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I.—LITERATURE OF MISSIONS.

ISLAM AND CHRISTIAN MISSIONS.*

HUMAN religions are compared in the Bible to “broken cisterns, that can hold no water.” God is Himself the source of all true religion, and in contrast with “broken cisterns,” in this same verse (Jer. ii: 13), is compared to a “Fountain of living waters.” All human systems of religion are not only incapable of producing living water, but, like “broken cisterns,” they will hold no water. They are not simply on a lower level of wisdom and power than the divine religion, but as religions they are failures, incapable of holding in any helpful and saving way even the modicum of truth which they may have in solution, and wholly unable to provide the soul of man with the living water which will quench his thirst.

Our subject invites our attention to a religious faith which, although it may be classed as a “broken cistern,” has had a marvelous history, and to-day dominates the minds and hearts of millions of our fellow-men in the Orient. We mean Islam, or the religion of Mohammed. Here the thought will perhaps occur to many, Is it not taking too much for granted to rank Mohammedanism among merely human religions? It has been the faith of a vast number of our fellow-men, who have been singularly loyal and intense in their devotion to it, and has held its own with extraordinary tenacity, while its central truth has ever been the acknowledgement of God’s existence and supremacy. This is all true, and Islam must have the credit of it. There is probably no religion, not confessedly based upon the facts recorded in the Bible, which has such a satisfying element of truth in its creed and presents such a conception of a personal and supreme God as Islam. As compared with idolatry it is an immeasurably nobler form of worship. As contrasted with the metaphysical vagaries of other Oriental religions it is doctrinally helpful. It is, however, simply the old monotheism of the ancient Jewish religion projected into the Christian ages with the divine environment of Judaism left out and a human environment substituted. “There is no God but God,” was the creed

*We are requested to withhold the name of the writer of this able and timely article. We regret the necessity, as the name would be sure to command a wide and considerate reading of it. Let it suffice to say, that the writer has long enjoyed the very best opportunities of studying the system discussed in the light of its historical development and results.—Ede.

of the Jew long before the Moslem proclaimed it. Mohammed and his followers adopted it, apparently in utter unconsciousness, or rather in supercilious rejection of its historic environment under the Jewish dispensation, and brought it into line as the leading truth of a human scheme of religion. They rejected its historic development in the Incarnation, acknowledged Christ simply as one of the prophets, supplemented and in almost every respect superseded Him by another, and making Mohammed the central personality, they established the Mohammedan religion as the latest and best revelation from heaven—a religion whose right it was to reign, and whose prerogative it was to supplant and annihilate every other religion, and especially Christianity.

We cannot undertake in the limits of this article to bring forward the evidences that Mohammedanism as a spiritual system must be considered a "broken cistern," nor can we undertake to present the evidence furnished by the present state of the Moslem world, that as a religion it is futile and powerless as an uplifting agency. It would absorb too much of our space, and lead us away from the main purpose we have in view. We must be content to rest the verdict as to its alien birth and false credentials upon one single consideration, which for our purposes at the present time should be sufficient to carry conviction. "What think ye of Christ?" is here, as elsewhere, a test question. The Mohammedan religion, while acknowledging Christ as one of the prophets, yet denies that he is anything more than one of the prophets. His unique position as God in the flesh—the Messiah of prophecy, the Redeemer of men, the heaven-sent Mediator, the divinely-appointed victim of an atoning sacrifice, the Prophet, Priest and King of a redeemed Israel, the risen Lord and the ascended Intercessor, the only name given among men, is boldly and defiantly denied and repudiated by the Moslem. The office, and work, and dignity of the Holy Spirit are also rejected. In place of the divine Christ and the life-giving Holy Spirit, we have a conception of God which is but an imperfect and misleading reproduction of the earliest Jewish idea, and is cold and bald and stern, without the tenderness of fatherhood or the sweet ministries of pity—for, after all, divine mercy in the view of the Moslem is quite as much of the nature of a deserved reward as of a compassionate ministry; it is a reproduction, through a purely human channel, in an environment of ignorance, of the earliest revelation of a Supreme Being. This distorted reflection of the primitive teachings of religion about the Deity is still further marred and shadowed by making Mohammed His greatest prophet and the Koran His final and consummate revelation to man. The result as compared with Christianity is a notable failure on a merely human plane of religious thought, yet with enough of the light of heaven borrowed and misused to deceive the conscience and lead an ignorant Oriental constituency to accept it

as a revelation from heaven, and Mohammed as a prophet sent of God. An intelligent Christian faith can pronounce but one judgment upon this question. After recognizing every element of truth which Islam has borrowed from Judaism or Christianity, it must pronounce it lacking in the essentials of saving religion as we find them in God's Word. What is included in Moslem doctrine is valuable, but what is *not* there is essential. The modicum of truth is lost in the maximum of error. A counterfeit coin may have some grains of pure metal in it, but its entire make-up is none the less a deception, and it must be condemned. So Mohammedanism must be condemned, not because it does not contain any truth, but because the truth is so mixed with superabounding alloy that in the combination it has lost its virtue and become simply an ingredient of a compound which, on the whole, must be regarded as false metal. One truth mixed in with twenty errors will not make a resultant of truth, especially if the twenty errors are in direct opposition to other truths as essential as the one included. If we extend our survey over the whole field of Moslem doctrine and practice the conviction becomes irresistible that its moral influence in the world has been harmful, and its spiritual results have brought to man nothing higher than formalism and self-righteousness. Satan is represented as sometimes "transformed into an angel of light." Islam, as a religious system, may be regarded as playing the part of "an angel of light" among the religions of the world.

Mohammedanism is a profound theme, and one which has occupied the minds of many accomplished scholars. It has been the subject of much patient research and careful thought by some of the greatest students of history. Dr. Johnson once remarked that "there are two objects of curiosity—the Christian world and the Mohammedan world; all the rest may be considered as barbarous." The subject is worthy of a careful examination, both for its own sake as one of the enigmas of religious history, and also to prepare our minds for an intelligent understanding of the amazing task to which God is leading the church, viz.: the conversion of the Moslem world to Christianity. The duty of Christianity to Mohammedanism, the enormous difficulties in the way of discharging it, the historic grandeur of the conflict, the way in which the honor of Christ is involved in the result, and the brilliant issues of victory all combine to make this problem of the true relation of Christian missions to Islam one of the most fascinating and momentous themes which the great missionary movement of the present century has brought to the attention of the Christian church. The number of Moslems in the world is given in the latest statistical tables as 200,000,000. This is possibly too high an estimate, but we may safely fix the figure at not less than 180,000,000. They are chiefly in Western Asia, India, and Africa, with a few in Southeastern Europe. It may be roughly estimated that the total

number of those who have lived and died in the Moslem faith since its establishment is over 6,000,000,000—a number equivalent to nearly five times the present population of the globe. Of this vast number a large proportion have, of course, died in infancy. We are dealing, therefore, with the religious faith of about one-seventh of the human race. It cannot be regarded as a stagnant and effete religion, unaggressive in spirit and powerless to inspire devotion and sacrifice. It is to-day probably the most pushing, aggressive, and formidable foe to Christianity on foreign mission ground. It is historically true, I think, that never has Christianity been called upon to face a more thoroughly equipped and a more desperately determined foe than Islam; never has our heaven-sent gospel received a more defiant challenge than that given it by the religion of Mohammed.

The time has come for the Church of Christ seriously to consider her duty to this large fraction of our race. It is not to be supposed that a church guided and inspired by an Almighty Leader will neglect a duty simply because it is difficult and calls for faith and fortitude. It is especially foreign to the spirit of American Christianity to slight a task because it is hard, or ignore a question of moral reform or religious responsibility because it looks formidable. Let us endeavor, then, calmly to consider the duty of Christian missions to the Moslems. Is there a duty of this kind? If so, what special difficulties must be overcome in order to its successful accomplishment; what should be our aim; and what is the spirit which should inspire and govern us in the proper discharge of it?

The duty seems plain—"Go ye into all the world, and preach the gospel to every creature." The gospel of Christ, not of Mohammed—to *every* creature, because all need the gospel. If there were a possibility of a human substitute for the gospel, we might consider it an open question whether salvation is of Mohammed; but Christ has taught us one way of salvation for all men, and that way is through Him—through the merits of His sacrifice, and not through works or worthiness in man. I would not be understood as implying here that every Moslem is necessarily lost. If he despises and rejects Christ, and puts his sole trust in Mohammed, or even trusts in divine mercy because that mercy is his due as a Moslem, I should not feel that there was a substantial basis of hope for him. He is looking to a human saviour, or he is simply claiming the divine mercy as a subsidy to the Moslem religion. I can conceive, however, of a Mohammedan while formally adhering to his religion, in reality taking such an attitude of heart to Christ that he may receive mercy and pardon for Christ's sake, though he is not openly enrolled on the side of Christ. God alone can judge and pronounce when a soul takes that attitude of humility and faith towards His Son, or where His Son is not known, towards His infinite mercy, which will open the way for Him to apply the merits of

Christ's atonement to the salvation of the soul. Where Christ is known and recognized we have no margin of hope outside of a full and conscious acceptance of Him. In proportion as God has left the souls of men in ignorance and darkness about Christ, in that proportion may we enlarge the margin of hope that His infinite mercy will find the way to respond to conscientious penitence and humble trust by freely granting and applying the boundless merits of Christ's sacrifice to a soul truly seeking after Him. We understand the Bible to teach that all opportunity of accepting the gospel is limited to life this side of the grave, and that there is no probation or renewed opportunity beyond our earthly existence. It is also clearly taught in the Bible that salvation is not of works nor of external adherence to any sect. The Jew was not saved because he was a Jew. The Christian is not saved because he is a Christian. The Moslem, of course, cannot be saved because he is a Moslem. All who may be saved outside of formal and visible connection with Christianity, will be saved because of a real and invisible connection with Christ. They will have obtained consciously, or unconsciously, by the aid of God's Spirit, that attitude of humility and trust toward God which will make it consistent with His character and in harmony with His wisdom and goodness to impart to their souls the free gift of pardon through Christ's merits, and apply to them in the gladness of His love the benefits of Christ's death. It is in any case salvation by gift, received from God's mercy, and based upon Christ's atonement, and not by works or by reason of human merit. We claim, therefore, that the Mohammedan, as such, needs the knowledge of Christ, and can only be saved through Christ. He needs to be taught Christianity and brought into the light of Bible truth. He needs to recognize the dangerous errors of his religion and turn to Christianity as the true light from heaven. He needs to take a radically different and essentially new attitude towards Christ. He needs spiritual regeneration and moral reformation. In one word, he needs the gospel. He needs all its lessons, and all its help, and all its inspiration. Here we rest the question of duty. If any class of men need the gospel, to them it should be given, and it is our mission in the world as Christians to do this.

Let us turn now to consider the special difficulties of mission work among Moslems. That there are serious and formidable difficulties is not simply the verdict of the literary student or the historical theologian, but it is a matter of experience. All missionaries in Moslem communities recognize this, and there is hardly a problem in the whole range of mission service which is a severer tax upon faith and courage and wisdom than that involved in the effort to win converts to Christianity from Islam. It is necessary to a full understanding of this phase of our subject that we should secure if possible an inside view of the strength and resources of the Mohammedan faith. Let us en-

deavor to take the measure of our foe. Let us ask whence the power and prestige and influence of Islam. What is its secret of success? What makes it a force which so easily dominates the religious life of so many millions? What gives it its aggressive push and its staying power? It is comparatively easy to show the immense inferiority of Islam to Christianity in the essential points of true religion, especially those of practical morality. It is, however, for this very reason all the more difficult to give a satisfactory explanation of its successes, and show why Christianity is so slow in coping with it effectively. Islam has arisen, within the pale, so to speak, of Christianity. It has overrun and held ground which is historically Christian. Its great conflict has been largely with Christianity. It now occupies regions which were the scene of the earliest triumphs of the Christian church. Christianity, to be sure, has held its own in a marvelous way in the ancient Oriental Christian sects which have held to the Christian faith in the very centres of the Moslem domination. Their influence, however, has been simply negative. The part they have played has been that of resistance and stubborn adherence to the external symbols of Christianity. They have never succeeded, for good reasons, in impressing the Moslem with the superiority of the Christian religion. We must not fail, however, to give them the credit they deserve, and to recognize God's wonderful providence in preserving them to be the medium of introducing through Protestant missionary effort a pure and spiritual form of Christianity into the very heart of the Moslem world.

The question recurs to us—Whence the success of Islam? We mean its success, not as a saving religion, but in winning and holding its devotees in the very presence of the Christian centuries. There are some considerations which throw light upon this point, and if we give them a few moments of patient attention they may help to lift the burden of this great mystery, and at the same time will bring to our attention more clearly the full meaning of the task we have before us in conquering Islam for Christ with the spiritual weapons of the gospel. It is not my purpose, and it is, moreover, clearly impossible to attempt here any full or critical survey of Mohammedanism. This would require a volume, and the gifts and learning of the careful student of Oriental history. What I have to offer, however, towards the solution of the *problem of Mohammedan success will be the result of a patient study of the subject in connection with unusual opportunities for personal observation of the intellectual, social and religious life of Moslems.*

Islam is a living power—a strong and vigorous moral force among Orientals for several reasons, and with all of these Christianity must reckon if she is to win her way. We will name them in order :

I. In its origin, and also in its subsequent history, Mohammedanism represents *the spirit of reform working under the inspiration of a great truth.* Mohammed appears upon the stage of history as a

religious reformer. In the early period of his career he was influenced no doubt by sincere motives. His purpose was to inaugurate a religious revolution—a revolt against the idolatry which prevailed in Arabia. The heathenism of his day was gross idolatry; and the Christianity of that age in the Orient was little better in its superstitious and idolatrous practices. It was the era of the iconoclast even within the circle of professed Christianity. It was the purpose of Mohammed to re-establish among men a spiritual worship of the one God—to demolish forever the Arabian Pantheon. The unity and spirituality of the Supreme Being were basis ideas in his religious creed, and he advocated direct communion with God in prayer and worship, and the utter rejection of idolatry, which in his age was equivalent to polytheism. This movement was certainly a remarkable one when we consider the times and the environment out of which it sprung. Had it been inspired and guided by the Spirit of God, and founded upon the revealed Word, with a divinely called and sanctified leader, we might have seen the great reformation of the sixteenth century anticipated in the seventh.

The power and prestige of Mohammed were due to the fact that men soon believed him to be a prophet sent of God, and his message was to such an extent in the name and to the honor of God that his commission seemed to be genuine. In an age of abject superstition and driveling idolatry he announced with the prophetic fervor of conviction that great truth which has ever had the power to arrest the attention of earnest minds, namely: the existence of one only and true God, supreme in His will and absolute in His power. With the music of this eternal truth Mohammed has held the attention of a large portion of the Eastern world for over twelve hundred years. This one message has seemed to guarantee him as a prophet to his misguided and indiscriminating followers. Having given bonds, as it were, of such overwhelming value in this one supreme truth, men have not been careful to scrutinize in other respects his credentials; with the charm and majesty of this one great central idea of all religion, he has swept all before him. This, in connection with the success of his arms, as his followers carried on in his name their successful aggressive warfare, has been his passport to the front rank of religious leadership; and although he hopelessly forfeited his position by the most manifest signs of moral weakness and human ignorance, yet the clarion call of "No God but God!" has held the ear of the East with a constancy at once marvelous and pathetic. It was considered in no wise to his discredit that he taught what is practically a plan of salvation by works based upon external allegiance to a religious creed, and it rather added to his popularity with his Oriental following that his religion officially sanctioned polygamy, slavery, and unlimited divorce.

