"? There have been kind, tolerant rulers, but the government is despotic by divine authority, and is bound by the *Sher*, which can never change. The very proposal of change or innovation is hateful and subversive in the eyes of caliph and Ulema. There are no germs of freedom, no latent principles of fraternity and equality with those outside the faith of Islam, and no will of the ruler can make the system other than it is.

"Mohammed's truth lay in a holy law,
Christ's in a sacred life;

So while the world rolls on from change to
change,

And realms of thought expand,
The letter stands without expanse or range,
Stiff as a dead man's hand."

In this inherent union of Church and State Guizot finds the causes of sterility, immobility, and decay in Moslem States. He says :

"The power of the Koran and of the sword was in the same hands ; and it was this peculiarity which gave to Moslem civilization the wretched character it bears. It was in their union of temporal and spiritual powers and the confusion which it created between moral authority and physical force that the tyranny was born which seems inherent in their civilization. This I believe to be the principal cause of that stationary state into which it has everywhere fallen. This did not at first appear. The union of military ardor and religious zeal gave to the Saracen a prodigious power, and a splendor wanting in the Germanic invasion."

Under the impulse of this united military ardor and religious zeal the tide of conquest rolled on till thousands of cities, towns, and castles fell. It conquered the fairest lands of Asia and Africa, captured Constantinople, threatened Europe, till at last the Turks thundered at the walls of Vienna. All this was in the name of God, to the battle-cry, "God is great." This tide of conquest was rolled back by the greater power of Christendom, but the spirit remains. War is a sacred duty, and tolerance of other faiths, except in abject submission, is a sin. The issue is clear-cut. "The Koran, tribute, or the sword. Which condition do you choose?"

The theory of Turkish rule is strengthened by the fact that the Sultan is caliph, pontiff, divinely appointed ruler, and commander of the faithful. The caliph is both emperor and pope, and the clergy are the lawyers, and every judge has a religious function. Hence by the theory there can be no conflict of pope and emperor, of Church and State. There is no action and reaction, and the whole civil and military power of Turkey is controlled in the interests of Islam. To do otherwise would be to subvert the State.

The Practice in Turkey.—Can the theory be changed in practice? Mr. Sell well says : "The question is not whether Mohammed was a deceiver or self-deceived, an apostle or an impostor, whether the Koran on the whole is good or bad, but what Islam as a religious and political power has become and is, and how it works." At the Mildmay Conference, in 1888, Mr. Sell mentioned a new school of free thought. The Hon. Ameer Syed Akhmed, A.M., educated at Cambridge, is a leader. Some such man will represent Islam at Chicago at the Congress of Religions, no doubt, and show that a growing number of cultured gentlemen belong to this school and reject the stiff canon law and traditions, and claim that Islam may adapt itself to free government and free thought. It is enough to point out that such men live under a Christian government, and represent no following in purely Moslem lands. They are better than their creed. In fact, no caliph has ever been able to break the fetters of his system. "The fifth caliph," says Muir, "was the famous Al Marntn, who during twenty years countenanced with a princely support the pursuits of literature. He was tolerant of the sect called the Rationalists, but he was intolerant of all who opposed his theological views, and went so far as to establish a kind of inquisition, and visited with penalties all who dared to differ from him." A liberal, liberty-loving caliph could only work within his system. He rules his Moslem subjects with all the divine authority of the Pope in the destruction of heretics.

After a thousand years longer of trial and conflict Moslem governments everywhere are the same, despotic, intolerant, and unchanging. The leopard has not changed his spots. Turkey has yielded to stress of circumstances, and there have been treaties and firmans that proclaimed religious toleration and started the theory of equal rights ; but the Sultan found that such divinity doth hedge a caliph, and such fetters bind

him, that all his reforms must cease. This was made very plain in 1879, when the proposal was made to the Moslem doctors to give the Sultan the position of a constitutional sovereign. The decision reached was this: "The law of the *Sher* does not authorize the caliph to place beside him a power superior to his own. The caliph ought to reign alone and govern as master. The ministers should never possess any authority beyond that of representatives, always dependent and submissive. It would consequently be a transgression of the unalterable principles of the *Sher*, which should be the guide of *all* the actions of the caliph, to transfer the supreme power of the caliph to any minister."

The present restrictions on Protestant missions in Turkey should not excite surprise. From the constitution of Islam there can be no hope of representative government or of free inquiry. The only toleration possible is that subject Jewish and Christian races may change their forms of faith, so as they do not touch Islam. All may join the dominant faith, but no Moslem can leave his faith. It is a fallacy to expect religious liberty. "Do men gather grapes of thorns or figs of thistles?" The hope of any reform in Turkey is vain. The only reform possible is the severance of Church and State.

The Theory of Government in Persia.—The Sheeh Moslems who rule in Persia, as opposed to the Sunnee Moslems in Turkey, offer a new inquiry. It would seem that here a door is open to progress, for in very many ways the Persian is the opposite of the Turk. The Turk has made a military camp, and that only, of the lands he rules. From the desert he came, and his instincts are to turn the fruitful field into desert. "Where the Turkish horse sets its hoof, the grass never grows." This is a Moslem proverb. Many districts in Turkey have to-day the desolate aspect of a subdued country. The villages are often in ruins, the gardens

waste, the land denuded of its trees, and one never passes many hours without hearing the bugle and the drum and seeing the Army of Occupation.

Pass the Persian line, and, except in districts of nomadic tribes, the villages smile with gardens and vineyards, not a soldier is seen for days, and the people seem to be at home. The Persian is more civilized than the Turk, though the latter has the military forms of Europe. Both are Moslems, but are as sharply in conflict as Catholic and Orangeman in Ireland. The Turk adores Mohammed, and swears by him. The Persian adores Ali, and uncounted times every day Ali's name is used in reverence or prayer. For a Turk to express his disgust of a man's ignorance or manners, he says he is *Adjem*, or Persian. The Persian returns the compliment by calling such a person *Toork*.

The annual passion play of the Persians refers to historical facts that excite intense hatred of Omer and Osman and other caliphs, whom the Turks regard as most holy men. Islam was split into hostile camps soon after Mohammed died, and the war has never ceased. Ali, the cousin of Mohammed and husband of his daughter Fatima, regarded himself as the true successor of the prophet, but he had to wait and chafe for many years before he was chosen caliph, and then his reign was cut short by his assassination. His son Hassan was poisoned, and Hussien, the next son, was cut off in the most cruel manner after heroic resistance on the plains of Kerbela. The annual passion play commemorates these tragic events, and fires the Persian heart to regard all Sunnees with hatred, and the Sultan as the greatest heretic of all. There is little danger of alliance between Turkey and Persia so long as these religious animosities continue.

Upon the claims of Ali and his house grew up the doctrine of the *Imaum*, or the divine rights of the Imaums. This word means a leader or exemplar. Mohammed is called the Imaum, and the Sunnees apply the name especially

to the first caliphs. The Sheohs give it a more exalted meaning. The doctrine is that long before creation God separated a ray of light from His own glory. This ray was preserved and entered the first of created beings, who was Mohammed. Hence the prophet, according to Sheoh tradition, said: "The first thing created was my light and my spirit." This is called by all Moslems the *Noor* of Mohammed. This light descended to Ali and from him to the Imaums, the divinely commissioned descendants of Ali. These alone are the lawful caliphs or successors of the prophet.

The Sheohs express this doctrine thus: The Imaum is the descendant of the prophet, adorned with all his excellence. He is wiser than the wisest of the age, nobler than the noblest, holier than the holiest. He is free from all sin, original or actual. For the preservation of the truth an infallible organ is necessary, and this is found in the prophet, and after him in Ali, for did not Ali possess the *Noor* of Mohammed, and did he not say in regard to this, "I am Mohammed, and Mohammed is me"? Did not this *Noor* descend to the other eleven Imaums till the last, who was the Mahdi or guide? He was born near Bagdad, A.H. 253, and is supposed to be still alive, though hidden, and will reappear at the second advent of Christ. This doctrine of the Mahdi creates a great deal of unrest and expectation. Says Sell: "When Islam entered on the tenth century of its existence there was throughout Persia and India a millennium movement. Men declared that the end was drawing near, and various persons arose to claim to be Al Mahdi." The pretender in the Soudan is not a Sheoh, and has assumed the title not as a descendant of the Imaums in the Sheoh sense, but he takes advantage of the ever-swelling tide of expectation in Islam of some great change.

Another theory of Sheoh faith that differs from that of the Sunnees relates to the Mushtaheeds, or authoritative

lawyers. The Sunnees can express no new opinion nor draw any new deduction, but are bound by the precedents and rules of the prophet and the first four caliphs. The Sheohs, holding the doctrine of the Imaums, are less fettered. Every city in Persia has its college of Mushtaheeds, and sometimes a new deduction can be drawn to meet a new emergency.

The theory of government in Persia is found in the divine right of Ali and his descendants. The *Sher* or law of Persia is the Koran, and the authorized code of traditions the *Hadees*. The rightful sovereign is the Imaum, who has a plenitude of divine authority. In his absence the reigning prince is bound to conform to the higher law and accept the *Sher* as the constitution of his realm, and the Mushtaheeds as the authoritative interpreters of the *Sher*.

The Practice of the Persians.—The religious head of the Sheoh faith is the chief Mushtaheed, who resides at Samara, on the Tigris, near the shrines of Ali and Hussein. The scattered divisions of the Sheohs in the Caucasus, in parts of India and Arabia, and in Persia here find a centre. The council of the chief Mushtaheed is composed of representative men from these several regions, who form also a college of cardinals to elect a successor on his demise. The present incumbent is Mirza Ali, of Shiraz. He does not lay claim to be an Imaum nor to inherit the power of the last Imaum, though the title "Imaum of the Age" is sometimes used. He is supposed to be the wisest and best of the Mushtaheeds, and has the moral authority of a pope. Few have the privilege of seeing him. It is said that even the King of Persia was denied an audience some years ago, as the sanctity of the holy man might be corrupted by contact with earthly pomp and royalty. He is so holy that carpets are spread from his door to the mosque or to the palanquin or boat, as even the touch of earth might be defiling to his holiness. His influence is remarkable,

and his decree is as binding on all good Sheohs as a decree of the Pope is on all good Catholics. He has a large school of young ecclesiastics, and every Mush-taheed receives his credentials directly from the hands of this chief. His obedient servants therefore throughout Persia are the Mushtaheeds and Mullahs, or lower order of ecclesiastics. Thus he has in control all the shrines and holy places, he directs the passion play, and champions the cause of the people against any unpopular governor or civil innovation. The Mushtaheed must sign all legal documents and give the decisions in all important cases of *Sher*.

Over against this religious power is the civil. Over against the *Sher* is the *Urf*, or civil law. The conflict of these opposing forces is the special feature of Persian politics to-day.

The Shah of Persia claims no such divine right to rule as the Sultan of Turkey. In fact, might makes right. The dynasty of the Suffaveans, from A.D. 1500 to 1725, had at least the shadow of divine right, for they were descendants of the prophet; but the present dynasty has no such claim, and the Shah and his governors cordially oppose the ecclesiastics. The situation offers an interesting problem, as there are possibilities of change not found in any other Moslem State. The present Shah has three times made the tour of Europe, and he would be glad to have the benefits of civilization for his country. His conception, no doubt, is a Russian one, to subordinate all religion to the royal will. Without any careful study of the causes of civilization, he wishes to see his people improved, and he issues royal edicts to that effect. He is friendly to Christian missions to work for nominal Christians and Jews, as the missionaries in one way and another bring many benefits into the country. In the same unthinking and uncertain way he has a strong dislike to Moslem ecclesiastics. They thwart his will, often set at defiance his direct commands, and appeal to the people for

support, as loyalty to the king is a weaker sentiment among the masses of cities and towns than zeal for their religion.

The chief priests and scribes and Pharisees are continually stirring up trouble, and are kept in restraint only by the fear of arrest and conveyance to Teheran.

The nearest parallel to the state of affairs in Persia is perhaps found in Italy. There the established religion is Catholicism, but the Pope at its head claims a divine right above all kingly or parliamentary authority. Hence a sharp friction of the two powers and a possible result of separation of Church and State. In Persia the established religion is the Sheoh form of Islam, and the king wishes to sustain it, but wishes also to break the power of the ecclesiastics in their claims to the divine ascendancy of the *Sher* and the chief Mush-taheed. A year ago affairs came to a crisis. The Shah for some time has been giving concessions to foreign companies for banks, roads, mines, and other innovations, supposing that his throne could stand against any tumults raised by the priests of Islam. In granting a monopoly of the tobacco business to an English company, he arrayed against his policy the prejudices of the people and the interests of the tobacco dealers. The Mushtaheeds saw their opportunity. They quoted a deliverance of Mohammed to the effect that every one is master of his own property, and drew the inference that compulsory sale to the English company was contrary to their *Sher*. The excitement became intense, and both parties used their influence to obtain a decision from the chief Mushtaheed. At last the decision came from Kerbela in very shrewd but decided terms. It did not condemn the past use of tobacco, nor censure the government for granting a monopoly, but issued an edict—"To-day the use of tobacco in every form is forbidden by the Imaum of the Age." All public use of the weed ceased at once. Mullahs paraded the

markets and broke every pipe they set eyes on. The pious remarked that their desire for tobacco was entirely removed under the influence of the divinely guided decision. The result was that decree after decree was posted from the "Imaum of the Age" in the chief cities, and riots increased until the Shah was beaten and the monopoly was withdrawn.

This sharp conflict is going on, and what shall be the end? Islam in Persia is certainly weakened. Were not Russia on one side and Turkey on the other we might think the Shah and his government would be strong enough to curb the Mullahs and loosen the yoke of religious intolerance. Certainly the case is far removed from that of Turkey, where the hope of freedom of conscience and inquiry is impossible, for the Sultan is both emperor and caliph. In Persia there is a glimmer of hope that the conflict of religious and civil powers may work out higher activity and a freer life, and that the Shah may even sever the union of Church and State and proclaim liberty of conscience to all his subjects; but this faltering hope expires in the overshadowing influence of Russia. Persia is so near a dependency that it is vain to expect any change in the feeble government that is not authorized by the mighty empire of the north.

The missionary and the friend of missions can see the clouds in the horizon of these Moslem lands. They must also look above the clouds, and not doubt the power nor the purpose of Him who sits upon the throne.

Euphrates College.

All Northeastern Turkey in Asia, to the Persian border and the southeastern part of Russia, looks to Euphrates College for its higher education; the territory in which this college is is the only higher institution of learning, covers 200,000 square miles, and is larger than all New England and the Middle Atlantic States; and has a population of 5,000,000, about one fourth of whom

are Armenians. To travel from one end to the other of this college field requires about twenty days, and from side to side, fourteen. The language of the college is Armenian, which is spoken by all of the Armenians of the above territory except the 100,000 in Koordistan, who are learning that language.

As feeders for the college, there are now thirteen high schools and one hundred and fifty common schools among the Protestants, and many other schools which have been organized under the stimulus of Protestant education. The college already has pupils from and teachers and workers in most of the cities, besides many in smaller cities and towns, as well as in all parts of the Turkish Empire.

The aim is to give a comprehensive, practical, Christian education; the graduates have won for themselves such reputation as teachers and laborers that they are sought after by both Protestant and non-Protestant communities in far greater numbers than the college can supply.

The aim of the mission work is to introduce the Gospel into the old Armenian Church, which is arousing to the importance of an educated and morally upright clergy. It is the province of the college to furnish educated leaders to help this people reform its old church, and to supplement the work of the mission in the evangelization of this nation.

The college needs:

1. Gifts of money in large or small sums, so that those who have the college in charge can devote their undivided attention to the educational needs of the institution.
2. Two professorships of \$5000 each.
3. Permanent scholarships of from \$100 to \$200 dollars each to aid poor but worthy pupils.
4. Funds for an industrial or self-help department.
5. Money for modernizing and refitting the dormitories of both the male and female departments.
6. Small sums for apparatus and library, and for the general equipment of the college.

REV. C. H. WHEELER, D.D.,
President,
Harpoot, Turkey.

J. W. DAVIS, Esq.,
Treasurer,
Sears Building, Boston.

VI.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

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

CHINA.

—"The Chinese will likely be found the equals of Western peoples in the acquisition of knowledge, and their inferiors in analytical, logical, and synthetic powers, while in the matters of conscience, will, and motive there is so great a need of renovation and uplifting that it can only be supplied by a purer and diviner religion than they have yet known."—*Chinese Recorder*.

—The *Recorder*, speaking of Arch-deacon Moule's treatise on ancestral worship, remarks: "Even the *Spectator* thinks the writer 'a little over-sanguine in the hope that the rite may possibly be cleansed in time from the superstitious practices with which it is at present associated.'

"It may be well to explain here, and in conclusion, that the writer's opinions on this subject appear to be briefly as follows: 1. That ancestral worship, as at present observed, is, for the most part, gravely permeated by superstition, if not by idolatry, and that it forms an impossible rite for a Christian to practise; 2. That modern observances are largely of modern accretion; and that if no original of observance, quite free from such a taint, can be found in history, yet that traces of a pure original in thought can be detected in Chinese canonical literature; and 3. That it *may* be possible, and if so surely it will be highly desirable, to graft some solemn and worthy Christian observance on to this primitive stock, rescued and cleansed from the mist and mud of ages."

—"Now that the excitement of the anti-foreign agitation is over, it is the part of the judicious missionary to as-

certain what the causes are which have created such a lamentable condition in China, and to prevent similar ebullitions in the future by as much as possible removing these causes. I desire, however, at the outset to disclaim any sympathy with the fierce denunciation of the Chinese, which has been so general, and to deplore the desire for vengeance so prevalent among the followers of Him who left as the rule of our conduct Matt. 5: 34-38. Moreover, I cannot be blind to the fact that we who are preaching Christ in China have incomparably greater freedom of action than we should have in any Roman Catholic country; and that if in any Roman Catholic country, or indeed in any Western land, the opinions and prejudices of the people were as carelessly trampled upon as they often are in China, the rude though zealous preacher would find it hard to escape serious consequences. One thing which weighs seriously with me is that the people believe all the wild stories current among them about foreigners. I do not say the stories are true, or even that there is adequate reason given by foreigners to cause the Chinese to believe them true; but they do believe them, and believing them, their conduct is not difficult to understand. You may therefore burn every pamphlet written against the foreigner and his religion; you may imprison and bamboo every writer of every sentence inciting to outrage upon the foreigner; you may get the Chinese Government to levy a heavy tax on the neighborhood where any outrage has actually taken place; you may make them pay tenfold for every damage done; but you do not touch the root of the whole mischief. You are simply 'sitting on the safety-valve;' and if your remedies go no further, then I fear you are preparing for an outburst among the populace which will be more drastic than anything that

has occurred. Why were the lessons of the Tien-tsin massacre not laid to heart by Christian men? Why should missionaries incur the disgrace of having to be lectured on the proper mode of treating the people by a statesman whose time and thought are sufficiently occupied by worldly and world-wide affairs?

"It is, I think, important to know that this anti-missionary or anti-foreign feeling did not always exist in China. Without referring to the Polos, it is enough to know that in the Ming and the beginning of the present dynasty the talented Jesuit missionaries were not only tolerated, but held in high esteem, both at court and in the provinces; and at that time many of the highest officials were converts. Why is it not so now? I admit that it is largely owing to the humiliation of the Chinese by the armies of the West; but the process began long before. It originated toward the end of the reign of *Kang-hi*, and became manifest in the beginning of that of *Yung-chung*, when the Jesuits in Peking joined a plot to supplant this emperor by a younger brother. They had enemies before that, because of their success and influence; yet if envy begat foes, admiration produced friends; but when the politics of China were actively interfered with the officials became of one mind in opposing the foreigner.

"From that day to this the Chinese have regarded the missionary as the vanguard of foreign armies. It is needless to dwell on the arguments they use and the facts they adduce to prove this position. I may mention that they point to Cochin China and to Tonquin. Enough that the belief is general. This is the real, though rarely the ostensible reason for the anti-foreign feeling so very prevalent among the official and literary classes, who are, of course, most directly concerned. It is not, let me once for all assert—it is not because we are introducing another in addition to their already numerous forms of religion. As far as religion is concerned,

the Chinese are not only 'reasonable,' but extremely tolerant, till the professed religion assumes, or is believed to assume, a political aspect. It is, therefore, of the utmost consequence that the missionary avoid everything calculated to deepen in the Chinese mind the belief that he is a political agent. But besides this most serious of all sources of mischief, there are other avoidable causes of hatred and distrust.

"Whenever a riot occurs the information is forthcoming that some of the principal literati in the neighborhood have roused the passions of the otherwise friendly mob and become its leaders. So great is the respect for literature in China, that the literary men will long continue to be the leaders of the people. Are we on that account to assume toward them an attitude of hostility? How should we act toward them to neutralize their power for evil, or even to gain them to our side? Some missionaries believe that faithfulness to 'the Truth' demands their uncompromising hostility to Confucian teaching, and they persistently attack Confucius in public and in private. Supposing it were actually true, as some of these people publicly tell the Chinese, that 'Confucius is in hell,' would it not be wiser to retain to themselves their knowledge of the unseen world and the unfathomable ways of God, rather than by blurting it out in the ears of those who revere Confucius to turn indifference to the speaker to actual hatred of him? Is it conceivable that any one is foolish enough to suppose that the way to win to Christ is by rousing the active animosity of the hearer? Are such persons beyond learning the meaning of 1 Cor. 9:19-23? Or do they suppose Paul a poor, mean-spirited dreamer, whose mode of preaching the Gospel is to be avoided by those who court and create danger, and then demand vengeance? It is not, perhaps, surprising that men who in public 'thank God that they know nothing of philosophy' should act in this manner; but it is matter of profound regret that the

spirit and action of which I complain are not confined to such people. When two years ago I believed it my duty to go into Moukden, then pronounced the city most hostile to foreigners of all Chinese cities, one objection constantly brought against me from the outset was that Christianity came as the enemy of their much-loved Confucius. This argument was, of course, brought forward by and had much influence upon the literary classes. My reply to it was the opening of a day school where the Four Books alone were taught, and into which not a scrap of Christian literature did I allow for the first year. Next year the boys were eager to learn Christian hymns, and they and their parents desired to read Christian books. At the end of two years the school had to be closed, but it had served my purpose, and never since has the anti-Confucian argument been brought against us. Nor have the literary classes at any time displayed that hostility which seems so prevalent throughout China. On the other hand, I have found the classics of incomparable value both in the convicting of sin, in the inculcation of duty, in upsetting idolatry, and in establishing our Christian ideas regarding the Omnipresence, the Almighty Power, and the universal care of the one living God. I have yet to learn of the man who has been converted to Christianity, or even rendered friendly toward the preacher by denunciation of Confucius. Young converts are prone to run tilt against idolatry, but I have never yet heard a Chinaman who believed it advisable or right to defame Confucius. Such denunciations I consider as un-Christian as they are unwise. They are, to say the least, utterly useless as a converting agency. Why, then, seeing they rouse and will continue to excite the hatred of the literary classes, should missionaries not abandon this vicious practice?"—Rev. JOHN ROSS, in *Chinese Recorder* (U. P. C. S.).

Mr. Ross's remarks seem much in the same line with the wise and tem-

perate discriminations of Mr. Candlin, of the Methodist New Connection.

AFRICA.

—"Captain Lugard, in his address before the Geographical Society, gave a very seducing description of the interior of Africa. In place of wastes of sand in the higher plateaus, there is soft, springy turf like an English lawn; and for unknown shrubs and flowers, there are familiar evergreen bushes, forget-me-nots, and jessamine, not to speak of brambles and [Scottish?] thistles. Rushing streams and sheltered bays and beautiful lakes are also to be found, making such picturesque glimpses of scenery as are to be seen in many parts of Scotland. It is evident that if suitable means of transit could be provided, our own superabundant population might find in these regions fresh opportunities for replenishing the earth."—*Free Church Monthly*.

—*Central Africa* expresses the conviction, grounded on good evidence, that the Germans are thoroughly in earnest in civilizing their new sphere.

—"In the vast African zone extending from the Sahara to the northern boundary of the Transvaal, the trade in alcohol is prohibited, or at least burdened with a progressive tax, according to the Brussels Convention, signed by seventeen European powers. In Belgian Congo there was at the beginning a good movement. Mr. C. H. Harvey, of the American Baptist Society, remarks that the gin trade recoiled before the heavy excise; then the government reduced the tax, so that an agency which had given up the brandy traffic resumed it, and did a roaring business, soon followed by all the others. They are, he says, gathering a harvest of gold at the expense of the ruined natives. Is, then, the general act of the Brussels Conference 'the senseless demonstration of a glaring mockery?' as is asked in *Regions Beyond*. Unhappily it may be so. A few score thousand dollars go much farther in this world than

the philanthropy of congresses ; this is theory, that practice, which easily paralyzes the former.

"Are we, then, to be silent? Certainly not. We ought to aim at arousing public opinion against this shameful traffic, and against many other things ; but what is public opinion? A reed shaken by the wind, but, above all, by the sounding and tremendous blast of material interest. What, at bottom, is political policy and conquest and colonial possession but organized rapine? Every colonial agent is a born enemy of the aborigines. In the very depth of his mind we should find, were it but naively and unconsciously, what M. Martini announces with frank shamelessness : 'The native offers himself as an obstacle to the requirements of our civilization ; we must help him to vanish off the earth, as has been done for the Redskins, by unceasing volleys of musketry and by a continuous stream of alcohol.'

"The man whose eloquent voice availed so much at the Brussels Conference, Monsignor Lavigerie, died in November last. Under his cardinal's purple beat a generous heart. His ecclesiastical education had force sometimes to draw him into compromises with conscience, into duplicities, which Jesuitical morality excuses ; nevertheless it remains true that this prelate, Doctor of the Sorbonne, Primate of Africa, has shown that what will almost chiefly fascinate every genuine Christian, that which will fill him with the purest enthusiasm, that which will transfigure him, is the evangelical apostolate in the midst of the heathen."—Professor F. H. KRÜGER, in *Journal des Missions Évangéliques*.

—"Would you know my opinion of the French Zambesi Mission? It is carried on under conditions of extraordinary difficulty. I had seen the American mission on the west side. There men's consciences are free ; on the Zambesi they are not. The king can stop everything ; the life, the heart,

the soul of his subjects are in his hand. Despotism and slavery have moulded their spirits to such an extent that every one's looks are fixed on the king, and no one is willing to appear as if having the will to go beyond him, or to separate himself from him in anything ; and yet, for all this, the mission has done an admirable work ; it is the most beautiful work that I have seen in Africa. I could spend hours in talking of it. You would hardly believe, for instance, how unbounded an influence M. Coillard exercises over the country, over the king. Doubtless the latter does not give himself wholly to this influence ; he tears himself away from it, even now and then fights it down ; but this of itself shows the ascendancy of the missionary."—Dr. JAMES JOHNSTON to the *Committee of the Société des Missions Évangéliques*.

—"The weak side of many religious works is found in the premature exaction of reports from the workers. The donors insist on being encouraged. A Sunday-school, it may be, which has given one shilling for missions, wishes to know how many souls have been gained through this one shilling. Your mission is not afflicted in this way. You do not receive triumphant reports. Whatever your missionaries say of their work and its fruits, you may be assured that it is always the *minimum* of that which they could say ; but their work is none the less solid, founded on the rock. It does not strike the new, but is like the submarine piles sustaining the bridges of the Forth and of the Tay, which form the most necessary and most admirable part of those marvellous constructions. But the day will come when this work will emerge from the bosom of the deep waters, and its greatness and its vitality will appear by the magnificent fruits which it will bear."—Dr. JAMES JOHNSTON to the *Committee of the Paris Society*.

MADAGASCAR.

—"A terrible disaster has befallen Antananarivo, with its hundred thou-

sand inhabitants. Its food supply is to-day rotting beneath four feet of water. In the night of Monday last, while all Antananarivo was sleeping, the river Ikopa burst its banks, and the vast Betsimitatatra plain is now a lake stretching northward for many miles. It is no slight inundation, no few inches of water from a percolation of the river banks. It is a flood, a deluge that, without the slightest indication of its coming, has raced down the broad bed of the Ikopa, overflowed its several channels, swept over the sand-banks in its midst, filled its wide but generally dry expanse, and then, ravening for an outlet, rose and rose until at the east of Ambokitrimanjaka, southwest of Ambodihady, some three hours' journey from the capital, the waters have swept over the embankment, tore ever-widening breaches in its steep side, and poured a tide impossible to stem into the vast rice plain of Betsimitatatra. In the dead of night the flood swept onward, sapping down cottages in its rush, until when morning broke Antananarivo on the westward side presented the appearance of an island, with waves billowing as far as the eye could see. Nothing could be done; the disaster was complete. Had there been warning of the coming of the flood, had the work of destruction been even the work of hours, H. E., the Prime-Minister, would have placed himself at the head of the populace and, thrilling them with his mighty energy, averted the calamity. Had there been any opportunity the British community would, as they did in 1888, have taken coats off and labored with the multitude; but there was not, and to-day what was a plain of rice rapidly becoming golden in its hue is a sombre surge of yellow water. The yellow is there, but its gleam has gone. Where the waving rice-blades sung softly to the music of the breeze, only the splash of waves is heard as they leap exultantly over the rice they are rolling into the earth. It is a piteous sight as one canoes across that dreary waste of waters. The em-

banked road is flooded; all the cottages are deserted, the only sign of recent habitation being sheafs of straw ranged at the foot of their walls, in often vain effort to prevent the hungry waves sucking away the foundations of houses which will, if they stand, presently contain hungry denizens. Already many of the people are feeling the horrors of the situation. Like the birds of the air, they are hovering at the water-side to pick up each *grain* of rice that is washed ashore; and in bottles they place their finds with the watchful care with which gold-seekers treasure golden grains. Cold and callous, indeed, would be the eye and heart that could view the scene and not see the foreshadowing of what it means—a multitude on the verge of starvation. Sir Robert Peel said, on his repeal of the Corn Laws, that he would be content to be credited with no other fame than that, for by that act he had given the masses—bread. The spirit—love of the people—that thrilled Sir Robert Peel to his great effort, actuates every action of H. E., the Prime Minister. He acts always so that the Malagasy may be benefited. Not once but many times, through the rain and bleak wind, he has hurried during the last week to other districts where the rice crop is not submerged, but where the embankments need repair. With rallying cry he has directed the work, and when the floods are over he purposes to endear himself for all time to the Malagasy by organizing an act that will for many generations ensure the Malagasy their staff of life. The embankments of the Ikopa are, we understand, to be repaired in no superficial manner, but are to be made enduring monuments of the loving care of RANAVALOMANJAKA III. and her Prime-Minister, Rainilaiarivony.”—*Madagascar News*.

The Prime-Minister, it will be remembered, is the husband of this queen, as he was of the last.

—Although there is no likelihood of war in the immediate future, still, un-

less effort is made to obtain the redress of the wrong that has been done Madagascar, a cruel struggle is, sooner or later, before the Malagasy. Their faith in the Protestant faith will be destroyed, but their love of their fatherland will be undying, and the country will for years be the scene of ever-smouldering war. A nation may have its faith destroyed, but the spirit of patriotism never dies in a race that has become a homogeneous nation. The armies of such a nation may be annihilated, its towns and villages burnt to the ground, its manhood scattered, but the spirit of patriotism eludes the conqueror. To mountain fastnesses it flies; in the impenetrable jungle of forests that tower erect in the fatherland when towns and villages are prostrate it hides; in swamps and valleys, where the foreign invader can find no foothold, it lurks; and from one or more of these haunts it ever flits, will-o'-the-wisp-like, over the country, harassing the foreigner and bringing him to his destruction. This is the prospect before Madagascar if the unholy compact between France and England is not abrogated. A faith destroyed, a country devastated, and the hearts of a nation made desolate. Will not the British religious world speak out in the name of humanity, and in the name of Europe's honor!"—*Madagascar News*.

English Notes.

BY REV. JAMES DOUGLAS.

England's Work in India.—The *Church Missionary Intelligencer* for April opens with an able paper on "England's Work in India," by W. Mackworth Young, C. S. I. Writing both as a civil servant of the Queen and as a disciple of the Lord Jesus, Mr. Mackworth Young endeavors to prove that the Government in India has not been so antagonistic to Christian effort among the native population as is generally supposed. "Admitting," he says, "some exceptions, which were usually rectified shortly afterward, I believe that

its policy has not only been right but righteous. Not only so, but by firmly adhering to the principle that the weapons of the State may not be used in matters of conscience, it has prepared the way for the willing reception of the Gospel in the hearts and consciences of the people of this land." In the judgment of this writer, the State in India has been the handmaid of Christianity, and one of God's most powerful agents in furthering its cause. But waiving this point, two things, he alleges, are sure: first, that the reign of the Lord Jesus Christ in India has begun and will be consummated; secondly, that every member of His Church is called to join in the work.

Speaking of the encouragement to obey this call, Mr. Young says: "If our faith is so weak as to demand the argument of statistics, it is not wanting. The population of the Punjab in 1881 was nearly nineteen millions. In the census of 1891 it was nearly twenty-one millions, an increase of about 10 per cent in the same time. The number of native Christians in the former census returns was 3599. It is now 18,375, an increase of 400 per cent in the same time. Take the two rates of increase, write down on a sheet of paper for every decade in the future the number of the population and the number of the native Christians represented by an increase of 10 per cent in the one case and 400 per cent in the other, and you will find that in forty-five years from the present time every soul in the Punjab will, at this rate, be a Christian! . . . Life in India is not worth living if we live it to ourselves. But it is worth living if we live it to Christ."

The China Inland Mission.—The annual meeting of this mission has just been held at the Conference Hall, Mildmay Park, and was largely attended. Mr. B. Broomhall made a brief statement as to the scope and progress of the work. There are now 207 stations and out-stations, 552 China Inland Mission missionaries in all, and 3637 com-

municants. The income raised at home was £24,632, and in China and elsewhere, £9860. The Rev. J. Hudson Taylor, speaking of the year's returns, said: "There have been more converts and more baptisms than in any previous year, while at this moment there are about a thousand more candidates for baptism than at this time last year." At the evening meeting Dr. Pierson gave the closing address, his subject being testimony and judgment as based on the words of our Lord in Matt. 24:14.

