



REV. G. L. MACKAY, TAMSUI, FORMOSA.



REV. GIÂM CHENG HÔA, FORMOSA, FIRST CONVERT.

THE MISSIONARY REVIEW OF THE WORLD.

VOL. XVII. No. 7.—*Old Series*.——JULY.——VOL. VII. No. 7.—*New Series*.

THE IMPERATIVE NEED OF A NEW STANDARD OF GIVING.

BY THE EDITOR-IN-CHIEF.

Evangelization, like all work for God, has a financial basis, and, if that basis is rotten, unsound, unsteady, the whole structure is in peril.

One needs but to compare the prevailing practice of giving, or rather of *not* giving, with the teaching of Holy Scripture and the demands of God's work, to see that from the very foundations upward our whole system of so-called benevolence needs reconstruction. Such comparison becomes contrast at every point. It is only in rare and exceptional instances that there can be found any real conformity or approximation to the pattern showed us in the mount; and it is a sad fact that the current impression is that the biblical standard is an impracticable ideal!

This whole matter must have *radical* treatment, for the evil is radical. We shall never reach it, therefore, until we are ready to eradicate the selfishness which is its root. Evils which are deeply rooted in the human heart are hard to exterminate. As the farmer is tempted to be content with breaking off, at the surface, an obstinate weed which should be pulled up, and which, if not pulled up, will only sprout again and gather new strength deeper down, making more difficult its eradication, so we are constantly prone to be satisfied with superficial remedies for evils which only grow stronger under our mistaken treatment.

The wrongdoing which we are now seeking to expose is not only radical, but *respectable*, and it hides behind respectability. This is the favorite refuge of all the most subtle social sins. Now that slavery is abolished in Britain and the United States, we all marvel that such a system could ever have found a cloak or its deformity and enormity. Human beings were put on the auction-block and sold like cattle. Maiden modesty was openly profaned to make appeal to the lowest passions of buyers; husbands and wives sold to different owners, and then taught to enter into new marital relations with other parties, so that all sanctity was lost to marriage; parents and children hopelessly parted, as unfeelingly as a calf

and a cow—every nameless atrocity was perpetrated by a system that made merchandise of the bodies and souls of human beings ; and a chief justice (?) insulted his title by deciding that a black man had “ no rights which a white man was bound to respect.” And yet such an organized iniquity hid behind law, as legal ; hid behind custom, as respectable ; hid behind commerce, as profitable ; hid behind ethics, as moral ; hid behind even philanthropy, as benevolent, and behind religion, as pious ! And to-day the drink habit, and the still worse drink traffic, find similar hiding-places ; but the time will come when men will look back and wonder that ever in a “ Christian nation such arguments and apologies could be allowed to shelter evils so outrageous.”

Hung Fung, the Chinese sage, nearly a hundred years old, being asked by the emperor what was the great risk of the empire, answered, “ The rat in the statue ;” and he explained that the rat hides in the hollow, painted, wooden statues, erected to the memory of dead ancestors ; and he cannot be smoked out, because that would desecrate the statue ; and cannot be drowned out, for that would wash the paint off ; and so the vermin can find secure refuge in the sacred enclosure. Everywhere social evils are the rat in the statue. Many a sin gets into the Church itself, and cannot be smoked out lest we defile the Church, nor drowned out lest we wash off from the Church the paint of respectability.

It has been hinted that this radical, respectable evil of withholding from God and His cause, is furthermore entrenched behind positive *resistance* to the plain teaching of Scripture. A senator of the United States shocked the sentiment of the community by declaring that the Golden Rule and the ethics of the Sermon on the Mount cannot be carried out in politics ; but it is a fact that the body of professed Christians *do not believe Bible teaching on the subject of giving*. A tree is known by its fruit, and faith is proved by works. What our real creed is, character and conduct reveal. Were Christ's precepts really received by us, our whole present system of giving would give place to another ; and our present object is to deal fearlessly and faithfully with this whole question, studying only to show ourselves approved unto God. Missions are to-day threatened with a collapse, from the dry rot in the floor timbers of our financial system !

Paul committed to the Ephesian elders the crown of the beatitudes : “ Remember the words of the Lord Jesus, how He said, ‘ It is MORE BLESSED TO GIVE THAN TO RECEIVE.’ ” That is the law about which the whole conception of Christian giving must crystallize. Life has a double aspect : getting and giving—the receptive and the impartive sides. Both represent good, but giving is the higher. Yet it is obvious that there can be no giving until there is getting ; but it is as true that the ultimate *object* of getting is to be found in giving. To enjoy what we receive is lawful, but not if it be final ; we receive in order to impart, and the highest joy comes only when the blessing passes on to others. It is in the course of impartation that the stream develops and deposits its richest residuum.

He who retains what he receives forfeits the "more blessed" experience. Now everybody believes it is blessed to receive, and some know that it is also blessed to give; but very few really believe it is *more* blessed to give, and hence the blessings imparted by us are everywhere but a fraction of what are bestowed upon us: the bulk of God's best gifts are wasted or worse than wasted on self-indulgence, or held and hoarded to be finally lavished on vicious pleasures by heedless heirs, or perhaps dissipated among greedy lawyers!

The grand lesson of God's Word is that the highest grade of *living* is *giving*, not of substance only, but of self. In Prov. 11 : 24 we read, "There is that scattereth and yet increaseth : and there is that withholdeth more than is meet, but it tendeth to poverty." In Mark 8 : 35 we have the corresponding New Testament lesson : "Whosoever will save his life shall lose it : but whosoever shall lose his life for My sake and the Gospel's, the same shall save it." This is to the natural man not only a paradox, but the apex of absurdity. To increase by scattering and grow poor by hoarding; to save by losing and lose by saving is the climax of contradiction, yet here is to be found the summit of Divine philosophy.

God's law is *impartation*. "I will bless thee, . . . and make thee a blessing." "Who comforteth us, . . . that we may be able to comfort others" (Gen. 12 : 2 ; 2 Cor. 1 : 4). We can understand this scriptural law only as we first perceive what is the depraved tendency of our sinful nature.

"The love of money is the root of all evil," yet that love of money is only one branch from a deeper root—the LOVE OF SELF. Selfishness is the great radical *sin*, of which all *sins* are ramifications; selfishness, the sum of all deformities, the parent of all enormities. Paul's awful catalogue of apostasies begins and ends with selfishness : "Men shall be lovers of their own selves, . . . lovers of pleasures more than lovers of God" (2 Tim. 3 : 2, 4). The corner-stone and capstone of wickedness is the same idolatry of self.

All men are therefore divisible into two classes : those whose supreme aim is to *get*, and those whose grand aim is to *give*. The former aim feeds and fattens selfishness till it becomes monstrous; the latter starves selfishness that it may develop benevolence.

It has been hinted that selfishness is but a root-stock, having many branches. The three branches from which all the more minute ones spring are the three lusts : *appetite*, *ambition*, *avarice*, or the lust of pleasure, of power, of gain. To make the lesson the more startling, we take the one branch, avarice, and trace some of its "apples of Sodom." Let us see how greed paralyzes all true giving.

I. First, greed brings *absorption*. The law of selfishness is, Get all you can, and keep all you get. No wonder it makes monopolists and monsters, and that modern society presents the awful contrast of enormous accumulations looking down like Alpine peaks on abject want and hopeless

degradation. Dives, everywhere, among dainties, with Lazarus at his gate, among the dogs ; the one fattening on luxuries, the other starving for necessities. But what is worse, there is deliberate adoption of the policy of self-indulgence. The good gifts which God meant we should weave on love's magic loom into a garment to cover human nakedness, we calmly braid into a hammock of ease, in which we lie, pillowed on down, swung between the Church and the world, fanned with refinement and sprinkled with rosewater. A recent article in a leading secular magazine, on "How to Live on Seven Hundred Pounds a year," makes provision for house rent, food, clothes, education, travel, æsthetic culture, and even worldly amusement, but not a penny allowance for charity ! The theatre and opera are necessities, but to compassionate poverty and misery is optional, and may be left out of life's scheme entirely. Meanwhile, a woman advertises for a lost poodle, worth two hundred and fifty pounds sterling, whose diamond collar and silver chain are worth thirty-seven pounds more. A poodle that represents nearly three hundred pounds is a necessity, but to give anything to suffering is not needful ! A professing Christian in America spends in one year on a new house for himself more than the four leading missionary boards of the world spend that year to evangelize a thousand millions of heathen.

Absorption means the sucking-up process, and suggests the sponge which drinks up what it is dipped in, and swells larger and larger, till it can hold no more, but never gives out anything except under pressure. Hundreds and thousands are mere sanctified sponges that soak up all God's gifts, and have to be squeezed hard to give out even a reluctant drop. What is a dead sea but a basin into which rivers pour their sweet waters only to stagnate, become bitter, heavy, acrid, because they have no outlet ; and around such dead sea no plants grow, over it no birds fly, in it no fish swim. Life comes into it, but turns to death ! There are many dead seas in Christian congregations. God pours His gifts upon and into them, but there is no outpour in blessing to man ! In the light of Christ's words, "Lay not up for yourselves treasures upon earth," it never seems to occur to some to ask whether a disciple has a right to hoard riches ?

II. Again, such absorption is *idolatry*, for idolatry is the intervention of any object between the soul and God, to hide or displace Him. One needs not to bow before stocks and stones or brute beasts, to worship idols. Whatever God sees to stand in the way of the supreme love and obedience due to Him constitutes an idol. No idol is so common and universal as SELF.

The law of all idolatry is *assimilation of the worshipper* to the object worshipped. If it be a brute beast, he becomes brutal, beastly ; if a stock or stone, he grows dumb and senseless, helpless, irrational, like the wood or stone. And so, whatever be the idol, the worshipper comes to resemble it. "They that make them are like unto them ; so is every one that trusteth in them" (Ps. 115 : 8). This law is universal. He who practi-

cally worships horses, and is found absorbed in the race-course, gets "horsey"—has the smell of the stable, the look of the jockey. The devotee of fashion becomes the mere animated tailor's dummy or wax doll. Beau Brummel spent four thousand dollars a year on his wardrobe; spent three hours sometimes in artistic tying of a starched cravat, and invited a score of friends to witness his feat. Such a man has no character, except what he wears on his back, and that is made at so much the yard, in the tailor's shop. How hollow and shallow grow the fashionable women at our watering-places, who have nothing to do from morn to night but to dress three or four times a day, comb or curl their hair, and study to give impression of a boundless resource of wardrobe and wealth! And the worshipper of money! A coin is hard and unimpressible; it has a metallic ring. He who makes an idol of money gets to be hard, unimpressible, irresponsible; he gets the ring of metal, and "drops into his coffin with a chink"! There was a manufacturer in Britain, who for a score of years spent his time in counting over his hoarded sovereigns, daily repeating the process that he might gloat his eyes over his treasure. Such a man worships the golden calf, and becomes a golden calf himself. Those who idolize worldly pleasure get to be frivolous and empty, incapable of seriousness and sobriety, like the crackling of thorns under a pot. Those who pursue fame, the bauble or bubble of reputation, become as a bauble or bubble, dazzling but unsubstantial, mere illusions of display. Even culture, made an idol, transforms a man into a bookish semblance of true manhood, stiff, stately, to be jealously guarded from all defiling contact with common folk, securely shelved behind glass doors!

III. A third result of greed is moral and spiritual *atrophy*. This word means, in medicine, an emaciation or wasting of the body for want of nourishment. In some cases the stomach, kidneys, liver, lungs shrink to one third of their natural dimensions. There is a corresponding emaciation of soul—a contraction of the intellectual and moral faculties, a consumption of vital powers, an absolute loss of function. Simple selfishness may atrophize the soul, until sympathy and sensibility are lost, and one can look calmly on sorrow and suffering unmoved. The benevolent impulses grow by exercise, and shrivel from want of true activity. Inaction becomes incapacity for action. True life grows by its very exhaustion, as the stream that pours from the spring leaves room for water to pour into it. To restrain noble action is to become incapacitated for noble action. When one gratifies good and unselfish motives, he becomes magnanimous, great-souled. When he learns to concentrate all upon himself, the very process by which he hopes to enlarge, belittles, he becomes pusillanimous, little-souled. Indulgence of self seems harmless, but it is dangerous. Simply to say, "I want this, and, therefore, will have it," is destructive of the highest type of manhood. In the fable of the "Magic Skin" the wearer got every wish, but with every fulfilled wish the skin shrank, and held him the tighter, until with the last gratification life itself

was crushed out. The fable needs no interpreter. The magic skin is selfishness ; and every time self secures a new gratification, the power to enjoy is lessened, and the vital organs of the soul are cramped into narrower quarters. God's gifts, even in their so-called enjoyment, are perverted to self-loss and self-ruin.

There was a man who, as a foundling, was picked up on a doorstep and sheltered in an orphan asylum. There he found friends and a start in a successful business life. Afterward when he walked on 'change, a merchant prince, he refused help to the very institution to which he owed all he was. Monstrous ingratitude ! Yet "Nathan said to David, Thou art the man !" He who is indifferent to the cause of missions and says, "Missions do not pay," forgets the pit whence he was digged. Our Scotch ancestors were once cannibals, and counted the herdsman a better meal than his herd, and a female breast a special luxury at a feast. He who scorns cannibals as too degraded to be worth saving, forgets that the missions he will not help, educated his forefathers for the manhood they have attained and transmitted.

The proof of this moral atrophy is found in the fact that many a selfish soul is to-day looking on the absolute destitution of hundreds of millions, without a sympathetic pang that answers to their cry for help ! Douglas Jerrold caricatured such in the man who, hearing that it was desired to raise, in pounds sterling, "five and four naughts," benevolently said, "Put me down for *one of the naughts* !" He was one of those who give "nothing to nobody."

The terrible influences of habitual selfishness on character make heroic treatment of this whole question necessary. However respectable the evil, we must boldly ferret it out in its hiding-place, and drive it forth into daylight and compel ourselves to see its hideousness.

A gracious God has provided an antidote for all this inordinate and destructive selfishness, and His great remedy is *GIVING*—habitual, systematic, self-denying, universal giving—a life whose law is impartation, which is the royal law of love.

As we turn to consider this counter-aspect of the theme, let us tarry to learn a fundamental lesson. What is the *primary object of giving* ? Most people would answer that God needs our gifts, or His poor do ; but the real reason why He calls for our gifts lies farther back than this, in *our need of imparting*. Psalm fiftieth contains a remarkable lesson on this subject. There the Judge of all summons to His court those who, in the matter of sacrifice, have entered into covenant with Him. It was an age when the apostasy had begun, that ripened into such hypocrisy and formalism five hundred years later. As yet the offerings continued to be brought, but instead of being presented as the gifts of a grateful heart for mercies bestowed, they were brought in a self-righteous spirit, often by ungodly worshippers, who imagined they were putting God under some sort of obligation, instead of acknowledging a boundless obligation under

which He had put them ! Hear Jehovah's sharp rebukes. Does He need our gifts ? " If I were hungry I would not tell thee, for the world is mine, and the fulness thereof." Hear Him again rebuke all ungodly and disobedient givers : " What hast thou to do to . . . take My covenant in thy mouth ? seeing thou hatest instruction, and castest My words behind thee." Not only has God no need of our offerings, but He will accept none of them unless brought by a docile, obedient soul. He will take no " blood money" from him who consents to thievery or partakes of adultery. He will not have man think that He is " altogether such an one" as himself, to greedily accept a gift *because it is a gift* ; and the Church is here taught a lesson that the Word of God gives no warrant for asking any impenitent and godless man for money to carry on Christian enterprises. God wants consecrated gifts, and never separates the offering from the offerer. We must, then, learn, first of all, this lesson, that the value of a gift, in God's eyes, depends entirely not on its amount, but on the character and spirit of him who presents it.

What, then, is the primal purpose of our being permitted to give ? Hear our Lord : " The poor ye have always with you, that whosoever ye *will* ye may do them good." Well wishing is benevolence ; well doing is beneficence ; and the reason why poverty is allowed always to confront us, is that our benevolent will may find exercise in beneficent doing.

1. There is in giving first a *salvation* implied. Salvation is a big word ; it includes salvation from penalty, which is justification ; salvation from power of sin, which is sanctification ; and deliverance from selfishness and self-idolatry, which is *service*. Salvation means development, full growth ; we need to be saved from the sin and crime of *smallness*, the hell of a heart that is a temple full of idols, and self the central deity. Man is naturally a snail, and his shell his little world, out of which he ventures only to pick up some dainty morsel, always returning again into his shell to enjoy it ; outside of that shell he knows no world. To learn to give, as God gives, is to drop the shell, and find the world our sphere of service ; and every precious gift is to be best enjoyed as we share it with others, equally in want, or pass it on to others more needy still. No soul is ever fully, gloriously saved who does not habitually give.

2. Again, giving recognizes *stewardship*. Some think it means one who " stews," cooks another's victuals. Probably it means the ward or guardian of another's work. The bottom idea is that of a trustee of another's property. Hear Peter : " As every man hath received the gift, even so minister the same as good stewards of the manifold grace of God" (1 Peter 4 : 10 ; comp. 1 Cor. 12 : 6, 7). The root-conception is that all is originally and inalienably God's, and we ourselves belong to Him. Consequently we can have nothing in our own right. What we have we hold—hold in trust, not to hoard, or enjoy as we will, but to use as He will. The teaching of Scripture is explicit and undeniable. " Whatsoever ye do, whether ye eat or drink, or whatsoever ye do, do all to the glory of God."

Not only is the "Lord's portion" His own, but all is His—we are to eat, drink, clothe ourselves, furnish our home, not for our pleasure, but for His glory. That is the Bible rule, as plain as words can make it. The tithe system was the outgrowth and acknowledgment of this stewardship. The Jew brought a tenth to God as a constant tribute to the Owner of all, and it represented not the maximum, but the minimum—what the poorest must give. Many a Jew gave two, sometimes three, tithes of his whole income, not including voluntary thank-offerings. And then the firstfruits and first born, what a challenge to faith! How knew the farmer or shepherd whether he should ever reap the rest of his crop, or enjoy the further increase of his flock, when he brought these first yields to the altar? He made his first acknowledgments to the Owner of all, and then trusted Him for the rest.

The tithe system cannot satisfy God's claims. Fidelity has no fixed standard, for God's bestowments vary; and the ratio of our gifts must increase according to the ratio of God's gifts to us. He who gives one hundred dollars out of a thousand must surely give a larger proportion out of ten thousand or one hundred thousand; for can God judge by what we *give*, without reference to what we *keep*? Is he equally as faithful a steward who reserves nine thousand out of ten, or ninety thousand out of a hundred thousand, as he who keeps but nine hundred out of a thousand dollars? In one case there may be great self-denial, in the others absolutely none. The Christian dispensation marks a grand stride in advance, in that it no longer recognizes even the tithe as adequate, but reveals to us more fully the fact that Redemption by blood covers all we are and have, and buys it anew for our Redeemer. The highest type of Christian feels that *he is himself* the Lord's portion, and he cannot put God's money into a gluttonous stomach or on a self-displaying body.

And yet Cyrus H. Wheeler has shown us what even a tithe can do, in those little churches along the Euphrates, where ten humble believers, each paying his tenth, make a self-supporting church, whose native pastor can live on a level with his people, because his living is as large as their average.

3. Once more, giving develops *sacrifice*, and sacrifice is the necessary element in all heroic discipleship. The purpose of the Gospel is to eliminate and finally exterminate self. This is "the offence of the Cross," which will never cease—self-abnegation—and this doctrine, however plainly taught in the Word of God, cannot be preached even to disciples without finding resistance. The first element in all religion is self-sacrifice; it is the essence of the religion of Christ. "Deny thyself, take up thy cross, and follow Me." Those are the terms. What is self-denial? A much greater attainment than most of us imagine. If a man uses tobacco and gives it up, he calls it "self-denial;" but that is not denying *self*, it is denying *tobacco*. If a woman renounces jewelry, that is not denying *self*, but denying *jewelry*. Down beneath all these and like denials, self may

survive prouder and more insolent than ever ; the man may get compensation for his sacrifice of the weed in the pride of his self-discipline ; and the woman may carry a more boastful spirit beneath her Quaker drab than in her finery. The Pharisees thus deceived themselves, and grew proud of their humility and more self-righteous by their very austerities. Christ says " they *have* their reward," in the praise they sought ; but to deny *self* is to *root up* the plant of which the indulgences we cut off are only the twigs. To kill self, to destroy the very idol and its shrine, and set up God in its place—that is a very different matter ; it means a revolution in the whole being. The empire where self ruled becomes the kingdom where God reigns alone and supreme.

So as to cross-bearing. We belittle the whole phrase by talking of our " many crosses," by which we mean our thousand little vexations. Christ means one cross. The Bible never speaks of crosses, and has not once the plural form. The one and only cross is that whereon the disciple is crucified to the world and the world to him—each made hateful forever to the other. In other words, he only bears the cross who, like his Master, knows entire loss of self ; and who, like him, cannot save himself because he saves others.

Space compels an abrupt conclusion to this important discussion ; but we must not dismiss such a theme without noting a few " corollaries" which belong to our " theorem."

1. We have an instinctive sense of the sublimity of self-sacrifice. As Froude suggests, the artist who, in the midst of his creative work, stops to calculate how much pay his statue or picture will bring him, finds his genius forsaking him, for it cannot breathe such a stifling air when he descends to such a carnal plane. And it is an essential element in all true giving that we corrupt it with no selfish reckoning as to *returns in kind*. Missions do not pay in the coin selfishness values, but it is for this reason that this field of service is most blessed in our discipline toward Christliness. We bid to the feast those who can make us no recompense.

2. Sacrifice must not be evaded or avoided. All excellence is proportioned to self-oblivion. Giving to the Lord what costs me nothing forfeits the blessing. What is attended with no sacrifice He values not. If you " give so as not to feel it," nobody else will feel it, nor will you feel its benefit. You may call it benevolence when you get rid of half-worn garments, or buy off a beggar with a shilling, or purchase respectability by getting your name on the published " list of donors ;" but God calls such giving by other names. The widow, who in her mites cast in all her living, He recognized as the first of all givers, because she kept nothing, and it cost her everything. There is too much of an *eye to returns*. We seem to think the offertory boxes in God's temple are automatic sweetmeat machines—you put in your penny and get out your caramels. The ointment has no odor without self-denial ; and the odor constitutes the

preciousness and sacredness of the ointment. The avoidance of self-sacrifice is therefore not success, but disastrous failure.

3. Hence *all* need to give. The great question is not that of securing more *money*, but more *contributors*. Where the large gifts of a few, who are wealthy or generous, serve to hide the neglect and indifference of the many, they are a curse rather than a blessing. In chemical galvanism the volume of the galvanic current is not increased by enlarging the individual cell, but by multiplying the number of the cells. In the Church there may be a doubling of the amount given without any real increase of the Divine life in the Church ; but when the number of self-denying givers is doubled, the volume of blessing is greatly increased.

The secret of sustaining missions is simple, but it requires a deeply spiritual body of disciples to learn it and live it out. To regard ourselves as God's stewards ; to think of nothing as our own ; to become mere channels of distribution, never obstructing the outflow any more than the inflow ; to cultivate self-denial rather than evade it ; to deny self and not simply certain indulgences ; to bury self out of sight and exalt God to the throne upon its ruins ; to look with Christ's eyes on a dying world and choose to save men at the expense of not saving ourselves ; to withhold nothing from God, and spend every dollar as trustees of His estate ; to hide no selfishness behind others' generosity, but bring out all our witches that draw us from holy serving and suffering, and slay them before God—were such the law of life with Christ's disciples, what a basis would be laid for every good work of God, and what streams of ceaseless bounty would flow into God's treasury, and from God's higher treasury into our own souls !

What lesson nature teaches us on service ! The royal cocoanut palm, with its majestic coronal of long green leaves—what a type of an imparting life ! Its wood is very hard and is used for posts and paddles, clubs and spears ; its branches for thatching roofs ; its leaves for bonnets, baskets, fans ; the shells of the nut for goblets, dippers and various utensils. The milk furnishes nutritious drink ; the husk, fuel ; the fibres are braided into ropes and robes ; the juice of the tree yields a healing balsam ; the oil is useful for embalming and anointing. No other tree yields so much fruit ; four hundred nuts are often gathered from one tree in a year ; and the groves of palm are a grateful shade from the heat. It is said that the tree may be put to as many uses as there are days in the year !

Elizabeth Fry left on record the secret of her amazing usefulness : "Since, at the age of seventeen, my heart was touched, I believe I have never awaked from sleep, in sickness or in health, by day or night, without my first waking thought being, how best I might serve my Lord." Here was a true cocoanut palm in the Lord's garden !

MISSION WORK IN FORMOSA.*

COMPILED FROM ADDRESSES BY REV. G. L. MACKAY, D.D., OF TAMSUI, FORMOSA. DELIVERED AT TORONTO, ONTARIO, FEBRUARY, 1894.

In the beginning "*God created,*" not man. Geology testifies to creation. Two books, but the one Author—the book of nature and the book of grace. John tells us, "*All things were made by Him*"—by Jesus. He was present at creation. This is the Jesus we preach in Formosa, as the Author of the *new* creation.

The island of Formosa is about 250 miles long, and about 70 or 80 broad. The Formosa Channel, which separates it from the mainland, is about 100 miles wide. There are two nationalities on the island—the Chinese or Mongolian on the west side, and the savages or Malayan in the centre and on the eastern side. About 4000 of the Malayan population in the Kap-tsu-lân Plain are civilized, and about 100,000 are savages.

My work began in Tamsui. Here the first convert was brought into the kingdom of Jesus, and another soon followed; these were both young men, and they were just what I had prayed for. Our method of carrying on the work has been to travel around and preach Jesus and Him crucified. Every month I made a tour down the west side, and very often had to spend the night in dark and damp places. On one occasion we started, as we had supposed and intended, at a very early hour in the morning; we kept travelling on and on for miles, wondering that daybreak did not come. Beginning to feel cold on account of the heavy rains, we kindled a fire to warm ourselves, set out again over stones and weeds until we made fully ten miles more before daybreak. The fact was that it had been simply *moonlight* when we started, and we had mistaken it for the approach of daybreak; but our mistake turned to good, for we met a man at the place of our destination who was just going to leave, but who stayed because we arrived, and was thus brought to a knowledge of the true God. And a further and greater result was the building of a place of worship there. We went to a village far down on the coast, where a delegate met us with a strip of paper bearing seventy names, inviting us to remain. We erected a chapel in this village also. An earthquake turned it over a little, and the people cried out that the very earth itself was against the "*foreign devil.*"

On my next visit, while sitting in a small, dark room, I received a letter to this effect: "*Now, you barbarian, with your followers, must*

* Dr. Mackay's stations are chiefly grouped round about Tamsui and on the northeast coast—this second group, very numerous, being mostly planted among the aborigines. Dr. Mackay reports for 1892, 97 adult baptisms and a total full membership of 1751. There are two ordained native pastors and 56 preachers, besides 22 students in the doctor's peripatetic college (the students accompanying him in his tours), many of whom frequently preach. The native Christians gave above \$2000 in 1892 toward the support of their own churches. The hospital has been largely blessed; during the year 11,000 patients were prescribed for.

either leave this village to-morrow morning, or you must sit inside of the house for three days. We are worshipping our ancestors, and cannot allow any outsider to remain in the village and witness our rites." We laid this matter before our Master, and decided to write to the party who had sent the letter, as follows: "We will neither stay in the house three days nor start away in the morning to leave the village; we depend on the power of our Master to protect us." A little while after the whole village was in a great state of excitement. Some were suggesting one thing and some another. Most of them proposed that we should be taken out and beaten, but others opposed this. The morning came, and I said to the students: "I do not want you to get into trouble, but I am going to stay here for life or for death." Every one of them determined to remain at my side. After breakfast we walked out through the village. The people stood in groups, angry and excited. A number of them had broken pieces of bricks in their hands, and they had stones piled in heaps, ready for use. Only one stone, however, was actually thrown; it was evidently intended to strike one of the students, and was thrown by one of the aborigines. We remained most of the day. On the third day we went to where the chapel stood. Fifty or sixty came to hear us, and some spoke in a friendly way to us. On the fourth day they seemed ashamed of their conduct. The savages in the island afterward claimed me as their kinsman and also as their great-grandfather. They said that their people had no queue, and, as I had none, therefore I must belong to the same race as themselves. We fixed up the chapel, and there preached Christ and Him crucified. We had one, two, and even three, hundred, many times listening, in that place, to the Gospel of Jesus Christ, the world's Redeemer.