The Prophet of Mecca, however, was simply a religious enthusiast

with a tendency to mysticism—a man of visions and dreams—with a sensitive and imaginative temperament and a disordered physical system, and a nature swayed by passions and lacking in moral stamina, who became deeply impressed with the Jewish conception of one spiritual God, and conceived himself a prophet of monotheistic reform amidst the abounding follies of idolatry. Under the influence, no doubt, of sincere conviction, he began to teach and proclaim the religious ideas which had lodged in his mind from all sources—Jewish and Christian and heathen—and shaped them into the rude consistency of the Moslem code. He can hardly be considered the originator of the religious reform he advocated. He was rather the exponent of a spirit of reformation which seems to have been in the air at that time. The movement at first did not seem to imply more than a purely religious purpose. It was not until the exigencies of his success led him to adopt methods of expediency and worldly policy that Mohammed became the political schemer and the ambitious leader of a military movement.

II. Mohammedanism was established and propagated by the agency of two of the most energetic and commanding forces of human history—the *power of moral conviction and the power of the sword*. In addition it at once threw its mantle of protection and loyalty over every adherent, and acknowledged him as a member of a Moslem brotherhood in which all are equal, and all can expect and claim the help and protection of all others. Islam is a religious caste—so much so that in India, the land of castes, it exists and wins its converts from the people of India without any disturbance or shock to the claims and exactions of the spirit of caste. It is an immense religious monopoly—a gigantic spiritual corporation whose celestial capital is of unknown proportions—a stupendous combination for the exclusive handling of the commodities of Paradise. It is an actual “Brotherhood” of Moslems, a social, political and religious “Union” of knights of the turban. With the exception that the Sunnites repudiate the Shiites as heretics, and the latter return the compliment, every Moslem befriends and respects every other Moslem because of the religious affinity which exists between them. This striking feature of the Moslem religion is to-day one of the most powerful forces to hold Mohammedanism together throughout the world.

III. Islam has never known or seen Christianity except *in its corrupt and semi-idolatrous forms*. This is a damage to Christianity—a gain to Islam. Mohammedanism is thus enabled to appear in the role of a spiritual religion inviting to direct communion with the Deity, scorning the fiction of a human priesthood as in any sense a necessary instrument of mediation between God and the soul, and rebuking idolatry in all its forms. On the other hand, the corrupt Christianity of the East seems to be deeply imbued with the spirit of idolatry, overloaded with superstitious practices, and weighted with the enormous

assumptions of the Oriental priesthood. This was, and is still, an element of weakness to Christianity and of strength to Islam. It reduces the spiritual energy and convincing power of Christianity to a minimum. and gives to Islam a vigor and assurance and a direct hold upon the religious nature which it could not have had in the presence of a purer form of Christianity. Could Islam have subdued a Christianity filled with the spiritual power of the Reformation? Could it gain its historic victories over the form of Christianity found in our American churches? Most assuredly not! The power of a living Christ is more than a match for Islam in any age of the world and among any class of people. There is no hope that the Moslem will ever be converted to Christianity as we see it in the Greek and Papal churches of the Orient. There is an ever brightening hope that a purer and more spiritual form of Christianity may carry conviction. We are sure, in fact, that God will never use any other agency than the gospel in its purity as an instrument for the conversion of the Moslem world. It is with this conviction that Protestant missions in the Orient have been laboring ever since their entrance into the field to establish a pure Christianity in the East, that a regenerated Christianity may be ready to carry conviction to hearts hitherto shut and barred against the entrance of the truth. It will be an immense gain to Christianity as a religion, in the eyes of the Moslem, not to be encumbered with the odium of image and picture worship as we see it in the Oriental churches. It is at present a part of a Moslem's religion to despise every form of Christianity with which he has come in contact. It is only as he becomes familiar with Protestant forms of worship and thought and life that he begins to realize that there is not necessarily an idolatrous element and a human priesthood associated with it.

IV. Islam has all the advantage which there is in *the magnetic power of personal leadership*. Christianity has Christ. Islam has Mohammed. Such a comparison may startle and half offend Christian sensibilities, but it may be unwelcome to the Moslem for a reason precisely opposite. Mohammed is regarded as an inspired man and a divinely sent prophet and the supreme historical personality in the religion he founded. There is a magnetic charm about the prophet of Islam which thrills the whole Moslem world. They believe in him and are ready at any sacrifice to uphold the honor of his name. Would that the nominal Christian world—we do not refer here to the inner circle of Christ's loving followers—were as visibly and unreservedly loyal to the honor and dignity of Christ's name as Islam is to that of her prophet. Imagine the city of New York thrown into a state of dangerous excitement because some one down at the Battery had cursed the name of Jesus Christ. In any Eastern city where Moslems reside the improper or contemptuous use of the name of Mohammed in public would produce an uproar and possibly lead to violence and

bloodshed. To be sure, we must recognize in this connection the difference between the conservatism of civilization and the fanaticism of Eastern devotees; yet the fact remains that there is a public and prevailing respect for the name of Mohammed in the Moslem world which indicates the commanding power of his personality among his followers.

V. Islam proposes *easy terms of salvation and easy dealings with sin, and is full of large license and attractive promise to the lower sensuous nature.* The shibboleth of "No God but God" is the password to the skies. Salvation is simply the provision of mercy on God's part for all true Moslems. It is mercy shown because of works done and as a reward for loyalty. If that loyalty is crowned by martyrdom, then martyrdom in its turn is crowned by exceptional rewards. Holiness as an element of God's character and man's religious life is a very vague and shadowy matter to the Moslem, and the same may be said of his view of the nature of sin. This is, however, quite consistent with the fact that Islam for conscience sake insists on many of the great truths of religion such as faith and prayer, God's absolute sovereignty, man's moral accountability, a coming judgment, and a future state both of happiness and retribution, and meanwhile maintains a formal but very indifferent ethical and religious code which it strives to enforce. It is true, nevertheless, that regeneration and moral reformation—the becoming of a "new creature," as the Scriptures express it, is not a doctrine or a practical outcome of the Moslem religion. Regeneration is not a password to the Mohammedan heaven. "Ye must be born again" is not an essential of his creed. Transformation of character is to him simply a metaphysical fiction, and legal justification by the merits of Christ is an absurdity. Hawthorne's charming literary fiction of a celestial railway is a suggestive illustration of the Moslem theory of salvation. Every good Mohammedan has a perpetual free pass over that line which not only secures to him personally a safe transportation to Paradise, but provides for him upon his arrival there so luxuriously that he can leave all the cumbersome baggage of his earthly harem behind him and begin his celestial housekeeping with an entirely new outfit.

We express no astonishment that Mohammed did not teach these high mysteries of religion, nor do we charge him with any deliberate purpose to deceive and play the part of an imposter; we simply point to the absence of these unique and essential features of revealed truth as an evidence that his scheme of religion, and his method of salvation, are merely human conceptions, and that his soul was not taught of God in the things of the kingdom. The light which shone around him was a broken and dimmed reflection of divine revelation, which he proceeded to focus as best he could with the lens of human

reason. He brought the scattered rays to the burning point in his doctrine of "one God," but the result was God *and* Mohammed—not the divine truth revealed in its true setting by the inspired guidance of the Enlightening Spirit, but distorted by the unguided presumption of the human medium.

VI. Islam comes into conflict with the doctrinal teachings of Christianity *just at those points where reason has its best vantage ground in opposition to faith.* The doctrines which Islam most strenuously opposes and repudiates in Christianity are confessedly the most profound mysteries of the faith. They are the great problems over which Christianity herself has ever pondered with amazement and awe and with reference to which there has been the keenest discussion and the largest reserve, even within the ranks of professed believers. The Incarnation, the Divinity of Christ, the Trinity, are all stumbling blocks to the Moslem and are looked upon rather in the light of ridiculous enigmas than sober truths. The doctrine of the Cross, the whole conception of atonement, is to his mind a needless vagary. Divine mercy, in his view, is ample enough and can act freely and promptly in the case of all Moslems without the mysterious mediation of a vicarious sacrifice. That the Incarnate Christ should die upon the cross as a sacrifice for the sins of men is to his mind an absurdity which borders upon blasphemy. It is in vain you attempt to solve these mysteries by a refined theory of Christ's exalted personality with its two natures in one person. It is to his mind simply unfathomable, and he dismisses the whole subject of Christ's unique position and work as taught in the Bible with a feeling of impatience as only one of many Christian superstitions. We think it was John Bunyan who once said when he saw a criminal led to execution: "There, but for the grace of God, goes John Bunyan." As we think of this attitude of the Moslem towards the mysteries of the Christian faith, and measure the capacity of our own unaided reason to deal with such themes as these, who of us is not ready to exclaim: "This is probably just the attitude which my own darkened and finite reason would take were it not for the guidance of God's revealed Word?" These mysteries of the Trinity, of God in the flesh, and of Christ upon the Cross are the most amazing revelations of the Infinite to the finite mind, and it is only as faith aids and supports reason that they will be trustfully, joyfully and gratefully received. The Moslem objects also to Christian morality, and regards it as an impracticable ideal which he never found exemplified in all the Christianity he ever knew anything about. Unfortunately, the ethical standards and the constant practice of a large part of the Christian laity and the Christian priesthood of all ranks in the Orient is a sad confirmation of his theory that Christianity is a shabby piece of hypocrisy—impossible in doctrine and in practice a shallow sham.

Let us pause for a moment in review and quietly take the measure of this foe. Remember that Islam in its origin and in its subsequent contact with Christianity, was the spirit of reformation inspired by high enthusiasm grasping a great religious truth and contending for it in the face of soul-degrading and soul destroying idolatry. I verily believe, if you and I had lived in those times amidst the dark idolatry of Arabia and had possessed the conviction and the courage we would have sprung to the banner of Mohammed, and would have been thrilled with the thought that there was no God but God, and probably we should have been captivated with the idea that Mohammed was a leader sent of God. The unity and supremacy of God is to-day the central truth of the Moslem's creed, in the recognition of which he subdues his soul and prostrates his body, and with a feeling of profound conviction says: "La ilah illa Ullah!" Remember again the fiery energy of the Moslem and the marvelous successes of his arms and his practical recognition of religious brotherhood. Remember, again, that he has never been familiar with anything but a corrupt and scandalous Christianity. Remember the charm and power of that historic personality of the Prophet of Islam. Remember its offer of immediate access to God and a free and exclusive salvation to all loyal adherents. Remember its liberal margin for human faults and passions and the fact that it lays no violent hands upon sins of the flesh. Remember the Paradise it pictures to the sensuous Oriental imagination. Remember that it makes its issue with Christianity and puts forward its assumptions of superiority just at those points where the weak and finite reason of man is most inclined to falter and yield, and where Christianity advances truths which only a God-taught faith can receive and grasp, and which have always been attacked with equal vehemence by human philosophy and rationalistic criticism. Remember, moreover, that Islam has always regarded Christianity as cowed and defeated, and that Reformed Christianity, with its spiritual weapons and its resources of grace and its heavenly alliances, has never fairly grappled with Mohammedanism, and that every energy of both state and church will be in array to prevent the very entrance of Christianity into the field, and will seek to hold the Moslem world intact by every resource of irresponsible power. If we bear in mind also that in the Turkish Empire at least every defection from the Moslem ranks is looked upon in the same light as a desertion from the army, we can form some conception of the gigantic task and the heroic opportunity God is preparing in the near future for the Christian church. Christianity in her historic childhood was called upon to contend with the colossal power of the heathen Roman Empire. She was victorious, although her resources were limited and her opponent was, to all human judgment, unconquerable. Let her not think now in her splendid maturity, with her imperial resources, her heavenly Leader, her gracious

mission, and with the crying needs and the pressing problems and the deepening conflicts of this nineteenth century challenging her attention, that her warfare is accomplished and she can disband her forces. Islam and all else arrayed in opposition must first give place to Christianity. Our Lord is even now leading His church to this battle ground of sublime privilege and high responsibility. His leadership is our inspiration, His promises our hope, His power our trust, His glory and supremacy our aim and the only possible outcome of the contest.

Christian missions, as related to Mohammedanism and the missionary activity of Islam are just now live themes among readers of our current literature in Europe and America. A prolonged and vigorous debate has arisen in the periodicals of our day, and more especially in Church of England circles, upon this subject, arising from a paper presented by Canon Taylor at the Church of England Congress in 1887. His exaggerated statements of the present progress of Islam have been fully answered by Sir William Hunter. We shall discuss here only his ideal views of Islam as a religion. The whole field is now being searched and discussed by both the friends and critics of missions. Aside from the literary and historic interest which Oriental students would find in the discussion, the whole subject of the propriety, necessity and usefulness of Christian missions to Moslems has come to the front in the debate. It is a matter which under present conditions fairly challenges the attention of Christendom, and as our American Congregational and Presbyterian churches have important and very successful missions in the Turkish Empire, the stronghold of the Moslem faith, it is a subject of interest also to American Christianity. Our American churches have at present a constituency of 70,000 Protestant adherents to their mission churches in the Turkish Empire, including Syria and Egypt. Of this number 15,200 are upon the roll of church membership, and additions to the church at present are at the rate of about 1,500 every year. There are six American colleges in the empire with 1,200 students, and 700 mission schools with 40,000 pupils. The Bible has been translated by American missionaries into every prominent language of the empire, and tens of thousands of copies are annually sold. The mission presses in Turkey, including Syria, print not less than 40,000,000 of pages of religious and educational literature every year, including over 20,000,000 of pages of the Word of God. These converts of whom I have spoken are not, however, from the Moslems—they are from the Oriental Christian churches, among which a reformation work is going on and a purer form of Christianity is being established. There are converts from Islam to Christianity in India and in Egypt, but Moslem converts in any numbers cannot openly at least be won as yet within the limits of the Turkish Empire, for the government will not allow the effort to be made; nor is a Mos-

lem's life safe for an hour (except perhaps in Egypt) if he openly becomes a Christian. It is hard to convince when conviction means death ; it is hardly possible to cultivate the spirit of martyrdom before conviction. The Turkish government, just at present, is in a state of very lively suspicion with reference to this growing and expanding work of American missionaries. The Turkish authorities, from the Sultan downwards, are beginning to feel that Islam has more to fear from the quiet growth and the expanding influence of missionary institutions than from any other opposing force. They find themselves suddenly confronted with churches, colleges, schools, hospitals, Bibles in the vernacular, and presses from which flow such a stream of permanent and periodical literature that they are fairly bewildered, and lament the day that missionary agencies were admitted to the empire. It will, no doubt, become more and more evident that God's purpose contemplates not simply the reformation of Oriental Christianity, but the establishment of a basis of operations for that far more inspiring and formidable task of which I forbear to speak here in any further detail.