The Rev. R. Wright Hay, of Dacca, East Bengal.—This young missionary has won a high place in the esteem and affection of English Baptists. His recent address at Exeter Hall, on the Baptist missionary platform, will not soon be forgotten. It was a voice of tender pleading, lit by poetic glow and hallowed by a gracious spirit. We give but one passage from this heart-to-heart speech, the opening words: "I cannot forget the last time I stood here, it was as one who, by brief service of Jesus in Africa, had gained promotion to the coveted privilege of being allowed in some measure to give voice to Africa's great woes. And to-night, light from that dark land lingers in my memory, and the desire that some of it may break out upon the hearts of others disposes me to relate to you an incident which has, in various applications, been a means of grace to myself. One of the saintliest Christians that I have known was an aged Christian negress, whose friendship I enjoyed on the shores of Amba Bay, at the base of the Cameroon Mountains. In our little prayer-meeting there was no one who prayed with greater fervor or with a more forcible use of Scripture language than this aged sister. One evening, just after she had prayed, and with more than usual power, as we raised our heads we saw her hurriedly moving toward the door of the chapel, and when one of the little company inquired why she was so hurriedly leaving the meeting, she put her

two hands to her ears, and in quaint, broken English, she said, 'No speak to me. I been seen the Bleeding Lamb,' and she hastened to a little group of huts, inhabited by heathen people from the mountains, there to tell the story of God's love in Jesus. If in this we see some sign of what the Spirit of God can do through missions, we have also an intimation of how missionaries are made. If out of this great meeting there is to be a flow of sympathy, of compassion, of substance, of service in the name of Christ toward the thousand millions of our human race who have not yet heard the Gospel, it must be by our having a new vision of Jesus Christ as the 'Lamb of God which taketh away the sin of the world.' "

Darkest Russia.—The paper bearing the above title is full of the saddest reading concerning the times in which we live. The main object of this periodical is to bring to the knowledge of the civilized world "authentic facts relating to Russia's persecution of her subjects on account of their religious belief." But much more than this enters into the composition of this journal. The seamy side of Russian finance is mercilessly exposed. The worse than slavery of millions of her population is depicted in colors which, for humanity's sake, we trust are overdrawn. And what is more serious still, a sketch is given—authorities being quoted *in extenso*—of an agricultural blight which threatens, and that at no distant day, to convert the fairest and most productive provinces of Russia into a *Sahara*. Who can fail to have suggested to him, in a fact so portentous, the finger of God? The tillers of the soil are becoming paralyzed. It is, indeed, mysterious that the famous black loam country, which is the granary of Russia, should in such a brief space of time have taken on an entirely different complexion. "Many sources of moisture are drying up completely and disappearing, others are being choked up; and, worse than all else, the fertile sur-

face soil is being swept away from the steppe with an ever-augmenting force, whereby the arms of rivers, the lakes, and every species of hollow are filling with sand and other coarse alluvium." Some years ago the government attempted to palliate the evil by planting defensive trees before the soil became completely denuded. "But," cries the *Novoye Vremya*, "no one concerns himself in the least to delay the advance of the all-destroying oceans of sand, to take measures against the droughts and the resulting sterility." It is further observed, in this most mournful record, that "the effects of the persecution of the Jews are reacting most disastrously upon the economic condition of the whole population, while the wanton reduction to beggary of the most sober and successful farmers, simply because they are Baptists, has contributed to put back agriculture at least twenty years."

THE WORLD AT LARGE.

—Certainly, Mr. Moody is no pessimist, for recently at Northfield he said: "I never was so hopeful for America as I am to-day."

—Mrs. Bishop, who has travelled much in Oriental lands, affirms that 500 Mohammedan missionaries go forth from Cairo every year who are to be found everywhere in the East. She does not think that Mohammedanism can ever be successfully coped with, except by Christian converts who are fully Oriental in mental habit.

—Rev. Thomas P. Hughes, long a missionary on the Afghan frontier, adopted the dress of the Afghan, and states this as the conclusion he has reached concerning one form of adaptation to current custom: "Judging from my own experience among an Oriental race for twenty years, it seems strange to me that missionaries in all lands do not adopt the dress of the people among whom they labor. There are a great many arguments against it, but in my opinion they may be pretty well

summed up in the word prejudice—that prejudice which sees what it pleases, but cannot see what is plain."

—Mulhall estimates that the civilized nations pay annually \$13,700,000,000 for food. By the side of this vast sum how infinitesimal is the amount expended to secure for the starving the bread of life!

—According to the latest statistics there are in the world about 6000 lighthouses and 250 lightships. Of these Europe has 3309, and the United States 1287, with 1389 post lights in addition on the Western rivers; while all Asia has but 476, Oceanica, 319; Africa, 219; South America, 169; and the West Indies, 106. The lack of *Gospel* light is even more serious in the same regions. If we call each mission station a lighthouse, there are some 12,000 scattered here and there, though far apart, in the boundless area of paganism. Or, if we term each missionary of either sex sent forth from Christian countries a light-bearer, there are only about 10,000 for the 1,000,000,000 of heathen. And how dense the darkness!

—As setting forth one form of missionary activity, which has received a most wondrous development during this century, these figures are instructive and exhilarating. It is estimated that between the Christian era and the Protestant Reformation, a period of 1500 years, the Scriptures were translated into only 23 languages, of which 13 ere long died out. This was at the rate of only 1 version to over 66 years. Between the Reformation and 1804, when the British and Foreign Bible Society was formed, about 300 years, 34 translations were made, an average of 1 to about 9 years. Between 1804 and 1890 the Word of God was published wholly or in part in 342 languages, or about 4 each year. In the decade 1881-91 the above-named society alone undertook 50 translations, or 5 a year; and last year work was begun on no less than 9 new languages.

—And here is a hint concerning another most important phase of development in missionary work. At the first conference held at Allahabad, in 1873, of 136 members, natives numbered 28, and women numbered 0; at the second, held at Calcutta, in 1883, in a membership of 475 there were 46 natives and 181 women; and at the third, in Bombay last year, with 632 members, there were 93 natives and 276 women. And, no doubt, in all the future more and more will women be found at the front in the fight, and the work be transferred to native hands.

—As a route from England to India and Australia, though the Suez Canal is not exactly in peril of being superseded, it is to have a vigorous rival, and that in the shape of the Canadian Pacific Railway and a line of steamers to Japan, China, and beyond. The distance is not much greater, and there is no danger of blockade in time of war. How astonishingly does steam facilitate the triumph of the Gospel! "The King's business requireth haste."

—The numbers are suspiciously "round," but are approximately correct, which allege that Queen Victoria is now sovereign over 1 continent, 100 peninsulas, 500 promontories, 1000 lakes, 2000 rivers, and 10,000 islands.

—In a publication of the English Church Missionary Society it is stated that "there are those who think it the highest honor to their family that it should be represented in the mission field. One clergyman has given 4 daughters to India. Another band of 4 sisters is in China. In two cases 3 brothers and a sister have gone out. In another case 3 brothers, all qualified medical men. Two branches of one family, comprising 18 brothers, sisters, and first cousins, are, or will shortly be represented in the field by 7 of them." And the United States has its families of Scudders, Gulicks, etc., who from generation to generation maintain the glorious succession.

—"This will do more for Christianity than anything that has been done, for our people know nothing of such love as this," say the native Japanese Christians of a hospital that missionaries are erecting for lepers.

—The self-denying deeds of Sarah Hosmer, of Lowell, are worth telling again and again for an example. She heard that a young man might be educated in the Nestorian mission seminary for \$50. Working in a factory, she saved this amount and sent it to Persia, and a young man was educated as a preacher of Christ to his own people. She thought she would like to do it again and again, and did it five times. When more than sixty years of age, living in an attic, she took in sewing until she had sent out the sixth preacher. She was a missionary in the highest sense.

—The Chinese lepers of British Columbia, isolated on an island in the Gulf of Georgia, have had no one to attend them, and have been left alone, with only the occasional visit of a physician to relieve them. A young woman of Vancouver, Lizzie Hausel, has heroically offered to devote herself to the care of these unfortunates. She was rescued by the Salvation Army some time ago from a degraded life, and for two years has been a devoted trained nurse in cases of small-pox, etc. Her decision to care for the lepers will mean the sacrifice of the rest of her life.

—We are passing through days which sorely try the faith and patience of all lovers of missions. To the financial and theological troubles are to be added the mischief-making of France, Germany, and Spain in several fields, the tyrannical acts of Turkey several times repeated, the serious revulsion in Japan, and the riots in China leading to the murder of several missionaries, signs of trouble in Korea, as well as the outbreak of fanatical violence between Hindus and Mohammedans in Bombay, etc. But God reigns nevertheless,

the threatening clouds will pass, and out of evil good will issue.

—The English Wesleyans entered Sierra Leone in 1808, and in less than 40 years some 55 missionaries had lost their lives, but volunteers were never lacking. The ruling spirit was well expressed by one of the number, who said: "The more I hear of the dangers and the difficulties of missionary life in Africa, the more anxious I am to go;" and when his mother said to him, "If you go to Africa, you will be the death of me," he replied: "Oh, mother, if you do not let me go, you will be the death of me."

—When G. Wilmot Brooke and J. A. Robinson were about to sail for Africa, in 1890, to found a mission upon the upper Niger, they entrusted their lives to God in a way not so very common, even among missionaries, by signing this paper:

"As the missionaries enter the Moslem States under the necessity of violating the law of Islam, which forbids any one to endeavor to turn Moslems to Christ, they could not under any circumstances ask for British intervention to extricate them from the dangers which they thus call down upon themselves. But also for the sake of the natives who have to be urged to brave the wrath of men for Christ's sake, it is necessary that the missionaries should themselves take the lead in facing these dangers; and should in every possible way make it clear to all that they do not desire to shelter themselves, as British subjects, from the liabilities and perils which would attach to Christian converts from Mohammedanism in the Soudan. They will, therefore, voluntarily lay aside all claim to protection as British subjects, and place themselves, while outside British territory, under the authority of the native rulers; and will endeavor in every way to share with the people the difficulties and trials of their Mohammedan environment."

—Not possessing the gift of tongues, missionaries sometimes with the best of intentions preach queer doctrine. Thus a missionary writes: "One of our teachers startled us in our class-meeting by saying he had not come to New Guinea to seek *kwekwe* (frogs), but to seek the souls of the heathen. He meant *gwekwe* (property)." And Professor G. F. Wright, of Oberlin, premising that in Alaska there are no domestic animals, and that the so-called mountain sheep is a real goat, repeats the story told of the missionary's lack of success in translating the first verse of the twenty-third Psalm. His interpreter had no proper idea of either sheep or shepherd, and in rendering the phrase "The Lord is my Shepherd," astonished his audience by translating it "The Lord is an implacable mountain sheep-hunter."

WOMAN'S WORK.

—A writer in the *Advance* relates. "The other day I asked a lady who is exceptional for her literary culture and tastes what she had been reading during the summer. 'Really nothing,' she said, 'except the missionary papers. I cannot find time for anything else.' And yet this 'nothing but missionary papers' had kept her in touch with the world, had made her an interesting person to talk with, although she was a housekeeper with a large family, and with very little kitchen help. It had kept her from becoming intellectually stupid with the monotony of daily toil."

—Mrs. Benton, in *Helping Hand*, is troubled to see "why Paul did not include in his list of gifted workers, 'collectors.' We would read, 'He gave some apostles, some prophets, some evangelists, some pastors, some teachers, and some collectors, for the perfecting of the saints.' Paul always commends the collector, as also those who are not slow in forwarding the collection. Indeed, Paul was an excellent collector himself. Then, as now, the disciples did not arrive at the perfect

stature of men and women in Christ Jesus without the aid of the collector."

—Secretary Wright, of the British and Foreign Bible Society, at the anniversary of the London Missionary Society, said 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."

—These figures relating to the gifts of women for missions last year are worth pondering. Mrs. L. M. Bainbridge is the authority:

Presbyterians (North).....	\$309,818
Methodists (North).....	265,342
Congregationalists.....	229,701
Baptists (North).....	155,552
Union Missionary Society...	51,222
Episcopal.....	35,484
Reformed Church.....	29,635
Total.....	\$1,076,754

—Woman's work in India has made great progress. There are now 711 women—foreign and Eurasian—missionaries in India. These have access to 40,513 zenanas, and have 62,414 girl pupils in the mission schools. Therefore, well may the Brahmans begin to tremble for the result.

—These are the bottom facts as to zenana work, coming direct from Miss R. A. Webb, Secretary of the Society for Promoting Female Education in the East. The beginning was as far back as 1835, when a missionary of that society, Miss Wakefield, obtained access to two or three zenanas in Calcutta, and others followed, until in 1843 a woman was sent out for this special purpose. Mrs. Mullen's work came later. After the Mutiny of 1857 came great enlarge-

ment, until now 22 societies in Europe and America are engaged.

—Miss Mary W. Porter writes that the women of the United Presbyterian Church presented last year as a thank-offering to the Lord \$37,028, of which \$10,000 went to foreign missions, \$9000 to home and Warm Spring Indian missions, and \$7616 to missions among the freedmen.

THE UNITED STATES.

—General Grant said that one Indian war cost \$6,000,000 and killed 6 Indians.

"Heaven," according to Red Cloud, "is a place where white men tell no lies."

—The conversion of this republic to the Moslem faith still continues. To Mr. Webb, the chief apostle, is joined an Egyptian of rank, one Abdurrahim Effendi, and they propose to establish colonies of true believers in the Southern States, and as well to build mosques in New York and other cities. The Egyptian above named expresses himself thus:

"Mohammedanism is destined to be the religion of all intelligent people, and the time to spread the prophet's doctrine is ripe. Calm, earnest discussions will work wonders, for Christianity is evidently a failure. Christians are not sincere, but the Moslems are as devout now as they were in the days of Mohammed. In Europe the Moslem faith is making great strides, and in America progress is rapid, though not dreamed of by those unacquainted with the subject."

—Two more devoted men, whose names will not soon be forgotten, have ceased from their toils on earth: Rev. E. P. Thwing, who only a few months ago had gone to China, at his own charges, to establish a hospital for the insane, and Rev. Jeremiah Porter, in labors most varied and abundant as home missionary for 62 years, or ever since 1831. Among the rest, the latter was the pioneer minister in Chicago,

reaching that place in 1833, when it was but a village of 300 inhabitants.

—The University of Chicago conferred its first degree of Ph.D. upon a Japanese, who is to be Professor of Old Testament Literature in a Methodist college at Tokio. This is a significant fact. When Harvard conferred its first degree, or when John Wesley was founding a great sect, what did the world know of Japan?—*British Weekly*.

—The year book of the Young Men's Christian Associations of North America, for 1893, has been issued. The number of associations is now 1439, with an aggregate membership of 245,809. These associations own buildings valued at \$12,591,000. Their total net property is valued at \$14,208,043—more than \$1,500,000 more than the year before.

—Few things to be found in Chicago this year are more remarkable than Mr. Moody's six-months' Gospel campaign. Through the entire season the work has been pushed. From 200 to 300 workers have been employed, holding services all over the city in tents, halls, theatres, and churches, at the rate of 120 a week, exclusive of meetings for prayer and counsel. All-day services were held several times with astonishing attendance and interest.

{—This is but a part of the year's story which the Baptists can tell: "A great and notable advance has been made. The increase of cash contributions from our churches alone (including that secured by the woman's societies) amounts to over \$360,000. Since the centenary proposal was made we have also recruited not far from 100 new missionaries, counting both men and women. We have sent 37, male and female, workers to the Telugus. We are sending 14 new workers to Western China; about as many more to other parts of China, and many others to Assam, Burma, and Africa. About 90 missionaries in all—70 of them new workers—go out this au-

turn; 40 of them from Atlantic and 30 from Pacific ports. Several important advance stations have been planted. Twenty-seven new mission houses are building. One new centre of operations—namely, the Central China Mission, with headquarters at or near Hankow—has been projected, and 2 missionary families are on their way to work it."

—The Episcopalians are about to rejoice over the occupation of a Church Missions House. The cost of the ground, \$175,000, and the amount of \$170,000 toward the erection of the building have been received. There will still be required \$70,000 for the completion of the building free from debt.

An urgent call is issued for \$20,000 to help on the work among the freedmen, coupled with this statement: "We have 137 mission stations served by 60 white and 47 colored ministers. We have 6399 communicants, 95 church buildings, 52 schools, 4 hospitals, 1 church home, 125 Sunday-schools with 10,000 scholars, 61 day-schools with 4734 pupils, 3 normal and divinity schools with 160 normal and 31 divinity students. The colored people paid \$22,509 toward these objects."

—The Presbyterian Church, South, with a membership of 188,546, gave to foreign missions last year \$120,954, and for all forms of religious work \$1,943,580.

—The General Synod of the German Reformed Church is pledged to raise \$40,000 for foreign missions for the current year. A flourishing mission is sustained in Japan containing 12 churches, of which 5 are self-sustaining, with a membership of 1842, an increase of 109 within a year. The native ministers number 9; unordained evangelists, 16; and theological students, 21. A girls' school has 45 pupils, and 976 are in Sunday-schools. The preaching stations are 37.

—The Roman Catholics are not altogether impervious to modern influences,

and are able to learn even from the Protestant foe. Last year a summer school, a *quasi* Chautauqua, was started, and was held again this year, having a permanent home secured near Plattsburgh, N. Y., by the gift of 450 acres on the shore of Lake Champlain.

EUROPE.

Great Britain.—The recent action of Parliament in providing for the appointment of a commission to investigate the whole matter of Indian opium; together with the action of the Government of Burma forbidding the use or possession of opium by any native in Lower Burma, are hopeful signs that the abatement of a blighting curse is not far away.

—General Booth carries on his missions at comparatively small cost. The officers who work among the Zulus are said to get 60 cents per week as salary, besides cornmeal for breakfast, rice for dinner, with an occasional bucket of molasses thrown in. The latter costs 12 cents at the sugar-mill.

—It is announced that the Mildmay Mission to the Jews is about to receive some £25,000 from a bequest, and that this sum will be expended in distributing New Testaments and Christian literature to Jews all the world over.

—The income of the Scottish United Presbyterian Church was \$200,660 last year, and work was sustained in Jamaica, Trinidad, Old Calabar, Kaffraria, India, China, and Japan. The missionary force consists of 130 fully trained agents, 63 being ordained Europeans and 20 ordained natives, and 28 zenana workers. The membership of the mission churches is 17,414, an increase of 885 in a year.

The Continent.—The Rhenish Society is at work in Africa, China, the Dutch East Indies, and New Guinea. The income was \$97,582 in 1892. The number of native Christians is 47,436, of communicants 14,295, of whom 680 were confirmed last year. The number

of baptisms was 7806. In the day-schools are 8871 pupils. In Sumatra the chief struggle is with Mohammedanism instead of heathenism.

—The Ninth Continental Conference met in Bremen recently, representing 14 German, 2 Dutch, and 1 Danish societies. For three days practical topics of common interest were discussed.

—The figures below give the number of baptisms reported in 1891-92 by 9 German societies:

Hermannsburg.....	2380
Neukirchen (Java).....	76
North German (West Africa)...	91
Gossner's Mission.....	1500
Leipsic (Tamilland).....	380
Basel Society.....	1253
Berlin ".....	2012
Barmen ".....	3546
Moravian (including children)...	13,336
Total.....	24,574

—In a paper on the "Religious Condition of Italy," Dr. Murray Mitchell gives a statistical table, prepared by Rev. Dr. G. Gray, of Rome, showing the membership of the chief evangelical missions in Italy for the years 1888 and 1893. The summary is as follows:

	1888.	1893.
Waldensian Church....	4,074	4,737
Free Church.....	1,522	1,631
Wesleyan Methodist....	1,360	1,341
Methodist Episcopal...	920	965
Baptist churches.....	875	1,050

In the Methodist Episcopal mission there are 241 probationers in addition to the 965 members in full connection. In 1888 there were 174 probationers.

ASIA.

Turkey.—A few native churches are becoming self-supporting in spite of the general poverty, among which are Tarsus and Mardin; and the schools are forging along in the same direction.

—A recent letter from Mr. Wheeler, President of Euphrates College, reports that there are in all departments 522 pupils—297 males and 225 females. Of

these 12 are in the theological department, 34 in the male college proper, and 37 in the female college.

—The lot of a journalist is a hard one in the dominions of the Sultan, and the newspaper is at a heavy discount. The censor has an eagle eye, revises with a free hand, and even suppresses an offending sheet on slight provocation.

—The Sultan will not have a telephone within his dominions at any price whatever. He complains that his subjects are far too ready, as it is, to plot and conspire against his life, and he does not propose to introduce a means whereby they can accomplish their foul designs twice as easily!

India.—A Calcutta paper relates that recently a young Brahman came to the house of a missionary, seeking an interview. In the course of the conversation he said: "Many things which Christianity contains I find in Hinduism; but there is one thing which Christianity has and Hinduism has not." "What is that?" the missionary asked. His reply was striking: "A Saviour."

—A Hindu widow through all her life, even if she lives to be ninety years old, can never eat but one meal of rice in twenty-four hours. At fast seasons she must fast for two or three consecutive days. "If a dying widow asks for water on a fast day, a few drops are dropped into her ear."

—In this land all burdens are carried on men's heads and on their backs, and not in carts, wagons, and barrows, and it is customary to provide resting-places for them along the roads. For this purpose stones are set up along the hot, dusty, and sandy ways just the right height for a man to rest his burden on. There he can stand and rest till, relieved and refreshed, he is able to go on his way. A native Christian in Travancore once said to an English gentleman, "Ah, sahib, Christ is all my hope; Christ is my rest-stone."

—A hopeful sign of progress in India is seen in an important movement in

the cause of social reform. The Hindu Social Reform Association of Madras has entered on a crusade against the demoralizing practice of Nautch dancing, which has hitherto been an accepted feature of entertainments, public and private. The crusade is led by, but not exclusively confined to, Christians.

—Some of the native States have rulers so enlightened as to be every way fit to hold the reins of power. Such, for example, as the Maharaja Gaekwar of Baroda, whose subjects number 2,500,000, and his income is \$7,000,000. When in London last year this royal Hindu announced that his first object has always been to promote education, and to this end, on assuming the government, he ordered schools to be opened at the cost of the State up to the number of 30 each year, wherever 16 pupils could be brought together. By this arrangement he hopes that every one of the 3500 towns and villages in his dominion will soon possess a school for both sexes. He is now educating several students in England to become teachers. The Gaekwar strongly disapproves of child marriages, and has expressed his determination that his own sons and daughters shall not marry before they are twenty.

—Eleven Lutheran missionary societies, representing ten different States and countries of Europe and America, are at work in India.

—A gentleman in Brooklyn who read the appeal of the Rev. William Butler in *The Christian Advocate* of July 6th for "Village Chapels in India," walked into the missionary office the next Tuesday and handed Dr. Peck \$1000. The noble-hearted donor declined to permit his name to be given to the public. His gift will build 20 chapels; and not long after \$500 were received from another source, and will build 10 more.

—Hindu heathenism dies hard. In order to stave off the inevitable catastrophe all sorts of Christian methods of work are resorted to, like tract soci-

eties, street-preaching, newspapers, schools, Sunday-schools, etc., but all in vain. In a few weeks or months collapse ensues.

—A good report comes from the South Arcot field: "From the very small beginning in the village of Sattambadi in 1863, the work has grown until there are now 8 organized churches, 32 congregations, 543 communicants, 1658 adherents, 30 schools with 734 pupils, 212 of whom are girls. From the villages have gone forth as many as 40 young men and women, educated in our boarding schools, who are filling positions of usefulness in the mission. Such are some of the numerical results of thirty years at one of our mission stations."

—The Surgeon-General of the Siamese Army is Dr. T. H. Hayes, who went to Siam several years ago as a medical Presbyterian missionary. He met with such wonderful success in curing diseases that the king considered his services indispensable, and made him surgeon-general of the army, with power to establish hospitals and medical institutions on American models. Dr. Hayes receives a salary of \$7000 a year, part of which he turns over to the mission board.

China.—In this country all the land belongs to the State, and a trifling sum per acre, never altered through long centuries, is paid as rent. This is the only tax, and it amounts to but about 60 cents per head.

—In their interpretation of Scripture the Chinese are apt to be literalists. One of the Bible-women, Gueh Eng, lately met with a rude reception from the head of a house to which she went to teach the women. "And what did you do about it?" she was asked. "Oh," she said, "I turned around at the door, and shook every particle of dust off my shoes, and told him that was what the Scriptures tell us to do when those to whom we go refuse to hear us. I left it as a testimony against him; and afterward he sent for me to

go back and tell him more about what my Scriptures said."

—A letter from the North China Mission shows how rapidly the medical work is gaining in favor. Instead of holding back in fear patients have been flocking to the dispensary in Pang-Chuang in such numbers that Mr. Smith writes: "Not only has all the available space in all the wards been occupied, as well on the women's as on the men's side, but every available building is occupied too. Each case brings others, till there seems no end to it, and Dr. Peck is much overtaken with his unwonted labors, owing to his wide surgical fame." The writer states that on one day the patients represented 23 different regions. One day two men came from a place 180 miles south, bringing two children with them.

—Rev. W. T. Hobart, Methodist Episcopal missionary, wants more men and more money, and reproaches and prods his brethren in this fashion: "When Mr. Collins, of our own church, offered to go to Foo-Chow as a missionary, he was told the society had no funds. He said to the bishop: 'Find me a place before the mast, and I will work my passage to China.' When the first Wesleyan missionary to China offered to go he was told that the Wesleyan Missionary Society had no mission in China and no funds to begin one. So he sold his own property and paid his own way out of it. The church was not ready."

Korea.—A missionary sends home these statistics: "We have now 54 evangelical Protestant missionaries in Korea, not including the High Church Episcopalians, who have no dealings with us, but are nearer to the Catholics perhaps. The Presbyterians lead the van with 21 missionaries, only 3 physicians, one of them a woman and the wife of Dr. Brown. The Methodists come next with 16, 6 being physicians, 3 of them women. The Southern Presbyterians are 8 in number, and the Australian Presbyterians 5; 4 Independents make up the total of 54."

AFRICA.

—It is said that not even one Arab woman in Algeria is able to read. Hence the Gospel must be spoken to them.

—The state of religion in Algeria is unique. There are four established or State-paid forms of worship—namely, the Roman Catholic, the Protestant, the Jewish, and the Mohammedan.

—Ethiopia is certainly lifting up her hands, not only to God, but in defence against the vices of civilization. A Zulu church recently organized has it among its by-laws that “no member shall be permitted to drink the white man’s grog.”

—Twelve new missionaries have been sent out to reinforce the Zambesi Industrial Mission, making 30 in all. The amount of land now owned is 100,000 acres. An effort is to be made in behalf of 150,000 slaves found in the vicinity.

—The station of Lavigerieville, founded by the White Fathers on the shores of Lake Tanganyika, has already become an important settlement. When the missionaries first settled there in 1883 there was nothing but “the desert and brushwood.” Since then a large extent of territory has been purchased at a cheap rate, and, when fully cultivated, it will be able to support 100,000 people. It is an undulating plain, bounded by the rivers Lope and Kanwema and traversed by two others. At first the Fathers established themselves close to the lake, but owing to the fall in the water during recent years, they found themselves amid swamps, and had to move to high ground about one mile inland. There they have built an orphanage for boys and another for girls, in number about 300, all redeemed from slavery, and also several villages for Christian households. Altogether there are some 2000 inhabitants—neophytes, catechumens, and inquirers.

—The Jesuits, to whom the Apostolic Prefecture of the Upper Zambesi was committed in 1877, think the time has come to occupy Mashonaland, where the Protestant societies are putting forth all their efforts to win the natives to heresy. They have secured a farm of 12,000 acres to the east of Fort Salisbury, and their superior, Rev. P. Kerr, has just installed a troupe of missionaries there, newly arrived from Europe.

—In a missionary letter one of the torments of life in West Africa is noticed: “The carpenter working on this station is troubled with a bad foot. It is caused by what is called a Guinea worm. The foot is swollen as if an abscess were forming, and the swelling resembles one, but for a tiny hole the size of a pin-prick where the head of the worm is. When the foot is poulticed for some time the worm sticks its head out. This is taken and wrapped round a match or bit of stick and wound round and round; thus it is gradually pulled out, perhaps about a foot—sometimes more, sometimes less—every day, great care being taken not to break the worm. This worm is very little thicker than an ordinary thread and, the doctor says, is about twenty feet long. The development of the worm makes the swelling very painful.”

—The arrangements made by Sir Gerald Portal for harmonizing the religio-political variances in Uganda provide for 2 ministers of justice, 2 commanders of troops, and 2 commanders of canoes, 1 of each to be Protestant and 1 Catholic; all to have the approval of the British resident. In the distribution of territory, it is claimed that the Catholics have the larger share. So are reproduced on the continent of Africa some such ecclesiastical dissensions as 300 years ago in Germany gave us the Thirty Years’ War.

ISLANDS OF THE SEA.

—The King of Samoa has issued a proclamation forbidding, under pain of heavy penalties, any native Samoan or

Pacific islander to sell or to give away any intoxicating drinks whatever. An exchange asks a pertinent question anent this proclamation, "Who is the barbarian?"

—Kedokedo, the government chief on Fergusson, New Guinea, was angry with his old aunt for threatening to smite a friend of his with sickness through the agency of her familiar spirit, and afraid lest she should smite him also he took her out in a canoe, and, heedless of her cries for mercy, tied a big stone around her neck and cast her into the sea. She sank never to come up again, and he thinks he has done a virtuous act in not suffering a witch to live. The teacher was away at the time for the sake of his health.

—Why the people at Bauro made tree-houses. They had been fighting with the Ysabel Islanders, and the people at Bauro were nearly all killed. The few who escaped hid in the bush, and when the enemy had gone they crept forth to find their houses and gardens quite ruined. They therefore began to build their houses in the tallest trees, ascending thereto by long ladders, sometimes reaching over sixty feet from the ground. Up these dangerous and uncertain ladders the natives ran with ease, a woman heavily laden climbing carelessly up without even attempting to steady herself with her hands.—*Life of Bishop Patteson.*

—Recent disciples on Futuna, New Hebrides, were sacred men who professed to be able to make rain, and by sorcery to bring disease and death. When they joined the class for Christian instruction they willingly brought their sacred stones, held as dear as life itself, and burned them in the public square.

—The American Board calls for volunteers for the work in Micronesia. Mr. Snelling, the missionary in charge at Ruk, is obliged to give up his labor on account of impaired health, and a man and his wife are needed to succeed him, taking up the work in the Ruk lagoon and among the Mortlock islands, where a good beginning has been made amid a large population still rude and

turbulent. A young man is needed also to take Dr. Pease's place on the Marshall Islands, and, as there is good reason to expect that Spain will permit missionary work to be soon resumed on Ponape, another able missionary must be found to aid Mr. Rand. The Micronesian force seems to be seriously crippled, and the call for volunteers is urgent.

—The London Missionary Society *Chronicle*, a short time since, gave an account from Rev. C. Chalmers of a voyage in the Gulf of Papua, where he met with a kind welcome, though many of the natives had never seen a white man before. At one place he held a service in a native hut, amid charms and fetiches of all kinds, skulls of human beings, crocodiles, pigs, cassowaries, and six hideous idols at the end. Among these surroundings they sang a translation of the hymn, "Hark the voice of love and mercy!" "I do not think," writes Mr. Chalmers, "I ever heard it sound better."

—The New Zealand *Herald* reports the death of Mr. Richard Matthews, at the age of eighty-two, after a life of strange adventures. He was landed at Terra del Fuego by Captain Fitzroy of the *Beagle*, where, with three Fuegians who had visited England, he meant to plant a mission station. The natives thought of killing and eating him, but by the persuasion of his three friends they gave up the idea and contented themselves with stealing all his clothes; it was the sight of these being worn by several natives 150 miles away that led Captain Fitzroy to search for his old passenger, whom he found and rescued from a second proposal to "rise, slay, and eat" him. He was on board the *Beagle* for four years, assisting Darwin. He left the vessel to become an agent of the Church Missionary Society at Wanganui, New Zealand. He afterward went farther north, where he built the first house and made the first bricks in the district. He was probably the only European who ever witnessed a Maori cannibal feast, where he bought off 2 intended victims for a tomahawk apiece.

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THY KINGDOM COME.

BY THE EDITOR-IN-CHIEF.

[The substance of an address delivered at the World's Congress of Missions, Chicago, Ill., October 5th, 1893.]

What the outlines are to the artist's picture, definitions are to the author's essay—the limits within which he is to work. In discussing the kingdom of God, experience furnishes no sufficient data, and we must resort to the witness of His Word. To follow the deductive method might lead us to warp the Scripture to fit the crook of some preconceived theory or dogma; and the only safe way is the inductive, collating and comparing the various testimonies of the inspired Word concerning the kingdom, and patiently seeking that centre of convergence where apparent contradictions meet as Roman roads met at the Golden Milestone.

A kingdom, as the word implies, is the house or dominion of a king—the realm he rules. The kingdom of God is therefore to be found wherever a community or even an individual soul owns His sway.

Five factors in the New Testament stand closely linked with each other and with the kingdom: the "world," the "Church," "Israel," the "nations," and the "ages." The English words used in translation are not always the true equivalents of the originals. For example, the word, "world," stands for three Greek words (*γη, κοσμος, οικουμενη*), one meaning the earth, another the cosmos, and a third the home of man; and, to increase our perplexity, the English word, "world," is used by us in three senses: a material sense, the globe; a social sense, the family of man; and a chronological sense, an indefinite period of time. The word "church" (*εκκλησια*) means an elect or outcalled body of believers; "Israel" is always distinct, alike in history and prophecy, from both "church" and "kingdom," and all these are to be distinguished from the "Gentiles" or "nations."

The other word which has a vital relation to the study of the kingdom is the word "age" or "æon" (*αιων*), which has in the Greek a specific

usage : it means an indefinite period of time marked off by some peculiar dealing of God—a dispensation. The ages may vary in length, but they have each definite bounds. It is an infelicity, if not an inaccuracy, in our English version, that the Greek word is so seldom rendered “*age*” and so often “*world*.” Dr. Upham suggests that the term, *αιων*, should be uniformly translated “*time-world*.” Certainly the word should be represented by some English equivalent which expresses *time*, for these ages, or æons, are to the kingdom its successive periods of preparation and development, and both must be studied together to be studied successfully.

According to the testimony of the Word of God, the ages form a part of the *created order*. In the Epistle to the Hebrews we read that God “*made the ages*,” *ἐποίησεν τοὺς αἰῶνας* (Heb 1 : 2) ; and more emphatically, that “*the ages were framed together by the Word of God*,” *κατηρτίσθαι τοὺς αἰῶνας ῥήματι θεοῦ* (Heb. 11 : 3). About three structures of God kindred terms are used—the world, the church, and the ages—all of which are said to be built, framed, fitted together according to His almighty fiat. All are His creative products ; the physical world, because matter is foreign to spirit ; the Church, because a spiritual temple is foreign to sinful man and a carnal nature ; the ages, because time is foreign to eternity.

The ages, then, are, as much as the universe, both a creation and manifestation of God. History is HIS STORY. As creation came forth at His word, cosmically framed, in architectural symmetry and æsthetic proportion, so the æons have been built up upon a divine plan, in numerical symmetry and geometrical proportion ; in other words, there is, in the construction of these time-worlds, something which corresponds to architectural design and artistic structure. In all true architecture there is a fixed relation between the parts of a building, as in all normal Doric, Ionic, or Corinthian columns there is a certain proportion of length to breadth. So God built up the time-worlds, first laying the foundation ages ; then story upon story, columns upon their bases, and capitals upon their columns ; and finally there is to be a heading up of all in Christ, — *ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ χριστῷ* (Eph. 1 : 10) ; as all the lines of the pyramid head up in the apex, as all the subordinate parts and proportions of a symmetrical building reach completion in spires or pinnacles, capstone or dome, so the ages are to find termination and consummation in Him.

