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## PRESENT-DAY FLASHLIGHTS UPON ISLAM.

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Islam is one of the surprises of history. Its origin and development are full of dramatic incident, rapid movement, and amazing achievement. It has puzzled the philosophical historian, and now presents an almost insoluble problem to the missionary. It is full of fascination to the student of religions, and is one of the most serious and impressive providential facts which the Church of Christ must face in her modern missionary campaign.

Missions to Moslems have not received the attention they demand. It is high time that they should be written in large characters upon the programme of world-wide missions. It is not to the credit of Christianity with its superb resources and its wealth of Divine promises, that its plans, even at the present hour, for the conversion of Islam are so meagre and inadequate, and its grasp of the problem so feeble and ineffective.

The genesis and growth of Mohammedanism are among the deep things of Providence. Next to Judaism, although in entirely another sense and along different lines, it may be regarded as a religion with a purpose, and it presents several features of special interest to both the historian and student of missions. Among them may be mentioned its peculiar mission as a religious phenomenon, its vigorous movement and aggressive policy, its easy domination of corrupt and enervated forms of Christianity, its unyielding attitude toward Christian missionary effort, its prolonged and inflexible intolerance of all apostasy from its ranks, its marvellous adaptation of itself to the religious instincts and the human weaknesses of Orientals. It is still, even at the present day, a Goliath among religions, a "fighter on the path of God," and although its military power and political supremacy have been so seriously restricted, it is still a dauntless antagonist in the field of religious conflict. It is to meet its David in Christianity; its mighty weapons will yield, as of old, to the smooth stones from the brook.

It is a singular combination of strength and weakness, and is a manifest compromise in the realm of religious doctrine and practical ethics. As against polytheism and idolatry it is a saving force in the world, and brings men back to essential truth, although the Koranic Deity resembles rather some mutilated fragment of a splendid classical statue dug out of the *débris* of an ancient ruin, than the living God of Christian revelation. It is coldly grand, and within certain lines it is artistically beautiful, but so sadly mutilated that it is only a suggestion of the perfection and grace of the living original. The God of Christian revelation comes into touch with humanity and makes Himself a part of the spiritual life of the believer in a sense which is utterly foreign to the Moslem ideal.

When we have given to Islam the credit of this one great central truth, and its correlative teachings of Divine sovereignty and control, we have practically exhausted all that can be said in its favor as a religious force in the world. Its terrible weaknesses and failures appear in the realm of practical religion and ethics. Its views of personal righteousness are the very acme of Phariseeism, and its vain attempt to adjust the ethics of social and domestic life show plainly that it moves in an earthly atmosphere and is colored by the local sentiment and coarse morality of heathen Arabia. It should be noted, however, in fairness that the watchword of Mohammed in his ethical code was restraint rather than license. He sought to reform by limiting existing evils. His policy was to temporize along lines of expediency, rather than to establish an ideal moral code. The suppression of individual liberty in Islam, its monumental intolerance, its alliance with military power, its undistinguishable combination of State and Church, all mark it as of the earth, earthy. It is cast in entirely another mould from Christianity. As a religion it is like the loose, flowing garment of the typical Oriental—it is slipped on over human nature as it is, and while it gives a certain dignity to the appearance, at the same time it serves a useful purpose in covering up much that is better hid from the light of truth and the sensibilities of moral refinement.

Islam is a religion which has seized upon the great fundamental truth of all religions, the existence of one God, and has adjusted this truth to the human consciousness of the average Oriental with the least possible friction with human nature, and the least possible disturbance of the desires and passions of fallen humanity. It commends itself to the darkened reason and the unregenerate nature of man with great skill, and has succeeded in commanding an adamant faith and devotion on the part of its followers, while holding its own with the prestige given by undoubted historical facts and by the overshadowing power of military supremacy in the regions where it has prevailed.

It captured the Eastern world in an age of spiritual weakness, formality, and religious degeneracy. It has seemed in time past, and still seems to the great mass of its followers, to be a substantially authenticated religion. It is regarded by them as the latest and fullest phase of

that continuity of religious life which they recognize as having existed from the days of the Patriarchs to the advent of Mohammed. They admire its sweet reasonableness and comfortable adaptation to humanity as it is. They rejoice in its freedom from the so-called asceticism of Christianity and its perplexing mysteries, and it seems to them an ideal religious system which joins hands with the ordinary, commonplace humanity of the East, and with an air of assurance says to the average man: "Come, let us walk on naturally together, and all will be well; the end is Paradise." It is a religion which has its flag flying before the eyes of an enormous constituency in the Orient, its drums and bugles sounding in their ears, its armies marshalled for active service, and its officials in the seats of power. It seems also to have a decided advantage in the field of apologetics, as it presents to reverent and unquestioning minds what is regarded as the absolutely infallible revelation from Heaven, in a form supposed to be free from all error. It reaches the climax of adaptation and simplicity in both creed and practice. It requires faith in a few simple and devout doctrines, and although its practice has some severe features, notably the annual fast of Ramadan, yet it is all readily accepted by the average devotee as just what is proper for man to do and suitable for God to require.

The secret of the success of Islam may be stated in a few propositions without undertaking here to enlarge upon them.\* We mean its success not as a saving religion, but in winning and holding its devotees in the very presence of Christianity.

First, in its origin and also in its subsequent history, Mohammedanism represents the spirit of reform working under the inspiration of a great truth. The doctrine of the spirituality and unity of God was brought by Mohammed into vivid contrast with the idolatry of heathen Arabia and apostate Christianity in the seventh century, to the credit of Islam so far as idolatry was concerned.

Second, it was established and propagated by two of the most energetic and commanding forces of human history—the influence of moral conviction and the power of the sword.

Third, Islam had never known or seen Christianity except in its corrupt and semi-idolatrous forms. This was a manifest advantage to Islam, as the Christianity against which it protested was the same degenerate form from which the spirit of the Protestant Reformation revolted in the sixteenth century.

Fourth, Islam had all the advantage which there is in the magnetic power of personal leadership. The personality of Mohammed has been a marvellous factor in the ascendancy of the religion he founded.

Fifth, Islam proposes easy terms of salvation and easy dealings with

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\* Consult an article by the same author on "Islam and Christian Mission" in this Review for August, 1889.

sin, and is full of large license and attractive promise to the lower sensuous nature.

Sixth, Islam comes into conflict with the doctrinal teachings of Christianity just at those points where reason has its best vantage-ground in opposition to faith. The doctrines which Islam most strenuously opposes and repudiates in Christianity are confessedly the most profound mysteries of the faith. They are the great problems over which Christianity herself has ever pondered with amazement and awe, and with reference to which there has been the keenest discussion and the largest reserve even within the ranks of professed believers. The Incarnation, the Divinity of Christ, the Trinity, are all stumbling-blocks to the Moslem, and are looked upon rather in the light of incredible enigmas than sober truths. The doctrine of the Cross, and, in fact, the whole conception of atonement, is to his mind a needless vagary. Divine mercy, in his view, is sufficiently ample to act freely and promptly in the case of all Moslems without the mysterious mediation of a vicarious sacrifice. That the Incarnate Christ should die upon the cross as a sacrifice for the sins of men is to his mind an absurdity which borders upon blasphemy. It is in vain to attempt to solve these mysteries by a refined theory of Christ's exalted personality with its two natures in one person. It is to his mind simply unfathomable, and he dismisses the whole subject of Christ's unique position and work as taught in the Bible, with a feeling of impatience, as only one of many Christian superstitions.

The Moslem objects also to Christian morality, and regards it as an impracticable ideal, which he never found worthily exemplified in all the Christianity he ever knew anything about. Unfortunately the ethical standards and the constant practice of a large part of the Christian laity and the Christian priesthood of all ranks in the Orient is a sad confirmation of his theory that Christianity is a shabby piece of hypocrisy, impossible in doctrine, and in practice a shallow sham. It should not be forgotten in this connection that this protest of Islam has been against Mariolatry and the travesties of apostate Christianity rather than the doctrines of the pure Gospel.

As we measure the resources and the natural advantages of Mohammedanism in its appeal to the average consciousness of the unregenerate, untaught humanity of the Orient, so susceptible to spectacular impressions, are we not prepared to recognize that Christianity has in Islam no ordinary foe to contend with? It is one of Satan's masterpieces as a weapon of opposition to the Gospel. In its historic genesis it reveals the strategic genius and the masterful resources of Satan, and it stands to-day in human history as one of the most successful campaigns of the Arch Enemy against the religion of Jesus Christ. It holds in its grasp at the present time over 200,000,000 of our human race, and its strongholds throughout the world are to a large extent practically inaccessible to the Christian missionary.

There are several features in the status of Islam at the present day

which are worthy of consideration in any practical survey of this subject. We have at the present hour a rather absurd and sensational attempt at an Islamic propaganda here in America. The Moslem call to prayer has been heard for several Sabbaths in Union Square. It was, however, at an uncanonical hour, and apparently is to be repeated only at weekly intervals upon the Christian Sabbath. The Union Square missionary appears to be a rival of Mohammed Webb, and both are probably engaged in a stroke of business in the hope that spectacular accompaniments, with the aid of newspaper notoriety, will secure some kind of a material dividend to the supporters of this religious syndicate. It is not unlikely that some converts to Mohammedanism may be won here in America. If Theosophy can find adherents in England and America, if Esoteric Buddhism has its followers in Western lands, if the oldest errors of the East can thus pose as the newest fads of the West, why is it not possible that a smooth-tongued and magnetic leader shall some day sound the Mohammedan call to prayer from an American mosque?

Another fact of present-day interest is a reactionary rationalistic movement on the part of some prominent Moslems in India, under the leadership of Justice Ameer Ali, of Calcutta, who was recently invited to participate in the Parliament of Religions, which has been named in our public journals "The New Islam." It is an attempt to rid the Mohammedan religion of some of its grosser features, and deliver it from that bondage of traditionalism which makes it impossible for Islam in its crude and semi-barbaric phases to assimilate the spirit of modern civilization, and keep step in the march of modern progress. It indicates that intelligent Moslems realize that if Islam is to enter the ranks of civilization, it must be radically reformed, and much of its immemorial barbarism must be eliminated and consigned to oblivion. A revolt against traditionalism in theory and practice is not altogether new in Mohammedan history, but never before has there been such a hopeful outlook for rationalistic criticism as at the present time. The new movement in the modern atmosphere of this nineteenth century promises to be far more effective than in the old days of the Mutazilah, those representatives of primitive rationalism in the second century of the Moslem era, who strove to break the iron restrictions of Mohammedan orthodoxy. It is evident to the intelligent and discriminating leaders of this new movement that Islam has entirely overreached itself by the inexorable rigidity of its traditionalism, leaving no opening for readjustment or reform in precept or practice, so that even at the present hour the successor of the Khalif is bound to respect the decisions of the Sheikh-ul-Islam and his corps of ulema. The Sheikh-ul-Islam, and in a secondary sense every Kadi or Mufti, is to-day practically the final court of appeal, and the authoritative interpreter of inflexible law. He officially interprets and applies that worse than mediæval *shariat* of the Moslems to existing conditions. A more helpless slavery and puerile system of petty precepts can hardly be conceived. If the leaders

of the New Islam movement can rid their religion of its gross superstitions and ethical monstrosities, and bring it more into sympathy with the Christian code, the movement will so far benefit the world, and at least help on the interests of morality and civilization. At the same time it will give to Moslems themselves a chance to keep step in the march of modern progress.

A prominent contention of the New Islam leaders, in which they are followed in a bungling way by Mohammed Webb, is that polygamy and slavery and other uncivilized concomitants of Islam are not necessary features of the Moslem faith. It is true that the Koran does not *require* polygamy and the system of domestic slavery with which concubinage is invariably associated, but it is also true beyond a shadow of doubt that these things are sanctioned by the Koran as entirely legitimate characteristics of its religious system, and also that they have been historically identified with the Moslem religion from its inception. Of course a Moslem *can be* a monogamist if he chooses, and many exercise this preference, but he is at perfect liberty to have four wives and as many female slaves as he desires, in entire harmony with the teachings of his religion.

Another important present-day feature of this subject which should be noted is a brightening missionary outlook among Mohammedans. It is, of course, exceedingly difficult to do mission work among them. Much preparatory work is necessary. The Gospel must work as leaven among them. Providence must co-operate in breaking the civil and military power of Mohammedan rulers, and a remarkable and thorough work of grace must be done in the individual heart. The Moslem as such is a religious ironclad, and no impression can be made, but the still small voice of the Spirit and the irresistible grace of the Gospel have wrought marvels in the case of many individual converts. This coming of the kingdom without observation seems to be the divinely wise and providentially chosen method at the present stage of the conflict. It would be a grave mistake, at least in the Turkish Empire, to push an aggressive evangelistic policy among Moslems at the present time. God is moving upon many hearts, and there is much secret discipleship which stays itself upon the Divine promises and waits for the day of hope and freedom. We must have great faith and limitless patience in our efforts to convert Moslems. Christianity has fairly entered upon a long struggle with Islam. It will be the greatest siege in the missionary campaign of modern times, and the Church of Christ must be prepared for a long trial of patience and liberality. We must be prepared for the taunt that missions among Moslems are a failure, and that Islam is more than a match for Christianity. We must expect to hear that Islam as a religion is, after all, good enough for the Orient, and that the attempt to dislodge it by the Gospel of Christ is a vain and needless exhibition of theological bigotry. We must expect to hear exaggerated reports of its spread, and extravagant estimates of its adaptation to the religious consciousness of Orientals, but we must bide

God's time and go forward in the accomplishment of this mighty task.

There are indications that the Gospel leaven is working, and that Providence is co operating. Conversions are taking place in increasing numbers in the Turkish Empire, especially in Egypt, in Persia, in India, and the Dutch East Indies. An entrance also has been made into some of the hitherto inaccessible fields, notably by the North African Mission in Morocco, and by the Keith-Falconer and Arabian Missions in Arabia. Messrs. Cantine and Zwemer, of the Arabian Mission, are typical men, who have raised the standard of personal missionary consecration, and are devoting themselves to the one purpose of reaching hitherto inaccessible recesses of Islam. The Free Church of Scotland has assumed the mission at Aden, and will give to it its efficient and generous support. The names of Keith-Falconer and Bishop French are already written in self-sacrificing devotion upon the opening pages of this new chapter of Christian missions in Arabia. In Turkey and Persia a profession of Christianity is apt to be followed with relentless and barbarous persecution. The story of Mirza Ibrahim, in Persia, who has suffered martyrdom within a few months, is well known, and a recent letter to me from one of the Persian missionaries reports that another convert has had his property confiscated and his ears cut off.

In India, however, there is more freedom. Dr. Imad-ud-din, of India, one of the native preachers in the employ of the Church Missionary Society, and himself a convert from Mohammedanism, has recently published in the *Church Missionary Intelligencer* an interesting *résumé* of the success of Christian missions among Moslems in India. Nine out of the seventeen native ministers who at the present time are engaged under the auspices of the Church Missionary Society in the diocese of the Punjab are converts from Islam. In addition there are twenty Mohammedan converts employed as catechists. In an appendix to the article he gives the names of a long roll of prominent Moslem converts now living in North India, mentioning in all one hundred and seventeen names. It is manifest that many of them are men of distinction in the native society of India.

The Church Missionary Society reports over a thousand converts among Moslems on its roll, and the Rhenish Missionary Society, according to Dr. Schreiber, Director of the Rhenish Mission House at Barmen, two thousand, while in the island of Java the converts are numbered by the thousands.

There are also some providential signs in the realm of literature. The translation of the Word of God into the Arabic, the sacred language of Islam, is a fact of vast significance and promise. Books are beginning to appear in Arabic and in other languages, which are especially adapted to instruct the Moslem mind. The "Mizan-ul-Haq," "The Apology of Al-Kindy," and a remarkable book called, "Al-Bakurat es Shahiyet" (or "Sweet First-fruits") are all to be found in English and Arabic, and are

full of useful matter for Moslem inquirers. The latter is a sort of Bunyan's "Pilgrim's Progress" prepared especially for Moslem readers. It is an Oriental romance suggested by the Arabic translation of "The Schönberg Cotta Family," and written by a native Oriental with a powerful and winsome apologetic purpose. The same author has ready in manuscript another volume entitled, "The Enlightener," which is said to be a work of great power, in vindication of the claims of Christianity as against those of Islam. Two of the above-mentioned books are published both in English and Arabic by the Religious Tract Society in London. In the languages of India there are works of the same character, especially those prepared by Dr. Imad-ud-din.

Another aspect of this matter, however, which must not be passed over, is the present growth of Islam in various parts of the world, and the inaccessibility of a vast proportion of its followers by any effective missionary agency. It is difficult to obtain reliable statistics, but there is no doubt that Islam has had large accessions within the past twenty-five years in the Eastern and Western Soudan, although this has not been the result so much of a spiritual missionary campaign as of political scheming and military activity. Another fact of startling interest is that in the recent census of 1891 the number of Moslems reported in India is 57,321,164, which is an increase of 7,199,569 over the census of 1881. This is at the rate of over 700,000 a year. No doubt a large percentage of this increase is natural, but there must have been also considerable accessions to the Mohammedan ranks from the Hindus, or low-caste populations of India.

The as yet inaccessible strongholds of Mohammedanism may be indicated by a line which begins in Morocco and extends through the entire breadth of the Soudan in a belt sufficiently broad to include the Soudan on the south and the African States of Algeria, Tunis, and Tripoli on the north. It then crosses the Red Sea into Arabia, and extends northward through the desert haunts of the Bedouin, and curves around to the eastward through the Russian contingent of Islam, and moves southward through Western and Central Persia, east of the Persian Gulf, until it reaches Baluchistan, where it again turns sharply to the north and runs through Afghanistan and Bokhara into Turkestan and thence into China, where it divides into a northern and southern fork, and reaches finally the eastern coast of China. In these inaccessible fields there is to-day a population of not less than 100,000,000 practically beyond the range of Christian missions. It is estimated that there are 30,000,000 in China alone. Their accessibility would be at least a matter of grave experiment, involving long patience and large sacrifice.

We must not, however, look upon missions to Moslems as hopeless. Providence seems already to have put Islam under mighty restraints, and He is steadily preparing the way for enlarged missionary effort. There is at the present hour no more impressive call for sacrifice and no more



inspiring incitement to heroism in the whole range of Christian missions than the inaccessible fields of Islam. Christianity has no more perplexing and formidable duty at the present day than confronts her in missions to Moslems. The Church must not be content simply to drift into this business of reaching the Mohammedan world. She must arouse herself to careful study of the problem, and dedicate herself to a zealous effort to break the fatal spell of lethargy and indifference which seems to make her so faint-hearted and callous in the face of this great and bitter cry of neglected Islam.

This is in a peculiar sense the era of the prayer on the part of Christianity for the providential opening of the Mohammedan world to Christian missionary effort. As the Christian Church has unlocked vast regions of the earth hitherto inaccessible, by the golden key of prayer, let her solemnly purpose to accomplish the same result in those vast regions of the Moslem world that are still practically untouched. That God has opened the way within the past half century for such magnificent advances into regions beset with almost equal difficulties and dangers is a grand encouragement to plead with Him to make bare His arm and smite the barriers which at present render our access to Islam so difficult.

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## PAPACY IN EUROPE.

BY REV. R. SAILLIENS, PARIS, FRANCE.

It cannot be denied that there is, at the present time, a revival of Roman Catholicism in this Old World of ours. In Great Britain every one knows that the Romish clergy have of late assumed a boldness, a spirit of propagandism, which becomes a danger to the country. Convents and monasteries are being established on all sides; there are forty of them in the county of Sussex alone. Churches and cathedrals are being erected, and "conversions" are taking place. In the Anglican Church there is an alarming progress toward the Popish rites and superstitions, thousands of churches having adopted during the past few years the use of candles, early celebration of the mass, incense, confession, etc. The Romish clergy in one diocese alone (that of Salford) boast of 900 "conversions" during the past year. Who could have expected such things in the land of Cromwell and the Covenanters?

In France the death-fight between the republic and the Church, which found its expression seventeen years ago in Gambetta's celebrated utterance: "*Le cléricalisme, voilà l'ennemi!*" ("Clericalism is *the foe*") has come to a sort of truce. The people are not, to any considerable extent, more religious than they used to be; fashion, pleasure, and immorality hold the sway in Paris and our large cities more than ever. But there is, at the same time, a curious sense of respect perceptible even in the most

worldly newspapers, for the things which pertain to religion, and especially to the *Romish* religion; the Pope and the priests are not derided and abused as they were a few years ago; the Pope's encyclical letters and speeches are carefully reported and commented upon. Following the lead of the late Cardinal Lavignerie, the bishops have become reconciled to the republican form of government, and the Pope has encouraged them in this new departure. The great reform which the Liberals under Napoleon III. were clamoring for, and which the early republican governments held out as imminent—the separation of Church and State—has been shelved by all parties except by the socialists, who as yet do not count. The Boulangist agitation revealed the fact that the masses of the people crave for a strong government which must of necessity lean upon the Church; and though Boulanger is dead, Boulangism is still alive—*i.e.*, the reactionary tendency which must end in clerical rule.

In Germany, statistics show that the Roman Catholic population increases in the Protestant parts of the country. The *culturkampf* (war against Rome) has been abandoned long ago, while it was but recently that the young Protestant Emperor was seen at the Vatican paying his respects to Leo XIII.

Even in the Slavonic countries, submitted to the Greek Church, Rome is making some progress. For the first time an ambassador of the Vatican is accredited to the court of the Czar, who persecutes the Stundists to death. And a party for reunion to Rome is said to exist in the "orthodox" Church.

What are the causes of this recrudescence of Romanism?

In Protestant countries we are afraid the main cause is the weakness and loss of power of the Evangelical churches. As they have grown rich and prosperous, the Protestants have forsaken, to a great extent, that puritanic spirit which was the strength of the Reformation. From their primitive simplicity of worship they have come down to elaborate services, beautiful and luxurious buildings which are imitations of Roman Catholic mediæval architecture, and thus have led their sons and daughters to the very threshold of Rome, with which Protestants will never be able to compete, try as they may, for finery, music, and display. Moreover, it is sadly evident that, in Great Britain especially, the work of the Reformation did not go deep enough, and that many Romish errors—such as baptismal regeneration and apostolic succession—were left in the Prayer-book as seeds for future apostasy. Wherever a notion of a *visible universal church* is entertained, logic must lead to the Roman Catholic position.

But we believe that the main cause of this reaction toward Rome in Protestant lands lies in the fact that **THE BIBLE** does not hold in those countries the same place that it did three centuries ago. *Then* people turned away from the infallibility of a man to the infallible Book; but *now* the Book is no more deemed infallible; the "higher" criticism has submitted it to an ordeal as severe as that of the Inquisition in times past.

The Inquisition burned the Bible, but the higher critics are tearing it to pieces. And yet there is a craving in the human soul, and especially in the soul which has come into contact with the Gospel, for a moral certainty, for a Divine, infallible authority. We know a case of a distinguished woman, the wife of a French pastor, whose faith was shattered by what she overheard of her husband's conversations with his colleagues on the Bible and its so-called inaccuracies. Intensely religious, the poor woman, thus deprived of her faith in the Bible, found at last what she thought to be a blessed certitude in the fold of Rome, and for ten years before her husband's death she was a Romanist without any one knowing it but her husband and her confessor! Lately, however, she returned to the pure Gospel, confessing on her dying bed that Rome had not given her the promised peace, and she died trusting in Christ as her Saviour.

In France the reasons for this revival of Catholicism are many. The first is, the shallowness and powerlessness of what is called "free thought," with which, at one time, our leading politicians had foolishly hoped to replace the old superstitions. People will rather eat decayed food than nothing. "Free thought," materialism, positivism, agnosticism, or whatever name modern infidelity assumes, is nothing. It gives no hope for the future, no strength for the present. Under the secular influence of the schools a new generation has grown, utterly ignorant of God, and tremendously materialistic. Learning has not been the panacea which it had been hoped it would be. Crime, drunkenness, lawlessness, have increased in proportion with the number of schools. There have been more divorces in France during the past five years than in England in thirty years. Illegal unions are numerous, infanticide common, and there is a decrease in the population of about twenty thousand souls every year.

No wonder that those who think and who retain some love for virtue are afraid of such a state of things, and, for want of a better one, appeal to the Roman Catholic religion as the only power which can stay this tide of immorality, of which she has been the main factor.

Another cause of the Roman Catholic reaction in France is the marvellous skill of the present Pope in adapting himself to modern phraseology and aspirations. History shows us that "Rome never changes," and yet, serpent like, it has a wonderful ability to change its appearance, to insinuate itself in the confidence and love of the peoples by a seeming concession on almost every point of importance to them. The republican form of government, for instance, seems to have rooted itself in the French soil, and to have become a permanent institution in this country; the Pope has issued commands to the French bishops that henceforth they should accept the established government, and not identify themselves, as they had done before, with the dead-and-gone monarchies. What is called the "question sociale"—i.e., the questions of capital and labor, of rich and poor—is agitating the minds of our people, as everywhere. The Pope has carefully prepared an encyclical letter on the question full of liberal sentiments and

Evangelical utterances ; and a host of Roman Catholic lecturers and journalists, priests and laymen—foremost among whom are l'abbé Garnier and Count de Nun—have gone to work among the masses with the aim of forming a Socialist-Catholic party. Thus we may foresee the most stupendous combination that could ever have been dreamed, and which, if really consummated, will be full of danger to the future of the world—the marriage of red democracy with papacy, the beast whose deadly wounds have been healed, at least in appearance, and which seems as strong as it ever has been.

As I am writing these lines, our daily papers are publishing an encyclical letter of the Pope—his swan's song, as some say—which exhibits that wonderful craftiness of which I have just spoken. It is an appeal for reunion, specially directed to the Greek and Anglican churches. "Speaking to those nations which have for the last three centuries been separated from the Church, the Pope shows that there is no certain rule of faith and authority left to them. A large number among them have overthrown the very foundations of Christianity by *denying the divinity of Christ and the inspiration of the Scriptures.*"

Is it not the wonder of wonders that the man who incarnates that awful system by which the Bible has been burned, and its disciples, even to this day, persecuted to death ; that system which has established tradition above *the Bible*, has contradicted every Bible doctrine and tried to silence every Bible preacher, should now dare to stand before the world as the advocate of the Bible against—the Protestants ! And yet, it is, alas ! but too true that Protestantism to a large extent is no more the religion of the Bible. This accounts for the boldness of Rome, and for her success.\*

We, the French Evangelical Christians, can never be deceived by this pretended "angel of light." We know that Rome is the responsible instigator of those very evils against which our deluded people are trying to find a remedy in her. We know that immorality, infidelity, lawlessness, are the offspring of Roman Catholicism. Idolatry and atheism are not so far apart as it seems, and the same people may pass with astonishing swiftness from the one to the other.

I shall give, on this point, the testimony of a priest.

A little time ago I visited the great shrine of the Virgin at Lourdes, a little town in the Pyrenees, where the "Mother of God" is said to have

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\* While, in his encyclical letters, the Pope extols the Bible, he has forbidden the circulation of a translation of the Gospels made by a stanch Roman Catholic, Henri Lasserre, and approved by a number of bishops. At first the circulation was permitted, and more than 100,000 copies were sold (the Gospels alone) at the high price of four francs per copy (eighty cents). The Church took alarm at this evident thirst for the Word on the part of the people, and a papal order was issued forbidding the book. Henri Lasserre at once submitted, and is now in Rome trying to reverse the papal will, but without success.