The paper of Canon Taylor, as coming from a Christian clergyman, was remarkable for its exaltation of Mohammedanism, and in his subsequent articles, published chiefly in the *Fortnightly Review*, he has shown scant courtesy to missions which he has caricatured and misrepresented. The main points of his position in the paper on Mohammedanism may be briefly stated as follows : He contends that Islam demands the consideration and esteem of the Christian church, since it is in essence an imperfect or undeveloped Christianity, and may be regarded as preparatory to an advanced Christian faith. It must, in his opinion, be looked upon as a religious position half way between Judaism and Christianity, and being more cosmopolitan and less exclusive than Judaism, and missionary in its activities, it helps on in the general direction of Christianity wherever it wins converts from heathen communities. In fact, it must be considered, according to his judgment, as an advanced guard of Christian missions—not antagonistic to the gospel, but fighting at the outposts the same battle against heathenism with weapons on the whole rather better and more effective than those wielded by Christianity. He contends that it leads men from the darkness and degradation of pure heathenism, with its superstitions and cruelties, to an intelligent conception of one God, and gives them a simple and comprehensive view of His attributes and dealings with men, and the duties He requires of them. It leads them, moreover, into an attitude of human brotherhood with their fellow-men, and brings them into league with each other under the inspiration of a common religious faith. He contends that Islam contains and teaches all the morality that heathen and barbarous nations could be expected to receive and practice. It represents what he regards as

the high-water mark of practical morality and intelligible doctrine among Oriental nations, and as such should be supported and encouraged by Christianity, hoping for better things further on. Islam, in his opinion, is divine as far as it goes; it is at once a successful illustration and a happy outcome of the law of expediency, representing an imperfect possibility, which is better practically than an impossible ideal. In view of these considerations he advocates that Christianity should join hands with Islam and establish a *modus vivendi* on the basis of mutual concession and recognition.

This is an attractive position with a large class of minds who are willing to rank the gospel as only one of a dozen religions. With them the divine origin of Christianity, its exclusive claims, its unique glories, its adaptation and efficacy as the only religion which saves, are still open questions. What religion should be taught to men becomes, therefore, a mere question of expediency and availability. An effective accommodation in the light of human wisdom is with them as serviceable in religion as in anything else. The gospel may, therefore, be manipulated into a compromise with any other religion if it is a workable scheme.

To this it may be replied, why does not this general plan which Canon Taylor advocates with reference to Islam hold also with reference to the relations of Christianity to Judaism, or of Protestantism to the Papacy, and more especially to the Greek and Armenian churches? Why does it not apply in theory to the relations of Christianity to all religions of the East? It should be noted here that Canon Taylor seems to regard all reformation of existing Christianity in the Orient, and even throughout the world, as a needless and wasteful expenditure of money and labor, as he speaks with great disparagement of all attempts to proselyte from the Oriental Christian churches. He would apparently leave apostate Christianity in its decay and degradation, and extend the hand of brotherhood even to Islam. We must pause to ask here—would Christ approve? Would the Bible sanction? The simple answer may be given in the words of Paul, "If I or an angel from heaven preach any other gospel than that which I have preached to you, let him be accursed." God has given us the gospel; it is the duty of the church to preach and teach the religion of Christ and no other. It is a mistake to regard Christianity as an impossible ideal, nor can we consider Islam as a step towards Christianity. It is rather an attitude of pronounced opposition to Christianity, and not to Christianity only, but to civilization and to all social and intellectual and spiritual progress.

It is, however, the part both of wisdom and courtesy to give to Islam all the credit it deserves; to acknowledge its influence in the world as an anti-heathen reform; to place it high in the scale of historic failures on the part of human wisdom to establish a religion to

supersede the gospel; to acknowledge its skillful adaptation to an Oriental constituency; to recognize the truth which it contains and the natural basis which it affords for a work of supernatural grace and spiritual enlightenment through the revealed Word applied by the Spirit; to recognize every excellence of personal character which may be found in individual Moslems of the more serious and devout type. No one can do all this more easily than a Christian missionary living in Moslem lands. When, however, it comes to the question of his duty and responsibility as a religious teacher, every consideration of loyalty and high obligation requires him to teach only the gospel of his Divine Master. This is his supreme privilege, his sublime mission, and his inexorable task. No Christian missionary is sent to the Moslem world to establish a treaty of peace with Islam. He is sent there to carry the gospel of salvation to the perishing Moslem. He is God's messenger to a deluded people. The preaching of the Cross, which, of course, is an offense to the Moslem as it was to Jew and Gentile of old, is the very business which brings him there. He must endeavor to accomplish this delicate mission with tact and wisdom, and must be patient and courteous and courageous; but he has not the slightest authority from God or man to depart from his instructions or enter into any questionable compromises. He is an ambassador of the Cross, not an apologist for the Crescent.

The question of method is, no doubt, a pressing one, and upon this point Christian missionaries all over the world are seeking guidance and would be grateful for light. One thing, however, is certain: no method can be tolerated which lowers the standards of the gospel, or compromises its truths, or places a human religion on the same plane with the one divine religion; nor would such a method be fruitful in any results of solid or permanent value.

This is most assuredly the spirit of all our American missionaries in the Orient. They look to the Christian churches at home to sustain and encourage them in this theory of Christian missions to Mohammedans. They hope for the sympathy and prayers of Christ's people as they endeavor to work on upon these lines. It is time for the Christian public of America to be intelligently and profoundly interested in the religious development of Oriental nations, and especially in the problem of the relation of Christianity to Islam and the duty of the church of Christ to Moslems. Let us study this question in the light of history and with a living sympathy in the welfare of 200,000,000 of our race. Consider the desperate nature of the undertaking, and how the honor of Christ is involved throughout the whole Eastern world. Watch the developments of the Eastern question as one which holds in focus the most burning problems of European diplomacy. Note the rapid movements of European governments in taking possession of the territory of Africa, more than one-half of which is now in their

control. Watch the tightening grip of Christian civilization upon the African slave trade, which is the most hideous scandal of our century and is almost entirely the work of Arab Mohammedans. Take a broad outlook over the field where are gathered the momentous interests involved in this Mohammedan problem, and let us have the prayers of Christendom in the interests of Christ's kingdom and its blessed reign. Within the memory of living men the Christian church was praying for open doors in Asia and throughout the heathen world. To-day the church is sending her missionaries through a thousand avenues into the heart of heathendom. Let us have another triumph of prayer. If the church of Christ will march around this mighty fortress of the Mohammedan faith sounding her silver trumpets of prayer, it will not be long before, by some intervention of divine power, it will be overthrown. Let it be one of the watchwords of our church in these closing decades of the 19th century, that Christ, the Child of the Orient and the divine Heir of her tribes and kingdoms, shall possess His inheritance. The Moslem world shall be open to the gracious entrance of the Saviour and the triumphs of the gospel. The spell of twelve centuries shall be broken. That voice from the Arabian desert shall no longer say to the church of the living God—thus far and no further. The deep and sad delusion which shadows the intellectual and spiritual life of so many millions of our fellow-men shall be dispelled, and the blessed life-giving power of Christ's religion shall supplant the dead forms and the outworn creed of Islam.

THE ATTITUDE OF THE PAPAL CHURCH TOWARD PROGRESS.

[EDITORIAL A. T. P.]

WE have read, recently, of a Roman Catholic priest, in Victoria, whose sermons are usually of a practical kind. On entering the pulpit one Sunday he took with him a walnut to illustrate the character of the various Christian churches. He told his people the "shell was tasteless and valueless—that was the Wesleyan church. The skin was nauseous, disagreeable and worthless—that was the Presbyterian church. He then said he would show them the Holy Roman Apostolic church. He cracked the nut for the kernel and—found it *rotten!* Then his reverence coughed violently and pronounced the benediction."

There are two objections to the Papal church as an institution: First, *putrification*; and second, *petrification*. Whatever may be said of it, favorably or charitably, there can be no doubt that certain leading doctrines of our holy faith are there in a state of decay. Justification by faith in Christ alone is so corrupted by the doctrine of good works that, like putrid substances, it has suffered decomposition, and is no longer recognizable. Mariolatry, and the worship of St.

Joseph which in some parts actually displaces the supremacy of the Father, the Son and the Virgin—have become practically as idolatrous as any heathenism or paganism. Penance is put in place of repentance; indulgence sets a premium on sin; the confessional is at once despotic in its power over the conscience and destructive in its influence over modesty and virtue. The withholding of the Bible from the people, and the intervention of the church and its priesthood between the soul and God, are fundamentally opposed to both individual independence and individual development, while the intercession of saints and consequent prayers to the saints strike at the mediatorial prerogatives of the only Intercessor, and introduce a virtual polytheism into the practical creed of Christianity. Romanism *may* represent “a branch of the church of Christ,” but the branch is, we fear, very rotten, and covered with fungus growths and excrescences which make it liable to summary excision by the great Husbandman.

But, in this brief paper, we desire to call attention to the other feature of *petrification*. In an age when all else is mobile and flexible, here is immobility, inflexibility. This is a century of marvelous progress. The world has never known any age like this for those victories of peace which are so much grander than any martial triumphs, and those rapid advances in art, science, letters, manners, discovery, invention, national brotherhood and universal charity, which make the most aggressive and progressive eras of the past seem like snails for slowness.

The cosmopolite looks about him, and he sees four grand features marking the present age: Intense activity, individual development, general intelligence, and tolerant charity. With all the admitted evils of the modern age, these are its prominent and undeniable characteristics. The candid observer turns to the Papal church and he finds exactly the opposite—apathetic lethargy, individual repression, general ignorance, and despotic intolerance. He has gone from a garden into a grave, from a market-place of bustling life to a museum of fossils. The century glories in progress; the genius of Romanism is to arrest progress. The Pope leads the way with his broom and resolutely sweeps back into its bed the advancing wave of the rising tide of civilization.

For more than a thousand years Rome has been allied to despotism both in church and state. The Papal church is essentially feudal; its subjects are vassals; their persons and property, service and substance, nay, even their opinions, are the perpetual property of their papal lord, Christ's vicar; they have no rights in matter or in mind, such rights are all fiefs, held of a feudal superior.

While the Pope held Italy under his “sacred toe,” there was no movement. When Napoleon the First, eighty years ago, replied to the Papal bull against himself by leading the Holy Father, Pius VII.,

across the Cottian Alps into France, Italy woke as from the sleep of ages. For the five years that the Pope was captive at Grenoble and Fontainebleau, Rome's captivity was broken. Life, liberty, property, prosperity, received new guarantees and immunities. For five years civilization, unshackled, ran to catch up with the age; but when Napoleon's fall broke the Pope's captivity, and His Holiness returned to the Vatican, he put the old fetters on the feet of civilization and riveted them anew, and order and progress came to a dead halt.

When Gregory XVI. was but assuming the tiara, even Russia and Austria—themselves far from leaders in progress—urged the necessity of "great administrative and organic improvements" within the territories he ruled. But he was the stern and inflexible foe of all innovations, whether in theology, politics or popular life. His policy for fifteen years was repression and suppression. The Camaldolese monk tried to confine and cramp the world within his cell. With him every advance toward liberty was a relapse into liberalism; reform meant a revolt against the church and God, to be resisted to the last.

It has been well said that nowhere on earth could the political and social conditions of the Roman states have been maintained anywhere in Christendom, save where priestcraft ruled. There was in Rome one ecclesiastic for every ten families; it is no marvel that neither the soil nor the mind was cultivated, that scarce one in a thousand could read, that there was neither freedom for the press nor an open field for enterprise. Even vaccination was under the ban and the Pontine marshes went undrained. If Pius IX. was a man of more progressive instincts, yet he was in ecclesiastical fetters; and under his rule we find three significant and signal events which sufficiently mark the antagonism to human progress. We cannot forget the bull, "Ineffabilis," in 1854, when the Madonna was crowned with the diadem of the "Immaculate Conception," and all faithful souls were henceforth forbidden to think of the virgin mother as having the taint of original sin. Nor can we forget the "Encyclical" of 1864, when four-score 'heresies' fell under the papal anathema, and the position that the Pope should be "reconciled to progress, liberalism and modern civilization," to "civil liberty of worship and freedom of the press," was held up to execration. Nor can we forget that five years later the 20th Ecumenical Council met in St. Peter's, and asserted the "Personal Infallibility of the Pope," and thus completed this trinity of absurdities.

Here was the last step toward petrification. It was not enough for Rome to curse the very progress for which all the rest of the enlightened world blessed God; not enough to stamp upon and seek to stamp out the very life of this aspiring age; not enough resolutely to fight against all the attainments and achievements of this, the last in time, as it is also the first in rank, of the centuries; all the errors of the Pope

must be made incapable of retraction, all his mistakes become impossible of reparation, by pronouncing him *incapable of error!* The whole of this monstrous conglomeration of age-long blunders must take on the rigidity of stone and the frigidity of ice! *Unlimited authority is invested with personal infallibility.* Was there ever such social petrification as that? As Robert Mackenzie well says, "the assertion of infallibility is a reiterated declaration of irreconcilable hostility against all enlightening modern impulses. It is the assumption of power more despotic than the world ever knew before in order the better to give effect to this hostility."*

But two things are very plain : first, the effort is vain to sweep back the tide of progress ; and, secondly, this is a mere expedient to arrest or at least conceal the waning power of the Papal church. Men and women even in these Papal lands are beginning to read, to talk, to think. The Bible is printed and distributed and read. Knowledge runs to and fro in the earth and it is the natural, eternal foe of ignorance and its allies, superstition and bigotry. You cannot keep the people in slavery to the Vatican unless you keep them in chains, and intelligence carries a file for all fetters. A railway, a printing press, a common school, a newspaper, are God's battering rams to demolish the walls that shut in the human mind and shut out light and liberty. Rome resists progress, but in so doing resists Providence, for back of human history is the Hidden Hand of God. Final defeat is inevitable to those who fight against Him. Already the Pope has ceased to be the master of earthly kingdoms. Nearly twenty years ago he surrendered his sceptre of Temporal Sovereignty at the imperative call of an intellectually enfranchised people, and retired to his prison in the Vatican. Father Hecker vainly re-affirmed the right of the church to punish 'crimes in thought.' Even the Romanist has begun to think and to think for himself. He is learning that the 'footprint of the Ass' that the Virgin rode on the way to Egypt, could not have been left on a rock in Brazil, inasmuch as Brazil was rather *off the route* from Bethlehem to Egypt, and so he ceases to kiss with idolatrous homage a mere water-mark on the stone. He reads a stray leaf of a torn bible, or a chapter in the gospel published in a daily paper, and wonders why no priest or pope, confessional or penance, stood between that prodigal and his Father ! It is intelligence that begets independence, that detects Jesuitical intrigues and priestly delusions, that scorns anathemas directed against human prosperity and happiness, and defies bulls of excommunication which thunder against invention, discovery and human brotherhood. Above all, it is intelligence that nourishes an independent faith and an unhampered worship.