Five ages are distinguished in the Epistle to the Ephesians : “*Before the foundation of the world* ;” “*from the beginning of the world* ;” “*this age* ;” “*that which is to come*.” (Cf. Ephes. 1 : 4, 21 ; 2 : 2 ; 3 : 5, 21 ; Heb. 9 : 26). These expressions distinctly outline *four* periods of duration : one terminating, having its end (*τελος*) at creation ; a second, reaching from creation to Christ’s ascension, and, therefore, “*past*” when Paul wrote ; a third, called the “*present age*,” and reaching to Christ’s second advent ; and a fourth, known as the “*coming age*.” Beyond all these lies yet a *fifth*, concerning which we find that most remarkable expression, “*unto all the generations of the age of the ages*”, *εἰς πάσας*

τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων (Eph. 3 : 21). Here word is piled on word, each of huge meaning, as the Titans heaped Ossa upon Pelion and Olympus upon Ossa.

Augustine said : “ Distinguish the ages, and the Scriptures will harmonize.” To discriminate between these five “ ages ” is essential if we would remove or relieve the difficulties and perplexities in our study of the kingdom. There was a past eternity before time began ; there was an age at the end of which Christ appeared (Heb. 9 : 26)—itself including subordinate ages ; then began the “ present evil age,” which extends to His advent in glory ; beyond is the coming age, which reaches to the close of the millennium ; and beyond all these lies another and future eternity.

These five ages have a distinct relation to the kingdom of God. In the age before time, that kingdom was undivided, undisputed, universal. The past age, between creation and Christ’s ascension, was experimental ; the kingdom was in revolt, and preparation was making for its re-establishment. During the present evil age, the kingdom is invisible, and individual, and elective. In the coming age it is to be visible, general, collective, extensive. And in the age beyond, it will be once more undivided, undisputed, universal, as in the eternity past.

Our present purpose limits our study mainly to the present and coming ages. But it may be well to mark that, in the past age, dominion was given to Adam at his creation and lost by his fall. Satan wrested the sceptre from his hand and became the god of this world. Afterward God called out an elect family and nation to represent His kingdom, and became Himself the Head of a theocracy. His people disowned Him and chose an earthly king, and so came apostasy, captivity, dispersion. When Christ came, He offered the kingdom to the Jews, but they both rejected the offer and crucified the King Himself. This apostasy brought another captivity and dispersion, already lasting for almost two thousand years.

The present age is known in Scripture as an *evil* age, during which evil is dominant, because Satan has usurped control of this world. This is the age of the Church, the *ἐκκλησία*, the outgathering of the Body or Bride of Christ from all nations ; and this age belongs to the times of the Gentiles, because it is by the preaching of the Gospel as a witness to all nations that the elect are to be thus outgathered.

The Church, however, is not the kingdom, nor is the kingdom the Church. The kingdom is constantly referred to, as having an existence in the past age and in the coming age ; but in neither age is the Church found ; that seems to fill the interval between the sufferings of Christ and the glory that shall follow. To confound a mere visible, external organization of believers with the kingdom, or the church of men with the Church of God, is a disastrous blunder ; and still worse is it to confuse the kingdoms of this world with the kingdom of Christ, or trust to that most dangerous and deceitful device of the devil, a superficial union of Church and State. We carelessly talk of “ Christian nations,” forgetting the fatal fallacy that

lurks in that term. A nation is a political organization, having no personality or individuality apart from the individuals which compose it, and can exercise no faith, and has no proper conscience or will. In the common phrase, "the Christian world," we combine two things as mutually hostile as light and darkness.

How, then, are we to conceive of the kingdom, during this present evil age? To answer this question we must first remember that this is pre-eminently the age of the Spirit—the dispensation of the Holy Ghost. It opened with His advent, and is especially the period of His personal administration. His peculiarity is *invisibility*. He is never represented as incarnate. He took, for special and temporary reasons, the form of a dove and of tongues of fire; but He has no proper form or body. During this age He is administering the kingdom instead of the King, and hence during this period the kingdom also is marked by *invisibility*. No emphasis is ever laid upon externals, but upon internals. Unseen by men, "the kingdom of God is within you" or "among you," invisibly present in individual souls, elective rather than collective, marked by intensity rather than extensity. Obviously the visible Church is not the kingdom; for while the Church embraces a militant body of true disciples contending for the faith once delivered to the saints, there is also within it a termagant body warring against its peace, and even an apostate body fighting against the truth and the faith. Within the same outward human organization God sees at once the true "circumcision," the "concision," and the "excision."

During this present evil age the kingdom undoubtedly exists, but it is in human hearts, and its conquests are one by one—its extension, like its exhibition, is individual. As every vessel that floats a flag on the sea, or every soldier that wears a uniform on the land, represents the kingdom of man, so every loyal disciple is a little empire ruled by the King. Hence the vice and risk of *statistics*. At our peril do we lay stress upon counting up converts or parading numbers. "Numbering the people" brought David only the choice between plague, famine, and war; in the spiritual sphere it brings to the Church the peril of all three at once.

We are not justified by Scripture in expecting during this age the real triumphs of Christ's kingdom. This being an evil age, evil will permeate and dominate it to the end. Christ, as the second Adam, recovered, in His temptation, the sceptre which Satan had wrested from the first Adam four thousand years before; but Christ does not actually mount His throne of this world until His "return." Meanwhile, Satan usurps that throne as prince of this world and god of this age, and claims the riches, wisdom, and power of this age to bestow them upon whomsoever he will (Luke 4: 6), and many facts seem to support his claim. If Satan is now unbound and evil is triumphant, of course the saints are for the time correspondingly in humiliation, bound by fetters of restraint and restriction, and the Church is in the wilderness.

The phrase "kingdom of the heavens," which is peculiar to Matthew,

seems applicable to this present evil age while the King is in the heavens,* and from thence in the person of the Spirit, as His substitute, administers the kingdom. During this age the sheet is let down from heaven and gathers of every kind, to be drawn up again at our Lord's second advent.

As to the *coming* age, it seems to be peculiarly the age of the *Son of Man*, as the present age is pre-eminently the age of the *Spirit*. Christ Himself spoke of the "Son of man" and "*His* kingdom" (Matt. 13 : 41, 16 : 28), a marked change of phraseology which cannot be without meaning. He will come to resume and complete His own personal dispensation, which was interrupted by His ascension, when He gave place to the Spirit of God as His substitute.

The peculiarities of this *coming* age are these : First of all, Christ's personal reign, which is so frequently and plainly set forth in Scripture that even the most tortuous exegesis cannot evade it. The kingdom will then be marked by *visibility* ; it will be not elective, but collective, comprehensive, extensive, and advance toward universal dominion. Then all the sheep shall be gathered into one flock under the one shepherd. Then "all Israel shall be saved : " one "nation" at least is to be "born at once" (*paam*, at a beat, or step), the only nation of whose conversion the Bible speaks as of a totality. The collective and universal feature will doubtless then be as prominent as the elective and individual is now ; organization will doubtless be conspicuous and world-wide, a compact government of which Jerusalem was in its best estate but a type (Ps. 122 : 3).

This coming age is to be the age of *conquest*. In the present age the policy is persuasive, not coercive ; it is the period of witness, not war ; of the Word, not the sword. The sword belongs not to the Church but to the kingdom. But then there are to be, both at the beginning and end, wars of conquest, and judgments more or less destructive. Satan's dominion is to be destroyed, and he himself, bound at first, is to be burned at last. And the saints, bound now, are to be *unbound* then ; the first resurrection from among the dead will let loose the bodies of "them that sleep" from the bonds of death and the bars of the grave, and they, with the living saints, caught up to meet the coming King, will be associated with Him in power and glory. Then shall we understand the full significance of those ten mysterious words which mark the sweep of that grand circle of the coming age—return, revelation, refreshing, restitution, restoration, regeneration, resurrection, reception, recompense, redemption.† This coming age is also the age of *completion*, when all things are to "head up" into Christ, who is cap-stone, as well as corner-stone, to the time-worlds.

There is an age yet *beyond* even this coming age, when time shall be no longer—an eternal age, better described by the word *αιδιος* than *αιωνιος*. This seems to be distinctively the period of the "*Father's* king-

* Dr. Bullinger, "The Church and the Kingdom."

† Luke 19 : 12 ; 1 Peter 1 : 13 ; Acts 3 : 19-21 ; 1 : 6 ; Matt. 19 : 28 ; Rev. 20 : 6 ; John 14 : 3 ; 2 Thes. 1 : 6 ; Rev. 22 : 12 ; Eph. 4 : 30, etc.

dom," as the present is that of the *Spirit*, and the coming age, that of the *Son*. The leading text is 1 Cor. 15: 24-28, "Then cometh the **END**, when He delivers up (*παράδιδω*) the kingdom to God, even the Father, when He shall have put down all rule and all authority and power. For He must reign till He hath put all enemies under His feet. Death, the last enemy, shall be destroyed. For He hath put all things under His feet. But when He saith, all things are put under Him, it is manifest that He is excepted which did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him that God may be all in all."

If words can be plain, these words must indicate a still grander **END** (*τελος*)—a close to Christ's proper mediatorial reign, the object thereof being attained, and the consequent delivering of the Son's sceptre back into the Father's hands.

Toward this final consummation, as in one grand march, all the ages move. This is the final fulfilment of that prayer which we call "the Lord's Prayer." That prayer, dictated by the Son Himself, is specifically addressed to the "*Father*," and seems to have reference to an ultimate state of perfection, to be reached and realized only in the "Father's kingdom," and therefore in this the last and "eternal" age. It is customary to repeat this prayer without much thought upon its meaning. Its whole structure is unique. "Our Father, who art in heaven." Note the double designation: "Our Father," "in heaven." We carelessly connect the qualifying phrase, "On earth as it is in heaven," only with the last of three petitions, to all of which it undoubtedly refers. Construe this prayer by this law, and you have not only a new grammar but a new commentary. "Our Father," "Thou who art in heaven." "AS IN HEAVEN, SO IN EARTH, let Thy name be hallowed; Thy kingdom come; Thy will be done." That lights up the prayer as sunshine transfigures a cathedral window. We are taught to turn our eyes to heaven, toward Him whose Fatherhood has been disowned, whose benignant paternal rule has been dishonored, whose blessed will has been resisted, by His rebellious children. We are taught to pray that, once more, the conditions of a celestial state may be restored in the terrestrial sphere; that, on earth, as in heaven, that name of Father may be hallowed and worshipped; that here, as there, His kingdom may have universal, undisputed sway; that on earth, even as in heaven, His fatherly will may be done; obedience as immediate and implicit, self-surrender as complete and cheerful, here as there. This prayer so understood is a prophecy and forecast of an age, beyond this present evil age or even that coming millennial age; for, during neither, not even the millennial, is any triumph or transformation so complete anywhere predicted. This age is a militant age, and is marked to its close by earnest contending for the faith. Even the triumphant age—the millennium—is to close with a battle against foes yet found in the four quarters of the earth, "the number of whom is as the sand of the sea." A prayer that antici-

pates a triumph over all evil, so grandly complete that earth shall witness a worship as devout, a sway as absolute, and an obedience as complete, as heaven itself, must contemplate a period when the last enemy is destroyed, and all foes have been put beneath the feet of the enthroned Son of God.

There is, then, a final period of the kingdom when the work of the Spirit and of the Son shall be complete, when Satan shall have been bound and destroyed, and the kingdom, visible, universal, eternal, shall be re-established and God the Father shall be all in all. This appears to be also the full and final revelation of the ultimate glory of the saints, when the righteous are to "shine forth as the sun in the kingdom of *their Father*" (Matt. 13 : 43).

It is not easy to find an illustration sufficiently dignified for mysteries so stupendously celestial. I venture to use one, only premising that the illustration is not an analogy, though it may fit at the one point to be illustrated.

Imagine a world-wide empire of a father who associates with him, in equal honors and dignities, a prince and princess royal. The administration of a distant and revolted province is by this father committed to the son during the period of revolt. The son goes there in partial disguise on his mission of reconciliation, revealing himself to certain who repent of their rebellion, receive him, and gather around him as the nucleus of a restored State. Being rejected, insulted, and outraged by others, he withdraws, having used no coercive measures, and sends the princess royal to use her singular charms to win back other rebels to their allegiance. Hers is a strictly secret mission ; herself always unseen, she prompts messages of love and sends out far and wide her heralds with the good news of amnesty, until the whole province is pervaded by the tidings and a large body of loyal subjects has been organized. Then suddenly the prince royal, in all the glory of his father, and with a vast army, appears on the scene and leads on his elect host to a final contest and an overwhelming conquest. All enemies who do not voluntarily bow before his power are slain by his sword ; and, perfect peace being re-established, he surrenders back the reins of government into the father's hands.

This study of the ages and the kingdom is a reverent treading on holy ground. The ages are the courts, of which the kingdom is the tabernacle, and we have been advancing from outer court to inner shrine. The present age is the outer court, with its altar of burnt offering and laver, reminding us that during this age the two great truths to be emphasized and proclaimed are the "*terms of communion*," nay, of communication with God—a new relation by the blood of atonement and a new nature by the Spirit and the Word. Behind the first veil lies the coming age, with its ideal "*forms of communion*," the sevenfold lamp of an ever-shining witness, the consecrated offering of self and service, and the ever-burning incense of heart worship. But, beyond even the second veil, through whose rent we catch a glimpse of glory yet beyond, there is to be realized a perfected ideal—God Himself dwelling in the midst of a redeemed and glorified humanity as the Shekinah blazed and shone between the wings of the cherubim.

The bearing of this study of the kingdom and the ages upon missions is not only important, it is fundamental, vital. To a true disciple duty is delight, and the one grand question is, "*What is my Master's will?*" Our great commission is a world's evangelization, and its sphere is this present evil age. Now, our crucifixion with Christ, our fellowship with Him in travail; the coming age is to bring our coronation with Christ, our fellowship with Him in triumph. To the end of this age we are to be content at His command to "go into all the world and preach the Gospel to every creature," leaving all results with Him, and not caring to measure success by superficial signs.

Now, the kingdom is invisible, and extends its sway in the hearts of disciples one by one. Its conquests are in silence and secrecy, and come not "with observation," sounding no loud trumpet as a signal for advance, sending no imperial herald to cry, "Lo, here!" "Lo, there!" Sometimes its progress is like that of ocean tides, which rise toward a higher flood mark even while the waves seem to recede toward a lower level. An invisible Spirit leads on, leaving behind no track traceable by the carnal eye. An unseen Christ assures, "Lo, I am with you always, even unto the end of the age." Why cannot we be satisfied to do our duty, and give up vain attempts to gauge the kingdom by man's measuring rod? Though unseen, the kingdom is as divinely real, the Spirit as divinely mighty, the Master as divinely present, as though supernal splendors smote our eyes. To look for a world's complete conquest during this present evil age is to delude ourselves with a false hope, unaffirmed in prophetic promise, unconfirmed by historic facts. After nearly twenty centuries "the offence of the cross" has not ceased. Evil still rules this world, and Satan is still its god. Yet from all nations the Bride of Christ is surely being outgathered, though the race of man is still in rebellion; and into one temple of God the "living stones" are being built, though vast masses of bed-rock lie dead in the quarries.

The Church waits for her full salvation, the world for its true transformation, the whole creation for its final redemption, until He comes who maketh "all things new." LET US DO OUR DUTY IN THIS PRESENT EVIL AGE, and the kingdom will come now, so far and so fast as God means it shall come, in hearts subdued and renewed by the Spirit. Then the King will return, and the kingdom will come in that grander sense and on that grander scale that befit the glory of His new advent and formal assumption of regal dignities. And when that final age shall open, which is the apex of the time-worlds, whose eternal noon knows no shadow of sin or death, then *the kingdom will have come* in splendor, consummate, infinite, eternal. On a new earth, arched by a new heaven, God's name shall be hallowed and God's will shall be done by a redeemed race of humanity, as now before His throne the intelligence of cherubs and the affection of seraphs blend in ceaseless adoration and ecstatic obedience.

THE STUDENTS' YOUNG MEN'S CHRISTIAN ASSOCIATION IN JAPAN.

BY LUTHER D. WISHARD, NEW YORK.

Less than seventeen years have elapsed since the Intercollegiate Young Men's Christian Association was organized. During this time nearly one hundred thousand students have been enrolled in its membership. The lives of multitudes of these men have been powerfully affected by this Christian fellowship. The commanding influence which this movement is already exerting in the Church's work at home and abroad has been commented upon by not a few of the Church's leaders ; nor has its destined influence upon the national life escaped the notice of eminent men. Its present standing and prospective influence cannot but suggest the inquiries : How much greater would be the strength of the Church in America and foreign lands, and how much stronger and purer would be our life as a people if such a movement had been inaugurated at the very fountain-heads of influence in our colleges and universities at the close of last century ? These reflections emphasize the significance of the fact that the birth year of constitutional government in Japan was signalized by the inauguration in that country of the Intercollegiate Young Men's Christian Association. What this movement might have been to the civil institutions and Church of our country it may be to the people and Church of Japan and all Asia.

Nine months of almost daily contact with the students and educated young men of Japan revealed the following facts, which inspire a confidence that what this movement may be to that country it will be :

I. *The student life presents a wide field.* A well-organized educational system has been built up. There are over two million male students in schools of all grades. There are at least two hundred government schools of high grade containing not less than fifty thousand young men. Tokyo alone is said to contain upwards of fifty thousand students in Christian, private, and government schools above the primary grade.

II. *It is an accessible field.* The students are thinking about the questions of the divine origin of Christianity, the deity of its Founder, the relation of Christianity to moral character, its numerical strength among the educated classes in the West, the part which Christianity is performing in the self-governing nations of the West, etc. I found the largest halls and theatres in the educational city centres none too large for the audiences of students who gathered to hear these subjects discussed. During my residence in Tokyo I secured the translation and publication of "The Christ of History," by Young, containing an inimitable inductive argument for the deity of Jesus. I learned a year later that the book had had a larger sale during the year than any other book except the Bible. The students

of Japan are disposed to hear what the followers of Christ have to say in defence of their religion.

III. *Christianity is firmly intrenched in the Christian colleges.* In reply to the remark "this is to be expected," it may be said that this is a fact which could not have been affirmed of the Christian colleges of America at the close of last century, when Yale had but three Christian communicants at the time Timothy Dwight entered the presidency, and class after class was graduated in other colleges with scarcely a Christian. As a rule the majority, or at least a strong minority, of the students in Japanese Christian colleges are professing Christians.

IV. *Christianity has many adherents in the government colleges.* Careful inquiry revealed the fact that one fourteenth of the three thousand students connected with the first seven government colleges of the empire were Christian men. The students often asked, "What, in your opinion, are the prospects for the spread of Christianity among students?" Great was their surprise at the reply: "Christianity already has more adherents in your leading government colleges, where its teaching is forbidden, than it had a century ago in our leading Christian colleges in America, which were expressly founded for its promotion."

V. *Ripeness for evangelization.* I found a degree of readiness on the part of Japanese students to accept Jesus as Lord and Saviour which I have rarely seen equalled in America. At the request of the professors, Mr. J. T. Swift, the representative in Japan of the American Associations, and I delivered a series of addresses in the Doshisha University, the institution founded by the sainted Neesima. When we arrived we found the atmosphere pervaded with a spirit of prayer, which was an earnest of the wonderful blessing which followed. A system of personal work was organized, which was carried out with a faithfulness and enthusiasm which I have never seen excelled. Inquirers multiplied by the score, and on the first communion Sabbath following the meetings, one hundred and three students publicly professed their faith in Christ, and were received by baptism into the college church. Forty additional students were received at the next communion. In the college of Meiji, the Union Christian college in Tokyo, a scarcely less interesting series of meetings was held, resulting in thirty accessions to the Church. A memorable meeting of confession, at which I was not present, was held one morning, lasting four hours, which some of the older missionaries declared was the most remarkable scene they had ever witnessed in Japan. In the preparatory school in Kumamoto, where a week was spent, there were twenty-five accessions to the communion. I have never known of an all-night students' prayer-meeting being held in America; but such a meeting was held by the Kumamoto students unknown to me until the following morning; and the mighty display of spiritual power in the evening meeting of the day following was an evident answer to that night of prayer. Such incidents as these are an assurance that a well-organized evangelistic movement conducted by the students themselves will yield rich results.

VI. *Readiness for organization.* In the aptitude for organization the Japanese is not far behind his fellow-student in America. Administrative ability both in the conception and execution of plans is a marked national trait, and accounts in large degree for the marvellous political, commercial, and educational development which has brought Japan to the front of all Oriental nations. In no other Asiatic country has the Church displayed so commendable a spirit of independence and self-support. This spirit has manifested itself in a marked degree by the promptness and energy with which the students and other young men have taken hold of and pushed local and national association work.

Soon after Mr. Swift arrived in Tokyo in 1888 he formed Bible classes, composed of students of the three principal government colleges. His occasional references to the College Young Men's Christian Associations in America prompted the inquiry on the part of the students: Why cannot we have similar organizations in Tokyo? Encouraged by Mr. Swift, and with his assistance, three associations were formed, composed of the students of the three institutions. Three or four similar organizations had already been started in Christian schools. This movement has spread until there are now eleven government and four Christian college associations. While the work is not yet as comprehensive as in our colleges, it is maintained with a spirit of faithfulness which affords bright promise for the future. Associations of young business men have also been formed in thirteen cities.

The two strong guarantees of permanence which characterize American associations—viz., general secretaries and buildings—have also entered into the Japanese work. The first Japanese secretary, Mr. S. Niwa, a graduate of the Doshisha University, has already taken hold of the associations at the capital with a spirit of judgment and an energy and skill which insure success. The second Japanese general secretary, Mr. Ichikawa, who has been educated in America, will soon take charge of the association in Kobé. The association in Tokyo will serve as a training school for secretaries for other cities whose associations are in urgent need of well-qualified men.

The Osaka association was the first one in Japan to secure a building, the money for which was given by members and friends of the associations in America, England, and Australia. Four years ago Mr. Swift was instrumental in obtaining pledges of \$60,000 from America for the erection of two buildings in Tokyo—one for students, the other for business men. This liberal sum was headed by the splendid gift of \$25,000 by a business man in the South. An urgent call is before us now for \$1500 for the erection of a Christian boarding-house in Tokyo for students. The association has conducted such an enterprise for a couple of years in a rented building with such good results that it feels justified in asking for a permanent home for the guarding of young men from the country from the awful vices and temptations of the tea houses, the only places at present in the great city where students can secure food. This is a small

amount for some man to give, and it will be of great service to the Association in its work of rescuing and guarding young men.

The first steps preliminary to permanent national organization have been taken by the holding of a national conference or summer school for the study of the Bible and the discussion of methods of work. It was my privilege to assist in the conduct of the first gathering of this kind. The meeting was held in Kyoto, in the buildings of Doshisha University. Five hundred students and educated young men from ten government and twelve Christian colleges spent ten days together. The American Student Summer School was in session in Northfield during the same time. The Japanese students sent a cable greeting to Northfield in the words: "Make Jesus King," the idea being suggested by the rallying of the young men of Israel at Hebron to make David King over all Israel. That idea was the inspiring watchword of the great gathering, and the hearts of the young men were filled with holy enthusiasm at the thought that they live in the generation during which every creature in their nation may, and probably will, hear the Gospel.

The conference has been held annually, and for the convenience of students in the South a second meeting has been started in Kiushiu. During the past four years seven such conferences have been held, attended by fully fifteen hundred young men, representing at least thirty colleges. Who can overestimate the effect of such gatherings, whose influences shape and direct the lives of Japan's best young men?

Yale and Cornell universities are honored by having America's representatives for the promotion of this movement in Japan chosen from their alumni. Messrs. Swift and Miller reside in Tokyo for the purpose of representing to the Japanese students the Christian fellowship of American students. It is rarely, if ever, the privilege of two young men to see in so short a time such rapid and solid development of a movement fraught with such far-reaching helpfulness to the young men of a nation.

This article cannot be closed without mention of the valued services rendered this cause in Japan by the Hon. Taizo Miyoshi, Vice-Minister of Justice, the most distinguished member of the judiciary in Japan. As president of the Tokyo association, member of the World's Committee, and corresponding member of the International Committee of the American Associations, he has given to the work a breadth of judgment and faithful oversight which largely accounts for the prominent place which it already holds among the Christian enterprises of the empire. He is the most prominent member of the educated class which enters so largely into the membership of the new Church in Japan. The fact that Christianity has so early in its history in Japan won so large a part of its adherents from the educated class is in striking contrast to its ordinary experience in its conquest of nations. It is the royal privilege of the Young Men's Christian Association to press this advantage until the university life of the country shall be fully committed to the cause which has won some of its

greatest victories through the lives of university men, from Saul of Tarsus to John Wesley.

THE "TO-DAY" FROM KOREA.

BY HORACE G. UNDERWOOD, D.D., SEOUL, KOREA.

But little more than a decade ago Korea was still a hermit nation ; every avenue of approach, as far as Western nations were concerned, was sealed ; and the law of the land made it death, not simply to any foreigner found upon her shores, but even to any Korean who harbored a foreigner. Attempt after attempt had been made, year after year, by means of both diplomacy and force of arms, to entice or compel the old hermit to emerge from his seclusion and to accept the advantages of Western civilization and Christianity ; but all had been useless. The Church of Christ, realizing that God had commanded her to carry His Gospel to the ends of the world, bowed in prayer before her Father, asking that the seals might be broken and that the doors might be open to the Gospel, and in answer to her prayers God opened Korea by treaty in 1882. To-day, then, Korea stands wide open, and the Church has treaty right to send her sons to Korea ; they have treaty right to enter, carrying the Bible with them ; yea more, by the wording of that same treaty they have the right to distribute and sell copies of the Bible, Christian books and tracts, not only in each one of the four open ports, but throughout a section of the country, four hundred and fifty miles in extent, around those cities. Thus as early as 1882 did God say, 'Son, go work to-day in My vineyard,' but the Church went not. Again and again from this open door came the call from converted Koreans in Japan to the Church of Christ for the Gospel for their poor benighted brethren. All through 1882, 1883, and the spring of 1884 the Macedonian cry sounded loud and long from the Korean shores in these providential openings ; but it fell upon deafened ears and upon hearts that in the midst of the corruption and pleasures of the world had forgotten that He who had washed them in His own most precious blood had said, "Freely ye have received, freely give."

But at last, late in the fall of 1884, the first Protestant missionary to Korea—a physician, Dr. Allen—reached the capital, and was followed in the spring of 1885 by several others from the Presbyterian and Methodist churches of America. At the most, they were but a mere handful ; and as they looked around upon the millions who knew not the true God, and realized that every day in that one little land one thousand souls were passing into eternity with no knowledge of the way of salvation, their hearts sank, and they almost fainted under the burden laid upon them. The presence of Him who said, "Lo, I am with you alway, even unto the end," sustained and supported them. Aware of the long-continued opposition to the opening of her doors, that had existed throughout Korea,

fully convinced of the intense hatred toward foreigners and everything foreign that must of course be met on every hand, we naturally expected that the overcoming of this prejudice, the dispelling of their erroneous ideas concerning Christianity, would for many long years be the main work of the missionary. God had, however, gone before us; not only had He broken down the legal barriers that hitherto hindered us from entering the country, but by the workings of His Spirit He had prepared the hearts of the people to receive us and to listen to the message of His love. But now—to turn to the first-fruits that God gave us—naturally, on entering Korea, which was a new field, in our preparations we studied the history of missions in their incipiency in other fields. We saw how Judson and others had worked year after year, and almost decade after decade, without a single convert. We saw how the missionaries to China had been called to plod tediously along many years without seeing any fruits. We saw how even in Japan they had to wait almost ten years before they baptized their first convert, twelve years before they had six members with which to organize their first church, and we naturally expected that we too would be called to spend long years in mining and sapping, in laying the foundations and preparing the ground. Conversions were not to be expected for at least a period of years.

In the winter of 1885 the Rev. H. G. Appenzeller, of the Methodist Mission, invited all the missionaries—less than a dozen, men and women—to meet in a watch-night service at his house; and as we gathered around our Father's footstool the burden of our prayer was that we might have souls as seals to our ministry. What! We had been in the land, most of us, not a year; what could we expect? for what were we asking? but our Father had told us to open our mouths wide, and He had promised to fill them. We must expect great things of God and undertake great things for God, and then we will be blessed. Our faith was indeed weak; but oh! how we did plead with God for souls, and on July 11th, 1886, we baptized our first convert. He was one of those led of God, who, from the reading of a heathen misrepresentation of Christianity, was induced to inquire into its doctrines and thus to know Christ and trust Him as his Saviour; and he remains with us to this day, a testimony to the saving power of the Gospel. Like most of the converts to Christianity in our mission, it cannot be said of him, as men of the world have so often said of native converts in other lands, that he was led by any pecuniary inducements, as, being a man of means himself, not only has he never received anything from the mission, but he has been a contributor towards our work, and has even paid for all the books and tracts that he has received either for himself or to give away. It may be well, right at this point, to digress for a moment to state the policy of the majority of the missions now working in Korea with regard to the employment of native helpers and our treatment of converts. Believing that we are here to build up, not a branch of any home church, and that the main

work of heralding the Gospel must be done by natives, with a view to inculcating a spirit of independence among the people themselves, we employ but very few paid agents. We encourage all natives to remain in their own calling, and strive to teach them that every follower of Christ should be a preacher of the Gospel. Where the mission needs and uses the entire time of any man, the laborer is worthy of his hire, and he receives not a salary for work done, but what, according to the circumstances of the case, will be, as near as we can judge, a bare living. But—to return to the story of our work—after praise for what had been granted, and earnest prayer for further blessings, we were permitted to organize the first Protestant Church of Korea in the fall of 1887, which before the end of the year numbered over a score of souls, and before the close of 1888 there were almost one hundred baptized converts in the two churches then working in Korea. Not all of these converts have remained firm. As it was with the work of the apostles, so it has been with our work ; some have fallen back into their old idolatries, some have denied the Gospel they once professed ; but, as we learn from what we read in the epistles of the conditions of the early apostolic churches, especially that of Corinth, we take courage. We remember that it is God's work, and we leave results with Him. Perhaps it is due to our lack of faith in the power of God's Spirit, in that, unlike Philip, we have hesitated—aye, have refused—to baptize the convert of a day's acquaintance by the roadside, though he were rejoicing in Christ ; unlike Paul, who baptized the jailer and his family after one night's acquaintance, we have bidden the poor Korean wait his three or six months, pass rigid examinations, after more or less prolonged instruction, and even then only, after the endorsement of some earnest Christian (known personally to the missionary) that the candidate was a changed man, is he baptized. But even with this careful and timid policy the results accomplished show us most plainly that God has in a most wonderful way opened the hearts of the people of Korea, and this is His call to us to go forward. It is the voice of God saying to His Church, "Go work to-day in My vineyard," and it is for the Church to say whether she will heed God's call.

As we noted above, we were most agreeably surprised by the attitude of the people toward ourselves, our message, and our books. Whenever, in my trips into the interior, we have opened our packs of books quick and speedy sales have been the result ; and in every case where I have taken trips to the country, though on each occasion I have taken a larger proportion of books than previously, the sales have far exceeded my highest expectations. I have invariably been forced to send back for more. Do not for one moment understand me to say that the Koreans were so eager for Christianity that they bought these books ; but the fact that they were willing to buy them, in spite of their being Christian, shows what a wide door was opened for the entrance of the Word, and the entrance of God's Word giveth light. They were eager to know what the foreigner had, and to read those books for themselves, and they showed a corresponding

willingness to listen to what he had to say, and to hear the story of a Saviour for the world. In my travels over the country, in no place have I failed to find an audience ready and willing, and, in some places, even eager, to learn of Christ. The bulk of the crowds may have come simply from curiosity ; perhaps they came to criticise, perhaps to ridicule ; some we know came to scoff ; but if only Christ were preached and the message of His love were heard we must leave the rest to Him and to the quickening power of His Holy Spirit. Still more, at various times calls have come from different parts of the country for us to go and give instruction in the way of life, but, alas ! in most cases there has been no man to send. Space will not permit us to tell of all these calls ; but perhaps it may be as well to refer to the one instance, to which reference has lately been made in another periodical, of a village where nine were baptized by the writer, and as the facts have been misrepresented, a statement of them here will clear up doubts and at the same time illustrate the methods of work pursued by the mission at that time. Mr. So Sang Hyun, now the trusted and tried chief helper of our mission, came to me in 1886 (seen by me then for the first time) and asked me to go down to his village and baptize some men who for some time past had been believing in Christ. At that time Mr. So was not in any one's employ, but had learned of Christ from Mr. Ross in China and had been baptized by him. I was not able to go, and he returned to Chang yan, his village. Not long after, he returned with a delegation of four, who asked baptism. They were rigidly examined in the presence of and by Dr. Allen, Dr. Heron and myself. They were seen on several occasions by us all during a stay of several days in Seoul. At the end all felt and said that we had no right to refuse baptism, and they were baptized. Of course they paid all the expenses (not small) of coming up, going back, and their hotel charges in the city. They all again urged me to go down to their village, but the way did not seem open. A few months later another came up to the city, and, after spending several days and showing a clear understanding of the way of salvation, he too was baptized. For all this we praised God and asked all we knew to rejoice with us. He too brought word asking us to go down to Chang yan. This was almost two years after Mr. So had first come for us, and we felt we could no longer delay, but that it was God's call for us to go. So we started on our first missionary trip, taking medicines for the body and tracts and Bibles. Stopping all along the way, we proclaimed Christ as the Saviour for the world, and after a couple of weeks—for we travelled slowly—we reached Chang yan. Here we stayed for a week, reading the Bible, expounding the Word, talking and praying with those who were Christians. There were quite a number who desired to profess Christ, but among them all we only found four whom we thought ready to be baptized. All of these were able to give a reason for the hope that was in them ; all of them were with me constantly during the week that I was there ; all of them were said by the Christians of the village to be changed men in

their lives. On the night before I left them I baptized these four, and went on my way rejoicing at the wonderful opening that God had given for His Word. Though these were the only four who were baptized on this trip, which was continued for several weeks, we proclaimed Christ everywhere; crowds listened to the "old, old story," and many were found who professed a faith in Jesus and desired to be baptized.

Still further, God has not only prepared the natives to receive the Gospel by breaking down their old prejudices concerning foreigners, but in the very attitude of the people toward their own native religions we see the workings of a Divine hand. A sort of mental revolution seems to be in progress throughout the land. Buddhism, which at one time held such sway over the hearts and minds of the people, seems to have entered upon its dotage; and the educated Korean will tell you that it is now relegated to women and children. Confucianism, too, has lost almost every vestige of a real religion as it is found in Korea, and is not much more than a system of morals, which all might, but few attempt to, follow. The species of Tauism or Demonism in natural religion that is to-day most prevalent throughout the whole land seems also to be losing its influence upon the life and habits of the people. The educated of the land are beginning to realize that the pounding of tambourines and the offering of incense to the god of small-pox cannot have the same remedial effects as the proper use of medicines; that the tying of ribbons upon the branches of a tree or the burning of paper prayers before paper gods will result in little definite good. Thus throughout the land there has been a wavering in the adherence to the old faiths; we believe it to be a providential opening for the Gospel, and that it is the voice of God saying to His Church, "Go work to-day in My vineyard in Korea."