As a matter of fact, there is not, in papal countries, a Bible or a New Testament to be bought in booksellers' shops, or from colporteurs, except the Protestant versions. And yet in England and in America, where it would be impossible to take the Bible away from the people, Rome tries to pass herself off as the defender of the Bible !

appeared to a young shepherdess. A beautiful cathedral, which has cost one million dollars and more, has been erected near the spot ; the grotto from which the miraculous water springs has been decked with marble, and every sign of lavish and idolatrous devotion may be seen there. On the day I was present, over twelve thousand pilgrims had come, by a hundred trains, from all parts of France, some having travelled five or six hundred miles. At the railway station young men belonging to the patrician families—young dukes, counts, and barons of the purest blood—were in attendance with sedan-chairs and portative beds, to take the sick and lame from the trains and carry them to the shrine, thus gaining for themselves indulgences. I shall never forget the sight of this motley crowd surrounding the beds of the sick, and many among themselves bearing marks of leprosy or some other foul disease—men, women, children, *twelve thousand* of them, hugely pressed in front of the cave, lifting up their arms to the gilded statue, crying, shouting, singing, led by the priests ! I shall never forget these women kissing the ground, raising up with dust on their lips, then kneeling down to kiss the ground again ; others stooping on the fountain to drink a little water. I saw a poor paralytic carried by four stout priests into a little recess in the rock, and there plunged bodily in the cold water, while he was shouting to the Virgin with an earnestness, an eagerness, which reminded one of Baal's prophets. . . . My eyes were moist with tears as I beheld this host of my countrymen thus deluded ; meanwhile I vainly waited for a word on the part of those bishops and priests—a single word—about Christ and the forgiveness of sins through Him. As I was thus looking on with evident emotion a young priest whom I had met in a hotel before came up to me.

“ You seem to be moved,” said he, “ by this wonderful sight.”

“ Yes, I am,” I answered. “ But what moves me is to think that there is so much faith wasted here. To think that twelve thousand people may have found time and money to come so far to seek temporal blessings which they will not receive, while they might in their own homes have received from God Himself, through Jesus Christ, *eternal life* ! Do you, sir,” said I earnestly to my friend—“ do you really believe in this ?”

The young priest looked at me gravely, and was silent for a while. Then he said :

“ No, I do not believe that the Virgin appeared here, nor that the faith of these poor people will be rewarded. I deplore this superstition as you do ; and there are others among us who deplore it also. I believe,” he said, growing bold, “ that *this place is the greatest school of infidelity we have in France*. People come here on the promptings of their ignorant parish priest, full of expectations. They have, in some cases, borrowed money for the journey. They have laid all their stakes on this card. They pray, they sing, they drink the water, they dip themselves into it, . . . but they are not healed. Then they lose faith, not only in Lourdes, but in religion altogether, and they return home, saying, ‘ There is no God.’ So,

while these people pray that they may be healed, I pray that they may not become atheists."

Thus spoke my friend, the young priest. Then I said to him :

" Why, then, do you remain in a church which holds such things ?"

" Well," he said, rather embarrassed, " we are not bound to believe or to teach that the Virgin has appeared *here*. The bishop of this diocese has made an inquiry which he has found satisfactory, and so the pilgrimage has been permitted ; but as long as the Holy See has not pronounced, we may or may not agree with the bishop in this case. It is not a matter of faith."

" And how can I respect a church which is thus double-sided ?—a church which gives the enlightened freedom to reject the superstitions which she lays upon the poor people, and manages thus to keep in her fold, in apparent unity, men like Montalembert, Father Gratry, and others—spiritual, true Christian men, who would have scorned to believe in such childish things—and Bernadette Soubirous, the shepherdess to whom the Virgin appeared ?"

" Well, the poor people cannot understand the sublime doctrine of the Gospel without some materialization of it !"

" Is that so ? Did ever Jesus Christ stoop to forge false miracles to satisfy the common people ?"

My friend did not answer, but before I left him I tried to show him the beauty of the Gospel simplicity and artlessness. We parted, both deeply moved ; and I dare to hope that a good work was begun in his soul.

In these times of infidelity, the temptation for Evangelical Christians who do not sufficiently know Rome is to accept a kind of compromise with her ; to look upon her as one of the forms of true religion ; one of the things which, on the whole, make for purity and godliness. This temptation is a most dangerous one. We are fully aware that there are Roman Catholic dignitaries who evince a great love for souls and for God ; we do not judge them ; we hope they are sincere ; we leave them to God and their own consciences. But, *as a system*, popery is the masterpiece of hell. It is a wonderful adaptation of paganism to Christianity ; sensual in her worship, loose in her ethics, crafty and grasping in her politics—such is the Church of Rome. Her tendency everywhere has been to degrade and pollute mankind. Like the magician Circe, who changed Ulysses' companions into swine, Rome changes the noble aspirations of the human souls into selfish, base, and corrupted desires. She wrecks the virtue of young men and young women who come to her for protection ; desecrates the home, enslaves the mind, darkens the soul. Do not judge Rome on that which she allows you to see of her in Protestant, enlightened countries ; go to Portugal, go to Spain, to Italy, to Corsica, wherever she is uncontrolled by a dissenting religion. Yes, Rome is " the harlot which causes the nations to sin, the mother of the abominations of the earth."

But how shall we oppose her growing power ?

I am fully convinced by my experience as a missionary for twenty years among my own people, that *it will not be by clumsy imitations of her gorgeous display*, but rather by a return to the primitive simplicity of worship manifested in the Upper Room. To worship God in spirit and in truth, and not in beautiful temples, the cost of which would support two or three missionaries for a whole lifetime ; to invite, and not to exclude, the poor, the sinner, the outcasts, who now find it so difficult, even if they would, to sit in our refined places of worship—such seems to me the imperative duty put upon us if we do not wish to see the masses go to Rome, which to them appears so much more democratic than ourselves.

I have also a deep conviction that it is only through *the Bible*—as the Reformers did—that we shall withstand popery. *Anything, however pious in tone, that helps to destroy the people's faith in the Bible as an infallible Book, works on behalf of Rome.* I have no time to dilate on this point, but I beg the readers to reflect on it. It is to me the vital question, and I do not see any other alternative but this : *the Bible or the Pope.*

Finally, let us preach Christ, His free forgiveness, His atoning blood. Ethical, political, or social preaching—“sermons for the times,” as they are sometimes termed—will not prevent the drift of the masses toward the old system. But the upholding of the Crucified—I have seen it, thank God, hundreds of times—will always prove the power of God unto salvation. Rome has many weapons—money, genius, traditions, beauty of forms. It appeals to the lower nature of man, dispenses with the necessity of a second birth, renders sin easy. It deifies mankind, as all heathen religions do. It must, therefore, have a great measure of success, as it corresponds so marvellously to man's natural cowardice and depravation. But if we are faithful to *the Bible* and to the *Crucified*, we need not fear defeat ; all true Nathanaels, all the sincere and noble hearts who are seeking a real Saviour, will come out of Rome to meet us. The true sheep know the Shepherd's voice, and, hearing it, follow it.

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## THE HOMES OF CAREY.—I.

BY THE EDITOR-IN-CHIEF.

How much greater is man himself than all the institutions and localities with which he is connected ! They can confer on him no real dignity ; it is he who imparts to them character and celebrity, and makes them historic.

PAULERSPURY was Carey's birthplace, a village on the south side of that old Roman road known as Watling Street, and some three miles from the market town of Towcester, Northampton County, England. There in a cottage, now no longer standing, on August 17th, 1761, William, the first of five children, was born to the weaver, Edmund Carey.

When about six years old, the boy found his father elevated to the rank of village schoolmaster and parish clerk ; and, as the master's home and schoolhouse stood end to end, with a small playground in front and an orchard garden alongside, the lad found a place for the practical study of botany, and learned to collect and tend a variety of choice flowers. From his father, who was a great reader, he inherited a love of book knowledge and a plodding perseverance as well as an unusual memory. What he learned he retained, and what he undertook he accomplished. In after years, disclaiming all genius, he affirmed for himself a humbler secret of success, which no one will deny him : " I CAN PLOD."

At Paulerspury Carey learned his first life-lessons, and they were important. He found that *books had power*, to supply lack of knowledge and introduce the humblest reader to the acquaintance of the good and great. What a democratic equality all of us may thus enjoy in coming into unrestricted freedom of companionship with the leaders of human thought ! Carey learned again that *nature is a volume of God*, ever open to the seeing eye and illustrated by a Divine artist. He learned to study this book, which unfolds its secrets to the poorest and most ignorant. His flower garden was one of his wholesome studies. He kept his inquisitive eye on bush and hedge, and in his own room gathered specimens of plants and birds and insects, that he might watch them and learn their nature and habits. Yet a third lesson he learned in his boyhood's home was the *power of simple industry to master difficulties* and to help over hard places.

William Carey began, at fourteen, to earn his living ; at first as a field laborer, but afterward, as exposure to the sun proved too irritating to his sensitive skin, he became a shoemaker's apprentice, in his seventeenth year, at HACKLETON. There he served under Clarke Nichols and afterward T. Old, reminding us of Coleridge's famous saying about the great men who have come from the shoemaker's bench. It was while here that the lad, who had before perused John Bunyan's pages, now first saw in a New Testament commentary the mystic Greek letters, and from a poor but educated weaver of Paulerspury got his first lesson in deciphering these hieroglyphs. Here was a second forecast of his future career. During his apprenticeship to Mr. Old, who, whatever his other defects, was a perfect hater of all lies, William, who confesses to being awfully addicted to this vice, was not only guilty of deception, but of dishonesty, and one of his lies and thefts being discovered, he was smitten with shame and conviction of sin, and led to seek Divine forgiveness.

At this time young Carey was, of course, a Churchman, as his bringing up had inclined him, and had a contempt for all Dissenters ; but the solicitude shown for his soul by a fellow-apprentice, who belonged to a dissenting family, gradually removed his prejudice and disposed him to welcome light from any source, even Nonconformists. His awakened conscience sought, but found not, rest in formalism, and at last he was brought to the only true fountain of cleansing or of satisfaction, ¶ To the preaching and





CAREY'S SHOE SHOP AT HACKLETON.



THE HOUSE WHERE CAREY LIVED.

occasional converse of Thomas Scott, the commentator, he owed much of the best impulses of his spiritual life, and at a small church gathered about this time in Hackleton he not only attended, but occasionally spoke. "Help to Zion's Travellers," by the elder Robert Hall, now fell into his hands, and he read it with rapture, for it was the means of removing out of his way many stumbling-blocks.

Before he was twenty Carey married Dorothy Placket, and, she being the sister of the widow of his late employer, after Mr. Old's death Carey carried on the business. Mrs. Carey proved a source of anxiety and even of hindrance. She was not sympathetic, and was prone to mental ailments; but her husband bore his trials with characteristic forbearance and tenderness. The signboard used by Carey is yet to be seen in the Baptist College in Regent's Park, London.

We cannot follow step by step the history of this great missionary leader. We have now to do principally with his *homes*, and we next find him at PIDDINGTON, near Hackleton, where beside his "cobbling" he opened an evening school to eke out a living. He had at cost of much self-denial attended the meetings of the Association at Olney, where he heard Andrew Fuller preach, and from that time Carey himself began to preach with more regularity. Being asked to speak at Barton Chapel, he complied, because, as he humorously said afterward, he was too bashful to say "No." And thus began a ministry which reached with somewhat interrupted service over three and a half years. Once a month he spoke also at Paulerspury, to the delight of his mother, who declared that he would yet be a great preacher.

By Mr. Sutcliff's advice Mr. Carey united with the church at Olney, and was by them set apart to the ministry. From the church records it appears that on June 14th, 1785, he was admitted a member, and August 10th he was sent forth as a regular preacher. He was then twenty-four years old.

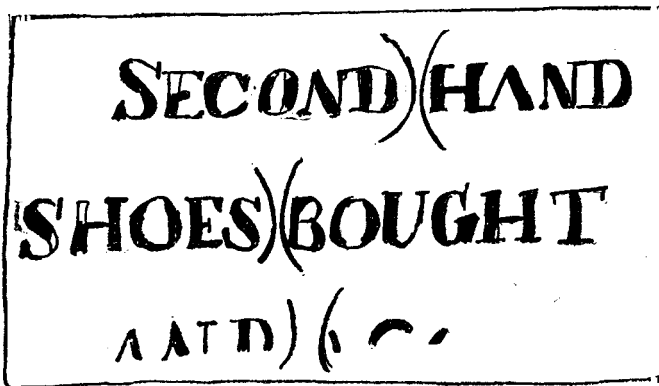
In August, two years later, Carey was at his next "home," MOULTON. Here again he sought to add to his slender support by teaching, as his whole stipend was but £15 per annum; but Moulton could not support three schools, and as there were two already, he had to fall back on his trade as a shoemaker. He got work from a Northampton contractor, and once a fortnight trudged to and fro, getting raw material and then carrying back the bag of boots.

While at Moulton the grand idea of world-wide missions was taking hold of Carey and engrossing him. Cook's voyages had supplied fuel, and the Word and Spirit of God, the fire, and now his soul was aflame. As yet missionary labors were scattered, sporadic, exceptional. A society was wanted to originate and plan definite missions for regions beyond even British colonies. Jonathan Edwards, a little before the middle of the century, had issued his "Humble Attempt to Promote Explicit Agreement and Visible Union of God's People, in Extraordinary Prayer for the

Revival of Religion and the Advancement of Christ's Kingdom on Earth," and this pamphlet came into Carey's hands. Here was another instance of "apostolic succession." John Eliot's work among the Indians had aroused David Brainerd; Brainerd had kindled Edwards, and now Carey in turn was set afire.

Andrew Fuller's pamphlet, "The Gospel Worthy of all Acceptation," added fuel to the flame. Carey argued, after reading it, that if it be the duty of all men to *believe*, it must be the duty of all Christians to *make known* the Gospel. And, whether he was teaching in his school or working on his bench, he was musing over a world's awful destitution and the Gospel's power to meet it; and so musing, the fire burned more and more. Vent it must have! No flame can be pent up and live. Fuller went into Carey's shop and found, hanging against the wall, a large map made of sheets of paper pasted together, on which his pen had drawn an outline of the world, and filled in the outline with statistics as to population, religion, etc.—a kind of spiritual geography!

Carey had a very humble estimate of himself, and so had others, of him; but in God's eyes how differently this plain, preaching shoemaker of Moulton was judged! That sign, now to be seen in Regent's Park,\*



should read,

FEET SHOD HERE WITH THE ALACRITY OF GOSPEL HERALDS!  
FOR INFORMATION AS TO A WORLD'S NEED, INQUIRE WITHIN.

While Carey's home was at Moulton he met Fuller at Association meetings, and their lifelong friendship began. At these periodic gatherings he used every chance of private or public appeal to urge immediate action as to the great missionary question. He found that his fire met ice, but he kept up the contact, believing that by and by the ice would melt.

It must have been toward the close of 1786 that Mr. Carey, while attending the ministers' meeting at Northampton, after public service

\* The latter half of the inscription on this original signboard is no longer visible.

was ended, was accosted by Mr. John Ryland, Sr., who proposed that he and another of the younger ministers present should each suggest a question for general discussion. The question proposed by Carey was the problem that was continually the subject of his study: "Is not the command given to the apostles, to teach all nations, obligatory on all succeeding ministers to the end of the world, seeing that the accompanying promise was of equal extent?" Mr. Ryland impulsively replied, that certainly nothing could be done before another Pentecost, when an effusion of miraculous gifts, including the gift of tongues, would give effect to the commission of Christ as at first; and he pronounced Carey a most miserable enthusiast for asking such a question. This is the true version which Mr. Morris, the minister at Clipstone, gives of that often-repeated but somewhat sensational story, which represents Ryland as saying, "Sit down, young man! When God wants to convert the heathen, He will do it without your help or mine!"

Carey's first venture in openly giving utterance to his great conviction thus met such a rebuff that his modesty caused him no little abashment, if not abasement; but even mortification could not keep him from meditation. And, though Ryland had jeered at him as an enthusiast, Fuller sympathized with him and encouraged his convictions.

Moulton is the home most associated, perhaps, with Carey's education and preparation for his lifework.

And now LEICESTER comes to the front. In 1789 he was invited to the pastorate of Harvey Lane Chapel, the same where Robert Hall preached. The call was accepted, and he shortly afterward assumed this, his last pastorate in England, living in a humble cottage right opposite the chapel, where visitors may now see the residence which he rented, substantially as when he abode there. It has two stories and an attic, and but one living room on each story; a very humble dwelling, indicative of the poverty that again made necessary school teaching to help fill the half-empty larder.

If Moulton had been Carey's school for personal training, Leicester was the home where the missionary idea of *organization* began to crystallize into form. In 1791 the Association met at Clipstone, and there Mr. Sutcliff spoke on "Jealousy for the Lord of Hosts," and Mr. Fuller on "The Pernicious Influence of Delay in Religious Matters." Carey, who never saw an opportunity that he did not embrace, urged that jealousy for the Lord should make longer delay impossible in evangelizing the heathen; and so close was his application of the solemn truths they had heard to the great commission entrusted to the Church, that the society afterward formed at Kettering would then and there have been organized had not Sutcliff himself counselled further "delay" for the purpose of more prayerful consideration. Carey had, however, made so deep an impression that he was urged to publish whatever he had thus far put in written form upon the subject. There was a general feeling that he had a message and a mission from God.

And so came the year 1792, and another meeting of the Association at Nottingham. Carey was one of the preachers, and he chose that ever-memorable text, Isa. 54 : 2, 3. His two main heads became the motto, not only of the society subsequently formed, but of the missions of the new century :

EXPECT GREAT THINGS FROM GOD.  
ATTEMPT FOR

Into this sermon he threw all the mighty energy of his aroused being. All the faith nourished for years by communion with God, all the facts slowly gathered and arranged, all the fire and fervor that the kindling of holy zeal had created, found expression in that sermon. And so it was promptly resolved that at the next meeting, to be held in Kettering, in autumn, a plan should be formulated for a society to propagate the Gospel among the heathen. On October 2d, 1792, the meeting was held in Mrs. Beeby Wallis's back parlor, after the public service of the day in Andrew Fuller's chapel ; and so the great ship was launched.

As this article is mainly concerned with the homes of Carey, we do not tarry over details as to the various steps taken to get this new-launched enterprise completely fitted for its venture upon an unknown sea. Suffice to say that on November 9th, 1793, Carey, with his wife and his colleague, John Thomas, landed in Calcutta after a voyage of nearly five months.

Calcutta was not to be Carey's home. It was too costly a place of abode, and the pioneer band of missionaries removed to Bandel, near Hooghly ; but even here, among Europeans who found this a convenient resort from Calcutta, Carey could not work out his grand conception of a missionary's life. He felt that to fulfil his mission he must become as a *companion and equal of the people* to whom he was sent. Nuddea was visited with the expectation of building a native hut and living like the common folk ; but a short time sufficed to return these pioneers to Calcutta, where Carey found himself a stranger without friends or means to feed his family, and his wife and two children ill of dysentery. In fact, he had but one Friend left, but He, all-sufficient ; and he did not shrink or turn back.

While in Calcutta he heard of some jungle land in the Soonderbuns, which could be had gratis for three years, and of a bungalow at Dehatta which could be put at his disposal till he could build a dwelling. He started for Dehatta and actually cleared the land and built a hut ; but God had other plans, and a strange providential offer came from Mr. George Udny at Malda, two hundred miles away, who was adding new factories to his indigo plant, and needed two new managers. Carey, in June, 1794, became superintendent at MUDNABATTY, on a salary of 2400 rupees yearly. At once he sent word to Secretary Fuller that no more supplies would be needed from home, and the " indigo manufacturer"



THE OLD CHAPEL AT HACKLETON.  
(NOW USED AS A DWELLING.)



WIDOW WALLIS'S HOUSE AT KETTERING.  
(WHERE THE BAPTIST MISSIONARY SOCIETY WAS FORMED.)

started anew on his mission, studying Bengali, beginning a school, using every opportunity of speaking to the natives, and meanwhile going forward with his first translation of the Scriptures. While at Mudnabatty his little boy Peter died, and it was all he could do to get the body buried without doing it himself, so foolish yet so formidable are the caste laws of India. At Mudnabatty he continued till 1799. Then Mr. Udny's financial embarrassment caused him to open at Kidderpore a factory for himself.

But SERAMPORE was the next home which God meant for William Carey, and there the great missionary enterprise was to find its true and permanent field.

To outsiders it may seem that Carey's time at Mudnabatty was lost. He did not so regard it. He wrote to Fuller that he could see God's hand in it all, preparing him to carry on a self-supporting mission. At Mudnabatty he learned all the methods of agriculture available in the country, came to understand native notions and customs and trickeries, and studied the most economical methods of housekeeping. He proposed a sort of Moravian *community of goods* and household life. Seven or eight families could, if such method were pursued, live at a cost scarcely larger than that of one. He asked for more missionaries to be sent prepared to live on this plan, having a number of little straw tenements arranged in a line or square, and all held in common, with stewards elected to manage the community and with fixed rules for guidance. This plan was the basis of the mission at Serampore. While at Kidderpore Carey had been joined by Mr. Fountain, his first recruit.

Serampore, fifteen miles from Calcutta, was a Danish settlement, where, in 1755, a few Danes had bought a plot of land and built a factory. It was at the close of the eighteenth century commercially very prosperous. When by Andrew Fuller's energy four new missionaries were sent out—Messrs. Grant, Brunsdon, Marshman, and Ward—the hostility of the East India Company drove them to seek refuge under the Danish flag, and they met at the hands of Colonel Bie, who had been religiously taught by the devoted Schwartz, a most cordial welcome. A curious blunder at first threatened them with expulsion, for a newspaper announced their arrival as that of “four *Papist*” (instead of Baptist) “missionaries.” Lord Wellesley, governor-general, had no inclination to harbor French spies, who were inclined to take advantage of foreign territory to carry on their designs, but a little investigation satisfied him that he was mistaken, and the brethren remained unmolested.

It was on January 10th, 1800, that Serampore became Carey's home—his wife being out of health, and four children now being dependent upon him. A good-sized house in the middle of the town was bought at a very reasonable cost (less than \$4000). It had two rooms on each side of a large portico, and three others connected with the property, one serving as a printing-office, where the press which Carey happily obtained be-

came the creator of Bibles for India. Here, with Marshman and Ward, the "consecrated cobbler" was to spend many years of active service, laying strong foundations for the future of missions to the Hindus.

(*To be continued.*)

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## THE BIBLE WORK OF THE WORLD.

BY REV. B. PICK, PH.D., D.D., ALLEGHENY, PA.

Nineteen centuries ago the world had only one translation of the Bible—the Septuagint—the Bible of the Hellenistic Jews, the Bible of the apostles and first Christians. This translation was the first missionary to make the Gentile world acquainted with monotheism, and prepared the way for the introduction of Christianity. The influence of this version was felt so much among the Jews in the early Christian times that the rabbis regarded the day on which this translation was made as a great calamity, equal to that of the worship of the golden calf. To supersede the Septuagint, men like Aquila, Symmachus, and Theodotion undertook new versions into Greek. The object failed, and only fragments of these translations are now extant, while the Septuagint is studied, and scholars are at work to bring out such a recension which will give us the best possible text that can now be attained.

In the course of time other translations were prepared, and when the Reformation was ushered in, the European nations had the Bible in English, Anglo-Saxon, Old Erse, Flemish, German, Bohemian, Provincial, Gothic, Latin, Greek, Slavonic; in Asia the Bible was read in Hebrew, Aramaic, Samaritan, Syriac, Armenian, Georgian, Arabic, Persian; and in Africa the great deeds of God were read in Koptic (in its three dialects) and Ethiopic. The Reformation, which encouraged the reading and study of the Bible, also promoted the work of translation, and at the beginning of this century the European nations read the Bible in Welsh, Gaelic, Erse, Manx, French, Basque, Spanish, Portuguese, Old Norse or Icelandic, Norwegian-Danish, Swedish, Lapp, Dutch, Finn, Russ, Rouman, Lifu, Polish, Wendish (in two dialects), Osmanli-Turki, Magyar, Italian, Romansh, Lett, Karniola (or Sloven), Ehst (Reval dialect), Nogai (Krim dialect). Asia had received the Bible in Sinhali, Malay, Tamil, Formosa, and America in New England. Altogether, the Bible existed, at the beginning of this century, in 54 languages, or, rather, 51 languages and 3 dialects, representing Europe, with 36; Asia, with 11; Africa, with 2, and America, with 1 language; and when this century closes the Bible will be read in about eight times as many languages on the globe of the earth—*i. e.*, in about 400 languages. Large as this number may seem, and beautiful as such a collection of Bible versions may appear, yet it would only represent a fraction of what has really to be done. It is certain that there are more than 2000 languages in the world. No finality has been at-



tained, or is likely in this generation to be attained, as the face of the earth has not yet been fully explored. Many of these languages are not likely to attain the honor of being entrusted with the oracles of God ; they will perish before their turn comes. The field is large. The population of the earth, roughly estimated, is about 1,403,000,000—viz., Europe, with 312,500,000 ; Asia, with 800,000,000 ; Africa, with 200,000,000 ; America, with 86,000,000 ; and Oceania, with 4,500,000. To supply all with the Word of God cannot be the work of one century or of two. And since we cannot foresee the future, we must be thankful for what has been done in the past and what is done at present.

The first in the field to promote Bible work was the Society for Promoting Christian Knowledge, founded in 1698. It was followed by the Society for the Propagation of the Gospel in Foreign Parts, organized in 1701. In Germany the Canstein Bible Institute was founded at Halle in 1710 ; and when the British and Foreign Bible Society was organized in 1804, eight societies already existed which distributed Bibles. With the organization of the British Bible Society a new era in Bible work commenced. It became the feeder and promoter of many kindred societies, and the work of translating the Bible into many languages was promoted as never before. About 80 Bible societies were organized after the formation of the British and Foreign Bible Society ; and it may be said that nearly 100 societies are now supplying the world with the Word of God. Some of these societies have only a local importance ; others, as the British and Foreign Bible Society, the American Bible Society (founded in 1816), the National Bible Society of Scotland (founded in 1861), have a cosmopolitan character, having their agencies in many countries. Thus the British has its agencies in France, Belgium, Germany, Austria and Hungary, Italy, Spain, Portugal, Denmark, Norway, Russia, Turkey and Greece, Morocco, North Africa, Egypt, Palestine, Persia, Burmah, Malaysia, China, Manchuria, Corea, Japan, South America, West Indies, with about 700 colporteurs at work, who go about from hamlet to hamlet, from village to village, and from city to city selling and distributing the Bible.

The American Bible Society's foreign agencies are in the Levant, La Plata, Japan, China, Brazil, Mexico, Persia, Cuba, Venezuela, Siam, and Central America, which, besides the agents, employed in the year 1893 331 persons in distributing the Scriptures in foreign lands. The foreign circulation amounted in 1893 to 482,893 Scriptures, either as a whole or in portions.

The National Bible Society of Scotland has foreign agencies in Africa, Austria, Belgium, Brazil, China, Dutch Guiana, France, Germany, Holland, India, Italy, Japan, Norway, Portugal, Spain, Sweden, Turkey ; it employed during the year 1893 over 400 colporteurs, who circulated 512,219 Scriptures. The lion's share, of course, belongs to the British and Foreign Bible Society, with its circulation of over 1,000,000 Scriptures in foreign lands.

Besides these societies there are a number of others which promote the translation of the Bible into foreign tongues. Such are the Bible Translation Society (Baptist), the Netherlands Bible Society, the Russian, Basle, Bremen, Coire, Danish, Norwegian, Prussian, and Barma Bible societies ; the Baptist Missionary, Moravian Missionary, Church Missionary, London Missionary, American Baptist Missionary societies ; the American Board of Foreign Missions, the American Presbyterian Missionary Society, the Melanesian, Universities, Free Church of Scotland, Canada Presbyterian missions, Wesleyan Missionary Society, and United Methodist Society. All these societies have more or less promoted the dissemination of the Scriptures in foreign countries.