We believe in perfect freedom of religious opinion and worship. To the Romish church as representing a form of ecclesiastical faith and

* "Nineteenth Century," Chap. ix.

polity, we would extend all that toleration which we claim for Protestant doctrine and order. But to the Romish church *as a political power*, teaching the constructive treason of allegiance to a foreign temporal sovereign on the part of subjects of the English Queen or the American Republic; to the Romish church *as a Jesuitical cabal*, manœuvring to get possession of common schools, public institutions and state funds; to the Romish church *as a persecuting despotism*, making it a crime for men to think, to read, to talk, to obey conscience or to encourage progress, we are opposed, and against *that* we proclaim eternal war.

But we have no need to fight with carnal weapons. We have only to scatter bibles, gather the children into schools, send the preacher of a pure gospel; help the people to think for themselves and read for themselves, and hear for themselves, and we may safely leave the issue with the human mind and the light-giving, life-giving truth. The perverse policy of the Papacy belongs to the dead past. It cannot stand against the living present. Even putrefaction has an end; decay gives place to new life. There is a remedy also for petrification—the hammer can break and the fire can melt, even stone. Better than all, there is a gospel of grace and a Spirit of grace, that can change stone even into flesh. No marvels of modern missions exceed in fascinating interest the story of the gospel in Papal lands. Matteo Prochet, in Italy, and Robert McAll, in Paris, and Pastor Fliedner, in Spain, can write new chapters in the acts of the apostles. This is a desperate foe, and a war of Armageddon. But one weapon is omnipotent: “The sword of the Spirit, which is the word of God!”

A PIONEER OF THE GOSPEL IN FRANCE.

By REV. J. C. BRACQ, OF THE McALL MISSION, PARIS.

In our enthusiasm for the men who are laboring so efficiently to spread the gospel in France, we are apt to forget those who, in former days, toiled nobly and suffered greatly for the same end. There are, in many parts of France, churches that owe their existence to those fearless pioneers of the gospel, men who did not achieve what they had hoped, but who did what could be done with limited resources and without liberty. Foremost among them was Napoleon Roussel, whose labors were of such moment to French Protestantism.

Napoleon Roussel was born at Sauvre, a small city in the south of France, in 1805. His parents belonged to the Protestant church, the church of martyrs, then disorganized, disintegrated and lifeless. Some of his ancestors had died for their faith, but his father was more interested in the victories of Napoleon than in those of Christianity. The childhood of Roussel—named Napoleon for the Emperor—was uneventful. His school days have left nothing on record in any way exceptional. At the age of fourteen he began to learn a trade; but

this was far from being in keeping with his aspirations. In 1825 he entered the theological faculty of Geneva. In 1829, having finished his studies, and having been ordained to the ministry, he became pastor of the church of Havre, from which he removed to St. Etienne in 1831.

Roussel had left Geneva at a time when theological teachings were rationalistic; but when living evangelical ideas were once more to assert themselves, and when the French speaking churches were to be quickened by the most remarkable revival of modern times. French Protestantism was at this time both shallow and lifeless. Its religion had no personal element in it, its theology was at best a vague supernaturalism, without contact with individual life. Preaching had lost its power, and sin was presented in the pulpit as an accident—and not a part of our nature; while the divinity of Christ, when at all referred to, was touched upon with hesitancy. About this time a mighty revival of religion shook to their very center the churches of Switzerland and those of France. It began at first with the labors of Robert Haldane, and César Malan, but soon it was Cellérier, Gausson, Adolphe Monod, Vinet, Merle d' Aubigné and other distinguished spirits. Roussel was a formalist whose objective creed corresponded to no objective reality. The preaching of César Malan and of Haldane, in Geneva, had probably excited his contempt, but it had none the less brought him to a healthy spirit of prayerful inquiry. His class-mate, Adolphe Monod, settled in Lyons, had left the city of Calvin in the same frame of mind, but *now he was converted*. He had too much life and earnestness to be at peace with a lifeless church. Soon, his consistory dismissed him. His bearing in these circumstances, his beautiful Christian spirit and life, greatly moved Roussel. While his religious experience may be considered as a part of that great irresistible revival of religion known among French Protestants as "le Réveil," Adolphe Monod was, after God, the greatest power that worked the radical change in Roussel and which brought him to the foot of the cross. From this time a new earnestness and a new activity took possession of him. Not long after, he left St. Etienne to evangelize French settlers in Algeria. On his way there he stopped in Marseilles to spend a few days with a fellow-student, Armand-Delille. Both had left the Geneva School of Theology permeated with its virtual rationalism. Roussel was now rejoicing in the sunlight of God's love. Delille was still under the cloud. Roussel became the instrument in his conversion. Armand-Delille was afterwards, and is still, foremost among aggressive French pastors. On his return from Algeria, Roussel was called to Marseilles. A terrible scourge of cholera visited the city at this time. One of the first victims was his wife. Still he remained at his post, working day and night for those visited by the plague, except when he tore himself away from his

dangerous and arduous duties to visit the dying and attend the funeral of Protestants in Toulon. There few examples of greater zeal in such trying circumstances.

In 1839, Roussel was invited to become the chief editor of *l'Espérance*, a paper representing the interests of Protestant orthodoxy. He accepted, and went to live in Paris. We can hardly speak of his work as an editor; still, in this capacity, he uttered no uncertain sound. Ever ready to defend the great truths of evangelical Christianity against the Rationalists, to stir up his brethren to missionary activity, to vindicate the rights of Protestantism in the face of the audacious intolerance and shameless proceedings of the Catholic clergy, he used a ready, humorous and witty pen, which seemed to play with sarcasm and irony as with a whip, under which all concerned smarted; although we do not know of any case where his charity was seriously at fault. His task was almost beyond any man's power for he wished to make his paper a political one, whose politics would be absolutely guided by the gospel—a lofty journalistic ideal for France or America, but where has such an ideal been realized? After four years of noble struggles to maintain *l'Espérance* on such a basis, it passed into other hands to become a strictly religious paper.

At the very outset of the *Réveil* the churches of France and of Switzerland were seized with a remarkable missionary spirit. The Swiss began their missionary work at home, then went over into Italy. The Evangelical Society of Geneva was soon founded, and began to evangelize France in 1832. They looked toward America, sent their missionaries to Canada, where they established the *Grande Ligne Mission* and the *Pointe aux Trembles Mission*, while French Protestants organized the *Société Évangélique* in 1833, whose work was the evangelization of France. Roussel was ever an enthusiastic friend of Home Missions; to them he consecrated the best of his life. No one saw better than he that French Protestantism must become missionary or die. He hailed with delight the first efforts in France of the Evangelical Society of Geneva, and those of the Evangelical Society of France. Moreover, he felt that, compared with former times, this period was most favorable to the principles of the gospel. Were not the most cultivated people of Paris drawn to the Christian socialism of St. Simon? and was not the picture of Jesus in the rooms of the socialists? Was not the thirst for something that neither Catholicism nor infidelity could give apparent? The time for action had come, and soon after Roussel was in the thickest of the fray.

In 1830 the people of the little town of Senneville, about forty miles south of Paris, called a priest who had broken away from Romanism to be their pastor. They built for him a church and paid his salary, but the church was soon closed by the authorities. For seven years

they refused to submit to the Catholic hierarchy. They wrote to the king, asking permission to change their religion, but their respectful petition remained unnoticed. At last they urged the Protestants of Paris to come. Roussel set out at once to visit them. He informed them of the demands of evangelical religion on their faith and life. They expressed at once their desire to accept Protestantism, with its privileges and responsibilities. On the following Sunday Roussel conducted divine worship in their chapel, but in less than a fortnight he found fifty soldiers in front of the chapel who prevented him entering; and who not only locked and sealed the door, but gave him only ten minutes to leave the town. He was summoned to the court of Mantes together with nine members of his congregation. In spite of the article of the Constitution which granted "freedom of worship" to all, they were each fined sixteen francs, were forbidden to reassemble, and had to pay all costs. Roussel appealed to a higher court. The court session was at Versailles. Barrot, the most eloquent lawyer of the time, pleaded with force the cause of religious liberty; Roussel did better, because, as soon as he had faced the legal aspect of the case, he took the great apostolic stand that has given to Christianity its grandest confessors. "Whether you absolve me or not, I shall return to Senneville. If you condemn me again and send me to prison, leaving the prison, I shall return to Senneville. This I should do because my duty is there, and because as a Christian and a minister of the gospel, it is better that I should obey God rather than men." The court condemned him to pay the amount of the first fine and the cost of appeal. Undaunted by this, Roussel brought the case before the Supreme Court, where it met the same fate. It was not the spirit of mere opposition that led him to continue the struggle, but the feeling that it was the cause of French religious liberty that was at stake, and the highest interest of immortal souls. Senneville suffered, but did not yield. Missionaries and pastors paid frequent visits to the people, and later on their church was re-opened.

Not far from the City of Limoges is the town of Villefavard. Freed from the Roman Catholic church since the French Revolution, its people had called among them a Gallican priest. In 1843 this priest received from a friendly hand a book of controversy by the celebrated Protestant minister, Drelincourt. He read it, changed his convictions, and told his people that he was a Protestant. "We will be Protestants also," said all but four of them. They forthwith wrote to the Bible Society to send them a colporteur. One was sent, and he met with such encouragement that he wrote to Paris for a pastor. Roussel offered to go, and on the next Sunday he was in Villefavard, surrounded by an audience of more than 400 hearers—nearly the whole population of the village. Here again he was pursued by the government, although he had carefully submitted to all the formalities of the

law in its severest application. Again he re-appeared in Paris to plead the cause of religious liberty. He and his friends did not leave a stone unturned until they had succeeded in securing permission to continue the work at Villefavard. At once Roussel, his wife and child and servant, started for the province formerly known as Limousin. The inhabitants of Villefavard lived on poor bread, chestnuts and milk, and dwelt in miserable huts, most of them having but one room. The inn-keeper had two rooms. Roussel hired one of them, which he divided into two by means of sheets and blankets, thus securing greater comfort. It was not long before Roussel rented the other room for a school, in which he and Madame Roussel began to teach the children of the village.

Roussel not only obtained permission to preach the gospel, but also to use for that purpose the Catholic church, as there were no longer any Roman Catholics in the village. That permission delighted the people. As soon as the official documents arrived, they went to the church, the altar was removed, the saints were dethroned, all other accessories of the Roman Catholic worship were set to one side, and the ministry proper of Roussel began. This flock became sincerely evangelical; their lives were influenced by the word of God, and their children were taught in the Protestant schools.

The work at Villefavard was no sooner begun than the mayor, an alderman, and six counsellors of Belladent, a neighboring village, sent Roussel an urgent appeal to come and preach to their people. There he started a mission, brought a minister, a school-teacher, and built a church. He also started a mission in Rancon, another village, with a first attendance of more than five hundred hearers. As in Belladent, he called a missionary and a teacher. Seldom was there a man more active. He sought everywhere for opportunities, answered every appeal, faced every call—and there were many. Let us quote from one of his letters written at this time; it is like an echo of Reformation days in Germany:

"I would like to give you a general idea of what one may expect here, and to that end I can do no better than to set forth before you the experiences of last week at Rancon. It was on the day of the county fair. The peasants came from every direction. A man entered my room as an envoy from his town. He began by asking me what they should do to secure a minister. We were yet speaking, when four persons came in and enquired when I could go to them to open a station. They have already sent me a petition covered with signatures. I had scarcely answered them, when a third deputation from another village entered with a similar request. Before all had left, four peasants, from four different neighboring villages, came to tell me that they and their relatives wished to become Protestants. At length a fifth deputation appeared to ask me for evangelical ministrations."

Soon after, four new stations were added to those already mentioned. Let Limoges itself, where many Protestant martyrs were

burned during the 16th and 17th centuries, where temples were many times alternately built by Protestants and destroyed by Catholics, had, at this time, neither temple, school, nor religious services. In 1845 Roussel laid the foundation of a temple, while he preached to kindly-disposed audiences. After his two-fold ministry of edification in this city, he went to Mansle, and from Mansle to Angouleme. Everywhere he drew large audiences of Catholics. The people became greatly interested in the Bible, and Protestant books became so popular that at a fair a Roman Catholic bookseller tried to sell his own books as Protestant ones. Village after village called for laborers. In a village called Ambazac the people at once collected money to rent a house, which they used as a temple. In most places the services took place in large barns. At Mansle, the Catholic authorities, seeing that at least two thousand people attended the meetings, again tried to stop the work, and brought Roussel before the courts, where he was fined in the first instance and acquitted in the second.

In 1847 Roussel returned to Paris, his heart overflowing with hope. In six years he had not only established twelve churches and twelve Protestant day schools, and built several temples, but he had seen many souls turned to God. The times seemed to him auspicious. The need of the hour was unquestionably that of men able to do popular missionary work. He tried to meet that want by establishing a school of evangelization.

Paris seemed the best city of France for that purpose. The predominance of Paris at that time, its influence in the domain of politics, of thought, of science, of fashion, was paramount. To Roussel, Paris seemed the strategic point whence the gospel could be most easily spread through France. His school was to be an institution "where devoted Christians would find in prayer and the study of the Bible the strength and wisdom necessary to enable them to visit and pray with those willing to receive them." Moreover, this would be a place of worship where those who had been evangelized during the week by the students would be addressed on Sunday by the pastor. It was thought that after two years of such a life the students would be prepared to carry the "Good News" into different parts of France. It was also hoped that a large number of earnest Christians would join the movement to evangelize their neighbors. It was to be a sort of French "Mildmay" for men.

In 1847 the school was opened. Adolphe Monod and Dr. de Pressensé were among the five professors of the institution. Roussel opened his own home to the students, who came in larger numbers than could be admitted. They were immediately set to the systematic study of the Bible, and to practical work for souls, chiefly through visitation and the distribution of tracts. Roussel composed able,

sharp, and concise statements of evangelical truth, which were printed in large type and posted by his pupils in different parts of the capital. Pupils and professors were full of hope, the confidence of Protestants in the school was great, when the Revolution of 1848 dealt a death-blow to it by the economic crisis which it brought upon France. Subsequently, Napoleon III. consummated the wreck of the school by his arbitrary and despotic rule. The school and its rudimentary realization passed away, the scheme of evangelization was not put into practice, but the spirit of Christian aggressiveness of Roussel has survived; and God has since raised up other men to carry out, in an enlarged form, the school and work of evangelization which he had conceived and attempted. Leon Pilatte, Pasteur Richard, and Rev. R. W. McAll have entered into the "promised land," of which Roussel had only seen glimpses. His missionary churches were closed, some for four, some for five, some for ten years. Most of them, however, survived, and remain to-day enduring monuments to the courage, the faith and the zeal of Roussel.

Roussel fought three great enemies, Romanism, Infidelity and Indifference. His numerous tracts are masterpieces of the kind, whether they be directed against popes, priests, preachers or infidels. They were so hated by the clergy and so mercilessly pursued by the police that even during the Second Republic, in 1851, a French Protestant bookseller, who unknowingly chanced to have a few thousand of them in an old stock which he had bought, was condemned to three months' imprisonment and fined 500 francs. Our missionary wrote few large books, but his one hundred tracts and booklets have been a great power among French-speaking Romanists. No tract has ever opened the eyes of so many Catholics as his "Why Does Your Priest Forbid Your Reading the Bible?" With all his other work he found time to write on science, history and religion, but always for the masses, with the uncommon talent of bringing the loftier subjects within the reach of popular intelligence. Of him it may be said that he had the rare gift, *populariser sans vulgariser*.