Thus also these immortal souls with heavenly longings and God-given aspirations after the truth appeal to you for bread. He who goes about as a roaring lion seeking whom he may devour has prepared for them a stone in the likeness of bread, the false in the semblance of the true, and thus it is that hundreds and thousands of the Koreans, recognizing the *little* truth that there is in it, have been drawn into the Church of Rome. Her agents, with a full and complete hierarchy, are here to push forward the work; they recognize that it is *now, if ever*, with Korea; and when God so plainly says, "Go," it is for the Church of Christ to say whether the poor, hungering, thirsting, starving Korean shall have the bread of life that the Master has commissioned us to give, or the stone that has been offered in its place. As we have stated before in the REVIEW, the Protestant Church of Christ must awake to a realizing sense of her duty, or Korea will become a Roman Catholic country, and either the true light of the Gospel will be forever shut out or we shall have a Romanist instead of a heathen country. Heathenism is darkness—Romanism is blindness.

Thus successively, by the doors opened by treaty; by the successes that have attended the preaching of the Gospel; by the hearts of the peo-

ple prepared especially to receive the Word ; by the wavering in the adherence of the natives to their old religions ; by the activity shown by Rome ; by the favors and protection bestowed by the government upon Christian missionaries and their work, has God been showing that the field in Korea is now ready for the harvest, that rich fruit is now ripe and waiting to be gathered and garnered, and loudly and clearly does He say, "*Go work to-day in My vineyard in Korea.*"

METLAKAHTLA, A MARVEL AMONG MISSIONS—I.

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

The story reads like a romance from the first chapter to the last, and proves once more that sober truth is often stranger than baldest fiction. The name is every way worthy to stand in the same category with Serampore, Tranquebar, Kuruman, or any other illustrious scene of apostolic labors in heathen lands, while the most remarkable results of evangelistic effort enable us to gain a glimpse of what achievements are possible for the Gospel in the midst of difficulties most appalling, when Divine grace co-operates with human qualities of a high order, when to boundless devotion and heroism are also joined boundless good sense, breadth of view, and genius for leadership and invention.

The narrative to follow relates to the northwest coast of America—to British Columbia and Alaska—while for a starting point we go back more than a generation and cross the ocean to England. Admiral Prevost had been ordered upon a cruise to those hyperborean regions, and knowing somewhat of the unspeakable degradation and savagery which characterized the native tribes, offered the Church Missionary Society to transport thither without cost whoever they might select to bear the glad tidings. For though since 1821 the Hudson's Bay Fur Company had been in possession of the Pacific border, the message of salvation had not yet there been heard. Then about the same time it happened that two representatives of the Society went out from London to hold by appointment a missionary meeting, but the night being stormy only nine persons were in attendance. One, therefore, thought that a postponement was advisable, but the other judged it better to go forward and perform their part ; and behold, after the addresses a young man came forward and offered himself for service in the mission field. This was none other than William Duncan, a clerk in a mercantile establishment. Hearing of his purpose his employers endeavored to dissuade him, offering to increase his salary and to give, in addition, such a percentage upon sales as to make wealth certain at no distant day. But the great decision was irrevocable. After a few months at the training institution he was ready to depart, though but a layman and alone, for his distant field by way of Cape Horn.

While yet some five hundred miles from his destination, and halting a few days at Vancouver, the earnest attempt was made by friends to induce him to give up his crazy scheme, since the particular tribes to which he was appointed were famous far and wide for measureless depravity and villainy, and to put himself in their power would be but to give them the chance to murder him and then to feast upon his flesh. Sir James Douglas, the governor, joined in these protests. None of these things moved him, however, and October 1st, 1857, he was landed at Fort Simpson, only a few miles south of the Alaskan boundary. What deadly perils were in store could be inferred from a glance at the palisades surrounding the trading post, which were high and constructed of heavy timbers, supplied with massive gates, four bastions with cannon, while sentinels kept guard day and night. More than once for weeks together the gates had been shut and barricaded when the bloodthirsty savages were stirred to more than their usual ferocity. And so continual was the danger from treachery that, even for purposes of trade, access to the inside of the fort was allowed only to two or three at a time. It was not long after his advent that to the eyes of Mr. Duncan was brought testimony convincing and most impressive that the task he had undertaken contained elements in abundance of the terrible and the loathsome, the beastly and the demoniac. For, gazing from one of the bastions, he saw a troop of naked and frenzied cannibals rushing, with hideous yells and every conceivable demonstration of fury, to the water, and dragging forth the body of a slave girl, who had just been murdered in cold blood by an old chief, tear it limb from limb with fiendish accompaniments, and then proceed to devour the raw flesh. Bespattered with blood, and with rum to add to their delirium, the orgies lasted through the night and for several days, and with the loss of a number of lives. And it was the shamans, or medicine men, who were the instigators and leaders in such ceremonies, which had a deep religious significance. Besides, there was a dog-eating portion of the community, whose rites, not seldom performed, were wellnigh as loathsome. Wars were frequent also, in which the women and children taken were enslaved, while the men were slain and their heads were carried home as trophies, during the devil-dances following to dangle from the girdles of the victors. Parents were glad to sell their daughters to white men for the vilest of purposes, and also to hire out their slaves and their wives to the same abuse.

However, in some measure to offset these traits, at once so dreadful and disgusting, the Tsimshians, dwelling in the vicinity of Fort Simpson, were of superior stature and strength, and, for wild Indians, of unusual intelligence also. They spoke a language quite full and rich in forms of expression. They knew how to produce fire by friction, and to boil water and cook food by casting red-hot stones into wooden bowls. Baskets and pouches were woven of grass, and with such skill and care as to hold water. Perhaps carving ranked highest among their accomplishments, and with no

insignificant show of artistic taste canoes, totem poles, war-clubs, fish-spears, as well as ornaments of gold, silver, and copper, were covered with a great variety of designs. Unlike the bulk of barbarians, these laid up in store regularly and systematically against future needs. There was actually an ambition quite prevalent to acquire property, mainly in the form of blankets, and so intense that in the effort abstinence and self-denial would willingly be endured for years ; though the aim was, after all, but the childish and absurd one of becoming able at length to outdo one's neighbors, for so was it possible to rise to renown and recognized greatness.

At first, for safety, Mr. Duncan took up his abode inside the stockade to make prudent preparation for the arduous and hazardous campaign upon which he had now entered. As a beginning, at the soonest the native tongue must be mastered, and for this purpose one Clah was engaged to visit him daily and give instruction, for as yet no white man had undertaken to communicate with the natives except through the sign language and the Chinook, a jargon composed of a mongrel mixture of words borrowed from the French, Canadian, English, and Indian. Eight months had elapsed before it was deemed wise to attempt to face an audience, but in the mean time and frequently, with the assistance of Clah, the statement was sent out that a stranger had come whose errand thither was not to trade and get rich, but rather to teach them concerning the white man's God, and give instruction in the things in which the whites are superior. In this way at length an eager curiosity was created to see and hear this unknown personage, and when his carefully prepared address was ready and he ventured forth he was received with no little show of good feeling, and ere long was regarded with almost reverence. No less than nine tribes dwelt in the neighborhood, numbering only some twenty-three hundred in all, but were so effectually divided by ancient custom that nothing could persuade them to meet in the same assembly, and hence our missionary was compelled to deliver his discourse *nine times over during the same day* ! Something was given of the Bible story centering in the cross ; certain abominations were held up to their gaze, especially the sin of taking human life, and some of the benefits were portrayed of walking in ways that are civilized and godly. Of course similar addresses followed at frequent intervals, and visits were made to the Indians in their houses.

June 28th, 1858, a school was opened with twenty-six children and thirteen adults, and so rapid was the increase in attendance that the next month, with the willing aid of a number of the natives, a log school-house was built, while before the close of the year this popular schoolmaster could count one hundred and ninety pupils, of whom nearly one fourth were of mature age. Such confidence and esteem had now been won, and in many ways such a marked impression had been made, that no wonder the shamans took the alarm and began to plot how they might withstand their dangerous rival. So great was their influence over Legiac, the head chief, and also one of the most outrageous of evil-doers, that he ordered

the school to be closed for a month during the devil-feast. Mr. Duncan, perceiving the design, sent a reply to the effect that the school would go on as long as any scholars came. Then threats against his life were made, and when it was found that these produced no effect, one day Legiac and a number of the medicine men burst in, crazed with whiskey, and all hideous with paint and bedecked with feathers and charms. They were faced calmly and with firmness, were told that he was not to be frightened, and were urged to turn from their wicked courses. But, beside himself with brutal passion, the old savage raised his knife to strike a deadly blow. At the same instant, however, Clah, who had heard of the assault, and entering the school-house had taken his position behind the missionary, raised a revolver in his defence. At this the arm of the would-be murderer fell, and he slunk away. Nor was it many years after that this same chief, who was notorious for his violence and the number he had slain, was thoroughly subdued by the power of the Gospel, and became humble and child-like and full of the spirit of love. Several times Mr. Duncan narrowly escaped assassination. Among the rest another chief (Cushwaht), having failed in an attempt on his life, proceeded to smash all the windows in the school-house. Some time afterward, for some offence, he was arrested, publicly whipped, and then sent to prison. While there the man he had sought to kill called upon him, found him truly penitent, interceded in his behalf, vouched for his future good behavior, and secured his release. And gradually, by showing himself to be fearless, and a true friend wholly devoted to their welfare, a company of faithful disciples were gathered, who also began to manifest the genuine workings of the renewing Spirit of God.

As early as 1859 the conviction began to take shape that in some way a separation must be made between those who appeared to be indissolubly wedded to the abominations of paganism and those who were disposed to accept civilization and Christianity—for a large number of the Indians, while well disposed, were yet also very weak, and their surroundings were all against them. Finally the plan was formed of gathering a community of the best elements to be found, where temptation could be reduced to a minimum, and all manner of needed helps could be supplied. The scheme was talked over at great length and explained again and again to those who were interested, and met with so much favor that in due season a spot favorable for the experiment was selected, lying some twenty miles to the south of Fort Simpson. A set of rules were prepared and published, to which all who proposed to join the movement must heartily assent. For substance these were the provisions of the constitution provided for famous and happy Metlakahltla to be. Negatively, every inhabitant must cease from "all Indian deviltry," and in particular from painting the face, from gambling, from calling in medicine men when sick, from giving away property for mere display, as well as from indulgence in strong drink. And, on the other hand, the pledge was taken to keep the Sabbath, to attend

religious services, send their children to school, be cleanly, industrious, peaceable, honest in trade, to build good houses, and pay the village tax. May 27th, 1862, was fixed upon for the exodus, and in a public assembly all who were willing to stand out among their neighbors and kinsmen as ready to cut loose from wickedness and folly, and for this purpose to leave home and friends behind, were asked to rise. At first only a handful responded with hesitation, but were gradually joined by others until fifty of old and young were upon their feet, and not long after all these took their departure in six canoes for the new Zion, to found a little Christian republic. On June 6th enough more followed in a fleet of thirty canoes to give to Metlakahtla a population of between three and four hundred, including two chiefs and almost the entire membership of one of the Tsimshean tribes. From time to time yet other additions were made of those who were admitted and subscribed to the rules, sufficient to create a village of not less than one thousand inhabitants.

It was not until this radical step had been taken that the genius of this statesman-missionary found an adequate field in which to exercise itself ; but from this hour onward one is almost bewildered by the multitude and variety of his undertakings. These are among the arrangements, then or at a later period, introduced. For himself he secured the appointment of magistrate, becoming thus possessed of civil authority under the statutes of the realm. A council was chosen by popular vote to care for the public weal, and on all matters of importance this body was consulted, though until they by practice had been trained in ideas of justice and equity he sometimes set aside their decisions and took the management of affairs into his own hands. A sufficient force of constables was maintained, furnished with uniforms, but receiving no pay except when on special service. Among the fixed institutions of Metlakahtla may be named these also : a fire brigade, a rifle company, a two-gun battery, and a brass band of twenty-four pieces. A tax was laid amounting to a blanket for each adult male inhabitant, valued at \$2.50, and from each youth approaching manhood a shirt worth \$1. The first assessment brought into the treasury no less than the sum of ninety-six blankets, seventeen shirts, a pair of trousers, a dressed eel-skin, and \$7, or a total of \$267. The public expenditure was for making roads, building wharves, and slides and rests for canoes, digging drains, the construction of houses for the entertainment of strange Indians who came to trade, etc. Besides, a public well was dug, and a common and a play-ground were laid out. The wise purpose was in every possible way to interest the minds of these grown-up children of the forest, to keep them busy with useful occupations, and make the settlement self-supporting, nor less to meet the ever-increasing pecuniary demands consequent upon a steadily advancing civilization. Improvements were devised for the current methods of fishing and hunting, and effective assistance was rendered in exporting fish, both salt and smoked, fish oil, dried fruits, and furs. Thus a schooner was purchased at a cost of \$1500, of which

the natives subscribed \$400, the government loaned \$500, which was afterward repaid from the profits of trade, and Mr. Duncan supplied the balance from his private funds. On the first voyage to Victoria our many-handed evangelist was transformed for the time into the navigator, the pilot, and the helmsman. A steamer afterward took the place of the schooner. Another important step was taken toward self-support and independence, and effectual relief was provided from extortionate prices for goods, when a co-operative store was opened, a joint-stock concern, in which each villager took at least one share. Both vessel and store were managed with so much of business energy and sagacity that in carrying to market the products of toil and bringing back supplies to meet their own needs and those of the neighboring tribes, a steady and substantial profit was made, and dividends were declared to the stockholders. Still further to the store a savings bank was attached—that is, the villagers were encouraged to place on deposit their surplus of blankets, furs, and other like valuables, which were liable to receive damage from moths and mildew, and, much to their astonishment, instead of being compelled to pay storage, they actually received interest. For a long time, however, their poor heads were sorely puzzled over this before unheard-of matter of interest, profits, and dividends.

Among the useful industries established at Metlakahtla may be named weaving, shoe-making, blacksmithing, rope-making and brick-making, a tin shop, a carpenter's shop, and a cooper's shop; an extensive salmon cannery also, and, by no means least of all, a soap factory—for Mr. Duncan had found these savages reeking with filth in their persons and their dwellings, and took an early and determined stand for cleanliness. But at the fort a piece of soap no thicker than the hand cost a dollar. As a beginning, the company was persuaded to sell this prime necessary at greatly reduced rates, and as soon as possible the natives were initiated into the mysteries of manufacture, which to them bordered on the miraculous, of changing grease into soap. Nor was it long before these apt scholars were able to produce and sell an entire bar for sixpence. In early days lumber was sawed by hand, and sold for \$15 a thousand feet; but when the demand greatly increased it was decided to build a saw-mill to be run by water-power. Here again, when the startling project was broached, there was a general wonder and shaking of heads, while one aged ex-cannibal exclaimed: "If it is true that the missionary *can make water saw wood* I will see it and then die."

All these steps were only preparatory to other and yet more important ones. At the suggestion of their leader, whom they had by this time learned to trust, and at whose inexhaustible gifts for invention and leadership they were continually so astounded, the log structures of which the village had originally been composed were torn down, and in their places others were reared, which, whether for size, comeliness, or arrangements for comfort and convenience, would do credit to any civilized community.

Upon lots 60 \times 100 feet some five score houses were erected, mostly double, two stories in height, 25 \times 50 feet, clap-boarded and shingled, supplied with chimneys, doors, and glazed windows, and inside with such furniture as cooking-stoves, chairs, tables, bedsteads, clocks, window-curtains, looking-glasses, and some even with pictures upon the walls. Assistance was rendered in building at the rate of \$60 for each double house for the purchase of material. In front were courtyards fenced and beautified with flowers, while in the rear were vegetable gardens. These dwellings formed two sides of a triangle, at whose apex stood a church and a mission house, a store, market, lock-up, etc. The sidewalks were ten feet in width and macadamized. Two school-houses were erected to accommodate seven hundred pupils, and a town hall of size sufficient to hold the entire population, that was used for councils, a drill-room, etc. A public reading-room was provided, and a dispensary. But the church was easily the *chef d'œuvre* of toil and skill. In architectural style it was Gothic, imposing, and really attractive. The material was yellow cedar, a graceful spire and belfry were in place, nor less a bell calling often to worship. The seating capacity was twelve hundred. Within were a vestibule, groined arches overhead, a gallery across the front, organ and choir, stained windows, a carved pulpit, Brussels carpet in the aisles—in short, all the appointments of a first-class Christian sanctuary. And as the crowning wonder, from foundation to capstone, everything, though under the tuition of the missionary, was wrought by native hands !

The cost of all these public and private improvements was not much less than \$100,000, divided in part something as follows : Roads, wharves, etc., \$3040 ; aid bestowed in building houses, etc., \$7240 ; establishing various industries, etc., \$11,425 ; and the church, \$12,570. Though friends in England gave generously, and Mr. Duncan also from his private resources, yet by far the largest portion of the expense was met by the profits derived from the various business transactions to which allusion has already been made. It is well-nigh bewildering to recall the occupations, so numerous and so diverse, with which the life of this devoted and tireless servant of God was filled to overflowing ; who was preacher and pastor, universal counsellor and friend to a dependent population numbering one thousand, schoolmaster, magistrate, chief trader, carpenter, secretary, treasurer, etc., and physician withal—for when once a terrible scourge of small-pox fell upon the coast, among the Tsimsheans alone five hundred died, though in Metlakahla, so thorough were the sanitary precautions, that almost all escaped, he vaccinated every outside Indian who applied, and went everywhere administering to the sick and dying. And, as if all this were not enough, as the crude and chaotic minds of his disciples unfolded to regular and systematic instruction bestowed in the school, lectures adapted to their capacity were added from time to time upon history, natural history, geography, astronomy, etc., with maps and a stereopticon to assist.

FORERUNNERS OF CAREY—DR. J. THOMAS.

BY REV. WALTER L. MAYO, POINT PLEASANT, N. J.

In several issues of the REVIEW we have been favored with interesting and instructive papers under the above caption from the facile pen of Dr. Gordon. We will now introduce to the reader Dr. John Thomas as one of these "forerunners" in a somewhat closer and more emphatic sense, seeing that he was of the same denomination of Christians, and labored a few years earlier in the same field as Carey. In so doing, we will show the part taken by Dr. Thomas in the establishment of the Indian mission which in this centenary year is so much in our thoughts. Should any of our readers deem us tardy in introducing this subject to them we would remind them that the first missionaries did not reach India till the month of November, 1793, so that we hope to place this sketch before them for perusal before the century has expired.

John Thomas was born in 1757 at Fairford, Gloucestershire, England, about one hundred miles west of London, his father being an honored deacon of the Baptist Church in that place. Having studied medicine in Westminster Hospital, he passed his examination, received his diploma, and secured an appointment as naval surgeon. His conversion is recorded by him in the following terms: "It was before the month of August, 1781, had expired, when I heard Dr. Stennett preach from John 6 : 27. Now, if ever I was effectually called by the grace of God out of natural darkness into spiritual light, it was on this occasion."

This would have been about the time that Carey was converted under the ministry of the Rev. Thomas Scott in a distant country town. In 1783 we find the young doctor starting as medical officer on the *Earl of Oxford*, East Indiaman, bound for Bengal. On his landing in Calcutta he longed for Christian fellowship, and advertised in the *India Gazette* of November 1st, 1783, for a Christian, in such a way as to draw out any one who was interested in the spread of the Gospel. This brought no favorable response; but he finally succeeded in discovering a pious tradesman, with whom he had sweet fellowship.

On his return to England in 1784 we find him at Soho Chapel, London, on Christmas Day, putting on Christ by baptism at the hands of Rev. R. Burnham, known to us as the writer of the hymn "Jesus, Thou art the sinner's Friend." Soon after this he began exhorting, and had frequent calls to exercise his gifts. There were some among the aged Christians who strove to deter him from preaching. In his journal he refers to these as "Christians of thirty years' *standing*, not *running*."

During the following year he was invited to the charge of the Baptist church in Hoddesdon, some miles north of London; but, by the advice of Rev. Abraham Booth, he did not accept it, *on account of his youth* (twenty-nine years)—mark that, ye young pastors! Accordingly he accepted a

second commission as surgeon on the *Earl of Oxford*, and in July, 1786, he reaches Calcutta a second time.

Now he counts himself favored in meeting with Mr. R. Udney, by whom he is introduced to a small circle of Christians, who met for prayer and reading the Scriptures at each other's houses. By these he was heartily welcomed, and as often as he could be absent from his ship he found much joy in meeting with them.

In December of that year Mr. Charles Grant reached Calcutta, and at once received Dr. Thomas into his confidence, making known to him his plans for the diffusion of the Gospel in Bengal. After further acquaintance he requested him to stay in Bengal "for the work of the ministry." This at first the doctor deemed impracticable, but after much meditation, fasting, and prayer, he concluded the Lord had called him to preach the Gospel to the heathen. At this time he wrote in his journal: "I feel as though I could do anything for Christ—go or stay, live or die. I would go and suffer shipwreck and death to glorify Him but a little, or even to satisfy His desire; but if He should tear my heart away from these heathen, there would be a bleeding, for my soul is set upon them." When, in answer to many prayers, the opposition of his captain melted away, and, though at great sacrifice, he was released from the ship, he considered he had an unmistakable call of God to this work. His engagement was with Mr. C. Grant, an important official under the presidency, who, with eight or nine others, formed a small Christian society. The plan was for Dr. Thomas to go to Malda, where Mr. Grant had what was called "the English Factory," situate about two hundred miles north of Calcutta, of which Mr. G. Udney was manager, who would entertain him. There he should study the Bengali, and conduct services in English for the benefit of the English residents. When he had gained a knowledge of the language he was to remove to Goamalty, where was an indigo factory belonging to Mr. Grant, with about two hundred families of natives under his employ. During the three months' stay in Calcutta the Lord blessed his labors to the conversion of two or three young men, one of these being Mr. R. T. Burney, who lived in that city upward of twenty years subsequently and was the means of turning many to righteousness.

Just before leaving for Malda, he wrote in his journal these remarkable words: "May 5th, 1787.—Day and night I meditate on the Word of God, both when awake and when asleep, and have much fellowship with God, and much confidence of being sent with a message from God to these poor heathen, and that the Lord will certainly bless the preaching of the Gospel now, at this very time. I have said that the Gospel will never depart from this country till the glory of the latter times comes; I have made my boast of God among the people, and told them that I had unshaken trust in God; and I do not think of being ashamed of this boasting, but believe what God hath spoken concerning those that wait for Him and put their trust in Him."

It is clear that it was not to improve his worldly circumstances that he became a missionary. Never had his prospects of pecuniary gain been so bright as when he resolved to quit the *Earl of Oxford*, and the sacrifices he made to purchase his release sufficiently prove how indifferent he was to all temporal advantages as compared with the desire of his heart to be a missionary. "It cannot be denied that he was actuated by a zeal for the glory of God and ardent desire to be consecrated to His service, with tender compassion for the perishing heathen around him." * Mr. Lewis gives us an extract from a letter written at this time by one of the Malda household, and published in the *Missionary Magazine* for March, 1797 :

"Our society here at Malda underwent a great change about the beginning of the year. Mr. Grant and family removed to Calcutta, and was succeeded by a gentleman who has been in the family seven or eight years, and who, being like Mr. Grant, a well-wisher to religion, the alteration has caused but little difference in our way of living. God has, since that time, been pleased to add another man—Dr. Thomas—to our little family, and every one of us has great reason for thankfulness for such a gracious providence. He was surgeon of the *Oxford* Indiaman, but a desire of becoming serviceable to the souls of the heathen here induced him to leave his post on board ship and to remain in this country. He has been blessed with great gifts for preaching and praying, and gives us a regular discourse *extempore* twice every Sunday, and short exhortations frequently on other occasions. He is now busy learning the Bengal language, and being of a conciliatory temper, he may very probably, through the blessing of God, become serviceable to the natives as well as to us."

We find him, then, at the age of thirty, devoting a large part of his time to the study of the language. This was difficult *then*, having nothing but a small grammar ; no dictionary or even vocabulary was in existence, and yet, with as much English work in hand as an ordinary pastor, so diligent was he that, in December of that year, he writes to his father that "he had spoken for twenty minutes or so about the first things of religion." Soon after this he began a weekly service in the native language, both at Malda and Goamalty, where he had usually two hundred hearers.

Thus was commenced that ministry of the Gospel in the language of the millions of India, which has been taken up and carried on by so many of the Lord's servants in the past century. Nor was he one whit behind the chief of these in this work. As Dr. Lewis writes : "He was well understood wherever he went, and he so spoke in Bengali that crowds everywhere delighted to listen to his addresses, and were often deeply moved by his pungent and affectionate appeals. In dealing with those subtle and difficult metaphysical questions which the learned or unlearned Hindu is ever ready to propound and discuss he showed great ability and power."

On June 13th, 1788, the waters of the sacred river Ganges were con-

* "Life of John Thomas," by C. B. Lewis (Baptist missionary, Calcutta), page 73.

separated to the service of the Redeemer of men when Dr. Thomas baptized a young man therein at Goamalty. This was doubtless the first instance of a believer putting on Christ by immersion in that country. In connection with this act there arose considerable discussion in the circle of Christian Episcopalians that supported him. This resulted in Mr. Grant withdrawing all support, in 1789, when he left India. In a few months, however, in view of the good work he continued to do among the natives, Mr. Udny and others offered him their aid, and asked for his ministrations. In the beginning of the year 1791 he writes : " Oh Lord, my God, without desert Thou hast crowned the past year with Thy goodness. Thine it is to crown the next. To Thee I look. Be Thou, Thou alone, the glory and crown of this year to me for Jesus' sake. Very, very precious is the Saviour to a sinner of my magnitude. His word still rejoices this heart, as though it had found treasures and spoil. Afflictions are my choice mercies, though I hardly say so cordially while I feel them."

In August he wrote his brother : " You need not be surprised to see me in England about the middle of 1792. My intention is to make types, procure a press, also a fellow-laborer, and if I can establish a fund in London for the support of this work, regain my family and return after eight months' stay in England." Mr. Udny urged him to stay at Malda with them a year or two longer and then return to England with him ; but Dr. Thomas felt an unaccountable drawing to England, and decided to start in January. Shall we fail to observe here the guiding hand of God ? Had he yielded to Mr. Udny's request the young society in Kettering would have sent out their first agents to some other and smaller field, and Carey might never have been found in India. As it was, he reached England in July, 1792, less than two months after Carey had preached his renowned sermon at Nottingham. He was the bearer of a letter, from two of his pundits, addressed to Dr. Stennett in London, asking for Christian teachers to be sent out to their people. He was invited to preach for the doctor and other prominent London ministers, and lost no time in urging his plans for establishing a Baptist mission to Bengal upon these brethren.

When in October the society was born in Kettering, the questions before the committee were : " Where shall we begin ?" and " Whom shall we send ?" Reports reached them subsequently of what Dr. Thomas was endeavoring to do in London, when Mr. Fuller, the secretary, was instructed to make inquiries concerning him, the issue of which we read in the minutes of the next meeting.

On January 9th, 1793, a solemn meeting of the committee was held at Kettering, where the following resolutions were adopted :

" That from all we could learn, it appeared to us that a door was open in India for preaching the Gospel to the heathen. That the secretary write Dr. Thomas immediately, and inquire if he be willing to unite with the society and become its missionary. That if Dr. Thomas concur, the society will endeavor to procure him an assistant to go out with him in the

spring." Mr. Fuller adds : " In the evening Dr. Thomas arrived, accepted the invitation of the committee, and gave us all the information he could. Brother Carey than voluntarily offered to go with him if agreeable to the committee, which greatly rejoiced the heart of Dr. Thomas. Things of great consequence are in train, my heart fears, while it is enlarged. We must have one solemn day of fasting and prayer on parting with our Paul and Barnabas." Mr. Lewis writes : " Surely the reader must admire the providence of God so wonderfully working toward the formation of our Indian mission in all these particulars. Here was Dr. Thomas, who for several years had been separated from his brethren, now again in England to form a society to support the labors he was anxious to carry forward. Here, too, was the very society he needed, formed, as it were, in anticipation of his coming—men's hearts engaged in the project of the mission to the heathen, and plans organized for the collection of needful funds, only needing determination as to the direction in which the first missionary effort should be made. But for Dr. Thomas it is to the last degree unlikely that this society would have thought seriously of India as their field of labor. But for the society it is more than probable that Dr. Thomas would have failed to evoke the sympathy and support essential to the continuance of the work. This concurrence of events issued in that practical success and blessing which all should regard with grateful acknowledgments to Him who is wonderful in counsel and excellent in working." Few and meagre are the references to Dr. Thomas in the literature of the centenary. In most cases Dr. Carey is referred to as the first missionary of the Baptist Society. The records of the society, however, show *that* to be incorrect. In order of *time* Thomas was first, and Carey was considered his assistant, while in order of *importance* and ultimate usefulness Carey was first, and so was fulfilled the saying, " the first shall be last and the last first." Though Mr. Fuller refers to Thomas as the " Paul," would it not be more in keeping with the history of the two men to say Thomas was the " Peter," to whom the Lord gave the keys of the kingdom in regard to India, being permitted to first proclaim the Gospel in the native language, and being the first to win a native to Jesus. Krishna Pal, being the spiritual son of Dr. Thomas, who, in giving his testimony before the brethren in December, 1800, referring to the words spoken to him by the doctor while his arm was being set, said : " I shall never forget them. Oh, how they have softened my heart ! I am a very great sinner, sahib, but I have confessed my sins ; I have obtained righteousness of Jesus Christ, and I am free." Dr. Thomas for months prior to this joyful event had been toiling and traveling incessantly night and day almost, caring for the sick members of the mission household when he ought to have been cared for himself, so that when *the day* for which he had been longing and laboring for fourteen years arrived—viz., the breaking of caste for Christ, his mind lost its balance in the exuberance of its joy. He could not join his own child in the

faith either at the waterside or the Lord's table. His reason returned in a few weeks, when he returned to his loved employment, making his home at Dinajpur, with his wife and child, in the house of his friend, Mr. Fernandez, during the rest of his earthly course. On October 13th, 1801, after several weeks of intense suffering, his soul burst from her prison and winged her way to a brighter and better world, where pains and toils are unknown. Thus we find the "Peter" removed and the "Paul"—Carey—remaining to build up the Church in India, and prove himself the greater apostle. Some have concluded that Dr. Thomas must have been of doubtful character because of Mr. Charles Grant's refusal to aid him. We will let Mr. Carey be heard on this point. He writes: "June 17th, 1796.—Mr. Grant's opposition to the work I think abominable. The fact is, as can be proved by a long correspondence between him and Dr. Thomas, now in preservation, that Dr. Thomas left a much more lucrative employment and the society of his family at Mr. Grant's desire to preach the Gospel among the natives, who afterward, because he would not conform to his peremptory dictates in matters which he could not conscientiously do, cut off all his supplies and left him to shift for himself in a foreign land."

Dr. Marshman wrote concerning him in 1801: "When everything is considered, he was a most useful instrument in the mission. To him is owing, under God, that the Hindus now hear the Word of life. His unquenchable desires after their conversion induced him to relinquish his secular employment on board the *Earl of Oxford* to devote himself to that object alone, which ultimately led our beloved society to their engagement in the present mission. Though he was not without his failings, yet his peculiar talents, his intense, though irregular, spirituality, and his constant attachment to that beloved object, the conversion of the heathen, will render his memory dear as long as the mission endures."

Mr. Ward also wrote at that time: "Brother Thomas led the way to India, and was the means of the planting of the Church by the conversion of *the first native*." He was, as Mr. Carey declared, "one of the most affectionate and close exhorters to genuine godliness and to a close walk with God that could be thought of." With these floral tributes to the memory of "our first missionary" from the pen of the renowned "Serampore Trio," we close this sketch, praying the Lord of the harvest that He will thrust out into the harvest many more with a similar self-sacrificing love for the souls of the perishing millions of the heathen world.

N.B.—The writer is indebted for the information contained in this article to a volume obtained many years ago from a book-store in Kettering, entitled "The Life of John Thomas, Surgeon of the Earl of Oxford, East Indiaman, and first Baptist Missionary to Bengal," by C. B. Lewis, Baptist missionary. This is, we believe, a rare book, but very valuable for the true record it contains of the early work of the society and its agents not otherwheres published.

MISSIONS AMONG THE CHINESE IN THE UNITED STATES
AND CANADA.

BY REV. A. SUTHERLAND, D.D., TORONTO.

When the Anglo-French forces entered Peking in 1858 a breach was made in the wall of Chinese exclusiveness, through which the foreigner found permanent entrance to the "Flowery Kingdom." But it does not seem to have occurred to the diplomats of that period that a breach large enough to let the foreigner in might also be large enough to let the Chinaman out, and that an exodus of an overcrowded population might take place that would be far more embarrassing to the nations than the exclusive policy of China had been. Yet so it proved. Through the open breach made by French and English cannon the congested population of the southeast coast provinces of China began to pour in almost countless numbers, and in less than a couple of decades more than one English-speaking nation—notably the United States, Australia, and Canada—found itself confronted by a problem that baffled its wisest statesmen, and led some to fear that Anglo-Saxon civilization might be seriously handicapped by the inroads of Asiatic heathenism.

The bitter antagonism to the Chinese finds no parallel in the feelings entertained toward immigrants from any other nation. Even the Italian laborer, whose morality and religion, for the most part, are no higher than the morality and religion of the Chinese, finds comparative welcome. But wherever Chinamen appear in any considerable numbers hostility, and in many cases mob violence, becomes the order of the day. It is not easy to account for this often unreasonable and always unreasoning prejudice. True, the Chinaman in America ranks low, as a rule, in the scale of intelligence and morality, but not any lower than a great many others, against whom no such prejudice is entertained. He is said to underbid the white man in the labor market, and thus inflicts a wrong upon the industrial classes; but if John takes lower wages than his Anglo-Saxon competitor it is not because he wishes to do so, but he thinks it better to work cheaply than not to work at all. He has vices, it is true, smokes opium and is an inveterate gambler, but for the most part he gratifies his vices in private, and does not flaunt them in the light of the sun as the white man of the same class very often does. He does not become a citizen, it is said, nor assimilate readily with the population of this continent; but it may be doubted if immigrants from other lands would assimilate one whit more readily if they received the same treatment that is accorded to the Chinaman.