We went to another place further inland, among the mountains, and there put up a log church. Again, within sight of the lofty mountain ranges we preached Jesus to the people. The aborigines stood around the fires with us, and joined in singing praises to God in that territory of savages. One Sabbath, while at the place referred to above, I received a letter which read thus: "If you dare to come in again with your party, the savages declare that they will shoot you. They are determined to put you to death, and I would advise you not to come again." I went out to the service as usual that evening, and also decided to go about my Master's business again in the morning, irrespective of any letter sent by men, influenced by demons. When advancing toward these people in the jungle, and when on a peak, 1000, 1500, or perhaps 2000 feet high, we heard the shouts of the savages on the neighboring peak. This is a savage custom. We hailed them. They came out and looked for a moment, and then fired a volley, pointing their muskets upward. The leader signed, "It is all right." Since then five, ten, fourteen, sixteen years have passed away—yes, eighteen years. During my last visit to the place an old man eighty years of age came to me and said: "Do you remember getting a letter from that place within the mountains? It was I who wrote that. I did my best to get

OXFORD COLLEGE, TAMSUI.



SAVAGES, EASTERN FORMOSA, WITH DR. MACKAY.

the savages to put you to death. I did all I could. I dare not go to the savages myself, but live in these barren hills. I am very sorry for what I did. I have listened to the Gospel, and now believe that Jesus Christ is my Redeemer, and I want to be baptized." All who know him declare that he is an entirely changed man. Even his face does not look the same, now that his whole body and soul is given to the Redeemer. Yes, his very countenance, at eighty, was changed. I baptized him and enrolled him as one of the converts in Formosa.

I and my students travelled through many parts of this wild country. There are many changes in the island in twenty-two years. I love my native Canada, but not more than this beloved land. A bamboo like this that I hold in my hand is an old friend. I used it in fording streams, feeling the bottom where we were to step, and also supporting myself with it in travelling. We carried wild banana leaves to serve us as umbrellas during heavy rains.

We went to one large city called Bang-kah, and tried to get an opening there. We succeeded in getting a house at the outskirts near an encampment of soldiers. We put out over the door, "Jesus' Holy Temple." A soldier came and told us that we must get out of that place, as the ground did not belong to the owner of the house. I told the students they would better leave me. The soldiers got excited, and I found it absolutely necessary to leave, as the land belonged to the government and the house to the soldiers. I started to leave, and the city got excited, and the British consul came to see what the matter was. Dense crowds gathered. Some of the people threw bricks from the roofs of the houses. They reviled and hooted. The consul said to me, "You would better go down to Tamsui for the present, as it will be impossible to get in here for three years at least." Then I asked God to open up a way for us into that city. At nine o'clock we walked back and got into the suburbs on the other side, where I rented another house, getting the proper legal documents from the owner of the house before midnight. I put up again over the door, "Jesus' Holy Temple." The people came from the streets and looked in for a moment. Some of them did not wait to give expression to their thoughts; but others said, "He is a perfect devil out and out." A great crowd gathered, and they were getting excited. Very soon they began to send in beggars; some were sitting down, others standing and pushing us about. Beggars and lepers coming in in such large numbers soon left us very little space even for standing. The crowd was getting more and more excited. I saw one or two from the places where we had been before, and extracted some of their teeth for them. We overheard some saying, "He is not big; one blow would be sufficient." Day after day they were getting more aroused; and the third day, in the middle of the afternoon, they began to twist their queues around their heads and tie up their clothes around their waists, ready for action. One man threw a stone at the building, and then—if you have ever seen an angry Chinese crowd! It

baffles description. The Chinaman is easily excited, and is ungovernable, when enraged. Then they pulled the building down, carried it away, and took up even the very foundation. I directly walked with the students into a building right opposite. The owner of that inn came with tears in his eyes and begged us to leave. The British consul came again, and a mandarin, in his large chair. The mandarin told the consul to order me out of the city, but the latter said he had no right to do that. I felt that Jesus was my Master, and He had said, "Go preach the Gospel." When the consul started to leave they yelled and screamed at him with contempt. I walked with him as he bravely stepped out of the city. The mandarin then tried another way—begging and begging that I would also leave the city. I showed him my forceps and my Bible, and told him I was there in obedience to my Master. He wrote officially to say that he would put up a building outside of the city for me if I would go there; but we had planted stations outside of the city already, and now we determined to plant our standard inside its gates. Finally, we had another building put up on the very site of the one that had been torn down, not an inch from it one way or the other. That also was pulled down, and then we erected a larger one near it, and that shared the same fate. But there now, in Bang-kah, we have a church with a spire! There is a great change. We see what God has wrought. Dark, proud, ignorant Bang-kah, with all its bigotry, welcomes the worship of the living God. Some of the same headmen who at that time stirred up that mob of four thousand, who gathered around to kill us, called the people together a short time ago, and said: "The missionary is now going to leave us to visit his native land, and we must show him what the meaning of our heart is." The people had done what they chose in village, town, and city everywhere when I travelled through at first, and I decided they should follow out their own free will, when leaving, though I neither wanted nor needed any of their honors, even as I do not want them from Canada. They did it with a purpose. They assembled in the large open space in front of the tent where the mob had assembled formerly; and many of the chief men ordered for us a grand parade, and came with eight bands of Chinese music, and banners and umbrellas of state, such as they would carry before the governor. They formed a procession, beginning in front of a large temple; asked me to sit in a large sedan chair lined with silk, and went through the city with flags flying, and thus they insisted on carrying me through the town, and escorted us to the boat, wishing us blessing and offering gratitude to God. There in foreign style they cheered us, while the converts sang what they knew:

"I'm not ashamed to own my Lord,
Or to defend His cause;
Maintain the glory of His cross,
And honor all His laws," etc.

This showed the great power of God, the living God. We do not acknowl-

edge His power as we ought. I am afraid that many in Christian lands do not believe what they profess respecting the living God. At other places scattered about yonder we planted twenty or thirty churches, and then came to a plain, travelling with the students among the aborigines on the east side. The people in one village said: "You have been going up and down through this plain for some time; if you will come to our place you will see what we can do." They fixed up a shelter with poles and sails, and we remained there the whole night. At day-break the leader decided to erect a place of worship, and the people, instead of going out to fish, went to get rafters for the building. There we taught them the Gospel. Would to God many of the people of Canada were there to see—fishermen going out in their boats singing praises to God, and the old women weaving and singing. They were taking in the plain Gospel of Jesus Christ, which is ever fresh. In a short time the whole village of these aborigines, men, women, and children, would meet; one would take a shell and blow on it, and then all would join and sing praises to God:

" All people that on earth do dwell
Sing to the Lord with cheerful voice;
Him serve with mirth, His praise forth tell,
Come ye before Him and rejoice."

Here, back in Canada, I am quite at sea in the midst of ever-increasing machinery. There we have everything so simple—just the plain Gospel of Jesus Christ, and the plain asking for aid in His work—no ceremony about it. Yonder we are living back in the first century.

After that the people in another village came, and we soon had fifteen churches planted in that plain. We put a native preacher in each village, to preach Jesus Christ simply, and not waste precious time in declaring vain speculations, for we are not wont to spend our time on any such men-evolved schemes. My students in Oxford College—not Oxford, England, but Oxford, Formosa—study the Bible in the morning, at noon, and at night; we begin with the Bible and end with the Bible, and preach Jesus Christ as the only Saviour of men. We can trust these students to preach what they know of Divine truth. Some people may suppose that these aborigines, or the Chinese, cannot get a clear idea of the Gospel plan of salvation. They do get a very clear idea of it, because God intended that they should. One of them went to a place on the plain further down and labored there. For eleven years I had purposed going in that direction; but now receiving a letter from him to come down, I felt that I had a call to go. I got a boat and went down at night, lest the savages might see us. Four hundred soldiers had been killed there. We narrowly escaped a similar fate. When the boat came up to the place of landing a man met us, and said: "You are Mackay, the missionary." A pony was brought for myself to ride on, and the students rode in an ox-cart. We got five villages to assemble, to whom we proclaimed the truth day after day, exhorting and

discussing. One night all the headmen assembled in front of the house and began to talk very loud. I asked what was the matter ; and they said : " Nothing, only we are angry that we have been so long deceived with the worship of idols." Who could sleep under such circumstances ? I have spent many a sleepless night in Formosa, and I do not care how many more I spend for such reasons as these. Our Master suffered ten thousand times more than that. These people brought their idols in baskets from all around ; and when they were piled in a heap, we sang again :

" I'm not ashamed to own my Lord."

And then the heap was set on fire. Some of the people who were indignant at their having been so long deluded were shoving the idols further and further into the fire, so as to get rid of them the sooner.

In Northern Formosa we had twenty churches here, and twenty more there, and others further down ; and after the French had bombarded us there we started twenty more. As we met eight Frenchmen in a ravine they were suddenly on their knees, pointing their guns at my breast ; but their attention was turned at once to this white flag of truce in my hand. At that moment no American or British or German flag could have saved us as this flag of truce did. I have often thought that no flag of *external forms* of righteousness, or *meritorious acts*, or *speculative theological dreams* could save the perishing soul. The blood-stained banner of Jesus can save the sinner from pole to pole, and nothing but that. Young men attending the universities and colleges can do nothing without that banner.

We have thus established sixty churches and put a trained native minister in each church. I am enabled to be here because of the sterling ability of my first convert, whom I have entrusted with the oversight of the whole work in my absence. He has stood faithful to the cause for more than twenty years. When my second convert told his mother that he was going to accept the Saviour, she took a stone and nearly killed him ; but now she is saved, herself. One of my converts is a Taoist priest, who accepted the truth. Some might say that the poor aborigines who have no minds may be simple enough to believe in Christianity ; but here is a priest who was brimful of speculative philosophy, and he is now a preacher of the Gospel of Jesus Christ. The Gospel has *not* lost its power. It is still the chosen instrument for bringing souls into the kingdom. Another convert is a Bachelor of Arts, who might be seen in his graduating dress, standing six feet high ; and he who used to look down upon me with contempt now looks up to me with respect. When he accepted the Gospel he was so humble, so gentle, that all were impressed. He is a man of great mental calibre, and is now in a city of 50,000 inhabitants, preaching Jesus and Him crucified. He was a Confucian of the Confucians, but is now a defender of the glorious Gospel. Another convert is a young man, who two years ago went up to an examination where there were 3000 candidates, and his

name came out at the top of the list. He, too, is a Confucianist no longer, but has accepted the Gospel of Jesus.

I would not spend five minutes teaching the heathen anything, before presenting the Gospel to them ; but I would teach them afterward what may assist them in preaching the Gospel. The religion of Jesus Christ has pervaded the public mind so fully, that it would be impossible to trump up, in the northern part of the island, any such stories as that we missionaries were seeking to dig out the eyes of the Chinese children. What a change has been wrought there by the Gospel ! The idea of a mandarin coming inside a chapel twenty-two years ago ! But now they send in their cards and visit us with bands of soldiers !

For a long time we had trouble on account of the French invasion of the island. The French bombarded a town where we had a mission, and the shells fell all about us—some only a few feet away, but not one of us was hurt. Once we were intercepted by the French and taken prisoners. They blindfolded us and marched us for miles out of our way, but we escaped. Once on board a British man-of-war the balls from the French guns cut the air all about us, but we pulled out from the French lines and were saved. Once I wanted to go to the other part of the island during the invasion. I applied to the British consul for protection, and then went, carrying the British flag, and the Chinese broke their ranks and divided before me. Once, as I have said, eight guns were pointed at my breast, for they took me for a German spy, but I held up a white flag of truce, and so again escaped with my life.

The natives had great resentment toward us after the invasion, and pulled down our churches and persecuted the converts terribly. One convert, an old lady with considerable means, had everything she had in the world stolen from her. Her house was demolished and her body was bruised black and blue, but she would not deny her Lord. A young man had his fingers joined by bamboo splits and tied till the blood oozed out of them ; they demanded of him to forsake his trust, but he did not turn his back on Jesus. In another place they pulled down the splendid church and took every vestige of it off and buried it in a huge grave. They placarded it with these words, "Mackay, the black-bearded devil, is here." "Now," said they, "we have wiped out the work ; now it is all gone." But they did not wipe it out. Men and devils cannot do that ; as well try to wipe out the universe. All these trials they endured for the same Jesus, the same Spirit, the same Word. I cannot understand people being ashamed of the Jesus that the people of Formosa can love. Oh, that book, *the Bible* ! It is full. It teems. You can never get to the bottom of it. I have found it a spring which never can be drained. There is no use in telling me that the Chinese are not faithful, that they are double-minded. There are people with double minds in more places than China. Of course they are not *all* sincere, neither are they here in America ; but I never saw more fidelity to Christ anywhere than in Formosa.

In the north I built not only Oxford College, for training native evangelists and teachers, but the girls' school, and a hospital. In some places where we tried to preach to the people the men just deliberately left and the women and children crept off into the house. You say that is discouraging when they will not stay to listen. "Discouragement!" Destroy that word! Blot it out of the Christian's vocabulary! With the living God in front of us, behind us, below us, within us, above us, where is the place for discouragement? I do not understand that word. Jesus says, "Go!" and "Come!" and no "ifs" nor "buts" nor "ups" nor "downs" about it.

I have found it a help to my work to minister to bodily ills. I extracted twenty-one thousand teeth in twenty-one years, and thirty-nine thousand in all; and have dispensed considerable medicine. Extracting teeth is cheaper than dealing out medicine, for after you have your instrument there is no outlay. The natives have lost all faith in their old doctors. Here is one thing that most people do not know—that a commander of a British man-of-war helped the Lord's work wonderfully there in Formosa in its inception. More than can be told in words or put on paper he helped. He would repeat sentences and ask me to translate and repeat them to the natives. He said, "Tell them that I am a Christian. Tell them that I am on a British man-of-war of Queen Victoria, but I serve a greater king." May his name go down with Formosa—he stuck to it.

In one place where we went to preach, the chief man ordered the sails to be brought from the boats and to be stretched upon bamboo poles. Here we preached and sang. There is one hymn that always takes with the Chinese; it is about the shortness of life. "We come into the world with our empty hands and we leave it in the same way." This the Chinese have in proverb, which sentiment we have also in hymn. Some of you are rich and live in fine houses, but you will have to go with your hands empty. We are all marching on, all crossing the same narrow strip. What does it matter, it's only for a day and then we are off. There is a generation pushing us off the stage, and that generation behind us is in turn being pushed on. I have told you how, the first day I spent in one city in Formosa, I had the privilege of gathering together the idols of five villages, representing five thousand people, and casting them into the fire. "I have cast their gods into the fire, for they were no gods, but the work of men's hands." Yes, we truly "cast them to the moles and to the bats." We fling them into oblivion. Some were so disgusted with them that they split them up before bringing to us. How mighty the gospel seemed amid such scenes as this!

Once, where we began to build a chapel, and the natives went in bands to the mountains to get timber for the rafters, they had to fight their way, weapons in hand, and many came home at night bleeding. Now, in that village—I repeat it—you could hear the fishermen, as they rowed their boats out into the sea, keeping melody with the oars, singing,

"I'm not ashamed to own my Lord,
Or to defend His cause."

I have heard them, and the poor old women in their huts singing, "There is a happy land"—the whole village worshipping God. When the people in the neighboring villages witnessed this, they said, "We must have something like this," and thus churches were established around, and so it came to pass that we have sixty churches in all and two thousand converts, and native pastors in each church.

Once we were confined in a chapel all night, with the savages from the mountains on the outside. They would creep up with long poles and try to fire the building. We had no human protection, but we had God, and if it had been His will every one of us was ready to welcome death. As the morning began to dawn the cowardly savages skulked away to the mountains.

Once with two converts I started for the southern part, where we wanted to establish a church. We arrived near the small village just at dark. We inquired at a house if we could stay with them for the night. They shut the door in our faces. The next place we asked to stay, they said, "No place here for foreign devils." We inquired at another place, and the man said, after a long hesitation, "There's an ox-stall; you can stay in there." He did as much as give us each a bowl of rice, which we were thankful for. The ox-stall was very much like the old stall in this country, with upright poles. One of the converts with me was an old man who had owned rich tea farms, and had lost all for Christ's sake. He was not used to sleeping in an ox-stall, but it humbled him, and afterward he did better service as a preacher to his people. How all this does make one think of the Redeemer, who came down to do His best for us! The Lord of glory was rejected. It is of little consequence if we do not get quarters for the night. I hope no one will ever mention my name in connection with persecution in Formosa if he does not speak of those natives who with me carried the banner of the Lord Jesus. Over and over again I have seen men shed tears when they remembered the way they had treated us, when they thought how badly they had persecuted us. They are themselves astounded at what they did.

When you are young you think you can put off God; but come with me to the city of the dead, and you will find the young at eighteen and nineteen there. "*Shame!*" is the word, that men in Canada will not believe Jesus. They ask me over there in Formosa if every living soul in Canada is a Christian and a zealous follower of Jesus. What can I say to them?

In a large city toward the northwest of the island we searched for a little room to begin work in. We got a small room, where pigs were kept; we drove two pigs out, and got a man to come and clean up a little and whitewash the place. A mob stopped the work for a while, and we remained out in the streets till they left us to go on with the building

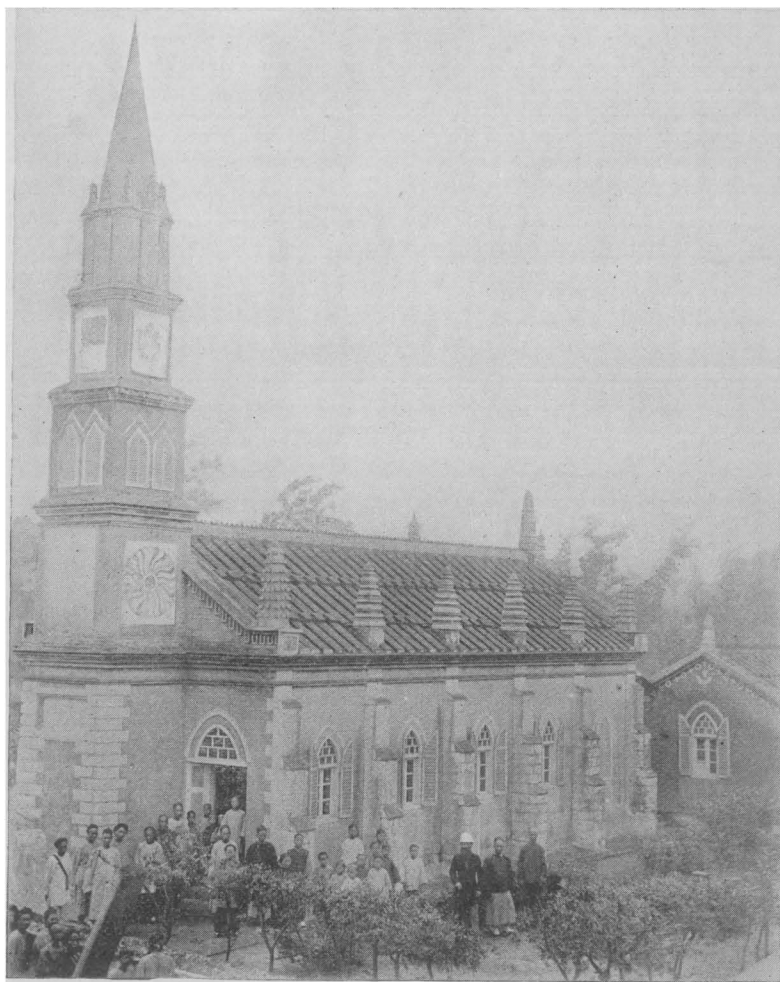
and cleaning. They spit on us and taunted us, but that was not anything. It is there, that to-day the converted Confucianist, a graduate, a B.A., preaches in a large church. Crowds come to converse with him.

An old man over seventy walked to our services on Saturday for three years and brought others with him a long distance. Some of the converts sent \$10 back with him to help start a chapel where he lived. Talk about self-supporting churches, self-propagation ! There is self-propagation in a score of churches in Formosa, and the work is but twenty-two years old. In each church is a map of the world, and through the week the native preacher announces that he will speak at night on Germany, or England, or America, or some other country, till they go through every country in the world. He tells them of Toronto and of the university there, etc.

I once fell in with an English Church clergyman at sea, coming from the Philippine Islands. He said, " I have just been speaking with a Baptist missionary and telling him that this missionary business is all stuff. You're a missionary, are you ?" I said, " Yes." " Well, I want to tell you it's all bosh and sham. I've been at the Philippine Islands a while, and let me tell you you are just fooling away your time. One day a man will say he is a Christian, just to get employment, and the next day he is a heathen, just to get employment. It's all fraud." " Now," I said, " I have listened, and treated your statements courteously ; will you do the same to my statements ?" He said he would have to do so. I told him that men in Formosa were not saying they were Christians or heathen as it suited them, to get employment. They were not getting and keeping money there, but they were rather giving out their money. In one place they pay their pastor \$17 a month. During the famine they took up a large subscription and sent it to their suffering brothers on the mainland. I told him, as I have told you, that there are double-faced people all over the world, who are characterized by duplicity, but they were not all so. He admitted that when he left, there were a few who came to see him off and were grieved to see him go.

I do not agree with the popular notions about the Chinese. I claim to know something of Chinese character, and think I have a good right to know their dispositions, virtues, vices, etc.; for my own wife is Chinese. The first five students who were baptized have remained faithful during these twenty-one long years ; and they have passed through many trials and persecutions. Whenever we arrived at a stopping-place they would always go and get water to wash our feet, and would help change our clothes and do our evening work, attending to sick people and preaching Christ.

Some will say that it is all very well to talk of converts in Formosa in a speech ; but we all know the duplicity of the Chinese. I can say that I know of similar traits in many Canadians. Christian Chinamen in Northern Formosa are just as true as any disciples that I know of anywhere. Four hundred of those converts in Formosa have come to the end of the fight, including men, women, and children ; and they have fought a



CHURCH AT BANG-KAH.

good fight. I have stood beside death-beds in Scotia, my native land ; I have seen men die in Canada, in Africa, in China, and I have found these four hundred converts, who have died in Formosa, showing evidences of the same faith in God. And the first convert, my main helper, still remains faithful, and is now taking charge of the whole work in my absence as a sort of bishop. Let us work on, press on for our Redeemer, for the time is short. "Not unto us, O Lord ; but unto Thy name give glory."

Many of these converts have gone to their eternal home. Their names may be treated with ridicule, indifference, or slander ; no such things can affect glorified saints. They have finished their earthly course, and are beyond the reach of harm. They breathed their last, trusting Jesus. Where is the room for "waiting" in their case to see whether they backslide or not ? Among the living also we have all classes—tradesmen, mechanics, scholars—men tried in all the ways in which we are tried here, preaching Jesus Christ and walking under His banner.

We add some extracts from a remarkable letter written by a Chinese convert, describing the departure of Dr. Mackay for home. He has labored in that island as a missionary for about twenty-two years ; and his success has been very notable, impressing his personality on all the people in a most extraordinary way, to call forth such demonstrations.

"When Pastor Mackay visited the stations throughout Tek-cham district, converts and heathen crowded to show him honor and respect. At every station several hundreds came out to meet him, and then followed again when he was leaving, converts waving green branches, and heathen burning fire-crackers. The church people were very sad and could not keep back their tears. Indeed all were of one mind and unwilling to let him go, though they wished him a pleasant visit to his native Canada.

"All through Kap-tsu-lan district whole villages came out to meet him, and escorted him when he left, entreating him to return soon. On this trip it was not merely converts who came ; throughout all North Formosa the heathen joined with converts to honor Pastor Mackay and wish him a safe journey. Men and women, old and young, wept much. They could scarcely bear to let him go even for awhile, because he has been in and out among Chinese now for twenty-one years, and every one loves him.

"Throughout Tamsui district it was the same, hundreds expressing good wishes. Everywhere crowds and music and gunpowder, but in Bang kah City the greatest crowd of all. There in the procession were three mandarins, five head men, twenty sedan chairs, six horses, and many, many people, with drums and gongs and other things more than I could write about. Then they hired the little steamer to take Pastor Mackay to Tamsti, and more than three hundred people came down with him. Little over twenty years ago Bang kah people were such determined enemies, verily wicked in their hatred. Now they have been even more enthusiastic than others in showing their good will ; that day all through the city the Chinese were praising Pastor Mackay and his teaching, not a single soul uttered an ill word. Thank God ! because in all North Formosa the very strongest fort of the enemy was Bang kah City. Praise our Jehovah, praise Him for what He has done !

"On the 18th, at two o'clock, there were more than seven hundred of the converts, men, women, and children, to see Pastor and Mrs. Mackay and the rest go. Chinese had drums and gongs and firecrackers, for-

eigners fired guns, and there were bands of music. All the foreigners boarded one steam launch, the mandarins and head men another, converts—many in tears—took a third, old and young filled little boats, and the whole crowd—as many as the boats would hold, followed the vessel right out to sea, as far as they dared go.”

UNOCCUPIED FIELDS OF THE WORLD.—II.

BY REV. JAMES DOUGLAS, LONDON, ENGLAND.

Mongolia.—Passing from Thibet we naturally think of another section of the Chinese Empire beyond the Wall of much larger area, though smaller population—namely, Mongolia. This immense region, larger than China proper, consists of an elevated plain 4000 feet above the sea, unfit for the most part for agriculture, but possessing, in the north especially, grasslands in sufficient abundance to support the flocks of the nomad inhabitants. The climate is excessively cold and dry, the winter long, and from the reluctant soil a little wheat, oats, buckwheat, and millet are wrung. Mongolia has four divisions: (1) Inner Mongolia, which lies beyond the south of the desert of Gobi and the Wall; (2) Outer Mongolia, extending from the north of the Gobi to the Altai Mountains; (3) the country adjoining Koko-nor; and (4) the dependencies of Uliassutai. The entire population is reckoned at 2,000,000, and consists of Kalmuks in the west, Buriats in the northeast, and Khalkhas in the centre. It remains to add that all that religiously obtains in respect of Thibet applies to Mongolia.