Roussel was particularly fitted for his work and times. While his studies had given him great erudition, his conversion great concern for souls, he was impelled onward by uncommon enthusiasm. Ever watching for opportunities, he grasped them as they appeared above the horizon, and his rich, practical common sense enabled him to make the best use of them. He had all the great gifts that earn for a great preacher a permanent popularity. He was a rapid thinker, had a large modern, concrete, popular vocabulary, and a voice, strong, sonorous and clear. He fascinated his hearers by his originality and simplicity. He was not only a living contrast to Roman Catholic priests, but also to his Protestant brethren, who could not speak without a gown, and who, in the pulpit, used a religious language that was to the French

masses what that of the Friends would be to Americans at large. With voice and pen he passionately toiled to advance the kingdom of God in France, and to him, as to no other man, can be applied the name which a filial hand has written as the title of a book recently devoted to his memory, "A Pioneer of the Gospel."

THE MIRACLES OF MISSIONS.

[EDITORIAL—A. T. P.]

The Land of the Inquisition.

THE arms of the Escorial bear the motto: *Post Fata Resurgo*, with the sun emerging from behind clouds. That motto is prophetic. Nothing more wonderful has saluted the eyes of God's watchers who wait for the morning than the recent work of the gospel in this Land of the Inquisition, where the ashes of 10,000 martyrs may be found, who were burned alive for their faith's sake. Three hundred years of ecclesiastical despotism, upheld by the awful appliances of torture, had desolated the Spanish church. But for twenty years past, this country has been the arena of very remarkable triumphs. Already, when Pastor Fliedner, of Madrid, addressed the Evangelical Alliance in Copenhagen, in 1884, there were more than 12,000 evangelical disciples, representing nearly 100 congregations, courageously holding their ground against papal opposition, in various parts of Spain; and over 8,000 children were in Christian schools, with high schools at Madrid, St. Sebastian and Puerto Santa Maria; and Sunday-schools everywhere, and evangelical hospitals at Madrid and Barcelona.

In 1883 the Luther-festival was observed even in the cradle-land of Inquisitorial cruelty, and the first evangelical students were matriculated in the university at the capital. Previous to 1868, not even a New Testament would have been tolerated in Spain; and now the publications of the Bible and tract societies are spreading so fast that it is difficult for the supply to keep up with the demand.

Those who apologize for Romanism and question whether it be even worth while to send missionaries to papal lands, should visit such countries as Mexico and Spain. As in Brazil and Italy it is St. Joseph that is practically worshipped, so in Spain it is the virgin: in fact, the great day of the Passion Season is not the good Friday of the Lord's death, but the Friday previous, sacred to the Virgin of Sorrows. Her breast is pierced with seven swords, and beneath are the words: Is there a sorrow like to my sorrow? and above, "*I am the Mediatrix of the human race!*" The children's bedtime prayer is:

“ Con Dios me acuesto,	“ With God I go to sleep,
Con Dios me levanto ;	With God I wake ;
Con la Virgen Maria	Even with the Virgin Mary
Y el Espirito Santo.”	And the Holy Spirit.”

In connection with this displacement of the Mediator by His human

mother, there is a practical idolatry that is scarcely surpassed by the lowest pagans. In the sanctuary of Our Lady of Guadaloupe is a black wooden image dressed gorgeously, and having a special costume for each new festival, which even royal princesses deem it an honor to make. To the doors of the Spanish chapel at Madrid a leaflet was affixed, representing Mary, Queen of Angels, supported on each hand by a praying angel; beneath is a foot-measure with the inscription: "This is the true measure of the sole of the foot of the Most Holy Virgin, kept with great veneration in a convent of Spain. Pope John XXIII. has accorded 300 years' indulgence to all who will kiss this measure and say three *Ave Marias*. Clement VIII. confirmed these indulgences in 1603, and they are obtainable as often as desired for the souls of the blest in purgatory and for the greater honor of the Queen of Angels. It is permissible to take from this measure others, and hereby obtain the same indulgences. Mary, Mother of Graces, pray for us. This is sold in the chapel of our dear Lady of Solitude, in Her chapel in the street of Doves, and to her honor. Madrid, 1883."

The great means by which God is illumining this death-shade of idolatry and superstition is His Holy Word. But the Bible has not found its way into Spain without resistance. A colporteur sold in the market place of Montalborejo a large copy of the Word of God. A priest, just leaving the adjoining church, snatched it from the buyer and flung it to the ground, exclaiming, "The books of these heretics shall not come into our village." He led on an assault, in which the colporteur, pelted with stones, was glad to escape with life. Five weeks afterward, he passed that same hamlet at evening, when he thought he would not be recognized. But the first man who met him asked if he were not the Bible-man. Truth compelled him to say "I am," though not without fear. What was his surprise, however, to find that, instead of stoning him, the people were now all clamoring for his books! And mark how God has brought about this wondrous change. A grocer, picking up the Bible which the priest had thrown to the ground, had torn out the leaves and used them as wrapping-paper for his soap and candles and cheese. The Spaniards unwrapped their wares, and were attracted to read the words printed in large type upon them; and so the precious truths taught in narrative and parable found their way into their hearts, and they went to the shopkeeper to get more, and when the stock was exhausted prayed God to send back the colporteur with his bibles. His reappearance was the signal for the immediate sale of all his books; and then they begged him to stay and teach them the truth which the Book contained. Pastor Fliedner well says, it reminds us of the words on Luther's monument at Worms: "The gospel which our Lord put into mouths of His apostles, that is His sword, with which as with thunder and lightning, He strikes in the world." With that weapon alone, the

Almighty has been driving before Him the armies of the aliens and beating down the strongholds of the Devil.

Pastor Fliedner, on his way to prison, where he had the privilege of being cast for Christ's sake, looked over the tracts he had with him and rejoiced to find them suitable to distribute among prisoners. But he was compelled to leave them outside his cell. His handcuffs were so loosely holding his wrists that he managed to slip his hands through and passed them to the sergeant. Then upon the jailer put a fetter around his ankle and pushed him into a cell, with five others, but kept his books for his boy, for the sake of the pictures. Pastor Fliedner cared less for being shut in a cell than for having his tracts shut out. Suddenly he was called out and searched by the jailer, who coolly appropriated his handkerchief, the little money he had about him, and even the pocket-knife which was his little boy's gift. Indignant at such robbery, Pastor Fliedner said, "What do they here call people who take what is not their own?" "You call me a thief, do you?" said the brutal jailer, and violently boxed his ear. Then fixing a weight of 350 pounds to his fetter, he shoved him back into the dungeon, and flung his tracts after him, saying, "I will have nothing that belongs to you."

The prisoners pounced on the tracts. "Ah, you are a Protestant! You believe in God. We do not, and have long ceased to." "Yes," he replied, "I do believe in a God." "But have you seen him?" "No; but when the jailer speaks and answers you through that closed door, you know he is there, though you don't see him. So I speak to God in prayer, and when He answers me I know He is there." "Well," they rejoined, "how do you know He hears and answers you?" Pastor Fliedner then referred to the scene they had just witnessed, the rude box on the ear; and, calling their attention to his own tall and stalwart frame and the ease with which he could have dealt a blow that would have felled the diminutive jailer to the earth, he said, "I had a mind to strike him back, and double him up, but I sent up to God a prayer for patience, and it was at once granted me, and now I shall have patience given me till the end." This was a practical example of the power of prayer that those men, wont to yield to passion, could well understand. And the result was that those prisoners read and prayed together in that dungeon, and when Pastor Fliedner, at three o'clock in the morning, awoke, he saw one of those convicts reading by the dim light the parable of the prodigal son, and so he "thanked God for that box on the ear."

In May, 1834, three young disciples were thrown into prison for not worshipping "the host," as it was borne past. But, like Paul and Silas, they prayed and sang praises unto God, even in jail, and a by-passer in the street sent them five francs for their sweet singing. After the ten days of their sentence expired, the Judge demanded the fine of

fifty francs. They had no money, and he remanded them to prison for another ten days. Two days later he set them free; for the priest had complained that *his parishioners stood morning and evening before the prison*, listening to the hymns they sang; and that the interest and sympathy they were exciting would only make more Protestants! And so they were set free.

This brief narrative of facts may serve to show us how the living God is moving with His mission band. Even in the land of the Holy Office, the blood of the martyrs, that seed of the church, is now springing up from soil black with the ashes of the "heretics." The first instance in which the blood of a heretic was shed by the solemn forms of law was in 385, when Priscillian, leader of the Gnostics in Spain, was put to the sword at the instigation of Bishop Itacius. And now, 1,500 years after, the pure, sweet gospel is flowing like the river of the water of life, to turn that desert of the Inquisition into the garden of the Lord.

The ecclesiastical history of Spain is written in blood. The Aragonese branch of the Inquisition can be traced as far back as 1232; at first its severest sentence was the confiscation of property; toward the close of the 15th century the Cardinal Archbishop of Seville gave it a new impulse, and it assumed in time the huge proportions of a monster, becoming more despotic and cruel than in any other European state. In 1478 a papal bull authorized the establishment of the Tribunal, and the consent of Ferdinand and Isabella gave it the sanction of Royalty. The first formal court was established at Seville, and on Jan. 6, 1481, the first *auto da fe* was held, six persons being burned alive. In 1483 Torquemada became Grand Inquisitor General of all Spain, and the organic laws of the new Tribunal were framed, which Inquisitor General Valdez, in 1561, brought to their final form. Appointed jointly by King and Pope, the inquisitors-general became invested with absolute power. Llorente estimates that under Torquemada 8,800 were burned; under Seza, 1,664; under Ximenes, 2,536. From 1483 to 1808—when Joseph Bonaparte abolished the Inquisition—the estimate is: burned alive, 31,912; burned in effigy, 17,659; subjected to various pains, penalties and penances, 291,450, a *total number of victims reaching* 323,362!

Yet here, in this central fortress of Inquisitorial horrors and terrors, the word of God, the gospel tract, the song of grace, the transformed life of saintly men and women, without one carnal weapon, are moving with the power of God, to turn the land of many martyrs into the land of many churches and schools of Christ. Spain may yet lead Christendom in the defence of the Protestant faith.

HAVE WE TOO MANY MISSIONARY PERIODICALS?

[EDITORIAL.—J. M. S.]

THE Publishers of this REVIEW recently sent a letter to some of our prominent ministers, asking for a brief expression of opinion as to its scope and merits. The response in every instance was kind and encouraging. We venture, on our editorial responsibility, to give here the reply of our respected and beloved brother, Dr. Cuyler, of Brooklyn, who expressed a "fear" that may have occurred to other minds, and one that we deem pertinent and worthy of consideration.

Says Dr. Cuyler :

"THE MISSIONARY REVIEW OF THE WORLD is a powerful periodical ; but I have one fear, viz. : that since about all the Foreign Mission enterprises are conducted by *denominational* boards or societies, and all of these have their missionary journals, will the good people find time to *read them and yours* also ? Do we not need to have *more reading* of the *present* journals, rather than the addition of more new periodicals ?"

We have great respect for Dr. Cuyler's judgment, on this as on other matters in which he takes a deep interest. And still we think his opinion in this case is based on a superficial and hasty view of the question. And we will state in brief some reasons for so thinking :

1. So far as known to the writer, Dr. Cuyler stands quite *alone* in this opinion. The editors and publishers have received (literally) *thousands* of expressions from leading pastors of all denominations, from the secretaries of missionary societies in all parts of the world, from intelligent and influential laymen, from our missionaries in every land, from woman's boards of missions, from youthful bands of missionary workers, from student volunteers, from Y. M. C. Associations, from heads of families, from professors in colleges and theological seminaries, and from the leading religious papers and missionary periodicals of Christendom—and from all these sources of intelligent judgment and disinterested opinion not one expression has met our eye or ear other than that of warmest commendation and God-speed. Even on the platform of the World's great Conference in London, THE MISSIONARY REVIEW OF THE WORLD (then but a few months old) was several times referred to with warmest praise and thanksgiving to God. Very many of these testimonials have deeply touched our hearts, and stimulated our zeal and courage in the enterprise to which we have committed ourselves in obedience to what seemed to Dr. Pierson and myself a plain call of God. Thus the weight of testimony is decidedly *against* our good brother's opinion, so far as least as this REVIEW is concerned.

In response to the same publishers' circular, sent to some fifty persons in all, came very strong words, from some of the most intelligent and prominent men in the Christian church. As they present various phases of the subject, and their judgment is entitled to consideration, we trust it will not be thought immodest in us if we give a few of them in this connection. We want it distinctly understood by our readers that we are not engaged in any private personal enterprise for selfish ends. The cause of this Review is simply the cause of Christian missions, conducted for the honor of Christ.

OPINIONS OF EMINENT MINISTERS:

Rev. C. H. Parkhurst, D.D., New York :
"No one who desires to hold in *bird's-eye* view the movement which the militant church at large is making upon the enemy's territory can afford to dispense with THE MISSIONARY REVIEW OF THE WORLD. Each of its departments is full of carefully edited instruction, and

the magazine in its entirety leaves little to be desired either as regards the separate fields in which missionary work is being done, or as relates to the general problems of missionary interest."

Rt. Rev. F. D. Huntington, D.D., LL.D., Bishop of Central New York : " In the widespread and over-increasing interest felt

among Christian people in the great missionary movements of the church militant, there must be constant occasion, especially among educated and educating minds, to seek for accurate information respecting all parts of the field, and all departments of the service. Such a carefully gathered treasury of knowledge, at once authentic and comprehensive, is *THE MISSIONARY REVIEW OF THE WORLD*.

Rev. S. L. Baldwin, D.D., Secretary of Board of Missions Methodist Episcopal Church: "I am very greatly pleased with the successive numbers. The amount of information which they bring from various portions of the mission field renders them invaluable to the student of missions. And the thorough discussion of live topics connected with missionary work very greatly increases their value."

Rev. A. F. Schaufler, D.D., New York: "I do not see how *THE REVIEW* could be made better than it is, and I do not see how any one who has the charge of a church can get along without it. The bound volume which I have also is a very encyclopedia of grand and useful knowledge, and has already been used in my work many times. I do wish that every minister would get and read *THE REVIEW*. It would do a world of good, for it is sparkingly written."

Professor Wm. C. Wilkinson, D.D.: "*THE MISSIONARY REVIEW OF THE WORLD* has excited more interest and more zeal for the cause of missions in my family than have all other agencies combined, apart from the Word of God, that ever entered my house. I found it already known and highly prized a year ago among the missionaries of the Levant. More than once I there heard it pronounced the best missionary periodical in the world."

Rev. Herriek Johnson, D.D.: "Drs. Sherwood and Pierson deserve the thanks of the entire church, and of the whole Christian world, for their masterly editing of this superb periodical. There is nothing equal to it within my knowledge in the entire field of missions."