The problem presented by the Chinese "invasion" has been dealt with by the various classes affected in characteristic ways. The hoodlum class in the cities and mining regions of the Pacific coast, influenced, it would seem, more by pure deviltry than anything else, have resorted to

brute violence, and by unprovoked and murderous attacks upon the Chinese have not only proved that the savage instinct still lives, and that civilization is only a comparative term, but have placed American missionaries and others residing in China in great danger from Chinese mobs, who have sought by open violence to revenge the indignities put upon their countrymen in America. I am aware that other causes have been assigned for the outbreaks in China ; but those who are competent to speak, and are not deterred by political considerations, do not hesitate to affirm that resentment against American treatment of Chinese has been at the bottom of outbreaks from which Americans in China have suffered. The politicians, pandering to the labor organizations and the hoodlum class, have sought to meet the case by repressive and oppressive legislation, culminating in the Geary Act. Whether this Act can be enforced remains to be seen ; but if it can it will remain, to all coming time, a standing blot upon American honor. No one pretends that this Act is not a direct violation of rights guaranteed by solemn treaty ; and no nation, were it twice as strong as the United States, can long stand before the opprobrium that attaches to treaty-breakers. The politicians have yet to learn, however, that national honor, although involving some inconvenience at times, is of infinitely greater importance than any temporary advantage gained by breach of national faith. Canada, I regret to say, has been moving in this matter in the footsteps of her sister nation, but has not gone so far ; and I hope she may yet see occasion to retrace the steps she has taken. Meanwhile, there is one circumstance which all concerned would do well to note, namely, that the characteristic quality of the Chinese is plodding perseverance. They are slow to take a step forward, but having taken it, they never go back. The fact may as well be recognized first as last—the Chinese in Australia, in America, in Canada, have come to stay ; and as mob violence and unjust legislation have failed to drive them out in the past, so they will fail in the future. The Chinese problem will have to be solved along entirely different lines from these.

While labor, mobs, and statecraft, with a good deal of bluster and ostentation, have been moving along the lines of lawless violence or legalized wrong, and yet have utterly failed to meet the emergency, Christianity has been attempting, in a quiet way and on a small scale, to apply the principles of the Gospel of Jesus Christ to the solution of this international problem, and it may be confidently affirmed that Christianity is the only force that has thus far accomplished anything in that direction. For more than a score of years in the Pacific States, and for less than half that time in British Columbia, mission work among the Chinese has been carried forward with varying success, and enough has been accomplished to show that the Gospel can do what other forces have utterly failed to accomplish. It can transform the heathen into a Christian, the alien into a citizen, disturbing elements in society into law-abiding members of the commonwealth. An agency that can do this is surely entitled to respectful con-

sideration and a fair stage on which to try its experiment on a large scale.

The Methodist Episcopal Church began work among the Chinese on the Pacific coast in 1868, and in the last twenty years over two thousand converts have been received into the Church, many of whom have returned to their former homes in China, carrying with them the light of the Gospel. In the report of the society for 1892 the situation is outlined in a few sentences: "We may consider it a privilege to have a share in the evangelization of the oldest and most populous nation in the world without the necessity of crossing the seas. Heathen as dark as any to be found in heathen lands are to be found at our very doorsteps; their children, born on our soil, are growing up in our midst. To instruct them in the saving truths of the Gospel is a responsibility which God has laid upon the churches of this land." But the work of the missionaries has been greatly hindered by anti-Chinese legislation. Many Chinese who were formerly friendly are now hostile, for they find it hard to believe that a nation that has enacted such unjust laws can be sincere in its professed concern for their spiritual welfare. In spite of these and other hindrances, however, the work has been fairly prosperous, and in San Francisco there has been a decided gain. The Woman's Missionary Society of the Pacific Coast has also been doing a good work among the women and children. In San Francisco alone there are fifteen hundred native-born Chinese children, and these, I suppose, are by birthright citizens of the United States, born under her flag, and entitled to all the privileges which that citizenship guarantees. In its Annual Report the society not only protests against the exclusion bill as "unjust, unwise, and un-American," but also arraigns the federal Government for its complicity with the opium traffic, from which it receives an annual import revenue of \$1,000,000, and from smuggled and confiscated opium \$500,000 more. In New York there is also a Chinese mission under the care of the Methodist Episcopal Church, but it has not yet assumed dimensions calling for special notice.

Of the California Chinese Mission (Congregational) the writer has been unable to procure any recent report; but the latest information available shows that the society is in vigorous operation, and that the results of the work are encouraging.

It is scarcely necessary to say that the Presbyterian Church has not been remiss in its efforts to reach and uplift these "strangers within our gates;" and in these efforts churches, schools, and rescue homes play an important part. Splendid work is being done by the Woman's Occidental Board of Foreign Missions, with headquarters at San Francisco, Cal. The twentieth anniversary of the society is marked by the issue of *Occidental Leaves*, a quarto of some fifty pages, the get-up and contents of which go to prove that the editors are adepts in the art of presenting missionary information in most attractive forms. Work is carried on in San Francisco, Los Angeles, San José, Sacramento, and San Diego, all under the care of

women. In San Francisco (at 911 Stockton Street) there is a handsome and commodious building known as the First Chinese Presbyterian Church, of which Rev. J. M. Condit is pastor ; and at 933 Sacramento Street there is a mission Home, where many a friendless Chinese girl has found shelter and protection, and training for future usefulness.

Across the Canadian border, in British Columbia, a chapter has been written on Chinese mission work that is full of interest. In the summer of 1883 a Christian merchant of Montreal visited the coast and found in the city of Victoria more than three thousand Chinese utterly uncared for, and numbers more scattered throughout the province. On his return home he wrote a letter to a member of the General Board of Missions of the Methodist Church, asking if something could not be done for these destitute strangers, and offering \$500 toward founding a mission if considered practicable. The letter was laid before the Board, and it was resolved to begin a mission in Victoria as soon as a suitable agent could be found. But a "suitable agent" meant, in this instance, one who could speak to the Chinese in the tongue wherein they were born of the wonderful works of God ; and no such person appeared in sight. A few months later a firm of Chinese merchants in Victoria had a case of some importance coming up in the courts, and they wanted a competent interpreter who could be thoroughly trusted. They knew that in San Francisco there was a young man (John Endicott Gardner, son of a Presbyterian missionary) who had been born and brought up in China, was thoroughly reliable, and spoke Cantonese like a native. He was sent for, and promptly responded to the call. Seeing the spiritually destitute condition of the Chinese in Victoria, he tried to enlist the sympathies of the churches in the form of a union mission, but did not succeed. There is not space to relate all that followed ; but suffice it to say that Mr. Gardner was temporarily engaged by the Methodist Board, and subsequently became a regularly ordained missionary. The work took root from the very beginning. One year after the first services were held the writer had the privilege of baptizing eleven converts—the first-fruits of the mission. Now there is a large mission church in Victoria, suitable buildings in Vancouver and New Westminster, and work has been begun at Kamloops and Nanaimo. There is also a Girls' Rescue Home in Victoria, under the control of the Woman's Board, which, like the one in San Francisco, has rescued and sheltered many friendless girls. Some of these have been sent home to China, some married to Christian Chinamen, and still the good work goes on. At the present time there are over two hundred Chinese communicants in the churches in British Columbia.

Reference has already been made to the prejudice against the Chinese, especially in the Pacific States and British Columbia. This prejudice leads many to doubt the sincerity of a Chinaman's professed conversion, and the "baser sort" do not hesitate to affirm that it is all hypocrisy, and is prompted by purely selfish motives. But when it is remembered that

when a Chinaman is baptized he is ostracized by his own people, his possessions often destroyed, and his very life endangered, while, on the other hand, he receives scant sympathy, if any, from white men, or even from white Christians, the origin of the "selfish motive" is not easily discovered. It is not claimed that all are sincere, or that all have proved faithful; but it may be safely affirmed that cases of defection are as few among Chinamen as among the same number of any other nation, not excepting English or American. In regard to this matter testimonies like the following should carry some weight:

The Rev. Ira M. Condit, for twenty-five years a missionary in China and California, says: "As a rule I have as much faith in the religion of Chinese Christian professors as I have in that of our own people."

Rev. J. Endicott Gardner, of Victoria, B. C., says: "In point of character, consistency, zeal, and liberality, I consider my Chinese church-members are on a level with the average members of any church."

Rev. W. S. Holt, of the Presbyterian Mission, Portland, says: "I have been among the Chinese in China and the United States for almost nineteen years, and am well qualified to judge. I consider the Chinese Christians compare favorably with those of any nation in character and fidelity."

Dr. Pond, Secretary of the Congregational Chinese Mission, says: "During the last seventeen years eight hundred Chinamen have been admitted to our church. . . . I affirm that by every practical test of character, by their steadfastness, zeal, honesty, liberality, growing knowledge of the truth, and in increasing efficiency in teaching the truth to others, they give, on an average, tokens of true conversion as clear as can be found in the Christians of any land."

These are samples from a multitude of testimonies, and may be appropriately closed by the following concrete instance: In Victoria, B. C., two Chinamen, members of the Methodist Mission, formed a business partnership as merchants, and adopted certain rules for the regulation of their business. Three of the rules were as follows: "1. We will not buy or sell anything that is injurious to our fellow-men." This at one stroke excluded opium, intoxicating liquors, and tobacco. "2. We will do no business on Sunday." "3. Of all that we make, one tenth shall be given to the Lord's work." Such principles are not common even among white Christians, and are somewhat rare on the Pacific coast. The two men referred to found that their "new departure" was not popular, and seeing that they must change their principles or give up their business, they deliberately chose the latter alternative, and cheerfully suffered loss rather than do what they believed to be wrong. Further comment is unnecessary.

Whether, therefore, we have in view the command of the Master, the needs of these strangers, the interests of Christian civilization on this continent, or the reflex influence of our work on the millions in China, the call is urgent to push forward the work of evangelizing the Chinese who have come to our shores.

ROMANISM ON EXHIBIT.

BY REV. GEORGE W. CHAMBERLAIN, D.D., BRAZIL.

Not as she will flaunt herself at the World's Fair, all fair in her best dress, with a view to court the nations, but as she is to be seen in undress "at home" or "behind the scenes." Here in Brazil, she shows herself as she is ; there, as she would be thought to be, that she may lead in to her net the feet of those who are yet free, and bring them step by step down to the "chambers of death."

It is clear to any seer who scans the news of the day that the "see of Rome" is laying herself out with all her enchantments for the "play" so accurately described in the seventh chapter of Proverbs, and qualified in the seventeenth chapter of Revelation. She would persuade herself, and men void of understanding, that "the good man (God-man) is not at home ; he is gone a long journey," and that His house is at her will. She will hide from their eyes Paul's letter to Timothy, telling "how men ought to behave in the house of God, which is the Church of the living God, the pillar and stay of the truth." Such orders of the "good man" she would carefully conceal. "She is loud" not only in dress, but in her cries—"Hear the Church ;" "go to Joseph ;" "pray to Mary ;" "worship angels ;" "invoke saints." *She affects religion.* "Sacrifices of peace offerings are with me. This day have I paid my vows." *She designs politics*, and for politicians she spreads her couch, perfumes her bed, and says : "Come, let us take our fill," etc. Young America will see her in force at the World's Fair. Shall she, "with her much fair speech," cause him to yield ? with the flattery of her lips force him away from the old paths which God ordained, that we should walk in them ? Goeth he after her straightway as an ox goeth to the slaughter, or as a fool to the correction of the stocks ; till a dart strike through his liver ; as a bird hasteth to the snare and knoweth not that it is for his life ?

A peep behind the scenes should arrest his steps. "Now, therefore, hearken. Let not thine heart decline to her ways . . . for she hath cast down many wounded ; yea, all her slain are a mighty host."

Is this the language of an alarmist, a crank ? We accept the title if you will admit the definition given of a crank by one of our large dailies : "A specialist in matters which you know little of or are not interested in."

A letter, dated March, 1893, from a city on the Pacific coast, from one who made a leisurely tour of observation round the globe, not omitting South America, says :

"You will scarcely believe that there is not a Protestant church in this city willing to have me give a lecture on Romanism as I have seen it around the world. They 'don't want to antagonize the people about us.' So Romanism washes its face in the United States and is taken by the hand by the churches."

Well, why not? Is she not a sister church? Is she? The question is not, "Are there Christian men and women within the communion of the 'Roman Church'?" but, "Is that communion, as such, a church of Christ?" He says: "Come out of her, *my people*." "By their fruits ye shall know them."

"A pretty sort of *bishop* came on board my steamer at M—, going to P—to help reconsecrate the enlarged and redecorated cathedral. All the women and children and most of the men on board were flocking around him whenever he appeared on deck, kneeling before him, kissing his hand; and he *blessed* them with rolled-up eyes and quick, light touch of fingers on the head if it was a man, boy, or old woman; a very lingering, caressing one, apt to slip off the hair upon the cheek, if the suppliant was a young woman. This pretty bishop had three families of children in three different houses in his city and everybody knows it—all these people who asked his *blessing*;" "A *priest*, the most popular and well-beloved in P—, has a large family of children, whose *mother is his own sister*. The Lord smite them with His curse—such vile men, who lead thousands down to hell, pretending to point the road and open the gate to heaven!"

Is this indignation of a pure and devoted Christian woman, justifiable, reasonable?

Yes. Are such "*vile men*" the "*holy men*" of the Roman Church? Men upon whom a pure woman and mother cannot help invoking the curse of the holy God, are these the men on whom the "Holy Mother Church of Rome" dotes as "defenders of the faith"? In lands where she has undisputed sway she exalts such to the "office of bishop," of which the Apostle Paul says: "If any man desire the office of a bishop . . . the bishop must be without reproach, the husband of one wife . . . one that ruleth well his own house, having his children in subjection with all gravity; but if a man knoweth not how to govern his own house, how shall he take care of the Church of God?"

But the "Holy Roman Church" expressly contradicts these Scriptures. She will confer "orders" on no man unless he promises not to obey these instructions given, by the apostle commissioned by Jesus Christ to preach His Gospel to the Gentiles, to the evangelist Timothy, that he might "know how to behave himself in the house of God, which is the Church of the living God, the pillar and stay of the truth."

If a so-called "bishop" or "priest" in her "holy communion" becomes the "husband of one wife" he is *ipso facto* suspended from the priesthood. If he persists in his effort to "rule well his own house" he must cease to "take care of the Church of God" as Rome conceives of that church. He may not have "his children in subjection with all gravity" without coming under "major excommunication"—*i.e.*, being by the tender mercies of "Mother Church" consigned to hell for the attempt to obey the Lord Jesus Christ in this particular.

Here is a case in hand: A Brazilian priest of the diocese of Bahia,

the archiepiscopal see, availing himself of the legislation of the Republic of Brazil concerning civil marriage, was united in holy wedlock with a lady teacher in the public school, before the proper authorities and in the presence of a vast concourse of his parishioners, who thus gave public demonstration of their approval of this step. He was promptly suspended from his functions and substituted by the ecclesiastical authorities in his office of pastor of that flock by an Italian of bad repute. This priest, a young man who was, as a student in the Bishop's Seminary of this city, in good repute with his professors and colleagues, might have retained his office undisturbed had he persuaded the lady, to whom he is now wedded according to the ordinance of God, to become his concubine.

Early in the seventies I was journeying from Sao Paulo toward Minas Geraes, preaching the Word. An old priest, for more than forty years the vicar of the parish of *Mogy-merim*, gave me a letter of introduction to another priest in a parish farther on, through which I had to pass, saying, "You will enjoy conversing with my colleague, who is, like myself, of liberal ideas, convinced that you are doing a good work for our countrymen."

I was received as a friend by the priest to whom I delivered the letter. While we were in conversation a group of romping children came into the room, and were presented to me by name as "sons" and "daughters" of mine host. When they had retired I said to the vicar: "You are very frank. I never met a *padre* so frank."

"How so?" he replied.

"You present me your 'sons' and 'daughters.' I have heard others speak of 'nephews' and 'nieces' and 'god-children,' but you are the first priest who has been frank and called the children by their right name."

"They are my children. Why should I deny it?"

"You should not. I honor your frankness. Will you allow me to be as frank and outspoken with you? Before God these are your children; before the law, civil and ecclesiastical, of your country, they are not—they are illegitimate. They may live to curse your memory, as I have heard more than one 'bastard son' of a priest do.

"You are living in open breach of three of the ten commandments. *Honor thy father and thy mother.* You have dishonored the mother of your children. How can you bid them honor you, or expect them to do so when they come to know, as they will, that they are bastards, and their mother and yourself are adulterers? Your breach of the seventh is also a breach of the ninth, since you are under a vow of celibacy, and are a perjured man—a false witness.

"Excuse my plainness of speech. I may never see you again until we meet before the judgment-seat of Christ. I would not have you reproach me there as an unfaithful friend and minister of Christ. Honor the mother of your children by marrying with her, for marriage is honorable in all and the bed undefiled; but whoremongers and adulterers God will judge."

My friend replied : " Would that I could ! But ' if I marry I shall be suspended from orders. "

" Be suspended, and give thanks that you may be suspended from orders which God never gave. On the contrary, He says : ' If a man desires the office of a bishop he may be the husband of one wife, and a father governing his own children in all honesty of life. ' "

" That is not the question, " my host replied. " If I am suspended I have no other means of livelihood. "

" Say not so in a land where a man with a hoe in one hand and a handful of beans in the other has a means of livelihood in the soil which the Lord has blessed. But you are not limited to manual labor. You are an educated man. Open a school ; teach your own and the children of your parishioners. They will honor you when they see you honor yourself, your family, and the ordinances of our Lord Jesus Christ. "

For reply I got an indolent shrug of the shoulder, telling of a conscience cauterized by the " prohibiting to marry and commanding to abstain from meats which is characteristic of the Holy Mother Church, " who has fairly won her God-given title of " mother of harlots and abominations of the earth. " I am well aware that it is no longer " in good tone " to use this inspired language in regard to " a sister church, " and that he who uses such terms in the public assemblies of God's people is heard with astonishment. It may even be that they will be discounted by the readers of the *MISSIONARY REVIEW OF THE WORLD* as the prejudiced utterances of an uncharitable man. Let all such reflect that the writer has given thirty years of his life to the service of his Roman Catholic " neighbors, " and is willing to give as many more as God shall give him, and to lay down his life in their service. He has given in this article only a few specimens of facts of which he has a store. He will never cease while God gives breath to cry : " Come out of her, my people, that ye be not partakers of her plagues. "

[The editor thinks Dr. Chamberlain entitled to a hearing. He has seen the Romish system bereft of its rose-colored halo or superstitious nimbus of glory. He has found millions of people in Brazil, nominally Christian, who have no Bible, and most of whom do not know a Bible when they see it ! hundreds of priests, nominally celibates, living openly in violation of their vows, raising families and not denying it ! He has seen thousands of people actually worshipping St. Joseph, and living in vice and sin, more hardened to the Gospel because they belong to " the Church. " He has spent all his public life battling with a form of Christianity which he has found more impenetrable to the truth and more implacable as its foe than the darkest paganism he has encountered by its side. Those who have looked on the system in the person of the scarlet-robed " cardinal " sitting as a prince in the " Parliament of Religions " at Chicago, may perhaps do well to see the other aspect of Romanism as it appears to one of the most self-sacrificing and devoted missionaries we have yet known in the entire ranks of that heroic band.—A. T. P.]

II.—INTERNATIONAL DEPARTMENT.

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

The Congress on Africa at the Columbian Exposition.

[J. T. G.]

There is a significance attaching to the African Congress held at Chicago which is quite unique. The ultimate result it is hoped will be the pushing of Africa afresh into importance under circumstances which will not divorce its commerce and politics from moral and religious obligation of the civilized white man, who, if events go as the dial indicates, must be the leader of the black man for the next hundred years. The *Chicago Post* declared that the two congresses which would attract the greatest public attention were the congress on Africa and that on arbitration. After the event, Dr. Edwards declared in the *Northwestern Christian Advocate* that, "not a single congress had so far made so deep an impression upon Chicago." The *Congregationalist* noted the distinguished scholars who had prepared papers, and said it meant much that King Leopold of Belgium sent his minister to represent him and to give the history of the Congo Free State. It also noted the gratitude of the freedmen for this recognition of their part in the saving of the republic in the late war.

Rev. Joseph E. Roy, D.D., Chairman of the Congress, in his address of welcome said :

"I have a word or two of congratulation, that in this assembly we are to have opportunity to observe and express the moral unity of the human race. Not that we have with us all the races ; but I mean that, having with us our brethren of the race and the land that have suffered the most of wrong from our own, the Caucasian, we may recognize in them and they in us the common constitutional elements of the one man made in the Divine image, and so that the ideal of this identical mental

and moral likeness and of the equality of rights in every individual of all the races shall be passed over to all the children of the whole family named in heaven and in earth."

The long array of eminent names actually present included Mrs. French-Sheldon, the celebrated African explorer, Heli Chatelain, Bishop Arnett, Le Ghait, Frederick Douglass and others, a total of fifty-one. Essays were sent by nearly an equal number of eminent scholars, explorers, and philanthropists. These included such names as Chailli Long, Robert Cust, Grout, Nassau, forty-nine in all. The Secretary of the Congress, to whom we are indebted for information, says essays yet to be furnished for publication in the volume of proceedings are promised by Rholfs, Stanley, Stead, Tourgée, Blyden, State Director of Congo, and others, numbering in all twenty-seven. These will make a grand total when published, of one hundred and twenty-seven papers and addresses, covering the greatest questions of interest concerning the Dark Continent.

Eminent names will be missed from this roll of contributors. Sir Samuel Baker, Count de Brazza, Ravenstein, Schweinfurth, Wangemann, Wissman, and other recognized authorities were invited, but twelve or fifteen of the most eminent African geographers and scientists declined the invitation from loyalty to their professional societies. Distinguished men of the Southern United States rejected the invitation outright. There was considerable discrepancy between the theory of the sovereignty of the Congo State as presented by Mr. Le Ghait, especially on the suppression of the rum traffic, and that of Mr. Cherry, who for three years has travelled in the Free State, who declares the Congo Free State only free in name, manned by officers banished from Belgium for her benefit, and says

that it pays its soldiers in rum, and that liquor is as free as ever before the Brussels Treaty.

Bishop Tanner, speaking of negro journalism, said the *Freedman's Journal*, established in 1827, was the first newspaper published by negroes, and the growth of negro journalism has been rapid since the war. Mr. Cable, however, declared that the modern negro's achievements in literature have been slender. He said there has not been time to develop it. In medicine negroes are acknowledged to have made progress as nurses, physicians, and surgeons, but they lack opportunity of negro hospitals and training schools in large cities, since only at the Freedman's Hospital in Washington and the Provident, in Chicago can they practise surgery. These are the only schools for negro women to be trained as scientific nurses. The Rev. Joseph Cook named twelve causes of the miseries of Africa, and traced the hand of Providence in historical events relating to Africa, and said commerce, Christianity, and both the co-operation and competition of nations were being visibly combined by no human power for the regeneration of Africa. He claimed that if the colored population of the world were to occupy their opportunities they must develop native leadership. He thought the brightest star of hope did not hang over Africa, but over the United States.

John M. Langston, a colored ex-Congressman of Virginia, read an address on "The Negro in Latin America, 1493-1893." He thanked God that Christopher Columbus discovered America and the West Indies, and if it were necessary for negroes to get to America that they should come through slavery, then he was grateful for the slavery. Madam Sofia Bompiani sent a paper on "Italian Explorations in Africa," and Fred S. Arnot one on "What the Africans Themselves had Done to Develop Africa." An African prince, Mauroloou Massaquoi, of Liberia, declared that there was very great interest felt in this

Congress by every African tribe which knew of it, and instanced a meeting of the chief magi of one of these tribes, at which they invoked the blessing of the spirits upon it, provided it was not organized to take from them their country. Mrs. French-Sheldon spoke on behalf of the women of Africa, and Mrs. J. T. Gracey presented a paper on the subject of "Women's Work for African Women."

On the languages and literature of Africa much of a learned character was presented. Dr. R. N. Cust, author of "Languages of Africa," sent a paper in which he pointed out the fact that the linguistic divisions corresponded with the different native races, Semitic, Hamitic, Nubah-Fulah, Negro and Bantu, and the woolly tuft-haired races, like the Hottentot and Bushmen. Tracing these languages in detail, he showed their relation to each other and to a common origin. Rev. Lewis Grout treated "The Function of each Family of African Languages," and Professor Scarborough, LL.D., the "Future of Foreign Languages in Africa."

Minister of Public Instruction in Egypt, Yakub Pasha, sent a paper on "Egyptian Folk-lore," and Mr. Chustensen read an essay on "Folk-lore of American Negroes," which was followed with an address on "Folk-lore" by Rev. Josiah Tylor, of South Africa.

Professor Seward's brief paper on "The Songs of American Slaves" pointed out as two characteristics of these as distinguished from those of other aboriginal people, that the expression is of idea as well as of emotion, and the sentiment is almost always religious. He quoted Dvorak, the great composer, who was satisfied that the future music of this country must be founded on negro melodies. "These," Dvorak said, "are the folk-songs of America, and your composers must turn to them. All the great musicians have borrowed from the songs of the common people. In the negro melodies of America I discover all that is needed for a great and noble school of

music. They are tender, passionate, melancholy, solemn, religious, bold, merry, gay, or what you will. It is music that suits itself to any mood or any purpose."

It was fitting that a half-dozen of the Jubilee Singers from Fisk University were at hand to reinforce these points with the negro and classical music which they furnished from time to time throughout the congress. An important paper was read on "Disease and Medicine in Africa," prepared by Dr. Felkin, Lecturer on Diseases of the Tropics at the Edinburgh School of Medicine. Bishop William Taylor, of Africa, discoursed on self-supporting missions in that country.

Mr. Fred Perry Noble, who with indomitable energy and tact as Secretary of the Congress seconded the able leadership of Dr. J. E. Roy, the Chairman, in the preparation of the programme and conduct of this Congress, read a paper on "Christendom's Rum Trade with Africa."

We have not been able so much as to catalogue the greatly varied proceedings. Taken altogether, the influence of this Congress must be stimulating and permanently advantageous to the broadest interests of the African race, and to the broadest consideration of the relations of other continents and other races with the Afro-American and the races of the polyglot Dark Continent.

Higher Christian Education and Self-Support of Missions.

BY REV. A. FULLER, D.D., PRESIDENT
CENTRAL TURKEY COLLEGE, AINTAB,
TURKEY.

The aim of every missionary worker should be to make himself unnecessary to the work as far as possible. The Word understood, accepted, and living in the hearts of men raised up on the field is the measure of his success so far as his work as a preacher and evangelist is concerned, but the work in any field cannot be regarded as satisfac-

torily established till it is practically self-supporting.

Self-support implies not only the raising on the ground of the necessary funds to provide for the work, but quite as important is the production and training on the ground of the men necessary to direct and lead the work. This, of course, implies a system of schools competent to afford the training needful for this result. The different missions in Turkey, each in its own way, have entered upon this work and made important and hopeful progress toward the end desired.

In the Central Turkey Mission the movement has been decided and bold. The Central Turkey College has been organized with the definite plan of turning over the institution to the care and direction of the native brethren in twenty-five years from its organization, or as soon thereafter as the trustees in America are satisfied that it is proposed on that basis to fulfil the objects for which it is established. Already more than three fourths of its teaching force is native, and in its general management it is put frankly and fully into the hands of the faculty and local manager, when all questions of policy are decided by majority vote. It is true, the president has certain powers of veto, and any question in regard to which there is serious division of opinion may be referred to the trustees in America; but practically these methods are never resorted to. Some misgiving has been expressed by friends as to whether it was wise to share such interests and responsibilities so fully with the native brethren till they have had more experience in college building, but the belief is that the quickest and surest way to raise up men of experience and ability is to put them to work under conditions involving grave responsibility. No doubt there is danger of mistakes, but mistakes under such conditions may become most valuable as educators, and if men of ability and high and generous purpose are secured for the direction of the work there can

be no reasonable doubt of the success of the plan. The same principle applies, of course, to all other forms of work; responsibility and trial are the conditions under which all vigorous leadership must be developed. The problem, then, is to select able and true men and put upon them responsibility as fast as they show themselves competent to meet it. It is on this line of policy that the Central Turkey Missions have fully and distinctly entered, and so far the results have been most satisfactory and hopeful. All friends of missions will watch the further development of the plan with the deepest interest and liveliest hope.

Movements Toward Reform in the Old Gregorian Church.

BY REV. J. L. BARTON, HARPUT, TURKEY.

The Gregorian Church is the Armenian national church. The Christianization of the Armenians was largely brought about by Gregory the Illuminator at about 300 A.D., hence the name "Gregorian." Some two hundred years later the Bible was translated into the Armenian language. A few centuries after this the language of the people so changed that neither the Bible nor the ritualistic books of the Church were understood by the people.

I. We must first consider what are the needs of reform in the old Gregorian Church.

1. In doctrine they are not far from the Greek Church. They use pictures in their churches, pray to the saints, the greatest of which is "the mother of God," believe in baptismal regeneration, and the salvation of the entire Armenian Church.

But their errors in practice are more marked than in doctrine. As the Bible for centuries has been to them a sealed book, and the Church a national and therefore a political body, there has been nothing to keep spirituality alive among them.

2. Education had long languished, and few among the masses could read fifty years ago, and vast numbers of the priests and higher clergy were sadly deficient in this respect. Few of the priests understood the ritualistic service of the Church which they read daily, and hardly one of them could read intelligibly to others a passage from any book in his own language. These being the leaders, there was little or no desire upon the part of the masses for education.

3. There was little morality even among the officials of the Church. Drunkenness, dishonesty, and an utter disregard of the simple demands of the Gospel were common.

4. There was no spirituality or attempt at any, upon the part of the clergy, who used their office largely for personal gain.

It was thought that if the Word of God could enter the Church in the language of the people, and the clergy be so educated as to preach it at the regular services of the Church, that alone would ultimately work out a reformation in doctrine and practice, without creating a division in the Church as a national organization.

Therefore

II. The following attempts were made to reform the Church:

1. The Bible was translated by the missionaries into the spoken tongue of the masses, and a Christian literature was created.

2. Schools were opened throughout the country for giving a Christian education to the masses, but with a special purpose to help the clergy.

3. The Gospel was preached in the old Church by missionaries and "evangelicals" with the hope of arousing it as a church to a reformation.

The result was

4. That all of the "progressives" or "evangelicals" were cast out, and thus the "Protestant Armenian Church" was formed, and the Gregorian Church declared itself as opposed to the Bible in the language of the people, to the

education of the clergy and the masses, and to Gospel preaching.

History.—For over fifty years the separate work has gone on. The evangelized have been gathered into "Protestant Armenian churches," and a Protestant political organization was early formed. There are now fully one hundred Protestant churches among the Armenians scattered throughout the regions where Armenians dwell, and these are surrounded by a Protestant body numbering over 80,000.

There is also now a very well-established school system, including the common village school, the high and boarding-school, the college, and the theological seminary. There are about fifteen thousand Armenians in these schools alone, while large numbers are studying in schools which have sprung up under the stimulus of these institutions.

The mission press, which was early started, and the presses of the American Bible Society have been busy from the first turning out a Christian literature in the spoken Armenian language, which has been circulated among all classes.

During these years the pastors of the churches, the teachers in the schools, the colporteurs, the evangelists, and the missionaries have made effort to break down prejudice in the minds of the old Church adherents. They have seized every opportunity to present the claims of the Gospel in simplicity, not declaiming against the errors of the Church, but presenting the simple, positive doctrines of the Bible and their relation to life and practice.

Let us now see what this is effecting in the Church, and how it is producing movements toward reform.

1. Schools have sprung up in all of the cities in which Gregorians are found which are largely patronized. Thousands of Gregorians are also in attendance upon our own schools.

2. Protestant teachers are desired, as far as they can be secured, for the Gregorian schools, they frequently per-

mitting daily Bible lessons with the pupils, and even a Sunday-school lesson in some cases.

3. The better educated can no longer be satisfied with only a form of worship, led by an ignorant priest whom they know to be corrupt, and who has no interest in that which is spiritual nor in the general elevation of the people.

4. Three young men, Gregorians, are now studying in a Protestant theological seminary in expectation of taking positions in the old Church.

5. Many churches, and the leading national periodicals, are calling vigorously for a clergy which is sufficiently educated to prepare and deliver a Gospel sermon, and they wish to have the sermon incorporated into the regular service of the Church.

6. They are also demanding a clergy which is morally upright and able to command the respect of the people. The superstitious veneration of the clergy which once prevailed is passing away.

7. The priesthood is poorly supported. Many churches are now starving one priest where years ago they supported two or three or four. Many churches are without priests, because men cannot be found who will accept ordination. The priests are supported largely by fees for various services which the people are not now demanding, declaring them to be mere superstitions.

8. Many new churches have no pictures except one or two about the altar. Shrines are not so popular as heretofore, and there is a marked unbelief in the power of the saints and the efficacy of fasts.

9. Protestant preachers are very freely called to preach in the old churches.

10. The Christian literature which has sprung up has a large circulation among the Gregorians. The majority of the regular readers of the paper published for the evangelical churches in Turkey, and edited by a missionary, are members of the old Church.

11. The new translation of the Bible is practically accepted by all as the Word of God. It is found in thousands of non-Protestant homes, where it is read to a greater or less extent. It is also found in some churches where Gospel services are occasionally held.

Conclusion.—This movement is marked and positive. It may never lead to a general reformation of the Gregorian Church, but it is already leading to the evangelization of many within the Church, and we certainly have reason to hope that, as this number increases and as those other outside influences become stronger, even the Church as a body may be so reformed that we will class it among the evangelical churches of the world. For this we labor and pray.

Ways Chinese—Literary Examinations —Civil and Military Degrees.

BY S. L. GRACEY, UNITED STATES CONSUL, FOOCHEW, CHINA.

No people in the world have higher regard for literary attainments than the Chinese. It is the absorbing desire of most families to have some relative who has received a literary degree, and all will unite to support a brother or more remote relative who is fitting himself for examinations. This they will continue to do for many years, even after the candidate has grown to mature age, and has a large family; the parents, brothers, and cousins may be very poor, but they will willingly contribute of their scant means to support the literary aspirant.

Among the successful candidates in a late examination for the "siu ts'ai" degree, which is the first or lowest in honor, in Shantung province, one village enjoyed the distinction of having three successful competitors—a very unusual thing. One was for a civil, and the other two for military degrees. The villagers regarded themselves so highly honored that they united to present the parents of the three young men with a theatrical exhibition (all the

numerous incidental expenses thereof and the feast as well being paid by the parents).

The joy and pride of the successful families in such cases cannot be appreciated by people living in western countries.

One of these persons was a lad of fourteen, while one of the others was an old man of seventy-six years; the latter had been trying for a degree ever since he was twenty. The Literary Chancellor regarded the essays of the old man as only of moderate excellence, yet agreed to give him a little "face" and the much-coveted degree.

It is not an uncommon thing for a father to select one of his sons for literary life, and sometimes even force him to struggle for the coveted honors. We are told of the case of a young man whose father was determined that his son should be literary, whether he liked it or not. The youth worked for many years under rigid compulsion of a teacher who realized the father's ideal of severity and thoroughness. At the age of nineteen these efforts were rewarded by the young man's attaining the first degree. He now hoped for release from exacting and unwilling toil, but to his dismay found that his father's ambition was only whetted to a keener edge by his son's success, and the latter was given to understand that he was not to pause until he had taken the second and even the third degree. Finding his father inexorable, and fate too strong for him, the young man struck for liberty in a way peculiarly Chinese, for he hanged himself with his girdle, and was examined no more.