This vast tract of country has had, so far as is known, only one missionary, “the lamented Gilmour,” and still must rank as an unoccupied field. On inquiry, however, we learn that though “Gilmour” has ceased from his labors, it is not the intention of the London Missionary Society to allow his work to lapse. The intention is to put two, if not more, laborers into this field who, like Gilmour, shall itinerate and sow the seed of Gospel knowledge as widely as possible. No reason exists why Mongolia should not be occupied. The door is open enough. The real difficulty concerns the immensity of the region, the severity of the climate, the sparseness of the population, the poorness of the country, the abounding squalor and filth, and the general depravation of type. Are there Christians who have love enough for Mongolia to come into line with these Mongol tribes, content, as it were, to go out of the world in order to save the world? At present there are *no Protestant missionaries* in all this vast region, including Koko-nor, but Roman Catholics are at work among the Ortus Mongols. The Roman Catholics are also at work among the Kalmuks of Kuldja.

Closely related to Mongolia is the extensive province of *Manchuria*. But this country, while little known and still less occupied, does not

strictly come within the scope of this paper, for at Niu-chwang, Mukden, and Kirin, Presbyterian missionaries have raised the standard of testimony. The Greek Church, also, is seeking to Christianize the Gilyaks and the Goldi, nomad tribes of the Lower Amur and Assuri.

Ili.—The populous land of Ili, however, is emphatically a field *unoccupied*. Ili, to which the Chinese have given the name of Sin-Kiang, or the New Province, comprehends what is generally known as Sungaria and Chinese Turkistan. There is nothing like unity of race in these vast domains. Sungaria, which is the open highway to China, Dr. Lansdell calls “*an olla podrida* of races, languages, and religions.” The Kalmuks are, as the Thibetans in creed, Lamaists; the Turkish peoples, otherwise known as Ugurs, Dungans, Turanchis and Kashgarians, are followers of the false prophet; while the Chinese, who figure as the lords of creation, are Confucians or else Buddhists proper. To this number is to be added the Manchus, from whom throughout Ili the army in possession is drawn, and who are Buddhists of the Lamaist type. The population of Sungaria is reckoned at 2,000,000, but what the population of Chinese Turkistan is we have no sufficient means of determining. Probably it is double the above amount.

The chief races occupying Chinese Turkistan may be classified as follows: Kalmuks, Manchus (soldiery), Kirghese, and Turks. The Kirghese and Turks are the most widely spread—the former ranging over the mountainous land principally, “north, south, and west of Kashgar as far as the Pamirs,” the latter forming the staple population of the cities and towns. The Kirghese are remarkable for their powers of organic resistance. The temperature of their blood is high, and they excel in withstanding cold, heat, hunger, thirst, and physical sufferings of all kinds. To complete the marvel, their wounds quickly heal. The wonder is that with all these advantages they do not rival the antediluvians in longevity; but in this matter they fall short of our own dimensions.

The town population of Chinese Turkistan, whom we may designate Turks, seem to be a mixed race, the ground type being Mongol with an infusion of Aryan blood. Among them faces presenting the characteristic traits of the Caucasian race appear, aquiline with thick beard; but the prevailing features are Mongolian—projecting cheek-bones, little beard, large nose, thick lips, complexion swarthy, but devoid of the yellow tint of the Chinese. As a rule the race is hard-working and theft rare; but narcotics are much used—hemp, tobacco, opium, henbane, thorn-apple—the result being that the nerves are enfeebled and madness common. So loose is the marriage tie that it can hardly be said to constitute a bond at all. For four or five shillings a wife may be bought at any time, and virtually may be divorced at will. Hence there are women among them who have had their thirty or forty husbands, and think no shame of it. Still lower in the scale of morality are the Dolan settlements along the Yarkand, a race of degraded physique, promiscuous social habits, and

enfeebled intelligence. Such, after centuries of unresisted sway, are the fruits of Islam's rule. Can it be wondered at that the countenances of the people should lack expression, that the lustre of life should have died out, and that through the excessive stimulation of the flesh the spirit should soon subside wearily to *exist*, we cannot call it *live*, in the neutral zone of indifference?

The power of the false prophet, viewed from the standpoint of the permissive will of God, is one of earth's greatest mysteries. Why has that fleshly system, reared on the key-stone of woman's degradation, been suffered ruthlessly, over the whole Asiatic mainland, to lord itself over God's heritage? There was a time when almost the whole of Asia was an *occupied* field. Amru, who wrote about 1349, mentions twenty-five metropolitan and episcopal sees covering the entire continent. "Christians existed at Kashgar, at Yarkand, at Urumtsi, Suchau and Kanchu, at Tenduc, as well as in Manchuria and the country bordering on Korea." Missionary fervor and enterprise were by no means defunct even in the Dark Ages, when the Church of the West was locked in sleep; for then Nestorian Christians were carrying the torch of Gospel light to the ends of the earth. And when the light was diffused and churches planted in all parts, the forces of Islam came, like fiends let loose from the pit, and by brute force stamped out the cause of Christ in Central Asia, so that for centuries it was unsafe for one who bore the name of Christian even to travel in the land.

Happily now, though that brutal faith remains the religion of the people, it no longer is the creed of the governors. We may infer, therefore, that Islam in Ili has seen its best days. Islam is mighty when backed by carnal weapons, and when, invested with rule, she can make her own terms with the "infidel." But those palmy days are over in Ili. The Chinese Mandarins have no interest in, no association with, the religion of the people; hence the field, though unoccupied, shows a door at least ajar. There is no reason why, speaking after the manner of men, this field should remain unoccupied. If Roman Catholics can carry on missionary work at Kuldja, there is no reason to believe that the Protestant missionary would be unable to find a footing at Yarkhand, or Kashgar, or Aksu, or Khotan. Dr. Lansdell is strongly convinced as to the feasibility of such an undertaking. The time is ripe for it. Islam has not now the sword to wield in Ili against the infidel. She is shorn, accordingly, of her argumentative power. Besides, the people are not soaked in their creed to the extent that Moslems are elsewhere. They have been too often upset by Buddhists and others. There is not so much, therefore, of long-standing and fanatical prejudice to tear up. "Who will go and build again the walls of this ruined Jerusalem?"

Nepal and Bhotan.—Both these countries come within our present scope, and as they adjoin and have many features in common, we place them before the reader in their juxtaposition and total lack of the one

thing needful. Nepal is confined almost entirely within the Himalayas and is a kind of parallelogram, the length from west to east being 450 miles and the breadth from north to south on an average 100 miles. Thibet forms the northern boundary, Sikkim and Bhotan the eastern, while on the west Nepal is bounded by the English province of Kumaon, and on the south by the plains of the Ganges. The country is governed by the Ghoorkas, a brave tribe which about the middle of last century acquired ascendancy over the other tribes of the land, and whose prince is sovereign. The area is estimated at 54,000 square miles, and the population between 2,000,000 and 3,000,000. Unlike Thibet, the tribes inhabiting Nepal are not homogeneous in religion. Some are of Mongol origin and are Buddhists, but the majority are Hindu in faith and in descent. The country has been locked against the civilized and religious world. Sir Jung Bahadoor was a prominent figure while he lasted. For thirty years he was, as Joseph to Pharaoh, the prime-minister in the land, with this difference that he was greater than Pharaoh himself, the king being a mere puppet in his hands. This despot, after swaying the fortunes of Nepal for a whole generation, died in 1877. His wisdom was not equal to his strength of will and power to govern. The country was left by him very dark indeed, without a shred of education, slavery existent in its worst form—a land, too, closed equally in the face of the merchant and the missionary, the geologist and the sportsman. We know of nothing that is being done for the tribes that dwell in this dark region.

The like applies to Bhotan, a country of much smaller area than Nepal, but possessing a larger population, the area being 20,000 square miles, and the population over 3,000,000. Since 1865 the independence of the kingdom has been seriously curtailed by the British occupation of the Dwar's or passes, a measure taken by the British Government in self-defence. Throughout the country the religion is Buddhism, and the government ecclesiastical and oligarchical. The nominal head is marked off from the common clay of earthly lineage as a vase too sacred to be profaned to common uses, and is, in fact, treated more as a god than a sovereign; but in place of the Dherma Rajah, the nominal head, is the Deb Rajah, the actual head, whose jurisdiction is circumscribed by a council of eight. The Bhotans, while miserably degraded and of dirty habits, given over to polygamy on the one hand and polyandry on the other, are said to be a fine race, ingenious in the construction of their houses and in other manual efforts.

Afghanistan and Beloochistan, which, although politically separated, are normally one, constitute another large unoccupied mission field. The Afghans are excessively fierce, and in later times have degenerated from the high chivalry which formerly was an eminent trait in their character. They are described as being "most consummately deceitful, wantonly and ferociously barbarous, revengeful and rapacious;" and while

"always on the alert for war," yet "lamentably deficient in intrepidity and coolness, and quite unable to withstand the steady charge of a determined foe." The leading towns, Cabul, Peshawur, Ghiznee, Candahar, etc., are inhabited mainly by Hindus and Persians. The Afghans themselves scorn commerce, and are nearly all soldiers or priests. Mohammedanism prevails, and is of the most fanatical type.

Bounded on the north by Turkistan, on the east by the Punjab, on the south by Beloochistan, and on the west by Persia, Afghanistan consists mainly of an elevated tableland which reaches a height of 6000 feet above the sea, gradually diminishing, however, as it extends westward toward the Persian frontier, to half that height. The Indus is the principal river, which runs in a south-southwest direction between two immense mountain ranges, which rise in some parts to 18,000 and 20,000 feet. A feature of special interest in the geography of the country is the valley of the Cabul River, a valley containing three basins or plains, which are named respectively after the cities there located—Cabul, Jellalabad, and Peshawur. The population is mixed. The Afghans, who are the ruling nation, and believed by themselves to be sprung from Jewish captives, are spread over the whole of the tableland; but among them are settled Tajiks, Hindus, Khuzzilbashs, and Arabs, with a slight sprinkling of Armenians, Abyssinians, and Kalmuks, while the mountains are largely in the possession of other tribes. Afghanistan, which is autocratically ruled, has a population, including Beloochistan, which only numbers about 500,000, of about 6,000,000 or 7,000,000.*

Siberia.—It is difficult to know how to assign this immense and thinly peopled region, the square mileage of which is 6,000,000 and the population 5,000,000. Deficient in solar warmth, it is yet more terribly shorn of the Gospel's vivifying beams. The Greek Church is horribly dead—a mere mumble of confession and sacrament. Still, of late years God has not left Himself without a witness in that sad, benighted land. Dr. Baedeker has repeatedly traversed the Siberian Continent with the view of opening the prison doors to them that were bound, and much blessing has rested on his evangelizing tours. Like another Paul the aged, he makes an appeal to the Timothies of our age which, we trust, will bear much fruit. "My time is running out; I am now seventy years of age; consequently I can scarcely hope to repeat my visit to Siberia. I, therefore, wish to stir up the holy ambition of my younger brethren to take up this glorious work of carrying the light into the darkest places of the world, where sin rules over men, and where *nothing but the Gospel of redemption by the blood of Jesus* can be of any avail."

Annam.—The kingdom of Annam, with an area of 200,000 square miles and a population of 6,000,000, is virtually unoccupied, for there

* The Waziris of Afghanistan have just come under the British Protectorate. The probabilities are that a missionary entrance will be effected from Bunnu, a medical station of the Church Missionary Society. The way is paved by the translation of the Scriptures into "Pushter."

are absolutely no Protestant missions in Annam. In 1889 the Gospel of St. Luke in the Annamese tongue was published by the British and Foreign Bible Society from a translation made by M. Bouet, a French Protestant, who resided twenty years in the country, and is now chief Government Interpreter at the Paris School of Oriental Languages. This is the only part as yet translated into this tongue out of the whole Bible, and the country still awaits the preacher who shall make known its message of love.

Tonquin, with a population of 12,000,000, is in a similar condition to that of Annam. This, the most thickly populated district of the peninsula, has half a million of Roman Catholics, but "no one to show them the 'more excellent way'—the only way."

The like is true of *Lower Cochín China*, the *Philippine Islands* and *Cambodia*. For a time Mr. F. de P. Castells, of the British and Foreign Bible Society, circulated many Chinese and other Scriptures in Saigon, but after a brief stay illness obliged him to leave. From all these regions rises the Macedonian cry, "Come over and help us."

Arabia is not now entirely without Gospel agency. On the extreme southwestern coast is the Ion Keith-Falconer Mission of hallowed memory, while in Northern Arabia the North Africa Mission made a start in 1886 by sending a brother to labor among the Bedouin descendants of Ishmael. The brother in question has retired, but another brother and his wife are taking up the work, and are at the present time in training in Egypt.

(To be concluded.)

MISSIONS AMONG THE NORTH AMERICAN INDIANS.

BY REV. EGERTON R. YOUNG, TORONTO, ONTARIO.

Parkman's fascinating volumes charm us with the recital of the heroic zeal and dauntless courage of the early ecclesiastics of the Church of Rome, who, in their efforts to save from a dark and debasing paganism the red Indians of North America, displayed such a spirit of self-abnegation and self-denial.

While most emphatically differing from some of their teachings and methods, we cannot but admire the spirit of sacrifice, of thorough consecration to their work, and the almost longing for the crown of martyrdom which characterized some of those heroic souls. Fearlessly and cheerfully they trod the then unknown wilderness for hundreds of miles, that they might reach the forest retreats of the fierce Mohawk, the timid and disheartened Hurons, or the bloodthirsty and then almost always victorious Iroquois. Where the pestilence raged among these savage tribes, these priests of Rome seemed almost ubiquitous. Utterly devoid of all fear, and apparently proof against contagion, they went where death held

high carnival, that they might, as they fondly imagined, by performing their simple rites of baptism, and making the sign of the cross, open the portals of heaven to the expiring victims of small-pox or other loathsome diseases. Then when inter-tribal wars were prevailing, which was nearly always the case, and the terrible Iroquois were driving all before them, and many a forest glade was turned into a bloody battle-field, almost ere the echoes of the terrible war-whoop had died away, these Jesuit fathers and their co-laborers were to be found prowling among the dying and the dead, rapidly performing on the former the rites of their Church, and exulting in their delusion that thereby they had opened for them the gates of Paradise.

Traces are still to be found of the work of these early priests of the Roman Catholic Church. On the shores of the great lakes and in other parts of the Northwest some Indian missions still exist, as the surviving few of the many once established when the French was the dominant power on the northern half of this great American Continent, and the Indian tribes were numerous and powerful.

The missions to the North American Indians established by the Protestant churches are of a later origin. Among the earliest to enter the field were the devoted Moravians, whose self-sacrificing and persistent efforts to lead the Indians to a pure and simple Christianity form some of the grandest and most pathetic chapters of missionary toil in the new world. Very unfortunate and gloomy for the Indians were many of those years long antedating the Revolution, in which some of the best and bravest of that truly missionary church struggled so grandly to benefit both spiritually and temporally the poor red men of the forest.

The greed for land had entered into the hearts of the grasping white man, and so the poor Indian had to go. What cared they for his prior claims! Treaties, solemnly made and scrupulously kept by the natives, were unhesitatingly broken by the stronger race as soon as the land was wanted, and in spite of the entreaties and expostulations, and at times even tears of the Moravian missionaries, the poor Indians were remorselessly driven away from their hunting-grounds and the graves of their fathers. Broken-hearted and disconsolate, whole missions were obliged to retreat farther still into the then almost unknown Western wilderness before the ever-advancing paleface, thankful if even there a few years of respite were given them, ere they were again compelled to sacrifice their all and again and again flee into the forest wilds.

The self-sacrificing spirit manifested by their Moravian missionaries, who accompanied these unfortunate tribes in their exile and shared their many privations, is beyond all praise. It is to be regretted that, in spite of such unremitting toil and effort, no abiding results remain. Hardly a vestige of their work continues to this day. The hardships of such conditions so told upon those once numerous tribes, that they are now like the tribes to whom Eliot and Brainerd ministered—annihilated.

Amid the sadness and regret which come with the contemplation of the history of the red man, it is refreshing to read in old annals that, while several European nations were parcelling out the American Continents among themselves, and sovereigns were coolly giving charters "to court favorites" or "bands of adventurers," in some of them there were some injunctions or commands in reference to the spiritual welfare of the Indians. For example, in the charter granted to the band of adventurers who, in the year 1607, selected that portion of the new continent which they called Virginia, in honor of Queen Elizabeth, as their colony, it was specifically ordered that they should "use all proper means to draw the savage and heathen people to the true knowledge and service of God."

It is also cheering to read among the reports which have come down to us, that in the early settlement of Maryland there were, among the first colonists, a number of devout and godly men, who, pitying the superstitions and degraded condition of the Indians, did much for their advancement in things temporal and spiritual. In one of the first letters written back to England after the arrival of the Pilgrim Fathers at Plymouth Rock, Mr. Cushman, one of the elders, mentioned the matter of Indian evangelization, and hopefully referred to "the tractable disposition of the Indian youths and the possibility of doing them much good."

Of the heroic efforts of Eliot and Brainerd I need not here write. The intensely interesting articles from the pen of Dr. Gordon, already published in previous numbers of *THE MISSIONARY REVIEW*, have been an inspiration to multitudes. Their consecrated zeal and marvellous successes fired anew the hearts of such glorious men as Jonathan Edwards, George Whitefield, and the two Wesleys. An eminent writer has declared that "the work of God among the Indians at that period was perhaps without parallel in heathen missions since the days of the apostles." David Brainerd, in writing of the wondrous work, said: "The power of God seemed to descend upon the Indians like a mighty rushing wind, and with astonishing energy bore down all before it. Marvellous were the results. Old men and women were in deep distress for their souls, and the most stubborn hearts were compelled to bow, and thousands were happily converted to God."

So profoundly impressed was John Wesley with the scriptural character and genuineness of Brainerd's work among the Indians, that we hear him at one of his conferences with his ministers asking the question, "What can be done in order to revive the work of God where it is decayed?"

In the reply, which is doubtless his own thought, among other things we read: "Let every preacher read carefully over the life of David Brainerd. Let us be followers of him as he was of Christ in absolute self-devotion, and in total deadness to the world and in fervent love to God and man. Let us but secure this point, and the world and the devil must fall at our feet."

In Mr. Wesley's journals of 1767 he says, where he had, as desired, had a collection taken up for missions : " Will money convert heathen ? Find preachers of David Brainerd's spirit, and nothing can stand before them ; but without this what will gold or silver do ? " As an Indian missionary himself Mr. Wesley cannot be considered as having been a great success during the two or three years he spent in Georgia. Bound up in those early days in the trammels of a cold, dead formalism, destitute of that blessed spiritual " heart warming " which came to him in after years, and made his life and work so glorious, we hear him on his return voyage to England giving utterance to his sad thoughts in these words : " I went to America to convert the Indians ; but oh ! who shall convert me ? who, what is he that will deliver me from this evil heart of unbelief ? I have a fair summer religion. I can talk well ; nay, and believe myself while no danger is near ; but let death look me in the face, and my spirit is troubled. Nor can I say, ' To die is gain. ' "

The honorable Hudson's Bay Company, which received its charter from Charles I., was expressly ordered to look after the spiritual interests of the Indians of the vast northern regions, where for over two centuries it held almost despotic sway. In compliance with this command, until a very recent date, many of the missions of different churches were in part sustained by grants of money from this wealthy corporation.

In the limited space of a MISSIONARY REVIEW article it is impossible to given even a brief *résumé* of the whole continental field of missionary work among the Indians, and so in the space left at my disposal in this paper I will endeavor to confine myself to a cursory review of the Indian work as carried on by the Methodist Church in Canada. Other churches are doing grand work in the Dominion, and doubtless in future articles will have honorable mention.

The early pioneer Methodist missionaries who crossed over from the United States into the then new provinces of Upper and Lower Canada, now known as Ontario and Quebec, were deeply impressed with the degradation and needs of the poor Indians, who, wandering in the dense forests or on the shores of the great lakes, were the victims of the unprincipled vendors of the fire-water. Once made drunk by the terrible intoxicant, the unfortunate hunters were then easily defrauded of their rich and valuable furs. Poverty and suffering the most deplorable naturally followed. For a time the government was apathetic and indifferent, and it seemed as if the whole race of the red men would be annihilated by the rum fiend. Amid many discouragements the missionaries toiled, but for a long time the results were most discouraging.

In the year 1823 the conversion of an Indian lad, who afterward became the Rev. Peter Jones, gave the first real impetus to the work. The Rev. William Case, who had been one of the principal agents in his conversion, as he heard the once wild Indian boy in clear and scriptural language tell the simple story of his acceptance of Christianity, exclaimed.

with joyous emotion, "Now is the door open for the work of conversion in his nation." From this time onward for a number of years the work of evangelizing the Indians was very successful. Whole bands of these wandering red men accepted Christianity, and a number of flourishing missions were established. The missionaries, true to their discipline, made total abstinence from all intoxicating beverages a necessary qualification for membership of the different societies. Thousands of the once drunken Indians became and continued total abstainers, often in the midst of the most persistent and dastardly efforts that were made to lead them astray. The Rev. Peter Jones, whose Indian name was Rah-ke-wa-quon-a-by, was a man of power. Full of zeal and courage, under the guidance, and often in company with the Rev. William Case, who has most aptly been called the father of Canadian missions, he went up and down among the Indian tribes of Canada, preaching the Gospel of the Son of God, which had so wondrously transformed him.

In those early days of that then new country's history, churches and even school-houses were hardly known outside of the few towns or villages; but "the groves were God's first temples," and so in some favored spots, under the sturdy oaks or beautiful maples, the tents were pitched and the primitive camp-meetings were held. With the multiplication of churches, these unique services have in their early effective methods passed away; but grandly did they serve their purpose in those crude times.

Not only did the early settlers from their lonely log-cabin homes come many miles through the forest roads to attend them, but the Indians, hearing that the "palefaces" were worshipping the Great Spirit in the woods, also were attracted to those leafy temples. The preachers of those days believed in all the verities of God's Word. They believed God and His Word—all of it. To them hell as well as heaven was a reality. They thundered against sin and its consequences, and spoke of punishment as well as reward. Multitudes of the unconverted went down before these faithful appeals, as those Boanerges thundered forth Jehovah's threatenings, and "reasoned of righteousness, temperance, and judgment to come."

In these ministrations the Indians were not forgotten. Those among the ministry who could address them in their own language did so. Others, using interpreters to aid them, faithfully preached to them the glorious Gospel of the blessed God. Great success attended these efforts.

Among the Indian converts at these camp-meetings and similar services were a number of young men who afterward became successful ministers among their own people. To two of them only have we space here to refer.

John Sunday is our first example. His Indian name was *Sha-wun-dais*, and he was once a dark, degraded pagan of the lowest type. Acquiring a love for fire-water, which was very frequently given him by the wretched liquor sellers in exchange for his furs, he sank about as low down as ever a poor Indian could; but the Gospel had not lost its power

to save, and so when Sha-wun-dais came under its influences, and was willing to be saved, it was not long before there was a marvellous transformation. The story of his conversion, as it was the writer's joy in boyhood days to hear him tell, was thrillingly interesting. In quaint language, often with his homely face wet with tears of gladness, he would say : " I kneel down to pray to God. I do not know what to say to ask for religion. I only say this : ' O Ke-say-man-ne-do *Shah-na-ne-me-shim* ! ' (' O Lord, have mercy on me, poor sinner ! ') By and by the good Lord, He pour His Spirit upon my poor wretched heart ; then I feel He hears me, and I am happy in my heart. Oh, how glad I am ! I look up. I look out at the trees ; the same is everything new to me. I hope I got religion that day. "

There was no doubt about it. John Sunday at once began to tell to his countrymen the story of his conversion, and to urge upon them the acceptance of this great salvation. For many years he lived a godly, consistent life, beloved by all that knew him. In England, where he was taken, thousands crowded to the missionary meetings where he was announced to speak. In that old land, as well as in Canada, he charmed the multitudes by his inimitable addresses, which sparkled with wit and yet were full of unction and power. He finished his course most triumphantly, and his body rests in the little Indian cemetery at Alnwick, near Rice Lake, close by the grave of his lifelong friend, the Rev. William Case.

Henry Steinhour was a native Indian convert who became also a missionary of great influence and usefulness. When a poor little, neglected pagan child he was picked up by the Rev. William Case, and brought up with loving Christian care. He developed into a bright and clever student, and at school and college acquired a broad and liberal education. When but a child he was found to be possessed of a very musical voice, and so with others was chosen by Mr. Case to form a little company of native Indian children, with whom he travelled through various parts of the United States and Canada. Large audiences were attracted to the services, where these Indian children sang in their own language the sweet songs of Zion. Many hearts were touched and many erroneous impressions in reference to the poor Indians were removed, and multitudes who had been apathetic about the conversion of the Indians became interested in the subject, and an impetus was given to the work of evangelizing the red men rather than destroying them, such as it never had before.

When these singing tours and his college life were ended, Mr. Steinhour devoted himself most thoroughly to missionary life among his own people. He was a useful and a godly man. Not only in the old province of Ontario did he labor among the tribes there, but in the days of his manhood's prime he went far West, even to the Rocky Mountains, and there amid their glories, as well as on the great prairies, he faithfully labored, and not in vain, to bring many of the wild, proud Indians to the Cross.

With the Rev. James Evans, the grandest, the most heroic, and the most useful of all our Canadian Indian missionaries, Mr. Steinheur labored among the northern Crees, whose hunting-grounds are far north of the new province of Manitoba. In after years, when it was the writer's great privilege to labor in that same wild land, his heart was often gladdened by hearing some old Indians ask about Mr. Evans, that great missionary who had given them his wonderful invention, the syllabic characters, by which they were able to read the great Book so easily. When the story of his sudden death had been told them, after a time of silence they would ask very kindly about Henry Steinheur, the missionary of their own race, who had been such a blessing to them, and whom they had loved so well.

Mr. Steinheur toiled during the closing years of his long ministry among the Cree and Stoney Indians, in the great Saskatchewan country of the Canadian Northwest. Wonderfully sustained by that Gospel which he had so long proclaimed to his countrymen of various tribes, he triumphantly passed away to his reward. Two well-educated and devoted sons have followed him into the ministry, and are faithfully carrying on the good work among their own people.

In a work so extensive, carried on in regions beset with so many dangers and where the toilers were "in perils oft," it is not to be wondered at that some, amid tragic surroundings, ended their career. The only wonder is that more fell not. One of the saddest cases was that of the Rev. George McDougall. His name had become a household word in the Dominion of Canada in connection with Indian evangelization. For over thirty years with indomitable zeal he had labored for the temporal and spiritual uplifting of the Indians. His mission fields were as large as empires. Neither the fierce, dangerous wintry blizzards nor the summer's exhausting heat could restrain his ardor and his courage.

Beloved by whole Indian tribes, and trusted by his Government as the wise, prudent counsellor to quiet and conciliate the restless, warlike ones, he steadily rose in usefulness and commanding influence.

Sad and mournful and utterly inscrutable was his end. Caught in a blizzard storm not far from his place of refuge, he perished on the plains. Long days passed ere the frozen body was found. When discovered, it appeared as though angel hands had laid him out for his burial.

Thus they fall at their posts; but the work goes on. Sons rise up to take the places of the fathers. Thus it will be until the final consummation, when to His Son shall be given "the heathen for His inheritance, and the uttermost parts of the earth for His possession."

Haste, happy day!

NEW METLAKAHTLA.