In general it may be said that the circulation of the Scriptures is done by colporteurs ; and in countries where a colporteur can address a woman without hesitation the work is not so difficult. But not so with the women in the East. Their circumstances are so peculiar that special measures had to be adopted as would make a genuine circulation of the Scriptures among them eventually possible. The zenana must be entered by female Bible circulators. Some general knowledge of the Bible and an interest in its message must be produced by reading it to female listeners. They must be persuaded to learn to read it for themselves, and so be led to buy copies of their own. To achieve this, so-called " Bible women " have of late years been employed in the East for that special purpose ; and the effort has proved successful, and at present about 400 such female helpers are employed in the field, doing a great work, especially in India, also in Syria and Palestine, Egypt, China, Mauritius, and Seychelles.

Another feature of modern Bible work is the care of the blind, who are found in large numbers, especially in the East. To provide them with the Word of God the Scripture is printed in raised characters, either according to the method of Moon or of Braille. Wherein the difference of the two methods consists I am not aware ; but the fact remains that the Bible as a whole or in part has thus far been prepared for the blind in Amoy, Arabic, modern Armenian, English, German, Hebrew, Japanese, Russ, Spanish, Swedish, and Welsh.

In reviewing the work of the Bible in the different countries, it must be said that, as regards Europe little of translation work is left to be done. As regards Asia, much remains to be done. In India there is still a harvest to be got in from the province of Assam, the regions behind Kashmir and Afghanistan, the province of Barma, the Central Provinces, and the Andaman Islands. Many are yet the isles which still wait for the law of the Lord in their vernacular. The same may be said of Africa. Great is the number of African languages, which no man knoweth, but which will be revealed in after ages. In North America little remains for the future, as the English is destined to be the educational language of the natives, which will gradually though surely lead to the extinction of the native vernaculars. In Central and South America much is yet to be done. The

question is merely whether the Spanish and Portuguese or the native languages are to be the vehicle of instruction. In Oceania the work of Polynesia and Mikronesia seems to be nearly done ; but there yet remains much to be done. Australia is not yet represented on the list of Bible societies.

It would be tiresome to give a list of all translations now extant. In a great many cases only a book or a few books of the Bible have thus far been translated. Yea, some of the languages into which translations were made at an early period are now obsolete, and the translation remains only as a witness of self-denying diligence. This was especially the case with some Asiatic languages ; and it is worthy of consideration that a very fine linguist speaks of *conquering, permanent, isolated, moribund, dead* languages, and of such as have *uncertain future*. He only regards the following as conquering : (1) Arabic ; (2) Bengali ; (3) Dutch ; (4) English ; (5) French ; (6) German ; (7) Hindi ; (8) Malay ; (9) Mandarin ; (10) Persian ; (11) Portuguese ; (12) Russ ; (13) Spanish ; (14) Swahili ; (15) Hausa ; (16) Italian ; (17) Yariba ; (18) Zulu.

As this is a matter which the future can only decide, we will not dwell on it any further, but give an alphabetical list of those languages into which the Bible as a whole, or the New Testament (with or without the Psalms) have been translated, together with the locality where the version is circulated or for whom it is designed.

#### A. BIBLES.

1. Acra or Gâ, eastern part of Gold Coast.
2. Amharic, Abyssinia.
3. Amoy, Amoy and Island of Formosa.
4. Aneityum, Aneityum, New Hebrides.
5. Arabic, W. Africa.
6. Armenian :
  - I. Ancient, S. Russia, Asia.
  - II. Modern " "
  - III. Ararat, Russian Prov. of Caucasus.
7. Armeno-Turki, for Armenians using the Turkish language with Armenian character.
8. Assami, Assam, Cent. Brit. India.
9. Batta-toba, for Battas of N. Sumatra.
10. Bengali, Prov. of Bengal.
11. Bohemian, for Czechs of Bohemia, and Slovaks of Hungary.
12. Bulgarian, Bulgaria, Rumeia, and Macedonia.
13. Burmese, Burma.
14. Canarese, throughout the Mysore Prov. of Canara.
15. Chinese, China.
16. Chuana, Bechuana and Matabele tribes of S. Africa.
- 16a. Cree (Eastern), Cree Indians, Hudson's Bay territory.
17. Croat, Servia, Bosnia, Herzegovina, Montenegro, Croatia, etc.
18. Dakota, for Dakota Indians.
19. Danish, Denmark, etc.
20. Dutch, Holland and Dutch Colonies, and S. African republics.
21. Dyak, Borneo.
22. Efik, W. Africa.
23. English, Brit. Empire, etc.
24. Eskimo, Labrador.
25. Esth-Reval, N. part of Esthonia.
26. Fiji, Fiji Islands.
27. Finn, Finland.
28. Flemish, Belgium.
29. French, France, Colonies, Canada, Switzerland, Belgium, etc.
30. Fûh-Chow, Prov. of Fûhkien.
31. Gaelic, Highlands of Scotland.
32. German, Germany, Austria, etc.
33. German-Hebrew, for German Jews.
34. Greek, Ancient, for Greek churches.
35. " Modern, for Greeks.
36. Gujarathi, Surat and Prov. of Gujarat.
37. Hawaiian, Sandwich Islands.
38. Hindi, Hindustan.
39. Hindustani or Urdu, for the Mohammedans of India.
40. Hungarian, Magyars of Hungary and Transylvania.
41. Icelandic or Norse, Iceland.
42. Irish or Erse, Ireland.

43. Italian, Italy.
44. Japanese, Japan.
45. Javanese, Java.
46. Kafir or Xosa, Kafir Land.
47. Khasi, Khasia Hills, Cent. Brit. India.
48. Lapp, Russian and Swedish Lap-land
49. Latin, for students.
50. Lett, Livonia and Courland, N. Russia.
51. Lifu, Loyalty Islands.
52. Lithuanian, Prov. of Lithuania, N. Russia.
53. Malagasi, Madagascar.
54. Malay, Malay Peninsula, Island of Sumatra, Java.
55. Malayalam, Travancore and Malabar.
56. Manx, Isle of Man.
57. Maori, New Zealand, Polynesia.
58. Marathi, Bombay Presidency.
59. Massachusetts, for Massachusetts Indians.
60. Mongol (literary), Mongolia.
61. Mpongwe, region of the Gaboon River.
62. Norwegian, Norway.
63. Otahi or Ashanti, Gold Coast.
64. Persian, Persia, India, etc.
65. Polish, Poland, Austria, Germany.
66. Portuguese, Portugal and Colonies, Brazil.
67. Rarotonga, Hervey or Cook's Islands.
68. Romansch :  
I. Lower Engadine, Engadine, Switzerland.
- II. Oberland, the Grisons, Switzerland.
69. Rouman, Roumania, Transylvania.
70. Russ, Russia.
71. Samoa, Navigator's Islands.
72. Sanskrit, for Brahmans.
73. Servian, Austria, Servia.
74. Sinhali, Ceylon.
75. Slavonic, N. Russia, Europe.
76. Spanish, Spain and Colonies, S. America.
77. Suto, Basuto Land, Cape Colony.
78. Swahili, E. Africa.
79. Swedish, Sweden.
80. Swedish-Lapp, Sweden.
81. Syriac, for Syrian Church in Travancore and parts of Syria.
82. Syriac, Modern, for Nestorians in Persia and Turkey.
83. Tahiti, Tahiti, Society Islands.
84. Tamil, S. Brit. India.
85. Telugu, " "
86. Tonga, Friendly Islands.
87. Trans-Caucasia-Turki, Trans-Caucasia and N. W. Persia.
88. Turkish, Turkey.
89. Turko-Greek, for Greek Christians using the Turkish in Greek characters.
90. Uriya, Prov. of Orissa, Cent. Brit. India.
91. Welsh, Wales.
92. Wendish, Upper, Saxon Lusatia.
93. " Lower, Prussian Lusatia.
94. Yoruba, Yoruba Land.
95. Zulu, Kafir Land.

Some of these Bibles are also printed in the Roman character besides the vernacular, and are extant in different recensions, each of which has its own merits. Most prominent in that respect is the Chinese version, which is extant in five different recensions. Efforts are, however, now made to produce one version which is to take the place of the now existing ones.

## B. NEW TESTAMENTS.

(Where a \* follows the name, it means that the Psalms are also published.)

1. Albanian Ghég\*, N. Albania.
2. " Tosk, S. Albania.
3. Aniwa, Aniwa, New Hebrides.
4. Bandalkhandi, a district between the Prov. of Bandalkhand and the sources of the Nerbudda River.
5. Basque (French), Departments of the Pyrenees and Navarre.
6. Batta-Mandailing, for Battas of S. Sumatra.
7. Bhatniri, Bhatnir, W. of Delhi.
8. Bikaniri, Bikanir, N. of Marwar.
9. Breton,\* Prov. of Brittany.
10. Bruj, Prov. of Muttra.
11. Canoj, in the Doab of the Ganges and Jumna.
12. Canton, Canton and neighborhood.
13. Carshun, Mesopotamia, Aleppo, etc.
14. Catalan, Prov. of Catalonia.
15. Cherokee, for Cherokee Indians.
16. Chipewyan, for Indians in S. States of the U. S.
17. Corea, Corea.
18. Creolese, Danish W. I. Islands.
19. Dakhani, for Mohammedans in Madras Prov.
20. Dogri, in N. districts of Lahore.
21. Ebon, Marshall Islands, Micronesia.
22. Esth (Dorpat)\* S. part of Esthonia.
23. Ethiopic,\* for the Church in Abyssinia.

24. Ewé, \* W. part of Gold Coast.  
 25. Fanti, Fanti, in the neighborhood of Cape Coast Castle, W. Africa.  
 26. Galla, Galla country, E. Africa.  
 27. Ganda, U-Ganda, N. of Victoria Nyanza.  
 28. Georgian, \* Georgia, Cent. and W. Caucasus.  
 29. Greenland, Greenland.  
 30. Gurhwali, Prov. of Gurhwal, W. of Kumaon.  
 31. Hakka, \* Prov. of Kwantung.  
 32. Harauti, Prov. W. of Bandakhand.  
 33. Hausa, Hausa tribe, Africa.  
 34. Hebrew, for Jews.  
 35. Herero, \* Damara Land, W. Africa.  
 36. Hungarian-Wend, \* for Wends in Hungary and Carniola.  
 37. Iaian, \* Uvea, Loyalty Islands.  
 38. Igara, W. Equatorial Africa.  
 39. Indo-Portuguese, for Portuguese settlers in Ceylon and Indian seas.  
 40. Jatki, Panjab.  
 41. Judæo-German, for Jews in Poland, Galicia, S. Russia.  
 42. Judæo-Spanish, Spanish Jews in Turkey.  
 43. Kashmiri, N. Brit. India.  
 44. Kazak-Turki, for Tartars in vicinity of Orenburg.  
 45. Kirghiz-Turki Siberia and Turkestan.  
 46. Kongo, W. Equatorial Africa.  
 47. Konkani, the Konkani.  
 48. Kumaoni, Dist. of Kumaon, W. of Palpa.  
 49. Malay (Low), Batavia, etc.  
 50. Manchu, Manchuria, N. China.  
 51. Manipuri, Manipur, S. of Assam.  
 52. Maré, \* Loyalty Islands.  
 53. Marwari, Marwar, N. of Mewar.  
 54. Mongol (Kalmuk), for Kalmuks on the Don and Volga, in Russia, etc.  
 55. Mordwin (Ersa), for a tribe on the banks of the Oka and Volga, Russia.  
 56. Mota, Banks' Islands, Melanesia.  
 57. Muskokee, for Creek Indians.  
 58. Nama, \* Great Namaqua Land.  
 59. Negro English, Surinam, Dutch Guiana.  
 60. Nepal, kingdom of Nepali.  
 61. Ng'anga, around Lake Nyassa.  
 62. Ningpo, Ningpo and neighborhood.  
 63. Niué, Savage Island.  
 64. Nogai, for Tartars in Ciscaucasia.  
 65. Nyanja, E. Equatorial Africa.  
 66. Oojein, Prov. of Malwah, Cent. India.  
 67. Pali, Ceylon, Burma, Siam, etc.  
 68. Palpa, below the Himalayas.  
 69. Pangasinan, Luzon, Philippine Islands.  
 70. Panjab, N. portion of the Panjab.  
 71. Parsi-Gujarati, for Parsis in Bombay Prov.  
 72. Pashtu, Afghanistan.  
 73. Pedi, N. Transvaal, S. Africa.  
 74. Pegu, Prov. of Pegu, Indo-China.  
 75. Piedmontese, Piedmont.  
 76. Ponape, Mikronesia.  
 77. Popo, \* Dahomi, between the Volta and Lagos.  
 78. Romansch (Upper Engadine), Engadine, Switzerland.  
 79. Rotuma, Rotuma, Melanesia.  
 80. Ruthen, Little Russia.  
 81. Samogit, in government of Kovno.  
 82. Sanguir, \* Sanguir Islands.  
 83. Santali, \* a tribe in N. W. Bengal.  
 84. Shan, Indo China.  
 85. Shanghai, Cent. China.  
 86. Siamese, Siam.  
 87. Sindhi, Prov. of Sindh.  
 88. Slovak, Austria-Hungary.  
 89. Sundanese, W. part of Java.  
 90. Susu, W. Equatorial Africa.  
 91. Su-Chau, Cent. China.  
 92. Taleing, Burma.  
 93. Tauna, Tauna, New Hebrides.  
 94. Tcherniss, N. Russia, Europe.  
 95. Temne, W. Equatorial Africa.  
 96. Tibetan, Tibet.  
 97. Tonga, S. E. Africa.  
 98. Tukudh, Tukudh Indians, Youcon River.  
 99. Tulu, a tribe W. of the Mysore.  
 100. Uvea Island, \* Melanesia.  
 101. Yao, E. Equatorial Africa.

What has been remarked above concerning the Bibles concerns also the New Testament. Besides editions containing only the translation in the vernacular, so-called diglott editions have been published from time to time, and their usefulness is acknowledged more and more. Such diglott editions of the Bible in part or as a whole exist in :

Aimara-Spanish.  
 Amharic-Ethiopic.  
 Arabic-Coptic.  
 " English.  
 " French.  
 " Ethiopic.

Arabic-Hausa.  
 " Syriac.  
 Armenian, Ancient, Modern.  
 Bengal-English.  
 Breton-French.

Bulgar-Hebrew.  
 " Slavonic.  
 Bullom-English.  
 Canarese-English.  
 Chinese-Japan  
 Coptic-Arabic.

Dutch-English.	German-Italian.	Marathi-Gujarati and Urdu
English-Arabic.	Gitano-Guarani.	Norwego-Danish-English.
“ Bengali.	Greek-English.	“ Norse-
“ Bullom.	“ French.	“ Lapp.
“ Canarese.	“ German.	Norse-Lapp-Norwego-Da-
“ Dutch.	“ Latin.	nish.
“ French.	“ Tosk.	Polish-Hebrew.
“ German.	Gujarati-English.	Russ-Hebrew.
“ Greek.	“ Marathi and Sans-	“ Slavonic.
“ Gujarathi.	krit.	Russ-Lapp-Swedish.
“ Hebrew.	Gujarati-Marathi and Urdu	Sanskrit-Bengali.
“ Italian.	Guarani-Gitano.	“ English.
“ Japanese.	Hebrew English.	“ Gujrati.
“ Malayalam.	“ German.	“ Malayalam.
“ Marathi.	“ Judeo-Spanish.	“ Marathi.
“ Norwego-Danish.	“ Russ.	“ Telugu.
“ Osmanli-Turki.	“ Bulgar.	“ Uiiya.
“ Spanish.	“ French.	Slavonic-Bulgar.
“ Swedish.	“ Osmanli-Turki.	“ Russ.
“ Tamil.	“ Magyar.	Spanish-Aimara.
“ Telugu.	“ Italian.	“ English.
“ Urdu.	“ Polish.	“ Judeo-Hebrew.
“ Welsh.	Italian-English.	“ Latin.
Ethiopic-Amharic.	“ French.	Swedish-English.
Flemish-French.	“ German.	“ Swedish-Lapp.
French-Arabic.	“ Hebrew.	“ Russ-Lapp.
“ Breton.	“ Latin.	Swedish-Lapp-Swedish.
“ English.	“ Maltese.	Syriac-Arabic.
“ Flemish.	“ Osmanli-Turki.	Tamil-English.
“ German.	Japan-Chinese.	Telugu-English.
“ Greek.	“ English.	“ Sanskrit.
“ Hebrew.	Latin-Italian.	Tosk-Greek.
“ Maltese.	“ Greek.	Turkish(Osmanli)-English.
“ Osmanli-Turki.	“ Osmanli-Turki.	“ French.
“ Piedmont.	“ Spanish.	“ Hebrew.
“ Romaic.	Magyar-Hebrew.	“ Italian.
“ Vaudois.	Malayalam-English.	Urdu-English.
German-English.	“ Sanskrit.	“ Marathi and Gujara-
“ French.	Maltese-French.	thi.
“ Greek.	Marathi-English. [krit.	Welsh-English.
“ Hebrew.	“ Gujirati and Sans-	

As far as our rapid survey is concerned our task is done, but not that of Bible societies. What remains to be done? Much every way. In some parts of the globe only one portion of the Bible has been translated, and this one portion means that in course of time the whole book ought to be translated. Earlier translations, prepared with a deficient knowledge of language, need revision. In a word, much has already been accomplished; still more is to be done, for *dies diem docet*.

## THE ANGLO-SAXON AND THE WORLD'S REDEMPTION.—I.

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

Nations and races, as well as individuals, are called of God, ordained and set apart to a specific work for the furtherance of His kingdom upon earth. Endowed with especial fitness for the appointed task, they are also providentially trained, and in due time are inducted into their high office, their Divine calling. This accepted and fulfilled, they become notable

instruments in the accomplishment of His beneficent and sublime designs in behalf of a lost race. With this fact in mind, of which history affords so many striking illustrations, mention is often made of three peoples in particular of the ancient world, which with gifts and tasks exceedingly unlike, yet played each its essential part, and all wrought wondrously together, both to prepare redemption for the world and the world for redemption. Thus among other things was supplied by the Jew, through the Scriptures, the knowledge of the true God and of that righteousness which is acceptable with Him. The Greek contributed a magnificent language and a civilization in which the Gospel could find expression. And the Roman, with his world-wide empire, made communication easy, brought peace everywhere from the Euphrates to the Atlantic, and a great advance toward the unity of mankind. But not nearly so much attention has been directed to a fourth people, which may not unfitly be esteemed the modern successor or representative of the entire three together, and in the universal diffusion of Christianity to be doing single-handed what was parcelled out among them all. Here, however, is a story which, embracing the call, the preparation, the entrance on the work, the achievements made to date, and the outlook for the future, certainly takes high rank among the wonderful works of God. It sweeps across two thousand years and encompasses the globe, touching every land and nation.

But on the very threshold a definition is in order, and an explanation. The term Anglo-Saxon is employed in its broadest signification, and so embraces "the English race; all persons in Great Britain and the United States and in their dependencies, who belong actually or nominally, nearly or remotely, to the Teutonic stock of England; all English-speaking or English-appearing people." And, further, in all that follows there is disposition not the least to boast or to praise. The theme is far too lofty, too sacred, and too solemn for that. Besides, human wisdom and design have played but an insignificant part, while human folly and iniquity often appear. There was a marvellous providence at work from first to last. The purpose and the might in origin were Divine. As often as anyway the end was achieved by overruling the schemes of men, making their wrath and transgression to praise God, so that all the glory and the honor belong to Him alone, while to the Anglo-Saxon belong always humility, and often sorrow and shame.

Going no further back than their home in Britain, it is important to take note of the physical environments within which the people under view were planted, and by which for centuries they were wrought upon and profoundly affected in character. And first they were islanders, therefore sufficiently sundered from the adjacent continent to maintain an independent career, though also near enough to receive and give continually. How different would have been the history of the world, of Christianity as well, had no subsidence of the coast of Western Europe occurred! Then this island home was thrust out far into the deep, looking toward the New

World to be discovered in due time, and where the race was to find its roomiest dwelling-place and its most characteristic development. The soil was fertile, and mineral wealth was sufficiently abundant, while the climate, healthful and invigorating, was favorable for the production of a race able grandly to endure and achieve.

We notice next some of the excellent ingrained and ineradicable qualities of the original stock, and the elements added later to ennoble and refine it. Three tribes from lower Germany were united in the Conquest, all sturdy, fierce, passionate, impetuous, warlike, given to gross sins of the flesh, and yet liberty-loving and with a strong touch of the worthy and lofty. Scarcely had Britain, after centuries of battle and slaughter, been conquered, when in long and dreadful succession other bands of semi-pirates poured in, the Danes of kindred blood, to gain extensive possessions, then to settle down as neighbors and friends, and finally to coalesce. Then later still the Normans entered the island, reduced to subjection Saxons and Danes alike, and ruled with a rod of iron; but with William came also a higher civilization, more of culture and refinement, a vastly improved civil and judicial system. Again conquerors and conquered were of not distant kin, and in the end dwelling side by side the foes became fellow-citizens, their blood flowed together, and to the Saxon phlegm was joined the Norman fire. In later centuries were introduced yet other elements, like Scotch and Irish, Fleming and Huguenot, while into the Greater Britain of the New World have flocked by the million the representatives of well-nigh every nation under heaven, but all only to be absorbed and assimilated, and so to become an integral part of the Anglo-Saxon race.

A few words about the language, which is destined to play a most important part in the diffusion of the Gospel into all lands. Of course English speech was profoundly affected by all the political changes to which allusion has been made. The vocabulary has been enriched from a great variety of sources. "By mixture with the Celtic and Latin of the Anglo-Saxon period, and later with the kindred Scandinavian and with the old French of the Norman and other dialects, especially with the Norman French as developed in England, and with later French, and finally in consequence of the spread of English exploration, commerce, conquest, and colonization, with nearly all the great languages of the globe, English has become the most composite language spoken by man." And yet through all the additions and transformations the original Anglo-Saxon qualities have held their own. The structure, the bone and sinew, have continued to the present hour. "The vocabulary of common life is still about three fourths Anglo-Saxon; but the vocabulary of literature contains a majority of words of foreign origin, chiefly Latin or Greek, coming in great part through the Romance tongues, and of these chiefly through French." The English tongue, which is already employed by more millions than that of any other European people, and is almost certain to be an instrumentality for the universal spread of Christian civilization, is already cosmopolitan



in its contents, and thus during many centuries has been fitting for its sublime service to humanity.

In full keeping with all the rest for importance has been the civil and political history of the race. The Anglo-Saxon is emphatically the apostle of free institutions, of government which is at once constitutional, representative, and popular. Tacitus tells how ardently the Teutons of his time loved liberty, and our forefathers carried with them across the Channel this noble passion which they have never lost. In one degree or another among them the rights and privileges of free men have always been recognized, or, except at intervals, English rule has been of the people, by the people, and for the people, and, on the whole, with a steady enlargement of the political sphere of the individual. The tendency has been irresistible toward democracy and universal suffrage. The despotism of kingcraft and privilege had a long lease of life, but in spite of such usurpation and tyranny—yes, often by means of them, the masses have been able to rise to dominion; and through such impressive steps as Magna Charta, the Bill of Rights, the Reform Bill, habeas corpus, and trial by jury. Little by little the functions of the executive, the legislature, and the judiciary were separated, the law-making body was divided into the lower and the upper houses, with the real power passing more and more into the hands of the popular branch. The highest development was not reached until the great American Republic came into being, with its carefully adjusted federal and state authority, and the sphere of both fixed by a written constitution. It is only the Anglo-Saxon who loves liberty better than life, is not afraid of freedom for the masses, undertakes to fit for its exercise by bestowing the priceless gift, and wherever he goes up and down the earth carries with him the germs of popular institutions which are sure speedily to spring into life. Second only in value to the religious mission of this race, so highly honored by the Divine call, is the political benefit destined to be conferred by it upon the whole human family.

Another, and in many respects the most important, portion of the providential preparation for their world-mission is found in connection with the religious history of the English people. A moral earnestness, a deep seriousness, may be traced back to the beginning. Woden and Thor were loved and served with all their might until conviction changed, and then allegiance was as hearty to the new Master. The mission of Augustine and his troop of monks to England in A.D. 596 was a most momentous one, is worthy to be compared with the crossing of Paul into Europe, for it meant, as no other event, a pure Gospel first lived worthily at home, and then carried to every continent and island under heaven. To be sure the papacy gained control and bore sway for a thousand years, but submission was never quite as thorough and abject as upon the Continent. Rebellions political and moral broke out from time to time. Wickliffe struck a blow which was never forgotten; and when the set time was come for reformation the course of progress was strange in the extreme. The people de-

sired no change, and as for King Henry, he sought only to add the Pope's prerogatives to his own. But he allowed the English Bible to appear. Under his successor the Reformation received divers marks of royal favor and gained a firm footing upon British soil. When Mary would expel heresy with the fagot not many were frightened, but multitudes were filled with horror, and the hundreds who fled only employed themselves abroad in drinking deep of the forbidden waters with Calvin and Zwingle, and returned after her death tenfold greater heretics than before. The popular tide had now fairly set toward the new faith, and under Elizabeth's *régime* of repression and regulation first the stiff-necked Puritans began to appear, and then out from them came the Separatists, Presbyterians, Independents, Baptists, Quakers, and what not, to the wildest of sectaries. It was worse than nothing that for two generations the Stuarts, the Lauds, and the Jeffreys strenuously endeavored with imprisonment and death to suppress dissent. The Anglo-Saxon was at length thoroughly aroused. The sacred right to think and conclude began to assert itself with a determination which nothing on earth could break, while the English Bible, pored over diligently and passionately loved, had quickened the English conscience into an unquenchable life; and when the Revolution of 1688 was complete, England was found wholly and intensely Protestant, and though Episcopacy was made the official religion of the realm, a large place was given to nonconformity in which to live and make itself felt.

But this was not all, it was scarcely the half of what was now gained for reformed Christianity. During those years of strife when king and prelate would lord it over God's heritage, the Pilgrims had fled their country, and in New England had planted a new Church and a new State, where democracy and Protestantism could cut loose from the entanglements of the Old World, and could unfold unhindered according to their nature under the tuition of the Divine Spirit. Here the Church was no longer to be fettered and degraded by the domination of the State. Civil law should no longer meddle with matters of conscience, of religious faith and affection. The Church should no longer be allowed to lean on the civil arm for support. The work of the Gospel both at home and abroad must depend upon the voluntary gifts of those who love truth and righteousness. It is just here that the United States have made the most valuable contribution to religion.

So much for the more than a thousand years of preparation, of training the Anglo-Saxon for the accomplishment of his world-mission. Until within a century and a half the theatre of his activity was a narrow and humble one, was confined wholly to the little home island and a slight fringe of settlements stretching from Plymouth to Savannah. As yet no hint had been given concerning the astounding and unparalleled expansion just about to begin; for after this race had been fitted in character, in qualities spiritual, intellectual, political, and social, it was needful next that immediate contact with all the world should be secured, in order that

the redemptive forces now resident in the English people might be applied in every land from the equator to the poles. Their eyes were thus to be made actually to see the lamentable case of humanity perishing without the Gospel, and thus their hearts be made to feel, and also by various intimate relations established, the conviction be kindled that verily they ought to carry salvation. And the instrumentalities providentially employed to secure this universal presence and touch were these three—commerce, colonization, and conquest, and the last two following upon the first. This part also of the Divine plan was concealed for generations. Through a long period Spain and Portugal were the trading nations of Europe, while the Dutch were the next to set forth far over seas in search of wealth and dominion. After these French enterprise began to push vigorously toward the East and toward the New World, and seemed as good as certain to possess permanently great trans-oceanic empires, while meantime Britain sat supine, made few ventures in remote regions, and ambition was confined to affairs at home and among her neighbors; and this in spite of the fact that, being islanders, the vocation of Englishmen was by nature fixed as maritime, and of the further fact that in the race was no lack of daring and readiness to endure.