An effort is being made to introduce something of Western mathematics in the examinations in the northern provinces, and at the last, two problems in mathematics were given out: one of these asked for the superficial area of a globe the diameter of which was eighteen inches; the other was, If eight thousand piculs of rice are carried at thirteen tael cents per picul, and the freight is paid in rice at taels two and

a half per picul, how much rice is expended for the freight? It is said that this question was given to ten thousand students in the Tungchang Prefecture, and that only one man attempted its solution, and failing, was snubbed by the chancellors as being an ignorant pretender; yet if any one had been able to give an answer to such a simple question, which would not have puzzled most American boys of twelve years, he would doubtless have obtained his degree at once. Since Western mathematics have been given a place in the examinations to even a small extent, there has been a great desire manifested to learn the formula (*fa'rh*) by which foreigners so easily and quickly get correct answers. The Chinese scholar pays no attention to scientific, mathematical, or philosophical books or studies, the five classics and the four books of Confucius, Mencius, etc., being the only studies considered of any value by the *literati*; and these are the only things on which they are examined for degrees and promotion. A few days since, accompanied by a graduate of the second degree, I made a visit to the examination halls at Foochow, where last summer over eight thousand students assembled in the triennial examination for the second degree. Out of that number one hundred and twenty passed satisfactorily. Over the entrance gate are characters announcing the hopelessness of any one attempting to enter there who is not a diligent scholar. At a short distance another wide gate or folding door is passed and entrance gained to a passage-way divided down the centre by a stout, high picket fence, which separates into two streams the crowd of persons entering. As they pass an open window the name, family, age, and place of residence of each is recorded, and each one is given a slip of paper on which is written the numbers of the passage-way and cell he is to occupy for the next three days and intervening nights. He is then hurried along through an archway under another large building occupied by the

Literary Chancellor and his assistants, who pass to each candidate blank paper of a fixed size and ruling used only in these examinations, and on which he is to write his essays. Under guard of officers all are hurried along a broad uncovered passage-way, from which over a hundred alleys run off on either side at right angles. Each of these alleys is about three feet wide, and on one side is a plain dead wall eight feet high and toward which each cell faces. The cells are about seven feet high, four feet wide, and three feet deep, and are entirely open in front. Two or three boards, whose length is about four inches greater than the width of the cell, are made to slide into grooves on either side; one of these, being pushed back against the inner wall of the cell, forms a seat for the scholar, facing outward; the other board is slid in toward him at a height convenient for him to write upon, and forms his desk. The cells are not much better than the calf-stalls of a common county agricultural fair, being very barren, dirty enclosures, unfit for any one to remain in one hour during the heat of summer, when these examinations are usually held; but these eight or ten thousand persons remain there closely confined for three days together, when all are dismissed, and the worst of the *débris* is cleared away. In two or three days all return again for three days more of confinement and work, and this is repeated for the third time. I have visited these halls months after the examinations were over, and found the passage-ways still cluttered up with the refuse left by the scholars.

During the examinations last summer three persons died in the cells; one from the bite of a serpent, and the others from exhaustion. The alleyways are constantly patrolled by guards, who keep the students from communicating with each other, and have the general charge of them while in the enclosure.

Each student has provided himself with provisions, candles, fuel, and bedding, else he must go without such com-

forts until the three days have passed, unless it may be that some boiled rice is distributed by the authorities, as is sometimes done.

At the end of the third day or earlier, if the candidate has completed his task, all are discharged for three or four days, when they must return for a second tour of three days. On entering the second time, each one draws new numbers for his cell and alley, care being taken that a candidate shall not occupy the same cell or passage-way he was in before. Near each of the four corners of the barracks watch-towers are erected and soldiers placed on duty, with instructions to shoot any one who may attempt to communicate with persons outside the walls. There is, in fact, an outer wall about twenty feet from the inner wall, which would seem to make communication impossible; but the people must be duly impressed with the determination of the officials to have the examinations conducted in all fairness. Notwithstanding this seeming effectual scrutiny, there are ways enough devised by the crafty to get their essays passed upon favorably. When all are properly seated in their respective closets, the themes for the essays and poems are given out, when the student has the first intimation concerning the subject upon which he is to write. The first set of questions are taken from the four books of the Chinese classics. As the essays are finished they are taken for the first examination to a company of literary men whose duty it is to examine, not the substance of the essays, but simply whether the rules for writing have been observed. If any of these rules are violated the paper is posted in a public place, and the merit of the essays is not considered. That ends the chance of that poor fellow, however good his composition may be.

Such as pass this examination as to form and appearance are then transcribed in red ink, a large number of proficient copyists being employed in this part of the work. This is done to

prevent any possible communication by marks, blots, or omitted spaces with the examining commissioners. The copies and originals are again carefully examined by two persons, as proof-readers, to see that they have been truly reproduced. The copy in red ink is then sent to the twelve higher literary critics, who each examine it in turn, and as each one reads he places his verdict upon the paper in a small red-ink circle upon the top of the roll, or lays it aside if he does not approve. Those marked with the red circles are sent to the Prefect, and as each one is handed to him, a drum (called the recommending drum) is struck once by him. These essays are then passed to the examining commissioners, who have come from Peking. Each is read carefully, and distinguishing marks of excellency are placed upon each. This method is pursued at each of the three sessions. The students enter the arena of conflict, and at the end an immense collection of essays and poems are on hand to pass the scrutiny of the official examiners, who do not leave the enclosure until the papers are all examined and marked. The governor is allowed to come out ten days after the examinations have closed. The others must remain prisoners until their work is completed. Large rooms are provided for their occupancy, food being brought to them by attendants, but nothing from outside the enclosure.

When the question of the successful candidates is determined, their names are written in large characters on a paper, which is put up on the "Drum Tower," some thirty feet from the ground, and a great crowd soon assembles in the street in great eagerness to know the result.

The successful candidates are officially notified some days later by receiving a large piece of red paper with the name and rank in the examination written thereon. Congratulations from the officials follow, and an invitation to a feast at the *yamen*. Feasts at his own parents' house and at his father-in-law's house are followed by complimentary

feasts given in his honor by his friends.

He must perform the worship of heaven and earth, the ancestral tablet of his own family and that of his wife, if married, etc. The graduate is allowed to put up two tablets: one over the front door of his house, the other over the ancestral tablet inside. These are about six feet long and three feet wide, and if of the first twelve in his class the characters proclaim also that high honor, and all the near relatives are allowed to erect duplicate tablets over their doors.

The successful candidates in this triennial examination receive the second degree, which corresponds to the A.M. of American colleges, and entitles the person gaining it to go to Peking to take part in the examinations for the third degree. This is much more severe, as the contest is between the best scholars, who have thus been selected from all parts of the empire. Out of several thousands who present themselves, only a small number obtain the honors of the third degree, which corresponds to our LL.D. Of these several are selected to pursue their studies at the Imperial College, the Hanlan or Tung Weng College, which is under the charge of Dr. Martin, and where the modern sciences and mathematics are taught, and where men are prepared for duties as engineers, master-mechanics, interpreters, etc. Graduates from this college are also deputed to act as chancellors of examinations, state historians, poets, etc., are allowed a compensation, and are regarded as expectant officials. Selections for office are made from the list of graduates of the last two mentioned degrees. All successful graduates from the first degree onward are regarded as composing the *literati*, and their opinions in regard to all matters of a social, political, or religious character have great weight with the common people. It is from this class that the opposition to Christian missions comes chiefly, and they will generally be found at the bottom of most of the disturbances in which foreigners are involved in China,

Men Wanted for Chile.

The Rev. John Mather Allis, D.D., Santiago, Chile, sends us an "appeal" just issued by the Presbyterian Mission in Chile, suggesting that as the special mission of the REVIEW is "to inform and stir up the churches," the publication of this "appeal" may "stir up not only the people addressed, but all who read the magazine." He adds that they of the mission field find in the REVIEW "stimulus and cheer." We have the alternative of summarizing from the "appeal" or postponing the whole for a future number, and we choose the former. (J. T. G.)

They say:

"1. We need a new man for Concepcion, a most important point, having about 30,000 people, and rapidly growing. It is the main distributing point for the south of Chile. It has already an established church and a good force of co-operating workers.

"2. To the south of Concepcion is an important region which we call the new south, as it is the frontier of Chile, and is being filled up with a mixed population from Europe. It is the most fertile part of Chile, and from an agricultural point of view the most valuable part of the republic. It has railroad communication with the capital and with the seaboard. In this region are the cities of Los Angeles, Angol, Collipulli, Traigen, and Temuco, with populations varying from 2000 to 10,000, and rapidly growing. In some of the newer places the Roman Church has not yet taken hold, being without buildings and with only occasional mass. To these towns a good man would have a cordial welcome, and find a very promising and encouraging field, giving largest opportunities for hard work and for rapid results. A man who knew German and French would be desirable.

"3. To the north of Concepcion and 250 miles away is another important section, which we have entered and which we should more thoroughly man. Talca is its chief centre. Formerly we had men there, but for several years the place has been vacant. We still hold some special funds contributed several years ago for a church building in Talca. To the north of Talca are San Fernandes and Curicó, cities of 8000 and 15,000 inhabitants, and Talca is soon to be connected by rail with Constitucion, a port town of 3000 people. In this latter city we have a church and a school for poor children. The church is languishing for want of pastoral care. We have no one to take

charge of that point. We desire to combine this immense region of 50,000 inhabitants under the care of some live man who can do hard work, can strive against every difficulty, and who will preach the Gospel to these thousands who have no spiritual acquaintance with the truth.

"4. In the northern provinces the most important city is Antofagasta, 15,000 people. This place is the most important port north of Valparaiso, as it is the natural entrance to Southern Bolivia, and there has been constructed a railroad from it to Oruro, and this railroad will soon reach La Paz. Antofagasta is an important mining and nitrate centre. Here is a noble diocese for a consecrated Presbyterian bishop. The Roman Catholic religion has ceased to be a spiritual force, and is no longer a strong social factor; even in politics she has lost her grip. The people will welcome a capable, energetic minister. A lot was offered not long ago on which to erect a house of worship. There are here a goodly number of English-speaking friends who will rally around the right sort of a man, and he could begin at once to organize his forces, and do work in English while he was getting hold of Spanish. Thus he will not be alone, but will at once have spiritual, social, and financial co-operation. There are other important ports to the north and to the south of Antofagasta within easy reach by steamer. At Tal-tal there is a faithful little group waiting to be organized into a church, and ready to co-operate with any pastor that will come to help them from time to time. These are Chilians. In Tocopilla a lot and \$1000 have been offered for a church provided a right kind of a man came. It might be noted that a missionary physician might have vast influence in the northern coast towns and find a good support."

The "appeal" has the following paragraph:

"So we plead for Chile. Chile, blind with the heredity of Romanism, which has here reached a fearful phase of development, would turn her sightless eyes to you did she understand that for her affliction you have a remedy; Chile, palsied with the false philosophies of Europe, which in advance of Christian missions have scattered themselves broadcast in all this land, and has taken a strong hold on many who are dissatisfied with the puerilities of the Papacy, would stretch her palsied arms to you had she the power and did she know that you have for this dread malady a certain cure; Chile, suffering

from the leprosy of sin, which has honeycombed her every fibre, has reached the very marrow of her bones, and is showing itself in horrid effects in her priesthood, in her political developments, in her business relations, and in all her social life, would lead with groans that would touch every heart that you would come over and help her, were not her very tongue destroyed by the dread disease that is rotting her poor body to death piecemeal."

The Congress on Peace and Arbitration.

Among the congresses at Chicago which necessarily interest missionaries was one on Peace and Arbitration. Assistant Secretary of State Quincy presided. W. Evans Darby, of London, England, contributed the first paper on "Origin, Principles, and Purposes of Peace Societies." Letters were received from many distinguished foreigners, among whom were Bjornstjerne Bjornson, the Norwegian poet; M. Dumas, France; Dr. Gobet, England; Jean Clerc, a member of the Swiss Parliament. A paper on the history and work of peace societies in Europe was read by William C. Braithwaite, in which he did not claim that all the triumphs of law over brute force were to be traced to peace societies. But he said these societies had special duties, among which he enumerated the following: They should act as vigilance committees, scrutinizing the foreign and military policies of governments. They should watch the tone of the press and public opinion, and show themselves alert against every deviation from national justice. Fourthly, they should press forward practical means to the establishment of arbitration and peace. Lastly, they should investigate the fundamental principles of peace and work out solutions of the international problems which confront the world, so as to be ready with a wise and practical scheme of pacific policy. The bare statement of these five points shows the value of peace societies and the need of supporting them at the highest point of efficiency.

III.—DEPARTMENT OF CHRISTIAN ENDEAVOR.

CONDUCTED BY PROFESSOR AMOS R. WELLS.

The Reformed Church now purposes interesting its Endeavorers in missions by the use of "Christian Endeavor missionary tracts." The first one is on "Cphtoor, India—the Christian Endeavor Missionary Station," and is by the wife of Rev. W. I. Chamberlain, Christian Endeavor superintendent of India, the "Christian Endeavor missionary" supported, through their denominational board, by the Endeavorers of the Reformed Church in America.

The beginnings of what may prove to be an important extension of Christian Endeavor are to be found in the Mothers' Society of Christian Endeavor which exists in the First Presbyterian Church of Topeka, Kansas. It has a pledge, wherein the mothers promise aid to the Junior society in which their children are at work, promise daily prayer for that work, and an earnest attempt at regular attendance on the Mothers' society and to add to the interest of its meetings. The gain from such a society as this will be felt equally by the mothers and by the Juniors. The meetings of such a society may be held monthly, or whenever the mothers' association would regularly meet.

The Presbyterian Endeavorers of Carbondale, Pa., are certainly worthy of praise. For some years the society has been carrying on a mission school. Last spring the session of their church suggested that they should build a chapel for it. This they undertook to do. They subscribed, invested, solicited funds, drew up their plans, and finally built the mission chapel. It is a beautiful building, fully equipped, and cost \$1400. Under the direction of the society two weekly services and a Sunday-school are here maintained, and very appropriately it has been named Endeavor Chapel. In this mission a new Christian Endeavor society has been started which, if it is true to its

history, will be a working body indeed.

One of the most important actions of the last English convention of Christian Endeavor societies, held at Bradford, was a resolution inviting the annual conferences of the various denominations to consider the Christian Endeavor work, with a view to its formal adoption. The response has been remarkably cordial, and very gratifying. The Conference of the Methodist New Connection placed its imprimatur upon the Society, and since then the Endeavor societies have multiplied in many of their circuits. The Annual Assembly of the United Methodist Free Churches—a large and influential body—has also adopted the Christian Endeavor Society without change. Says the denominational organ, *The Free Methodist*, "Among the decisions of the Annual Assembly which are likely to have far-reaching and blessed results, we place the one indorsing the Christian Endeavor movement, and directing that ministers shall be instructed to bring the matter before the various churches in their circuits. It was notable that the judgment of every speaker in the Assembly, who had practical acquaintance with the workings of the Society, was not only favorable, but strongly so." The Synod of the Moravian Churches unanimously adopted the following resolution: "That in response to a resolution from the last national Christian Endeavor convention, addressed to all evangelical churches, this synod expresses its official and formal approval of the movement of the Y. P. S. C. E." The Guilds' Council of the Congregational Union of England and Wales, having in charge the young people's work in that denomination, has heartily recognized the Christian Endeavor movement, and placed Congregational Endeavor societies on an equal footing

with Congregational Young People's Guilds. Dr. Booth writes for his own denomination: "The Council of the Baptist Union, at their meeting on Wednesday last, unanimously resolved to commend the work of the young people's societies of Christian Endeavor to the sympathy and support of the churches of our denomination." Thus the cause is growing in England, not merely in the love and enthusiasm and earnest labors of the young people, but in the favor of their cool-headed and wise-hearted elders.

Some Denver Christian Endeavorers have led the way in a line of work that might be taken up by united or separate societies everywhere, to the great good of all. In the basement of one of the churches they have opened an employment bureau, which aims to furnish working people with situations, and employers with workmen. No commissions are received; the entire service is free. At certain hours in the day members of the society are to be found in the rooms, to receive applications for work and workers, and fill them. A large committee of Endeavorers seeks out places to be filled. The experiment has started favorably, and it is to be hoped that it will meet with abundant success. With necessary modifications, the plan might be adapted to small towns, and even to country communities.

Of the 603 churches of the Reformed Church in America, 313 possess Endeavor societies.

A single Christian Endeavor union, that of the Galesburg, Ill., district, contributed last year to missions the sum of \$1600. This is half a dollar a member more than they gave the year before, and is an average of \$4.86 apiece.

What promised to be something unique in the way of missionary education was nipped in the bud by the opening of the World's Fair gates on Sunday. With the help of returned missionaries and prominent travellers from the Orient the Christian Endeavor

Missionary Institute, of Chicago, was planning, for the Junior Endeavorers of Chicago, a missionary trip around the World's Fair. Under such guides that would have been an experience the Juniors could not forget.

A group of Chicago Endeavorers, returning from the Montreal Convention, were singing "Throw out the life-line." By this an unconverted sailor near by was attracted, and drawn into a conversation which resulted, as the Endeavorers afterward learned, in his conversion.

A Massachusetts society sends out regularly, in the name of its pastor, invitations urging the Endeavorers to take some part in the next Church prayer-meeting. Each week these invitations are sent to five Endeavorers, different from those that took part the week before. The plan works well, of course. Another society—this time in St. Louis—prints on the inside of its topic cards the Christian Endeavor topics, but on the outside the subjects for the prayer-meetings of the older folks. This also is excellent.

The Missionary Committee of the First Congregational Endeavor Society of Trinidad, Col., conducts a flourishing Chinese Bible School. This school has sent \$50 to China for missionary work. One of the Chinese boys in it is an active Endeavorer, and is to become a missionary. One member of this society is a missionary in Mexico, two are preparing for the ministry, one young woman for the foreign field, and others intend to become missionaries.

The pastor of a certain Methodist Protestant Junior society of Christian Endeavor decided, last summer, that the society ought to have a vacation. He announced the vacation to the society. To his surprise, the little faces began to cloud over. "You are glad to have a vacation, are you not?" he asked. "All who are, please raise your hands." Not a hand went up. In astonishment the pastor asked, "Who would rather have the society go on just as usual?" Every hand

went up at once! That society took no vacation.

The young men in a Presbyterian Endeavor society of Victoria, Australia, hold evangelistic services regularly at three points, and expect soon to begin work at a fourth station. The Baptist Endeavor Society of North Shields, England, has organized a very successful mission band, whose services are almost always attended with conversions.

England now has over seven hundred Christian Endeavor societies.

An English Christian Endeavor society recently combined pleasure and service in the following beautiful way. They went on an excursion to a beautiful glen on the river Liddel. After a praise service they had a picnic supper there. On their way home they halted at a mining village and conducted an open-air Gospel meeting.

At the International Christian Endeavor Convention, to be held next year at Cleveland, a new and most interesting feature will be the awarding of one hundred beautifully engraved diplomas to one hundred societies, under the following conditions: Twenty-five will be given to those societies that, during the coming year, report the most work done in the interests of Christian citizenship. Twenty-five more will be given to those societies that, in proportion to their membership, report the largest number of systematic and proportionate givers of one tenth of their annual income. Twenty-five will go to those societies that report the most work done in the promotion of good literature, especially in the circulation of denominational and other religious papers and magazines. And twenty-five diplomas will be given to the societies that are instrumental in forming the largest number of Endeavor societies—Junior, Young People's, Senior societies—any kind will count, if they are genuine Endeavor societies. In addition to the State banners of badges usually given, there will be awarded at Cleveland three beautiful local union banners.

These banners will be given, one to the local union that, as a union, does most in the cause of Christian citizenship; another to the union that reports the largest number of proportionate givers; and the third to the one that brings into the Endeavor interdenominational fellowship the largest number of Endeavor societies. Doubtless the presentation of these diplomas and banners will furnish one of the most interesting features of the Cleveland Convention, but by far the best part of it will be the noble work for which the symbols will stand.

The Junior Endeavorers are indeed progressing rapidly where they are able, as is related of a Junior society in Lincoln, Neb., to conduct, in the absence of the pastor, an effective missionary service on Sunday morning!

Rev. W. C. Pond, D.D., thinks the Y. P. S. C. E. especially helpful in missions among the Chinese, because it teaches them to speak tersely. It divides the work fairly among all, keeps the business meeting in a subordinate place, and discourages long exhortations—three lessons the Chinese convert needs to know. The Endeavorers of the Pacific coast give a most cordial welcome to their Chinese brothers when they appear in the union meetings.

The Christian Endeavor Society is looking up as a force for evangelization. Its contributions to the mission work of 18 denominations last year amounted to \$63,000. Of this the Presbyterians received \$24,568, the American Board, with the woman's boards, reports \$13,579; the Home Missionary Society, \$3317; the American Missionary Association, \$3472; the Church Building Society, \$2100; and the New West Education Commission, \$494.

"He that soweth the good seed is the *Son of Man*, and the field is the *world*; and the good seed, these are the *sons of the kingdom*."

IV.—EDITORIAL DEPARTMENT.

Woman's Work for Missions.

Christian women, for centuries kept in the background, are beginning to hold their true place and wield their true influence; and we are learning more and more to emphasize three things with regard to Christian womanhood:

1. Woman's normal status in the kingdom of Christ, and her position in the family, in society, and in the Church, through her identification with her Redeemer; her infinite debt, not only for salvation, but even for social standing to Christ, as seen in the contrast between Christian lands and pagan lands.

2. Woman's work abroad. When Dr. Eli Smith, of Syria, was asked whether he would advise young men to marry before they go to the foreign field, he said, "In ordinary cases, yes," and for five reasons: (1) Every man is dependent for certain home comforts upon woman's care and thoughtfulness, and if he has no wife of his own he must depend upon somebody else's wife, which is not fair; (2) that ordinarily it is a ground of suspicion that a man appears on the field unmarried; (3) that he would find that instead of taking care of his wife, she largely takes care of him; (4) that nothing is more needed in the foreign field than the practical exhibition of what Christianity does for woman, as daughter, wife, mother; (5) that no work done in the foreign field is oftentimes more effective than that which is done directly by the woman herself. The fact that only woman can reach woman in many Oriental lands constitutes a Providential call for woman's work as a necessity. The work of Mrs. Capron, in India, of Miss Agnew, in Ceylon, of Miss Ferguson, in South Africa, not to speak of hundreds of others, is sufficient proof of what woman is capable of doing among the women and children of these degraded lands.

3. Woman's influence at home. As the centre of home life she helps to create its atmosphere; the shaping of child life, through the bearing and rearing of children, lie especially in her deft hands, and she has set us a glorious example of self-denying giving, consecrated wealth, and the renunciation of luxuries and even of comforts for the sake of her Lord.

Who can measure the influence of consecrated parentage upon children! The records of criminal life supply startling facts as to the influence of a godless ancestry. The Jukes family was traced through five generations to one vicious man, from whom over seven hundred children and descendants had come, and they were a body of criminals, paupers, prostitutes, and vagabonds. There were not twenty skilled workmen in them all, and of these half had learnt their trades in prison. More than 50 per cent. of the women were prostitutes. If such a criminal ancestry may come from one degraded stock, who shall say what might be the results in the consecration of offspring if marriage and the family life were properly consecrated as the sources of missionary supplies!

We are to have companionship with Christ in travail for souls. In Isaiah (53) we are told that "He shall see all the travail of his soul, and shall be satisfied;" and in Galatians (4: 9) Paul says, "My little children, of whom I travail in birth until Christ be formed in you;" and again, "In Christ Jesus I have begotten you through the Gospel." In Colossians (1: 24), "I fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the Church." These and kindred passages show us that Christ's travail of His soul is to be participated in by all true believers who form His body, and must therefore, as the members of that body, share in the

travail of the body. We do not see how there can be any true discipleship which is not connected vitally with the missionary work.

God seems to reckon history according to the fulfilment of His plan. The four hundred and eighty years (in 1 Kings 6 : 1), from Israel's going forth to the building of Solomon's temple, cannot include the seven periods of servitude. Six hundred and eleven years seem to be the full time, but deducting for servitude one hundred and thirty-one years, we have just four hundred and eighty. And so as to the seventy heptades of years in the ninth of Daniel, it would seem that certain years are omitted from the reckoning, during which the people of God were unfaithful to their covenant. There seems to be a prophetic calendar in accordance with which time is reckoned only by what is achieved for God, and, if so, how many centuries of the Church's life must be dropped out on the calendar of God ! "We live in deeds, not years ; in thoughts, not breaths ; in feelings, not in figures on a dial ; we should count time by heart throbs. He most lives who thinks most, feels noblest, acts best." It matters not how long we live, but how ; and so judged, the "how" determines the "long."

George Müller, founder of the Orphanages on Ashley Downs, Bristol, England, gives facts which show what a stimulus has been given, in late years, in Great Britain to the work of caring for children who are without parents or helpers. He says : "When I began the orphan work, fifty-seven years ago, there was accommodation in this country for three thousand six hundred 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 one hundred thousand 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." Mr. Müller finds it necessary to *advertise for orphans*—a novelty in the history of beneficence ; and it is pleasant to see that faith in God, continued prayer, and well-organized labor can thus meet and supply a human want.

There has been a marvellous prominence of consecrated shoemakers in the work of missions. Coleridge when at Christ's Hospital was ambitious to be a shoemaker's apprentice, declaring that shoemakers had given to the world a larger number of eminent men than any other one handicraft. Compare William Carey, John Pounds, Milne.

DEAR MR. EDITOR : Are there many missions in India that have stations supported entirely by their own *native members*, at least local expenses met—*i.e.*, the support of its pastor, etc.?

Might it not be of great use if an invitation in your columns were to bring short accounts of the different plans tried by the various missions, and the measure of their success. The expenses of travelling and generally superintending may for many years be required from *without*, but if any missions having many stations can raise a body of members who will in most places keep their own local affairs on their own feet, they must feel indeed the work is succeeding, and that from among such members must come the best class of men who will give *themselves* for the work.

Here are a few methods carried on in some places : A handful of grain set aside each day before cooking (Ceylon and South India) ; collections of grain and coin in meetings ; members' regular "class money," weekly or monthly ; tithes ; harvest thanksgivings ; consecrated portion of field, grain or dairy produce ; free labor ; villages invite teachers to feed in turn at each house ; fees for offices performed, as marriages,

etc.; special subscriptions for special objects, as buildings, etc.; self-denial proceeds.

W. H. GREET.

AHMEDABAD, June 29th, 1893.

An appeal comes from Samokov, Bulgaria, February 23d, 1893.

"We lack type in the printing division of the Industrial Department of the Collegiate and Theological Institute. Immediately on the establishment of this enterprise the number of students went up from less than thirty to more than seventy. We have a fine body of teachers, native and foreign; lower classes always well filled; scores and hundreds of students come, hoping to learn a most useful art, and support themselves during their course. The present is a crisis with us. The diminishing number of students, on account of our inability to give them work, is a painful sight. The increase of licentiousness and intemperance all over the land, both protected by the government; the formation of societies for the purpose of extending infidelity and atheism; the corrupt influence of the socialists and the socialistic press and the almost entire absence of a healthy literature spur us on.

"There is a sad lack of good, elevating books. The people are poor, but there is an increasing demand for instructive books if the price is cheap. Now we can print a book of two hundred pages and sell it at twenty cents, or half the size for half the price. The work on such a book would support two young men for a year. If we have plenty of this work to do, so as to employ from twenty to thirty boys, then we get orders in abundance from without; while if we do not have our own work on which to depend, few boys can be employed and the patrons are not satisfied with the necessitated slowness of the work. We need at once eighteen cases of type, which, with the brass rules, galleys, etc., will cost \$100 each. Unless we can get a considerable reinforcement in our type, many of our students must leave within a few months. Sev-

eral have already gone. There are not less than twelve young men who can entirely support themselves now in connection with the school. The tripod of religious progress consists of the pulpit, the school, and the religious book. We have the three, and wish to make each more efficient by union with the others. Every one says that a good book is a very precious thing to possess in one's own language; that a young man possessed of a good education and an excellent character is a far more priceless treasure to the community where he lives. We wish to use the creation of a good book as a means of raising up young men of this type. The need is great, the call imperative. Friends who are led to send money (exchanges on London are best) may send directly to me, and I will give such a good report of the work it has accomplished in a short time as will astonish them. We read THE MISSIONARY REVIEW OF THE WORLD with intensest interest.

"Yours very sincerely,

"FREDERICK L. KINGSBURY,

"Medical Missionary of the A. B. C. F. M."

It is proposed to raise \$25,000 as a "Mitchell Memorial Fund," to be expended upon the Laos field, toward which he felt so tender an interest. To this proposition we give our heartiest concurrence. No man of modern times has had a more seraphic missionary spirit than Dr. Arthur Mitchell, no field is more needy or more promising than the Laos.

The appeal of the Laos Mission, sent out from its last meeting, has been scattered far and wide, and every friend of missions is familiar with the large opening in that land for wide and fruitful service. It might be well to repeat the closing lines of that earnest appeal. "We ask for four ministers, four physicians, their wives, and two young ladies—in all eighteen laborers. We ask for the establishment of three new stations and the building of five new residences, besides the enlargement of

the boys' school building. We offer no apologies for the large amount asked. One of our number has thus voiced our unanimous feeling: 'I believe that God has awakened us as a mission and as individuals, and woe be unto us if we allow this awakening to go no further than our own hearts. We ought to shout this call—shout it until the Church must hear it.'

"Tell the Church that the hand of God is in this matter. The Presbyterian Church has a free field and full responsibility in this Laos land. With a meagre force, and working on a small scale, we have been signally blessed in the past. We now appeal to the Church to seize the opportune moment, obey the voice of Christ, and evangelize the whole land. Our appeal is sanctioned by the judgment of every missionary on the field, by unusual providential openings, and by the most urgent necessities. It is backed by all the prayers of the missionaries, and, since the first day of the week of prayer, by the daily supplications of hundreds of Laos Christians. The form of the answer we leave with Him who has inspired the prayer. It may be that one or more far-sighted, wealthy Christians may be led to make themselves a name, and earn an everlasting reward by handsomely endowing this mission. We believe, with Dr. Pierson, 'that the time is coming when men will dispose of whole estates, as Robert Haldane, of Airthry, did, that they may give the entire proceeds to the erection of new mission stations, and the sending forth of new missionary laborers.'

"Or, the answer may come through increased contributions from the whole Church. The fact is, that the Church as a whole has never undertaken to obey her Lord's commands. It may be that a 'little child shall lead them'—the little Laos Mission may be the one to sound the trumpet-call which shall start the whole Church on the forward movement of the new century of missions which is just opening."

Contributions should be sent to Will-

iam Dulles, Jr., Treasurer, 53 Fifth Avenue, New York City.

The following note has been received from Mr. Meakin:

Please correct an error, in the opening sentence of my article on "The Greek Church and the Gospel," in the October REVIEW (1892), in which, by a slip of penman or compositor, the words "Greek Church" stand in the place of "Eastern Church," as numbering more than Protestantism and Romanism together. The Greek Church is subsequently shown to be only one section of that vast Eastern Church so little known to us, yet holding in its darkness so large a proportion of our race. I take the opportunity of pointing out that my home is Morocco, not Tunis, as there given (where the article was mailed), and that my name should have read

J. E. BUDGETT MEAKIN.

The following missionary programme has been suggested for the "Cross-Bearer's Missionary Reading Circle" for October:

The World's Congress of Missions asks all Christians over the whole world to observe Sunday, October 1st, as the World's Missionary Day.

MORNING SERVICE.

1. Hymn, "Jesus shall reign where'er the sun does his successive journeys run."

2. Prayer for the world's evangelization.

3. Scripture lesson, Matt. 18: 1-20.

4. Hymn, "Watchman, tell us of the night, what its signs of promise are."

5. Sermon by the pastor (thirty-five minutes). *No manuscript*, if possible. Direct, pointed, awakening. Subject, "John G. Paton and His Work among the South Sea Cannibals."

6. Prayer. Prayer-hints: That the Church may have the faith of the Old Testament prophets concerning the success of the Gospel; that the apostolic spirit may abound in this age; that the Church at home may be awa-

kened to the needs of the nations, and that the spirit of Christ may take possession of those who resist him at home, and of even the savages who hear of the Prince of Peace.

7. Question (to be asked by the pastor), How many present will agree to read at least one book on missions between now and Christmas Day? Take names.

8. Hymn, "The morning light is breaking; the darkness disappears."

Sources of information: "The Story of John G. Paton" (\$1.35) may be obtained from the Secretary of the C. M. R. C. M. L. GRAY, *Pres.*

Hinduism and its Relations to Christianity, by the Rev. John Robson, D.D., of Aberdeen, Scotland, is issued in a new edition by Oliphant, Anderson & Ferrier, Edinburgh and London.

It is an admirable treatise by a competent and scholarly hand. To those who would grasp the great questions of Indian civilization and Indian missions, it furnishes a brief, clear, and comprehensive analysis and synthesis of matters of great importance. Dr. Robson writes from twelve years of personal, practical study, when in constant contact with the system. He makes no such mistake as to undervalue or depreciate the subtle philosophy, high ethical teaching, and many social virtues of Hinduism; nor does he deny that it embodies many of the leading religious truths of Christianity. But, while conceding all that can be safely conceded, he stoutly and intelligently maintains that Christianity is the only true faith, and the only hope for India or the world. The "light of Asia" is practically darkness, and great darkness. In this seductive and subtle system there is no such exuberance of wisdom and goodness as makes the Gospel needless, but in the chalice there is mingled a poison which fatally prevents its benign influence—an "ineradicable vice which neutralizes all that is good, and has paralyzed and must paralyze all those efforts at reform

within Hinduism which the more enlightened Hindus have made and are now making." Dr. Robson leads his reader to the conclusion that, notwithstanding Hinduism, India must have the Word of God and the Gospel of Christ, or perish in sin and night.

The Arya Samaj and the Brahma Samaj both deny the forgiveness of sin; in the latter the premises are Christian and the conclusion is Hindu; in the former both premises and conclusion are Hindu. And now, while Indian thought is introducing theosophy as a new cult into British and American society, as the worship of Isis crept into Italy in the first century; now that the Mahatmas, Metempsychosis, and Karma are becoming familiar terms to Christian ears, it is time that intelligent students of missions followed such a guide as Dr. Robson in the critical and candid investigation of Hindu religious philosophy.

Rev. Josiah Tyler's *Forty Years among the Zulus* is published by the Congregational Sunday-School and Publishing Society, Boston and Chicago. It is a book of just 300 pages, in clear type, and embellished with excellent illustrations.

The author is a son of Dr. Bennet Tyler, of wide repute for theological and teaching faculty, and the son is not unworthy of his sire. He gave up his whole life to his work among the Zulus, and followed his missionary career with zeal for God and enthusiasm for humanity. He saw in the actual savage the potential man and saint, and wrought in faith and hope to develop the seed of the Gospel into the holy renewed character.