The Rev. Bishop Cridge and Senator Macdonald recently visited New Metlakahtla, where the inhabitants of Metlakahtla, B. C., headed by Mr. Duncan, have established themselves. Senator Macdonald was interviewed by a representative of the *Colonist* with the following result. He said :

“As to the present condition and the future prospects of the Metlakahtlans, the village site at Port Chester is a better site in every way than the old Metlakahtla, situated on a beautiful plateau, nearly level land extending to one thousand acres, with clean shady beaches on three sides, which are highly appreciated by the Indians as affording facilities for launching and hauling up canoes, as well as for landing and shipping fish, wood, and other commodities. The soil is capable of cultivation when drained and cleared. The food supply is abundant, venison, salmon, and halibut to be had almost at their very doors. During our visit the beach was covered with millions of small fish, very good eating, and could be picked up by the cartload. The Indians appear satisfied with the change—no repining, no desire to go back to the old home.

“We questioned Mr. Duncan closely as to the reports about disaffected Indians returning to old Metlakahtla, and he told us so far as he knew none of his people had left, excepting probably six in all, whom he would not have at the new settlement, and he could not say where they had gone to. About six hundred were at the new settlement, and about two hundred were working at the gold mines and canneries, who had not yet returned for the winter. The demand for men trained by Mr. Duncan is so great that they command from \$2 to \$3 wages per day.

“There is at the settlement one day school at present conducted by Mr. Duncan with the help of Indian assistants. The day we visited the school ninety-eight children were present. A building for an industrial school is being finished, with accommodations for sixteen girl pupils, boarders, and a male and female teacher, and a smaller building is to be erected for an equal number of boys. In the mean time, thirty young men have been sent to the industrial school at Sitka, where they stand out in bold relief from the other pupils for their good conduct and cleverness. The United States Government gives \$1200 annually in aid of the day school, and will so maintain the industrial school also.

“As to industries carried on, only a saw-mill is operated at present, which has paid for itself in one year, and is found too small to supply the demand. The canneries, which have been getting their boxes from Portland, find that New Metlakahtla can supply better boxes much cheaper, and intend in future to get their boxes there, which means trade to the value of \$20,000 and employment to a number of people. The logs are supplied, all the sawing done, the boxes cut and brand printed on by Indians, who are fully as expert as white men.

“As to buildings at the settlement, Mr. Duncan lives in a log-house;

with an abundance of air and daylight coming through the chinks. Dr. Bluett has built a very neat frame cottage, which will be comfortable when finished. The Indians live in small houses at present, but will soon commence to erect their permanent houses on an improved plan on the new town site, in the laying out of which Mr. Duncan took counsel with Bishop Cridge and myself. It is intended to have a wide road on the sea front on the three sides of the village, a square of twelve acres in the centre, in which will be the church, day school, and two industrial schools. From this square streets for residential purposes will radiate. The most convenient part of the immediate water front will be for commercial purposes, and on a very pretty and well-wooded point will be the town hall and recreation grounds. There are also two large buildings, one built for a cannery, now used for a church and school-house, and one for the trade shop. A large building called the guest-house is erected on a convenient spot, where strange Indians can find shelter, with fuel, tables and benches. Such a building is a great boon, and is much patronized.

"Mr. Duncan gives the greater part of his time to the church and school. Dr. Bluett, a medical gentleman from England, who gives his services gratuitously, attends to the sick and takes some of the Sunday services (there being four). When Mr. Duncan is away, David Leask and others assist with the services. David Leask and John Tait manage the mercantile department, the former making periodical trips to Portland to purchase goods. The trade compares with that of old Metlakahtla very favorably, being nearly double the volume, and goods of all kinds are 25 per cent cheaper than at the old settlement. Other industries are likely to be commenced.

"Mr. Duncan is trying to raise a capital of \$20,000 to establish a cannery next spring. Dogfish oil will become a large industry, and already Indians are forming joint-stock companies for its development. Logging and cutting cord wood will be a remunerative industry. During our stay four steamers called for firewood. The manufacture of furniture has been commenced. In Frederick Ridley's house we found a large turning lathe and mortising machine, and other tools of many descriptions, with which he was turning out bedsteads, wash-stands, tables, window-sashes, etc., which would do credit to any of our factories. He had received an order from Portland for furniture for which he was seasoning yellow cedar.

"There was an unexpended balance from the trade of the old place sufficient to purchase a stock of goods for the new. An agency was established at Portland, and unlimited credit could be had. The contributions in the States, all unsolicited, were under \$4000, none of which have been put into the trade or industries of the place, but has gone to assist in the emigration, building the guest-house, road making, and aiding the poor.

"The day after our arrival the Indians gave Bishop Cridge and myself a feast, as they call it. The food was well cooked and well served. A raised table was prepared for us, ornamented with a canopy of evergreens

and flags. About four hundred persons partook of the feast, nice white table-cloths and good crockery on the tables. An hour previous to our entering the supper-room a salute was fired. After supper eight of the most prominent men made eloquent speeches, thanking us for coming to visit them, and referring to their present happy and united condition, with no allusion, strange to say, to their old home, the land grievance, or to any official or other person who may have treated them unjustly. They display the greatest patience and forbearance, and use such temperate language. Very few of us whites would under similar circumstances act with such commendable prudence. Between each speech a trained choir sang sacred songs, and throughout good order and harmony prevailed.

"Mr. Duncan does not desire a rapid increase ; if he did, the population would be doubled in three years. He will not sanction or encourage more than can be conveniently absorbed and furnished with employment, and church and school training.

"As to provision for maintaining law and order, Mr. Duncan is a justice of the peace, and has commenced dealing with some lawless characters already, and will soon turn his attention to rooting out the whiskey traffic in Alaska as he did in British Columbia, and there is every prospect that he will acquire the same influence for good over the surrounding tribes which he exercised so wisely and usefully at old Metlakatla."

A TRULY APOSTOLIC MISSIONARY, JAMES WILLIAM LAMBUTH, D.D.

BY REV. J. P. DRAKE, D.D., EDWARDS, MISS.

The telegram which flashed across continents and ocean April 28th, 1892, announced the death of one of the most remarkable men of his age. Accompanying the sad tidings was a stirring message to his brethren, which fell from the dying lips of the heathen's friend : "Tell the Church I die at my post—the work to be done is very great. Send more men !"

That excessive work, though long sustained, had at last shortened his valuable life, none can doubt who knew the man and his marvellous career.

Descended for two generations from missionary parentage, James W. Lambuth was born at Demopolis, Ala., March 2d, 1830. His father, Rev. J. R. Lambuth, a missionary to frontier whites, Indians, negroes, and French Catholics, came to Mississippi when the subject of this sketch was quite a boy. Serious and thoughtful from childhood, he was thoroughly regenerated while a student at Oxford, at the age of twenty-one. Immediately he began planning for a useful career in life. He studied, first medicine and then law ; but the voice of the Spirit pursued him with a call to preach.

Soon after beginning this life work—viz., in his twenty-fourth year—he volunteered for the foreign field. His noble young bride was equally

ready and consecrated to the work. In May, 1854, they sailed from New York for China, being sent out by the Methodist Episcopal Church, South. These were among the first representatives in the foreign field of this then new division of the Lord's invading army. None have ever proved more faithful—few if any so efficient.

Sailing over such a stretch of sea, doubling the Cape, gave them a voyage of nearly five months' duration, with many accompanying dangers. The hand of God was manifest in saving them from impending shipwreck in direct answer to prayer.

When they reached Shanghai, China, September, 1854, there were only three hundred native Christians in that vast empire of spiritual darkness. The outlook was the more unfavorable, as the country was much disturbed by the Taiping Rebellion.

By dint of faithful application, and of a wonderful readiness to acquire language, our missionary was able in six months' time to begin to preach to the curious natives, so as to be somewhat understood in the most difficult of earth's confused tongues. He soon became known as the "Jesus-talking man," and won his way where others had utterly failed. With headquarters at Shanghai, he established many other preaching places and mission stations. "In Jesus' name" (his favorite phrase) he planned, he wrought, he spoke, he wrote till the work became well established. It was noticeable that nearly all who came into the Church under his ministry proved faithful as Christians. Many have already passed into the better land and welcomed their brother home. He was too conscientious and loved men's souls too well to drag them hastily and uninstructed into fellowship with the Church. Thus magnifying the ideal of true Christianity, his converts magnified the grace of God within them.

As usually happens to foreign missionaries in that malarious region, his health gave way, and he was ordered home in 1861. He found our land in fratricidal strife, but braved all dangers to reach the Southern home of his parents, who received him as one given back from the dead. As soon as sufficient health returned, he began pushing his way through contending armies, his faithful wife always with him, to get back to the work into which God had so distinctly called him. On foot, and in every possible conveyance, they made their way to New York. Robbed of their little money for crossing the ocean, they finally procure passage with a shipmaster who is willing to wait for his pay. To return this Mr. Lambuth did hard extra labor, while at the same time sustaining himself and growing family at his own charges; for his native land was swept by the storms of war, and the Church which sent him forth could not maintain him in the field. After the war clouds dispersed better times came, and reinforcements were sent. Of these he became the great and trusted leader or superintendent. Thus "much was added to the Lord."

In 1886 he planned a mission for Japan. He quickly perceived the effectual door which was opening here for the true light of life.

Here, among a people of different languages and customs, he speedily became a ready and successful preacher of the same blessed Gospel. With the aid of his son, Dr. W. R. Lambuth, and Dr. O. A. Dukes (with their wives), he was instrumental in bringing our native Japanese membership in *one* year from nothing up to *one hundred*. For about six years he toiled with quenchless zeal for the Master in this new field of effort. Fourteen hours a day of preaching and explaining God's Word was his accustomed task.

More than a year before his death he had this most marvellous experience: While very sick he had a vision of one like unto the Son of man, who said plainly, "Old servant, it is time for you to be going home to rest." He replied, "Lord, let me stay a little longer to work for Thee. So many of these heathen are perishing in their sins." The vanishing form said, "You may stay a *little* longer." He rose at midnight rejoicing, and shouted till the break of day.

Henceforth he labored on more diligently than ever and with greater success, till at last the Master came to give a final summons. He ceased at once to work and live, while, to use his own words, "inexpressibly glorious things were opening up before him, coming and going."

Three nations mourn him, while hundreds of redeemed souls greet him as their greatest human helper. In honoring such heroes, we honor ourselves. The secret of his good and great success was the faithful use of all the powers with which God had endued him, "looking ever unto Jesus."

CHRISTWARD MOVEMENTS AMONG THE JEWS.

BY PROFESSOR GEORGE H. SCHODDE, PH.D., COLUMBUS, O.

The presence in Chicago during the World's Fair season of Joseph Rabinowitz, of Kishnev, Bessarabia, Russia, the leader for ten years of the unique, spontaneous, and independent Christward movement among the Jews of Southeastern Europe, who came to America at the invitation of Mr. Moody to participate in the great and glorious Gospel work in connection with the Exposition, in which Stöcker and other prominent European evangelists also took part, has brought to the forefront in the religious world the noteworthy agitation headed by the learned Jewish lawyer of the East. The fact that this movement has prospered and developed for a whole decade, and continued to be a positive factor and force in the religious thought of the Eastern Jews, is evidence sufficient that it is not the mushroom growth of a night, but has in it the elements of permanency, and has become a fixed fact in modern evangelical history. When it first arose the venerable Professor Delitzsch greeted it as the dawn of a new day for the lost sheep of the house of Israel. While his ideals and hopes may not have been realized, especially not in the slow numerical growth of the open adherents of this new religious communion, the quality and

character of the movement is of a superior kind. It is not the only movement of the kind that has sprung up in the ranks of Eastern Judaism during the last decade, but it is the first and the only one that has a promise of a future. Rabbi Lichtenstein, of Tapio-Szele, Hungary, has also learned to see in Jesus of Nazareth the Messiah promised to Israel by her seers and prophets; but he has not come so close to the heart of Christianity as has the Kishnev reformer. Lichtenstein still refuses to be baptized, on the plea that he can serve Christ among the Israelites all the more effectively by remaining unbaptized; but Rabinowitz was baptized half a dozen years ago in Berlin by Professor Mead, of Andover. Then the agitation inaugurated by the former has not led to the organization of a church or congregation of like-minded Israelites, while the preaching of Rabinowitz has. Lichtenstein has recently begun to labor among his people, with headquarters at Buda Pesth. He is working under the auspices of the English Mildmay Mission. A third movement of this kind was begun about eight years ago at Tomsk, Siberia, by a Polish refugee named Scheinmann, and Delitzsch gave an enthusiastic account of the movement in an article entitled "Eisaufbruch in Siberien," in his Jewish mission quarterly *Saat auf Hoffnung*, 1887. Nothing further was heard about the man or his work, until in recent months German church papers were compelled to publish notices warning Christians against giving financial aid to Scheinmann, who has been abusing the prominence gained by his agitation for private gain. On the other hand, Lichtenstein and Rabinowitz have both been very active with their pens as well as with their tongues. The former has published a number of brochures, in which his views and how he gained them are found in interesting detail discussion. Rabinowitz has published several brochures containing the official confession of the communion headed by himself, as also a large number of sermons, lectures, and the like. He is a literary man, and before his conversion was a favorite correspondent of the *Hammelitz* and other prominent Hebrew journals published in Russia. An interesting biographical sketch of the reformer, prepared by himself at the request of Professor Delitzsch, and translated into German by the latter from the original Jewish jargon, which he generally uses for his preaching and publications, has been issued by the *Institutum Judaicum* of Leipzig, where the other documents pertaining to this movement have also been printed.

The ideal and aim of Rabinowitz is one that is unique in Church history, although he regards it as a reproduction of the plan upon which the Jewish-Christian churches of the apostolic era were organized. He states that just as the Frenchman remains a Frenchman as far as nationality is concerned when he becomes a Christian, and an Italian an Italian, thus a Jew is to continue to be a Jew in his nationality, notwithstanding the fact that he has learned to accept Jesus of Nazareth. He accordingly aims at the organization of a national Jewish Church, in which the Christian Jew shall retain those characteristics and marks which distinguish his nation-

ality and race, and do not belong to those religious beliefs which are inconsistent with an open and full confession of Christ. Among these national traits he counts among other things also the observance of the seventh day as the day of rest and worship, also the rite of circumcision, which is to be retained in addition to baptism. Accordingly, too, Rabinowitz has not allied himself to any of the existing Christian churches, although his faith is positively evangelical and is based upon a full acceptance of the New Testament Covenant and its Scriptures. Years ago Delitzsch expressed the conviction that the Pauline standpoint taken by Rabinowitz would sooner or later lead him to accept the Pauline conclusions in reference to Sabbath and circumcision; but this step has as yet not been taken. That it has not been taken has estranged not a few friends of Jewish Gospel work, who at first enthusiastically welcomed the reformer and his ideas, but now fear that the agitation will end only in half-way measurism and syncretic compromise.

The confessional standpoint of the Kishnev Jewish-Christians is officially expressed in the thirteen Theses with which Rabinowitz began his crusade, and is the Confession of Faith adopted by the communion. Both of these are exceedingly interesting documents, and give a clear idea of the religious atmosphere and surroundings in which these people live and move and have their being. To give these in extract at this place is certainly not a work of supererogation. In the Theses, after pointing out in the first five the deplorable condition of the Israelites in the East, the document continues:

“ 6. The material condition of the Jews cannot in any way be improved, unless the moral and spiritual status has been first bettered.

“ 7. In order to elevate the people morally there is need of a deep-seated regeneration, of a spiritual renewal. We must cast aside our false gods—namely, our love for money, as such, and in its place must plant into our hearts the love of truth, as such, and the fear of evil, as such.

“ 8. In order to renew our innermost being and to aid us to love the truth and to hate the evil, we stand in need of a Helper, of a reliable and experienced man, of a Physician, whose personality and medicine have already stood the test of experience.

“ 9. Such a Helper we must seek among the descendants of Jacob, and must select a man who loves Israel; one who has given up His life for the sanctification of the Divine name and for the sanctification of the Thorah (Law) and of the Prophets; a man who has become known to all the inhabitants of the globe, on account of the purity of His clean soul and His strong love for His people, the children of Israel; a man who has lived in a time when Israel had already accepted the traditional law, and had already taken its place among the nations of the earth; a man who, on the one side, had thoroughly recognized the haughtiness of heart in his Jewish brethren, as they boasted of their noble descent from Abraham, Isaac, and Jacob, their fathers, blessed of the Eternal God, and who were proud of their wisdom that had been given them in the Thorah re-

ceived on Mt. Sinai ; and who, on the other hand, saw through their stubbornness and their propensity, in good and prosperous days, to forsake the living God, their heavenly Father, and to choose new gods for themselves, such as the love of money and the supremacy over their brethren through science and Mammon.

“ 10. The man who unites all this in Himself, after a careful search in the old books of the history of our people, the children of Israel, we have found in the one Jesus of Nazareth, who was slain at Jerusalem before the destruction of our last temple.

“ 11. The wise men in Israel among His contemporaries were not yet able to understand His teachings, nor the blessed purposes of His work which He sought to perform for His Jewish brethren—namely, this, that He sought to lay the stress upon the observance of the prescriptions of the law pertaining to the heart and the head, and not on the minutiae of outward acts and deeds, which are set to be changed according to time and place and political condition of the Jews. We, however, who are living in the year 5644, can say with a certainty that He, Jesus, sought only the welfare of His brethren, and offered peace to their whole race.

“ 12. Therefore the strength of our love for our Israelitic brethren impels us to hold in reverence the name of this Jesus, our Brother. We should learn to appreciate His holy words, spoken in love and truth, as they are found written in the Gospels, and should impress these truths on our children in the schools, should speak of them constantly in the society with others, should receive the Gospel books as blessings into our houses, and should unite them with all the sacred books which have been left to us as a blessing from our really wise men in all generations.

“ 13. We hope confidently that the words of our Brother Jesus, which were spoken aforesaid to our Israelitic brethren in righteousness, love, and pity, will find root in our hearts and bring forth the fruits of righteousness and salvation. These will change our hearts and make them love the true and the good, and then, too, the hearts of the people and the governments will turn toward us in kindness, to give us continuance and a position among all the other nations, which live in safety under the shadow of the laws of Europe, which have been given and written in the spirit of our Brother, who has given up His life in order to make the world happy and to remove evil from the earth. Amen.”

The official Confession of Faith of this Judæo-Christian congregation is given in ten different propositions. Of these the ninth is the most important, as bearing on the relation sustained toward the Messiahship of Christ. The first eight are historico-dogmatical statements, based on the Old Testament, of the promised Messiah and the fate of Israel. Then comes the ninth, reading as follows :

“ The word of the Lord, spoken to Abraham, our father ; to Moses, our prophet ; to David, our king ; and to His servants, the true prophets, has found its fulfilment and realization about seventy years before the

destruction of our second temple ; for the Lord has taken pity on His people, and has exalted the house of our salvation in the house of David, His servant, and has caused to shoot forth for us a righteous branch—namely, the Lord Jesus, the Christ, who has come forth for us out of Bethlehem, the city of David, to be the ruler in Israel—He who is the exalted son of the Most High, to whom His Father has given the throne of David. He it is who rules over the house of Jacob forever, and of His kingdom there is no end ; He has suffered and has been crucified and has been buried for our salvation, and arose again from the dead, and now lives, and, behold, He sits at the right hand of our Father in heaven.

“ 10. According to the decree of the impenetrable wisdom of God, our fathers were struck with hardness of heart, and the Lord has inflicted them with a spiritual sleep, so that they resisted Christ, and sinned against Him from that day to our own, in order thereby to stimulate other nations all the more to zeal and to contribute to the reconciliation of the world, since these people learned to have faith in Jesus the Christ, the Son of David, our King, when they heard His messengers of peace (Isa. 52 : 7), who had been cast from Israel in disgrace. But now since, in consequence of our sins against the Christ of God, the world has become rich in faith in this Christ, and in consequence of our unbelief the times of the Gentiles have been fulfilled (Luke 21 : 24), and these have entered into the kingdom of God in their entirety, the time for our entrance has also come ; so that we, the descendants of Abraham, become blessed through our faith in our Lord Jesus Christ, and that the God of our fathers, Abraham, Isaac, and Jacob, may again have mercy upon us, and again may implant the torn-out branches into our holy roots—i.e., into Christ, and that in this way all Israel may partake of eternal salvation, and our holy city, Jerusalem, may again be built, and the throne of David may again be established forever and ever. Amen.”

In addition to the above, the communion has also published a “ Short Explanation of the Faith in the Messiah, Jesus of Nazareth, in the Convictions of the National Jewish New Testament Congregation now being Organized.” This document is of considerable length, but contains no prominent ideas not already mentioned, only preliminary historical statements, also of the faith as understood by Rabinowitz and his followers, the positive commandments, and the unity of God. In this document especially the national and Jewish characteristic features of the new communion are set forth, such as the retention of circumcision, observance of the seventh day, reasons for not connecting themselves with any of the existing Christian churches, etc. Further sources of information on this movement are the “ Fortgesetzte Documente,” and the “ Neue Documente,” published by Delitzsch, containing an historical introduction, a most interesting autobiography of Rabinowitz, and three sermon sketches or articles by the latter. An appendix gives the titles of sixteen publications, mostly brochures and pamphlets, by the leader of the movement.

II.—INTERNATIONAL DEPARTMENT.

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

Methodist Educational Institutions in China—Historical Glance.

BY REV. F. OHLINGER, FOOCHOW, CHINA.

Drs. Maclay and Gibson were probably the first among the Methodist missionaries to China who took an active interest in the education of Chinese boys. They had at various times and with varying success conducted a boys' boarding school in the mission compound.

Failing health and the opening of two new missions (Central China and North China in 1863) so depleted the working force of the mission that the school had to be disbanded. The results of the school were generally pronounced meagre and unsatisfactory, though the mission had gained by it two of its best preachers, Yek Ing Kuang and Ding Neng Ciek, and several of its best laymen, among them Ding Heng Mi, one of our first ordained local preachers, one of our first Chinese lay delegates-elect to General Conference, for many years foreman of our press, and finally monitor in our Anglo-Chinese College. The Church should remember these men as the first-fruits of her educational work in China. Inasmuch as the majority of the pupils had proved failures and the eminent usefulness of these few could not be foreseen, confidence in mission schools sank to a low ebb. Reinforcements were sent out in 1870, and one of the young brethren was appointed to our chapel in the city. This church (Hok Ing Dong) had been in a deplorable condition, no additions to the membership having been received for years. The anti-foreign feeling that had culminated in the Tientsin massacre in the north, and subsequently found vent in the "Fairy Powder" riots in the south, was strong in this centre of wealth and culture. "Open-door preaching" could not be conducted with safety, and all approach to the

people seemed to be shut off. A boys' day school was proposed by the young missionary as a possible agency by which a breach might be made in the solid ranks of heathen society. The mission readily gave assent and means "to try school work once more in hard fields like the great city." A memorable "concert of prayer," a meeting that has been held monthly by the Protestant missions at Foochow for more than a generation, took place at about this time. The subject was, Missionary Means and Methods. Schools came in for a due amount of attention, and one after another of the senior missionaries denounced them roundly as "missionary hot-houses," and the Christians that were raised up in them as "hot-house Christians." "Indeed, one could not help seeing the difference between the convert of the boarding school and men of the rugged, holy obstinacy and pugnacity of a Ling Cing Ding." Finally, a pause occurred in the meeting, and a man of unusual stammering force, Rev. J. Doolittle, took up the defence. In a few moments the atmosphere of the meeting had completely changed, and more than one confessed, saying: "I forgot myself, and simply drifted into that line of remarks about our former schools." The school at Hok Ing Dong was never opened, but in its place, after a careful survey of the ground gone over, of the difficulties encountered, and of the gradually changing circumstances and condition of the field, a school for the education of young men who felt called to the ministry, and who had held and used exhorter's license acceptably for at least one year, was opened in the old Boys' Boarding School bungalow. A Boys' High School, for the education of our preachers' sons, was soon added, the mission paying a nominal sum (\$2.20 per month) to each pupil in the "Training School" (Biblical Institute) and 50 cents to each

preacher's son in the High School. With this aid all the pupils were to furnish their own food, beds, books, and clothing.

This was quite an advance on previous rules and conditions. It was also made an essential feature of the schools that the missionary should not sit in the school-room and have the whole responsibility for its order and discipline, but that, as efficient workers had been raised up in other departments of the work by gradually placing responsibilities upon them, so school-teachers should gradually be trained to whom Christian schools might be entrusted at any distance from the mission headquarters. The great aim of those in charge of these schools was not to build up large and expensive institutions, but rather to *give* (to the native church) and *take* a course of training on the difficult problem of Christian schools in heathen China. It was emphatically a process of "feeling our way." The missionary at the head of these schools was not withdrawn from the general work, though the older missionaries and our lamented Bishop Wiley frequently proposed to "set him apart for educational work exclusively." But it was always felt that the object and purpose of the schools could not be reached unless the one in charge continued in vital connection with the native church. He was therefore not only pastor of a church and editor of a monthly paper, but usually also "missionary in charge" of one or two districts. By this means it was possible to keep a close watch over the influence of the schools on the church, to hear criticisms and suggestions, and, on the principle of "going abroad to get the home news," learn how they were conducted and governed. When he left Foochow, early in 1886, he bore this testimony from the graduates and pupils of the Biblical Institute, among them one presiding elder: "Over twenty persons owe their promotion to the pastorate and eldership to your wise and faithful instruction." His successors first reported:

"Many of our preachers are graduates of this school;" and now: "The majority (or about four fifths) of our preachers are graduates of the Biblical Institute."

In 1888 the Boys' High School was united with the Biblical Institute as a preparatory department.

The influence of this school was first noticed in an awakening desire to open boys' day schools at our more prosperous inland stations. Confidence in educational work grew apace. The foreign missionary, the native presiding elder, and the preacher in charge were constituted examining committees, and the responsibility for the work, character, and reputation of the schools was placed on their shoulders. After some failures and haphazard experimenting they came into line as a permanent branch of our missionary work, and are still the best "feeders" of our higher institutions of learning. They cost the missionary society \$10 each per annum.

The effect of all this educational work might have been in a measure foreseen. During the last half of the seventies voices were heard among the native preachers and some of the more intelligent laymen pleading for "greater educational advantages" for the Christian children of China. The missionaries were not even willing to consider anything further than the gradual development of the schools we had. In December, 1880, while two of the missionaries were travelling in the work and the third one keeping up the schools and general interests at Foochow, the latter on a rainy afternoon took the recreation of which he felt a special need by visiting Mr. Ahok, a man whose name has since become known throughout the Christian world. Mr. Ahok asked the missionary into his private room, and while enjoying the cup of Chinese courtesy together, Mr. Ahok said: "Teacher, I am getting old and may not live much longer. You know something of my financial circumstances. The General Hospital on yonder island I shall have to continue to

assist; but I can do more. I think, teacher, I'll buy this lot and building above my store here and use it as my guest house while I live. Your bishops could be entertained there when visiting Foochow. I think I can get it for \$10,000. When I die it will be the property of your mission to be used as an Anglo-Chinese College." The missionary left Mr. Ahok and returned, amid a cold, drizzling rain, to his classes in the Biblical Institute. He could not help wondering at the calm manner of Mr. Ahok, his *un-Chinese* reference to his age, and, most of all, what opening God might be pointing out in this unusual manner. Three days later the Rev. R. S. Maclay, D.D., for many years superintendent of the mission, but after 1873 superintendent of the mission in Japan, revisited Foochow. When the brethren returned from their "country trip" Dr. Maclay, in various meetings of the mission, related the experience of the Japan mission in educational work, expressing his strong conviction that a system of higher education conducted by the mission in Foochow would prove of great benefit to the work. In a meeting of the missionaries, with the native presiding elders, Mr. Ahok and other laymen, on January 19th, 1881, it was decided to open a preparatory department in February. Mr. Ahok showed with much clearness that the mission had delayed too long in the matter, and that some opportunities and advantages had already been lost. He nevertheless manifested a deep interest in the movement, and instead of purchasing the building he had spoken of as a guest house, he placed \$10,000 cash in the hands of the trustees. This was the first Christian college ever established on Chinese soil, and it was *founded by a Chinaman!* Others, however, soon followed at Shanghai and other ports. A committee of native gentlemen connected with the foreign hong raised \$2000. On January 17th, 1882, one of the finest sites in the east was purchased for \$14,000. The Rev. Joseph Cook ex-

claimed, as he looked at it from all points of the compass: "It is a liberal education just to look at it!" "Opposition and kindly fear" sprang up in unlooked-for quarters. The three families in the mission toiled long and diligently before others arrived who were both willing and able to assist. Bishops Wiley and Bowman were its first and strongest friends in the Board. The former, having episcopal supervision of our missions in China, declared its organization "a very marked step of progress." Before it had celebrated its first anniversary a strong committee of native ordained preachers pronounced it "an everlasting, firm foundation-stone for our church." The principal reported to the church, saying: "Friends, Jesus Christ is in the habit of visiting the Foochow Anglo-Chinese College." The example of so many poor boys and young men paying so liberally for an education stimulated the native church along the line of self-support. Revivals took place on some of the hardest fields, but, best and most timely of all, in the college itself. Before its second anniversary came round the Missionary Board had given its unreserved sanction, the number of students had doubled, and another committee of native preachers had said on behalf of the whole conference: "The Anglo-Chinese College is as a child just born, and pleases us greatly."