Rev. A. J. F. Behrends, D.D.: "We need just such an ecumenical missionary magazine."

Rev. Henry N. Cobb, D.D., Secretary Board of Missions Reformed Church: "For ability of editorship, breadth of view, earnest advocacy of advance all along the line and volume of general information, it is invaluable. To the pastor especially indispensable. There is no substitute; and he will be crippled in this branch of service who attempts to do without it."

Joseph Cook: "Breadth of outlook, ample information, zealous loyalty to evangelical truth, great editorial skill, and an intense and lofty devoutness of spirit pervading every page, make it a periodical of extraordinary value."

Miss Frances E. Willard writes; "It is the best thing of the kind I know of. I hear good things said of it on every hand. It is so fresh and cosmopolitan in its putting of mis-

sionary facts and methods. I shall take pleasure in speaking a good word for it whenever opportunity offers."

Rev. James S. Dennis, D.D., of Beirut, Syria, than whom, for position, service, and qualifications, no missionary's words would command greater respect: "*THE MISSIONARY REVIEW OF THE WORLD* is a noble tribute and a most effective contribution to the cause of world-wide missions. It is highly appreciated by missionaries in the field for its able and fervid treatment of great missionary themes, its wide outlook, and its unrivalled statistical summaries. That the Christian church has such a magazine at hand, and that the missionary cause throughout the world has such an organ, is both gratifying and significant. No pastor at home, and no missionary abroad, should be without it. The marvelous movements of Providence in the interests of missions, the expanding and cumulative energies of grace as they appear at so many points in the world, and the unprecedented opportunities of this era of missionary activity, all call for just such a presentation as your *REVIEW* aims to give."

Howard Crosby, D.D.: "Supplies a long-felt want. . . . It will meet both the literary and spiritual taste of God's people."

Dr. William Henry Green, Princeton Theological Seminary: "I have read *THE MISSIONARY REVIEW OF THE WORLD* from the beginning with increasing interest. The comprehensiveness of its plan and the extraordinary pains and diligence shown in gathering late and reliable information from every quarter, together with the value and attractiveness of its special articles, make it quite indispensable for every one who would take an intelligent survey of the present state and progress of missions, as conducted by the various Christian bodies in all parts of the earth."

M. H. Houston, D.D., Sec. of Foreign Missions of the Presb. Church in the U. S. (South): "It is a gain to the whole church to have a magazine so capacious as yours, which is stored to the full with information, which every Christian should rejoice to have."

Arthur Edwards, D.D., Editor *Northwestern Christian Advocate*: "I send merely a line to say that your missionary magazine is simply splendid. It is full of fire, brains, news, suggestion, religion and holy contagion. Go ahead and set the churches on fire. God bless you."

T. D. Witherspoon, D.D., LL.D., Louisville, Ky.: "The Christian who, in the spirit of true Catholicity, desires to be informed as to the great missionary enterprises and operations of all churches, and in all lands, will find in *THE MISSIONARY REVIEW OF THE WORLD* just what he needs. Its pages are crowded with the latest and most satisfactory information from all mission fields and upon all mission topics, whilst great themes involving the principles and conduct of missions are treated at large in each number by the ablest writers of the day."

Rev. F. Holm, Sec. Danish Evangelical Missionary Society: "I receive THE MISSIONARY REVIEW OF THE WORLD regularly and am very grateful for it. When read by me it is sent to the editor of our missionary paper. In the last number of this paper, he has given a translation of Dr. Pierson's memorable paper on home work for missions, read by him at the General Conference in London, and in doing so he has seized the opportunity to recommend your review as the most complete, most impartial, best written and best conducted of the numerous missionary periodicals of our days."

PRESS NOTICES.

[We add a few out of thousands.]

THE MISSIONARY REVIEW has already won for itself, by its catholicity and comprehensiveness and thorough treatment of missionary questions, a unique place in the periodical literature of missions. It is the organ of no one church or society, but aims at representing the great missionary movement as a whole, and gathers together with admirable impartiality the methods and results of all the churches and societies in the mission-field. It thus occupies a sphere quite different from the ordinary missionary records, and within its eighty pages it can discuss missionary problems as they cannot possibly do.—*Church of Scotland Mission Report.*

THE MISSIONARY REVIEW covers the whole foreign work of all the different organizations, and teems with the freshest facts from the entire field. Nothing we have ever met with is so bold, fearless and independent, or discusses with such candor and so intelligently the various phases of missions. There is no other publication like it, or that even approaches it, in its many admirable features.—*Christian at Work.*

THE REVIEW sweeps its vision over the entire world, and it not only sees, but knows how to tell what it sees. If the high standard of literary excellence so far sustained can be continuously held, we shall have a magazine of missions which will be the peer of our best literary monthlies in quality and interest.—*American Missionary.*

THE MISSIONARY REVIEW OF THE WORLD easily distances, by its high literary ability, its breadth of discussion and information, and its world-wide sweep of survey, all other missionary periodicals.—*Lutheran Observer.*

THE REVIEW is needed by every minister who would be thoroughly furnished for efficient work, and when he gets it he will want to preserve it; one will not be content to borrow it from a neighbor, nor will he care to give it away if he subscribes to it. The yearly volumes of THE REVIEW are annual encyclopedias of missions.—*National Baptist.*

No one can read its pages without being inspired with a warmer zeal and a brighter hope for missions. Send for this excellent periodical for yourself, for your pastor, or for your auxiliary.—*Woman's Missionary Record.*

THE MISSIONARY REVIEW takes within its ken the mission work of all Protestant churches, and is the faithful and friendly observer of every method of gospel effort all the world over, irrespective of church or denomination, but in loving and cordial sympathy with all the Scriptural endeavors to win souls for Christ. Such a magazine is much needed in Great Britain in this busy age, having a comprehensive view of the highest and noblest work of the whole church of Christ; but until a monthly of this description has been started, we recommend all who are interested in world-wide missions to subscribe to this American monthly.—*Service for the King, (England.)*

THE most complete thing of the kind in existence. Not only collated intelligently from every part of the mission-field, but articles, biographical sketches, reviews, statistics, as well. A few copies of this incomparable missionary magazine in a church would go far to make it a "missionary church." And a missionary church is always one that does most work at home.—*Canadian Independent.*

ONE of the most valuable features is the space it gives to the literature of missions. Its department of statistics is especially important; and not less interesting, if less valuable, is the international department, under which translated selections from missionary periodicals of all countries are given. The editorial contributions are, however, by far the most attractive feature of the periodical, and the one most calculated to arouse interest, especially of the young, in the subject of missions.—*The New York Evangelist.*

THIS periodical is unique in its purpose, confined to no one denomination, aiming to be a review of missions throughout the world. It is no disparagement to *The Missionary Herald*, or any other missionary monthly, to say that this missionary review occupies a place wholly by itself of great importance. In the stupendous undertaking to which the church of our time is beginning to arouse itself, we are not alone. There are many and powerful Christian organizations engaged in the same work. There is much which we all need to learn from each other. Pastors and others in preparation for missionary discourses and missionary concerts, will find a great deal in this work that will be of peculiar interest and value to them, especially in what may be termed the literature of missions.—*The Interior.*

No man who wishes to keep up with current missionary movements, and to read the newest thoughts of foremost thinkers on missionary subjects, can afford to be without THE MISSIONARY REVIEW OF THE WORLD.—*Cumberland Presbyterian.*

SAYS *The Christian Leader*, of Scotland, a weekly of rare merit and influence: "The absolute necessity of evangelizing our cities if we would save the nation and orangeize the world, is a truth enforced in a profoundly impressive paper by Dr. J. M. Sherwood, Joint-

editor with Dr. Pierson, in the current number of THE MISSIONARY REVIEW OF THE WORLD. As an organ of the missionary cause, this periodical leaves all others immeasurably in the rear."

2. We quite agree with Dr. Cuyler, that we "need to have more reading," of a missionary character. It is a thousand pities that our "missionary journals" are not read more than they are. There are hundreds of them, and some of them are excellent in their way, as *The Missionary Herald*, *The Gospel in All Lands*, *The Torch at Home and Abroad*, *Regions Beyond*, *China's Millions*, etc. But the complaint is and always has been, they are not read; with half a dozen exceptions, their circulation is very limited. They attract no attention outside of their respective, limited corporate or missionary circles. They do not reach and guide public sentiment, or create, enlarge and emphasize the missionary spirit and enthuse the church with it. Our society organs and board journals have had the field all to themselves for a long while, and no doubt they have done their best to rouse the church to do her duty, to interest the world in missions, to meet the stupendous demands and exigencies of this missionary age. But, confessedly, they have failed of this, at least to a large extent. *The people will not read them*—we mean the mass even of professing Christians—and hence their influence is scarcely felt beyond their own immediate narrow circles. They are indispensable, it may be, and certainly useful in their particular spheres. But they fail to meet the increasing and imperative demands of the times. The missionary work has outgrown them in a great measure. God's Spirit and providence have been at work in these latter days in a wonderful, a majestic way. A new era has dawned. All barriers are thrown down. The nations are pleading, and waiting for the gospel. A new and mighty impulse is felt. A thousand questions, innumerable problems, confront us. New conditions, new possibilities, new auxiliaries, have sprung into being. The agencies and appliances that may have sufficed in former days are not adapted to or sufficient for the new order of things. From the nature of the case this class of journals are local in scope and work; they are restricted by corporate or denominational lines; they are limited in space, lay no claim to literary merit, and take no means to enlist the consecrated intellectual talent of the world in the great and rapidly enlarging missionary enterprise of the age. Especially in this day, when secular and literary magazines are multiplied and made as attractive and irresistible as the best literary talent and artistic beauty and business enterprise can make them, it were unreasonable to expect that our comparatively dull, dry, perfunctory society and board organs and missionary journals, edited by secretaries whose hands are full of other pressing work and the staple of which consists largely of the details of missionary life and work among the heathen, can even hold their own, much less have any great attraction for young, ardent, active, minds or even for the mass of reading and intelligent Christian men and women. They are not made mentally or spiritually attractive, and hence are not read; and Dr. Cuyler will have cause to lament this fact as long as he lives! We may all regret the fact never so much, but it will remain a fact nevertheless.

And simply because the mass of the people of God will not read this class of journals, shall no effort be made to produce and sustain a missionary monthly that *will be read*—a missionary magazine that, for literary ability, for masterly discussion of the grand themes and the living questions of the age from the missionary standpoint, shall be the peer of *Harper* and *Scribner*, and shall find its way, side by side with them, into the study of the minister, into the family circle, and on the tables of our "reading rooms," in

college and seminary and Y. M. C. A.'s, and our public libraries? When individual self-denial and heroic courage, without aid or promise from any of the boards or other organizations of the church, were made willing in God's providence to put brains, hard work and push into such an undertaking, from simple love to the cause, in order to supply a felt need—to elevate and make attractive missionary literature—may they not reasonably look for friendly recognition and co-operation from pastors like Dr. Cuyler, filling high positions in the church and lamenting the want of practical interest in the missionary literature furnished by the old missionary journals? Is it, as a matter of enlightened policy or of Christian ethics, a wise thing to do to deprecate and discourage the circulation among his people of a missionary magazine of a new order—one which he is pleased to characterize as a "powerful periodical"—on the ground that it might interfere with the organ of his own church board? Would it not seem highly proper to give his people a fair chance to judge for themselves, as many who do not "find time" to read the denominational journal might perchance find time and have the will to read one of entirely a different order—as we know some of them do in spite of the pastor's position? Doubtless there are scores of other godly men and women in his great congregation who never read the ordinary "missionary journals," who might be induced to take and read one that has received the highest commendation of those abundantly qualified to judge. It is quite possible that fifty or a hundred copies of it, circulated monthly in his church, and read and quoted and talked of in the family and in prayer and missionary circles, might increase the missionary zeal and liberality even of Dr. Cuyler's generous people, and help to excite and train some of his young people to be missionaries.

Say what we will, "denominational" and even literary "organs" have seldom proved a success in any department of literature, as every intelligent man knows, and missionary journals controlled by boards, or societies, or church organizations, are no exception. Somehow the machinery is cumbersome and does not work well. In spite of all efforts to the contrary, the mechanical and the perfunctory prevail. The genius of our people, who love freedom, liberty, independence, freshness, enterprise, revolts at such organs. Why, Dr. Cuyler has a forcible illustration of this fact in his own denomination. The Presbyterian Church has made a stupendous effort to establish and sustain a "denominational" missionary journal that should meet fully the demands of the times and the needs of the great body it represents. No other magazine, religious or secular, excited so much forethought, discussion, and anxious interest, in the matter of its inception. One General Assembly after another brooded over the proposal, discussed it in all its relations and bearings, and appointed large committees of its wise and dignified doctors and judges, and senators—and the issue finally was *The Church at Home and Abroad*.

A liberally-paid editor was chosen to conduct it, with the aid of the secretaries of the eight boards of the church. It was made the official organ of the denomination. Its pages were ample, the price made ridiculously low, and the good wishes, the loyalty, and the resources of this large, intelligent, and wealthy church were behind it. Every pastor was expected to act as its agent, and commend it to his people from the pulpit and urge it upon his people, as Dr. Cuyler, we know, has done, and a thousand other Presbyterian pastors.

Such an experiment, judging from general principles, we should say, was bound to succeed. But it has not proved a success, even in the judgment of its friends and originators. Its failure has been assinal, as conspicuous, as

its origin, and its opportunities were unusual and grand. At the end of the first year there was a deficit of over nine thousand dollars—a charge upon the boards. During the second year the deficit was over five thousand, and the circulation fell off nearly one-half! Less than *one in forty*, of even the *membership* of the body of Christians which it represents, are subscribers to it! It has caused the distinguished committee which has it in charge no little anxiety, trouble, and “nursing,” and the great and prosperous body which it represents mortification and disappointment.

After such a failure of a “denominational missionary journal,” what can we expect? And what is the great Presbyterian Church to do in the matter of missionary literature? Where are the more than 700,000 church members who do not take their own “organ” to get their missionary information and inspiration? Is it not just possible that we may find along this line one of the reasons for the falling off in the receipts of their Board of Foreign Missions the past year? The immense falling off in the circulation of the denominational organ, and no interest in or effort on the part of the vast majority of Presbyterian pastors to substitute any other means of missionary information and inspiration, suggests a possible cause. This is delicate ground for us to tread on; but we know no good reason why we should not state the fact, that in the Presbyterian Church alone, in which both my associate and myself are members and presbyters, have we experienced the lack of brotherly sympathy and cordial co-operation in our enterprise. *My own pastor* not only refused our Review when offered him, but discouraged its circulation among his people, while he took the “denominational” journal into his pulpit, and urged every family again and again to subscribe for and read it. And my neighbor and friend, Dr. Cuyler, did the same; and the same policy has been generally pursued by the pastors of my own denomination. While in every other denomination in the United States and Canada and Great Britain, the Review has been hailed with joy and gratitude, and all reasonable means adopted to give it a large circulation, notwithstanding they all have their own local journals.