The terrible approach of the Spanish Armada supplied the needed impulse. In that day the nation came suddenly to itself, and then came into being both the British navy and the commercial marine. Drake and Hawkins were rough pioneers of what a host of sailors and sea-dogs. Within a dozen years the East India Company was chartered, which at once opened trade with Southern Asia, and before the end of the next decade English settlers were found upon James River and Massachusetts Bay. In due season at the west North America became Anglo-Saxon, and upon the opposite side of the globe an empire extending from the Himalayas to Cape Comorin, and including one fifth of the earth's population, passed into Anglo-Saxon hands. The middle years of the eighteenth century (1757-59) must be regarded as among the most momentous in human history, since they saw the expulsion of Catholic France both from the New World and from the Indian peninsula, and lifted to the pre-eminent place of political power the nation destined with its colonies to be beyond all odds the foremost representative of Protestantism, as well as the world's supreme evangelizing force. Before the close of that century Captain Cook had completed his discoveries in the South Seas, which added Australasia to the British domain. Before the Napoleonic wars were over the golden opportunity was given to pluck from the hands of her enemies such prizes as Malta, the Mauritius, Ceylon, Cape Colony, Guiana, divers islands in the West Indies, etc.; and since then such have been the ceaseless vigor of diplomacy and arms, that the bulk of Africa has fallen to the share of the British lion; which means law and order, safety for life and property, all the appliances of civilization, the easy entrance and speedy diffusion of the glad tidings.

A word more before proceeding to rehearse in outline what the Anglo-Saxon has achieved in the way of founding and fostering missions in all lands, and that with reference to the most striking providence whereby this continent was possessed, peopled, filled with choicest Christian institutions, and thus a new centre was established from whence the Word of Life should be carried north, south, east, west, everywhere. When Canada and the eastern half of the Mississippi Valley were wrested from France, the entire region lying beyond that river and the Gulf coast were ruled by another power that was Latin and Catholic. But when the fulness of time had arrived "it happened" that the omnivorous Corsican held Louisiana in his clutches, though no sooner was it his than he would fain sell it to the highest bidder; and though nobody wanted that vast wilderness, and it was counted worse than worthless, the purchase was made for the Union, thus doubling the national area and turning all eyes toward the West. I need not narrate how within half a century Florida became Anglo-Saxon, and Texas, and Northern Mexico to the far Pacific, with Oregon as well, with Alaska following a little later, while the discovery just in the very nick of time of gold and silver in boundless store attracted settlers by the million. In connection with the peopling of this continent, and so the establishment here of the largest and choicest portion of Greater Britain, two phenomena are especially noteworthy, for they can scarcely be paralleled in the annals of the race. These boundless spaces were practically empty, waiting to be occupied. Only a half million or so of aborigines to be displaced, no hordes of alien race, as in India, already in possession, and hence the inhabitants of kindred stock could be easily united and homogeneous, all essentially Anglo-Saxon in character and ruling ideas. Australia, and on a much smaller scale New Zealand and Tasmania, are the only analogies possible here. And the second unmatched marvel relates to the wholesale immigration from abroad, the flocking hither of myriads to fill the social and political vacuum, so that as never before and never again a nation was born in a day! It was also a part of the same wondrous Divine ordering that for nearly two centuries the bulk of these millions came hither for conscience' sake, while almost all are either Teutons or Scandinavians, and hence *quasi* cousins to the Anglo-Saxon majority.

Arabia, notwithstanding its sacred associations, has been sadly neglected by the modern missionary churches. Organized missionary work was begun near Aden by Ion Keith Falconer, of the Free Church of Scotland, in 1885. The American mission was organized four years later. Its headquarters are at Busrah, and it has three ordained missionaries, with three native helpers. Altogether, among the eleven million of Arabians, there are only seven missionaries and four native helpers. These Arabians are rightly called the Anglo-Saxons of the Orient, and in themselves, quite aside from the history of their country, are well worth winning.

## A VOICE FROM RUSSIA.

BY A RUSSIAN CHRISTIAN.

I wish to draw a simple sketch of facts of which I have been eye-witness for years, and which may be helpful to those Christian workers on whose heart the Holy Ghost lays the desire to pray for this country or to come over and to live and work here for Christ.

Peter "the Great," correctly characterized as "the Imperial Nihilist," threw his whole energy into breaking down the old order of things, and of putting instead of it the shell or outward form of European customs and institutions, without the spirit that had been animating these forms. Thus his work was merely a denial of old traditions, for which he substituted only a new form without the backbone of solid Christian principle. The Russians lost even the amount of truth that they had been taught. The Empress, Catherine the Great, who was prominent soon after Peter I., was anything but a standard-bearer of morality. She continued the same course in her reign, and being a friend to Voltaire, she gave the taste of his writings to the nobility and to the intelligent classes, who up to the present reign considered it fashionable to talk with derision on religious subjects, and to look upon Renan and Strauss as leaders of the real "progress."

Now, thank God, the ice is broken. A moral springtide has risen upon our poor country. On the one hand, through Lord Radstock's work in St. Petersburg; on the other hand, through some of the German colonists, faithful to their God in South Russia, the pure Gospel begins to flow into Russia. Imprisonments, banishments, threatenings are all in vain. They are only an instrument in God's hands to make the fire spread more. Thank God for that fire! You who are the bearers of His holy, unquenchable fire, come over and help us.

I do not mean that the Russians were mere pagans before the appearing of these preachers from the West, but we had not heard the pure, unadulterated Gospel until these servants of God were sent to us. Our Gospel has been merely, "Do, and thou shalt live," the teaching of the old law. We did not hear the mighty Word of Christ spoken with authority in His name by His servants, "In the name of Jesus of Nazareth, rise up and walk!" Our faith was like the hell of Dante, only paved with good intentions. We had no power to carry out the works of faith. There we sat on the same spot. We could not walk by faith. We, like the Galatians, had relapsed under the ceremonial law. I remember when I first heard Lord Radstock preach on Titus 3, "Not by works of righteousness which we have done, but according to His mercy He saved us." The man spoke not only as recording a fact of the apostolic times, but spoke of this truth as of a matter of personal experience, as of a thing true and practicable in our days. He spoke of something he had himself experi-

enced, and he could not speak without convincing others. He was the bearer of a message. I listened eagerly. That was something quite new to us. We had never before heard the simple, but thrilling note of free grace. We were taught the Ten Commandments; we were taught that God is pleased with good works. But where were we to get power to do them? There I heard for the first time that Christ saves those who are not able to do good works to please God, because they are sinners. "Ah!" thought I, "that is something for me, because I am a sinner." Those men of my generation who were not altogether careless of religion used to say, "The Gospel is a beautiful book, but if we try to live according to its teaching we shall find it too difficult." Yes, the works of the law are difficult. We must have Christ. But show me the Russian priest who says that we need Christ and the Holy Ghost apart from any outward sacraments or rites or human traditions. Show me the man dressed up in the robe of a Russian priest who preaches "Christ and Him crucified." I had thought that the Holy Spirit was living in the holy men of old, but that now He could scarcely be met, at least not as before. I met a priest who had been invited to address a small company of young men in St. Petersburg, and who said he had not the presumption to say that the Holy Ghost could speak through him. This, of course, he thought of as a suitable condition of humbleness. It is a very poor and backslidden condition of a church indeed when its ministers, under a cloak of humility, call it presumption to think that they can have the Holy Ghost.

Our present emperor, on ascending the throne, granted some rights to the dissenters. He granted the right of public worship to those of the dissenters who had been deprived up to that date of that legal right. What follows is a rumor which reached my ears. All Russia knew about this law when it was proclaimed, and the elders or ministers of different dissenting bodies rushed to St. Petersburg, and were allowed to have an audience with the emperor to express their gratitude. When His Majesty saw them he is said to have asked, "But where are the deputies of the Stundists?" It was answered that they had not come. The emperor's question reached the ears of two of the elders of those South Russian dissenters. They arrived about a fortnight later, but were not admitted to the emperor. When some of the Stundist Christians were tried by the tribunal, they referred to the above law, to maintain their rights for public worship; but the magistrates answered them, "This law is given for the *raskolnics*, but you are *sectarians*." *Raskolnic* is derived from the Russian word *raskol*, just as *sectarian* is derived from the Latin word *secta*. Now *raskol* is the Russian word for *sect*. It is true that the Russians designate generally under the Russian term the older sects, and call those of a more modern origin by the Latin word *sectarians*. Is the above definition of the Russian magistrates based on justice?

Some persecuted Stundists were banished to Siberia as murderers. Some who are more faithful to God and more zealous in the work are sent

by "administrative order," that means deported by order of the administration without any previous trial. This proceeding is very remarkable, and difficult to reconcile with the clause of the Russian law which says, in St. Paul's words, "Ye must needs be in subjection to the authorities, not only because of the wrath, but also for conscience' sake" (Rom. 13 : 5). Russia is proud of her emancipation of the serfs, of her universities, of her tribunals with the jury. I wish my dear countrymen could see that this method of deporting men without the least trial is not only not in accordance with Christian culture of the nineteenth century, but was even blamed by the pagan Romans who had crucified our Lord. "It is not the custom of the Romans to give up any man before that the accused have the accusers face to face, and have had opportunity to make his defence concerning the matter laid against him" (Acts 25 : 16). A government that has made the teaching of Paul on "subjection for conscience' sake" the foundation of its law, and that acknowledges the Gospel as the supreme law, is bound to give room to the conscience of its subjects, if that government means what it says.

I am convinced we have now in Russia many honest elements in those who are not afraid to go forward for truth's sake, only they must first know the truth. I believe we are on the eve of a glorious day that will dawn upon Russia. We want only a united effort from those who know the truth and who are perhaps called to say that which will not be heard if we say it. We have had many teachers from the West since Peter the Great, but they have so much confused us by their doctrines that we have come to mistrust them. Now we want more of those who think and who live according to our old Book—that Book which each Russian has been taught to kiss with reverence in the churches, but which most of them think to be unrealizable, a mere beautiful dream, because they do not see living before them those who have tried and proved its truth and who *live it out*.

The Greek Church shares the errors of Rome in regard to the so-called sacrifice of the mass, the absolution, as a prerogative of the priest, the invocation and intercession of the Holy Virgin and the saints, and, although she condemns the purgatory, she practically teaches that there is a temporary place or condition of torment, to which the souls of the deceased are confined until the sacrifice of the mass releases them to a better condition ; but no one can tell how many times this sacrifice must be performed to give the departed soul the benefit of the perfect forgiveness of sins and perfect peace with God.

Although the Greek Church is not teaching that images are to be worshipped like heathen idols, yet practically they occupy that place for the bulk of the people. A few days ago I visited a woman in a village hut, and asked her if she did not feel rather lonely and dull to live thus alone. She answered me, "Yes, I am indeed alone in my hut—alone with the gods !" This she said, showing the corner where the images hang. Is not this gross idolatry, although it may put on the cloak of

Christianity? Theoretically no Russian priest calls these pictures, gods, but practically by laying this stumbling-block before the illiterate people they foster in them idolatry. There is in the prayer-book of the Greek Church what is called *the prayer to the Lord's cross*, and of which each living Christian should be ashamed. It begins by the words of the sixty-eighth psalm: "Let God arise, let His enemies be scattered," but then it goes on and says: "O most honorable and life-giving cross of the Lord, help me with the Holy Lady, the Virgin Mother of God, and with all the saints forever! Amen." You may come across a printed sheet with ten images of saints printed on it; it is called "Index of the several graces of healing given from God to different saints, and of the days of their commemoration." You read:

"For the opening of blind eyes pray to the Most Holy Mother of God of Kazan. July 8th.

"For the healing of ophthalmic disease, to the holy martyr Mina the Egyptian. November 11th.

"For the deliverance of those who died without repentance, to St. Paisius the Great. June 19th.

"For healing from toothache, to the holy martyr Antipas.

"For learning to paint holy images, to the Apostle John the Divine. September 26th."

Beside a list of different diseases you find to what saints you ought to pray in case of drought, sterility, fire, lightning or shipwreck, to prevent sudden death, to enlighten the mind of students, to keep the evil spirits away from men and cattle, to heal from drunkenness, to find lost articles, to escape from fleshly lusts, and to be kept from an evil charm.

One of the clergy who occupies an influential position said in reference to this "Index": "It is a shame to our Church that such things are allowed to be printed and circulated within her borders."

The Greek Church forbids the clergy to marry a second wife after the death of the first, supposing that this precept was prescribed by St. Paul, when he said that an elder must be "the husband of one wife;" whereas Paul referred in these words to instances, occurring in the early Church, of men who had many wives in their heathen condition and who were brought into the Church. Therefore many Russian priests who are widowers, although being forbidden to live in honest marriage, are not forbidden to live in open licentiousness. If they had the honesty and moral courage to call their concubine by the name of wife, they would immediately be dismissed from the holy orders and deprived of their livelihood; and this comedy is so common in Russia, that the conscience of the public opinion has been lulled to sleep, and does not see the revolting infamy of "forbidding to marry and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."

I know of still more revolting deeds of Russian priests in the same



direction, but they are too scandalous to be related, and I hope that soon our merciful Lord will purge His temple from all these offences.

To be impartial, we must give justice to the merits of the Greek Church. She has never forbidden the laymen to read the Bible. On the contrary, many of its members are helping the spreading of God's Word. She has not taught that the clergy are the only channels for spreading the truth, but that the whole body of Christians is the bearer of the true doctrine.

I firmly believe that there are God-fearing souls in the Greek Church, and the only thing they need is to be brought in living contact with the living Word. We all need to come forward, confessing Christ, and if need be to come forth unto Him "without the camp" of the religious world, bearing His reproach. We want the uniformity of the "dead bones" on the fields of dead Christianity to give way to the diversity of gifts and operations of these living members that are "risen together with Christ," and are indwelt by His Spirit, that are not uniformal in their operations, but that are all "one in Christ Jesus."

Russia is bred on officialism and red-tapeism. I remember an instance of a Russian Christian who went to the late Count D. Tolstoï, then Minister of the Interior. This Christian went to the minister as interpreter of a Christian of a foreign nation, who was obliged to ask for permission to open a refuge for fallen girls who desired to reform their lives. The minister being struck by the unity of purpose that the interpreter showed with the foreigner, asked the former to what faith he belonged. "I am a Christian," answered the interpreter. Then the count objected: "There is no such faith!" and when the interpreter insisted upon his being a Christian, and quoted what he had been taught at school from the catechism of the Russian Church—"There is one Lord, one faith, one baptism"—Count D. Tolstoï said: "Surely that must be some new religion, because we have no such faith. We have Catholics, Greek Orthodox, Lutherans, Anglicans, Armeno-Gregorians, but we have no confession of that name."

This utterance of the late Count Tolstoï is unhappily a stereotype of what his generation in Russia think of the "undivided Christian faith." If we who love the Lord know a little of what "a Christian" means, it is our duty to show it to our generation.

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In Russia the great bulk of the work of Bible distribution is done by the British and Foreign Bible Society. The American Society cooperates with the Russian Bible Society, which circulates about 100,000 copies of the Bible annually. The work among the Jews is more restricted recently than it was a few years ago. Rev. Dr. Ellis, of Warsaw, is the only foreign missionary recognized by the government. Joseph Rabinowitch, a native Russian Jew, is doing a good work in Southwestern Russia.

## FAMILY LIFE IN INDIA.

[A correspondent, unknown to the Editor personally, sends an article on "Family Life in India," from which extracts are admitted to these pages. This picture seems to us, however, very highly colored, and we look for a rejoinder from some one who has seen Hindu life, and who can present the other aspect. We wish impartiality in the treatment of all these themes.—EDITOR.]

Falsehood of conception and definition is the lot of the family system in India. The foreigner, unacquainted with the inner life of the Hindu family, and looking upon it from the view-point of mistaken assumption, imagines that the natives of India must pass a very uncomfortable life. That which is imagined is that which is put upon the canvas with prejudice and pride as the background. Looking at the picture, we are disgusted, and it is with feelings of disgust that we think upon the matter. Regarding the women as ill treated and practically imprisoned, it is this one incompatible idea that throws the shade upon the picture and destroys the blending of the lights and colors.

Agreeable disappointment is found out when in Bombay, Baroda, or Central India, the traveller discovers genuine home life. It is just beyond the threshold within. The visitor may not see it, may not have privilege or permission, but it is there, and another sense than that of sight may have to avail to grasp it. It has manifestation as hospitality to kindred. In India, if one acquires a living, not only his parents, brothers, and sisters have the right of support, but more distant relatives have also a similar right. The right freely claimed, the household is most frequently made up of different degrees of relationship.

The Hindu's religion enjoins this, custom supports it, and ancestry has given it effect by unbroken practice. It is not regarded that necessity compels the arrangement; but at the same time necessity obliges that the family system be as harmonious as human nature will allow. At the head is, not the husband and father, as the picture attempts to show, but the wife and mother, to whom are subordinate all within the house. Her principal duty is in directing the administration of the entire in-door work. She alone is responsible if a guest or relative is not well received, or if a beggar is turned away unprovisioned. To her the home is an institution which it is hers to support without and within.

Within, the mistress of the home must look to the comfort, peace, and health of all. The other members regard her with respect, and this respect is variously shown. When she is by, her husband's elder brother may not address him, but a younger brother is given the privilege. If the husband's father or uncle are in the household they may not speak with her; and she, on her part, cannot remove her veil before them. The same rule is also observed with regard to all those standing in a superior de-

gree of relationship to the husband. Such customs may differ in degree in different provinces, but there is one general tendency.

A family is sure to grow rapidly. Sisters married to fortuneless persons, or widowed, seek the newly made home. In such cases they are only required to take a share in the management of domestic affairs. These affairs are altogether different from anything that we are accustomed to. The different apartments are quite unlike our own. Culinary utensils are not such as we have, and are differently used. The Hindus regard the kitchen as a sacred place, and no one can enter there wearing shoes or with unclean clothes. It is from the kitchen that the head of the household rules. It is both her throne and a shrine.

Of course there are no servants in respectable families, as it is in consonance with religious doctrine that food prepared by persons of other castes cannot be eaten ; although if prepared by a Brahmin cook, people of other castes may partake. The idea is that food prepared by one's own family is conducive to both physical health and mental purity. Indeed, according to Hindu philosophy, the magnetism or aura existing in a person is imparted by the touch ; and contaminating communication or beatific force is given through prepared eatables. For like reason Hindus never shake hands ; and there is a fastidious observation of the *noli me tangere* law in relations domestic, business, and religious. The women, even in the wealthiest families, consider it a pride to perform kitchen duties. The sum and circumstance is founded on the fact that the pride is a religious virtue. Nothing is dearer to Hindu women than religion ; and they neither cook nor eat unless they have performed their religious ceremonies, to which they are obliged to devote several hours daily. Not strangely the time spent at the hearth with the kettles and pans comes to be religious as well as the time of ceremonials. It is in the highest sense unjust to speak of the wife and mother as " head of the family," as properly she is the sacred spouse, the " dévi," or goddess of the family. She, in turn, considers her husband as her lord, to serve with devotion both during his life and after his death, thus achieving her own spiritual salvation. According to the Hindu proverb, she is called " half the body of the home," and further, Manu says : " A house is not a home, but a wife is a home." In point, no religious ceremony is considered as perfect unless the wife is there to take her part in it as a worshipper and participant.

Divorce is altogether unknown to the Hindus, and Hindu law cannot by any possibility sanction it. Marriage, once solemnized, can never be dissolved. If a woman proves false to her wedding vows, as is almost never the case, she is sent home to her parents or relatives, to their disgrace, and is ever after held a prisoner and considered as dead. Not only will no respectable Hindu appear in a court of justice to prosecute or witness against his wife, but as well he declines to look on her if she is under accusation. The younger women, the daughters and sisters, are more or less prone to leave the cooking and house care to their elders, and to confine themselves to knitting, needlework, and the less onerous duties. It may be that some dissent arises among the women, and in that case the mistress of the home acts as both judge and arbitrator. If, however, she is complainant, the mistress of a kindred household is called in to decide the matter. The dissonance never reaches the master's ear unless it is very serious, and rarely can it be so regarded.

## II.—INTERNATIONAL DEPARTMENT.

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

### The Hindu Musical System.

BY REV. EDWARD WEBB, LINCOLN UNIVERSITY, LINCOLN, PA.

This paper will merely glance at some features which distinguish the Hindu system of music from our own.

In compiling and editing a book of lyrics for Christian worship in 1853, it became necessary for me to study the principles of their musical science.

My way was immediately blocked by the discovery that there were no treatises on that subject in the Tamil, the vernacular of that part of India. I found a brief one in the Canarese language, and there were others in Sanscrit, of which I could make little use till I had spent valuable time on those languages. I was further hindered by the jealousy of the native musicians whom I employed. All I got through them was by strategy; for they used every artifice to keep the arcana of their science shut up from my approach.

More than one hundred years ago Sir William Jones, in Bengal, encountered the same difficulties. His articles on the "Musical Modes of the Hindus" were prepared by the aid of Pundits, employés of the court in which he was presiding judge. With every profession of frankness these men either misinformed him, or concealed the clews to some of the fundamental facts. These articles have been freely used in all encyclopædic notices of this subject. They develop many valuable facts, but contain not a few errors.

Roman Catholic missionaries have always encouraged the use of native tunes and metres in the public and social worship of their converts; but Protestant missionaries, fearing their influence from association with idol-worship in the temples and elsewhere, long opposed their use. Psalms and hymns in English metres, translated and set to Eng-

lish tunes, were provided for them. These continued in general use through all our India missions for nearly half a century.

It is easy to see that these foreign forms would have no attraction and would prove to be utterly impracticable for a people who justly boasted in a prosody of far greater elaboration than our own, and in a musical science hoary with antiquity, having remained essentially unchanged for more than thirty centuries, and in common daily use among all the nationalities of India, and to which even the most illiterate are passionately attached.

The philosophical works of the Hindus—all, as they claim, divinely inspired—classify the arts and sciences under sixty-four heads. Five of these treat of music. *One*—the twenty-second—regulates the modulation of sounds. The other four give rules for instrumental music. One is on the lute, another on the flute—*i.e.*, the wind and the stringed. The third and fourth treat of the tambourine and cymbals, which mark time and measure in the tune. Music and tune are designated by the word *rāga*, signifying love, emotion, passion—for they regard this art as the God-given organ to express and impress emotion.

The octave, or diatonic scale, is, of necessity, perhaps, the basis of their musical system, as of our own. Like ours, it has eight notes, the first and the eighth being in unison, with a ratio of one to two. It has also seven divisions or steps, five of which may be termed major and two minor, corresponding to the number of our tones and semitones. But here the correspondence ends; for in their fractional proportions and mathematical ratios the several tones and semitones differ radically throughout from the European gamut. Each of these seven notes has its name. The

first is called Sakshma ; the second, Rishaba, and so on. Each is also designated by a single syllable, as with us. The syllable used for this purpose by them is the first of its name ; thus, Sá, for Sakshma ; Ri, for Rishaba, and the rest Sa, Ri, Ga, Ma, Pa, Tha, Ni, taking the place of our Do, Re, Mi, etc., and they answer the purpose in practice quite as well. Two of the tones—the first and fifth, Sa and Ga—are called Pirakirnthi, unchanged because they admit of no modification by division. The others—that is, 2, 3, 4, 6, 7, or Ri, Ga, Ma, Tha, Ni—are variously subdivided. The fourth, or Ma, is divided but once. The other four have each two divisions. There are, therefore, found in the Hindu scale seven principal and nine subordinate notes, sixteen in all. As the principal, so also the subordinate notes have each its distinctive name, and with these names their musical experts are perfectly familiar. But they all acknowledge that in actual practice *one* subdivision only is admissible ; so that four of the nine are simply theoretical. The *American Encyclopedia* says, “ The Hindu gamut is divided into twenty-two fractional tones ; ” but this is an error. Theoretically they have sixteen ; practically but twelve, as in our chromatic scale.

Many of their tunes find their most distinctive characteristic and attractive expression in the construction of the descending scale, which often differs from the ascending both in the order and use of the tones and of the subtones, as well as in their mathematical ratio, somewhat as in our minor mode.

Hindu musicians claim that though their system knows nothing of the intricate harmonies so highly admired by Europeans, its attractions and excellencies are far superior to ours both for expression and impression : 1. Because of the scientific and artistic construction of their scales. 2. Because of the charming effects and expressions developed in their system of intervals. 3. Because of the scientific combination and succession which their system accords to these

intervals. 4. Because of the skilful application of the variations developed in the descending scales.

The pitch or key of a tune, as well as the intensity, and the timbre or quality of the tone, with the time and rhythm of the movement, are *by us* connected with the scale in the construction of the tune ; but by the Hindus these are all treated with great elaboration as supplementary sciences, quite distinct from the music, or *râka*, under the general term of Thála. A marvellous ingenuity and infinite detail appear in the construction of this Thála. They appear in the class-books used in the training of the dancing girls in their temples. On one occasion, when visiting the great temple of Ramisseram, I examined these books with some care. I found them full of mathematical tables for the fractional division of the time of their movements. This practice of theirs with these tables extends through a period of eight or ten years of daily exercises. I was present on one occasion when a class of these girls were being drilled. They carried on simultaneously five distinct rhythmical movements—one with the right hand ; another, quite diverse, with the left ; a third and fourth with each foot, and still another with graceful movements of the head ; the class all the while advancing and receding with instrumental and vocal accompaniment. This was an exhibition of consummate skill under the rules of their Thála.

I have spoken of the scales and their subdivisions, also of their rules for time, measure, and rhythm. I must now refer to the tunes constructed out of these scales. They are thirty-two in number, all enumerated and described in their Shastras. These thirty-two tunes are regarded and treated as classical genera, on the basis of which a multitude of variations have been and may still be constructed or composed, each composition being closely related to its theme, as a species to its genus. Several of these original Vedic tunes are adapted to the several forms of classic verse.

There is one for the Venpá, regarded as the best or sacerdotal verse ; another for the heroic or historic form, called Akavetpá ; another for Kalippá, the mercantile ; the fourth is for Vanjippá, the agricultural. Several are called "tunes of place," supposed to express or awaken emotions suggested by localities, as maritime, mountainous, or rural. Others are appropriated to the seasons, especially to spring and autumn. Others again to the different parts of the day—morning, noon, or evening. They gravely object to the singing or playing of a *morning* tune in the evening hour, when, as they say, the physical and mental tone is relaxed, demanding soothing and rest, which the intervals of the evening minor modes suggest and promote. Other adaptations and modes or arrangements of the scales are set to popular songs or lyrics, chiefly in religious worship. These last they call in Tamil, Patha Keerttainai, or lyrics. Several of the original thirty-two tunes or arrangements of the scale are intended for use on special occasions : one to express joy, another sorrow ; for weddings or for funerals ; for felicitation or condolence ; for festivities and for martial inspiration.

Their skillful musicians are very quick to detect, not dissonance or imperfect vocalization only ; but they will often severely criticise the occurrence or admission of intervals that are foreign to the mode or tune announced. After hearing three or four intervals they recognize the tune, for their scientific classification of tunes is largely determined by the intervals and their order. For this reason they scorn our European as barbarous and unclassical. They despise it ; for they regard it as indicating gross ignorance of the science. I have heard them say that while in many of the arts and sciences and in the amenities of social life we greatly excel, in the practice of music—and they often say in *religion too*—we are inferior, shallow, and far in the rear. For with their religious system, as with their music, they are intensely conceited. I have heard them

refer with infinite satisfaction to its amazing chronology as contrasted with that of our Bible—to their Brahma-Katpa, for instance, or the life of Brahma, which consists of one hundred days, each day numbering 4,320,000,000 years, setting this over against our paltry six thousand years. They contrast our music with theirs in a similar way.