The last word from the President, Rev. George B. Smyth, is as follows: "The college has now one hundred and thirty-two students, the largest attendance it has ever had. A good many of the boys are Christians, and they are doing good work. Four companies of six each go out every Sunday afternoon to teach in as many Sunday-schools."

A Girls' Boarding School and a number of Girls' Day Schools had been in progress for many years before the opening of the college. To this boarding school the Misses Woolston had devoted years of faithful service, and their name will ever be associated with the first stage of Christian education in

China. A woman's school had also been attempted. These were all stimulated into new life, broadened and enlarged by the revival of the interest in Christian education that had culminated in the founding of the college. The enthusiasm, often denounced as a "craze," reached all our missions in China, and soon each of the younger missions had not only a "college," but a "university." They took a "high aim" to be sure, but have not shown any signs of coming short of it thus far. Rev. C. F. Kupfer took a leading part in the work in our Central China Mission, where we now have the Kiukiang Institute, the Chinkiang Institute, and the Nankin University. Miss Gertrude Howe has always taken the lead in the development of the means for educating the girls and women. It is fair to state here that the W. F. M. S. and its agents are not slack in this line of Christian work, but are everywhere doing the best in their power to keep pace with the efforts of the parent society. It seemed to be supernaturally brought home to nearly all our agents on the field in 1880 that, *not only every human mind but every faculty of that mind is sacred, and therefore worthy of training.* Our faithful German Methodists have sustained Brother Kupfer's enterprises with characteristic liberality. The buildings at Kiukiang and Chinkiang are monuments of their quiet generosity.

In North China the lamented Dr. Pilcher was largely in charge of the educational work from its inception to its present stage. He was one of the first to express confidence in the movement at Foochow, and was not afraid to copy some of its essential features. In an eminent degree qualified for the work of an educator, his early promotion to higher service, however fitting, for the present frustrates our plans and almost prostrates our hopes. The status of the work is well expressed in a few lines from the senior missionary, Dr. H. H. Lowry: "Educational work bears a most important relation

to the great objects we have before us, and it is gratifying that it is being organized and developed in harmony with these great objects. The Peking University is the head and centre of this department of work. While organized upon an undenominational and independent foundation, it is essentially and practically, and we hope ever will be, an invaluable aid to our mission work. An endowment and the erection of other needed buildings will be a direct contribution to the work of evangelization. Here our preachers, teachers, doctors, and intelligent men of business are to be fitted for influential places in the regenerated society that must replace the institutions of the past. Hundreds of our youth, who will never pass entirely through the courses of study, will receive an impetus and inspiration that will fit them for useful lives. Around the university as a centre and an inspiration our schools are being better organized and are producing more satisfactory results. Intermediate schools are established at Peking, Tientsin, Tsunhua, Taian, and Lanchou, while the day schools are receiving more attention than ever before. One encouraging feature of these country and inland city schools is that the native churches are manifesting increased interest by contributing for their support. Most of our day schools are now entirely self-supporting, with the exception of the teacher's salary, while very encouraging amounts in money and grain have been given for the boarding schools at Taian and Lanchou."

Miss Anna B. Sears has for many years ably conducted the work of educating women and girls. Here also the women of the Church are coming up nobly to the new demands of the old, empire field. Considering that China has by her system of education always conquered her conquerors, that she was for several millenniums the school-teacher of Asia, that she is the only country in the world that favors an aristocracy of letters, the wonder is that it took us so long to decide how

to approach her. And yet at one time it seemed as if the whole missionary body were to be rent in twain before the "new departure" in educational work could be fully inaugurated. Discussion became violent and assumed many of the features of the "vexed term question." It was a hot though brief battle, and now that the smoke has cleared away and higher education is almost universally acknowledged as a legitimate missionary agency, as the tree is becoming known by its fruit, both he that planted and he that watered rejoice in great hope and expectations.

Peking and the "Great Wall."

BY REV. ARTHUR H. SMITH, P'ANG
CHIANG, NORTH CHINA.

In the "more former days," that is before the war of 1858-60, the city of Peking was regarded by almost all foreigners who knew anything about it with a mixture of curiosity and awe. It was the centre of the great empire which foreigners of all nationalities had been struggling, for more than three hundred years, to penetrate, but which very few had ever explored, those few almost exclusively diplomats or missionaries. The former did not see much, and the latter, as a rule, did not report much, though to this remark there are a few conspicuous exceptions.

It is not strange that the Chinese who came in contact with foreigners should have invariably exaggerated the greatness and grandeur of their capital. "The unknown passes for the magnificent," and with a ready credulity, many of the Chinese statements were absorbed by the foreigners to whom they were communicated, and so passed on into current literature, where many of them seem still to remain. With the end of the war all this was altered. So intelligent and discriminating a historian as Mr. Justin McCarthy remarks in his "History of Our Own Times," that perhaps one of the principal results of

the war of 1860 was the discovery that Peking is by no means so large a city as many of us had supposed! Now that this capital has been occupied by foreigners for nearly a third of a century, one would suppose that everything of interest regarding it would long since have been found out, and have been communicated to the world. But while desultory descriptions of special objects and places have often been published, it is a singular fact that no comprehensive account of Peking and its people, their peculiarities and customs, has ever been issued.

Twenty years ago there was no difficulty in inspecting the grounds of the Temple of Heaven, undoubtedly the most characteristic structure in the empire. But the privilege was often abused, sometimes shamefully so, and the lavish expenditure of many persons who had no knowledge of the proper way to deal with Asiatics, and no interest beyond the single visit which they were to make, soon tended, if not to kill the goose with the golden eggs, at least to stop the laying. Within a few years the finest of the many buildings connected with the Temple of Heaven, and the one most frequently represented in cuts, has been destroyed, by what was called in the *Peking Gazette* "lightning," and until it is rebuilt, which will be no one knows when, that great landmark is gone; moreover, it is generally hopeless to try to see the grounds, not to speak of the buildings.

The great Lama Temple (Yung Ho Kung) is another spot which was once easily accessible, but is now closed, except to such adventurous spirits as Mr. Henry Norman, whose extraordinary account of his proceedings there must have impressed every discerning reader with that gentleman's total unfitness to deal with the Chinese.

The monks in this lamasery are a set of bullies, who have been totally depraved by the reckless waste of cash upon their temple, which has indeed some notable sights, but by no means worthy of the trouble to which the

traveller must now be put, even were there no actual danger. There is nothing so attractive about an image seventy-two feet high, that one would care to be insulted at every court entrance, nor is even the chanting of a choir of yellow-jacketed boys to be put against the fright likely to be caused by an attack on one's life. Putting aside these sights, then, as unattainable, we have left the Confucian Temple, and the astronomical instruments in the Observatory. Each of these places is well worth visiting, and they have been often described, so that what is to be seen can be readily ascertained in advance. We are not aware that the Confucian Temple has ever been closed to foreigners, but the Observatory has been so, and for long periods together, although at present accessible. We omit all mention of the stable of the imperial elephants, and the Examination Hall, as these places contain nothing which may not be seen elsewhere equally well.

A view from the wall of the city is of course interesting, but with the exception of the imperial palaces, which are much like other Chinese structures, and a few dagobas, there are in the main only the same sights as in other large Chinese cities.

There are two places of historical interest to foreigners in connection with Peking, one within the city and one without. The former is the seat of the Russian Mission, which has been in existence in Peking since the days of Catherine in 1727, when a treaty was made between Russia and China, lasting till 1858, being, according to Dr. Williams, the longest-lived treaty on record. The other spot is the Roman Catholic Cemetery outside the P'ing Tse Gate, which contains the remains and monuments of some of the ablest men who ever set foot on Chinese soil, Ricci, Schall, and Verbiest.

Whether the Great Wall is or is not worth visiting will depend much upon the visitor. If he objects to sleeping in inns, which, like those in Spain, may

be defined as places where one is "furnished with shelter and vermin for the night;" if he objects to extortion by inn-keepers with connivance from every one else; if he considers one pile of stones and bricks as good as another, and a pile of them ranged upon a range of hills in the light of a monument to the lunacy of the builders—if he is in this frame of mind, he will do well to adjure the Great Wall. It has been lauded as the greatest work on the planet, and stigmatized as the greatest fraud. The inscription in six languages (on a stone in the midway arch), which hardly any one is learned enough to decipher, and which is of little interest to any mortal when it has been deciphered, may or may not be a great attraction. One must understand that the age of this particular section of the wall is wholly uncertain; he must endeavor to dissociate it from thoughts of the personal inspection of Ch'in Shih Huang, the great Vandal of the third century before the Christian era, and he must not attempt to entangle the intricacies of the history of this special section of the great barrier. In short, he must have faith as a grain of mustard-seed, and he will be enabled to see in review much of the history of the empire. It is only of late years that the pass leading to Ch'a Tao (Forked Roads) has been put into tolerable repair, so that it is possible to traverse it without the agonies which were once inevitable. The Chinese had good reason for leaving it in a wretched condition, as a protection against invasion from that quarter, although, as experience has so often shown, a most ineffectual one. But if we satirize the effort to keep out a savage race by piles of stones and bricks, let us remember that it was the best way known to those who adopted it, and that to a great degree and for a long period of time it was successful. And if the wisdom of the ancient wall-builders of China is put into competition with the modern legislators in the United States, who are struggling to build up a Chinese wall

against the Chinese themselves, it may perhaps be ultimately made evident even to these modern crude wall-builders, that while supposing themselves to be the "heirs of all the ages in the foremost files of time," they are in reality more than twenty centuries behind it, and that their work will not stand.

Wahabism and Babism—Bibliography.

[Having solicited from Rev. P. Z. Easton information as to the difference between the religion of the Wahabis and that of the Bab, and also having asked for the titles of a few books that could be followed for further investigation, the answer received is herewith furnished to aid others interested in the subject.—J. T. G.]

"Taking up your queries of April 24th, I would say that Wahabism and Babism are antipodes—the one taking its stand on the letter, the other claiming that the spirit is all in such a sense that the letter becomes a mere mass of wax, which may take on any shape that is desired. The Wahabi desires that everything should be done now exactly as it was in the days of Mohammed, nothing less and nothing more; the Babi makes a *tabula rasa* of the past and starts anew. One of the questions of greatest moment at the present time is, Do we not find both these elements in the Koran? Was not Mohammedanism, if not from the beginning, at least during the lifetime of its founder, a system of self-contradictions which were bound to rend the body in twain in the course of their development? The letter which killeth on the one hand; the abrogation instead of the fulfilment of the law on the other. Babism, like all other forms of pantheism, claims that it contains "the roots of the roots of the roots of religion." As a matter of fact, like all other forms of pantheism, it is an atheistic system which makes use of religion as a mask to cover its infamous designs.

Now as to bibliography. The great

proof which both the original Bab and Beba have put forth in support of their claims is, that they are writing machines—that is, that they can write more verses on any given subject in a certain time than any other man. The Bab, for instance, it is said, in Ispahan, wrote out one thousand verses on a given subject in three hours (according to another account he took six hours). One account credits him with writing a million verses, which another reduces to one hundred thousand, in the course of his six years' ministry. One characteristic of those I have seen is their utter lack of originality, being merely a hash of sentences, phrases, etc., from the Old and New Testaments, Koran, and other religious works, in a setting of high-sounding words.

The principal work of the original Bab is the *Beyan* (explanation). Those of Beba are the *Kitab i Akdas* (most holy book) and *Ikan* (assurance).

Browne, of Cambridge, who is to-day the historian and expounder of Babism, has translated two original Babi works, "The Traveller's Narrative" and "The New History of the Bab," and enriched both of them with valuable notes. Needless to say that many of the statements made by the Babi writers are to be taken *cum grano salis*. To lie for the glory of their leader is with the Babis, as with their predecessors, a great virtue. Other valuable works of Browne's are the articles in the *Journal of the Royal Asiatic Society* for 1889 and 1892, his two articles on Sufism and Babism in "Religious Systems of the World" (Swan, Sonnenschein & Co.), and his last and in some respects most important work, "A Year Among the Persians." All these books can be got through Macmillan & Co., who have an agency here in New York. Before passing from Browne let me state that while he has placed the Christian and learned worlds under great obligations by his valuable works, he himself is too much under the spell of pantheism to be a safe guide. How was it possible, that when he had once had

his eyes opened by such an experience as that of Kirman, he could be again deceived? Truly, there are none so blind as those who see.

Adding to the list two French works, Gobineau's "Religions et Philosophies dans l'Asie Centrale" and Mirza Kazem Beg's articles on "Bab et les Babys," in the *Journal Asiatique* for 1866, we have sufficient to give us a pretty good idea of that branch of pantheism which is called Babism. Now for the tree itself. For the general reader I would say that the best work to give one a general idea of the system, the best because everywhere accessible, is Moore's "Lalla Rookh," which, it is to be remembered, is not a mere work of fancy, but based on historical facts. I know of nothing that gives a better idea of what this system really is than Mokanna's soliloquy.

Von Hammer's "History of the Assassins," which it is difficult to find outside of the great libraries, is a book which should be not only read, but studied. It would be well if it could be made a text-book in our higher schools, in order that the youth might know the danger to the State of nourishing such serpents in her bosom.

Now, and not till now, with eyes wide open to the practical outcome of the system, should one enter into that enchanted palace of the Mesnevi, the Persian Koran, the mine of mysticism, as it has been called. There are two English translations of parts of this monumental work, Redhouse's and Whinfield's. Begin with the former and read carefully "The Acts of the Adepts" before commencing on the Mesnevi. Of the two translations Whinfield's is the more literal and gives extracts from all the books, while Redhouse's gives a translation of the whole of the first book. Whinfield's introduction, however, shows that he too has been deceived as to the character of the work, and how necessary it is that we should have more than human wisdom to direct us.

The orthodox Persian historical

works on the subject are: 1. Nasikhat Tawarikh; 2. Rawzatu's Safa; 3. Kisasu l Ulama. A summary of these works, so far as they relate to Babism, is given in "The Episode of the Bab," pp. 173-98.

I would suggest that it would be a good thing to apply to other missionaries for bibliographies of all lands and religions, so that those extant might be perfected."

From Our Mail-Bag.

—Rev. Charles W. de Lonza, of the Methodist Episcopal Mission, presiding elder of the Ajmere District, Rajputana, India, writes: "I am struck, as other missionaries must be, with the marvellous hold that Christian truth is taking on the low or depressed classes in almost every part of India. Our society is not singular in this advance work, but is paralleled by the Presbyterians in the Punjab, and the Baptists in the south.

"The pressing question to-day is, What shall we do with these thousands on our hands? How shall we train them and help to elevate them? They cannot be expected to derive their support from the mission, and yet as surely as they become Christians they look for emancipation and release from some of their old difficulties and oppressions. May it not be the time now for Christian missions to consider the industrial side of the question, besides the purely educational?"

Rev. G. W. Morrison, of the United Presbyterian Mission Rawal Pindi, Punjab, India, writes: "The work of our mission in the Punjab has been largely among the outcast races. Large numbers have been gathered in—about ten thousand, adult and infant. There are many discouraging features. Some of the people are given to eating carrion, and in some cases have been charged with cow-poisoning to keep the supply of carrion. Yet where we have been able to reach them and to look after them properly, they are showing

most encouraging progress. Our best workers, with few exceptions, are from among these people. Many noble men who give less trouble in regard to moral conduct than those of the upper classes, are found among these converts. We make no effort to furnish support of any kind to converts. They are expected to remain in their villages and go on with their work. We give them schools for all who will attend."

Rev. Hiram Bingham, the venerable missionary of the American Board to the Gilbert Islands, Micronesia, for thirty-seven years, after having seen through the press in America his translation of the Scriptures, in September last retired to Honolulu, where he and his noble wife find health reasons oblige them to remain. He asks that the native catechists and preachers in the Gilbert Islands be remembered in prayer by persons of Christian lands; and also that prayer be made for the removal of obstacles to Christian work in Hawaii, and that Divine Providence may direct in all matters connected with the organization of a permanent form of government in those islands.

Rev. K. W. McFarland, of the American Mission of the United Presbyterian Church at Assiout, Egypt, writing us, says: "The work in Egypt is moving along quietly, but encouragingly. In our college here we had the largest attendance last year in its history. The largest enrolment during any one term was 288, but the first term of this year there are 293. From these come our pastors, evangelists and teachers.

"Our work is largely among the old Coptic Church, which has become very illiterate, and is almost as far away from the soul-saving Christian truth as its Mohammedan neighbors."

—Rev. S. H. Kellogg, D.D., writing from Landaur Mussoori, North India, says, after recounting the items of serious and protracted illness of his family and himself: "Despite all the interruption of so much sickness, the

Bible translation has gone on, and now, with our committee completed by the addition of Mr. Lambert, of the London Missionary Society, we are pushing ahead rapidly. Dr. Hooper has proved a most congenial fellow-worker. It would be impossible for a committee to work more harmoniously and smoothly than we have thus far. We shall put to press some specimen portions of our work in the course of a few weeks, to invite the criticism of the general public.

"During the winter I did some work lecturing on Christianity to educated natives in Lahore, Amballa, and elsewhere, and was greatly encouraged by the audiences I had and the spirit manifested. Such a work would have been impossible when I left India in 1876, and is one of the very many evidences of progress that has been made since. And yet it is the same story still; so many who are evidently convinced intellectually of the truth of Christianity dare not come out and profess Christ for fear of consequences, which, as much as ever, may, in many cases, mean sore persecution, even assassination. When one sees how much of voluntary self-denial and suffering these faquirs here endure for the sake of a false god, one cannot but wonder that the Hindu character does not show itself rather more ready to endure suffering for Christ's sake when once convinced that He was what He claimed to be."

Book Mention.

—The nineteenth volume of "By-Paths of Bible Knowledge," by Dr. Joseph Edkins, is entitled "The Early Spread of Religious Ideas, Especially in the Far East." Whatever Dr. Edkins writes is sure of a wide reading. He has spent nearly fifty years as a missionary in China. Rev. T. Richards, of Shanghai, writing in *The Messenger*, says many important facts stated in this book are not to be found elsewhere in the English language. He thinks, too,

that the question, Where did the high religious ideas of the Chinese come from? one of the greatest of the times.

—*The Conversion of India, from Paganism to the Present Time, A.D. 193-1893*, by George Smith, C.I.E., LL.D., with illustrations (Fleming H. Revell Company, New York, Chicago, and Toronto). The preface explains the occasion of this book. The first of the churches of the Reformation to become missionary was that of the Netherlands. The earliest work among the Red Men of America was by the Dutch of Manhattan Island. The Reformed Church of America has one of the "most remarkable missions in British India, the Arcot Mission." One of the elders of this Church, Mr. Nathan F. Graves, of Syracuse, N. Y., established a Professorship or Lectureship on Missions in the Theological Seminary at New Brunswick, N. J. This volume is an expansion of the fifth in that course of lectures. Dr. George Smith is perhaps the most capable man alive to write on "The Conversion of India." His "Lives" of Carey, Martyn, Duff, Wilson, Hishop, and Somerville would, any one of them, establish his reputation. He treats the Greek, the Roman, the Dutch, the British, and the American attempts to convert India; the Roman Catholic effort; the East India Company; and then in three lectures: "The Methods of the Evangelical Mission to India," the "Results," and the "Prospects of India's Conversion." Since Sherring's "Protestant Missions to India" there has been nothing to be compared with this treatment of the subject of the Evangelization of India. This goes farther than that, and is more full of great seminal thought.

—*The World on Mercator's Projection*. Size 8 ft. 6 in. × 4 ft. 6 in. Paper, \$1.50; cloth, \$2.50 (Congregational House, Boston). This map puts America where it belongs, in the centre of the world. It has many decided advantages over the old maps which divide differently. It is an education to

the American eye as to the relative position of this country to the rest of the world, and in itself emphasizes the obligation on us to be a missionary nation.

—*Folk Tales of Angola*, by Heli Chatelain, late United States Commercial Agent at Loanda, Angola, West Africa, and author of "Kimbundu Grammar." With two Maps and several Melodies. 8vo, \$3. To be had of the author, 118 East Forty-fifth Street, New York.

This is the first volume in a proposed series of memoirs of "The American Folk Lore Society." Mr. Chatelain, during a stay of several years in Angola, possessed exceptional opportunities for observation of African life. As a result of his labors, he has been able to make a gathering of Angolan folk tales, which represent the traditional lore of the West Coast in the same manner as the Zulu collection of Bishop Callaway represents that of South Africa.

The tales, fifty in number, are printed with Kimbundu text and English translation, on opposite pages, and are illustrated by copious linguistic and ethnographic notes. In an introduction the author gives a sketch of the geography, ethnography, and oral literature of the province. The whole work consists of more than three hundred pages, uniform in size and style with the "Journal of American Folk Lore."

The collection includes stories answering to European *Märchen* or fairy tales, heroic narratives of an African stamp, and animal tales corresponding to those familiar to American negroes, together with anecdotes and relations considered by Africans to be accounts of actual events.

As popular narratives giving an accurate representation of native life these offer the best means for comprehension of the habits, character, and ideas of the population of the West Coast, the source of the American negro immigration; the relation of the material to the traditions and notions of the latter bringing the work within the scope of the American Folk Lore Society. The book has a relation to African ethnology, the author maintaining the substantial identity, in point of mental conceptions, as well as physical characteristics, of the Bantu stock with the upper Guinea and Soudan negro, and the general homogeneity of African traditional lore.

III.—FIELD OF MONTHLY SURVEY.

Islands of the Sea,* Australasia,† Circumpolar Missions, North American Indians.‡

MISSION WORK IN THE ISLANDS OF THE SEA.

BY REV. JOSEPH NETTLETON.

The history of Christian missions in the Pacific is full of interest. Its incidents are more romantic than any other tale of remarkable adventure. The biographies of its pioneers are rich even to prodigality with the heroic and marvelous. The wonderful romance of former years is fast passing away or shifting toward New Guinea and the islands along its coasts. The patient work of teaching and building up the Christian life is quiet and intensely practical, but this work is being well done. The Polynesian churches of the future will be self-sustaining, self-governing, and self-extending. Settled communities of Christians are now found where cannibalism and widow-strangling once degraded man and dishonored man's God.

For all the purposes of mission work the islands are practically apportioned in separate fields among the different Protestant missionary societies. The English Reformed Catholic Mission in Honolulu and the Australian Wesleyan Mission in Samoa are exceptions.

The Hawaiian Islands were evangelized by the American Board of Commissioners for Foreign Missions, and transferred in 1873 to the Hawaiian Evangelical Association.

The Wesleyan churches of Australasia have successful missions in Fiji, the Friendly Islands, Samoa, New Britain, New Ireland, the Duke of York's group, and New Guinea.

The London Missionary Society has a fine record of good work in the Society Islands, Samoa, the Loyalty and Hervey groups, and in New Guinea.

The Presbyterian churches of Australasia carry on a mission in the New

Hebrides, where, after long sowing in tears, they are now reaping in joy.

The Melanesian Episcopal Mission has for its special field the Banks, Santa Cruz, and Solomon Islands.

This division of the many groups of islands among the various Protestant missionary societies saves a great deal in men and in money, as well as in friction and needless rivalry. It is the "more excellent way," and has proved itself to be such in practical working. Roman Catholicism has intruded itself, wherever possible, as a dividing element. Certain great principles are common to all the Protestant missionary societies, and variety is found only in special expression.

One agency common to all is a *vernacular Bible*. This has been especially owned of God. The first work of the missionary in the South Seas was to reduce the language to a written form, and then to give the people the Word of God in their own tongue. The books of the Bible were generally printed one by one in the islands, and revised on the ground. Then the American Bible Society printed the Scriptures in the Hawaiian language for the Sandwich Islanders, and the British and Foreign Bible Society has rendered invaluable help to the London, Wesleyan, and Presbyterian missionary societies. Without the Bible societies missionaries in the South Seas would have been like Belshazzar in the balances, miserably wanting. The Word of God was necessary as a *standard of appeal*, where the moral sense was perverted and so much twisted that revenge and cunning were regarded as the highest virtues. Conscience, like a compass that deviates from the pole, needed to be adjusted. Such a thing as a New Testament conscience was unknown. A clever lie, where the cunning deceit made discovery impossible, was an excellent thing. Thieving was not dishonorable in itself;

* See also pp. 108 and 130 (February).

† See p. 30 (January).

‡ See pp. 507 and 514 (present issue).

it was disgraceful only when done so clumsily as to be found out. Cannibalism had its root in human sacrifice. His religion taught the Fijian that the most acceptable offering he could make to his gods was the dead body of his enemy. This was offered by the priests in the temple compound, and then cooked in ovens never used for cooking ordinary food. His cannibal fork was used exclusively for the Bokola (human sacrifice). His religion gratified his worst passions. Widow-strangling also had its poisoned source in his religion.

Burotu, the elysium of the South Seas, always toward the west, was forbidden to bachelors. They were doomed to wander in misery and hunger on sterile mountains, forever seeking rest, but never finding it. The widows were strangled to accompany their husbands, to prove them to have been married men. It was a point of honor with the widows of the polygamist chief, if not from love, then from pity, to go with him to Burotu, for without them he could not enter elysium. Conscience, perverted by generations of such teaching, could not be an infallible guide. A watch with the main spring broken would be as good a standard of appeal for knowing the time of the day. In many thousands of cases the first conversion from heathenism was to *formal* Christianity. They gave up cannibalism, widow-strangling, and chronic tribal wars, and were teachable as little children. The great school book was the New Testament, and in patiently learning to read, verse by verse, they were spelling their way into conviction of sin, and their need of a change of heart. The Bible, therefore, was needed as an instrument or an agent of *conversion or the new birth*. Meetings for religious testimony, where careful notes were taken in each case of the means used by the Holy Spirit to open the eyes of the people to their guilt and danger, and to lead them to the "Lamb of God, who taketh away the sin of the world," prove *beyond doubt* that in 60 per cent of the cases the New Testa-

ment was the agency by which their eyes were opened, and they were led to see their sin and to find the Saviour.