The question is pertinent just here: Can the Presbyterian Church—its pastors, the leaders in its councils, or its large membership—afford to ignore such a magazine as the *Missionary Review of the World* is affirmed to be by a thousand competent witnesses who are familiar with its pages? If we rightly interpret the signs of the times, it has been clearly demonstrated that just such a Review of Universal missions is an imperative need of our day; and that in seeking to supply this need, we were simply falling into our place in a divine plan. As we said editorially in the January issue, the impression and conviction with which this enterprise was begun have only become deeper and stronger by the first year's experience, viz.: that, in respect of missions, no greater need exists than that of the *universal diffusion of information* as to the facts of past and present missionary history. To know those facts, to be informed and kept informed and fully informed, as to the march of God and His hosts in all the earth, is, in effect, to quicken the pulse of the whole church of Christ. In missions, Love is the skilful alchemist that turns knowledge into zeal and out of intelligence distils inspiration. If we would have more prayer, we must know what to pray about and pray for; if we want more money, we must know what open doors God is placing before us for the investment of consecrated capital, and what wondrous results He has wrought and is working with the merchant's millions, and even the widow's mites, if we want more men and women as workers. The mind and heart and conscience of disciples must be awakened from sleep and aroused from sluggishness by the electric touch

of thrilling facts. If we want more zeal, all true zeal is "according to knowledge" and consequent upon it. If we want the spirit of holy enterprise, doing and daring for God, missions must be exhibited as *the* enterprise of the church, and it must be shown that no equal or proportionate investment of men, means and money ever brought returns so ample—all of which the logic of events stands ready to prove by the most overwhelming of arguments.

In a word, we believe that, if every true disciple could be continually confronted by a fresh bulletin of news from the world-wide field and kept familiar with the movements of every assailing column now moving against Satan's citadels, all the workmen and all the money—both the *personnel and material* of war—would be voluntarily furnished for prosecuting this colossal campaign.

The time has come, moreover, for a Review of Missions that may take its place side by side with the ablest periodicals in the secular sphere. The gospel has found its way into Cæsar's household, as well as into the jailer's family, and Bethany's humble home. God is now calling the wise, the mighty, the noble, to the kingdom. Merchant princes, public leaders, statesmen, journalists, philosophers, generals, judges, sages, bow at the cradle of Christ as did the Eastern seers. King's daughters are among the honorable women who follow the Saviour and minister to Him of their own substance, and at His right hand stands more than one queen in gold of ophir. Piety is not linked with stupidity and superstition, ignorance and imbecility. Even the infidel no longer sneers as the gospel as "fit only for women, children and small men." The thoughtful, cultured classes of society are compelled to ask whence came that wonderful religion that illustrates the survival of the fittest because fittest to survive; that amazes the evolutionist by not being evolved at all, but springing at once into maturity without development, and yet defies for eighteen centuries all improvement, either by addition or subtraction! And we are profoundly persuaded that a Review of Missions, properly conducted, will not only inform the ignorant and enlighten and educate the uneducated, but may also command and compel the attention of the most intellectual and intelligent readers, and bring them into closer and more practical fellowship with mission work. And abundant facts have come to our knowledge that thus the Review has greatly enlarged the circle of readers of missionary literature; has interested a large number of educated men and women in mission themes who never before gave them the least attention; and has made a place for missions in the secular press, which has been accustomed to sneer at them. One of the leading literary journals of the country, located in Washington, reproduces the substance of many of our leading articles, advertised the Review largely at its own cost, and sought of our publishers a clubbing arrangement with it. Many of our leading articles are also produced month by month, in whole or in part, in the religious periodicals of America, Great Britain, and India. Some of them have been translated into other tongues. Such facts encourage the belief that the lines of its beneficent influence have gone out into all the earth, and that, humble as was its origin, and with none to sound its trumpet, and with only private resources to back it, and two busy men to guide and inspire it, God, in His gracious providence, is honoring and blessing its agency far beyond our expectations.

3. One thought more. It seems clear to us that in the present grand missionary movement we have no Scripture warrant to propagate Denominationalism. The sectarian spirit is a great obstacle to the success of missions among the heathen. The tendency in the mission field is to unity, oneness, a native

independent union church. Even at home there is a drawing together. The spirit of comity and catholicity is on the increase. And we need to foster this movement in every possible way. But the tendency of denominational journals, absorbed with their own particular interests, is in the opposite direction—to magnify and build up denominationalism at the expense of the unity of the Spirit and the bond of peace. Our aim is to present and urge the missionary work of the age in its unity, its oneness, its entirety, its apostolic simplicity and grandeur. In no other way, along no other line of policy, can the church fully execute the commission of her ascended Lord. In no other way can we uplift and dignify and glorify the cause of missions, and demonstrate to the world the infinite importance and far-reaching scope of the work we have taken in hand. Only when we look at missions as a whole; at the evangelization of the world as the one supreme end at which we are unitedly to aim, and to accomplish which we are to concentrate all resources, do all questions relating to sects and policies and rivalries sink into insignificance as unworthy of serious thought or contention.

The mission of this Review is to work along this line. We represent no sect or society or organization of men, but simply the Church of the living God in its entirety and loyalty to Christ, the Kingly Head. Our simple motto is the conquest of this world for Christ. Our scope is world-wide as is the Commission which is our warrant. Our one desire, policy, ambition, is to present the claims of missions to the entire brotherhood of disciples; to sound aloud the bugle-call, and rally the hosts of the cross to the mighty work laid upon us; to put ourselves abreast the swelling tide of missionary life and enterprise and aspiration, and help to guide it in the right direction; to survey critically and constantly the world-field of missionary needs and operations and lay them before our readers; to put ourselves *en rapport* with leading missionaries in all parts of the field, and with the leading missionary societies of Christendom, helping and being helped in our work; and at any cost to enlist the ablest pens available to discuss mission problems and write upon the grand and inspiring themes of missionary life and of missionay thought. We hear it said that the "romance of missions" is a thing of the past. It is a mistake. The annals of modern missions are all aflame with heroic devotion, with self-sacrificing consecration, with deeds of daring and glory not surpassed in any age of the world. Why, this is the *martyr-age* of the church in many a heathen land. There are more *martyrdoms* for the faith of Christ occurring during this age than during the apostolic age. The story of *Madagascar*, as related by Dr. Brockett in the May and June numbers of this REVIEW, and the "Miracles of Missions" as graphically sketched by our associate in these pages, equal in romantic interest, in sublime endurance, in all the elements of tragic power and suffering for Christ's sake, anything you read of in history under the early persecutions. And these are but the first fruits of what we are to witness in the prosecution of the missionary work. And do we not need to know and read of these things? Is there not inspiration in them? Can the church realize that such baptisms of blood await the new disciples of the cross in other lands—disciples just emerged from heathenism—and that the religion of Jesus sustains them under fiery persecutions as it did the early martyrs—and not feel a new interest in missions, a thrill of sympathy with these sufferers for the faith as it is in Jesus, and not offer up more fervent prayer in their behalf and in behalf of lands and peoples still cursed with superstition and idolatry and cruel rulers? Such revelations of Missionary life and faith and triumph as are occurring in our own day on a hundred fields of labor, read like

the highest romances of Christian chivalry. It is the mission of this Review to spread out on its ample pages from time to time this side of the mission work, as well as the biographies of the choicest missionaries who have wrought and gone to their reward.

All this service we are doing and hope to do in the future for missions at *our own cost*. We ask not the church for a dollar. With few exceptions, the boards' and denominational journals are a tax on missionary receipts—in the aggregate a large tax. They do not pay the cost of production. We fain believe that the influence of this Review whas been a stimulus to this class of magazines, infusing additional vigor and breadth, as well as a new inspiration to the church at large. And it is all a gratuity. The editors and publishers have worked hard, early and late, and without the hope of pecuniary reward. And we count it an honor and no mean achievement—and we are not ashamed to confess it—to have actually demonstrated to the public the fact that it has been possible, without the caresses or patronage of any board, or society, or committee, or denominational backing whatsoever, to establish and carry forward to a position of self support, a large, vigorous, independent, unsectarian, uncompromising Missionary Monthly, exclusively devoted and intensely consecrated to the cause of missions in all the earth. Henceforth let no man sneer at missions! In the face of such a fact a thousand Canon Taylors could not show that "Missions are a Failure." The friends of missions may rejoice with us over the achievement. They share in the fruits of our success. They have the power, by their prayers and interest, to widen its sphere and increase its usefulness a hundredfold.

WHEN SHALL COME THE CONSUMMATION?

BY J. E. RANKIN, D.D., ORANGE VALLEY, N. J.

WHEN shall come the consummation?

When gleam forth Messiah's sign?

And in garments of salvation

He set up His royal line?

In His purple vestments glorious,

Mighty as a king to save;

Treading down his foes victorious,

And redeeming from the grave?

When His people shall be willing,

In the great day of His power;

Glad the solemn vows fulfilling

Of their first espousal hour.

When they as their Lord adore Him,

Bring their silver and their gold;

Lay their prayers and gifts before Him,

And His dying love unfold.

When they consecrate their daughters,

Bring their sons within their arms;

Send them heralds o'er the waters

To proclaim the Saviour's charms;

When His name is daily spoken;

For the poor His table spread;

When the bread of life is broken,

Till His hungry all are fed.

In the dew, then, of the morning,

With the freshness of His youth,

Zeal like raiment Him adorning,

Shall He gird His thigh with truth

Then shall come the consummation,

Then His reign on earth begin;

And full rivers of salvation

Flood this world of woe and sin.

TRANSLATIONS FROM FOREIGN MISSIONARY MAGAZINES.

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

THE *Berichte*, of the Rhenish Missionary Society, says :

"There is a significant parable that the Lord God in the beginning created the birds with all the present variety of their plumage, but without wings, and afterwards lightly attached these to them. Some of them refused to bear this added burden and cast them off ; these became the wingless birds, that cannot fly. But for the others, who were willing to bear the burden, the wings grew fast, giving them power to soar high towards heaven. So, in the last hundred years, by God's grace, two mighty pinions have grown out on our evangelical church, namely, home and foreign missions, with which she may joyfully and freely mount upwards toward God, and, furnished with these, she has no need to fear either that she is going to languish out of existence or to be overwhelmed by Rome."

"Through evil report and good report," says the *Berichte*. "This is a word which, as I believe, deserves at this very time our especial attention. It seems almost as if the opinion was rather widely diffused among the friends of missions that for the missionary cause among us in Germany the day has dawned, when the former disparagement and contempt shown to this is over for good and all, when, even in the widest circles, even in so-called public opinion, it will more and more find unrestricted recognition. But such an expectation is assuredly a very serious mistake, and the sooner missionary circles come to recognize it as such, the better. Otherwise, after long entertainment of false expectations and hopes, the subsequent awakening will be so much the more bitter and discouraging, when again the call is addressed to the friends of missions to go once more through ignominy and evil report, and to approve themselves therein also as the servants of God."

The *Berichte* remarks :

"That, in the diffusion of Christianity, reference must everywhere be had to the founding of new congregations, that Christianity cannot continue to exist in any living vigor except in this form, that according to the Scripture the individual Christian is not to be conceived as existing for himself, but as a member of a community—all this is so clear, that we need waste no words about it. Perhaps, however, less thought is given to the truth, the true building-stones for a Christian community are not individual Christians, but Christian families. And yet even the Scripture gives us significant intimations in this respect, drawn from the labors of the apostles. Repeatedly we read : 'And he (or she) was baptized, with his whole house.' The missionaries know only too well, from their own experience, that so long as they have only gained over individual detached members of families, they are yet very uncertain of their results and of the prospects of Christianity. Only when whole families are won does the cause gain permanence, and only then can there be talk of forming a community. To some of our missionaries, indeed, this point has come to seem of such weight that they have made it a fixed rule never to baptize one of a married pair without the other, because otherwise unhappy complications are almost inevitable. Moreover, if one has gained a thoroughly clear conception of the importance of gaining Christian families for the formation of Christian congregations, he has thereby gained a new point of view from which to judge correctly one of the most frequent and favorite attacks of the Roman Catholics upon the evangelical missionaries. The Catholics never weary of scoffing over the fact that most of our missionaries are married, and think there can be nothing more absurdly incongruous than a married apostle. Now we will leave them their easy scoff, but will remain quietly in the maintenance of our opinion, that Peter also, and the other apostles, as the Scripture expressly attests (1 Cor. ix : 5) must have been married. So, then, our missionaries may well be so to. Nay, more ; they are as married people much better adapted to gain over Christian families from the heathen, because they themselves know the Christian family life not merely from hearsay, and can give an example of it before the heathen. *Exempla trahunt.*"

The *Evangelisch-Lutherisches Missionsblatt* calls attention to the growing importance of the Hindoo element in Zanzibar :

"Alongside of the Arab influence and in part at its expense the influence of the Hindoos is growing with every year. These mostly come from the peninsula of Cutch, North of Bombay. They are partly Mohammedans, partly Parsees, partly cow-worshippers, that is, Hindus proper. The principal wealth belongs to the Banyans, or merchant-caste, and to the Kojes. The Arab merchants are heavily in debt to them, for they are so very successful in business that they are drawing most of the commercial profits of the East coast into their own hands. Everywhere the commercial middleman is the pliant and well-trained Indian. Their number is estimated at some 7,000 or 8,000. Besides the British Indians there is, especially in Zanzibar City, a colony of Portuguese Indians, the so-called Goanese.

These have no social importance, but are exceedingly useful as retail traders, laundrymen and domestics. Doubtless they are chiefly low-caste and Catholics in religion. In general the Hindoo element has shown itself very friendly towards the German efforts at colonization."

The *Journal des Missions Evangeliques*, speaking of the recent ordination of MM. Allégret and Teissères, for the Congo Mission, says:

"We are very well assured that this occasion will be found to have left in Christian hearts more than one refreshing remembrance, and we entreat God that He will himself call out into fruitful growth the germs of life and love which have been sown in these hearts by His word. In permitting our churches, and especially the Church of Paris, to set apart various missionaries at brief intervals, God, we believe, addresses to us all a serious appeal, demanding that we shall set ourselves apart. Active service, that is what He requires of us. May His appeal be listened to! And may many Christians, as a result of this evening of January 17, finally make to Him the complete surrender of their possessions, of their children, and above all, of their hearts!"

Herr Winter, of the Berlin Society, who has to undergo much weariness from the extremely unspiritual temper of the Caffres, expresses the comfort that he has in meeting with an exception in the person of a chief Kcholokoe. He says: "I become more and more attached to him the longer and better I know him. I cannot but wish that more Bassutos were like him. He is really a man in whom we cannot deny that there is found a habit of deep meditation upon things which lie beyond the sphere of every-day life. Let our conversation turn upon what it may, it is always interesting. I have often sat talking with him for hours together and have never felt myself weary. Had he not been a chief he would long since have been a Christian. Unhappily, he is very ill and has little hope of ever being better."

Herr van Eendenburg, of the *Nederlandsche Zendingvereening*, gives as his judgment that the spread of Christianity in Java imperatively requires that those who are inclined to receive Christian instruction should be settled apart on newly-cleared lands. He declares that all attempts to bring over the old-established agricultural communities of Java have been a failure.

