

THE MISSIONARY WORLD.

A CRITIC OF MISSIONS CRITICISED.

The Rev. Dr. Kellogg writes: Much has been said of late about the severe criticism of missionary work in India by a certain Mr. Caine, M.P., who, a short time ago, returned from a tour in India, and published a sweeping condemnation of the missionaries, their methods, and their work generally. From the fact that this gentleman was a professing Christian, his criticism attracted more notice and awakened more concern among the friends of missions, than it might otherwise have done. How much value is to be attached to his criticism, may be judged from the following paragraph, taken from a recent number of the *Makhzan-i-Mashi*, a Christian monthly magazine published by the American missionaries at Allahabad, North India. The editor says:

Mr. Caine was in Allahabad on two occasions. Once he spent a number of days attending the National Congress. He did not call on any of the missionaries connected with the four missions (Presbyterian, Baptist, Church of England and Methodist), nor did he ask to look into their work. He attended none of the services in the four native Christian Churches. One missionary of his own society (the English Baptist) has laboured in Allahabad more than twenty years—a man honoured by the whole missionary body, and one at whose feet Mr. Caine might well have sat for days, and learned something of the work and of the problems that we have to solve. Mr. Caine seems to think that the problem is simply one of statistics. If that is so, he might as well have written his letters in London, instead of from India. We hardly know what to say of that carping spirit which spends a week within a few minutes' drive of experienced missionaries, who have given the best days of their lives to the work he criticises, without ever calling on them, or giving them a word of encouragement. We think the criticism of such a man not worth the paper it is written upon.

A sentiment, this last, with which we believe that every impartial judge will thoroughly agree!

LETTER FROM FORMOSA.

The Rev. Dr. Mackay, under date, Tamsui, April 19, 1889, writes: A few days ago, I went with four students, viz, Sun, Kiu, Lsun, and Gong, to a place about five miles north of this. It was the birthday of a god of medicine, so that crowds were assembled to worship him. On a small plateau covered with green grass, interspersed with dandelion—with yellow and violet wild flowers, a small grass hut was erected, in which the idol was placed. Fields watered and already green with the newly planted (not sown) rice could be seen between us and the northern hill. The turbulent waters of the Formosa Channel stretched to the west, whilst clusters of bamboo trees, like miniature forests, showed where the peasants' dwelling houses were; but no dwelling was near by. When looking at the idol of camphirewood, about two feet high, I overheard the following: "Did he ever see the like of this before? Yes, and will tell you that we are stupid to worship such." "How do you know?" "Why I have known him a dozen years, and I have often thought of entering the Church. I don't believe this idol can help me." In front of the idol was placed pork, fowl, rice, fish, eggs, etc., etc. Near him were incense sticks burning, and mock money of paper all round. A Lanist priest and attendants were performing incantations, bowing, chanting, etc., and inviting the god to be present and partake of the feast provided for him outside. What feast? Why, for several hours, men were coming from all directions, carrying dressed pigs, entire on frames for the purpose. These were placed in rows all around, with much of the entrails on the table. An orange was put in each mouth, and a large knife stuck in the back of the neck. They varied from fifty to 482 pounds in weight, and were about 200 in number. Meats, fowls, eggs, etc., etc., besides cakes built into cones, varying from two to six feet in height.

All native pigs here are black, but white enough when killed and dressed. Fully 4,000 people, including women and children, were there. Each family was busy displaying the pig, and accompaniments, which were brought by them. There was no music, for that was reserved for night, when theatre actors would do their part to entertain and please the idol god. By the way, women here never act on stages. Boys and men dress like females and perform their part. In due time, we selected a level spot, and lay open our nine tooth forceps. In a few minutes, pigs, etc., were left to abide their time, whilst the crowd pressed around us. Four forceps were in constant use for some time. In all, we removed nearly 200 teeth. Spoke to the crowd, and returned to Tamsui for our college work, which was Church history during the 7th 8th and 9th centuries.