To him who wants to understand the Zulu people, the most interesting family of the Bantu race; to see the capacity and possibility wrapped up in this really great people; to know their vices and virtues, their vulgarities and superstitions, impurity, intemperance, ignorance, and their receptivity to the Gospel, with all its holy and uplifting influ-

ence, this volume will prove a most entertaining as well as instructive path of exploration. Mr. Tyler knows *how to tell his story*, how to seize the most interesting matters, and array them before the reader so as to make the scenes he depicts move as in a procession, where variety and novelty constantly charm and chain the attention. Few books of its sort have elicited more general encomium, and more deservedly. A. T. P.

Higher Educational Methods in India.

At the annual public meeting of the Baptist Missionary Society, recently held in Exeter Hall, Dr. Pentecost delivered a carefully prepared and masterly address in contravention of the so-called higher educational methods at present dominating the Indian missionary field. It must be confessed that in this exceedingly able speech he somewhat wore out his welcome. The indictment was not preferred against the Baptists; and, as it was directed against opponents not within earshot, it fell upon ears that were tuned to a different key. All the same, the discerning few could appreciate what to the main body lay outside the region of immediate interest. Dr. Pentecost had sixteen reasons or arguments to prove that the system of higher education in India is unscriptural. We have not the courage to recapitulate the whole sixteen, nor can we, though we may sample them, reproduce in any instance the pistol-like effect which attended the enunciation of each in succession. Those who know Dr. Pentecost—and we write now to his friends and fellow-countrymen—can imagine the fire informing the utterance and the explosive force accompanying each several point. We congratulate the English Presbyterians on the acquisition of such a born leader of men. All his reasons seemed to us sound and forcible from the first, which was grounded on Christ's commission, and onward. To contend that a Western secular and scientific education is required as a preparation for the reception of the Gospel is to reverse the terms of the Divine commission; while "a system which has

for its practical end the education of the heathen for Government and secular employments and not for the education and training of Christian men for the work of the Gospel and the service of Christ" ought not in fairness to be regarded in any sense whatever as a missionary handmaid.

Rev. Paul De Schweinitz sends us the following notes on Moravian Missions:

ALASKA.—The latest intelligence from the Moravian Mission on the Kuskokwim River, in Western Alaska, is quite encouraging. The regular mail is only received once a year, when the vessel of the Alaska Commercial Company returns to San Francisco from its summer cruise. The advices this year report that the work at the station Bethel continues to spread, ten more souls having been won under the preaching of Missionary Kilbuck. Miss Mary Mack, a recent missionary recruit from Nazareth, Pa., conducted school at Bethel for two hundred days through the winter very successfully. A remarkable awakening took place in the village Akiagamute under the preaching of the native helper Kawaleg. The Rev. J. H. Kilbuck was able to pay only three visits to the village, and yet practically the whole village seems to have been won for Christ. A regular marriage ceremony is insisted upon in the cases of couples desiring to enter the Church, and therefore the number of those regularly married is one of the indications of progress. The missionary reports that there are nineteen married couples in this village, the Lord's Day is observed, even hunting and fishing being stopped, regular evening prayers are held, even when the native helper is absent; and that this village is sincere is evidenced from the fact that for two years now no "masquerade" (a heathenish ceremony) has been held.

At another village, Kikichtagamute, under the influence of the native helper, Tomuck, some progress has likewise been made. This place is the stronghold of shamanism, but recently

the son of the chief shaman has been received into the Church.

At Ougavig a white missionary, the Rev. Ernst Weber and his wife, was stationed for the first time last winter, and all the villagers were taking a deep interest in their spiritual welfare. They attended all the services regularly, observed the Lord's Day, and quite a number came forward and made a confession of faith in Christ Jesus.

When it is remembered with what external difficulties the missionaries have to contend in that far distant and frozen north, and how their labors are often attended with the risk of their lives, these results are indeed encouraging.

It may be remembered from the account of this mission, which appeared in *THE MISSIONARY REVIEW* in 1890, that the pioneer missionary in this field, and the present superintendent of the mission, is a Delaware Indian. Last year his wife, an American lady, had to return to the States on account of ill health. In spite of her illness she spoke constantly in public, drawing crowded audiences wherever she appeared, and carrying the people away with enthusiasm. She returned to Alaska this summer, taking with her three new laborers. Her husband sent back to the States the following touching letter :

STEAMER "DORA," KUSKOKWIM BAY,
July 3, 1893.

To the Brethren of the Moravian Church :

On the 30th ult. it pleased the good Lord to bring my wife safely back to our field of service. God be praised for His loving-kindness, not only for Sister Kilbuck's safe arrival here, but also for the promise of her complete restoration to strength, thus giving promise of a longer term of service.

My dear brethren, I know you rejoice with me, and it is for this reason I pen you these few words. I am not writing to the Provincial Elders' Conference, but to all the brethren. Accept the hearty thanks of a grateful husband. I do not exaggerate, when I say that the tears often ran down my cheeks, while listening to Sister Kil-

buck's account of her reception in every congregation she visited. An Indian does not weep often for pain or grief, but kindness will touch him in the quick as nothing else will. In this letter I am not forgetting those outside of our own Church. Thank God for this gift of His, the brotherhood of Christians.

For the physician, Dr. Goodell, I have no word, I have no possessions, silver or gold, that is good enough ; so I have called upon Jehovah Himself for a blessing upon this physician, who is beloved of God.

Brethren, more I cannot say. God help us to be always true to our brotherhood.

J. H. KILBUCK.

TIBET.—The Moravian Mission in Tibet, and especially the station at Leh, 11,000 feet above the sea, has been described in a previous issue of this *REVIEW*. The almost impossibility of winning converts here is also well known. Forty years has the mission been carried on, and yet at the three stations together only sixty-three souls belong to the mission. Yet the Moravian Brethren persevere. When, therefore, this year on Good Friday, March 31st, 1893, they were able to baptize one of the citizens of Leh, giving him the name Paul, they rejoiced greatly. He has been ostracized by all his former friends, and has had to undergo much persecution, but thus far he has remained firm.

The Maharajah of Cashmere, under whose government Leh stands, indirectly opposes the mission work by refusing to allow the missionaries to put up new and badly needed buildings.

Two more married couples and a single sister have entered this trying field of labor during the past year.

The Annual Report of Moravian Missions for the year ending July, 1893, reports 91,844 souls (1800 more than last year), taken care of by 392 missionaries (209 brethren and 183 sisters), at 147 stations in 21 different countries, at a total cost of \$384,050, including administration, pension, and educational expenses.

V.—THE MONTHLY CONCERT OF MISSIONS.

South America,* Home Missions,† Y. M. C. A.,‡ Y. P. S. C. E. S

Missionary Work in South America.

BY REV. J. B. KOLB, ATLANTA, GEORGIA.

The aim of this article is not so much to discuss the necessity nor yet the propriety of carrying the simple Gospel of our Lord Jesus Christ to those who are sitting in the region and shadow of death of nineteenth century Romanism, which has been styled a combination of Judaism, Christianity, and paganism, as to give some account of what is being done in the line of the Saviour's command, "Go, preach My Gospel."

The territory of South America embraces twelve different portions, counting the Guianas as one and Patagonia as a separate portion. In but four has there any extensive evangelistic work been done. Probably the first evangelistic effort was made on Brazilian soil. In the days of Calvin a considerable colony established itself near Rio de Janeiro. Some ministers were sent out to the colony in 1555, but the colony having been betrayed into the hands of the Romanists, some were put to death, some were sent back, and some fled to the Indians, one of whom, John Boles, was thrown into prison in Bahia, where he lay for eight years, afterward being taken to Rio and executed. Two hundred and eighty-one years followed, during which no voice was lifted for Jesus. In 1805 the sainted Henry Martyn, on his way to India, touched at Bahia. The idolatry which he saw everywhere led him to cry out, "What happy missionary shall be sent to bear the name of Christ to these western regions? When shall this beautiful country be delivered from idolatry and spuri-

ous Christianity? Crosses there are in abundance, but when shall the doctrine of the cross be held up?"

The Methodist Episcopal Church sent out Mr. Spaulding in 1836, and Mr. Kidder in 1838. By 1842 both had returned. Dr. Kalley, a Scotch Congregationalist, having been expelled from Madeira, commenced his notable work in Nichteroy, the capital of Rio de Janeiro, afterward transferring it to the city of Rio, where to-day there is a large central church with branches in several parts of Brazil. This work of Dr. Kalley is now termed the "Igrija Fluminense." The second Presbyterial effort was begun in 1859, when Rev. Simonton began his labors in the city of Rio, being followed the next year by the lamented Blackford. The Methodist Episcopal Church, South, renewed her mission in 1877. Next came the Southern Baptist Convention, having been interested in Brazil through General A. T. Hawthorne, who during a visit to Brazil had become so thoroughly interested in the country and its people that, after his conversion, he immediately set about the giving of the Gospel to them. Through his influence the first Baptist missionary reached Brazil in 1881. Since then the Episcopal Church has established a flourishing mission in the most southerly State, Rio Grande do Sul. Some independent workers are there, all adding their mite to the general result, and blessed of God.

We add some more minute statements of the work of the principal evangelical churches, beginning with Brazil.

Baptist.—Their work was begun in 1881. Since then their churches and workers have so increased that it was deemed advisable to form a convention for greater efficiency in the administration of the work, and to bring the different missions into a more hearty sympathy, so that now there is a line of

* See also pp. 42, 50 (January), 836, 848 (present issue).

† See pp. 266 (April), 510 (July), 831 (present issue).

‡ See pp. 336 (May), 580 (August), 809 (present issue).

§ Christian Endeavor Department (Monthly).

missions extending from Pernambuco to São Paulo. The present missionary force consists of seven married and four single male and two single female missionaries, with six native ministers and assistants. There are nine churches, in some of which the principle of self-support is being carried out; for instance, the church of Bahia pays all of its current expenses. Very little has been done by the Baptists in the line of education. A school has been begun at Bahia. Much use has been made of the printed page. A newspaper, entitled *A Verdade* (The Truth), has been published for years. From their own press they have issued a large number of tracts, etc. The report for the year says: "We begin the new year full of bright hope for our field, and trust that God will greatly extend the operations of the missions, while He pours out His Spirit upon people and workers."

We add partial statistics for 1892: Baptized during the year, 96; whole number, 453; churches, 9; contributions, \$1344.17.

Methodist Episcopal Church, South.—The Brazil Mission Conference was organized in 1886; however, the renewal of their work dates from 1877, since which they have been very much prospered. One of the distinctive features of the work has been the educational. In this and the regular evangelistic work the Church is giving evidence of great spiritual power. Rev. J. L. Kennedy gives the following *résumé* of the work during the last conference year: "Never before was our Brazilian work in a more prosperous and promising condition. Never before was it in a more thoroughly organized shape, according to our system. The machinery of all our conferences, from the annual down, is fully at work. We have our conference organ, the *Expositor Cristão*, with a circulation nearly or fully double our membership. We have a limited number of our own theological and religious books, and the religious literature of the Portuguese language, in the form of books, tracts, weekly and monthly periodicals, though comparatively small, is by no means insignificant. Our membership, which, according to the latest official statistics, numbered 679, is no less than 825 at this date. We have a corresponding Sabbath-school population. There are three districts, manned by ten missionaries, of whom nine are married, and sixteen native preachers, besides whom we had at our last annual conference five local preachers. We have a beautiful stone church in Rio de Janeiro; a

modest but comely brick church in Juiz de Fora, built almost entirely through the energies of Brother Tarboux and the efforts of our native church; a very neat church of brick in Piracicaba; a chapel and parsonage in São Paulo, bought by Brother Walling since my departure in August last [Brother Kennedy is now in the United States], and other chapels and church property of many thousands in value. The present status is very gratifying, when we remember that about six years and a half ago Bishop Granberry organized the Brazil Mission Annual Conference with only three members and a church-membership of 211. As to the outlook, our work is very promising now in many respects. 1. The Brazilian Church is not only a mission, but is distinctively missionary. This is shown by the fact that last year our Brazilians contributed about \$5 *per capita* for missions, and nearly that amount for church extension. 2. Our native ministry is growing in quantity and quality. 3. Our membership is now including quite a number of the well-to-do and influential classes. 4. Our growth will henceforth be more rapid; for at the last session of the Annual Conference our net increase was double what it was the year before, and ere the half of this present year had elapsed our increase was not far behind what it had been for the entire previous one. Methodism is firmly, increasingly, and forever established in Brazil." The annual report yields the following statistics: Local preachers, 11; members, 679; members baptized during the year, 157; infants baptized during the year, 58; Sabbath-schools, 11; Sabbath-school pupils, 431; total contributions, \$8027.27. No statistics are given which would throw light upon the educational work.

Presbyterians, South, began labors in 1868. For convenience they divide their work into that of Southern, Interior, and Northern Brazil. The southern field embraces eight churches with 420 members, who contributed \$4000 toward their support. Owing to the violent epidemics of yellow fever in Campinas, the central station, the mission has removed its headquarters to Lavras and São João del Rei, two flourishing towns in Southern Minas. One of the features of this station will be its school. The churches left behind are all manned by excellent native ministers.

The interior field has its centre in Bagagem, where the sainted Boyle labored with such good results. Mr.

Cowan, who succeeded Boyle, writes: "Six years have passed since Mr. Boyle came to live in Bagagem. As the result of his labors, there are four flourishing congregations of native Christians; and these congregations are all ready to be organized and officered, and will soon be at work on their respective buildings." Probably Mr. Boyle did his best work on the *O Evangelista*, a newspaper which attained a notable acceptance. He began by an issue of 400 copies, which soon reached 1200. The object which Mr. Boyle had before him was to give the people a clear idea of the worth and value of the Christian religion as compared with infidelity and Romanism. Mr. Cowan writes encouragingly of their school work.

In *Northern Brazil* work is carried on from three centres—Pernambuco, Ceará and Maranhão. The missionaries and native ministers form the Presbytery of Pernambuco, which is a part of the Synod of Brazil. This presbytery reports as follows: From July 1st, 1891, to June 30th, 1892, churches, 9; received on examination, 46; received by letter, 2; total number, 374; infants baptized, 13; total of baptized infants, 285; children in Sunday-schools, 162; total contributions, \$1254.10. The annual report gives 9 male married, 1 male single, and 4 female single missionaries. The report shows the work to be flourishing.

Presbyterians, North, began work in 1859, when the Rev. Simonton was sent out to Rio de Janeiro, followed by the lamented Blackford the next year. After some years' labor the first Presbyterian church was organized over a shoe shop with four members; it has now grown to 200, and has its own building and native pastor, and pays all its expenses. The first missionaries formed, with the native ministers, the Presbytery of Rio de Janeiro, which was a member of the Synod of Baltimore, and originated a plan of home missions for the support of the native pastors by the native church; it also promoted education, not only of the young, but also of a native ministry. Then the cause of city and country evangelization came in for its fostering care. All these causes were more distinctly emphasized by the union of the missions and missionaries together with the native ministers of both the Southern and Northern Presbyterian churches in Brazil, forming the Synod of Brazil, with four presbyteries, making it the largest body of Christian workers in Brazil.

The Presbyterian Church, North,

carries on work through its missionaries and schools in six different mission stations. Rio Station is now occupied by but one missionary, who is laboring in the lines of the McAll Mission of France, and reports for the last year very encouragingly. East Rio Station, Novo Friburgo, is a new station. The synod's theological seminary is located here, with four students. São Paulo is the centre of the school work. Here is a large mixed school under the direction of Dr. H. M. Lane; 513 children were enrolled, a large part from Roman Catholic families. Religious exercises open and close the school. There is the study of the catechism, and a thorough course of Bible study for the advanced grade. In the boy's boarding hall is a class of eleven, pursuing a course of higher instruction, the beginning of the Protestant College, which aims to do for Brazil what the Syrian Protestant College is doing for Syria. Curitiba Station is in the State of Paraná, south of São Paulo. Here earnest and successful effort has been made to establish a girl's school. Its limit of 100 has already been reached. Both here and in São Paulo the supply of students is unlimited. From this point also an extensive evangelistic work is being carried on. Bahia Station is one of the oldest, but at the present the weakest. Much has been done in the way of scattering the seed. Being a commercial centre, many have heard the Word of Life, and so the Gospel has been carried to the distant interior. Larangeiras, the newest of the stations, is in the State of Sergipe. The growth of the Gospel has been steady and is gaining ground, and there is a good school in connection with this station. The published statistics show: Ordained missionaries, 9; medical missionary (director of schools), 1; single lady missionaries, 5; colporteurs, 7; ordained native ministers, 2; scholars in schools, 771.

The report of the Synod of Brazil for 1891: Presbyteries, 4; churches, 59; ministers, 43; communicants, 3780; contributions, \$21,874.

The synod meets triennially, and for that reason there are no later data than above; but from all parts the reports are most encouraging. The home mission cause is still the great cause. The synod has established a foreign mission committee, which has been receiving some funds. Formerly the mission published a journal, the *Imprensa Evangelica*, which has been replaced by the *O Estandarte*, edited and published under native direction. A tract society

has done some good work, and constant effort is made toward training young men for the ministry. "All the true friends of Brazil are filled with anxiety for the future, and are praying that in the reorganization of the public schools a cause may be found to hope for better things, and that by some providential turn a course may be taken that will lead to the cultivation of a higher moral and more patriotic spirit among all classes of the people" (Dr. Lane).

Besides these missions, there is that of the Episcopal Church of the United States, which a few years ago sent out two missionaries who are much blest in their work in the State of Rio Grande do Sul. They report several schools, etc. The Igreja Fluminense, established by Dr. Kalley, is an active, aggressive church. The American and British and Foreign Bible societies have done much toward the evangelization of Brazil. Both have agents and agencies in Rio de Janeiro, and employ a number of colporteurs. Rev. Tucker, of the American Bible Society, reports a larger distribution of the Scriptures last year than ever before. At one time Bishop Taylor had some men at work in the coast cities, but no results followed.

Next after Brazil in importance comes *Chili*. The Presbyterian Church, North, appears to be the only worker here. Dr. Trumbull has maintained a Union church in Valparaiso for many years. Dr. Allis says: "The general outlook was never so bright as now in Chili. The friends of the Gospel are multiplying everywhere. We are looking for the harvest of souls from the long seed sowing. We see signs of interest which have never appeared before—in the press, in public utterances, in private and personal response, in the interest in our publications, papers, and tracts, in the increased circulation of the Bible, in the decrease of opposition, in political attitudes, showing the work of some overturning power. I am as sure as one can be of anything that the next five years will show a demand for workers all along the line that will test to the utmost our resources, and, I fear, far outrun any increase of men from the States or from this country that we can properly expect." Educational and itinerating work seem to be the specialties of this mission.

The work of this mission is carried on at five stations: Valparaiso, Santiago, Concepcion, Copiapo, and Chillan. The statistics are as follows: Ordained missionaries, 7; ordained native minis-

ters, 3; native helpers, 12; churches, 5; communicants, 295; added last year, 36; students for the ministry, 6; schools, 4; pupils, 409; pupils in Sabbath-schools, 516.

The Presbyterian Mission in *Colombia*. The Bogotá Station was opened in 1856. There are now two other stations: Barranquilla and Medellín. Something is done in the line of school work, but under difficulties. There is a growing opposition to all evangelistic effort in this republic. The Colombia Mission reports: Ordained missionaries, 5; male teachers, 6; female teachers, 10; churches, 3; communicants, 144; added during the year, 19; schools, 5; pupils, 251; pupils in Sabbath-schools, 125.

The Methodist Episcopal Church, North, is at work in the Argentine Republic. Besides this there is the system of chaplaincies, established by the British Government; these, however, are not for the evangelization of the native peoples, but for British subjects. This work, together with that very interesting work of the Lord in Tierra del Fuego, are under the Bishop of the Falkland Islands.

The work in South America has *five great needs*: 1. The education of the young, with especial reference to instilling into their minds a proper sense of responsibility to God. 2. The wider distribution of the Holy Scriptures, not only in Portuguese to Brazilians, and in Spanish to all others, but their introduction into the great Indian family. 3. The practical Christian living on the part of members of churches, and of those who go to these lands for purposes of trade or otherwise. 4. The simple, practical preaching of the Gospel, offsetting the corruptions and innovations of Romanism. 5. The cry comes from those countries which have not heard the Gospel as yet, or only to a limited extent: Venezuela, Guiana, Uruguay, Paraguay, the Argentine Republic, Bolivia, Ecuador, Peru, and Patagonia. In the midst of this corrupted and degraded Christianity there is a mass of pure heathenism, made up of the many tribes of Indians for whom *nothing* has been done. They, in some cases, have been catechised by Romish monks, but only to be the more deeply enslaved. The door stands wide open in nearly all of the unoccupied countries, and in those already occupied in part there are still abundant opportunities. Who will heed the call that comes from out of this great seething mass of sin, corruption, ignorance, superstition, and heathenism?

VI.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

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

MISCELLANEOUS.

—"There have lately appeared in *Le Portefeuille*, a weekly magazine published in Paris, some articles on 'Les Français à Madagascar,' containing some very grave charges against the Malagasy Government, and reflecting seriously upon English officials, traders, and missionaries. It is easy for us, who have lived long in the island and know what Frenchmen are there, to infer that these charges come *via* Bourbon, and have their origin in the minds of baffled Jesuit priests and disappointed filibustering Frenchmen, who, to serve their own ends, would be only too delighted if they could cause a diplomatic rupture between the French and the Malagasy. It is made to appear in these papers that the Malagasy are more indebted to the French than to any other nationality, and that France has a far greater right to the first position there than Englishmen could possibly have. English influence is undoubtedly paramount in the island, and we think this is owing to the fact that English influence has been mostly gained by unselfishness and upright dealing; almost all her agents have acted for the good of the people, and have openly avowed that England had no designs on the island; while Frenchmen have labored for their own aggrandizement, for the establishment of the Roman Catholic religion, and have proved to the natives that they could desire to be complete masters of the island; nay, it is claimed that Madagascar has been a French possession since the year 1642!"—*Madagascar News*.

—The absolute futility of the French claims upon Madagascar and of the

French accusations against the English missionaries has been amply demonstrated by a French author, M. Saillens. In what a mental and moral delirium French journals must be that charge upon an English missionary a plot to poison French soldiers, and regret that he was not shot instead of being imprisoned!

—It is known that the Chinese Emperor once a year adores "Heaven," or Shang-ti. The *Lunds Missionstidning* gives the following prayer as used by a former emperor at this time. It shows reverence, humility, and a lack of filial confidence: "To thee, O thou mysteriously working creator, I look up in my thoughts. How lofty is the immense vault of that temple wherein thou art enthroned! Now is the time at hand (the winter solstice) when Nature's forces begin to unfold themselves, and I am ready to bring to thee the great sacrifice. I, thy servant, am but a reed or bending willow, and my heart is as that of a mere emmet. Yet hast thou in thy Divine grace determined that I should reign over this realm. I deeply feel my ignorance and blindness, and greatly fear that I shall be unable to show myself worthy of thy great goodness. I would fain requite this, insignificant as I am, by observing all the rules and laws incumbent on me for the fulfilment of my regal duties. From this immeasurable distance I look up to thy heavenly palace. Come down from thence to the altar in thy costly chariot. As thy servant I bow my head to the earth, humbly expecting thine overflowing grace. All my officers are here placed in order so that, while I adore thee, they may adore the spirits who attend thee as thy escort and fill the air from east to west. O Lord, we pray thee condescend to accept this offering, and in grace look upon us during our devotions, thou,

whose goodness is without measure !” There is not here, we see, as there is in Solomon’s prayer, any distinct entreaty for Divine internal aid to fulfil the regal office.

—The Rev. Wilfrid Bird Hornby is to be the new Bishop of Nyasaland, so that Bishop Smythies will henceforth confine himself to the Diocese of Zanzibar.

—“Pastor Warneck, preaching on the occasion of the yearly festival of the Rhenish Missionary Society, referred to the relatively small extent of missionary work among the heathen as compared with the work done at home. Deducting, he says, the 155 missionaries sent out by the Moravian Church, there are only 450 German and Swiss foreign missionaries ; while the home workers (ministers) number 15,000—*i.e.*, forty times less abroad than at home. Again, the contributions for foreign missions amount to £150,000 as compared with some £5,000,000 expended on the home churches. Dr. Warneck said he could not present the figures relating to England and America, but he reckoned that the whole number of foreign missionaries throughout the heathen world is, in round figures, 4000 ; and the total income of all missionary societies is £2,000,000 ; and this is all that is done for the thousand millions of heathen. Not so much, he adds, as is done for the six eastern provinces of Prussia. As to the reasons of this sad disproportion, Dr. Warneck said that the fact that there is no living Christianity in large sections of the Church is not a full explanation of the matter. *The* reason, he thinks, is that the world-embracing character of redemption is not sufficiently realized by Christian people.”—*The Chronicle*.

—“In Java a missionary had among his people a man whose general conduct and bearing were such as to induce him to take him as a helper. In this position he conducted himself for some time most honorably. At length he

wished to give up his work. On being asked the reason he said that he had to preach the Gospel, and yet his heart was quite dark. On being questioned further, it appeared that he had not realized the forgiveness of his sins. After some conversation on the subject he was able to tell the missionary that he had come to understand the full message of the Gospel, and that his heart was filled with joy. Shortly after he told the missionary the story of his life. The name he was known by was not his true one. He had left his native place and adopted an entirely new name in order to avoid detection. He had, when employed in an office of trust, stolen some £30, and accordingly was wanted by the police. Thus far he had eluded them ; but now he felt that he must give himself up to justice. He did so, and so unique was the case of a defaulter surrendering himself that he was dealt gently with, and condemned to only three months’ imprisonment. What may be the effect on the people when they know all the facts of the case and see the power of the Gospel remains to be seen.”—*The Chronicle*.

—“Regard missions as students of history or of Church polity, and we must own that our present organizations and the necessity of pleasing our religious masses are leading us into their extensions, and are not kindling those white hot *foci* which wrought the establishment of Christianity and the Church in the past. Our present methods make us extremely distrustful alike of our own leaders and of our own disciples, afraid to trust the former with power and to brace the latter with responsibility. And yet it was by such confidence in converts and such reliance in emissaries that the apostolic churches and the churches which Christianized ourselves did their work. The ancient ways evoked genius, originality, entire sacrifice. Have we found these powers spring in the track of our methods? Have we given them free-

dom when they appeared? Consequently, do the really great religions of the world give any sign of surrender?—THE ARCHBISHOP OF CANTERBURY, *quoted in The Christian*.

—“Upon what principle was our own country established?

“The principle of religious liberty in our own worship of the Lord God is at the basis of our Government and of our success as a nation. America was dedicated to God from the very first, when Isabella sent out Columbus to discover a new world and convert its inhabitants. The cross was the first religious emblem planted on American soil, and the pioneers of the country were, in the main, Christians of a fervent spirit, serving the Lord with diligence. The Pilgrims in Massachusetts, the Baptists in Rhode Island, the Quakers in Pennsylvania, the French Huguenots in the South, the Catholics in Maryland and Delaware, and the Jesuit Fathers in the Northwest—all are silent but powerful witnesses to the fact that America is essentially a Christian land, perhaps the foremost in the work of converting the world. Should we forsake the Lord our God?”—*Woman's Home Missions* (Methodist Episcopal).

—“A danger which has to be avoided in an uncivilized country by a missionary is the danger of becoming a chief. People will gradually gather round him, and it may be that in time of difficulty they would gladly welcome him in such a position; but surely that will be fatal to his spiritual power. Every missionary has clearly to discern between the two powers which God has placed in the world, that which we call the power of the keys and the power of the sword, and he has always to take care that in all he does he confines himself to the use of the power of the keys—those means of advancing the Gospel by persuasion and by the spiritual powers granted to him by our Lord, never snatching, under whatever temptation, to gain a temporary advantage—never snatching at political power or the

power of force; for this will be sure to recoil upon him hereafter and spoil all his work, if he goes out of his sphere and snatches a power which God has not committed to him. We are careful to teach our people that even heathen chiefs have their power from God, and that they are to be obeyed as holding a power from God. It is not our place to usurp that power, but it is rather to persuade the chiefs to use that power by the light of the principles of righteousness and justice.”—BISHOP SMYTHIES, *in Central Africa*.

—“In a speech at Bradford, a few weeks ago, Sir Henry Mitchell said: ‘War has not yet come to an end, but I am looking forward to the time when, in civilized countries especially, war will be known no more, and I will venture to prophesy that I shall never see—I hope none of you will ever see—a war between any English-speaking peoples. I do not think that there will ever be a European war in my time in which England will take part. There is a growing healthy public opinion among all civilized nations against war, and I am confirmed in this opinion by a very eminent man. I refer to M. Waddington, the French ambassador at our court. I was dining with him some time ago, and, speaking upon this very subject, he expressed the same opinions that I have expressed, and he gave me three reasons why he entertained those opinions. The first was that public opinion among all civilized countries and among the most thoughtful and influential people was growing stronger and stronger against it. The second was a reason that we in this country do not happily understand. “In my country,” he said, “every mother has to part with a son at the most interesting period of his life.” Mothers feel this most keenly. They exercise a very powerful influence upon public opinion, and will have something to say when any serious war threatens to break out. Another reason he gave was this—though it may seem paradoxical—

that the very instruments of warfare are now so deadly that war must now destroy itself.' Sir Henry went on to say that his reason for referring to these questions, when a more distinctly religious address might have been expected of him, was that all the men who had been chiefly instrumental in bringing about those great reforms and improvements were animated by Christian principles. On the other hand, if they looked outside the Christian world—in all heathen and non-progressive countries—they would find none of these improvements."—*Herald of Peace*.

—The *Allgemeine Missions-Zeitschrift* for August, 1892, has a very interesting paper, by H. Roy, of the Brethren's Unity, on the missionary principles of Count Zinzendorf, as illustrated in his letters and instructions, especially from 1730 to 1740. His fundamental principle seems to have been: Seek out the *Cornelius* souls. He was greatly averse to efforts for conversions in the mass. He was also exceedingly averse to introducing among the heathen the partisan names of European Christianity, or those forms of doctrine which have been developed under special historical conditions. He did not want the heathen so much as to know that Christianity was divided into sects, and where this knowledge has filtered in among them, he exhorts the missionaries to say as much good and as little evil as possible of every Christian body. He does not want the converts to be bothered with such names as Luther or Herrnhut or Zinzendorf. He deprecates introducing among them the peculiar forms and organization of the *Unitas Fratrum*, and insists that on the fundamental lines of Christianity every nation shall have a church accommodated to its peculiar temper and habits of action. Sin is not to be tolerated, but converts from among the heathen are not to be plagued with ethical refinements which they could not comprehend, and which are the ultimate fruits of Christian development. The missionaries are not, by

hothouse methods, to try to bring a premature Herrnhut out of every native station. Even the question of polygamy he would have handled carefully, and is not fully settled in his mind that the converts ought to be required to separate from those wives to whom they were married before their conversion. He utterly opposes the manner that was then in use in the few existing Protestant missions, of beginning instruction with a demonstration of the existence of God, proceeding through creation to the flood, and then through the Old Testament history, and only coming out up on Christ as a final historical result. Put Christ first, last, and in the midst, is his watchword. His theology is Christocentric in the intensest degree, and would even verge on Patripassianism were it not that the historical theology of the Church always remains the foundation. All theological expositions are to be addressed to the longing for redemption.

Zinzendorf would have the missionaries not too solicitous for apparent results. Bear witness to the saving Name, and leave this, like the kernel of wheat, having disappeared out of sight, to spring up and bear its harvest of salvation in its own time, it may be after more than one generation, under another ministry, which shall evoke from its long latency that which seemed to have long perished. This, remarks Mr. Roy, may explain the many beginnings of missions soon given up, which occur in the early history of the Unity. Nevertheless, wherever baptism is administered, it should be where the institutions of the Church are already firmly established. To baptize men without previous instruction and then send them off to take care of themselves is no part of Zinzendorf's method.

The count utterly abhors the disposition of some missionaries to lord it among their converts. Brethren among brethren is what he would have them to be, in genuine and not in affected humility. The chief power of the keys

which he would have them use is the power which radiates from a holy life and from an unreserved identification of themselves with their people. From all business, except such handicrafts as they need for their own support, and from all complications with governments, they are to hold themselves resolutely aloof. He even carries his dislike of any activity not strictly religious to such an extreme as to take exception because some of the brethren in the West Indies taught the negroes to write. Perhaps, however, this was because he feared this would cause trouble with the authorities. Dealing, as he does, with the beginning of missions, he does not look forward to the era of schools, which, however, we believe that the Moravians have not been backward in providing for their people, though they have never, like the Scottish and some of the American missionaries, carried them to such a point as invited criticism and necessitated retrenchment.

Zinzendorf's views have their limitations, but they commend themselves by their keeping so near the centre. As Mr. Roy intimates, Spangenberg did not maintain Zinzendorf's level. It was hardly possible. The far-reaching Christian wisdom and the perfect Christian temper bound up in these instructions is gradually filtering into the general consciousness of the churches. As for the *Unitas Fratrum* herself, her shortcomings as viewed by Zinzendorf's standard are more apparent to herself than to others. The rest of us would do very well for awhile if we reached Spangenberg's position.

—"Those who are converted by living personal testimony, the missionary refers to the Bible. That is the second step. He gives them the Bible, no dogma about the Bible. When the hearer of the Gospel asks whence this message comes, the missionary must speak of the history of Christianity and say to him that through God's goodness we have a testimony of the normative beginning, and must give him this testi-

mony. The missionary, of course, has his own opinions concerning this testimony, but I would advise him to give not his thoughts about this testimony, but the testimony itself. The Bible, too, is one of those books that are more praised and criticised than read. Nor does it maintain or lose its position in the world by what we hold concerning it, and is not through opinion, but through itself, what it is. It is very unpedagogical to disturb the quiet working of this book, the naïve enjoyment of it, so to speak, by dishing up to young converts every latest edition of critical dogmas respecting it; nor yet is it wise or reasonable to impose on them a doctrine of the Scripture which leaves them incapable of resistance, perplexed in faith, so soon as they hear of what is going on in the world; and there is no danger but that they will hear it. If we would, we could not hinder even the ruder tribes, not to say those of higher standing, from hearing what in our country is proclaimed on the housetops. Strauss and Renan, etc., are known also in India and Japan. The best weapon against the mischief which they are working is, in my judgment, not to teach them much *about* the Bible, but to teach them *THE* BIBLE, to teach them to read it, to use it, to live in it."—F. M. ZAHN, in *Allgemeine Missions-Zeitschrift*.

—"The main difficulty of a school which aims to give popular education is how it can so concentrate itself as to give a thorough development, and not to fritter itself away in the multiplicity of objects which it may be desirable to learn. The centre is found, when religious instruction is placed in the midst, and when in this again the Bible is made the classic of elementary popular training. Scholars that have enjoyed an education which has always steeped them afresh in the Bible will have received a thorough mental development, and at the same time be prepared in the best way for a church which knows how to use the Bible."—*Allgemeine Missions-Zeitschrift*.

English Notes.

BY REV. JAMES DOUGLAS.