The question is often asked, "How are such delicate and intricate modes and melodies preserved, and how have they been transmitted unchanged, as they claim, from generation to generation for more than thirty centuries?" "How have their identity and individuality been protected with no musical staff or other device by which to make and keep a record of the tones and intervals that distinguish them one from another?" To this they reply : 1. These modes and tunes were originally communicated to men by Brahma himself, who has carefully guarded them as he has guarded all such gifts. 2. They are all constructed in accordance with natural laws and principles that admit of no change or variation. 3. By Divine direction they were from the first permanently recorded on the lute or guitar—for this instrument was invented, as they claim, under the direction of Brahma himself by his own son, Nared. In the twenty-third of the sixty-four inspired treatises on the arts and sciences this instrument is minutely described, with its seven strings and its keyboard for frets ; and very specific rules are given for its use. 4. Although they have no device like the European staff on which to record the thirty-two tunes or scales, the *notes*, *subnotes*, and consequently the *intervals* of each scale or tune, both in ascending and descending, are each prescribed and announced by name in the Shastras ; while the selection from the three key-tones and the seven Thálas or modes of time, positive and relative, with all variations of feet, measure, and rhythm, is left to the judgment, the taste and art of the musician and the poet.

By all these means the preservation and

transmission of the tunes of their elaborate musical system have been perfectly secured, as they claim, through all past ages, and are safe for all coming time.

### Germany's Part in Missions to the Heathen.

BY DR. D. WANGEMAN, BERLIN, GERMANY.

(Continued from page 689.)

Another living centre of missionary work was formed by the communities of the Wuppertal, far renowned for their sincere piety, where in 1829 the Barmen Rhenish Mission Society was founded. It stood on the ground of the Berlin Union, and has the greatest extension of all German missionary societies. It sent its first missionaries in the year 1829 to the south of Africa, and then extended its work in 1844 to Borneo, in 1846 to China, in 1862 to Sumatra, in 1868 to Nias. Its greatest success was Sumatra, where the number of the baptized amounted in a short time to many thousands, and under the direction of well-organized congregational rules took an independent part in missionary work. The society drew a great part of its income from the help of a mission trade company, and as this failed in 1881, a deficit of more than 200,000 marks was discovered, whereby the society was driven to the resolution to give over the greatest part of its Chinese field of action to the two societies of Basel and Berlin I. Since then the state of its finances has improved, and its work is crowned with the most brilliant success. It counted in the year 1891 on 65 chief stations, which were served by 88 missionaries, 43,912 baptized Christians, and in their 183 schools 7006 pupils, and had a yearly income of 422,579 marks.

In the year 1877 a branch separated itself from the mission of Barmen and formed the Bracklum Mission, which had suffered a division in the year 1893. This mission gave occupation, in 1891, in the East Indies, in six principal stations, to 11 European missionaries, who

served as curates to 96 baptized Christians. In this work it disposed of an income of 69,360 marks. This separation, with the design of forming a smaller missionary society, was from the very beginning not approved of by the larger missionary circles, and according to the latest news, the very existence of this mission is menaced.

Another separation of former friends of the Barmen Mission, caused in the year 1882 by Pastor Doll, at Neukirchen, whose maxim was not to beg or ask for alms for the mission, but to build it upon the sending of free gifts, to found a new missionary society called that of Neukirchen. This society, which was founded on the basis of books containing the confession of the Reformed Church, had in the year 1891 an income of 32,468 marks, and had begun its work first in Java, then in the East African territory under German protection in the country of Witu. It is true that later the piece of land, in which as a beginning he established three stations, had at the time of the division of the sphere of interests fallen to the share of England, so that those of Neukirchen ventilated the idea also to begin a missionary work in real German Africa. Until the year 1891 the society had founded seven principal stations, in which 696 baptized Christians were provided for by 10 missionaries; their 3 schools were visited by 120 pupils.

In the Kingdom of Saxony a separate Lutheran missionary society was created in the year 1836 in opposition to the Union represented in Prussia, and this mission was joined in the course of time by all those countries of North Germany which had kept intact the Union, such as Hanover, Saxony, Mecklenburg, Bavaria, and farther on the Baltic, provinces of Russia, Sweden, and Norway. Its first central point was Dresden, but in 1846 it removed to Leipzig, in order to profit by the university of that town for the improvement of its missionaries, to whom it wished to give at the same time a thorough medical education. It chose the

Danish missionary territory of Frankebar as its field of work, and remained in its possession even after Frankebar had, in 1845, been relinquished by Denmark to the crown of England. Later (1870) it had added Rangoon (Burma) to this field of work. It has sent many an able man to the heathens, and has at times worked with great success. It provided by 29 European missionaries for 29 principal stations, with 14,084 baptized Christians (1891), and in 185 schools 4819 children, having an annual income of 333,319 marks.

As a branch of this society the Lutheran Missionary Company of Neudetelsau, which has become renowned by the work of Lôhe, separated itself in 1886. It has gathered in Queensland and in New Guinea in 5 principal stations 8 European missionaries, and in 3 schools 55 pupils, and it disposed of an income of 24,358 marks.

The latest branch of the Leipzig society is to be found in the Bavarian Evangelical Lutheran Missionary Society of German East Africa, which owed its origin to the colonial endeavors of Germany. Its proceedings were so hasty, that the 3 principal stations, founded in a great hurry, in which it had gathered up to 1891 12 baptized Christians, fell into the territory under English protection. It disposed of an annual income of 29,000 marks, but after a few years it came to understand the precipitation of this step, and has lately joined the old maternal society of Leipzig.

Finally, we have to mention a most strikingly interesting missionary appearance, which for a number of years found many admirers, the mission society of Hermannsburg, one of the larger villages in the Luneburger Heide, where the pious Pastor Harms, a man of fervent faith, was seized by so ardent a missionary zeal, which he knew how to communicate to his congregation, that many of the peasants cut down their old, highly prized oaks in order to build a ship, destined only for missionary purposes.

Pastor Harms and his congregation formed the first stem of the missionary society. The pastor, whose work as a curate, with its most astonishing success, had already favorably attracted the attention of the Christian circles of Germany, now surprised the Christian world with quite a new programme. The slow development which the evangelical mission had taken until then—such was his opinion—had been due to the false method of missionary proceedings. He was going to introduce a better method. The missionaries ought to be sent forth, together with colonists, a greater number at a time to one place, where they ought to gather a congregation, and after seeing that this community had properly taken root, they ought to leave their work to others, and remove three or four miles farther on to found a new station, and so on, until they had drawn a net of stations over a whole land and converted it to Christianity. The missionary brothers should also not have separate households, but take their meals together in a convention. The teaching brothers should have at their side a larger number of trading brothers. These new ideas were hailed in the Christian circles of the whole of Germany with the greatest enthusiasm, as if now the stone of sages had been found for missionary work. Hermannsburg was considered by many as the mission *κατέξοχόν*; but scarcely ten years had elapsed before all these ideas proved as chimeras, and by and by the practice of the former missionary societies was taken up again. The trading brothers, sent forth in great numbers, had to be got rid of, partly through considerable sacrifices. Nevertheless this mission lingered for some time upon the summit of its glory, until a new principle, that of separatistic Lutheranism, sprang up in its very centre. This principle has already given birth to the most deplorable divisions, so that mission work suffered by it in the widest circles. This society has begun its labor in South Africa in three districts: Natal, Zululand, and Bechu-



ana. It has in later times extended to India (Telugu), New Holland, and New Zealand. It disposed in the year 1891 of 277,769 marks, and had gathered in 1891 in 59 stations 18,231 baptized Christians, who were provided for by 59 European missionaries. In 78 schools 4819 children were instructed.

If at the end we cast a retrospective glance upon these communications, we are struck in the first place by the great number of the partly very small missionary societies into which the work has been split, by which the endeavors of the greater societies have often been hindered; but that is the German way. We also see a considerable damage arise from the enormously increasing endeavors of the inner mission, the interests of which are less remote and therefore more intelligible to the Christian circles, which for the greater part are but superficially touched by Christian religion, so that we must look upon the missionary work of Germany as having reached its climax. The original depth of Christian ideas, which stopped at the one point of view, that one ought to prove one's thankfulness for having experienced in his own soul the redemption gained by Christ, by winning souls for Him from among the heathen through an entire immolation of self, is more and more stepping into the background and a broadly expanding work is taking its place.

It is true that until now the numbers have considerably increased, and the number of 257,234 souls won from among the heathen, of 426 chief stations, which are occupied by 624 European missionaries and 119 ordained and 3185 not ordained national helpers, the number of 1128 schools with 53,104 pupils and 1501 teachers cannot be looked upon as wholly insignificant. Especially as we consider that these numbers have been won only by the love of Christ without any commercial, political, or colonial help whatever, for the greatest part out of the contributions of very poor members,

And even now a steady growth is to be noticed; for instance, the number of the chief stations amounted in 1875 to 290, 1883 to 342, 1888 to 380, 1891 to 426; that of the heathen Christians in 1875 to 128,000, 1883 to 193,975, 1888 to 214,628, 1891 to 257,234; that of the European missionaries in 1875 to 500, 1883 to 517, 1888 to 549, 1891 to 624; that of the schools in 1875 to 500, 1883 to 790, 1888 to 877, 1891 to 1128; that of the pupils amounted in 1875 to 27,500, 1883 to 90,643; 1888 to 42,369, 1891 to 53,104. The whole expenses amounted in 1875 to 2,140,000, 1883 to 2,707,218, 1888 to 3,552,608, 1891 to 3,552,633 marks, numbers which cannot measure themselves with the greater success of the English and American sister societies, and shall not in the least find an excuse in the words, "She hath done what she could," but which nevertheless may serve as a proof that in Germany also missionary work is being done. This work has for more than fifteen years been promoted in a most eminent measure upon intellectual ground also. The Provincial Missionary Conferences, of which we possess of Saxony, one in Brandenburg, one in Silesia, one in Pomerania, and one in the province of Posen, as the author of which we name the celebrated Dr. Warneck in Rothenschirnbach, annually assemble the clergymen and distinguished laymen of their province for a provincial conference, at which all the practical and scientific questions of mission work are thoroughly discussed and spoken about, independently of the interests of the separate missionary societies. Moreover, at Bremen, in that town which once bore the name of an *hospitium ecclesiae*, an assembly of representatives of all German missionary societies gathers every third year in order to consider the most important practical and theoretical questions of the direction of missionary work. Finally, a lasting committee of directors of the larger missionary societies has assembled since 1891 for the purpose of representing the interests of mission work

on greater fields of action against the State and the Church.

So the cause of holy missions is prospering well in Germany. May the Lord bless our feeble efforts as He has hitherto done!

### Earthquakes in Japan.

BY REV. W. S. WORDEN, M.D., NAGOYA,  
JAPAN.

Japan is a land of earthquakes. There are nearly two a day on the average, and in ever-recurring cycles of time these small shakes mass their forces together and produce effects on the solid earth like the effect of a storm upon the sea, causing the ground to move like waves, throwing down cities and towns as though they were the playhouses of children, destroying the most solid mason-work of man, and twisting the heaviest steel and iron trusses as though they were wire.

Such an earthquake occurred October 28th, 1891, in Aichi and Gifu provinces, in which ten thousand people were killed, fifteen thousand wounded, and one hundred thousand houses were thrown down and destroyed.

The provinces of Aichi and Gifu are in the central part of Japan, almost midway between the open ports of Yokohama and Kobe. The physical features are a large alluvial plain extending from the sea to the palæozoic hills of Gifu. In these hills a few miles from the city of Gifu the earthquake had its centre or origin.

There are between two and three millions of people in Aichi and Gifu provinces, with a population of eight hundred to the square mile on the plain. The earthquake began about 6.45 A.M.

There seemed to be two distinct movements of the earth—one from east to west, and one from north to south; the resultant of these was a spiral or corkscrew motion.

I was attending a union prayer-meeting at the time of the earthquake, and of thirty who were present four were

killed and seventeen wounded by falling bricks and tile.

When I reached home I found my wife and children safe and unharmed, although the house had been torn and wrecked in a fearful manner.

The brick chimneys had been cracked to the foundations, their tops had been broken just above the roof, the chimney-top on the north side of the house had been carried *en masse* twenty feet and had fallen into a Japanese house on the north side, while the chimney-top on the south side took a leap of nineteen feet to the south, carrying away the cornice of our house. I did not observe that any other chimney in the whole earthquake region fell as did the chimneys of our house. When the earth was shaking and roaring like rumbling thunder a rainbow appeared in the sky—God's promise of love and care for His afflicted children.

No one remained in the houses that were left standing for many days, but lived in temporary huts erected in the streets and yards. During a period of two months we lived in a little hut 13 × 20 made of half-inch boards tied to posts driven into the ground, and in that time we felt several thousand earth-waves.

The work of rescue and relief was begun immediately. The Christian missionaries formed an association called the Nagoya Earthquake Relief Association, which built hospitals, furnished physicians and surgeons, medicines, food, clothing, and shelter to the earthquake sufferers. Hundreds of houses were built, costing from \$3 to \$5 each, and hundreds of looms were donated. Thousands of garments and blankets were given to the needy, and self-helping institutions were started and carried on by this association. These self-help institutions gave work to hundreds of men, women and children who were destitute and without means of support. A lantern factory was established in Ogaki which gave employment to a hundred or more boys and girls, who were also taught in a school in connection

with the factory. The self-help society of Gifu employed several hundreds of people in making embroidered silk handkerchiefs. An orphanage was established in Nagoya, and also a home for old people, and the benevolent work of the Nagoya Methodist Episcopal Church was greatly enlarged to meet the necessities of the sufferers.

The earthquake, followed as it was by the efforts to relieve the sufferers on the part of the foreign missionaries and native Christians, did much to open up this part of Japan to Christian work. Before the earthquake it was impossible to do any Christian work in some parts of the earthquake region; but after the earthquake and the exhibition of Christian philanthropy by the missionaries we were welcomed, and little churches were planted in these same bigoted Buddhist strongholds. The effect upon the officials, from whom many letters of thanks were received for help given to the sufferers, was excellent, and has resulted in bringing about a kinder and more friendly state of feeling.

### The Problem of Missions.

BY REV. WILLIAM N. BREWSTER, HINGHWA, CHINA.

The most important problem of missions is the raising up of a native ministry. Solve that and there remains little more for the foreign missionary to do in the line of evangelistic work except superintendence. The right kind of native pastors can evangelize their own people more successfully than foreign missionaries. This is no discredit to the missionary. It is a wise providence that it is so. It makes possible the evangelization of the heathen races, which would be impossible if it depended upon the importation of foreigners, both on account of the scarcity of workers and the disproportionate expense.

It is not uncommon in missionary circles to hear a good deal of talk in disparagement of the quality of the native workers as a class. This is not generally in an uncharitable spirit. It is

prompted largely by a keen sense of their importance to the work and a high ideal of what the ministry ought to be. The writer himself has sometimes indulged such thoughts; but recently he has been taught a lesson along this line which may be of some value to others as well, and which the reader will pardon his relating as personal experience.

When I came to Hinghua, Foochow Province, China, three years ago, there was a young man in charge of the Bingham circuit, of whom Dr. Sites said he thought the presiding elder had appointed him because he had failed to make a living as a doctor. I watched him, exhorted him, and in many ways sought to help him make a success; but at the end of two years I could not see any signs of progress either in him or his work. I was thoroughly discouraged about him.

But in November, 1892, just before Conference, Bishop Mallalieu spent Sunday here. The preachers and many others were present. It was a great day in Zion. The bishop preached Christ the Mighty to save. There were many seekers for pardon. In the afternoon, after a remarkable baptismal service, at which over seventy persons were baptized, we had a pentecostal meeting in the parsonage for the preachers and theological students only. The bishop was so exhausted by the heavy labors of the day that he remained seated while he talked to these earnest men about the baptism with the Holy Spirit. Then followed two seasons of prayer, when the presence of the Spirit was so manifest it seemed as though we were talking with God face to face. This young preacher has been a new man ever since. Immediately after conference he began to go among the opium-smokers and bad men generally and tell them of the love of Christ and His power to break their chains of habit. A number soon believed. These spread the work into a large and important seaport town near by, and in six months from conference time there was a regular congregation of sixty or seventy of all ages

and of both sexes gathering for worship and instruction, where formerly there had not been one. This was the work, under God, of the man who for two years had seemed to me among the least promising and least useful of all our preachers.

In that pentecostal meeting was another young man who was chapel-keeper of the church in the city when we came to Hinghua in the fall of 1890; and often it seemed to me he did that very indifferently well. He had been to the theological school in Foochow, but had not done well; he had been admitted into the conference on trial, but had been discontinued because of failure in his studies. Surely here was a case where further trial would be waste of money and time; yet we continued him in a subordinate position for two years, hoping for fruit, but had finally decided that further trial would be useless.

But he had been in the presence of the cherubim, "his lips had been touched with a live coal from off the altar" in that pentecostal meeting, though we knew it not. After conference we were in great need of a man for a new place. The preacher in charge of that circuit, who was a friend of this young man, Ta Ling, asked that he be sent there as junior preacher. After much hesitation I consented, chiefly because Ta Ling's wife was a capable woman and was wanted there to teach a girls' school.

Soon the word came that the little room was crowded. I granted a little missionary money to rent a larger place, and before long this too was filled to overflowing. By the third quarter we baptized a class of twenty seven of the most promising young Christians I have ever seen baptized in one body in China.

But Ta Ling was ripening for a higher service. Consumption was eating away his life. Yet he toiled on. He might have gone to his home to rest and, perhaps, prolonged his days a little, but he would not. He stayed among his people to the last; and soon after the

abundant fruits of his labors had been gathered into the Church militant, Ta Ling was received into the Church triumphant.

I cannot forbear one more illustration: In the spring of 1891 I found a young man teaching school whom I learned had been in the theological school at Foochow. We were much in need of pastors. I asked the presiding elder if we could not make use of this young man. The elder, who is a keen judge of men, smiled and said, "He is just like Ta Ling." That settled it, and I said no more. However, last year I was prevailed upon to appoint him to another place, where he would have some preaching to do, as well as teaching a small school. Later there was a promising opening at another point on the same circuit, and this brother, Deng Hong, was sent there.

At about that time we held a ten-days' home camp-meeting for all the district workers in Hinghua City. This young man, with many others, received an anointing from on high. Three months later, at the quarterly meeting on that circuit, we baptized fifty-four adults from his place, and this young man reported having preached in the church sixty times!

Is it necessary to explain the lesson? If our native helpers, as a class, are of little use, let us obey the apostle's command, "Examine yourselves." There is a great deal of philosophy and Gospel in the advice of the wise old circuit rider to the young junior preacher: "When anything goes wrong, blame yourself."

Then let us go to praying for them and with them until the fire comes down from heaven.

Now, these three are but examples of at least twenty-five preachers in Hinghua. They are gathering converts by hundreds. This year is opening with by far the best prospects of any year since we began. And the news comes that the missionary society has been compelled to cut down 11 per cent because of the financial stringency. Last year we had but \$500, at present exchange, from the society for all these men and their families, or about \$20 each. The money raised by the native Church and a few special donations from friends enabled us to close the

year without running behind. But we cannot do it this year. We must have help even to hold what we have. Then what shall we say to the *twenty new places pleading for pastors*? These people offer houses for worship and to subscribe to the support of the pastor. A number of our most substantial and earnest laymen, for many years local preachers, have recently offered to take work, in most cases at financial loss to themselves, so impressed are they with these importunate calls from new places for pastors.

Is not this the voice of God?

If God's hand thus opens the hearts of the heathen and of these lay-preachers but one generation removed from heathenism here in China, are not His "everlasting arms" long enough to reach across the wide Pacific and touch and open the hearts and purses of His faithful stewards in Christian America?

For every \$30 I can support, with the additional aid received from the native Church, a native pastor for one year. In most cases it will be used to open a new place; and the probability is that before the end of the year at least as many people will be brought to Christ as there shall be dollars donated.

"Folk-Tales in Angola," by Héli Chatelain, has already been mentioned by us, but it deserves more extended notice. It may not at first flush be apparent why this should have our special attention. The reason is the same that induced Mr. Chatelain to produce this book. Those who are acquainted with the author know, without having to be told, that he had a missionary object in view. Science alone, or the praise of the few specialists who are in position to appreciate his work from a scientific standpoint, would not have afforded sufficient inspiration to cause him to endure the exposure and hardship or to make the financial outlay, as well as to overcome the other obstacles incident to the collection and subsequent publication of this volume.

One of the greatest difficulties which the missionary in Africa has to contend with, and one which has discouraged and brought home more than one otherwise promising worker, is that of acquiring the native languages and of expressing in them moral and religious ideas. Grammars, especially grammars without practical exercises, as, unfortunately, most grammars of African languages are, and vocabularies and dictionaries are no adequate equipment for the study of a language. There must be readers also. The Bible translations and school-books composed by missiona-

ries are poor material for learning the vernacular, because they are full of literal translations of foreign idioms, which only the initiated adherents of the missions understand.

One of the best ways of acquiring the genuine vernacular is to collect and assimilate specimens of the native traditional literature, such as myths, fables, stories, proverbs, riddles, and songs. Conversational language will never give the poetical expressions and the words expressing higher concepts which can be found in such specimens of primitive literature.

These "Folk-Tales of Angola" make it easy for the English student to learn Ki-mbundu, and for the native Angolan to learn English. It also enables the general reader to get some idea of the African process of thinking, provided he be not too fastidious to accustom his mind to the strange sound of the literal translation.

Aside from the utilitarian and scientific study of language, this collection of folk-tales is valuable in itself as enabling us to realize what the African, unaided by the European, has produced, and how he looks at the world around and at the world within him. The student of folk-lore also needs to be shown in what way this book contributes to the comparative study of folk-lore. Many will be surprised to notice resemblances in expressions, ideas, and customs with those of the Old Testament, especially in patriarchal times.

The book will be a revelation to the thousands of Angolans who can read, even more than to the white people of that coast, for this is the first time Angolan folk-tales appear in print. The folk-tales of the interior will be new to the coast people, while those of the coast will be a surprise to the people of the interior. It will also familiarize the natives from all parts of the Ki-mbundu field with forms and words of the two principal districts and promote their ultimate fusion.

This book will thus be of value to the missionary and trader in Angola, to the native Angolan, to the linguist, to the ethnologist and student of folk-lore, to the African student in general, and to the general reader.

The smaller map, that of the district of Loanda, is original. It gives places which are not to be found on previous maps, and it gives all names as pronounced by the natives, and not as tortured by filtration through the careless habits of mispronouncing and misspelling these names by Portuguese and English. Boston and New York: Houghton, Mifflin & Co. Price, \$3.

### III.—FIELD OF MONTHLY SURVEY.

Russia,\* Turkish Empire,† North Africa, Persia,‡ Mohammedanism,§ Greek Church.¶

#### MOROCCO AND MISSIONARY WORK. BY REV. N. H. PATRICK, MOROCCO.

Morocco is only four days' journey from London, and some thirty miles from Gibraltar, but the change is marvellous, for on landing in Africa one soon discovers that he has left the light of Christianity and entered into the darkness of Mohammedanism.

The inhabitants of Morocco from the earliest times were the Berbers, who, being subdued by the Arabs in the seventh century, forsook Christianity and accepted the religion of their conquerors.

In the year 713 Arabs and Berbers crossed to Spain, where they established a magnificent kingdom with a regular government. They were called by the people of the country "Moros" or Moors. Their principal city, Cordova, stood on the banks of the Guadalquivir. It was twenty-four miles in length and six in breadth, and was studded with beautiful public buildings and gardens. It had a population of from 700,000 to 800,000. Granada nearly equalled it in prosperity, and surpassed it in beauty.

In nearly all their towns there were public libraries and colleges. Students flocked to their schools from all parts of Europe. Their professors were unequalled in their knowledge of medicine and surgery, botany and chemistry, astronomy and agriculture.

What their architecture was like can still be seen in the grand mosque of Cordova with its thousand pillars of marble, and in the glorious palace of the Alhambra in Granada.

They made vast tracts of country fertile by irrigation, they planted the sugar-cane, introduced cotton to Eu-

rope, reared the silkworm, and attained great skill in the art of silk-weaving.

They were industrious, enterprising, brave, and powerful. All Christendom envied their learning and feared their power.

But in 1492 they were expelled from Spain, and since then fanaticism, tyranny, and sloth have wrought an awful change, and it is hard to imagine a darker spot than the Morocco of to-day.

Its population is between five and eight millions. It is governed by a Sultan, but, while retaining a nominal independence, has no political power. The late Sultan said that "his country was like the virtue of a fair woman, which is only saved by the multitude of her lovers." The country is divided into thirty-three districts, each of which is under the superintendence of a kaid. Many of the hill tribes do not acknowledge the authority of the Sultan.

Generally speaking, the climate of Morocco is healthy, but in some parts malaria fever is prevalent, and Europeans suffer rather heavily from typhoid, this being caused by bad sanitation.

Few of the men and none of the women can read or write. They do not possess many books, and have no public libraries. The art of printing is unknown, and is, I believe, prohibited by law.

The country that might be so fertile and fruitful is almost uncultivated. One journeys over vast and well-watered but barren plains. The people are afraid to put their money into the land. If they sow, they "sow in tears;" for those in authority may seize their harvest, or the Sultan, who is continually moving about the country with his army of from 20,000 to 40,000 undisciplined and starving men, may come their way and "eat up" their crops.

There are neither roads nor railroads,

\* See pp. 11 (January), 201 (March), 755, 778 (present issue).

† See pp. 140 (February), 290 (April), 382 (May), 444 (June), 784 (present issue).

‡ See pp. 362 (May), 451 (June), 523 (July).

§ See p. 721 (present issue).

¶ See pp. 447 (June), 597, 621 (August).

and no wheeled vehicles in the country. All animals are brutally ill-treated. There have been bridges, but they have fallen in and are unrepaired. There are mines and quarries, but they are unworked. Travelling is dangerous. Murders are of daily occurrence. Tribal wars are unending.

The poverty one meets with is distressing. Wheaten bread is a luxury seldom tasted by the country people, and tens of thousands almost live on the roots of the fan-palm or of the manioc. The laboring man earns from 5 to 10 cents a day.

Beggars swarm in the towns—beggars whose eyes have been gouged out; beggars who have had a hand chopped off for maybe having committed some petty theft; beggars awfully deformed or covered with sores, and occasionally beggars that are lepers.

Their "medicine-men" have no knowledge of medicine or surgery, and are a curse to the people. All pain and sickness is looked upon as a judgment from God, and the most highly-valued medicines are charms and amulets. Small pieces of cane or scraps of paper with verses from the Koran written upon them are carried on the person. This charm will cure small-pox, and that amulet will preserve from accident, etc. But oftentimes these native doctors increase rather than diminish suffering. One, to our knowledge, bored a hole into the sole of the foot of a patient to let out a fever, and we also remember a bright-eyed Moorish lassie, Fatima by name, who, when suffering from fever, was visited by one of these "doctors," and he said to her parents, "If you would cure your little one of her fever you must frighten her, so to-night when she is asleep you must run to her side shouting, 'Fatima, there is a snake in your bed!'" They followed his instructions. Little Fatima sprang from her bed, and as she was running shrieking from the hut, caught her foot against the threshold, and falling heavily broke her arm and dislocated her shoulder.

Slavery still exists in this land. Negroes are brought from the Soudan to the borders of Morocco, where they are bought by Moors, who resell them in the different towns, and from time to time they can be seen chained together in the slave-markets or hawked through the streets and handed over to the highest bidder. The female slaves realize higher prices than the male.

Woman in Morocco is man's slave or plaything. The idea that she was created by God to be the helpmeet and the equal of man is unthought of. They have no conception of a pure family life. Most of the Moors declare that a woman has no soul, and she is excluded from the mosques. When a female child is born into a family there is no feasting. The girls are married while still children, and one sees mothers of thirteen or fourteen years of age. The fire of jealousy is lighted in the woman's heart by the bringing home of a second wife, and murder by poison is often the result. A country Moor once said, in the hearing of the writer, "I have four wives and four huts, a hut for each wife; and only in this way can I keep them from quarrelling and mischief." A wife can be divorced at the will of her husband by the payment of a sum of money amounting to about 2½ cents.