At the dedication of a new church a native chief said: "Thirty years ago I saw the first two missionaries land on this island. What changes since then? Instead of heathen temples we have Christian churches. Instead of the old myths and songs, we have God's Word, and can read it. Instead of the old priests, with their cunning and deceit, we have our own 'sons as Christian teachers. Instead of killing and eating one another in chronic war, we have a Christian chief ruling over a Christian people. What brought these changes about? Those two missionaries brought the Holy Book and put it into our language. They came from white man's land. If the great chiefs in white man's land had sent ships of war to fire upon us with shot and shell, we might have been blown to pieces, but these changes would not have come about. If the great chiefs in white man's land had sent an army of soldiers to cut us down with swords, we should never have given up widow-strangling or cannibalism, for we should have been cut to pieces first. Yet what neither sword nor cannon-ball ever could have done has been done by that *sword of the Spirit*, which is the Word of God." The honor that God has put upon His own Word, in the success of missions in the South Seas, has been very striking to those who have seen the Bible taking the place of heathen myths and songs, and moulding the lives of Polynesians. The following native boat song, translated into English rhyme, will show these changes from the native standpoint. The missionary referred to is John Williams, the martyr of Erromanga.

"Tall were the trees, and sweet were the fruits
of Aana;
But the Warriors came from Manono,
And with cruel spite in their power and might
Cut down all the fruit trees of Aana;
But Williams came with the Gospel of Peace,
And tall trees and sweet fruits again grow in
Aana.

" Clear were the streams, and sweet were the waters of Aana ;
But the Warriors came from Manono,
And they dyed the clear flood with the heart's best blood
Of the slain of the sons of Aana ;
But Williams came with the Gospel of Peace,
And clear streams and sweet waters again flow on Aana.

" Green were the fields, and neat the houses of Aana ;
But the Warriors came from Manono,
And the fields became red, and the war flame was fed,
With the wreck of the houses of Aana ;
But Williams came with the Gospel of Peace,
And green fields and neat houses are again seen on Aana.

" Cruel and dark were the old gods of Aana—
Like the gods once adored on Manono,
And they heard not the prayer, nor the shriek of despair,
Which rose from the altars in Aana ;
But Williams came with the Gospel of Peace,
And Jehovah now smiles upon Aana."

The late King Thakombau, of Fiji, was beset with many difficulties, but when he could free himself for an hour from his business affairs, he would say to his blind chaplain, Shem : " Now I am disengaged, let us retire, that we may hear what the Lord will speak." The king was the reader and Shem was the expositor. If the passage proved a little difficult of explanation, the king would say : " We can believe what God speaks, for His Word is truth, even if we cannot fully understand it."

When King George, of the Friendly Islands, held the jubilee of missions, he said : " A heathen nation has become Christian. Churches and schools are in all the islands. If the leaves of the trees and the stones of Tonga had mouths, they would shout forth their thanks to God for what He has done for Tonga. To His Holy Word Tonga owes all that it is and all that it has."

The Rev. F. Vernier, of Tahiti, writes : " The Bible has been and still is the book of the natives. They would not exchange it for all the books in the world." These testimonies might be given from all the different groups. The poorest natives, like those of Aniwa, will set apart their whole crop of

arrowroot to pay for their Bibles, and in six years the British and Foreign Bible Society received £6399 3s. 10d. from the South Seas in payment for Scriptures. These facts show clearly that the Christian natives of the South Seas love the Bible, and recognize in it one agency that God has honored in successful mission work.

Another agency common to all missionary societies is a *vernacular ministry*. In no other part of the world has a native pastorate been developed so quickly or used so extensively as in the South Seas. The people are given to see that Christianity is not an exotic, or a thing of the pale-faced foreigner, brought simply to further the interests of the predominant race, but native to their own islands, and watched over and watered by Pauls and Apolloses of their own. A native agent has often reconciled them to a message which, if taken to them by the white missionary only, would have been rejected. Moreover, the chiefs are proud to see their own countrymen in these positions, and are greatly influenced in favor of self-sustaining churches. It would be simply impossible to provide European missionaries for populations so widely scattered over many islands and in small villages. The late Bishop Patteson said : " No church can take root without a native clergy." Each missionary society has its college for the special training of native pastors. The London Missionary Society founded a training college at Malua, on the island Upolu, in 1844. For fifty years that college has been supplying biblical and theological training to about one hundred students. They generally remain four years, and about twenty-five teachers per year have been supplied to various islands for Christian work. The Church Missionary Society has its college on Norfolk Island, under the direction of the Bishop of Melanesia. The standard of education is probably higher at this college than at others, before a native candidate receives ordination. Comparatively few have been ordained in

Melanesia. The Wesleyans have had a flourishing college at Navulua, in Fiji, which has given them a continual supply of trained men for many years. Captain Hope, R.N., writes of this college: "The whole establishment forms a model village, whose inhabitants are trained to habits of cleanliness, order, and decency, as well as method and industry. We were much struck with the neatness and order which prevailed, and there seemed nothing to be desired in the arrangements. We examined the students and were much gratified with the practical nature of the system pursued, and the intelligence and proficiency of the young men. They are taught everything necessary for their position as village pastors."

Such testimonies might be multiplied, but the real proof of efficiency is found in practical results. The men are everywhere an elevating influence, intellectually, socially, and religiously. Responsibility compels them to think and to act with caution. The necessity of leading others develops manliness and independence. Often far away from the European missionary, they must act upon their own judgment in emergencies that arise in their church life. They are not denationalized. They live in good native houses with native furniture, and dress largely in native costume. They prefer a loose black coat for preaching, but all their wants are easily supplied by the native churches to which they minister. They have an enormous advantage over the European missionary in the use of local illustrations and native proverbs. They have a wonderful knowledge of the Bible, and quote it copiously and correctly. They have never to be pushed to the place of peril. As pioneers among the heathen they have been heroic, and many of them will wear the martyr's crown. They require oversight and an occasional visit from the European missionary. A word of appreciation and encouragement is often a stimulus to still greater devotion. The weak side of the native pastor is often vanity.

He is sometimes intoxicated by his own success. Some of them, who could bear persecution with fortitude, have fallen through pride, when honored with success, or when they have been unwisely praised for their work. The real hope of the future in the South Seas is in a soundly converted and well-trained native pastorate. The white missionary is temporary, and in many islands his work is done and out of hand. Self-governing churches now sustain their own pastors.

Extension is also common to all the societies at work in the South Seas. New Guinea and its adjacent islands will be very largely evangelized by Polynesian agents. The training colleges supply suitable evangelists. The reproductive power of a mission is one good test of its success. If its converts become agents of conversion, aggressive evangelists spreading the Gospel, that mission will grow and prosper. The London Missionary Society has appointed its Samoan and Raratongan teachers to its stations in New Guinea. The climate is trying to them, and malarial fever has proved fatal to many. They acquire the language quickly, and in school work and preaching soon become efficient for all missionary purposes. The work is ever extending, and perpetual demands are made upon the training colleges for reinforcements and additions to the staff of native evangelists. The South Sea natives cannot live inland. They attribute every sickness to being away from the sea. The Rev. W. G. Lawes has commenced a college at Fort Moresby to train the New Guinea converts for evangelistic work in the interior of their own country. The mission at the eastern end of New Guinea has extended rapidly, for Samoan evangelists can work admirably along the coast. The prospects of mission work in that part of New Guinea which is specially under the care of the London Missionary Society is full of promise. The Wesleyan missions in Fiji have also found their line of extension in New Guinea, with Dobu as their centre.

Sixty catechists from Fiji and Tonga have mastered the language, and are meeting with pleasing success. Their great cry is for reinforcements, for many places are asking for teachers and wishing for Christian instruction. Of all modern missions, New Guinea is the most rapid and abundant in a fruitful harvest. Dobu has only been occupied for about three years, and Sir William McGregor, the British governor, says in his report: "At my first visit to Dobu, a few years ago, the natives were a howling pack of demons, and to-day there is such a marvellous improvement that no man breathing could possibly believe the change that has been wrought, unless he had seen it as I have." In the district which the Rev. W. E. Bromilow superintends from Dobu, there are now 6839 attendants at public worship. Very few have been yet baptized, for they need much more teaching than can be given in three years, before formal admission into the Christian Church. The people clamor for teachers, and a glorious harvest is here awaiting the reaper's sickle.

Elementary education work is undertaken by all the missionary societies, and day schools have been practically free all through the South Seas. Now ladies' colleges are giving a higher education in many centres, and industrial schools give the boys the great advantage of being taught useful trades. Missionaries in the South Seas were the first to preach the Gospel of peace where chronic tribal wars prevailed. They were able instructors in many mechanical arts. They have prolonged life and modified suffering by healing the sick. They were the first to make known the Divine Fatherhood or man's universal brotherhood. They have resisted oppression and taught the dignity of womanhood. They have lifted up the sex which in every savage land is degraded, so that woman is now respected and holds a good social position. They have founded schools and a vast system of education, which is practically free, being graduated from the infant class up to the college for training native ministers. They have been the first to give a simple but suitable code of laws, and they have been pioneers of civilization. They have founded self-sustaining Christian churches. The pioneers suffered great hardships, but their self-sacrifice, their love and heroism and sanctity have not been lost. Not only are their names a fragrant memory, but their deeds kindle enthusiasm, inspire faith, and brighten

the future of missions with the light of a great hope.

Statistical Notes.

According to Wagner and Supan, in the last edition of *Die Bevölkerung der Erde*, of the earth's 52,000,000 square miles of land surface about 2,000,000 belong to the polar regions, and only some 760,000 to the oceanic islands. These same authorities estimate the inhabitants of the globe at 1,500,000,000, and assign 7,420,000 to the various insular tracts, with but 80,400 to the arctic and antarctic regions. Japan, Madagascar, the Dutch East Indies, etc., are included with the continents to which they are adjacent.

The *Eskimo* are in almost sole possession of arctic North America. They number about 40,000. Greenland is the home of some 11,000, Alaska of 13,000, the Aleutian Islands of 2400, Labrador of 2000, while 4000 are scattered here and there from Bering Straits to Baffin's Bay. In Greenland and Labrador much the larger number have been redeemed from heathenism by the faith and patience of the Moravian missionaries, whose toils began as far back as 1733, and who have now nearly 3000 communicants. In Alaska only a few years have passed since the glad tidings were first proclaimed to these dull-minded hyperboreans.

The term *American Indians* is commonly employed to mean not the entire 12,000,000 aborigines who dwell between the Arctic Ocean and Cape Horn, but only those in the United States and the Dominion of Canada, in number probably about 400,000. Alaska contains 30,000, the British possessions 125,000, and the various States and Territories 250,000. It is somewhat startling to be instructed by historians of the present generation that the red men of this country never numbered more than 500,000. How active and enterprising this handful must have been to make such a tremendous stir from Jamestown and Plymouth Rock even until now!

Our British brethren have cared for the spiritual interests of their contingent of Indians fairly well. The government early fixed a rational Indian policy, so that wars have been rare and evangelizing efforts have seldom suffered interruption. The Presbyterians have gathered about 400 into their churches. The Methodists sustain more than 100 missionaries, and the nearly 4500 church-members are organized into

8 conferences; but the greater part of the Indian work, at least in extent of territory, is performed by the English Church Society. Beginning in 1826, it has now five grand divisions, each with its bishop, and stretching from Hudson Bay to the Polar Sea. The stations number 56 held by 33 European and 17 native clergymen, a total missionary force of 177, 2448 communicants, and the 14,076 adherents. Add the results from missions of other denominations, and we have nearly 8000 Indian church-members in Canada, and upward of 25,000 adherents.

In the United States almost all leading churches are represented in labors for the various tribes, while the evidence is convincing that the Indian can be thoroughly civilized and Christianized. From the fierce Sioux alone upward of 4000 communicants have been gathered. There is a Dakota Presbytery composed wholly of these once wild and bloodthirsty braves, with 13 native pastors, 18 churches, and 1222 members. In the Indian Territory the Southern Methodist Church has 181 native preachers and 12,759 members. Out of a population of about 60,000, upward of 28,000 are communicants in the 785 church organizations.

The interest felt in the *islands of the sea*, and the part they have played in the world's history, are out of all proportion either to their size or the number of their inhabitants. They are roughly estimated at 30,000. If we omit a few of the most populous like Japan, Java, the Philippines, etc., the population does not equal that of single states in India, or provinces in China. The least of the continents is ten times larger than the largest of the islands. The following table will present impressively to the eye these two related facts:

	AREA.	POPULATION.
Europe	3,825,000	357,380,000
Australia	3,000,000	3,250,000
New Guinea	310,000	660,000
Borneo	285,000	1,600,000
Madagascar	230,000	3,500,000
Sumatra	160,000	2,720,000
Celebes	70,000	800,000
Java	50,800	23,900,000
Cuba	41,650	1,632,000
Haiti	28,250	1,500,000
Ceylon	24,364	3,008,480
Formosa	15,000	1,500,000
New Caledonia	7,750	63,000
Jamaica	4,200	639,490
Porto Rico	3,550	896,700
Trinidad	1,750	209,000
ISLAND GROUPS:		
Japan	147,000	40,450,000
Philippines	114,300	7,000,000
West Indies	92,000	5,500,000
Fiji	7,740	125,400
Hawaiian	6,640	90,000
New Hebrides	5,300	75,000

	AREA.	POPULATION.
Caroline	560	35,000
Society	375	23,000
Gilbert	170	36,000

Nowhere else in the annals of Christianity can a story be found more remarkable or more thrilling than that of the conversion of the islands to the Gospel; nowhere have the triumphs of the Cross been more complete. The names Fiji, Samoa, Madagascar, Japan, the New Hebrides, Sandwich Islands, and Society Islands are sufficient to bring to mind the inspiring facts. In the North Pacific, by a strange providence, idols were cast out just before the missionaries arrived, and a six years' revival followed in which 27,000 were received into the churches. In another group peopled by fiercest cannibals, devils incarnate, almost within a single generation such an astounding moral revolution was wrought that wars and violence ceased, and out of a population of some 125,000 nearly 30,000 are now church-members, and upward of 100,000 are regular attendants upon religious services in the 800 places of worship. Madagascar is unique as a mission field. When the foundations of the kingdom had scarcely been laid, a bloody persecution broke out and raged for five-and-twenty years, but so receptive were the people and so mighty the truth, that the number of believers increased so rapidly that the 2000 converts increased to 40,000. Now the London Missionary Society, the Norwegian Missionary Society, and the English Friends together reckon 112,000 converts and 435,000 as largely redeemed from idolatry.

The Dutch churches have been strangely remiss in carrying the tidings of salvation to their populous possessions in the far East, though of late, with the aid of their German cousins, they have put forth considerable effort. In Java the Netherlands Society reports 12,000 adherents gained in the main from Islam. The Rhenish Society is the chief missionary force in Sumatra, and has some 6000 communicants with 25,000 adherents, of whom 4200 were baptized in 1892. In Celebes, especially in Minahassa, the northeast portion, most notable successes have been won. Out of a population of 145,000, about 120,000 have become in some sense Christians. In Sangir also, so lately desolated by a terrible catastrophe, more than a third of the 80,000 inhabitants have forsaken their false gods. According to the census of 1890 the nominal Christians in all the Dutch possessions in the Indian Archipelago numbered 277,450.

IV.—EDITORIAL DEPARTMENT.

At the Foreign Mission Convention held in Toronto in February last, Dr. Gordon and myself felt that the spiritual interest rose to a higher flood-mark than either of us had ever before seen in any missionary gathering. One of the principal speakers was Rev. G. L. Mackay, D.D., of Formosa. We felt that his addresses should have a wider influence, and we sought to obtain exact and full reports of them. Such as we could get we have utilized in the June and present issues of this REVIEW, having by his courtesy obtained also fine illustrations from photographs made by his native helper, who is with him in Canada.

These addresses, as reported, do but little justice to his power as a speaker. His unique personality cannot be photographed nor printed. It is as impossible to express on the printed page as the aroma of a flower. Dr. Mackay is one of the best examples of simplicity, resoluteness, old-fashioned orthodoxy, and faith in the Gospel and in the Spirit of God, that we have ever met; and his success proves that missionary methods are not likely to improve upon those of the apostles. As he himself says, out there in Tamsui they are living *in the first century*, and we may add, are seeing somewhat of the power which was then exhibited.

The Acts of the Apostles is a *vocal* book—it is full of Divine voices, meant for all ages. Take, for example, the following lessons taught there, for all time; and let Dr. Mackay's work at Formosa show that they can be embodied in modern missionary enterprise.

1. The first and leading lesson is that taught by our Lord Himself: "Ye shall be witnesses unto Me." The one great duty of the Church is universal testimony—all taking part and uttering their witness to all men.

2. This dispensation is the acceptable year of the Lord—the great day of Pentecostal effusion.

3. Every disciple is a steward, and every honest calling a stewardship. Property is God's—even Dorcas's needle is a Divine instrument and implement.

4. Need constitutes a claim on all who can supply it. Believers form a Divine brotherhood. Compare the prophecy of Agabus and the consequent help sent to the famishing.

5. There is to be a distribution of labor, so that no department of need shall be uncared for and no disciple be without a sphere of ministry. (Compare the institution of the diaconate.)

6. Lay agency in evangelization is to be emphasized. Proclaiming the Gospel is a prerogative of all believers. Compare the Pentecost at Samaria under Philip, the scattering of disciples, etc. (Acts 8 and 11).

7. The Church is to obey the law of diffusion, not concentration. God sent persecution to break up centralization at Jerusalem and scatter disciples abroad.

8. Sovereignty of grace is everywhere recognized, as in Saul's conversion, preparation for, separation unto work, as a chosen vessel.

9. Supremacy of grace is equally prominent, confined to no spot, but making all places holy; to no time, but making every day a Sabbath; to no persons, but lifting all believers to priestly rank. A sacramental or sacramentarian religion finds no support here.

10. The universality of the Church is taught in Peter's vision on the housetop. What a rebuke of caste, what a testimony to the essential dignity of man, and what a type of the Church is that all-comprehensive sheet!

11. The power of prayer is the one grand force that rules in the spiritual realm, and which every believing disciple can command for God's work.

12. All true qualification for God's service is, at the last, Divine. It is a matter of the Spirit's anointing. Priscilla and Aquila, common tent-makers,

became under the Spirit's unction the teachers even of Apollos.

13. God's providence and Spirit have the charge of missionary work. Paul is forbidden to go into Bithynia, and is called to Macedonia. At Corinth he is assured that God has much people in that city, and bidden to stay there, etc.

14. The common verdict of spiritual minds is to be taken as a voice of God. Compare the Council at Jerusalem.

15. The programme of the kingdom is given in Acts 15. First, the outgathering of the Church. Second, the return of the Lord. Third, the rebuilding of the Tabernacle of David. Fourth, the conversion of the residue of Gentiles.

16. The Regions Beyond constitute the great field of missions. The question is one of destitution, and where the need is greatest the call is loudest.

17. The Holy Spirit is the presiding power in the true Church. Ananias lied to the Holy Ghost. Those who drew up the deliverance of the first Council said, "It seemed good to the Holy Ghost and to us," as though He were one of the Council, as He was.

Our English editorial correspondent, Mr. Douglas, writes, in the May issue, of two young men going to Soudan *via* the Niger, in connection with the Central Soudan Mission, and of the route they intended to follow. He does not tell, however, that this route has never been taken by a European, and would require most careful preparation and African experience to accomplish it. Even Bishop Crowther, African as he was, failed, though he tried it. Graham Wilmet Brooke wanted to do it, but well knew it would take some years to fit him for such a venture. The two young men, whom Mr. Douglas mentions, reached Lagos almost penniless, and without either proper clothing or that indispensable safeguard, *quinine*! They at once fell sick, and one was thought to be dying in the hospital, where the late Bishop Hill and other missionaries of the Church Missionary Society visited him,

and in answer to their prayers he was raised up when given over by physicians. He has now, at least for the time, abandoned his project, and is maintaining himself as a shopman in the Church Missionary Society bookstore. His companions (for there were *three* of them in all) have gone forward into the country, though they have abandoned the idea of making the important journey referred to above.

Surely the whole facts need to be known before we glorify this kind of enterprise. "Faith" is easily pressed to presumption. Can we afford to treat slightly the steady work of experienced missionaries whom God has blessed to hundreds of souls, while we commend the imprudent and often reckless ventures and adventures of those who have not counted the cost and sometimes actually thrown away not only their own lives, but the lives of those they have carelessly led into an untried and unknown exposure? Africa, of all lands, has been the grave of hazardous but well-meaning pioneers. We feel that great caution should be exercised even in commending missionary enterprises.

Woman has a missionary apostolate. Paul's words to the Corinthians, instead of *prohibiting* her testimony, rather *regulate* it. She is forbidden to usurp authority over the man, or to be disputatious in public assemblies; but the idea that any Scripture forbids woman to tell the Gospel story, or to teach the unsaved great saving truths, is a strange perversion of the Word of God. While Christ Himself owned the Samaritan woman's preaching, and made Mary of Magdala His first witness of His resurrection; so long as Priscilla taught Apollos and Phebe was a deaconess who labored with Paul in the Gospel; so long as the sixteenth of Romans stands to qualify the apparent teaching of the Epistles to Corinth, can we have any real doubt that woman is man's authorized co-worker in missions? And if such false exegesis needs any other correction, is not mission history enough?

In the REVIEW lately appeared the following :

"Bishop Taylor has 43 white missionaries at his 'self-supporting' stations in Angola and the Congo Free State, together with quite a force of native evangelists and teachers. Twelve died at their posts last year."

Rev. Ross Taylor has kindly sent the names and the stations of these missionaries, and we are glad to supply the readers of the MISSIONARY REVIEW with the fuller information for which this brief paragraph in the REVIEW has awakened a desire. He says :

"Those marked as sailing this week go out under the auspices of the Missionary Society of this Church, to take charge of the seminary at White Plains, Liberia, long ago abandoned, but which was once in successful operation under the superintendence of Annie Wilkins. They are the first white missionaries that said Society have sent to Africa for a number of years, and cannot be counted as engaged in Bishop Taylor's work."

Province of Angola, Southwest Coast.

Rev. A. E. Withey, Superintendent. Mrs. Irene Withey (General). Mrs. William Schneidmiller, N'hangu-a-Pepo ; Mrs. Charles W. Gordon, Dondo ; Mrs. William P. Dodson, Mrs. Catherine Dodson, and Rev. Herbert Withey, Ben Barrett Station ; Rev. Robert Shields and Mrs. Whiteside-Shields, Pungo-Andongo ; Susan Collins (colored American), Canandua ; Rev. Samuel J. Mead, Mrs. Ardella K. Mead, Mrs. Minnie Mead and child, John Mead, William Mead, and Julia Mead, Malange.

In the Congo Free State and Oïlongo.

Rev. William O. White, Vivi ; Miss Mary Kildare, Natombiy ; Rev. William Snape, Isangila ; Dr. Harrison, Kimpoko ; Henry Nehne and Mrs. Kah-Nehne and baby, Mamby.

Native work in the Republic of Liberia.

Rev. A. L. Buckwalter and Mrs. McNeil-Buckwalter, Cape Palmas and Piuky ; Miss Alma Lawson, Cape Palmas ; Miss Grace White and Miss Anna White, Barraky ; Miss Agnes McAllister and Mrs. Jennie Hunt, Garaway ; Mrs. Nora Garwood and Miss Eliza Bates, Beaboo ; Rev. J. G. Tate, Mrs. Tate and daughter, Sass Town ; Rev. J. B. Robertson and Mrs. Lena Robertson, Grand Sess ; John Smith and Mrs. Smith, Wis-

saka ; Rev. E. O. Harris and Mrs. Harris, Niffo.

Under special appointment in Liberia.

D. E. Osborn, missionary carpenter ; Miss Anna Whitfield, Monrovia Seminary.

Opening new Missions in Zambesia.

Rev. Erwin H. Richards.

Sailed for Kimpoko, Congo, April 25th.

Rev. William Rasumssen ; Mrs. Helen Rasumssen and Baby Harold ; Crellis H. Jensen and wife.

For White Plains, Liberia, May 13th.

Rev. E. H. Greeley, Superintendent of Seminary ; Mrs. Greeley, teacher in Seminary.

Sailing for Loanda, Angola, May 26th.

J. W. Shuett and wife ; Miss Louise Raven.

The statement which appeared in the REVIEW originally was, as now appears, incorrect. The above list gives but twenty-two instead of forty-three names as connected with Angola and Congo work, and of these we are informed that Rev. (?) Herbert Withey is a young man of perhaps sixteen, and that William Mead is dead, Julia Mead is a child, and William O. White is a trader. Of course, Bishop Taylor would not wish us to mislead the public by counting children as missionaries. It is to be lamented that so high a death-rate has prevailed among them.—EDITOR.

A recent writer has called attention to Paul's work in the school of Tyrannus as the conduct of a missionary training school, a kind of missionary labor, in which his greatest success and most satisfactory and permanent results were effected.

"He appears as the head of a missionary institute, in which he instructed and trained and directed a staff of assistant evangelists, through whose labors in conjunction with his own the most marvellous results were accomplished. I adopt the view that, when he withdrew from the synagogue to the school of Tyrannus, he took the twelve men who had previously known the baptism of John, and after their in-

struction by him were baptized into the name of Jesus, and who after Paul had lain his hands on them spoke with tongues and prophesied, and all the other converts. From various places in the Epistles and narrative we learn of many of his companions in labors at different other places being with him for longer or shorter periods of the two years at Ephesus. From the statements made to the elders who met him at a subsequent time at Miletus, it appears that a church was organized and a full staff of elders ordained over the church. Now with such a staff of assistant evangelists assembled there with him in Ephesus, it is not supposable that the wondrous results as stated in our text, "All the people of Asia heard the word of Jesus," was effected by Paul's individual labors. I suppose that Tyrannus, who was probably a teacher of rhetoric, was converted and gave up his school and handed over the building to Paul for his evangelistic and church uses, and following the example of Apollos, became a preacher under Paul; and that these bands of assistants, availing themselves of the facilities afforded by the good roads to all parts of Asia Minor, went everywhere, preaching the Word. As Paul says, that he with his own hands provided his own support, he could not be absent from the city. The extent of the country precludes the idea that Paul's own individual efforts carried on the work. Anatolia, as the region comprised in Asia Minor was called, was some 270,000 square miles in extent, or more than five times as large as Pennsylvania, with some five millions of inhabitants."

London has joined America in the celebration of the nineteenth anniversary of the birth of General Neal Dow, the well-known advocate of prohibition in the matter of strong drink. On March 20th there was a crowded gathering in Exeter Hall, presided over by Lady Henry Somerset, and addressed by Sir Wilfrid Lawson and others. The flags of both nations were displayed. On March 22d a large meeting was convened in the Great Assembly Hall, in the East End, where Mr. Charrington carries on his evangelistic and temperance work. He was the son of the leading partner in a brewing firm, but on his conversion he withdrew from the business; and when, on the death of his father, he came into

possession of his fortune, he sought to use it for the salvation of the common people. The Great Assembly Hall will hold 3000 persons, and is often filled by eager audiences in the cause of Christian truth and temperance. Not far off is the People's Palace, where liberal provision is made for popular recreation, etc., but under legal arrangements which exclude all sale of intoxicating liquors from the precincts.