I was greatly delighted to see Sun, one of the students, amongst the people. This locality was his old home at one time. When bare headed and barefooted he gathered sticks and grass, leaves, etc., for his mother to cook the very small quantity of rice which they generally were able to procure then. They were very poor. He has been studying ever since our return from Canada—always travels with me in the country when I go. He is the ablest native tooth extractor in North Formosa. Well, it was touching to see the honour and respect shown him by old neighbours, as they watched him either extracting teeth, or walking amongst them. Though still heathen, they seemed proud of him. We lay great stress on trying every way to remove prejudices, etc. Last week, Mr. Jameson and a Mr. Aminoff Colput, of the American Bible Society, went with us to a large town and extensive

village, and assisted keeping the crowds in order, whilst we did what we could to pave the way for the Gospel. A convert came up and said he was going into a small business in the town, and would do what he could for the Church. I have received a letter from twenty or thirty people in a Chinese village on the east coast, saying they meet every Sabbath in a house for worship, and beg for a preacher to be sent. One near by has already gone amongst them, and another in due time will be sent from the college to fill the former's place. These people are Chinese. Yours sincerely,

G. S. MACKAY.

MISSIONS IN AFRICA.

In the concluding chapter of his excellent biography of "David Livingstone," in the Men of Action series, Mr. Thomas Hughes says:

They carried Livingstone to the sea, through swamp, desert, and all the intervening tribes—superstitious, destitute, often hostile—with only one collision, when they were attacked first, and had to storm a village. The story stands alone in history. The 10,000 had Xenophon still alive to lead them back, and they were soldiers and Greeks; but Livingstone was dead, and his men negroes, and most of them recently freed slaves.

From Zanzibar, his bones were carried on board the Queen's ship *Calcutta* to Aden, from thence by P. and O. boat to Southampton, where they were received with all honour, and forwarded by special train to London, on April 16, 1874. They were examined by Sir William Fergusson, identified by the false joint in the arm, and buried in the centre of the nave of Westminster Abbey, on April 19, while the heart of England swelled with grief and pride over one of her noblest sons.

A few words as to the fruit that grain of martyr-wheat has borne in the last sixteen years, and the prospect of the harvest in 1889, may fitly close our sketch. The Universities Mission claims the first place. We have seen the enthusiasm with which Livingstone's words had been welcomed at Cambridge, in 1858, "I know that in a few years I shall be cut off in that country, which is now open. Do not let it be shut again;" how the first gallant advance, led by Bishop Mackenzie in 1861, ended in his death, and the retirement of the headquarters of the mission to Zanzibar, under his successor; how the old pioneer mourned over that retreat. He did not live to see that temporary abandonment of the mainland justify itself. From the island centre at Zanzibar, the Mission has now spread over 1,000 miles of the neighbouring mainland. Its staff, including the bishop and three archdeacons, numbers ninety-seven, of whom two deacons and thirty-two teachers and readers are natives, and nineteen English ladies. Its income for 1887 exceeded £15,500. It has three stations on the island, and ten on the mainland. The island stations are: (1) the old slave-market in the town of Zanzibar, from which the needs of all the stations are supplied as far as means will allow, and in which are the bishop's residence, when in are intervals he rests from his circuit, the theological school, and a large dispensary; (2) Kiungani, where there is a boy's training-school; (3) Mbwani, with its girls' school and native settlement of freed slaves, for years a great expense, but now not only self-supporting, but contributing not a little to the expenses of the Mission by the carpentering and other work done there for the mainland stations. These mainland stations fall naturally into three districts—the Rovuma, the Nyassa, and the Magila. There are four stations in the Rovuma district, besides schools and preaching-huts in many neighbouring villages, and six English workers. The superior chief of the dominant tribe, Barnaba Matuka by name, is a convert and a hearty supporter, and there is a large school to which the sons of chiefs and the richer natives come as boarders. "About twenty boys sit down with us to dinner every day," Bishop Smythies writes in his last report. The chief drawback to this district is the fear of raids by the Gwangwara, but since 1883, there has been no hostile action on the part of this fierce tribe, who have been visited by several of the missionaries at the risk of their lives.

The chief station of the Nyassa district is on the island of Lukoma, in the middle of the lake. Here, and at the two neighbouring stations on the east coast, nine Englishmen are at work under Archdeacon Maples, one of whom, the Rev. W. P. Johnson, travels up and down the eastern lake shore in the *Charles Janson* steamer, named after a well-loved missionary ("our saintly brother," the bishop calls him), who died on the station some years back. "I hope our cabin," Mr. Johnson writes, "will become more and more of a school class-room and chapel, though it must be a saloon, sleeping room, library, and pantry as well. Several signs of real spiritual influence spreading have encouraged us all."

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India Missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, he felt it his duty to make it known to his suffering fellows. Actuated by this motive, and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper. W. A. NOYES, 149 Power's Block, Rochester, N. Y.

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