The prisons are always full and always foul, and are very hotbeds of fever, etc.

The prisoners are not all criminals, for lunatics, when dangerous, are confined in the common jail; and there are thousands of *innocent* men in the prisons, for justice can be bought or sold, and the highest bidder generally wins his case. The kaids and bashas exert their authority to fill their pockets. Extortion robs the defenceless. Might is right, and the many are at the mercy of the few. The people are afraid to become rich, for the wealthy are always in danger of imprisonment with all its horrors. Neither food nor water is provided for the prisoners, and if there is no heart to pity and no hand

to help they may die of hunger or go mad from thirst. Some of the punishments inflicted on prisoners are horrible beyond all description. Sometimes the palm of the hand is cut open, lime is put into the wound, a stone is placed in the palm, the fingers are closed, and the fist is then bound tightly with a thong of new leather. The leather shrinks and in time the hand falls off.

Ignorance slays her thousands and tyranny her tens of thousands.

Spiritually the people are in the densest darkness. They have no knowledge of the sinfulness of sin, for Mohammedanism tells nothing of God's detestation of sin; nothing of the Divine sacrifice for sin; nothing of the need for man to hate and abandon sin; nothing of a future without sin. No matter how wicked the life if the annual fast of Rhamadan is kept, or if once in life the pilgrimage to Mecca is made, in person or by proxy, or even if before death confession is made that "there is no God but God, and Mohammed is His prophet;" by these means they believe the penalties of sin are evaded and their future will be spent with the elect of God.

While believing that Jesus Christ was a prophet, they deny His divinity and His death on the cross.

The faithful Moslem bows five times each day in prayer, yet knows nothing of the true spirit of prayer, for his prayers consist in telling the ninety-nine beads of his rosary, and with each bead naming one of, what he supposes to be, the ninety-nine names of God, and in all those names there is not one that tells of God "our Father." "God is great," they cry, but never, "God is Love."

There are thousands of saints in the country—some saints by birth, others saints by merit. They are, generally speaking, the biggest of scoundrels, and earn their livelihood by trading on the superstition of the people.

We have blushed with shame to hear professing Christians say, "The Moors have a religion of their own; why send

missionaries to them?" Their religion fails to reveal God to man or to bring man to God. It fails to show man that he is the sinner and that Jesus is the Saviour. It leads its followers into the dark and leaves them there.

Missionary work was commenced in Morocco by the North Africa Mission,\* an interdenominational society, in 1883, but the agents of the British and Foreign Bible Society had been selling the Scriptures among the people before this time. There are now about twenty-six workers in Morocco connected with the North Africa Mission, and forty-five scattered over Algeria, Tunis, Tripoli, Egypt, and North Arabia.

The Southern Morocco Mission† was originated in 1888. It commenced with two workers, and now numbers about eighteen.

Medical mission work has been found most helpful in gathering together the people to hear the Gospel. Dispensary work is carried on in most of the towns, and the North Africa Mission has a hospital in Tangiers.

The following are a few of the advantages of the medical work:

(a) The people come to us. There is no need to spend one's energy in going out and compelling them to come in. When the doors are opened, in they come in large numbers, friends often accompanying the sick. A Gospel service is held, and then, while the patients go in one by one to see the doctor, other workers read the Scriptures, etc., with the waiting ones. The doctor invites any desirable patients to remain in the hospital.

(b) The hospital patients see the daily life of the missionaries. They hear the Gospel preached, and they see it lived. They know that all is done in the name of the Lord Jesus.

(c) Many remain in the hospital for a long time. On entering they are often very fanatical and refuse to hear the

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Gospel message, but gradually become more friendly and listen to the story of Jesus and His love several times daily.

(d) Sometimes we are able to minister to the dying in their last moments, and to point them from Mecca to Calvary.

(e) Many of the patients come from very long distances. They have come from the Sahara, from the Soudan, from the Atlas Mountains, from far and near, taking long and dangerous journeys and incurring weeks of travel to obtain medicine; and when restored to health they return to their homes, telling, as they go, of the skill and lovingkindness of the doctor and his fellow-workers, often bearing with them the Word of God into regions where no European can enter. Thus the way is prepared for the going forward of God's messengers. Some five years ago, when travelling in the country with a doctor, we encamped near a market which few Europeans had ever visited, and we were probably the first that had done so without a guard of soldiers. Early in the morning we sauntered into the market, taking with us a box of medicines and a small tent. On seeing us some of the women picked up stones and shouted, "The Nazarenes have come. God has cursed the market; the market is cursed of God." Some hands were raised in the air and in the act of hurling stones at us, when a young Moor rushed out of the crowd, threw his arms round the neck of the doctor, kissed him in Eastern fashion, and shouted, "It is the doctor from Tangier." He was a former patient, and told the crowd how these Nazarenes had helped him, and assisted us to put up the tent, and during the day fifty people received medicine, and the Gospel was preached to from two to three thousand souls.

Refuge work is another successful means of "getting hold" of the people.

A suitable room is obtained, the floor is covered with matting. It is opened each evening, and all the men that wish to sleep there can do so free of cost.

During the evening an evangelistic service is held.

A Moorish girls' school is a fresh effort. It is conducted by a lady missionary, and is attended by about thirty girls, who are making encouraging progress in reading, etc.

A boys' school was commenced several months ago in Fez, and a good start was made, but the authorities promptly imprisoned the pupils and their fathers, and in this way stopped the work.

The people are visited in their homes by lady workers.

The work is still in its infancy. Many initial difficulties have been overcome, but at present there are very few converts. We believe that many are kept from confessing their faith in Christ by fear, for the public profession of Christianity by a Moor would probably lead to a speedy death by poison or flogging. In 1891 some correspondence passed between Lord Salisbury and the Sultan of Morocco, in consequence of two Moorish women having been imprisoned for visiting the house of some lady missionaries, and in one of the letters from the Sultan the following passage occurs: "When the Oolema and chief men of the city heard of this [the Moorish women visiting the mission house], they rose and assembled and fulgurated and thundered . . . , and he [the Sultan] issued an order that the Moorish women who should mix with them should be allowed three days for repentance, and if they did not repent be killed."

From 4000 to 5000 Spanish colonists live in Tangier, and the writer with others has devoted himself to labor among them. Persecution has been rife, but a small band of converts has been gathered together, and the outlook is "as bright as the promises of God."

The millions of Morocco are still afar off from God, but we believe that He will bring out this people from the long night of ignorance and despotism unto Him who is the "Light of the World."

### Statistical Notes.

World-wide missions relate mainly to these three classes of the unevangelized: the Chinese, the Hindus, and the Mohammedans; for, taken together, they constitute the bulk of non-Christian human kind, and almost half of the entire race. As to *Islam*, it is well-nigh impossible to realize the vastness of the area it covers. From the Atlantic at Gibraltar and Cape Verde on the west, the domain of the prophet extends across the whole enormous breadth of the Eastern Hemisphere, 140° of longitude, 9000 miles (about three times the distance from New York to San Francisco), to the Moluccas and the Philippines; and from the Great Wall and the Black Sea on the north, across 70° of latitude, and more than 5000 miles, to the Cape of Good Hope. The Crescent is supreme over all Western Asia, rules about one half the population of Africa and one fourth of India, and, according to some authorities, every tenth Chinese is a Moslem! The following table will show how widely distributed is this mighty host:

India.....	57,000,000	
Turkey in Asia.....	22,000,000	
Malaysia.....	20,000,000	
China.....	15,000,000	
Persia.....	8,000,000	
Russian Asia.....	7,000,000	
Afghanistan.....	4,000,000	
Total Asia.....		133,000,000
The Soudan.....	50,000,000	
Northern Africa.....	15,000,000	
Scattering.....	5,000,000	
Total Africa.....		70,000,000
Russia.....	2,600,000	
European Turkey.....	2,200,000	
Bulgaria.....	670,000	
Other States.....	530,000	
Total Europe.....		6,000,000
Total Mohammedans.....		209,000,000

As to Africa, only estimates of population are possible. If we take 160,000,000 as the most probable figure for the inhabitants of this continent, with some good authorities we may put the Moslems at one third of that number, or "more than one half," with Dr. Cust.

For a thousand years the faith of the Koran has been steadily advancing southward, and sways the masses in some measure as far as to the Congo and Zambesi. The great Moslem "university" is located at Cairo, with its 10,000 "students," gathered from remotest points, and hundreds of "teachers."

Several provinces in western and southern China are largely peopled by Mohammedans, as well as some of the great cities on the coast. Peking contains mosques not a few. Not long since a widespread rebellion broke out among this class of the Emperor's subjects, which was only suppressed after years of war and great bloodshed. The "Statesman's Year Book" and other conservative statistical works find 30,000,000 Moslems in China.

The religion of Arabia has brought into captivity the bulk of the Malay race, which so largely inhabits south-eastern Asia, and hence is uppermost in Java, Sumatra, and throughout the Dutch and Spanish East Indies. There is less of bigotry and fanaticism among them in this region, and of late converts by the thousand have been made by the German missionaries.

Islam as a political power is fast waning toward impotence, if not annihilation. Only four considerable governments are left to fight the battles of the prophet—Turkey, Persia, Afghanistan, and Morocco—with an aggregate population of only about 40,000,000, and each one of them is in leading-strings to one or more European nations. Nearly one half of the Moslems are subject to Christian rulers: 63,000,000 to Great Britain, 15,000,000 to the Netherlands, 9,000,000 to Russia, 4,000,000 to France, 4,000,000 to Spain, etc. In this important particular, within this century the way has been wondrously prepared for a grand assault upon Islam from every quarter. And in this generation, through the translation of the Scriptures into Arabic, an unmatched and irresistible weapon has been fashioned. This is the spoken language of nearly 75,000,000, and being the language of the Koran, is sacred to every Moslem. Whoever reads the Koran can now read the Bible in the same tongue. Therefore,

"Onward, Christian soldiers,  
"Marching as to war."

#### IV.—EDITORIAL DEPARTMENT.

The Japan-Corean-Chinese war is a conflict, the philosophy of which is not as simple as that of many conflicts; and, in view of possibly wider complications, it may be well to fix in mind a few facts.

In Corea there has been for some time a revolution, or, at least, reaction, against corruption and oppression in connection with public administration, and Japanese merchants have been among those who have suffered from such maladministration. A certain party, known as "rebels," while not assailing the king, charges government officials with making the civil examination grounds a market-place, and government an article of merchandise, raising money by selling office, and then using the proceeds of such barter for the enriching of base men.

One of these "rebels" escaped to Japan, but was lured into China, and there, by order of the Corean king, slain, and this caused an outbreak. Corea has of late years been seeking to become independent of China's control, and has had a certain recognition, as independent, from Western nations. Nine years ago the premiers of China and Japan agreed on a treaty whereby each country was not to bring military force into Corea without first conferring with the other; and both countries were to unite in any measures tending to reform and protection in Corean affairs. The King of Corea has sent annual tribute to the Chinese emperor, whose representative at the capital has hitherto wielded a commanding influence.

Japan has made no protest or opposition openly; but a few months since Japan sent a military force there to protect Japanese interests, without any conference with China. China proposed that both governments withdraw troops, but Japan rejected the proposal, and offered to join China in interfering to reform Corean matters. China in turn rejected Japan's proposition and so began the acts of hostility.

What the issue may be God only foresees. Japan is the weaker numerically, having scarce more than one tenth the population of China; but Japan is the greater master of the art of modern warfare, and has both a better-disciplined and equipped army and navy. Whether other nations, like Russia, and possibly even England and America, may not be drawn into the whirlpool of war is a question now awakening no little interest. Meanwhile the United States, Britain, Germany, and Italy seem united in preserving forcibly the neutrality of the treaty ports of China; and thus far the missionaries are unmolested.

Rev. F. Ohlinger says: "The political complications in Corea threaten to bring the 'Eastern Question' to the front. Russia wants Wonsan or Lazareff almost as badly as she wants Constantinople."

According to the *Christian Work*, a Chinaman, who wished to be baptized, when asked where he had heard the Gospel, said that he had never *heard* it, but that he had *seen* it. A poor man in Ningpo, who had been an opium-smoker and a man of violent temper, had become a Christian, and his whole life had been changed. He had given up his opium and had become loving and amiable. "So," said his neighbor, "I have seen the Gospel, and I want to be a Christian too."

Mr. W. D. Powell, evangelist, Toluca, writes: "There are 11,000,000 people in this republic; 10,000,000 of that number never saw a copy of the Bible. The majority of Mexican people are so ignorant as to be little more than children. Since I wrote to you last, one of our candidates for baptism has been killed, and another stabbed seven times and left for dead. But the work goes forward. I beg for thousands of tracts in Spanish—short, direct, simple Gospel tracts."

An exchange says: "M. Tsakni, a Russian writer, has published an interesting work entitled 'Queer Religious Sects of Russia,' from which it appears that there are not less than 15,000,000 followers of insane and cranky notions in the empire of the Czar. These communities of devout and deluded beings are constantly being enlarged, in spite of all efforts made to the contrary by the government.

"One of these sects is known as the 'Runaways.' As soon as they embrace the new faith they fly from their villages and towns, destroy their identity as much as possible, and henceforth live as savages. 'The Christs' are another curious sect. They worship each other. The chief ceremonies are a crazy species of dancing, yelling as loudly as possible, and pounding stones with sticks.

"The 'Skoptsys' believe in self-mutilation, but will not submit to amputation, even though it would save life. Like the 'Christs,' they dance and yell for hours without intermission.

"Still another of these deluded sects is the 'Dumb Boys.' Why they are called dumb boys no one seems to know; but it is a curious fact that the sect is composed of both sexes, old men being in the majority. It is claimed that some of these aged patriarchs have not spoken in fifty years, although perfectly able to do so did they so desire.

"The 'Suicides' are a sect led by M. Souckeliffe, who preaches self-destruction as an absolute necessity to salvation. He is very eloquent, and it is said that he leaves a church with a dozen suicides' remains strewn about the floor. Then the leader must be unsaved, as he does not commit suicide."

A Russian journal describes a peculiar religious movement in the winter of 1891-92 in the province of Kiev. The originator was a Russian, given to drink until the age of forty years, when he reformed and joined the Stundists, following zealously the religious rites of the sect, and often going into a condition of ecstasy. A few years later he began to suffer from hallucinations, among others perceiving extremely pleasant perfumes, which he declared to be the smell of the Holy Ghost. Then he conceived that he was possessed of the Holy Ghost, and that he was Jesus Christ. He obtained numerous peasant followers, who sold their

possessions, gave up work, and looked upon their insane leader as the Saviour of the world, in which there should soon be new regulations; no one should die, and no one should have need to work or to care for the future, for God would care for them all. Most of them suffered from hallucinations of the sense of smell, perceiving extremely agreeable odors, which they described as pertaining to God and heaven. Many had a feeling of remarkable bodily lightness, as if floating in the air, and many others were taken with convulsions, manifestly hysterical. The congregations were always noisy and exalted, some falling to the earth, others jumping, striking themselves on the breast and shouting inarticulately. Some would imitate conversation; but it consisted of incomprehensible, senseless sounds, which they believed to be a language spoken somewhere. Most of them were emaciated and anæmic. The epidemic was finally overcome by the authorities; those who were most insane being shut up in asylums, while the hysterical were sent to hospitals and convents.

There is a Bible and tract barrow scheme in North China. An ordinary Chinese barrow, designed as a Bible carriage, is supplied with Bibles and religious tracts, with attendant for one year, at a cost of about \$50. Donations are urgently needed to extend this work, and would be so applied if sent to the editor of this REVIEW or to Rev. F. Brown, Tientsin, China.

This is a new departure in aggressive methods of mission work in China. The usual method has been for the native assistant to attend the markets and fairs, spread out his square of calico, and cover it with a supply of Bibles and tracts. The curiosity has worn off, however, and some plan of distribution more attractive to the Eastern man and better calculated to arrest his attention is demanded. To meet this want the "Bible wheelbarrow" was designed in 1890, and has since been on its trial in

the Shantung province; it has been a great success, and has proved itself worthy of expansion and development. The rare supplies of religious tracts stored in the central stations demand a more aggressive policy in distribution, so that they may speedily get into the hands of the people. These and other reasons have prompted Mr. Brown in making this new departure, and with the cordial support of friends he feels sure of success.

*Advantages of the Scheme.*—1. Bibles and tracts are carried by his men. 2. The barrow makes a respectable Bible and tract stall at fairs and in the market-place. 3. The teacher carries his bed and belongings for one month's absence from his home. 4. He carries a bench, which makes a platform for preaching and teaching purposes. 5. The barrow passes through towns and villages which are apt to be neglected in regular work. 6. It combines manual and Christian work. 7. As the tract societies do not employ colporteurs, it is a system of tract colportage. 8. It is a cheap mode of doing a most effective kind of mission work in China. 9. The barrow is an object lesson before the eyes of the people. "Jesus doctrine books," "I am the Way, the Truth," etc., "God so loved the world," etc., "Come unto Me," etc., are all read as the teacher passes from place to place.

#### The Number of Buddhists in the World.

Dr. A. P. Happer, in reply to the statement that "Buddha has more followers than any man that ever lived beside him, his adherents being estimated at 500,000,000," or one third of the race, has published a number of articles strongly demonstrating that this is a false statement.

He says in substance that Hassel, in the Penny Cyclopædia, estimates Buddhists at 315,000,000; Johnstone, in his Physical Atlas, at 245,000,000; Perkins, in Johnson's American Atlas, at 320,000,000; Professor Newman, at 367,000,000 ("Ten Great Religions," page 146); Edwin Arnold, at 470,000,000. From such diversity it is plain the data are not reliable.

In Siam, Burma, Tibet, China, Mon-

golia, Manchuria and Ceylon they most abound. In some it is the state religion, controlling the whole population, as in the first three mentioned. In some it is the faith of a large portion, as in the last three. But in China it is followed in connection with Confucianism and Taoism, and in Japan with Confucianism and Shintoism; hence the difficulty of estimating the Buddhists in these two lands. Confucianism is the state religion of China, and Shintoism of Japan. To make up 500,000,000 Buddhists we must estimate China's population at 400,000,000 and count them all as Buddhists! At least 80,000,000 in China alone are Confucianists.

Dr. Williams, in "The Middle Kingdom," ii., page 259, says, "No one there is called Buddhist except the priests and nuns." Dr. Edkins adds that, strictly speaking, this name applies only to those who have shaven heads, priests and nuns. In Japan the birth of every child is kept with Shintoist rites; and at every death Buddhist ceremonies are observed. In both lands all three religions are tolerated, and adherents of either may worship according to the rites of the others.

It would be liberal to estimate Chinese Buddhists at 30,000,000. If we count half the Japanese as such it adds 20,000,000. If we reckon the whole population of other countries as Buddhists, we may get in all 36,500,000 more, making a total of only 86,500,000! Professor Monier Williams, of Oxford, the greatest authority in Great Britain, thinks 100,000,000 a large estimate for this total.

In Daniel's "Lehrbuch de Geographie" (1891) adherents of Christianity are reckoned at 452,000,000; Zoekler's "Handbook" for the same year, at 447,000,000 (Roman Catholics, 210,000,000; Greek Orthodox, 87,000,000; Protestants, 150,000,000). Daniel's book estimates Mohammedans at 120,000,000; others, guessing at large numbers in Africa, where no census has been taken, would reckon them at 180,000,000. In either case Buddhists fall from 40,000,-

000 to 100,000,000 below the disciples of Islam; from 100,000,000 to 120,000,000 below Brahmans (200,000,000); from 150,000,000 to 170,000,000 below Confucianists (250,000,000), and there are from *four to five* times as many Christian adherents as Buddhists! Here are four religions, any of which far outnumber Buddhists.

When travelling in Italy some years ago we felt great interest in the enterprise of the *Secolo* of Milan in circulating an illustrated Roman Catholic version of the Bible, in Italian, in numbers at a halfpenny each, making ten francs for the completed book. Mr. Alexander Robertson says that the first edition (50,000 copies) of this Bible is exhausted, and as the demand for it still continues, a second edition is being issued. This Bible has been sold in cities, towns, and villages; not only among the laity, but even among the clergy. In the arsenal of Venice, during the midday rest, the *Secolo* Bible is often read with the daily newspaper with which it is sold. One workman reads while the others sit round and listen. When the text and notes do not seem to agree they are quick to notice it, and one instantly cries out, "Ah, there the text and notes are at fisticuffs," and form their own opinion on the passage.

#### History has its Poetic Revenges.

In July, 1893, at Dillon's Bay, Erromanga, Marie Tangkou, the eldest son of the murderer of John Williams, was baptized in the presence of seven hundred people, and took his place at the communion-table. At the erection of the monument where the apostle of the South Seas fell in 1839, at Erromanga, the murderer's sons took part in the commemoration. Two, if not three of them, are now professing Christians, and one of them is a preacher.

Rev. Hunter Corbett, of Chefoo, writes of baptizing a man whose age was seventy-three, a widow of seventy-

nine, and another candidate of eighty-eight years. At one station "a man brought his father, aged seventy-five, on a wheelbarrow, a distance of five miles to apply for baptism. When the old man came before the session he said, in substance: 'My memory has so failed and I am so stupid and ignorant that I cannot answer any questions; all I know is that I am a helpless sinner, and that I love Jesus and trust Him for salvation.' The son promised to daily read and explain the Bible and do all he could to help his father live near to Jesus."

Dr. Duff once told an Edinburgh audience that if the ladies of that city would give him the *cost of that portion of their silk dresses which swept the streets* as they walked, he would support all his mission schools in India.

The Mohammedan Mission, aiming to secure proselytes in this country, seems to have come to a speedy and disastrous end! Few false systems have long succeeded in supporting missionaries, and contributions have decreased rapidly. It is announced that "the Moslem missionary, Mohammed Alexander Russell Webb, has been obliged, temporarily at least, to abandon the missionary headquarters and publication office in New York, and retire to a \$1000 farm which his wife had bought in New Jersey." His clerk intimates that Webb himself is a pretender, and not an honest follower of Islam.

As to the "black death" now regnant in China, it may not be amiss to note that, like the cholera, it is an annual visitor, only this year more violent and virulent. Notwithstanding all the unsanitary smells that make the "Chinese quarter" everywhere so unsavory and unwholesome, the Chinese have two customs: they seldom drink unboiled water—even the poorest coolie making use of a weak solution of tea—and nearly everywhere in China the bucket system conveys excrements to the fields and

renders them harmless. "These two customs are all that counteract the spread of the disease. The authorities are helpless. The only remedy adopted by the government at Canton has been to suddenly declare the beginning of a new year. It is thought that the wicked spirits, which are responsible for the disease, will not be allowed to continue their work. Thus we have the rare spectacle that, while whole households have died out and there are wanting hands to remove the dead, the authorities order preparations for New Year festivities, to cheat the gods out of their prey."

We rejoice in the prospect of a *new medical missionary college* in New York City, to be controlled by the International Medical Missionary Society. This society has for years, under great difficulties, assisted students, chiefly those who took their lectures in other colleges. The expense of this method was too great, and it was very hard often for students to accomplish their purpose. A special institution, with full courses of lectures, ought long since to have been started, and steps have been taken to erect a building at a cost of about \$250,000, which will accommodate about a hundred and fifty students, and where the best of medical instruction may be had at a very moderate cost, with special reference to the needs of the foreign mission field. The medical director will be Dr. George D. Dowkontt, and there is a board of managers of eighteen members, of the Evangelical denominations, Baptist, Congregational, Dutch Reformed, Episcopalian, Methodist, and Presbyterian. About \$100,000, it is said, are already promised.

The Rev. T. E. Edwards writes of the last Juggernath festival :

"There was a most marked diminution in the numbers which attended the *mela*. And *this year will ever be memorable as that in which complete failure attended the pulling of the cars*. On the day fixed for the outward pulling to

take place crowds assembled to witness the sight, but neither of the cars could be moved. The people tugged and strained, but all to no purpose. Hence the dense crowds had to return home disappointed. This being Saturday, attempts were renewed on the following Monday, and in the one case they were able to drag the car a few yards, more by the help of screw-jacks and pulleys than by the muscular strength of the faithful; but in the other case they completely failed. The pulling of the former very nearly ended in a sad catastrophe. When the car moved, the European magistrate slipped and fell under the car, and was grazed by the wheels as they passed. It was a marvellously narrow escape. The people tried a third day to move the other car, and on this occasion the Brahmans were out on the roads using persuasion, and, if that failed, resorting to threats and even force to compel the people to take hold of the ropes. It was a very amusing sight to witness all this, and to see the men quietly slipping away from the ropes as fast as the Brahmans could send them there. And hence, when the signal for pulling was given, it is easy to imagine what was the result. Of course it ended, as it deserved, in total failure. Hence one car was absolutely not moved an inch, though attempts were made on three separate days to pull it; and the other car was drawn just across the road, where, notwithstanding all the efforts made to draw it back again to its former position on the last day of the festival, it had to remain."

Who shall say there is no power in a misplaced phrase! We read the following in one of our most carefully edited religious journals :

"In this number will be found a graphic description of the terrible plague now raging in Canton, of the unfounded accusations made by the heathen Chinese against the foreigners as the authors of the fearful scourge, and of the indignities to which two lady physicians of the Presbyterian Board of Foreign Missions have been subjected, by Rev. B. C. Henry, D.D."

The "graphic description," but *not* the "indignities," was by Dr. Henry, as need not be stated; but the paragraph might mislead those who do not know what a grand man Dr. Henry is!

Rev. Henry S. Butler, of Blairstown, N. J., "stimulated by the letter of Dr. Seymour in the August number," encloses \$5 for the fund used to send the REVIEW gratuitously or at reduced rates to those whom it may help. Mr. Butler has our thanks; and we feel persuaded that few true-hearted men or women can read that mighty appeal without a similar response. "A Friend" likewise sends another donation, of the same amount.

The assassination of the President of the French republic, and the discovery of a plot to destroy some of the most marked men in Europe, have aroused not only France, but all the continental nations, to resist the alarming encroachments of anarchism. The bill which by a large majority swept both houses of the French Assembly is a bold measure, which the socialistic wing rank as a return to barbarism, as a blow at the freedom of the press, and at liberty generally.

The Paris correspondent of the London *Daily News* says of the new law :

"It is so drastic that a private letter merely reflecting anarchistic views, opened at the post-office, is enough to send the writer to prison for a period of three months or more. Offences under the bill will no longer be under the cognizance of a jury, because with this body there is always the risk of acquittal, but will be brought before the Correctional Tribunal. Persons convicted will serve their terms of imprisonment in solitary confinement, without, however, having the privilege of reduced time, which is given to ordinary prisoners electing to go to a cellular prison.

"Section 2 of the bill enacts that any person who, without becoming amenable to existing legislation against conspiracy, rebellion, etc., has committed an act of anarchistic propaganda shall be liable to a sentence of imprisonment for from three months to two years, and a fine of from 100 to 2000 francs. The term 'anarchistic propaganda' is construed to mean either the advocacy or the approbation after the fact of murder, pillage, arson, or theft, whether uttered publicly or in private. This includes private correspondence and the distribution of anarchist literature, even when

not advocating crime. Persons sentenced to terms of upward of a year's imprisonment may be sentenced, at the discretion of the court, to compulsory residence for life in a penal colony, such as Cayenne. The courts will be empowered, in any anarchist case, to prohibit newspapers from publishing the whole or part of the trial, under penalty of six days' to a month's imprisonment, and a fine of from 1000 to 10,000 francs."