Mrs. George A. Paull, of Bloomfield, N. J., wishes the editor to say that the article accredited to her on the "Little Wives of India" was by Mrs. H. Ella Cook, of Bloomfield, and merely sent forward in her behalf by Mrs. Paull.

Dr. Stuckenberg, our editorial correspondent, has left Berlin, after having charge of the American chapel there for thirteen years. He has done a work there never to be forgotten, and heretofore noted in these pages.

Pastor Benjamin I. Greenwood, of London, writes:

"An enthusiastic meeting was held at the Metropolitan Tabernacle, London, on May 1st (under the auspices of the Pastors' College Missionary Society) to welcome Dr. John G. Paton and hear from him an account of his labors on the mission field. Pastor Thomas Spurgeon presided, and the platform was filled with various representatives of the religious fraternity, including Dr. James Spurgeon, Pastor Charles Spurgeon, Rev. W. J. Mayers, and others.

"After prayer had been offered by Dr. James Spurgeon the chairman welcomed Dr. Paton to the Tabernacle (this being the occasion of his first visit), and remarked that during the day he had enjoyed the privilege of introducing Dr. Paton to his mother at Westwood, and they had also stood together at the hallowed spot where the body of his father had been laid. He called to mind the occasion when Dr. Paton had visited his father at Westwood, when his father, in his usual happy mood, had introduced the veteran missionary to the assembled students of the Pastors' College as "the king of the cannibal islands." The chairman concluded by

saying that if in this large building any should fail to hear all that Dr. Paton might say, yet it would be a 'means of grace' even to see him.

"The orphan boys from the Stockwell Orphanage having, at the special desire of Dr. Paton, sung 'The Morning Land,' he then addressed the meeting.

"In a brief notice it is impossible to convey any accurate report of Dr. Paton's speech; suffice it to say that he pointed out that the marvellous transformation that had occurred in the inhabitants of the New Hebrides was the work of but thirty-five to forty years, and it was the simple Gospel, and that alone, that had wrought this reformation. At a recent missionary meeting he had attended, in consequence of many thefts, it had been necessary to warn the audience to 'Beware of pick-pockets;' he ventured to say that no such caution was necessary among the religious meetings at the islands of the New Hebrides where the Gospel had obtained a footing. From the depths of depravity and cannibalism the people had in a few years been raised to a standard of morality that would compare favorably with that of so-called Christian countries.

"Dr. Paton then proceeded to give some vivid accounts of the direct and miraculous interpositions of God, for the preservation of his life in times of imminent danger, and these were told with that same simplicity and absence of vanity that characterize the written account of his experiences in the New Hebrides. He told how the blood of martyrs had been shed upon the soil before any sign of harvest from the seed of the Word could be discovered, and in conclusion pleaded for the funds necessary to equip and maintain the steam vessel that is so essential to the effectual maintenance and extension of the work he represented.

"In response to this appeal, offerings to the amount of about £100 were collected before the meeting closed, which will doubtless be supplemented by further gifts from those whose interest in the work has been awakened or quickened by the meeting."

Rev. C. C. Starbuck sends a note of comment and review upon "Die Evangelische Mission, ihre Länder, Völker und Arbeiten." Von H. Gundert, † Dr. phil. Dritte, durchaus vermehrte Auflage. Calw & Stuttgart, 1894. Verlag

der Vereinsbuchhandlung. Pp. iv. 531. (Protestant Missions, their Lands, Peoples and Labors. By the late H. Gundert, Ph.D. Third, essentially enlarged edition. Calw & Stuttgart. Publishing House of the Union. Pp. iv. 531.) An admirable compendium, very full, very compressed, very distinct, very impartial, and apparently extraordinarily accurate. It seems to be all merits and no defects. At least we have thus far noticed only one error, on page 4, a slip of "2 millionen mark" for "2 millionen pfund," corrected, however, by the details.

The venerable author has not lived to oversee the preparation of the third edition, but his ample notes have been digested and supplemented by missionary authorities of the first order—Professor F. H. Krüger, of Paris, Dr. R. Grundemann, Provost Vahl, and others.

This little work is as perfect a *vade mecum* of missionary facts, in the most lucidly digested form, as could be desired. Besides Protestant missions, a great deal of information is incidentally given as to Roman Catholic.

Dr. Joseph Parker says that the trinity of evil in our day is this: "The world, the flesh, and the devil, translated into present day dialect, means society, environment and tendency."

The Cross-Bearers' Missionary Reading Circle.

Literature for 1893-94 as follows: I. Autobiographical—1. "My Missionary Apprenticeship," by Bishop J. M. Thoburn, \$1.20; 2. "The Story of John G. Paton," \$1.35. II. Theological—3. "Doomed Religions," by Rev. J. M. Reid, D.D., \$1.20. III. Prophetic—4. "The New Era," by Rev. Josiah Strong, D.D., 75 cents. IV. Periodical—5. THE MISSIONARY REVIEW OF THE WORLD, to C. M. R. C. members, \$1.50.

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

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

—Bishop French, as we remember, after ten years' occupancy of the see of Lahore, resigned it for missionary work in Arabia; and Bishop Stuart, of New Zealand, has resigned the see of Waiapu, in order to take up missionary work in Persia. The memory of Raymond Lull, whose great life Dr. Gordon has lately described to us, begins to germinate.

—"The Norwegian Church carries on work in five foreign fields, and although in comparison with other churches it is both small and poor, it raises over half a million kroners (£25,000) per annum for this purpose. This devotion is reacting in quickened life at home."—*Bombay Guardian*.

—The *Allgemeine Missions-Zeitschrift* calls attention to a hitherto unnoted prophet of missions, Pastor Christian Gerber, of Lockwitz, Saxony (1660-1731), who, in 1690, stirred up by the illustrious Justinian von Welz, published a treatise, "Unrecognized Sins of the World," including among these "sleepy indifference in extension and advancement of the kingdom of Christ and His honor," and especially exhorting students to dedicate themselves to the service of missions, adding practical suggestions respecting the carrying out of this work.

—The *Moravian Missions Blatt* for January, 1894, speaking of Cape Colony, says: "We have more and more occasion to feel that the English element has lost its power in the colony, and that the rude, unrighteous Boer party has the reins in its hands."

—The *Revue des Missions Contemporaines* for January devotes its first fourteen pages to an exposition of the

opium curse in China, illustrated by a good many engravings in the Chinese style.

—Among the Battaks of Celebes "lying" and "gossiping" are the same word.

—We have received from Rev. R. A. Hume, of Ahmednagar, India, an excellent, closely reasoned pamphlet of sixteen pages, presenting the various evidences for the Gospel against the objections of Hindus. It is calm and temperate in tone, but very cogent, only taking such positions as can be well sustained, and pressing them home.

—The first missionaries sent abroad by an independent Swedish society went to China in 1848. Since then a certain predilection for China has always prevailed in Sweden among the friends of missions.

—The Emperor Akbar, being once remonstrated with by the Mollahs for his friendship with the Portuguese missionaries, answered: "I am not going to adopt their creed; yet is it not worthy of thought, that the Moslems spread their religion by shedding the blood of others—these Christians, by shedding their own?"

—It is known how the French Government has driven the English missionaries out of various Pacific isles, as well as out of Tahiti. For this intolerance and bigotry, however, the French Protestants, as a body, are not responsible. It is political rather than religious, and is hardly greater than the coarse intolerance shown by the German colonial authorities toward their fellow-Protestants, the American missionaries in the Marshall Islands. Toward the English missionaries in German East Africa they are beginning to be more reasonable. But a narrow, blustering Chauvinism seems at present to have complete possession of both France and

Germany in their colonies. The German Protestants, so far as interested in missions, protest unremittingly against this. If the French Protestants do not speak out quite so boldly or continuously, we must remember their situation, in the midst of a country half atheist, half ultramontane. They have spoken out, however, repeatedly, and so energetically as to bring on them bitter reproaches, both Romanist and infidel. As France, however, seems absolutely determined that there shall be no English missionaries in her Pacific domain, the *Société des Missions Évangéliques* has been compelled to take up the work there from which the English have been driven. The *Journal* now announces that the London Missionary Society has decided to surrender all its real property in the islands of Huahine, Raiatéa, Borabora, and Tahaa to the Paris society, on condition that it remains dedicated to its original purposes. The Paris brethren give 2000 francs as indemnity for movable property abandoned. "Our friends," they say, "will join with us in thanking the directors of the London society for a decision which does honor to their brotherly spirit, and which yields us a valuable assistance in our growing work."

—Although Madagascar is an African island, neither its fauna nor its flora nor its men are African. The Hovas, the ruling tribe, have not even been sufficiently mixed with African blood to lose the smooth, glossy hair of the Polynesian or Malay race. Their speech also is of a Malay type.

—The Paris *Société des Missions Évangéliques* has been considering the question whether it is its duty to establish a mission in the great island of which its government has so unwarrantably, as M. Saillens has abundantly shown, usurped the control, externally, and will undoubtedly endeavor to reduce it gradually into a mere French province. We are glad to see that the society thus far has the good sense to hold aloof from an intervention which, as the di-

rectors perceive, will either expose it to be suspected by the Malagase as treacherous to Protestantism if it identifies itself with France, or by the French as treacherous to France if it identifies itself with Protestantism.

—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.

"*Results of a Disappointment.*—A colporteur went to an Indian village 'mela' (religious festival), forty miles from his home. In order to reach his destination he was obliged to swim across a swollen river, and narrowly escaped with his life. We can judge of his disappointment when, on arriving at the 'mela,' he was driven away after having sold only one Gospel. He returned home weary and disheartened, thinking his brave exertions had been all in vain; but on visiting the place a year later, a man came up to him and said: 'Last year you sold me a Gospel. I and my brother have been reading it.' The colporteur accompanied him to his home, thirty miles away, and found that not only he and his brother, but three or four families besides were prepared to accept Christianity. Sixteen persons were soon afterward baptized, and the number of Christians in that village has since doubled. God's ways are not as our ways; and He accomplished by means of one Gospel in a single year results which often are not seen after years of patient labor. Let

us trust Him with our failures; the reaping time will come when He sees best."—*Awake*.

—"In a scathing address, delivered to an immense congregation in the Balmmain Central Methodist Mission Hall on Sunday night, on the subject of a 'crisis' in political morality, the Rev. P. J. Stephen said he candidly confessed that he had never had a kind thought for Sir George Dibbs since he first came to the colony, because in nearly the first parliamentary debate he had read Sir George had designated Jesus Christ as 'that wretch who was put to death nineteen hundred years ago.' The man who thus spoke, he said, was the premier of the colony, who went on Sunday fishing excursions to prepare his bills. What could be expected from a *régime* led by such a man? Would Christian people rest and stand the present state of things longer, or move themselves and wipe out the stain on the country's honor? It was utter selfishness for Christian people to be satisfied with their present condition and not to be caring about the toiling millions around them. It was the duty of every man in the State to give to the State this moral support he possessed and take his stand upon the law of God and righteousness and common decency."—*Australian Christian World*.

—"It is hardly pharisaical, we think, to boast that we are not as New South Wales. Bob Ingersoll is kept by his blasphemies out of conspicuous office, but we have never heard anything of his so vile as this blasphemy of the wretch Dibbs. A community which suffers such things to be said in its parliament and rewards the blasphemer by making him its prime minister is on the high road to suppress Christianity by law, as Charles Bradlaugh advised.

—"At the Anglican Church Congress in Tasmania, says the correspondent of the *World*, warnings were thrown out against attaching too much importance to the words of "a dead Christ." A set of living sacerdotal blasphemers,

it seems, are to be preferred. These men (allowing that there are such men) have kept Easter for years, and yet have not found out that Christ is risen! They are not content to say: "My Lord delayeth His coming," but must say: "My Lord is dead; and therefore I may fearlessly smite my fellow-servants, and eat and drink with the drunken." Surely, if these things are said, it is time for the many godly bishops and priests of the Church of England at the Antipodes to suspend other work until they have either converted or cast out these horrible blasphemers among their own colleagues.

Can this thing, however, have been really said? Must it not have been meant that the mere letter of the words of Christ would be the words of a dead Christ, unless He speaks still by His interpreting Spirit in His advancing Church? Until convinced of the contrary, we must assume that this was the meaning. Let us know the truth.

—"Charles Simeon, of Cambridge, once said that Christians passed through three stages. First, they thought of themselves, their privileges, their progress in the Divine life, their happiness here and hereafter. Next, they thought of others and the use they could be in winning souls and building them up. Thirdly, they thought of the great plans of God."—*Periodical Accounts*.

—"A missionary contributes to the *Travancore Diocesan Record* some recollections of his work as a deputation in England. He was particularly struck with the self-denial practised by many workers and givers: 'In one place, a few days before a missionary meeting, a poor woman came with fifty-two half-pennies. She had during the whole year systematically put by a half-penny a week. During the same year, and in the same parish, a blind girl died, holding in her hand all the money she had—viz., half a crown, her dying request being that when she was dead the money should be given to C. M. S.' Here we have the true spiritual kins-

folk of the poor widow who received our Lord's commendation, together with the statement that she had given more than all."—*Awake* (C. M. S.).

—The *Revue des Missions Contemporaines* for April quotes with approbation from Dr. Pierson's article in Review of the Parliament of Religions.

—The *Independent* cites in proof of the excellent fruits of the Parliament of Religions the fraternal interview of the Archbishop of Zante with the Methodist Episcopal Conference in Calcutta. But surely that would have come to pass all the more certainly from a parliament of Christians.

—In the *Independent* of April 19th R. H. Stoddard has a droll passage, which we quote: "Among the camp followers, the congregation of Governor Penn, whose descendants still flourish at Stoke Pogis, I fancy that I discern the mystic disciples of Count Zinzendorf, who founded, if I am not greatly mistaken, one of their churches hereabout. Was it the Old Swedes' Church? And were they Dunkers; and do their bones moulder there now or in the lonely graveyard at Bethlehem?" It might be worth Mr. Stoddard's while to give a little attention to Count Zinzendorf's life, and then he wouldn't weave together such a comical conglomeration of blunders, perfectly harmless and friendly, it is true. In the first place, Count Zinzendorf did not visit America for some two generations after William Penn. Secondly, the Old Swedes' Church was probably formed, and perhaps the present house built, from one to two generations before William Penn. Thirdly, the Swedes' Church was Swedish, and Zinzendorf was a German. Fourthly, the church was not Moravian, but simply Lutheran. Fifthly, how could the bones of Penn's followers rest in Bethlehem, which was not founded till almost or quite all of them were in their graves? But the drollest blunder of all is the confusion of the Moravians, the most unfinishing of

pædo-Baptists, with the Dunkers, the most rigorous of Baptists.

—"Jesus Christ, the same yesterday, and to-day, and forever. This should be our watchword. JESUS CHRIST—in the mutation of the times, in the coming and going of the generations, in the fluctuating contests of intellect, He is the one fixed point on which we rest, the never-setting sun which with His beams uninterruptedly illumines and cheers our hearts, and the surest and most blessed goal, that gives to our whole thinking, acting, and aiming the right direction. Happy all who build themselves up upon this ever-during 'spiritual rock, that follows with them.' For he that hath the Son hath life."—*Evangelisch-Lutherisches Missionsblatt*.

—"The proud title of 'The National Church of India' is borne by a little society in Madras, founded by the native physician, Dr. PALNI AHNDI, who is known to the present writer as an earnest and sincerely pious man. His avowed intent is little by little to unite under its banner all Christians—at least all Protestant Christians—of India. What moved him to this step? Christianity, he seems to have said, as brought by the missionaries, comes to us in the multiform divisions of the English and American sects. We cannot understand the distinctions between these sects, and still less can we desire that this motley variety should be grafted upon Indian Christendom. Therefore we will found a communion independent of all these distinctions, one which seeks to set forth a simple, confessionless Christianity.

"We can easily understand how an earnest Hindu Christian is scandalized by the divided condition of the Christian Church, especially as visible in the English and American sects. These divisions seem often petty enough, turning on mere questions of polity or ceremony. But the remedy appears sufficiently unreasonable, being nothing more than the establishment without any vocation, without any great fund of thought and truth, of a new, color-

less community, which in reality only signifies the addition of a new sect to the old. A religious movement can never be evoked by mere negation, showing only that men know what they *do not* want, not what they *do*. Such a communion without a confession is like a tree without a tap-root. If such a National Church" (as appears to be the case) "merely emphasizes her opposition to the existing missions, then it will be joined only by such members of other communions as may have this or that point to criticise in their mother Church, often from very personal motives. How long will such unquiet elements hold together?" — *Evangelisch-Lutherisches Missionsblatt*.

English Notes.

BY JAMES DOUGLAS, LONDON.

The Great Assembly Hall Thanksgiving Meetings, April 11th, 1894.—It is befitting that we should note the large gathering of Christians of all sections in the East End of London to praise God for the wonderful revival in 1859, and the salvation of myriads as the direct fruit of it in subsequent years. We have attended no meetings of precisely the like character before, in which reminiscence played so strong a part, and where the memory of other years overflowed so as to fill the channels of present desire. Converted in 1860, and knowing no words in which to express the exalted sense of God's goodness seen and experienced in that time of revival, it was with profound emotions we formed a unit in that great assemblage. Through that gracious revival which swept from America to these our shores, it is impossible to tabulate the world-wide results which have accrued. How many pulpits have been supplied, evangelists raised up, and laborers thrust forth into the harvest-field! The influence has spread out in ever-widening circles even to those who dwell in darkness. But we need a return of the Spirit of God in like power.

We need the flood-tide of blessing. As one of the speakers said: "One sometimes sees the barges stranded on the mud. They lie high and dry; but let the flood-tide come along, and they will float on the waters. So the churches are stranded and sticking in the mud: let the flood of God's fulness sweep along, and they will rise above the deadness, formality, coldness, and indifference which hinder the blessing."

The South Morocco Mission.—This mission, which is sustained by friends in Scotland, contemplates itinerating work on a more extended scale this year. At present Mr. and Mrs. Wilson and Miss Rue, of Mazagan, are on a journey in the interior. Mr. Nairn and Mr. Lennox hope soon to take an extended tour, visiting the chief towns and villages to the south and east of Marakesh, healing the sick, preaching the Gospel, and preparing the way for future operations. Mr. D. Muir recently made a missionary journey from Magador to Agidir, encountering Mohammedans and Jews, and on the whole had a fairly friendly reception; but beyond the opportunity for testimony no more tangible result accrued. Miss Rue speaks of ready access into the homes of Mazagan, but of the absence of heart-interest in the object for which they are entered. Thus far the South Morocco Mission is a record of patient continuance in well-doing in hope of a reaping that will come in due season.

The Madras City Temple.—In connection with the work of the Rev. Maurice Phillips in Madras, there seems to be a distinct *forward movement*. Organized opposition in the form of the "Hindu Tract Society" and "Hindu Preaching Society" has broken down. The room taken for services is crowded, and the front space also occupied, so that altogether an audience of from one hundred and fifty to two hundred is obtained every evening. It is purposed now to build a suitable preaching hall capable of accommodating five hundred persons, and to carry on in it all-day meet-

ings, every day in the week, by relays of preachers. To this building, which is modelled after the plan of a Hindu temple, the name of "the Madras City Temple" is to be given. Besides the large hall, the building will contain a small reading-room, where the people can sit down and read the Bible and Christian books, and a consulting room, where inquirers can meet the missionaries. The estimate of cost is £1000.

Prospects in Uganda.—How bright these are was recently set forth in an inspiring address by Bishop Tucker in Exeter Hall. The review leads one to exclaim, "What hath God wrought!" The hunger for the Word of God in that region has been met by the distribution during the past year of some 26,000 Gospels, 5000 Gospels and Acts bound together, and 1500 New Testaments. So intense is that hunger that the Roman Catholic bishop has had to succumb and make the required concessions. His words are: "After much hesitation I have concluded that it is necessary for us also to distribute the New Testament which the Protestants are spreading everywhere. . . . The chief reason is that we cannot prevent our people from reading it." Thank God they cannot. In view of the facts, the progress made, the eagerness for the Bread of Life, the foundations of a native Christian ministry laid, and the number of Protestant readers in Uganda something like 20,000, the fields are indeed white unto harvest; and we must feel, as Bishop Tucker observed, "that with the blessing of God upon our work, and with the Holy Spirit poured out upon us from on high, we are within measurable distance of seeing Uganda a Christian country."

Special Mission to India.—Great blessing has rested on the special mission of the Rev. E. N. Thwaites to India and his colleague, the Rev. Martin J. Hall. The record is that of a succession of Gospel triumphs. At Agra the power of the Holy Ghost was realized, and after a long meeting, 160 stayed to an

after meeting. The outward results of the ten days' mission at the Old Church, Calcutta, were as follows:

1. Professed to have received a definite blessing.....	191
2. Wish to be baptized.....	3
3. Wish to be confirmed.....	12
4. Wish to join a Bible Class.....	34
5. Wish to join Scripture Union.....	66
6. Wish to engage in definite work for God.	34
7. Will join Missionary Gleaners' Union....	52
8. Will take Parish Magazine.....	30
9. Gave at Praise Meeting.....	Rs. 774.4

A missionary writes concerning this mission: "How can I say how richly blessed the work here in Calcutta has been? I have learned nowhere else such lessons of the keeping power of Jesus, and of the fulness of the Holy Ghost."

The Congo-Balolo Mission.—This mission has been recently strengthened by the addition of two men and two women. The farewell meeting was one of peculiar pathos and solemnity. It was impossible to doubt that these brethren and sisters had been definitely called of God to the work, with such marked power of the Spirit was their testimony given. Their names are Mr. E. A. Ruskin, Mr. D. Hayes, Miss Elliott and Miss Cook. Tidings have come of the departure of the latest Congo martyr, the consecrated Gustav Haupt, who has been called away when he seemed ripest for service. In the course of a brief address, Dr. Harry Guinness stated that the Congo-Balolo Mission, which is now but five years old, has now four stations, one being a thousand miles from the coast. Last year more than a hundred natives confessed Christ in baptism. It is interesting to learn that Gustav Haupt completed, just before his death, a translation of the Gospel of John.

Unoccupied Fields in India.—South-east of Calcutta there are over two dozen tribes, comprising in all between six and seven millions, who are totally unevangelized. Our informant is Bishop Thoburn, of the American Methodist Episcopal Church. No doubt like facts

apply to the majority of the foreign fields that are roughly assumed to be occupied.

The Thibetan Pioneer Mission.—Miss Taylor and her band of helpers have arrived, we are glad to know, at their destination for the present, namely, Darjeeling. In the voyage out progress was made in the study of the language, and there were also helpful times of definite Bible study. The passengers were much interested in Miss Taylor's story of travel in Thibet, and those who know her will not need to be informed that she would make good spiritual use of the opportunity.

THE KINGDOM.

—"The outpopulating power of the Christian stock" is already beginning to work its wonders upon heathen soil. For, as one illustration, Rev. Samuel Howland, a missionary of the American Board, writes in the *Independent* that a woman who recently died near Jaffna, Ceylon, though not a Christian herself, was the mother of nearly 200 Christians, including the fifth generation. Her husband was employed by the father of Mr. Howland, and through that connection became a Christian. His 4 sons and 3 daughters became Christians. Of the woman's descendants, 128 are living, 10 of whom are in government employ, and 10 in missionary employ, including 4 pastors, 4 preachers, and 2 teachers.

—Dr. Judson Smith says: "What is needed in our foreign mission work is leaders; not the rank and file which the native agency will furnish to their own great gain, but captains and generals, and these must be trained men. It is impossible for the missionary to be too learned, too cultured, too eloquent, too versatile, too much of a scholar, a philosopher, a preacher, a statesman, or a gentleman for the needs of his field and work."

—What Eugene Stock says of India is equally true of all unevangelized

lands: "Only the actual sight of missions can give one the least idea of the *varieties* of missionary work, all valuable and effectual in their way. But when one has seen them, how one laments the short-sightedness of some critics at home who are always exalting one kind of agency and depreciating another! Let me quote for the hundredth time that favorite text of mine: 'Diversities of gifts, but the same spirit,' 'differences of administrations, but the same Lord,' 'diversities of operations, but the same God which worketh all in all.'"

—According to this statement from Rev. A. Baldwin, of Trans-Zambesi, South Africa, not only depravity, but also defect in intellect, seriously hinders the introduction of the Gospel: "I only conduct one service, since it would be well-nigh impossible to get the people to assemble twice on the Sabbath; and again I think in their raw condition, one sermon is quite as much food as they are able to digest in one day; for it is largely true what one of my boys said the other evening on my asking him to tell me all he remembered about the morning's sermon; his reply was, '*We have no memories, missionary, for we never think.*'"

—A man applied to Mr. Spurgeon for work, saying: "I have not much learning or brains, but the finest pair of legs ever put on any man, and if the Lord can use them for any purpose, I consecrate them to His service." He was sent to the outskirts of London, and accomplished wonderful things.

—Any one sent on God's errands is a missionary. Whether the service be great or small, in the home, in the church, or in the uttermost parts of the earth, if it is work for God it is a mission, and whoever performs it is a missionary. We solemnly set apart those going out to a foreign field. We may be just as truly set apart to our work here. A successful missionary society must have missionaries at both ends of the line.—*M. P. E.*, in *Missionary Link*.

—*Missionary Tidings* gives the following definition of the difference between the heathen at home and the heathen abroad: "The former are, in a very large measure, heathen from *choice*, while the latter are heathen from *necessity*."

—All the incomes of all the missionary societies together, says the Archbishop of Canterbury, amount to about one half the cost of the London School Board.

—In China a certain Christian baker has written on the baskets in which his customers' bread is carried these words: "Jesus Christ appeared in the world 1894 years ago." This writing makes people question him, and he has an opportunity of preaching the Gospel.

—The Japanese number among their numerous divinities the great bright god of self-restraint, and him they worship with appropriate ceremonies upon their New Year. A strong iron box every New Year is given a conspicuous place in the home. In this each member of the family deposits during the year the amount saved by an act of self-restraint or economy in a financial transaction. If a gown, usually requiring nine yards, is cut from eight yards, the price of the one yard saved is dropped into the self-restraint box. Or if a common article is chosen when a superior one is desired, the price saved belongs to the same god. And, truly, would not a Christianized "self-restraint box" well patronized be an exceedingly valuable addition to the furnishing of every Christian home?

—It will evidently not be long until the whole world is brought into immediate communication by telegraph. New oceanic lines are projected, and their completion is simply a question of time and money, which latter for a purpose of this kind will be easily obtainable. A line from Eastern Siberia connecting with this continent has been under consideration for some time. For several years the laying of a cable on the bed of the Pacific Ocean has been energet-

ically urged, the design being to connect Australia, New Zealand, Samoa, and Hawaii with America. Add to this important project the great Trans-Siberian railroad, to extend from the Baltic and the Black Sea 5000 miles to Vladivostok, a port north of Japan, and what important help may follow to the spread of the kingdom of God!

—The *Missionary Herald* thus annihilates the sapient critic: "A prominent newspaper has recently reproached Anglo-Saxon missionaries with having had little success among inferior races, 'because they will not, as the Mohammedan missionaries do, live among the heathen as the heathen live.' Moslem missionaries, as a rule, do live as the heathen live. They make no call for moral reformation in their converts. These converts may have as many wives as they can buy or capture as slaves. They may lie and cheat, and retain all their old mode of life without rebuke. One or two ceremonies may be required, but these over, the converts to Mohammedanism may remain just as much heathen as they were before, and their missionaries live just as they do. What is wanted is missionaries who *will not* live as the heathen live, but will lift them up out of their heathenism, first of all morally and spiritually, and then, as fast as possible, out of kraals and mud shanties and dirt, into a cleaner and better life. It is absurd to expect that missionaries who work for such results will win converts as fast as do those who make no protest against the vices and corrupting customs of paganism."