The Annual Report of the Church Missionary Society.—This report furnishes a compact *résumé* of the proceedings of this society during the year. A hopeful financial advance has been made. The contributions during the past two years have been £30,000 in excess of the average income previously; and there has been a large increase in the number of candidates accepted for the work. Whereas, during the ten years ending 1882 the yearly average was twenty-six, during the ten years ending 1892 it was forty-eight. The actual number for last year was eighty-one—by far the largest number of any past year. This great increase, however, is regarded by the editor of the *Church Missionary Intelligencer* as somewhat deceptive, for out of the total of eighty-one fifty-two are women. It is not that he deprecates the acceptance of so many women, but where are the men to keep this large company of women in countenance? Let us hope, with the late Dr. Guthrie, that in this instance "the women are the boys."

A Threefold Plea.—The Rev. T. Walker, of Tinnevely, in his recent speech at the Church Missionary Society's annual meeting, entered a threefold plea (1) in behalf of a great extension of educational work, in the gracious results of which, unlike Dr. Pentecost, he fully believes; (2) in behalf of a wide extension of evangelistic work; and (3) in behalf of a warmer interest in the native churches. Speaking in support of the second plea, he says: "I have known a poor Hindu seek me out with much difficulty, and speak to me in words like these: 'Ah, sir, I have long been seeking peace in Hinduism; I cannot find it there. Now I am going to seek it in the religion of the Saviour, because I have watched the lives of Christians and believe they have it.' Time only forbids me citing similar instances and illustrations by the score."

Medical Missionary Curriculum.—*White Fields*, the organ of the Zenana Medical College, London, strongly advocates the sufficiency, for general purposes, of their two years' curriculum. The committee point out that all young missionaries have not the ability, time, or means to secure the full registrable diploma; and besides, how few of those who have will devote themselves *without fees* to minister to the poor and needy and moneyless! The gaps are too many to fill from such a quarter. In view of these facts, the two years' curriculum seem to supply the golden mean; and experience confirms the wisdom of it. Those who have gone forth from this college testify to the adequacy of the tuition. Miss Rainsford, a former student, writing from Naromal, says: "I have found my knowledge, in nine cases out of ten, enough to relieve or cure where possible. Here we are thirty miles from a railway and doctor. I have seen over 8000 patients last year, and done over 300 operations. I saw a few weeks ago 177 patients in a day."

Prince William Sherkor.—This prince, who has been duly elected by the Kafir Bullom people, West Africa, to be their king, has written a letter to Mr. Humphrey, of the Church Missionary Society, which abundantly shows the good name which that society has won for herself in those parts. He says: "Bearing in mind the friendly relations which always existed between that society and my predecessors, you will be pleased to learn that among the instructions I received from my principal chiefs or headsmen on ascending the throne, one was that I should by no means let the cord of friendship between your noble society and this country be broken, which already shows the extent of her influence. Taking all these into consideration, together with my own personal wishes to be led and advised by wiser minds, I feel I cannot refrain from expressing the hope that my humble note to you, the representa-

tive of that noble society, may tend to cement and place on a surer basis, if that be possible, the good relation which so happily existed between the Church Missionary Society and my predecessors."

Personal Missionary Obligation.—Canon McCormick, in a sermon preached on the ninety-fourth anniversary of the Church Missionary Society, on the words, "So they, being sent forth by the Holy Ghost, departed," treats of missionary obligation in two connections: (1) the idea of unfitness for it; (2) a wrong estimate concerning the work itself. We subjoin what seemed to us the most forcible passage: "Not only is there a tendency to make excuses for not going into the mission field, but there is a danger of resisting, to some extent, the inward impulses of God's Holy Spirit. It is quite true that God's people shall be willing in the day of His power to obey His call. It is quite true that the voice of the Spirit, when heard as at Antioch, is obeyed both by churches and individuals; but it is equally true that the first whisperings of the Spirit ought to obtain earnest and prayerful attention, lest they should not be followed by a direct, clear, loving summons to holy work. It was in the darkness that Samuel was called. . . . What is to be dreaded is lest, when conviction possesses us concerning the state of the heathen world and our obligations in reference to it, we should in any measure stifle that conviction. If we do, it may not come to us again; or coming, may not have any power over us.

"A gentleman was sailing down a river under some high cliffs, and the loud report of a gun was heard. Immediately the air was full of birds; but it was noticed that there were thousands unmoved by the startling sound on the rocks and in their numerous holes. The secret was, the young birds were startled, while the old ones seemed to say, as the artillery practice went on, 'Fire away until your guns burst;

you won't affect us.' So is it with the hearing of God's Word: the young are startled, the old become indifferent. Resist its appeals and it loses its power."

Mohammedan Trophies.—The Rev. R. H. Tregillas, of the Baptist Mission, Jessore, has been much encouraged by the fruits of his labor among the Mohammedans of that district, particularly in the village of Dowlatpore. The first convert was a Mohammedan named *Dhonai*, generally known as the doctor. His mother and two brothers soon took up the same stand, and for over four years this family bore solitary confession for Christ in the village. During the last two years, however, accessions have come; and in particular during the last few months eighteen brethren and sisters have there professed their faith by baptism, thirteen of these being natives of Dowlatpore. In some other cases the persecution that followed the avowal of Christ has been so fierce that the constancy of the new disciples has quailed and broken before it. Let us hope that this is due, not to the entire absence of faith, but rather to the temporary weakness of it.

Missionary Institute, Harley House, Bow, London, E.—At a valedictory meeting recently held a bird's-eye view was given of the scope of this society's operations. In all, between 600 and 700 have been sent to foreign lands. Of this number 80 are scattered over the Empire of China; 31 are in India; 103 in Africa. Though greatly tried, this mission has been greatly blessed, "and at the different stations there are somewhere about 1300 natives who have confessed the name of Christ." Dr. Harry Guinness, commenting on the readiness with which £250,000 worth of presents had been given to the Princess May, appealed for increased financial support on behalf of the Institute and the Congo Mission, both of which need £2000 for carrying on their work.

THE KINGDOM.

—The staunchest of Protestants will agree with this noble utterance of Archbishop Ryan, at the recent Catholic Congress in Chicago: "Jesus is the great capitalist, for is He not the King of kings and Lord of lords, and is not all wealth His? And is He not the carpenter of Nazareth, and did not He labor in the sweat of his brow? Who, then, better than He, can settle the problem of capital and labor? Who? The world waits for a personality that is equal to the task, and all the time He stands at the door and knocks."

—Says Sir Monier Williams in his "Buddhism": "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."

—This is the way a bright young Celestial expounded the doctrine of original sin when on examination for baptism: "Sin is like garlic. You may keep the seed going for five thousand years, one plant after another, but garlic seeds will always produce garlic stock. They will never turn into something sweet. You may cut all the top off, but if a bit of the root is there, up will come garlic again, and it is garlic for everlasting, and nothing but garlic, and the same kind of garlic."

—At the recent Northfield Conference President Gates, of Amherst, said that he once asked Dr. Jacob Chamberlain, the missionary, "How did you find the consciousness of sin in India?" "I never but once heard a man deny the consciousness of sin. I took it for granted that they were sinners, and that they knew it; but once, as I was preaching, a Brahman interrupted me, 'I deny your premises. I am not a sinner. I do not need to be better.' For a moment I was abashed. Then I said, 'But what do your neighbors say?' Thereupon one cried out, 'He cheated me in trading horses;' another, 'He defrauded a widow of her inherit-

ance.' The Brahman went out of the house, and I never saw him again."

—Truly, heathenism hath its drawbacks and positive inconveniences. Thus one of the delegates to the World's Congress, a Jain of India, was compelled during his entire stay in this country to cook and serve his own food, and this under pain of apostasy from his religion. No person of any other faith might even touch a dish from which he ate. While on railway trains and elsewhere he was often sadly put to it for culinary facilities.

—A missionary in Alaska saw a Bible tied at the top of a stick three feet long, and placed near the sick-bed of an old man. When asked the reason for this arrangement, the man said, "I cannot read, but I know that the word of my Lord is there, and I look to heaven and say, 'Father, that is your book. There is nobody to teach me to read. Very good; you help me.' Then my heart grows stronger, and the bad goes away."

—According to Rev. R. Steel, of Sydney, New South Wales, missions are not so very expensive after all, considering the abundant harvest in souls which they bring. For his estimate is that in one hundred years, at a cost of \$10,000,000, some 350 islands have been evangelized, with 500,000 now in the churches. This would be at the rate of 5000 converts a year, and at an expenditure of only \$20 for each soul redeemed. No economical unbeliever ought to call this extravagance and waste.

—The people of the Samoan Islands have not only supported the churches and ministers in their own islands, but last year they sent \$9000 to London to help to send the Gospel to other lands.

—The contributions of the Malagasy Christians to the London Missionary Society amounts to \$31,240. Now the average wages of a Malagasy laborer is about 6 cents a day, which makes the amount given astonishingly large.

Christianity in Madagascar was once almost annihilated by terrible persecutions, but it has sprung up into a large-hearted, open-pocketed, and stalwart life.

—The crescent and the cross, how do they compare for strength, and what is the outlook for each? After thirteen hundred years Mohammedanism has 200,000,000 adherents, and stretches over a vast region 5000 by 10,000 miles in extent, even from Gibraltar to the Malay Peninsula and Java, though practically confined to Southern Asia and the northern half of Africa. Christianity after nineteen hundred years has 400,000,000 adherents, is the religion of Europe and the New World, politically is universal ruler except in China and Turkey, and is rapidly spreading its dominion into every region on the face of the earth.

—Why should not the tribe increase and spring up in every Christian land? Mr. Evan Spicer finds that from Great Britain have gone forth as missionaries 125 persons who support themselves wholly, and 24 more who partly support themselves. The Church Society alone has 50 of the one class and 23 of the other; the China Inland Mission has 41; the Universities' Mission, 10; the Propagation Society, 8; the Free Church of Scotland, 5; the Baptists and the London Society, 4 each, and the Wesleyans, 3.

—A friend of the Wesleyan Missionary Society has intimated his intention to supplement his missionary subscription by a birthday donation of £100 a year. A good precedent to follow, and why should not thousands of such anniversaries be marked by such thank-offerings?

—He said to the Quaker, "I can't help feeling for the poor, perishing heathen." And quoth the Quaker, "Does thee feel in the right place? Does thee feel in thy pocket?"

—It is related of Dr. Andrew Bonar that he began a sermon to his people

with this parable: "Once upon a time a congregation asked their minister to give them strong meat. The next Sabbath he preached on the duty of Christian giving; and they sent him no more requests for strong meat."

—It appears that Alpheus Hardy, the friend of Joseph Neesima and the noble servant of Christ, set forth for the ministry, but by ill-health was compelled to desist from study. For a time his disappointment was bitter and his soul was in agony; but soon a great light fell upon him, and he saw that a sacred calling was open for him, and said with rapture: "O God, I can be Thy minister. I will make money for Thee, and *that* shall be my ministry." From thenceforth he felt himself to be God's man, and as much chosen and ordained as though preaching the Gospel from the pulpit.

—Mrs. Bishop, who has travelled much in mission lands and visited some 140 stations, witnesses this good confession: "I am a convert to missions through seeing missions and the need for them. Some years ago I took no interest whatever in the condition of the heathen; I had heard much ridicule cast upon Christian missions, and perhaps had imbibed some of the unhalloved spirit. But the missionaries by their life and character, and by the work they are doing wherever I have seen them, have produced in my mind such a change and such an enthusiasm, as I might almost express it, in favor of Christian missions, that I cannot go anywhere without speaking about them, and trying to influence others in their favor who may be as indifferent as I was."

—And Dr. R. N. Cust puts himself on record in these words: "The missionary appears to me to be the highest type of human excellence in the nineteenth century, and his profession to be the noblest. He has the enterprise of the merchant, without the narrow desire for gain; the dauntlessness of the soldier, without the shedding of blood;

the zeal of the geographical explorer, but from higher motives than science."

—"What impressed me most," said a recent visitor to Alaska, "was the difference between Fanny Willard, our native teacher at Sitka, with her beautiful face beaming with joy and love, and the unchristianized, bent, worn, creatures whose faces were disfigured with lamp-black and fish oil, and made more hideous with labrets piercing the chin; and to think that Fanny was a few years ago a heathen child on the ranch at that wretched place, Fort Wrangel!"

WOMAN'S WORK.

—Does it mean that the Spirit of Christ is entering China that the empress dowager, on the occasion of the celebration of her sixtieth birthday, told the various mandarins not to send her the usual presents, but to use the money instead for relieving the poor. It is said that she gave about \$20,000 to the poor of each province from her own purse.

—Miss Jane Williamson, who shared with her brother the blessings and dangers of the pioneer mission among the Sioux, is over ninety years of age, and has been for fifteen years totally blind. In the depth of a Dakota winter she met one day a suffering Indian woman. She took off her own skirt to wrap about her, and thus caught the cold which caused her loss of sight.

—Missionaries have lively times now and then. Miss Russell, of North China, writes of a tour she made alone among the Celestials, visiting in all 14 villages: "My cart was upset twice, and the mules ran away twice. Once we were in the cart, and the second time had just got out."

—A girl is prized in Kaffraria because she represents so much property to her father. He marries her as soon as possible to any old man who will present him with many head of cattle. The older the man is the better, for the sooner she will be a widow and married a second time.

—Dr. Anderson, of the Taiwanfoo Hospital, Hainan, says that a sick man, long unable to work, had raised money for the journey to receive treatment by the sale of his wife to another man. One young man, having been unable to work for some time, had been dismissed by his wife, who then married some one else. She had been honorable enough, he said, however, to give him back the \$15 he had paid for her, and with this money he was able to live at the hospital while the doctor sought to effect a cure.—*London Presbyterian*.

—Given Christianity, and how soon the position of women begins to rise! The king of Uganda recently sentenced an offender to pay as a fine so many cattle and sheep and two women. Immediately a Christian chief interposed: "But Christians do not give men or women; they give cattle and goats, not human beings." The king forthwith altered his sentence, and a new principle in Uganda jurisprudence, let us hope, was established.

—The 40 zenanas in Rampore Baulah, India, are like small churches, says Mrs. Morison, for whenever it is known that the missionaries are to visit them, the neighbors are invited, and a congregation of 20 to 30 is quickly gathered, eager to hear the good news of the Gospel. The change wrought in the lives of the women is testified to by their husbands thus: "We cannot understand it, but the very atmosphere of home is different."

—H. H. Maharajah Holkar lately sent for Miss Oliver, M.D., and miss O'Hara, M.D., of the Canadian mission, Indore, told them how highly he appreciated the work they were doing among his suffering people, and asked if he could do anything to help. He then supplemented his former donations with the gift of Rs. 500, and the promise of another piece of land.

—The Society for Promoting Female Education in the East, with an income of \$27,000 last year, kept 40 missionaries and 9 assistants in the field, with

76 native helpers. The schools were 74 and 64 others aided, and the pupils were 10,112. The attendances at medical missions were 29,087.

—The Zenana Bible and Medical Mission received \$94,735 last year, and was represented abroad by a staff of 52 missionaries and 30 assistants, and 206 native helpers. To this large force of workers an addition of 20 is about to be made.

—The Ladies' Association for Promoting Female Education in Kaffraria was represented in 1843 by a single missionary — Miss Thomson at Pirrie. Now, as incorporated with the Woman's Foreign Missionary Society of the Free Church, it employs more than 100 agents, European and native, in South Africa, and has extended its labors to the Transkei, to Natal, and to the borders of Zululand.

UNITED STATES.

—Though it was not in the official programme, and perhaps was not thought of as possible, yet how pleasant to learn that on almost every Sunday one or more in attendance at Chicago from non-Christian lands has cast off his false faith and accepts baptism as a disciple of Jesus. In how many ways the Fair is destined to bear fruit in the furtherance of the Gospel!

—The wicked and ungodly animus of the crusade against the Chinese in this country appears in this language, which, according to the *New York Tribune*, was recently uttered by Mr. Geary: "I am perfectly willing to vote for a bill requiring every American missionary in China to return to his country within a year, the protection of this Government to be withdrawn from him at the expiration of that time. I would do this just as I would vote to expel every anarchist from the United States within a year. The principle that would exclude anarchists from this country would keep American missionaries out of China. Their cases

are exactly parallel." For utter shamelessness and infamy this declaration is fit to stand with another which two or three years ago came from the lips of a certain Kansas ex-senator.

—Look here, upon this picture, and on this: "The new Chinese embassy [and heathen, mind you] has arrived in Washington, bearing the message that, for the present, China will not avenge herself for the insults put upon her citizens in this country, in direct violation of treaty obligations, by any commercial measures of retaliation, and will exert herself to protect American citizens resident in China. This friendly and conciliatory attitude is avowedly taken in the hope and belief that the new Congress will reverse or modify the anti-Chinese action of its predecessor, in the simple interests of justice and honor."

—The *Congregationalist* says: "We may learn more than one lesson from the Chinese. In the matter of beneficence, a Chinaman who lately died in Neponset, Mass., offers a worthy example. A few facts as to his liberality in a single year are significant. He sent \$160 to China to establish a Christian school. To his sister, the only other living member of his father's family, he sent \$300. He collected \$1100 among the Chinese between Providence and Marblehead, to establish a home for poor children in his native land. Last spring, when Trinity Church, Neponset, which he attended, proposed to repair and enlarge its building, he insisted upon contributing \$50 in spite of the pastor's remonstrance. Later, when a fair was held to aid the church, he gave the equivalent of \$25. His offerings were voluntary, constant, abundant."

—Far-away Alaska joins in the pæan of praise. From Juneau comes the glad tidings, "at our last communion 16 united with the church. Seven of our home children, 4 boys and 3 girls, communed for the first time."—*Home Mission Monthly* (Presbyterian).

—The Seventh International Conference of Sunday-school Field Workers, which met August 30th in St. Louis, was every way an important gathering. The harmony of sentiment among the 1000 delegates was remarkable, and after all the sharp criticisms of past years the fact is significant that by unanimous vote the general plan of lessons was left essentially unchanged. The statistics presented are impressive and inspiring. In the United States and British provinces are 180,197 Sunday-schools, with 1,372,558 officers and teachers, and 10,870,104 scholars. The total for the world is 227,496 schools, 2,239,674 teachers and officers, and 20,158,134 scholars.

—The Chicago Hull House has made a substantial addition to its instrumentalities in the shape of a model kitchen and coffee-house, the gift of one man. A play-ground is maintained large enough for 200 children at once to frolic in.

—The American Baptist Missionary Union has a living membership of 170,000 souls, and more than half of these (87,445) have been gathered in non-Christian lands.

—Not a few of our large missionary societies have a "gilt edge" financial reputation in the marts of trade, though perhaps none can quite match what the *Christian Advocate* is enabled to say respecting the drafts of its missionary society: "Behind is the Methodist Episcopal Church, which for one hundred and five years has sustained the credit of the Book Concern and for seventy-five years that of the missionary society. To-day our drafts, on the whole, are rather more valued in the East than those negotiated through London bankers. In interest and exchange in the last fourteen years over \$55,000 has thus been saved to the missionary society." Orders for money are drawn on its local agents in various great cities in the world abroad, and the banks readily cash them.

—The Presbyterian Church, South, recently sent a party of 10 new missionaries westward *via* San Francisco to reinforce the missions in China and Japan.

—In the death of Rev. J. B. Dales, pastor of the Second Church, Philadelphia, and since 1859 corresponding secretary of the foreign mission board, the United Presbyterian Church has lost one of its most prominent and useful ministers. His was a spirit remarkably kind and fraternal toward all.

SOUTH AMERICA.

—At the present time four lines of railway are being built across this continent. These evidences of quickening commercial life are signs of duty to the Church. For the sake of gain millions of English capital have been poured into this country. Why should not the Church pour in her millions for the sake of leading this people to Christ?

—These figures from the "Statesman's Year Book" relate to the vast spaces lying between the Isthmus of Darien and Cape Horn, and constituting a region nominally Christian, but most sadly benighted:

	Square miles.	Population.
Brazil.....	3,209,000	14,000,000
Argentina.....	1,125,000	4,086,000
Venezuela.....	600,000	2,323,000
Bolivia.....	570,000	1,200,000
Colombia.....	505,000	3,880,000
Peru.....	465,000	2,622,000
Chili.....	295,000	2,820,000
Ecuador.....	120,000	1,270,000
Uruguay.....	75,000	700,000
Paraguay.....	100,000	330,000
The Guianas....	200,000	500,000
Total.....	7,264,000	33,830,000

In general, though Catholicism sits in the place of power, the law grants freedom to other forms of faith, though the priesthood is bigoted, and scruples at nothing to prevent Protestant teaching. To Ecuador belongs the bad eminence of having a constitution which maintains the papacy to the exclusion of all else.

—The ruling spirit is identical with that disclosed by this handbill, which was extensively circulated in Leon, Nicaragua :

“ ATTENTION ! CATHOLICS !

“ The wolf of Protestantism has found its way into the Catholic flock ! A minister of the sect of Luther and Voltaire is in Leon, accompanied by various mercenaries, who are busy selling in the streets Protestant Bibles and a false book of the Gospels. Do not buy these books, Christians ! Scorn these propagandists of a sect divorced from the Catholic Church of Jesus Christ, divorced from the truth, and which is resolved on depriving us of the most precious legacy received from our forefathers ! Do not allow your religion to be harmed by these knight-errants of evil ! Let us hurl them away ! No law authorizes their coming here to dechristianize us. Liberty of worship does not exist here, and these peddlers of adulterated Bibles and Gospels are of a foreign flock. Nicaragua belongs to God ; Protestantism, to the devil. Away with them ! ”

—The devotion and perseverance of Mrs. Hemmings, who has met with much success in her work among the women of Tierra del Fuego, is inspiring. The Yahgan Indians of this region are genuine savages, but she set about teaching the women first of all to be industrious and useful. A sort of mothers' meeting was gathered in her kitchen, and she attempted to teach the women to knit. The counting of stitches seemed an insuperable difficulty, for the Yahgans are only able to count up to three ; but Mrs. Hemmings was ingenious in contriving ways to impart the necessary knowledge, and they now do excellent knitted work of all sorts. She next determined to teach them to spin their own wool, and on returning to England for a holiday learned the art of carding, dyeing, spinning, and weaving wool, and a few weeks ago sailed with a loom for Oooshooia.

EUROPE.

Great Britain.—It would require many pages of the REVIEW to set forth the numerous and costly beneficences of the Baroness Burdett-Coutts. Possessed of an immense fortune, she gives herself to administering it as a true disciple and steward of the Master. She has endowed several bishoprics and churches, she has reared costly buildings for educational purposes, she has built whole blocks of edifices for the poor, and the Columbia Market to supply them with good and cheap food, the latter alone costing £200,000, etc.

—The coffee-house is a very prominent Christian institution with our British brethren, and is used in all the large cities as a rival to the drinking-places. The amount invested is stated by authority to be at least £2,000,000, the number of establishments is 7000, and the number of persons directly employed, 56,000. The plan is so to manage affairs that the receipts shall pay the expenses and a little more.

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

—In connection with the recent Keswick convention, about 150 students who have pledged themselves to the foreign work held a series of enthusiastic meetings. Besides these enough others have promised to go abroad to bring the number up to 500. They are found in all the leading universities of the United Kingdom.

—Rev. Thomas Brockway, who had already seen thirty-four years' service in Madagascar, has offered himself to fill the vacancy caused by the death of a young Welsh missionary, Rev. Robert Roberts, on the threshold of a promising career. The directors of the London Missionary Society have availed themselves of his proposal, and he has taken passage for the island which he considers “ as near to heaven as England.”

The Continent.—The delightful correspondent, the devoted McAll missionary at Marseilles, E. Lenoir, wrote June 8th: "We are at this moment very much encouraged in our conferences, our meetings in open air, in the streets and faubourgs; we have just proclaimed the Gospel to 330 persons, and since we began this effort we have evangelized about 1500. The Lord Jesus has richly blessed our endeavor and glorified Himself in us and through us, despite our infirmities and unworthiness."

—Shades of Philip II. and Torquemada! Angels and ministers of grace, defend us! The Calvinists are actually capturing Spain. and their presumption is amazing. The last and worst move is found in the setting up of two church judicatories: to wit, the Presbytery of Spain and Portugal and the Presbytery of Andalusia, both composed of native Protestants.

—Of the 700 colporteurs in the employ of the British and Foreign Bible Society, 30 are at work in Italy. During the year 1892 these workers disposed of 7132 entire Bibles, 15,322 New Testaments, and 140,103 other portions of the Bible—a total of 162,637 volumes. Besides these, the Evangelical Book Concern in Florence publishes and sells its own editions of the Italian Bible.

—Isabel C. Barrows says, in the *Outlook*, that the excellent work of the deaconesses is making rapid progress in Germany, where every year there is a stronger conviction of the value to humanity of this service. At the outbreak of the cholera, every deaconesses' home sent to the government a list of the women who at an instant's notice could be sent into actual service.

—Home missions would seem to be in order in and about the land of Luther. Last year we heard of the dreadful paucity of churches in Berlin, and now comes the statement that in Christiania, Norway, there is an average population of 13,000 for each

church, and in Copenhagen an average of 26,000; or, including the suburbs of Fredericksborg, even of 28,000. Should Copenhagen be supplied with churches only as well as Christiania is, the number of parishes would have to be increased from 13 to 28.

—The Jewish Synagogue at Moscow, which cost £40,000, has been closed by the government. The Jews are deprived of it, and it is to be turned to "charitable uses"! It was only completed last year. Such is religious liberty in Russia—in her ancient capital.

ASIA.

Islam.—A telegram from Tunis is to this effect: Of 9000 pilgrims who went to Mecca from here in May, 4500 perished in the Holy Land (Arabia) of cholera and other diseases. The survivors have just returned, and say that on June 24 over 100,000 Mussulmans, Arabs, Turks, and Indians gathered on the sacred mountain, when cholera broke out among them, causing terrible havoc. The returned pilgrims add that of 700 Turkish troops sent to bury the dead, 500 died while performing this dangerous duty. Another report gives the loss of life as not less than 10 per cent of the entire number of pilgrims.

—The statement is made that the records of the college at Marsovan will show that the two teachers, Messrs. Thoumaian and Kayayan, at the time when they were charged with being present and participating in a seditious meeting, were at the college attending to their duties there. In this and in other cases the opportunity to prove an *alibi* was refused on the ground that there was no time for such matters.

—Rev. H. H. Jessup, of Syria, gives some statistics as to mission growth within the past eleven years, which are quite encouraging. Since 1881 the number of Protestants in Syria and Palestine has increased from 6311 to 8593; the communicants from 1693 to 3974. Foreign laborers have increased

by 46 and native laborers by 59. There has been an increase of 4213 in the number of pupils in the schools, making the present number 18,837.

—In all from the beginning of work in 1834 among the Nestorians 100 men and women have been sent to this field from America. And all concerned are just now rejoicing in the completion and printing by the American Bible Society of the revised translation of the Syriac Bible.

India.—Some one remarks that in India the hot weather is so palpable it might be peeled off.

—In some of the district congregations in India the native Christians close their services with three words that mean "Victory to the Lord Jesus."

—In the North India Conference there are 42 native pastors who draw their support entirely from the people.

—Missionaries of the English Church engaged in itinerating in Southern India find numerous instances of educated men and Brahmans who are convinced of the truth of Christianity. In one place a whole Brahman street was found to be in a state of dissatisfaction with Hinduism, their leader confessing, "The more I read of it, the less I believe it."

—There are still among the hills and mountains tribes scarcely more advanced than those who used agate knives and flint weapons, erected Druidical stones, and formed mounds at a period antecedent to that remote age when the Aryans conquered the aboriginal people. It was only in 1871 that the women of the Juangs, or leaf-wearers of Orissa, were induced to wear any kind of clothing.

—The native ordained pastors have increased by 90 per cent within nine years.

—The first native of India to receive ordination from the hands of a Christian bishop was a converted Moham-

edan, Rev. Abdul Maseeh, ordained by Reginald Heber.

—Among the novelties of the times is a "New Islam," the term applied to a group of Mohammedans in India, who profess to have returned to the purity and simplicity of their early faith. They have abjured polygamy as a corruption of the teaching of their prophet.

—Without fleeing from the scorching heats to the mountains for a few weeks each summer it is next to impossible for Europeans to live. And in these sanitariums quickening of another sort is conjoined; for from Kodaikanal in the Palnai Hills, some 7000 feet above the ocean, comes an interesting account of a spiritual conference not unlike the yearly gatherings at Keswick, England, and at Northfield in this country. Churchmen and Nonconformists stood side by side in speech and knelt together in supplication for the deepening of spiritual life. Preceded by a week of prayer-meetings, the convention was held in the early mornings in one of the bungalows, where sometimes over 30 missionaries assembled.

—The poor god has seen his best days, is fallen into the sear, the yellow leaf. That is, it would appear that the temple of Jaganath, like many another structure, is the worse of wear, and a Temple Repairing Fund was started some time ago. How the scheme has prospered may be learned from the following translation from *Utkal Dipika*: "Cuttack, June, 1893. Repairs of Jaganath's Temple, Pooree. More than three lakhs (300,000) of rupees are required for the repair of the Pooree temple, but, up to this time, only a little over one lakh has been promised, and out of this about half has still to be realized. It is a matter of sorrow that, after unwearied zeal and endeavor for about two years, no more than this sum has been raised throughout the whole of India. On account of this, why should not the adherents of other religions laugh at the Hindoos?"

CHINA.

—This is the most conservative of nations, yet it is surprising how many material changes have been introduced in recent years: the development of commerce, building of a navy, foreign weapons for the army, extension of telegraphic and railroad lines, and a growing desire to learn the use of foreign arts and sciences. With these changes, Christianity has found entrance among the people, and the growth which has taken place is most striking.

—In this empire as in no other field medical missions have been made prominent. In 1890 there were 126 physicians, 61 hospitals, 44 dispensaries, and 100 medical students.

—A military graduate suffering with cataract was successfully treated in the Hankow Hospital. Returning to his home with restored sight, 48 persons with diseased eyes soon gathered about him, begging him to take them to the foreign doctor. So he led them, a procession of blind men holding on to one another's rope, 250 miles to Hankow. Nearly all were cured.

—A Chinaman in Swatow (a non-Christian) has given £300 toward the cost of a woman's ward in connection with the medical work of the English Presbyterians in that city.

—A native preacher in the Foochow Conference refused an offer of a consular position at \$50 a month, preferring to preach the Gospel with a salary of \$8 a month.

—Rev. O. F. Wikholm and Rev. A. D. Johansen, massacred by the Chinese mob at Sungpu, about 100 miles northeast of Hankow, belonged to the Swedish Missionary Society, one of the earliest of the Scandinavian societies in China. They had been in the country more than two years, and were acting under the direction of their senior, Mr. Lund, an experienced missionary. There seems to have been no unwisdom on their part; the local authorities appear to have been in full sympathy with

the mob, and the entire affair makes a chapter full of unmitigated horrors.

JAPAN.

—In this country as in China, noting how Europe is establishing "protectorates," and annexing by the wholesale in Africa, Southern Asia, etc., multitudes are possessed with the idea that the design of Christianity is to steal their country; that it produces disloyalty to the emperor, etc.

—The Buddhists of Japan are renewing their fight against Christianity; are organizing "salvation armies" and "moral associations;" buying up timber so that churches cannot be built; seeking to persuade hotel keepers not to lodge Christians, and in some cases they are resorting to force, destroying chapels and other buildings.

—Madame Tel Sono, as the result of several months' effort in America and Great Britain, has secured £1200 to aid in establishing Christian training and normal schools for girls of the higher classes.

—Islam is to invade Japan as well as the United States, and with the aid of funds subscribed in India and Turkey. Some three years ago a young Japanese went to Constantinople to study the Koran, and is now again in his native land toiling with all his might to propagate his new-found faith.

—Of the students in the Tohoku Gakuen, 12 were baptized during the last year, and 39 are under special spiritual instructions. "The students hold services of their own in addition to the regular instruction and services. There are 52 young men studying for the Gospel ministry, with more to follow."

AFRICA.

—After many false reports to the same effect, there seems to be no doubt that Emin Pasha has lost his life in the depths of the Dark Continent, in which for so many years he has dared and endured so boundlessly. The saddest part of the account is that he was killed

by an Arab in revenge for his execution of three slave dealers. His death occurred last October, and his body was given to the cannibal natives to be devoured.

—Civilization is bound to enter Africa, for thousands of miles of railroad are already in use, and various projects are crowding forward. Erelong the locomotive is likely to be climbing from Mombasa 650 miles to Uganda, and the construction has been commenced of the Cairo and Cape Town telegraph line, with capital enough subscribed to build it as far northward as Victoria Nyanza Lake.

—Over 200 African converts in Uganda and the regions about have suffered death rather than give up their faith in Christ.

—The Anglican Church has started a labor colony in South Africa, much like that which General Booth has projected in England.

—Rev. S. Trotter Williams, native superintendent of the Countess of Huntingdon's churches in Sierra Leone, has recently dedicated two mission chapels in heathen localities, occupied by Sherbro and Mendi tribes. The entire cost of one of the stations was defrayed by Mr. William List, of London.

—It is pleasant to find French testimony to England's good work on the Nile from the pen of Felix Dubois in the *Figaro*. He confesses that he went to Egypt to get documentary and other evidence of England's tyranny. But he feels bound to confess that not only has his mission entirely failed, but honesty obliges him to acknowledge the beneficence of English influence. The fellah, he found, is not crushed by taxation, the United Debt is at par, agriculture improves daily. He gives a picture of Colonel Scott-Moncrieff as "The Gordon of Irrigation," who carries on the works with a Bible in his hand, and has for his motto, "God, embankments, and canals."

—It is fashionable in Madagascar to be a Christian, and this fact is a hindrance. The missionaries have to strive, not to get people into the church, but to keep them out until they give evidence of being truly converted.

ISLANDS OF THE SEA.

—When the missionaries went to Borneo, they found a fierce population who beautified (?) their rude huts with the skulls of their enemies. These skulls were also their chief offering to their gods. In the southern part of the island the Netherlands Missionary Society has a church-membership of 4000, and among the various tribes may be found 3000 members of the English Church.

—In the Dutch East Indies there is a population of 27,000,000, and but 79 missionaries.

—In Malaysia is a population of 60,000,000, mostly Mohammedan Malays. The British and Foreign Bible Society has 7 European colporteurs at work, and 25 who are natives. At Singapore alone Bibles are furnished in 45 languages.

—On the Sangir Islands, near Celebes, and recently desolated by a volcanic eruption, out of a population of 80,000, the Protestant Christians number 20,000.

—Nine casks of missionary arrowroot have been sent to Edinburgh this year from Aneityum, New Hebrides, and three from Fortuna. The latter is a contribution from the native Christians to help prepare native teachers and to build the first church in Fortuna. It was these same "savages" who were glad to pay for their Bibles at the rate of about \$2 a leaf.

—Though Fiji is so thoroughly redeemed from the terrible savagery of former days, yet Christian toilers have no rest, but rather find themselves compelled to resist determined aggression, and also to take in hand the heathen Hindu coolies, who are brought in great numbers to the islands,



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THE MISSIONARY REVIEW OF THE WORLD.

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