In the United States a bill quickly followed the Carnot assassination, proposing, in the House of Representatives, to make a capital offence of all attempts of anarchists to take the life of any official of the republic or the setting off of any explosive in a building owned by the United States, with a view to maiming or killing.

Such measures show that the general feeling is growing that anarchy must be suppressed; and it is none too soon. Anarchist literature is itself dynamite; so are anarchist speeches inciting to violence. Russia suggests international compacts for the surrender of dynamite workers and political assassins. One of the best remedies suggested is *deportation*—to simply place all such disturbers of society on some island from which there is no escape, and leave them to work out their schemes among a community of like-minded fellows! What a Utopian or Arcadian settlement that would be!

Meanwhile some one has been curious to seek out the source of this modern theory of society. Anarchism is traced to the Russian Bakounin, whose principles were, in brief, "*Do what you wish,*" and "*Everything is everybody's.*" Negatively he was a Nihilist: "Down with all authority and all frontiers; away with the State, capital and capitalists!"

Elisée Reclus, in 1876, gave these notions a systematic form—a body of doctrine and a programme. Krapotkin, in 1878, edited the first anarchist journal. Riot and revolution were the earlier method; but assassination was tried upon Alfonso XII., of Spain, in 1880, and, later, bombs began to be pre-



ferred. In 1891 there were bomb explosions at Charleroi and Nantes; in 1892 there were many such explosions in Paris, and Ravachol was guillotined. In 1893 Pallas was shot at Barcelona for exploding a bomb. Soon after, Vaillant threw a bomb in the Chamber of Deputies at Paris. During the present year an attempt has been made to kill the Prefect of Barcelona. Henry used a bomb in a Paris restaurant, Lega has tried to shoot Premier Crispi, and Santo has succeeded in killing the President of the French republic.

The anarchists in Russia, under the name of Nihilists, in 1881 achieved notoriety by killing the Czar, Alexander II., by means of a bomb, but since that time have failed in their plots.

At the late Christian Endeavor Convention, at Cleveland, O., the "roll of honor" contained the names of 5552 societies that have given not less than \$10 each to their denominational boards for the cause of missions. The amount represented was \$138,205.93; the total amount contributed to missions this year by the societies of this country and Canada not less than \$225,000!

The Cross-Bearers' Missionary Reading Circle has selected as the course of reading and study for 1894-95: I. Biographical—"Life of Robert Morrison," by William J. Townsend, 75 cents; and "Life of Judson," by Rev. Edward Judson, D.D., \$1.50. II. Patriotic—"Our Country" (revised), by Rev. Josiah Strong, D.D., 60 cents. III. Evangelical—"Foreign Missions after a Century," by Rev. James S. Dennis, D.D., \$1.50. IV. Periodical—THE MISSIONARY REVIEW OF THE WORLD, furnished to C. M. R. C. members at \$1.90.

Chulalangkorn, the King of Siam, has been reported dead. If this report had been founded in fact, all Asia would suffer loss. From the accession of his father, Maha-Mong-Kut, a policy was inaugurated in the Siamese Government more in-

telligent, enlightened, liberal, and tolerant than has ever been known in an Asiatic State. Maha-Mong-Kut was himself educated in part by a missionary of the American Board, and imbued toward missionaries a most catholic spirit, which he transmitted to his successor.

Rev. George W. Knox, D.D., writes: "On pages 695 and 696 of the current volume of the REVIEW, I find the following: 'Though Japan was opened to the entrance of Occidentals as far back as 1854, Protestant Christianity made its advent only twenty-one years ago.' Japan was so opened in 1859—that is, in that year were 'Occidentals' first permitted to reside there, excepting a few diplomatic agents; and in the same year—that is, thirty-five years ago—three missionary societies had their representatives in the field. Slips like this are unavoidable; but as the REVIEW is an authority, they should be corrected. For once, at least, missionary societies were *not* behind time."

In editing such a REVIEW, it is found almost impossible to prevent such conflicting statements from appearing. On page 684, second column, Dr. De Forest says, "Christian missionaries have now been working here for a full generation"—*i. e.*, between thirty and forty years. And reference has frequently been made in these pages to the pioneer work done close upon the very opening of Japan to Occidental commerce, now about forty years ago. Among the pioneers is the Protestant Episcopal Church of the United States. In the thirty-fifth annual report of the Foreign Committee of her Board of Missions (1870), this Church claims to be the first Protestant body that entered on the work there, noting the fact of having had a bishop in charge of that work for four or five years, and mentioning his efforts through the United States Government to secure the repeal of the edict against Christianity.

The statement criticised and corrected is probably owing to the fact that it was in 1872-73 that the *first Christian church* was organized. While we find it hard to keep out such errors, we are always cordially glad to correct them when pointed out.

## V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

### Extracts and Translations from Foreign Periodicals.

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

#### TURKEY.

—The recent destruction of Marsovan College by Turkish fanatics, imposing on the Ottoman Government the amends of rebuilding it, gives special interest to the catalogue of the college for 1892-93.

“This is situated at Marsovan, near the Black Sea, three hundred and sixty miles east of Constantinople, just within the bow of the historic river Halys. The field naturally dependent on this institution for higher education is about equal in area to Great Britain and Ireland, or nearly double the size of New England. There is in this great field ever-increasing stir in regard to the importance of education. The opportunity here afforded for giving character to the people and institutions of coming time is very attractive. Many of these people belong to the same grand division of the human race in which we of the West are included, and all have their part and place in the history yet to be made. Nothing better can be done for them and for the future than to give them Christian education *now*. Let it be here stated emphatically, however, that this is no charity in the ordinary sense. Students are required to pay their own expenses.

“A movement ‘forward into light,’ such as the last half century has witnessed in the East, is one the story of which is soul-stirring, especially when we discover in it the same fundamental cause which enters into all that is grand in the development of our age—the Gospel. Sixty years ago Evangelism came unobtrusively to Constantinople; today a system of common schools, high schools, and colleges covers the empire. In these, rising manhood and woman-

hood share alike in the advantages of culture. Books and newspapers are read in the remotest mountain villages. European dress is adopted, English fabrics are worn, the English language is making rapid headway. American sewing-machines and American musical instruments bring help and harmony into many a household. The social and moral condition is undergoing change for the better; the family is feeling the blessed influence. What is the connection of Evangelism with all this? That of the source with the river.

“The college has 39 graduates, 1 post-graduate student, 7 seniors, 8 juniors, 14 sophomores, 11 freshmen, 77 preparatory students. There are 92 Armenians, 20 Greeks, 2 Germans, 3 Osmanlis (Turks).

“If the East once overcame the West by the Gospel, and everywhere planted the cross, the West shall, in its turn, welcome the East, and the Lord shall, even in the places where the candlestick has been overthrown, rear it up again. In the choir of the Hagia Sophia at Constantinople, the most ancient and celebrated church of the Orient, there is a great mosaic of Christ surrounded by His apostles. The Turks have whitewashed it over, but here and there the whitewash is scaling off, and when the spring sun shines in the form of Christ and of His apostles can be discerned through the concealing film. So shall it be when the mighty spring shall dawn; then shall the Lord be King eternally.

No peace can be until His love prevails,  
Till the whole round of earth His great redemption hails.

To work to this end is honor and joy. Therefore forget not Jerusalem, neither her of old in adoring thankfulness, nor her of our day in compassionate love, nor her that shall be in holy longing. Amen.”—*Nachrichten aus dem Morgenlande.*

—Prayer at the dedication of the Evangelical Church in Bethlehem. This church is under the especial patronage of the Empress Augusta Victoria :

“ Lord, our God, we thank Thee that Thou hast given us to build this house, wherein Thy holy Word shall be proclaimed and Thy name be praised. We most heartily entreat Thee, let the work of Thy holy baptism be powerfully wrought at this baptismal font. Let Thy saving Word resound from this pulpit. Cover this altar with the beneficent gifts of Thy table. Maintain Thy Word and Sacrament in uncorrupted purity within this place. Enlighten and sanctify through the same all the people whom, now or in time to come, Thou mayest gather for Thyself, to become a temple of the Holy Ghost. Remember in Thy compassion the congregation for which this house is built. Build it into a spiritual house, into a dwelling of Thy Holy Spirit. Send evermore faithful pastors and teachers to this place. Stir up the hearts of the congregation, that they may ever follow joyfully into Thy sanctuary the summons of these bells. Graciously accept the prayers which here ascend to Thee. Hallow the marriages which are blessed here. Forgive all the penitents who make confession here their sins, and through these holy services bring them into such a frame and temper that at last, when their pilgrimage draws to an end, they may depart hence in joyful comfort, may enter into their Father's house on high—a house not made with hands, therein, with all angels and elect souls, to offer adoring worship, saying, ‘ Glory be unto God in the highest ! Amen. ’ ”

—“ Though the Jews are returning by thousands to Palestine, yet there is a point which, to human apprehension, seems an impossibility : the Jews are not accustomed to cultivate the soil. They have hardly been allowed to hold an inch of ground for eighteen centuries. How can they become husbandmen ? The

best answer to this question is found in the twenty or twenty-five Jewish colonies now existing in Palestine. There are cities, villages, hamlets, farms which were not in being ten years ago, and which to-day belong wholly to Jews. If they are not yet good husbandmen, they are in the way to become so.

“ The most of these colonies are wonderfully prosperous. The Jews bring thousands of acres under cultivation. They have planted the vine and trees of every kind. A friend of the Rev. Mr. Schol, who visited these colonies, was utterly astonished at that which he saw. The whole country seemed like a beautiful garden. The plains were covered with harvests and the vines cultivated to perfection. When we remember that, in place of these rich crops, nothing was to be seen ten years ago but an arid desert, we see what a transformation has already been effected, and all that may yet come to pass in the time ordained of God.

“ The Jews are everywhere immensely rich. [Is this true of the bulk of them ?] They are spoiling the Egyptians—that is to say, the Russians ; they gather the wealth of Germany, of Austria, of England, of America, and of elsewhere. Now they are called to become the great missionaries of the world. Then all that which they have gathered will flow into the coffers of the Lord. See how the work of the Lord languishes in our days, simply for want of money and men. Now, when the Jews spoil the Egyptians, we are to consider that the work of God cannot suffer thereby. Only see : last year there were spent in England \$450,000,000 in drink, \$80,000,000 in tobacco, something like \$400,000,000 in objects of luxury, such as jewels—that is to say, \$400,000,000 foolishly squandered. Thus, about \$1,130,000,000 have been spent in the most Christian of countries in vain or absurd things. And how much has been given in the same time for foreign missions ? About \$5,000,000 ! Let the Jews gather wealth ! The times draw near when, having become believers,

they will reverse the above proportions, and will spend their treasures and themselves for the service of their Master. Then the work of the Lord will no longer languish. These will be a nation of missionaries laboring for the evangelization of the world. Oh, let us pray that the time may soon come when all Israel shall be saved!"—*L'Eclairneur*.

#### INDIA.

—"In a meeting at Madras of the Hindu Reform Union, for the improvement of public morals, a resolution was lately passed to endeavor to bring it about that *no Hindu living in open concubinage* shall be entrusted with responsible offices. When we consider how little Hinduism concerns itself with morals, especially of the men, this resolution, spontaneous with the natives themselves, appears significant and hopeful. This Union publishes a periodical, the *Indian Social Reformer*, which energetically strives against the ethical defects of Hindu society. The natives also publish in Madras an English periodical, the *Eastern Star*, which never wearies of attacking the unchastity which is publicly tolerated by the State, as well as drunkenness and the opium trade."—*Ibid*.

—Mr. SCHAD, of the Danish Mission in South India, writing in the *Missions-Blad*, remarks that once, he is told, there were a great many English officials in India who were actively Christian, and warm friends of missions. Now, however, he remarks, they are hard to find. Doubtless the large growth of atheism at home, under its new name of agnosticism, has much to do with this. These men, Mr. Schad observes, are often not merely indifferent to missions, but actively hostile—indeed, sometimes vulgarly scoffing. He has been asked by one of these gentlemen how many pence he gave his catechists for every Hindu convert they brought in. The influence

of such men is the worse, that they are very jealous in maintaining their claim to the name of Christians, and are very boastful of England's eminence as a Christian nation, not unfrequently also taking part in Christian ceremonies.

Should God give England another such admonition as in 1857, it will doubtless be a yet more terrible one.

Mr. Schad calls attention to the fact that there is an European heathenism in India. There are white men who help to maintain idol worship and even take part in it. "He that is not with Me is against Me."

—"Officially, as we think most rightly, no officer of Government can directly work for the conversion of the Indian people to the faith of Christ. But in 1866 Sir Henry Sumner Maine could say in the Viceroy's Council, Calcutta, 'We will not force any man to be a Christian; we will not even tempt any man to be a Christian; but if he chooses to become a Christian we shall protect him.'"—Rev. P. IRELAND JONES, *in C. M. Intelligencer*.

—"The long hopeless degradation of the pariahs, or outcasts, who in Madras Presidency amount to five millions—thirteen per cent of the population—appears to have reached its term, so far as Government action can relieve it. This intervention has been procured by the efforts of the missionaries and other friends of the pariahs, aided at last by a considerable number even of the Brahmins. The terms of the law, promulgated in 1892, are as follows:

"1. Any untitled and untaxed land having no owner may be assigned to pariahs for cultivation.

"2. The magistrates shall require the landlords to cede to the pariahs, gratuitously, or at the cost of the Government, all lands which they cannot cultivate themselves.

"3. All pledging of pariah children for debt is henceforth forbidden. The

missionaries are invited to denounce all breaches of this law that become known to them.

"4. The term pariah is henceforth forbidden as an actionable insult. They are hereafter to be called *pandjamen*, 'the fifth'—*i.e.*, not belonging to one of the four fundamental castes.

"5. *Pandjamen* schools are to be set up, with special inspectors. These shall be, so far as possible, under missionary control.

"These external reliefs being afforded, it is now for Christians, especially the Lutheran Leipsic brethren, to go on with the spiritual work among these deeply degraded people, out of whom countless ages of oppression seem to have almost crushed the desire of rising out of the mire."—*Revue des Missions Contemporaines*.

—The *Harvest Field*, speaking of the Rev. Dr. Miller, says: "This veteran missionary must have been peculiarly gratified by receiving from his church an invitation that unmistakably shows the high esteem entertained for him by the Free Church of Scotland. We learn from the *Christian College Magazine* that he has been invited to fill the chair of Evangelistic Theology in connection with the Church colleges in Scotland. When we remember the efforts that have been made by a section of the press, both in this country and in England, to discredit Dr. Miller, we are delighted that his church has thus seen fit to honor him. We hope, however, that no appointment at home will permanently separate him from the great work in which he is engaged. We know of no missionary who exerts so wide and so beneficial an influence in South India as Dr. Miller, and his departure would be a very serious loss to the missionary forces of the land. Another high honor has been conferred on him in this country. He has been elected by the Senate of the Madras University to represent it in the Madras Legislative Council. This appointment should especially gratify those who are

eager to apply Christian ethics to legislation."

—"One of the most remarkable and striking features of religious life in this old city of Poona is the weekly union prayer-meeting. It is about half a century since it was established, but it shows no signs of decay. The Free Church missionaries, who were the pioneers in mission work here, commenced the meeting; and after some years it gradually assumed its present character, which is most thoroughly cosmopolitan and interdenominational. The Free Church missionaries are still responsible for the arrangements, and the meetings are held in the neat little church of that denomination on Thursday evenings, at six o'clock. The meetings are conducted in turn by missionaries, chaplains, and laymen of the various churches, a short address being given, and much of the hour spent in prayer and praise. One evening in July the meeting was conducted by Rev. D. O. Fox, of the American Methodist Episcopal Mission. There were about seventy persons present, including missionaries of the Church Missionary Society, Wesleyan, Methodist Episcopal, Free Church, Established Church, Irish Presbyterian, Canadian Presbyterian, Congregational, and open Plymouth Brethren churches, Young Men's Christian Association and zenana missionaries, three colonels, one captain, one lieutenant, a number of soldiers, a city magistrate, the head of the archaeological department, military chaplains, native pastors and teachers and Christians, and a band of orphan girls. There were English, Irish, Scotch, Canadians and Yankees, Eurasians, Hindus, Parsees, Australians, and a Somali from Africa.

"Such a union, in face of the powerful Brahmin element here, cannot be without a marked influence. In the native church no less cordial is the feeling of union among the various members of the Indian Christian churches."—ROBERT M'CANN (Y. M. C. A.), in the *Helpmeet* (F. C. S.).

### English Notes.

BY JAMES DOUGLAS.

*Baptist Missionary Society: Persecution in Italy.*—The Rev. James Wall, of Rome, in a letter of some length, has set forth the persecution to which Baptist brethren in Central Italy have been subjected. Grave fears were entertained lest, through false witness and the intimidation of priests, justice would have miscarried. The greatest praise, however, is due to the presiding judge for the heroism which he personally displayed in the conduct of the trial. One of the witnesses who, through fear, had contradicted her first depositions, confessed, after a night of weeping in jail, that she had been seized by some of the accused, and, with a knife at her throat, obliged to promise not to confirm her first testimony. At the trial a wheelbarrow was produced in which stones of twelve or fifteen pounds' weight were taken to the scene of action. The trial was noteworthy alike for the impotent rage of the persecutors and the calm and effective testimony of the persecuted. The latter breathed the spirit of Christ and converted the court-house into a gospel hall. A deacon stated that before he heard the Gospel in Tivoli he was without any knowledge of God's Word; that the Protestants taught him to read, led him to the Saviour, and that when he was able to build himself a house he consecrated the best room in it to the preaching of the Gospel, hoping others might receive what had so benefited his own soul. It was grand to see how a few simple, persecuted believers rose above their old discouraged selves when they spoke of Christ and held the court breathless. Now that the work of Christ in the Marsica has passed through this fiery trial, and the whole province has been filled with rumors of grace and reform, the time seems come to sow the seed, to preach the Word, and to expect among these, the loftiest regions of the Apennines, a succession of churches like that of St. Benedetto, which has so nobly met the

pitiless persecution of the apostate priesthood.

*News from Calcutta.*—An interesting sign of the times is the fact that the Arjya Literary Society in Calcutta are now engaged translating the Bible into classical Bengali. They have asked and obtained the assistance of representative men of the Christian communities lest anything should appear in the translation which should make it anti-Christian in tone. The whole of Matthew's gospel is now in manuscript. The Rev. Herbert Anderson, who furnishes this intelligence, says: "It seems to me marvellous that this small band of broad-minded, educated, non-Christian Bengali gentlemen of this city should realize the benefit and have the desire of giving the Bible to their fellow-countrymen in the way they propose." May we not infer "that Christ is conquering and will conquer"?

*Presbyterian Church of England.*—The same missionary number which publishes valuable notes from the Rev. William Thone, M.A., contains the sad intelligence of his death. He had just been over a large part of the Formosan field. His faithfulness and affection in dealing with the native churches were beyond all praise. Of him Dr. Maxwell writes: "Dear Thone was so universally esteemed and beloved by his brother missionaries and by the people alike that no single loss to the mission could, humanly speaking, be heavier than this." The late Mr. Thone thus sums up his final missionary tour: "On the whole, I have been much cheered by my visits to our Chinese churches, but much less so by the visits paid to aboriginal churches."

*Siong-see, China.*—A church has been built in this fishing village of 10,000 inhabitants. It is set on a hill, and is visible from afar both on land and sea. The people have subscribed \$400 to the cost of erection.

*Chin-Chew.*—The girls' and women's schools flourish under the able care of Miss Graham and Miss Ramsey. "It

is very encouraging," says Miss Graham, "to see how many more women there are coming to church in these country places, compared with only a short time back. When I first visited Eng-ehhun, for instance, four years ago, there was not a single woman coming; last Sunday there were eighteen, all interested and willing to listen. In Chin-Chew we have sometimes nearly two hundred women, counting our girls' school."

*London Missionary Society.*—The Rev. Bowen Rees, writing from Matabeleland, tells of mission house wrecked and all clothing and household effects looted through the war. A hearty welcome was, however, accorded to himself and Mr. Elliott on their return. The behavior of the natives to the missionaries was the reverse of what it used to be. "All your words," they said, "have come true. When the war was on we were scattered among the mountains and the forests. In the dead of night, when we were encircled by our enemies and death facing us everywhere, then the words of Mr. Elliott and yourself came home to us. Before we only heard, but now we have seen, and all your words are true." The missionaries are resolved to build the new church this winter and to repair the mission-house, the graveyard, and the dam. "We ought," says Mr. Rees, "to start new stations all over the country. There are thousands and thousands who have never heard the Gospel of peace. The country is open, and there is nothing to fear. May God send us soon young men burning with the love of Christ—young men who will not be blinded with gold-dust, lands, and fame!"

*Urungu, Central Africa.*—Dr. Mather has completed a tour in the hill country of Urungu and along the lake shore between Liendwe and Niamkorlo. By this means four thousand people have had the Gospel presented to them. The journey occupied nineteen days, and

the missionary was well received, both by the people and their chiefs.

*Wesleyan Missionary Society.*—The mission on the Gold Coast district of West Africa is being energetically supervised by the Rev. Dennis and Mrs. Kemp. Mr. Kemp is conspicuous in his care for the young, and, aided by his excellent wife, has set on foot a greatly needed home and training institution for girls, toward the cost of which he has secured help from colonial funds and a grant from the Missionary Committee. The building, which is also to serve the purpose of a European sanitarium, is now in course of erection at Aburi, and a teacher is to be sent out by the Woman's Auxiliary—a lady who has volunteered for the work and who will accompany Mrs. Kemp when she goes next month to rejoin her husband.

*The Bahamas.*—The chairman of this district, the Rev. George Lester, during the short time he has served on the mission field, has done much to consolidate the work in his scattered diocese. With characteristic energy he has visited the out-islands of the colony, and, bent upon the extension of Methodism, has organized the Gulf of Mexico Mission, and proceeded through Cuba upon a tour of observation. A short but appreciative article on his labors appears in *Work and Workers*, a magazine ably edited by the Rev. F. W. Macdonald, and enriched by first-class illustrations.

*Southern India.*—In an able article on "High Caste, Low Caste, and No Caste," the Rev. W. A. Jackson Picken draws attention to the fact that evangelistic work among the low castes is by no means so easy and so universally successful as many critics of missions seem to suppose. In addition to the abominable vice rampant among them, "the bulk of the people are absolutely innocent of any desire for elevation of any kind." Still they are willing to listen. Mr. Picken reports good work done among the coolies employed at the Maharaja's cotton mill, and also in various parts of the gold field. Among

the house servants of southern India, too, who are almost all of them pariahs, an extensive work is being carried on; particulars of conversion in various instances being given.

### THE KINGDOM.

—Dr. Parkhurst put it well when he said: "I have got past calling my church my field. It isn't my *field*, it's my *force*."

—According to the *Record*, the United Presbyterians of Scotland have received a call from heaven to be in earnest in spreading the glad tidings; for it speaks of "the summons addressed to our Church by the blessing which is expanding our foreign mission work," and rejoices to know of some who give good heed to the same.

—"A penny a week and a shilling a quarter" from every member, was John Wesley's heaven-taught method. But centuries before him Paul had hit upon the same general scheme. All at it and always at it will work wonders here and everywhere. The colored congregation that passed three resolutions—first, pledging all present to give something; second, pledging themselves to give cheerfully; and third, to give as they were able—hit upon a simple and sure method for meeting the financial needs of the Church of Christ.

—"In the good time coming," says the *Sidney Presbyterian*, "congregational altruism will be the rule. A Christian congregation will think itself unworthy of the Christian name if it does not love its neighbor as itself, and so fulfil the law of Christ. It will not consider its duty done until it pays as much for the salvation of its neighbor as for its own salvation. The rule will be: one minister, one missionary."

—An Alaskan woman brought to the mission ten blankets, valued at \$2.50 each, as a thank-offering for the conversion of her husband.

—The statement seems incredible, and yet it comes from the highest authority, that nearly one fourth of all the gifts

from Massachusetts to the Baptist Missionary Union were bestowed by the Clarendon Street Church, Boston, Dr. Gordon, pastor. Ah, that these saints might provoke their derelict brethren to good works!

—An estimate regarded as reliable places the aggregate wealth of leading countries at the following figures: United States, \$60,475,000,000; Great Britain, \$43,600,000,000; France, \$40,300,000,000; Germany, \$31,600,000,000; Russia, \$21,715,000,000; Austria, \$18,065,000,000; Italy, \$11,755,000,000. No other nation is credited with more than \$10,000,000,000. The next in rank to Italy is Spain, with \$7,965,000,000, while Greece, the last and lowest in this classification, is given but \$1,055,000,000.

—Like an arrow straight to the mark must this plain and pithy petition of the South Sea convert have ascended to the throne: "Grant, O Lord, that the good words that we have heard may not be like our fine Sunday garments, which we soon take off and put by in a box till the next Sunday comes. But let this truth be like the tattooing on our bodies, ineffaceable till death."

—Foreign missions! Why, if there were nothing in foreign missions but the zenana work, it would be worth to the future of the Eastern millions many fold what it costs. If these missionary women did nothing but break the fetters off the wrists of their Eastern sisters, it would be a work worth dying for.—*The Interior*.

—Miss Kate Marsden is preparing a chart, designed to show at one view the real prevalence and spread of leprosy in various countries. From the minimum figures already supplied by Government medical returns and other reliable sources, she reckons that there are 1,300,000 lepers in the world. Possibly the larger estimate of 3,000,000 will be found more correct. China alone is said to have more than 600,000, Japan 200,000, and India at least 100,000.

—Rev. H. P. Beach would have would-be missionaries attain to "knowl-



edge of things about the house, such as plastering walls, making a door, mixing and using paint, baking bread, etc. ; the knowledge of foods, gardening, making cisterns, and so on ; the knowledge of carpentering, hair-cutting, and undertaking—the last being frequently called into requisition ; also a knowledge of book-keeping, printing, and book-binding." And Miss Leimbach, of Persia, adds : " You can't know too much about making bread and butter, washing and ironing, feeding cattle, horses, chickens and turkeys, too, if you ever want them ; salting meats, putting up fruit, cleaning, papering, painting, and everything you can possibly think of. How thankful I have been that I know about a good many of these things."

—Surely, this is not the romance which some of the sentimental connect with missions : " The Livingstones rose with the sun in the summer, had family prayer, breakfast, and school. Then he began his sowing, ploughing, or smith's work. ' My better half is employed all the morning in culinary or other work, and feeling pretty well tired by dinner-time, we take about two hours' rest then ; but more frequently, without the respite I try to secure for myself, she goes off to hold infant school, and this, I am happy to say, is very popular with the youngsters.' She sometimes had 80 or 100 present. Her husband says : ' It was a fine sight to see her day by day walking to the town, no matter how broiling hot the sun, to impart instruction to the heathen Bakwains.' Her name was known all through that country and 1800 miles beyond. Livingstone continued his manual labors till five. Then he went into the town to give lessons and talk to any one who wished to speak to him. After the cows were milked they had a meeting, followed by a prayer-meeting in Sechele's house. The missionary got home utterly worn out about half-past eight."