—Again has Dean Vahl, President of the Danish Missionary Society, performed a most valuable service to Christendom by publishing his statistical review of missions to the heathen, in a pamphlet of thirty pages, and giving more completely than can anywhere else be found the figures for 1891 and 1892. He names 331 "missionary societies and agencies," of which 94 belong to Great Britain, 59 to the United

States, 41 to Asia (for the most part mere local organizations), 27 to Australia, 20 to Africa, 19 to Germany, 17 to the Netherlands, 16 to Canada, etc. He finds the total income of 1892 to be £2,695,188 (\$18,475,940); missionaries, 5502 (wives not included); unmarried women, 2771; native ministers, 4285; native helpers, 39,782; communicants, 1,079,398, or an increase of 72,582 over 1891.

WOMAN'S WORK.

—To make missions a reality, let the women teach the children to know the mission fields, the missionaries, and the results of missions.—*J. A. Broadus, D.D.*

—Mrs. Wellington White recently gave touching incidents of the incredulity with which the poor, down-trodden women of China hear the good news of a God who saves women.

—The missionary teacher's task takes on queer phases sometimes. Thus in China one of the older pupils had been taken out of school to be married, and a year or two later was found by her brother, "half starved and abused by her husband, and he at once brought her back. Poor little girl! Only sixteen, and such a worn, pitiful look. The girl begged her mother, who is the matron of the school, not to let people speak of her as a wife; she wants it all forgotten. Her little one died when it was only three weeks old. After a while the husband came to claim her; said he didn't want her in the school eating oatmeal while he was down in the village eating chaff. He is trying to sell his wife to another man, and the teacher has had two encounters with him to keep him from making his way into the girls' court."

—Mrs. Alice A. Gulick has been for ten years at the head of a boarding-school for the higher education of girls in San Sebastian, Spain. She is now assisted by an able corps of four teachers, graduates of Wellesley and Mt.

Holyoke. In all 113 boarding pupils have been in attendance, while several hundred have been connected with the various departments; 30 Spanish girls have graduated, most of whom have taught in the evangelical schools of Spain and France, and 7 have married preachers or teachers.

—One after another the theological seminaries of this country are opening their doors for the admission of women, and especially for such as would fit themselves for labor in the mission field. The Cumberland Presbyterian Seminary at Lebanon, Tenn., is one of the last to fall into line in this great matter.

—The Mary J. Drexel Home and Mother-house of Deaconesses, in Philadelphia, was erected in 1888 by John D. Lankenau in memory of his wife. The home has a frontage of 250 feet, and wings 200 feet in length extend from the ends of the building. About 40 sisters are kept busy in works of mercy in the German hospital, the children's hospital, the home for old people, the school for girls, the evening school for boys, the kindergarten, etc. In addition, such outside institutions are cared for as a day nursery and children's home in Germantown, a hospital in Easton, and a home for old people in Allegheny. The sisters are consecrated to life service after a four years' probation.

—At the recent anniversary of the (Dutch) Reformed Woman's Board of Foreign Missions, Dr. Scudder said: "Born with the Woman's Union Missionary Society of the United States, founded by Mrs. Thomas Doremus in 1861, the woman's movement now comprises 75 societies, 50 of which are in our land, with 20,000 auxiliaries and 5000 bands. The Woman's Missionary Society, unheard of forty years ago, is now a valued accessory of every denominational board."

—The Woman's Missionary Society of the Methodist Church, South, has 2058 auxiliaries, with 39,141 members,

and 1185 young people's and juvenile societies, with 28,996 members, a total of 68,297 ; and 11,033 subscribers to the *Woman's Missionary Advocate*.

—The annual meeting of the Canada Presbyterian Woman's Foreign Missionary Society, Western Division, was held in Ottawa. The delegates in attendance numbered 217. The report showed a total of 25 presbyterials, 569 auxiliaries, with 12,574 members, and 228 mission bands, with 5881 members. The total receipts for the year were \$41,822.

OUR YOUNG PEOPLE.

—The *Young Men's Era* (Y. M. C. A.) for May 3d, the jubilee number, was extended to forty-four pages, and was an issue which displayed remarkable enterprise. Scores of faces and cuts of buildings added substantial value to the rich variety of articles, setting forth the history of the Association and the various phases of its world-wide work. A table of statistics gives 4614 as the number of local organizations, with 467,515 members. Of these 1192, with 247,707 members, are in the United States ; 597, with 87,464 members, in Great Britain ; 957, with 58,797 in Germany ; 744, with 16,222, in Holland ; 78, with 15,909, in Canada, etc. The number of countries represented is 40.

—The Newburyport, Mass., Y. M. C. A. held its second annual converts' reunion March 13th, over 100 men being present who have accepted Christ in the Association since 1891. Last year 30 men joined the local churches, and during the present season alone 100 men have accepted Christ.

—The Clarendon Street, Boston, Baptist Endeavor Society has been supporting a missionary in Africa for three years, and recently completed its third annual gift of \$600 for foreign missions.

—The following items from some reports recently made by the Epworth League, of Elgin, Ill., First Church, are of special interest. Mercy and help de-

partment for eight months : Calls made on the sick and needy, 290 ; days spent in sewing and caring for sick and needy, 17 ; garments made for the needy, 34 ; bouquets made for the sick, 72 ; amount spent for groceries, etc., \$40 ; paid taxes for a widow ; employment found for 4. A large amount of provisions and clothing have been distributed. School books have been supplied a number of children. Three Bibles were given away. Flowers were sent to the Deaconess Home, Chicago, and to Sherman Hospital, Elgin.

—The Harlem Avenue, Baltimore, Christian Society has raised \$40 for the China mission fund by the Fulton plan. Since last July it has given \$27 to the Salt Lake City Church ; \$10 for district mission work, and \$5 for home missions. Literature has also been distributed in the city jail.

—Four missionary ship have been built for service in the Micronesian Islands known as the *Morning Star*, each serving for a term of years, and then being replaced by a stronger craft. The first was built by the Sunday-school children of the United States, and launched in 1856. It served until 1866, when it was succeeded by *Morning Star* No. 2. This ship was wrecked, and in 1871 a new *Star* took its place. In November, 1884, the present *Morning Star* sailed from Boston, and is now doing a good work in Micronesia. She usually sails from Honolulu in June, and is gone about nine months.

—During a recent "self-denial week" one little boy, who wished to do his share in saving money for missions, decided that he might have something to give by going without part of his luncheon at school. In the basement of the school building there was always spread forth a tempting repast, from which the boys might buy what they pleased. This special boy was very fond of finishing his own lunch with a cake of sweetened chocolate, but this delicacy he steadfastly denied himself during the week. At the end of the

time he said confidentially to his mother, "It was pretty hard work sometimes. The chocolate did look awfully good, but I went round behind the furnace where I couldn't see it and ate my lunch, and so I managed to get along, and now here's the money."

—By the Sunday-school of the Second Reformed Church of New Brunswick, N. J., the thirteenth Sunday in each quarter is hereafter to be devoted to the practical study of missions in the classes and by the school unitedly. The four quarters are to be given to India, China, the United States, and Japan. A large map is procured, and the teachers are notified by a missionary committee as to where subject-matter can be found for study.

UNITED STATES.

—Mr. Moody's Chicago Bible Institute must be set down among the great forces which make for the world's evangelization. These few figures will enable us in some measure to perceive how this versatile and indefatigable evangelist is carrying the Gospel to the ends of the earth: Of 257 who have shared the benefits of that institution, 128 are evangelists, city missionaries, Y. M. C. A. secretaries, etc., 69 are missionaries in 16 foreign countries, and 60 are pastors of churches in 8 different denominations.

—Cyrus Hamlin has been called "the man with sixteen professions," nor do these include the one of which he says he is proudest—that of washerwoman.

—The First Congregational Church of Toledo, O., claims an undivided interest in no less than 5 missionaries in the home and foreign fields, and which by its liberal gifts are supported. Among them is Rev. J. L. Barton, President of Harpoot College, Turkey.

—It is estimated that since 1865 the Southern States have expended upon colored schools some \$50,000,000, while various churches and individuals in the North have added more than half as

much to aid in the elevation of the freedmen. The Congregationalists head the list with \$12,000,000; the Methodists come second with \$6,000,000; the Baptists rank third with \$3,000,000; the Presbyterians appear next with \$1,250,000; and the Friends are not far behind with \$1,000,000. Besides, there is the Slater Fund of \$1,000,000, and some of the Peabody Fund of \$2,000,000 goes to the same object.

—The sad tidings have come that the American Board schooner *Robert W. Logan* is missing, and it is feared she is lost. This vessel has not been heard from since last summer, when she sailed for Ruk from Yokohama, whither she had gone for repairs. There is now little hope that she will be heard from, as it is supposed that she must have been wrecked in one of the fierce typhoons. There were no missionaries on board.

—By this statement from the International Missionary Alliance it will appear that this society is expecting great things from God, and attempting great things for God in the immediate future: "We hope to be able to send a party of from 30 to 40 to India, and about half as many to Central and Southern China. We are also making arrangements for the sending out of a third party of Swedes to Northern China, and a new party of missionaries to Brazil is almost prepared to leave for their field of labor. Mr. Howell, with 3 missionaries from this country, and 1 from England, will sail about June 10th. Altogether, the outgoing parties for India, China, and South America likely to leave within the next six months will number between 50 and 80 missionaries, and the amount necessary for their outfit and transportation will not be less than \$25,000, in addition to the ordinary funds."

—At the recent forty-ninth annual session of the Southern Baptist Convention these facts were reported: Under the Board are 211 stations, 80 missionaries; ordained natives, 25; unordained

natives, 66; organized churches, 84; members, 3328; baptisms, 629; increase for the year, 718; loss, 226; net gain, 492. The receipts for the year were \$106,333, including a balance at the beginning of the year of \$13,387. The theological seminary of this religious body, located in Louisville, Ky., devotes one entire day in each month to a missionary meeting.

—At the seventy-fifth anniversary of the Methodist Missionary Society, held a few weeks since, an item from an old report read by the treasurer showed that the original idea of the society was to evangelize the American Indians rather than undertake work in foreign lands; yet the latter has grown until the church is now represented in every part of the world. The receipts have increased from \$823 in 1820 to \$1,231,669 in 1893.

—In 1862 the General Assembly gave the Dakota Indians a Presbytery to themselves, without bounds. This Presbytery is now composed of 17 ministers, of whom 13 are Indians, and 18 churches, with 1222 members.

—Of the 12,000 Canadian Indians on the Pacific Coast, 8000 have been baptized or attend Christian worship. The Gospels have been printed for them in 4 languages.

—Chief Sheuksh, of Kitkatla, North Pacific, was baptized not long since, and received no less a name than William Ewart Gladstone!

EUROPE.

Great Britain.—The income of the British and Foreign Bible Society for 1893 was *larger* than the year preceding by \$55,000, and reached the goodly sum of \$1,171,000, while the issues of Bibles, Testaments, and portions aggregated 3,664,456, making a total of 139,559,008 volumes since 1803.

—Speaking of the determination of the Government to maintain possession of Uganda, Bishop Tucker has lately said that "he only wished he could feel

as certain that the Church of England would do its duty equally in respect to evangelization. The Eastern Soudan had been closed since Khartoum fell and Gordon perished; and if ever the Soudan was to be reopened to Christian enterprise and the resources of civilization, it would not be by way of Suakim or Egypt on the north, but by the Soudan from the south.

—This is the jubilee year of the South American Missionary Society, originally founded as the Patagonian Missionary Society in 1844. Its real founder was Captain Allen Gardiner, with whose pathetic death in 1851 it seemed as if the heroic efforts to obtain a missionary foothold in South America were finally wrecked, though in reality they received a new and sacred inspiration. It is now proposed to observe July 4th as a day of special thanksgiving and prayer, and to raise a jubilee fund to place every part of the work on a permanent basis, and to inaugurate a new mission to the Araucanian Indians of Chili.

—The Universities' Mission to Central Africa (Zanzibar and Lake Nyassa) is able to make an encouraging report for last year. The number of European missionaries, men and women, is 85; of Africans, 109; total, 194; of communicants, 1116; of adherents, 3551; of boys and girls in school, 2106. But a grievous loss has befallen the mission in the death of Bishop Smythies, of fever on board a steamer bound for Aden. He had started on a trip for the benefit of his health. He was appointed Bishop of Zanzibar in 1883, and was a man of much zeal and executive ability.

—The British Syrian Mission received an income of \$25,000 last year, has 250 children under instruction in Beirut, Baalbec, and Damascus; and one half of the 18 women working in Syria receive no salary from its funds.

—While on a visit to Liverpool, Dr. Paton, the New Hebrides missionary, received, among other substantial dona-

tions, £1000 from an anonymous friend. This is to be applied to the maintenance of the new mission ship.

The Continent.—In the May number of *The Church at Home and Abroad* Rev. Alexander Robertson, of Venice, has a remarkable account of an Italian village, Papigno, in the province of Umbria, with a population of about 800, openly rejecting the domination of the Church of Rome, embracing Prot-

estantism, and seeking instruction in the new faith and practice.

—The Protestant churches of Germany expend the bulk of their missionary energy upon South Africa, India, and the Dutch East Indies. Professor George H. Schodde, of Columbus, O., has kindly prepared the following statistical table, which will set forth the work of all the German societies excepting two or three of the smallest.

	Home Income.	Missionaries.	Ordained Natives.	Assistants.	Native Christians.	Communi- cants.	Schools.	Scholars.
	Marks.							
Moravian.....	498,796	167	24	1,427	91,844	81,653	247	22,129
Basel.....	942,531	139	34	758	26,435	13,157	319	12,432
Berlin.....	329,285	72	4	529	24,637	11,979	140	4,583
Rhenish.....	487,909	93	16	630	47,434	14,235	190	8,871
North German.....	110,100	11	1	42	618	1,082	18	501
Gossner's.....	159,880	25	17	409	38,187	11,472	50	1,550
Leipsic.....	347,166	37	17	526	14,520	6,916	178	5,832
Hermannsburg.....	194,391	61	..	311	21,566	10,337	66	3,797
Schleswig-Holstein.....	65,067	11	..	22	153	60	5	115
Neukirchner.....	45,215	9	..	31	619	356	8	119
Evangelical Protestant.....	62,246	3	2	6	300	.....	6	220
German East Africa.....	45,860	7	..	.....	300	.....	2	30
Neudettelsau.....	21,328	8	..	.....	.....	.....	3	50
				Teachers.				
Morgenländ. Frauenv.....	12,947	..	..	15	.....	.....	8	.....
Women's for China.....	19,392	2	3	3	.....	.....	1	90
Jerusalem's Verein.....	55,060	1	1	8	300	.....	3	165
Totals.....	3,392,682 \$848,170	658	113	4,717	265,881	101,807	1,246	59,307

ASIA.

India.—It is sometimes affirmed that the English go to India simply to make money and carry it back to England. But, *per contra*, Mr. Robert Laidlaw has just given \$75,000 to build a school-house in Calcutta, and Mr. Walter Thompson has by will left \$50,000 to promote public education in the province of Behar; and a native paper suggests that their Maharajahs and Rajahs can take a lesson from this public spirit.

—The people of India are exceedingly religious, writes a missionary in the *Baptist Missionary Magazine*. The Hindus always first build a temple, and around this their houses cluster; the Mohammedans have their beautiful

mosques and their clean, inviting places of prayer, always facing Mecca. Ought not the Christians too to have clean, comfortable places of worship?

—In the Bassein Karen Mission in Burma each of the 91 churches is self-supporting. The missionary who laid the foundations urged the development of lay workers in the church, and brought about the unique custom of church discipline for covetousness.

—Bishop Thoburn is authority for the statement that for the last three years the Methodist missions in India have been receiving converts at the average rate of 50 every day.

—The Methodist Woman's Foreign Missionary Society publishes a vernacular paper in India for the women of

the zenanas, for which an endowment of \$25,000 has been secured. This is now published in 5 dialects.

—The Baptist Telugu Mission has received within four years an increase of 87 missionaries, so that now there is a force numbering 85. Of natives there are 66 ordained and 175 unordained preachers, 17 colporteurs, 111 Bible women and 161 other helpers; a total of 530. There are 1979 villages containing native Christians, and 210 of them have stated congregations, with a building to meet in and a person in charge. The 65 churches report 1509 additions by baptism. The present membership is 48,829. In 17 boarding-schools 551 male and 398 female pupils are taught by a force of 60 teachers; and in 12 caste girls' schools there are 42 teachers, with 659 pupils. The village schools number 556, with 569 teachers, 4729 male and 2535 female pupils. The total number of heathen scholars in all the schools is 1432, and of Christians, 7566.—*The Worker*.

—The mission of the English Church Society in Ceylon has 2797 Singhalese and Tamil communicants, and 8005 adherents. The number of baptisms was 158 last year.

—The history of the Madura mission exemplifies several stages of mission progress. Native pastors of the oldest period bear the names of prominent American divines; those of the middle period for the most part have Bible names; and now the national feeling is asserting itself, and most of the young men have Tamil names.—*Indian Witness*.

—The mission of the American Board named above, which covers 7000 square miles, embraces a population of over 2,000,000 souls, and contains 12 stations, 14 ordained missionaries, 18 women missionaries (married and single), 14,810 adherents and communicants, the latter numbering 4109. The additions by profession last year were 325. There are 189 schools of all grades

which are attended by 6873 pupils, and in which 323 teachers are employed.

—The mission of the London Society in the Neyoor District, South Travancore, dates from 1805, and reports 12 European missionaries, 22 native ministers, and 284 other native helpers, not including 521 teachers (a total native force of 805). In the schools are 17,552 pupils; in the churches are 6730 members (of whom 385 were received in 1893), and the number of adherents is 53,147. The native contributions reached \$4857 last year. The number of patients treated in the hospitals and dispensaries was 33,225.

China. — The Viceroy, Li Hung Chang, has invited Dr. Mackay, a physician of the London Missionary Society, to attend him personally when sick.

—A missionary writes thus feelingly of a national trait: "But oh, the noise of the moment! I seem to hear it yet. Roaring on board, and roaring on shore—the din was deafening. Nothing can be accomplished in China without noise. It is a part, and not a small part, of the genius and temperament of the people. 'If you give me permission to shout,' said a sufferer from toothache to a European dentist, 'you may extract them all!' Prevent a Chinese boatman or coolie from shouting, and you thereby rob him of half his physical vigor."

—There is a royal caste of beggars in Nanking. It was founded by Hung Wu, the first monarch of the Ming dynasty. He did this because, having once been in the mendicant line himself, he wished to oblige an old beggar friend. "I don't want anything from your majesty," said the latter, "except to have plenty to eat and wear, and have nothing to do." The beggar had his wish. The caste of which he was the first chief live in certain large caves in Nanking's walls. The police appoints the head of the beggars. They are well off, and their apartments are lofty and airy.

—Rev. J. Hudson Taylor has lately made the statement that, of the whole Thibetan race, only one third live in that interior Thibet which is as yet shut up, while one third dwell in Ladak, and other territories subject to British control, on the northern frontier of India, and the remaining one third are to be found on the Chinese side of the Thibetan border. The significance of this statement lies in the fact that while Thibet may be closed as yet to the Gospel, two thirds of the Thibetan race are even now accessible to Christian missionaries.

—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."

—Sometimes the missionary is not without honor, even in the Celestial Empire. Thus Rev. J. W. Carlin, of Ung Kung, South China, writes about opening a chapel with a service attended by 1000 persons: "In our house in the afternoon was the highest military official of the city and his *attachés*, together with the highest civil official's children and nephews, all on a visit to us for about three hours, and we had opportunity for about one hour to tell them of the origin, the way, and the end of life. The official told me three several times he was glad I came here to live, and that he was happy to visit me. This is his third visit. The highest civil official yesterday invited our whole family to his *yamen*, sending sol-

diers and under-officers to accompany us. About 1500 people followed us to the *yamen*, and the natives think about 10,000 followed us back. Mrs. Carlin was taken in and given tea with the official's first wife, while I was made to sit upon the bench of judgment with him and sip hot tea. He asked me of my business in China, and whether I were sent by my king, which I made convenient to construe into an invitation to tell of our doctrine."

—What novel and perplexing problems are thrust upon the heralds of the cross in foreign lands! Bishop Corfe tells of a new departure among the Koreans. Their hospitals are built in native style, with the wards, like other Korean rooms, without furniture. How to nurse and how to perform operations upon patients who lie on the ground were questions puzzling to the doctor. There has now been added to the hospital at Nak Tong a "European wing," consisting of a ward for six beds. Two of the nursing sisters have been detailed for this wing. "The experiment," says Bishop Corfe, "will give us great anxiety. The adoption of European bedsteads and the heating of the ward with a stove are not matters of great moment, though it will be long before the patients will rest contentedly off the hot mud floor which they love so well. But the introduction of the nurses among male patients is another affair. Until now, Koreans have never had any women to nurse them, except their wives. Their horror at this breach of propriety on our part will give us much anxious thought."

—Not long ago a fire broke out in a Formosan village, and two houses were soon wrapped in flames. One of them was saved, the house of a heathen Chinaman; the owner of the other house is a Christian, who happened to be away from home, and as nobody tried to save his house, it was burned down. There was great laughter among the villagers at the Christian's misfortunes. "That is the worth of your

religion," they said to him. A day or two after, a company of men were seen coming across the fields, and when they got near it was seen that they were laden with wood, tools, and articles of furniture. The village was astir. What was it? Who were the men? They were the members of the church to which their Christian neighbor belonged, and had come from their homes, some miles away, to rebuild his house, which they did, while the villagers gaped in wonder. Nothing like it had ever been seen.

Japan.—The Episcopal missionar-ies feel the impulse toward a "reconstruction" of Christianity upon Japanese lines. Rev. T. S. Tyng writes in *The Churchman*: "This Japanese Church has its own constitution and canons, its own synods, local and general, its own Prayer-Book, substantially like those of the English and American churches, but differing in detail from both. Its whole spirit and temper are thoroughly Japanese. No foreign bishop or clergyman can take any part in its deliberations unless he signs a promise to conform to its constitution and canons, and no one can expect to do any successful work in it unless he understands to some degree the Japanese spirit, and is willing to conform to Japanese methods." And he has good things not a few to say of the Japanese Christians.

—From the statistical tables of missionary work in Japan for 1893, lately published by Rev. H. Loomis, it appears that 643 missionaries are toiling in that field, of whom 228 are men and 216 are unmarried women. There are also 206 native ministers, 665 preachers, evangelists, etc., and 367 theological students. The 377 churches have a membership of 37,398. The increase during last year was 1864, and the contributions amounted to \$32,000.

AFRICA.

—"To rouse the African out of his sleep, to make him feel that there is a

higher power to influence life than either the coldness of his skin or the emptiness of his stomach, to give the native a motive to exertion, a craving for something higher than his present almost animal existence—this is the aim of the missionary. It is the Church's task to explain life to the African, to show him how its ills may be avoided, and its diseases cured by natural means and human skill, and to bring him to feel a higher power than witchcraft or the 'evil eye' ruling over all."—*Rev. A. Hetherwick.*

—The Wesleyan missions on the West Coast are divided into 4 sections—Sierra Leone, the Gambia, Lagos, and the Gold Coast. Forty-eight missionar-ies, of whom only 7 are European, have charge of Christian congregations, numbering nearly 60,000 souls.

—Some idea of the extent of the British possessions in South Africa may be gathered from the fact that the distance between Cape Town and Fort Salisbury, in Mashonaland, is 1690 miles. A railroad extends north from the Cape to Vryburg, 774 miles, leaving 916 miles to be traversed by post cart or ox wagon. Arrangements have lately been made for building another great extension of the track.

—Basutoland is a country strictly kept by the government for the occupation of its own native inhabitants, settlement by colonists being prohibited. It therefore offers a field for its missionaries almost unique in South Africa.

—Rev. James Hughes, of Kimberley, president of the Baptist Union, has procured 3 farms of 3000 acres each in Mashonaland and Matabeleland for mission work among the natives; and 6 sites—3 for mission churches and 3 for parsonages. The Baptists of South Africa are making rapid progress.

—The London Missionary Society has 16 men and their wives at work in Cape Colony, Kaffirland, Bechuanaland, and

Matabeleland. In spite of gravest hindrances from wars, the excitement of gold mining and vices brought in by Europeans, there are 2835 church-members and 7483 native Christians.

—Two missions have recently been opened in the Dark Continent. One, after long months of search for a suitable location, has been fixed by agents of the American Board at Mount Selinda, Gazaland, in the territory of the South African Company, and just across the line from the Portuguese domains. The other has been founded in the Barotsi kingdom to the north of the Zambesi by the English Primitive Methodists, and only after a diligent and painful quest of two or three years.

—The Rev. W. P. Johnson, writing from Likoma, says: "When will people understand that the natives do not feel drawn to the white man *quâ* white man, do not admire him, and if roused beyond an indifference, propped by love of what he brings, and fear of his sudden acts, hate him as unreasonably as the Irish do the Sassenach?"

ISLANDS OF THE SEA.

—About one half of the 40,000 Maoris remaining in New Zealand belong to the Church of England. One fourth are either Wesleyans or Roman Catholics, while the remaining one fourth represent the semi-heathen section that either fell away after the wars or never were brought in.

—Four missionary societies are co-operating for the evangelization of Madagascar, with its 3,500,000 inhabitants—the London Missionary Society, the Society for the Propagation of the Gospel, the English Friends, and the Norwegian Missionary Society. Their combined work includes 2096 stations, 88 missionaries, 75 wives, and 16 unmarried women; 934 native ministers, with 5836 evangelists, teachers, etc.; 113,910 communicants and 437,907 native Christians; 1750 schools and 135,067 schol-

ars. The Roman Catholics report 130,000 adherents, 17,338 scholars, 641 native teachers, and 114 European agents.

—What a record for the churches of Niué, an island in the South Seas called Savage Island by Captain Cook, because of the character of its inhabitants! It has now a population of about 5000, but there are 11 native pastors and 1646 church-members. In the year 1892 these churches sent from their own membership 4 missionaries with their wives to New Guinea. Besides supporting their own pastors, these Christians contributed within the last year \$1500 to the funds of the London Missionary Society for the carrying forward of missionary work.

—Samoa has been desolated recently by the measles and other diseases conjoined. It is estimated that not less than 1000 persons have died.

—Rev. W. Brown writes from Duke of York Island, New Britain, as follows: "Our present edition of the hymn-book is almost done, and in my next letter I intend to ask for a new edition. . . . Our people buy all their books now, and also slates, pencils, etc. This year we received over £2 in that way, and a new edition of hymn-books would sell. Our missionary meeting subscriptions were fully £30 higher this year. Our total is now £130 for this circuit." And this fact should be added: "When the missionaries landed in 1875 not a white man was resident there. The language had not been reduced to a written form, the people were wild, naked savages; not a pound of copra had been made; there was not a sixpence on the island; and, with the exception of a little barter carried on occasionally by a passing vessel, there was no trade carried on in the group. Now there are several large trading and planting firms in the islands; a large proportion of the people near the mission stations attend Divine services regularly, schools are conducted, a literature is being slowly found, many of the people are truly converted to God."