—And now comes Bishop Thoburn

and takes Mozoomdar severely to task for his reckless words concerning native Christians. That notable had written : " What reforms do they—the converts—originate? What labors do they carry on? What advance do they make in the confidence of the great Hindu society? What contributions do they offer to the great world of Christian thought? They live and die more as figures and ciphers in a statistical table than as living souls clothed in flesh and blood." And the bishop makes reply : " I am sure Mr. Mozoomdar would never have penned these words if he had even once been brought into contact with any considerable number of our Indian Christians. I am personally acquainted with a thousand men, any one of whom could set him a worthy example in working for reform, in elevating their fellow-men, in winning the confidence of both Hindus and Mohammedans, and in rooting out a score of evils which have long afflicted Hindu society. I have seen twenty Christian young women in a body attending lectures in the Agra Medical College. All of these were the daughters of village converts, and their presence in such an institution means that a revolution is going on among the masses of the people—the teeming millions whose condition men of Mr. Mozoomdar's class rarely study or in any way consider. I have seen long processions of Christians pledged to total abstinence parading the streets and other public places in the interest of the great temperance reform. I have seen hundreds and thousands of Hindus, whose confidence had been secured by these devoted Christians, looking on with friendly interest, and sometimes even joining in the demonstrations. I have been a witness during the past third of a century to what I can regard only as a revolution in the feelings of millions of Hindus in Northern India toward Christian converts. Thousands and tens of thousands of these Christians are bearing noble witness against child-marriage, polygamy, extortion,

drunkenness, and immorality of every kind. To call such men 'ciphers' is so cruelly unjust that I am sure Mr. Muzoomdar must have penned the words in absolute ignorance of the character of the men and women whom he misrepresents."

#### WOMAN'S WORK.

—The *Union Signal* makes these statements: "In this country 2500 women are practising medicine, 275 preaching the Gospel, more than 6000 managing post-offices, and over 3,000,000 earning independent incomes. Since 1880 the Patent Office has granted over 2500 patents to women, and in New York City 27,000 women support their husbands."

—A few weeks since Bishop Newman dedicated in Rome an institute for girls, a building large, substantial, and five stories high. This is the first property owned in Italy by the Methodist Woman's Foreign Missionary Society.

—The *Heathen Woman's Friend* gracefully heads a column of items relating to the work of various societies with the phrase, "Family News," and the verse: From whom every family in heaven and on earth is named.

—The Christian world must not forget Clara Barton and her Red Cross Society. What she did during the civil war, in caring for the sick, and wounded and dying, was enough to immortalize any name. Again, in Europe she displayed the same noble qualities. And now, with less than \$35,000, it is said that she and her helpers have actually cared for 30,000 people who were left homeless by the dreadful cyclone which swept the coast of South Carolina in August, 1893.

—When we pray let us not forget the Methodist missionary, Miss Mary Reed, who, bearing the spots of leprosy, with true Christian heroism and unselfishness, lives in seclusion among the lepers of North India, striving to free their souls from that deeper leprosy—sin—and bravely, calmly watching the slow

advance of this dread disease in her own body. She ministers to the afflicted in a hospital located at Chandak Heights, in a mountain region, where suitable buildings have been constructed for the accommodation of several scores. The British Government has recently made a grant of 48 acres of land.

—Miss S. L. Dodson, Protestant Episcopal missionary in China, pleads importunately for a training school for native women, and gives cogent reasons. She says: "The American Church Mission has now been established in China forty-nine years. We have flourishing schools, good hospitals, 23 native clergymen, 5 of them priests; but very few good Bible-women. Why is this? If we wish to have good and successful Bible-women, let us work for a home. It is my idea that we establish an institution something after the plan of Kaiserwerth, calling in the best of the widows, teachers of day-schools and Bible-women, who are willing to give their lives to the work. By a home or mother-house, I mean the centre of all our woman's work, where the women shall be trained, and which they may look upon as their home when they become old and unfit for work. The Chinese women are so afraid of having no one to provide for them in their old age, that they must economize and save and worry until they can think of nothing else; thus their very souls become small and dead. Take this burden off them, and I believe they will be as self-sacrificing and noble as Western women."

#### YOUNG PEOPLE.

—At the Cleveland Endeavor Convention was read a letter from the first society formed in China. The address and salutation were as follows: "The enclosed epistle we trouble you to take to the great beautiful country (U. S.) Christian Endeavor societies. All the brothers and sisters great persons to open. The Foochow Church of the Re-

deemer Christian Endeavor Society entrust. To all the brothers and sisters in Christian Endeavor—peace.”

—During the months to come the Christian Endeavor Missionary Extension course is to be pushed as never before by S. L. Mershon, of Chicago, who is put in charge. A supply of capital lecturers will be secured, and almost any considerable community can have their services at a cost not at all burdensome.

—The *Christian Union Herald* roundly declares (and let all Endeavorers and Leaguers take note): “One third of every Young People’s Christian Union should be old people. One third of the mid-week prayer-meeting should be young people. Keep old and young close together.”

—This good suggestion is borrowed from the Nashville *Christian Advocate*: “Much is said as to the relative merits of the Christian Endeavor and Epworth League movements. Their merits must be determined by their results, and it so happens that a splendid opportunity for testing their value as missionary agencies is now set before them. A race worth that of a thousand *Vigilants* and *Britannias* is about to be sailed, and millions will look on with interest. We care nothing for victory for its own sake, but it is worth knowing whether we are all working on the best lines or not.”

—The Presbyterian Foreign Mission Board makes these statements and puts these pertinent queries: “The young people’s societies are asked this year to give \$100,000. In 1890–91 you gave \$5910; in 1891–92, \$13,353; in 1892–93, \$24,568; in 1893–94, \$29,200. Why not \$100,000 for 1894–95? If each Presbyterian Endeavorer adopted the two-cents-a-week plan you would raise over \$300,000 this year for foreign missions. Eleven hundred societies are now supporting missionaries by a co-operative plan, are hearing regularly from their missionaries, and deepening and strengthening their missionary in-

terest by this personal relation. If your society is not a member of one of these groups, ought you not, for the best interests of your members, to enroll?”

—According to the report of the State Superintendent of Junior Work, Indiana has 367 Junior societies, with a total membership of 13,780. They have given \$456 to home missions and \$309 to foreign missions.

—During the past year the Throop Avenue Presbyterian Society, Brooklyn, N. Y., has held 10 missionary meetings. It has given \$4 toward establishing a Christian Endeavor Society at Beebe, Ark.; \$37.50 to foreign missions; \$25 toward Dr. Thwing’s salary in Alaska; \$50 to the boys’ farm school at Asheville, N. C. Its first appropriation for missionary funds this year is \$100 toward Professor Jeffrey’s salary at the Asheville school. Last year, the first of the existence of this missionary committee, there were 108 subscribers to the fund, who gave about \$200. The envelope system is used.

## AMERICA.

**United States.**—Three large fortunes have recently been bequeathed to beneficent uses or distributed among various charitable objects, with the names and amounts, as follows: Mrs. Clara B. Ashmead, Germantown, Pa., \$61,000; John Crerar, Chicago, Ill., \$800,000 (not including several millions for a public library); and Mrs. Mary Stuart, New York City, \$3,851,000.

—The American Female Guardian Society and Home for the Friendless, in New York, is one of the oldest of the child-saving institutions. Forty years ago it organized a day school for street children. This proved so successful that more were established, till now the society has 12. To these schools, which are in the tenement-house districts of the east and west sides of the city, the poorest of the city’s poor, mostly foreigners or the children of foreigners—Hebrews, Hungarians, Poles, Germans, Italians, etc.—go. They numbered 5684

and were of 15 nationalities last year. The school-teachers made in the year 6800 visits in the homes of the children, and 12,600 garments were distributed, besides shoes, quilts, coal and food tickets, and, through the generosity of the *Tribune* coal and food fund, 500 of the families were supplied with groceries or with coal.

—There are about 60,000 Italians in New York City. The number of Catholics among them is to the number of Protestants as 100 is to 1. The Catholics have 5 distinctively Italian churches in the city: St. Anthony of Padua, whose parish numbers 7500 and where 1100 infants are annually baptized; St. Joachim, which claims 10,000 in its parish; the Church of the Most Precious Blood, whose parish numbers 20,000; the Church of Our Lady of Loretto, numbering 10,000, and in Harlem the Mount Carmel Church, with a parish numbering 1100. Earnest missionary work is carried on among these Italians. The Protestant Episcopal Church has an Italian church, San Salvatore, which numbers between 300 and 400 members. The Methodists have 2 missions, the Baptists 1, and the City Mission Society, whose work is mainly supported by the Presbyterian Church, has a flourishing mission at Five Points, from which 43 converts joined the church last year.

—During the year 1893-94 appropriations were made from the John F. Slater Fund for the education of freedmen to the amount of \$40,000, divided, in sums varying from \$1000 to \$5000, among 16 institutions in the South. For the coming school year the board has appropriated \$45,000, if needed.

—For ten years the Congregationalists have been pushing mission work among the Slavic population of this country, and the work has spread into 10 States, with 32 stations and out-stations, in which 36 missionaries are at work, with 10 churches and branch churches and 554 members, 16 Sunday-schools with a membership of over 2900;

a well-established Slavic department in Oberlin Seminary and a Bible readers' school at Cleveland, and reaching not only Bohemians, but also Poles, Slovaks, Lithuanians, and Magyars.

—After nearly a half century of waiting and most persistent effort, Utah seems at length in a fair way to become a sovereign State in the Union. Though the risks attending this venture are not small, and various phases of fanaticism are likely to revive and take a new lease of life, with no inconsiderable mischief as the result, yet, on the whole, it is probable that nothing better could be done in the miserable matter. Polygamy and theocracy are not dead by any means, but are doomed, and ere long will be actually found *in articulo mortis*.

—The Hawaiian republic was proclaimed on July, 4th, under the presidency of Sanford B. Dole; no opposition to the new government has since made its appearance. President Cleveland has given it formal recognition, and hence large measures of blessing seem to be in store for this island group.

—According to the *Catholic Herald* there are about 152,000 colored Catholics in the United States.

—Though no Protestant mortal knoweth just how much it means, and time only can tell, yet it is to be counted a significant event when Mgr. Satolli, the Catholic delegate apostolic, has declared himself so plainly and emphatically upon the liquor traffic. Some of the bishops are certain to transform his words into deeds, and not all saloon-keepers will be able from henceforth to maintain their standing as "good Catholics." The world moves when this great Church can turn aside a bit from things theological and ecclesiastical and trouble itself with the morals of its adherents.

**Canada.**—In the Canadian Colleges' Mission 14 institutions are associated, and over \$2000 were expended last year.

—Bishop Bompas, of Athabasca,

speaking of his diocese, says: "The chief characteristic of an Arctic life consists not so much in what is present as in features that are conspicuous by their absence. No cities, towns, or villages, streets, roads, or lanes; no markets, farms, or bazaars; no flocks, or herds, or carriages; no money, whether coin or notes; no railways, mails, or telegraphs; no government, or soldiers, or police; no prisons or taxes; no lawyers or doctors." The bishop thinks that in the stern magnificence of Arctic nature, varied by a few weeks of summer loveliness, one is brought so near to the Creator as to compensate for the lack of many things.

—Bishop Reeve writes from his diocese, Mackenzie's River, whose northern border is formed by the Frozen Ocean, concerning the ordination of John Tssettlla (which, being interpreted, means Not-Afraid-of-Mosquitoes), "the first native to enter orders within the Arctic Circle." An Indian woman of ninety years has been baptized.

**South America.**—The Argentine Republic has made rapid strides in education during the last thirty years. Her system of public schools is modelled on that of the United States. There are 3056 of these, or one for every 1000 inhabitants. Besides normal and agricultural schools there are 20 national colleges and 2 universities.

—All lovers of their kind should watch the colossal experiment of Baron Hirsch in colonizing the suffering Jews of Russia in Argentina. Along the banks of the La Plata his agents have purchased a district comprising 567 square miles; the colonists now on the spot number over 6000, and the cost thus far has been over \$2,000,000. Each family is provided with a house, a farm of 190 acres, 2 ploughs, 2 harrows, 8 to 12 oxen and cows, and food supplies until a crop is raised. This provision is in the nature of a loan, which must be repaid when the colonist is able. Some of the colonists have been sent back to Russia as being worthless. Whatever

income the baron receives from the colonists will be expended, for the present at least, in taking up new lands.

—When in Peru, his Romanist enemies, by eight months' imprisonment in Casa Mata dungeon, thought to crush Mr. Penzotti and his work; instead of this they made him a hero whose name is familiar throughout Christendom, while they covered themselves with shame and contempt. Within a few weeks the foundation stone of a Penzotti memorial church has been laid in the city of Callao to commemorate his faithful testimony and his heroic service in diffusing abroad the Word of God.

## EUROPE.

**Great Britain.**—Said the Bishop of London on a recent occasion: "The work of converting the world to the Gospel of Christ has been in a certain sense put into the hands of the English people and of the Church of England in a manner which we cannot say it has been put into the hands of any other church or nation. It has pleased God that the English race should be scattered nearly over the whole world. There is no other nation with the same enormous colonial empire; no other nation the language of which is spoken in so great a variety of places; no other nation whose commerce penetrates so widely and deeply into the interior of countries unknown before. England is placed in the most advantageous position for preaching the Gospel to the world at large, because we have more contact with the world than any other people. We are marked out, in God's providence, by the gift of opportunities not given to any others. It is our plain duty, in answer to the call thus made upon us, to do our share in the fullest measure for the conversion of the whole human race. Moreover, the time has come for using our advantages to the fullest extent. God has stirred up the minds of our people to take this matter in hand."

—Seventeen missionaries, representing the Church of England, the London,

the Wesleyan, and other societies, and each of at least twenty-five years' standing in China, have presented a memorial to the Royal Commission on Opium. They claim to be expressing the opinion of nearly every Protestant missionary in China, and of the whole native Christian community, numbering several tens of thousands, when they assert that opium is exerting a distinctly deteriorating effect upon the Chinese people; that the drug imported from India is neither required nor generally used for medicinal purposes, and that the conscience of the whole Chinese people is distinctly opposed to the opium habit.

—It is twenty-two years since the foundation of the East London Institute was laid. In all 1235 persons have been admitted, and of these 846 have been trained for work at home and abroad. Up to the close of the last session, 761 workers have left for various parts of the world. Of these 151 have gone to countries in Asia, 163 to different parts of Africa, 23 to Jamaica and Central America, 24 to South America, and 17 to Australia and New Zealand. Of the whole, some 87 have fallen asleep, 32 of them in Africa. Of 56 students during the last session, 11 are leaving at once for the Congo, and 19 for other parts of the mission field.

—Evidently the Church Missionary Society is blessed with friends who are possessed not only of wealth, but of warm hearts as well. For, concerning the support of its agents in the field, it is able to say: "The lists give 52 who draw no allowances, 17 who draw only a portion of what is usual, and 36 whose allowances, although drawn, are covered by special contributions; making no less than 105 (besides 12 wives) who do not come on the general funds of the society."

—Blessings attend Dr. Paton, who wrote just before the date: "I sail on August 10th for Australia and the islands, and have engaged 2 promising missionaries for the New Hebrides, as well as others to follow later. I have

received subscriptions enough to keep afloat our mission ship for some time to come. I have addressed three or four meetings every Sabbath and one or two almost every week day since I came home, and the money returns have been most encouraging. Mrs. Paton is off to consult with and help our son Fred, who is now a missionary on Maticula."

**The Continent.**—Church and State are still united in Italy, and the clergy are paid from the public treasury. The "Cultus Fund" of the Government during the last year had a capital of nearly 215,000,000 lire (\$43,000,000). Bishops, priests, and other ecclesiastics receive their salaries from this fund. The State still supports 23,255 monks and nuns at an annual expense of about 7,000,000 lire. Originally the number was 50,639. Since 1866 the State has given over to that purpose 226 cloisters and monasteries, the inmates of which have died, or these buildings have been sold. There are still 619 nun cloisters.

—Let us ponder once more these astonishing figures relating to the mission work of the Moravian Church. Its 400 missionaries occupy 150 centres. More than 30 went out last year. The church at home, with a membership of barely 30,000, and with limited resources, has one in every 60 of its members in the foreign field, and its converts number more than 3 times its own membership.

—Where so much must needs be said with severity against the settled religious policy of Russia, it is exceedingly pleasant for once to be able to employ words of commendation. It seems that the Czar is not afraid of the Bible in the vernacular, and a colporteur in Eastern Siberia has this to say: "I carried no letters of introduction with me, deeming the mission with which I was entrusted a sufficient passport, and so it proved to be! It was most pleasing to notice the kindness shown me by all with whom I came in contact, as soon as I made myself known to be an emissary of the British and Foreign Bible Society, and much of the success

which has attended our work there is due to the ready sympathy and assistance of the high officials both in Church and State. Of their kindness and hospitality, perhaps the best evidence that can be given is, that when I went there I knew no one, while now I am pleasantly acquainted with not a few families in the three towns where I resided, and looking back upon my sojourn among them, I can truly say that no one need wish for or expect to find a heartier welcome anywhere than I received."

—The Rhenish Missionary Society, of Barmen, has work in South Africa, the Dutch East Indies, New Guinea, and China, and reports 53,816 native Christians, 16,741 communicants, and 9450 pupils in the schools. The European agents (male) number 96, of whom 87 are ordained; the paid natives number 267, of whom 16 are ordained, and the unpaid 569. Last year 4204 from the heathen were baptized, and 676 were confirmed.

### ASIA.

**India.**—Rev. G. H. Brock, of the Baptist Telugu Mission, writes: "Dr. Clough, in turning over to my charge this part of his field, said he was giving me the apple of his eye. Truly it is a great charge—125 workers, almost 100 schools, about 5000 Christians, and hundreds clamoring for baptism. A break among the Sudras seems to be at hand. On every hand the Christians are pleading for schools and teachers and preachers, and they ought to have them and at once. For these great numbers I have no church building, and they are the poorest of the poor, so they cannot build a \$3000 or \$2000 church. I have only a tent in which to hold my Sunday-school of 175, not counting the adults who come to church service after Sunday-school. Last Sunday it was 102° in the shade, and you may imagine what it would be in a close tent."

—L. L. Uhl, of the Guntur Mission, American Lutheran General Synod,

writes: "I have been doing work unintermittently during February, March, April, and May. Travelled over 800 miles by horse, visited 116 places, baptized 173 persons, and confirmed 65. I shall relish a few days in Guntur now." In this mission are found 4 American missionaries and their wives, with 4 single women and 186 Indian workers, not including school-teachers; 13,889 members, 5980 of whom are communicants; 8257 pupils in 199 Sunday-schools, 3027 inquirers, and 1644 patients treated in the medical department, which is conducted by the women."

—This perplexity comes to a herald of the cross: "Another source of trouble to me has been marriages. I never could see why I was responsible for their outfit simply because I performed the ceremony. One young man connected with our mission asked me to perform the marriage ceremony for him. I told him to bring a written permission from the bride's parents. He came back to me the next day and said, "They will not allow you to perform the ceremony because you do not make a proper '*bando-bast*'—i.e., spend thirty rupees on them." He went to another minister of our mission who collected thirty rupees for them and married them.

—A native paper tells the story of a milkman who at a fair made 50 rupees by selling milk which was largely water. Grateful for his prosperity, he made an offering at the shrine, and set about washing away his sins by bathing in the river, though it does not appear that he reckoned the adulteration of milk among them. He laid aside his garment in which were the fifty rupees, and proceeded to his bath, when a monkey seized the garment and climbed to the topmost branch of a tree overhanging the water. To the horror of the bather, he saw the beast take out the silver pieces and drop them one by one into the swift-flowing stream. There was nothing to be done but to bear his loss; but mindful of how the money was obtained, the man piously

exclaimed to the river : " Mother Gunga has claimed her own. "

—And yet another has reached this conclusion : " To an Englishman it may seem almost incredible, but nothing is more patent than the fact that, so far as the bulk of India's people is concerned, they are absolutely innocent of any desire for elevation of any kind. We have a striking illustration of this in the most repulsive place of this circuit, a village in the midst of the Bangalore tanneries. For some years past we have labored there among people whose moral depravity finds its only fitting illustration in the indescribable filthiness of everything about them. Studying these people carefully, we are forced to conclude that most of them have sunk so low and become so wedded to their vicious customs as to be almost devoid of desire for improvement or capacity for better things. The old people, and some who could scarcely be described as old, seem to be ' past feeling ; ' we turn from them with a sense of relief to those who are young enough to be susceptible of impression. "

—The Gospel is the power of God unto salvation in " Farther India. " For Robert Irwin writes from Lampooon : " The first church of Cheung Mai closes the year with the largest number of accessions in its history—134 have been received on examination, 6 by letter, 78 children baptized, and 65 dismissed to other churches. This is the mother church of the Laos Land. The 2 churches of Lakawn and Lampooon, and the 6 under the care of Cheung Mai station, have all been organized with members dismissed from it. It has now a total adult membership of 719. The year has been one of rich spiritual blessings to the Maa Dawk Dang church also, for 41 adults have been received on confession of faith, 12 by letter, and 38 children baptized. There are now 223 adult members on the roll.

—Dr. W. A. Briggs estimates that

during the past three years 25,000 persons have been brought directly to a knowledge of Christ by means of the medical work in Lakawn.

**China.**—While in the great and fertile river valleys humanity is fearfully and wonderfully massed, it must not be inferred that the same condition prevails everywhere. " Even if the population amounts to 400,000,000—and some authorities give it as nearer 300,000,000—it means only some 90 persons for each of the 4,400,000 square miles which constitute the Chinese Empire. In other words, the density of the population of China is to the density of the population of England as one is to six ; and comes a long way after Scotland, and is not over-much in advance of Norway. "

—According to the New York *Tribune*, China is this year to have an exhibition of her art and industry on a scale which might be called a world's fair if it were not that it is entirely of domestic institution and confined to her own productions and people. It is held in honor of the Queen Dowager, who attains this year her sixtieth birthday, and will exceed in cost and splendor any display of like kind ever known in the Middle Kingdom, or perhaps anywhere in the world. It is computed that the expenditure will reach \$200,000,000. Apart from the central display at Peking, celebrations will be held in all the towns and cities of the empire, and the renown of the imperial woman who has really directed Chinese affairs for a score of years will be signalized in every form which the ingenuity and loyalty of that ingenious and loyal people can devise.

—It is announced in the *Chinese Recorder* that work is going on rapidly at the Shanghai Presbyterian mission press with the presentation copy of the New Testament in Chinese for the empress dowager on her sixtieth birthday. The book is to be printed from the largest size movable type, on foreign paper, with border of gold. The size of page will be 9½ × 13 inches, and the utmost



care is taken to make the work beautiful and suitable.

—Three members of the ruling family of China are said to be elders in the Presbyterian Church at Peking, while others are prominent workers in other Christian societies.

—Books are a power in China; and a single mission press—that of the Presbyterian Mission at Shanghai—printed last year 42,418,457 pages. Of this number, 27,879,600 were pages of Scripture. The total number of books and tracts issued during the year was 995,496.

—The value of medical missionary work in hospitals is shown at Canton last year. Of the 25 additions to the Second Presbyterian Church of that city, 11 had been previously treated in the hospital as patients.

—Four years ago a general conference of Protestant missionaries in China made an appeal for 1000 additional missionaries within five years. Now it is announced that upward of 500 missionaries have gone out to that empire, and another appeal has been made for the completion of the 1000 asked for.

—A recent number of the *North China Herald* gives this concerning the governor of Chin-Kiang: "This gentleman was formerly an *attaché* of the Chinese Legation in Washington, and afterward was Minister to Spain. He is acquainted with English, French, and Spanish, and is a man of liberal ideas. Recently he made a visit to the Methodist girls' school in Chin-Kiang, and, on leaving, expressed his appreciation of the work done by handing to each of the principals a check for \$50."

**Japan.**—Three missions—the North, South, and Cumberland Presbyterian—are working in the territory embraced by the Naniwa Presbytery of the Church of Christ in Japan. The Presbytery has upon its rolls 15 regularly organized and 14 provisional churches. The membership shows a net increase of 148. The number now enrolled is 2357. One new

church has been organized in Kioto, with a membership of about 90. The Presbytery has 12 ordained (native) ministers, of whom 4 are installed pastors. There are also some 25 evangelists, lay and licensed.

—It has been said that "the Japanese beat the world in little things. Recently, in delivering some mail, the postman made a mistake of two sen, which I discovered after his departure. Next morning he called to collect it. I have recently paid a bill of house tax on the mission property here in Nagoya, which is worth \$7600, and I have a bill of tax on this property which amounted to one sen and eight rin, or *one and eight tenths of a cent.*"

—Among the serious damage to property caused by the severe June earthquake in Tokyo is that which befell the cathedral and divinity school of the American Episcopalians, and which the bishop estimates at \$10,000.

## AFRICA.

—Among certain African nations the umbrella is a symbol of royalty. British soldiers carry off the king's umbrella after every little war. The monarch usually sends to London for a new one. A house there is now making an immense umbrella for a despot not far from the territories of the late King Coffee. It is the largest in the world. The stick is 15 feet long, the ribs are of brass, and when they are extended cover a space sufficient for 12 persons. The premier or other favored member of the government is selected for the honor of carrying this enormous spread of gingham over the potentate and his family.

—The American United Presbyterian Mission in Egypt is doing such efficient work that a traveller, after passing up and down the Nile, said that one can scarcely enter a town or village without finding a well-constructed school-house where the Arabs are taught, and they are proud to say that their educa-

tion began in the American mission schools.

—In all from the beginning, by the Church Missionary Society alone, about 70 Africans on the West Coast have been ordained.

—The course pursued by Mgr. Hirth in connection with the distribution of the Scriptures in Uganda is followed by an urgent appeal from Mgr. Le Roy for the same method of procedure in the French Congo. The influence of the Book as an instrument of propaganda is increasingly admitted by Romish workers. Mgr. Le Roy advocates the immediate creation of a society standing in the same relation to the Church of Rome as that assumed by the Bible and tract societies toward the Protestant communions.

—Another training institution after the pattern of Lovedale is to be established in connection with the United Presbyterian missions of Scotland in Old Calabar, on the western coast of Africa. The combination of religious, intellectual, and industrial education seems to be of special practical advantage in Africa.

—The journal of the Evangelical Society of Paris for July contains a long account of M. Mabile, of Morija, whose death is spoken of by the *Christian Express* of Lovedale as "a terrible loss to South Africa, not to speak of Basutoland." "We venture to say," says the *Express*, "that as a spiritual force there was no superior soul south of the Zambesi. Absolute simplicity and absolute solidity of character, French fineness of nature and long experience, burning zeal for souls and restrained sobriety of statement, perfect knowledge of the Basuto character and language, were among the elements that gave M. Mabile his position of influence and eminence." He had endured thirty-four years of service.

—The waters of Lake Nyassa are soon to be ploughed by 10 steamers, some engaged in traffic, but mainly engaged in the service of the King, carrying glad tidings to the benighted.

## ISLANDS OF THE SEA.

—The *Methodist Times* is jubilant over the news from Australia to the effect that the General Australian Conference, representing all the Wesleyan conferences in Australia, after a debate which lasted for nearly three days, finally decided, by an immense and overwhelming majority, in favor of the organic union of all the Methodist churches in Australia. The moment the vote was announced the conference, under an irresistible impulse, sang the doxology.

—Are we awake, or do we dream? A college in the New Hebrides! Yes, and particularly for the education of native teachers and pastors. The mission synod at its recent meeting in Aneityum determined to establish an institution for that purpose. They appointed Mr. Annand principal, with power to select a site and to employ an assistant, who is to be paid by funds raised by the synod.

—Lanien, a Marshall Island preacher, was kept in prison last year for three months at Jaluij because he had persisted in Christian work at Mejuro against the wish of the German commissioner. He was released when the *Morning Star* was at Jaluij, and when he was asked by Mrs. Pease if he were lonely while in prison, he looked down at the Bible which he held in his hand and quickly replied: "Oh, it was a good time to teach me many things!" Subsequently he asked if any embargo was to be placed on his preaching the Gospel, "because," said he, "that is the one thing I want to do. I cannot live any other way. If they are going to prohibit that, tell them they had better take a rope and hang me at once."

—Said Dr. Parkhurst in a sermon on Acts 1:8: "The uttermost part of the earth": "The point antipodal to Jerusalem is 155° west longitude. March 31st, 1819, Christ's witnesses aboard the *Thaddeus* sighted the Hawaiian snow-capped peak of Mauna Loa. The missionary craft ran into port at 155° west longitude, and the 'uttermost part' was reached."