Herr de Haan, speaking of a man of good position on one of the Sunda Islands, who seems very friendly to the missionaries, says: "I entertained the hope that in him we should, for once, have an accession to a Sundanese congregation of a man of some mental development, of some influence upon those around him, and, which cannot be exactly a censurable desire, of a man of means." The gospel, though of a higher birth than worldly distinctions, yet, as the Book of Acts shows, by no means disdains these in their measure and time. They are subordinate, but by no means valueless.

Herr Berg, in the *Dansk Missions-Blad*, gives some interesting reflections in describing the ruins of an ancient temple in Southern India:

"I contemplated this splendid work of man with yet greater interest than when I saw it before; its greatness, both in extent and in the execution of the work, together with its venerable age, awakened my wonder, not so much in view of the great, well-formed masses of stone, as of the earlier life of the spirit, of which this temple is a magnificent, though material product. The high, pyramidal pagoda-towers might dispute rank with church-spires of no mean celebrity in their aspiring loftiness. The burdensomeness of the material shows, indeed, that the flight was heavy, but nevertheless it was directed upwards. As the towers bear witness to aspiration, so the whole temple bears witness to a persistent unity and spirit of self-sacrifice, for the rearing of it has taken long periods and swallowed up great sums of treasure. This fact testifies to an earnest endeavor to please their god, and to give to this endeavor a visible expression by raising temples as grand as possible. Above all, the whole of this great achievement of Hindoo devotion bears witness to the energy with which the truth-seeking element in their hearts has groped after the living God."

The following brief account of the spiritual development of a Chinese convert illustrates St. Paul's reference to "feeling after God." It is from the *Berliner Missions-Berichte* :

"Deacon Wong-Yinen had even as a youth clearly recognized the worthlessness of idolatry, and mocked at the worshippers of images. Nevertheless, he could never feel easy without a lord, but sought and inquired after his rightful Lord. Once, coming to Canton and entering a chapel, he heard that Shan-te is the true God, who is to be worshipped by all men. On his return home he erected an altar to God and adored Him in heathen fashion. In gradual succession there came also messengers of the gospel into his district; they were native helpers, belonging to the Berlin *Verein*, or Association for China. They disclosed to him how the true God is to be worshipped, and made known to him salvation in Christ. He listened with joy, learned God's word, was baptized, and has since then diligently and lovingly heard the gospel."

Herr Voskamp, of the Berlin Society, gives some very interesting descriptions of the island of Hong Kong, and city of Victoria, this outpost of British Christianity at the gates of China, at once a part of it and not a part of it.

"We spent some days in Hong-Kong. They refreshed us in body and soul. The heat of summer had abated. I enjoyed the refreshing nearness of the sea. Hong-Kong has an enchantingly beautiful situation. Formerly it was a bare and desolate island, that served as a place of abode for fishermen and pirates. Then the English took possession of it, and they have changed this fragment of earth which here rises out of the sea into a genuine Paradise. Trees of various kinds and of peculiar beauty have been transplanted to Hong-Kong from every country of Asia, from the islands of the Pacific, and from Australia; there blossom everywhere the fairest flowers, and everywhere the view ends with the sea. In a deep valley, surrounded by lofty rocks, lies the most beautiful churchyard of the world, called 'Happy Valley.' Here all the pomp of vegetation is found concentrated. Life and beauty overspread the world of the dead. From hence you see the country seats of the wealthy lords of commerce stretching to the very mountain top. Of Hong-Kong you may say, as Isaiah says of Tyre, her merchants are princes. Beneath these the city of Victoria stretches along the sea. Here, at the threshold of China, Asiatic and Occidental life are confluent. Across the strait lies the coast of the greatest heathen realm of the world, silent, without life."

Again :

"The tones of my harp are now mingled with festal resonance and the wild music of an idolatrous display. Hong-Kong had for months been making ready for the Queen's Jubilee. All the lands of the earth which stand under English sovereignty had already offered their homage. The princes of Europe had appeared in person or by their deputies. From India the mightiest Rajas had gone to London to salute the Empress of India, in whose capital the foreign forms became the objects of popular curiosity and admiration in the strangeness of their Oriental magnificence. Already the echoes of the festival, which set almost the whole earth in motion, had died into the past, when on the little island of eastern Asia the notes of Jubilee again arose. The festival, in this tropic climate, had been transferred to the greater coolness of November. In the morning came the Governor's reception. Pastor Hartmann accompanied me to it. I, like all the world, gave the great man my hand in token of congratulation. A moving and diversified throng filled the Government Palace. In the garden in front, Bengalese troops acted as guards of honor—tall, stately forms, in picturesque costume. A deputation of leading Chinese had just brought into the Government House a loyal address, a magnificent piece of embroidery on white silk, with the names of the Chinese citizens and a huge escutcheon containing the hyperbolical wish in behalf of the aging Queen: 'May you flourish for a thousand springs.' In the evening Victoria swam in a sea of light. I wandered with my bride and some ladies of the Foundling House through the close-packed streets. At the corners of the principal streets stands had been put up for Chinese musicians, who overwhelmed the passersby with a flood of the most hideous melody."

In this loyal festival in honor of the Christian Queen, Chinese heathenism displayed itself in its own wild way.

"For two days and two nights an endless procession of idols wound hither and thither along the islands, and on both sides humanity was packed like a solid wall. There boomed the songs, there rolled the drums, there screeched and wailed the stringed instruments, there crackled the fireworks, the silken dragon banners, green, red and blue, fluttered in the air, the ear-splitting tones of the bamboo *flute* floated wildly among the throng, while in the

midst of the procession men dragged along on tables the sacrificial feasts. The hungry god were entertained to-day with what were esteemed the very choicest delicacies. Splendid Idoi shrines are carried by; on fantastically ornamented wagons sit children with rouged faces. But now comes the Holy Thing of the Middle Kingdom—a gigantic dragon, from 50 to 60 feet long. His greenish body, covered with silver scales, winds through the streets; the fearful head of the monster, with the long, red tongue in the wide-opened mouth, keeps turning from one side to the other over the throngs. Thus does "the good principle" diffuse all his blessing over the smiling children of the Middle. "The good principle" appears in terrible guise. Should it emerge in bright day, without warning, in a German town, there would be howling and chattering of teeth. The old Greeks endeavor to represent the archetypes of perfect beauty. The Chinese have attained to the archetype of perfect ugliness.

"Slowly does the train move on. And everywhere that the image of the dragon appears, there do innumerable human countenances turn themselves towards it and innumerable hands stretch themselves after it. How entirely has the Prince of Darkness bound this people in his fetters! How vain have the Chinese become in their imaginations, and their foolish heart is darkened. Esteeming themselves to be wise, they have become fools, and have changed the glory of the incorruptible God into the image of a loathsome worm."

Herr Vosskamp, describing his return to Canton, says:

"On the deck of the steamer two groups have formed. In one things are going on at a lively rate. Two young American girls are engaged with some gentlemen in a loud conversation. They appear to belong to the race of 'globetrotters,' who consider it the mission of their life to traverse every sea, to hurry through every land, to climb every mountain, and then to return home with the proud consciousness of having won all that is to be seen. The other group consists of fellow-laborers. We have quickly made acquaintance. That old and venerable man has labored long in Burmah. He was going to America to procure help for his work. That young girl in the background is the daughter of a deceased missionary in Canton. She is returning to her father's field of labor. A young pastor from America, accompanied by his aged mother, has associated himself with them. He would like to carry on missionary work among the Chinese who live in his community at home, and is going to Canton to gain some knowledge of the speech and manners of the people.

"In a bay of the river a strange spectacle presents itself. A large black steamship, enveloped in smoke, lies on the water. Thick and stifling vapor globes itself around the ship's sides. Soon the wind drives the masses of smoke apart, and then they pour yet more voluminously out of the portholes. Several hours before, in the night, the Wah-Yun, filled with petroleum, and plying regularly between Canton and Hong-Kong, had gone up in flames, and from three to four thousand Chinese are supposed to have perished in the flames or in the smoke. Few on our ship dreamed what a scene of unimaginable calamity we were gliding by. What anguish and despair among the passengers in the night! What a tumult of wild imprecations! what death agonies in the burning ship!—and now she lay before us a scene of desolation and death, still and lifeless."

I have given elsewhere, in a few lines, a portrayal of a Cagie chief unlike his class. Here, in brief, is a portrayal of one like his class:

"This week I have had an unusual visit. Umkankonyeko, the former captain of Konigsberg, came here to see me. He has become fat and stout, wholly indifferent, his heart like grease; the world and the flesh have taken entire possession of him. He has thirty children alive; how many are dead he does not know. He has not peace, and to the cross of the Lord, where alone it is to be found, he will not come. Once I had good hope of him; now none! Ah, it is hard for a missionary to see how people willingly harden themselves and hurry recklessly forward to eternal destruction."

The *Neuesten Nachrichte aus dem Morgenlande*, in a very appreciative description of the work in Palestine of the Church Missionary Society, remarks with just satisfaction that of the 1,616 native Protestant Christians and 431 native communicants given in the last annual report, a goodly percentage has come from purely German institutions. Indeed, the German element has always been strong in the English work here, as might have been expected under the long presidency of a German bishop, the faithful Gobat.

The *Nachrichten* has an article written from Bethlehem, from which we give this extract:

"For the inhabitant of the hill country of Judah the autumn has its special, and right around Bethlehem, peculiar charm. Especially do the maidens love to give expression in song to the universal joy, answering each other back and forth from the trees the livelong day in responsive refrains and popular melodies peculiar to the district. When autumn comes, nothing has any longer power to keep the Bethlehemite, young or old, in the house. It draws him out into the open air, into the Kurum (vineyards), where he takes up his summer abode under his vine and fig-tree. Why, in this case, are the vine and fig-tree especially mentioned in the Bible of old and in Palestine to-day? Because both have qualities which are able to fetter the owner for a good long while to his vineyard; the vine, because the different sorts of grapes do not ripen simultaneously, but during a season of five months; the fig-tree, because this likewise, whose sweet fruits offer themselves for daily plucking, distribute them over three months."

The *Bulletin Missionaire* of the churches of French Switzerland, has a communication from M. Paul Berthoud, in which he describes the character of the new converts of the coast-town of Lourenco-Marquês, in Southeastern Africa:

"Ignorance the most profound is the first thing which strikes the spectator. By the side of this one remarks a religious feeling which is an unailing source of encouragement and joy. But, finally, one is obliged to admit with grief the absence, one might say the complete absence, of the moral sense, which has been degraded, extinguished, annihilated, by a contact of several centuries with Europeans. Such are the three principal traits to be seen in the physiognomy of these souls which it is our work to instruct in the things of salvation."

"If, since the opening of the year," says M. Berthoud, "we have registered about 200 new confessions at Lourenco-Marquês, this cannot but be very encouraging to the friends of our mission. But it is not without some disposition to tremble that we rejoice, for we see things at very near range, and this city is filled full of the snares of Satan. Among these numerous neophytes, I have good hope that most will resemble the good ground in which the divine seed has germinated and brought forth abundance; but how many who will probably prove like the ground where the thorns will choke the plant, when they have to choose resolutely between a holy life and their old courses. It would be easy to have retained some who have already abandoned us. But if we did that, what would become of the Word of God, which says: 'Holiness, without which no man shall see the Lord.' 'Be ye holy, for I am holy.'"

STUDENT VOLUNTEERS FOR FOREIGN MISSIONS.

We give below the results of work done in the churches during last summer's vacation by several volunteers.

Mr. J. P. Stoops, of Union Theological Seminary, presented the volunteer movement to 45 congregations, all of whom were favorably impressed; five responded immediately, ten expect soon to have their missionary, and 49 names were received as volunteers. Mr. A. N. O'Brien during the summer secured the pledges of 85 volunteers and the sum of \$445 per year for five years.

In addition to this should be mentioned the deepening work among volunteers. Mr. Edwin B. Stiles, who, with his wife, has lately sailed for India, reports as conclusions reached from his summer's experience that the people are waiting to be instructed on the subject of foreign missions, and when instructed are ready to give; that intelligent interest among the masses is increasing; and that there is a crying need of more thorough system in giving, a thing which he has demonstrated can be accomplished by presenting to young people's societies in all its significance the present uprising of young people for foreign missions.

An inspiring report also comes from Mr. W. W. Smith, of Princeton, '89: "When the idea entered my head some months ago to devote a part of my summer to a missionary tour of one of the States, great apprehension arose as to my fitness in any possible way for the work. But God said, 'Not by might nor by power, but by my Spirit'; and so I determined to try. After the Northfield Bible school closed, Mr. Wilder and I went to Springfield, Mass., where between us we spoke in ten different places. As a result four churches adopted the 'plan for volunteer gifts for foreign missions.' We then divided forces, Mr. Wilder leaving for Niagara, while I continued the work in Massachusetts, and later in Northern, Central, and Eastern New York, Northern New Jersey and Eastern Pennsylvania. In the Y. M. C. A. at Brocton, Mass., there was an audience of but 35, six of whom offered to go to the foreign field as missionaries. Nine young men pledged \$33.60 per year towards the support of a missionary representative; twelve were already giving \$1.00 per week besides. They have now chosen one of the six to educate as a gen-

eral secretary in the Y. M. C. A., preparatory to sending him to the foreign field. In Jersey City 18 signed the pledge in one day.

"Altogether I have spoken 41 time since college closed. Providence used me as the means of putting the 'plan' in 15 places. All but two or three of these adopted the plan in toto, undertaking the full support of a missionary. The sum thus raised for the various foreign boards is about \$8,000. God also raised up twenty-six new volunteers, 20 men and six young women. I disposed of 34 copies of 'The Evangelization of the World,' and received several orders for the MISSIONARY REVIEW OF THE WORLD. The work to me personally has proved an inestimable blessing, drawing me closer to the divine help and guidance. I wish all volunteers would take up this method of awakening interest and stirring up their own ardor in 'the crowning work of the century.'"

II.—GENERAL MISSIONARY INTELLIGENCE.

Africa.—Slave-hunters and missionaries. For some time past the missionaries in Nyassaland have had to defend themselves against Arab slave-hunters. Not only so, but in their heroic stand against the merciless man-stealers they have been hampered by the representatives of a so-called civilizer power. The Portuguese who occupy adjacent territory, being apparently anxious to annex Nyassaland itself, are well content that the slaver should not only well-nigh exterminate the natives, but do his best or worst to drive the missionaries off the coveted land. In this extremity it was decided to approach the British Government. To this end a deputation, representing the joint committees of the Established, Free and United Presbyterian churches of Scotland, the Universities Mission and the African Lakes Company, waited upon Lord Salisbury at the Foreign Office on Friday. The deputation, a most influential one, made up of representative men from the Scottish churches, together with several members of Parliament, was introduced by Lord Balfour, who expressed the hope that the British Government would not allow the interests of this country in Nyassaland to be abandoned to Portugal. Rev. Dr. Scott presented a memorial to the Premier, signed by 11,006 ministers and elders in the three Scottish churches, setting forth the extent of their missionary effort on the shores of the Nyassa, and in the district known as the Shiré Highlands, pointing out the dangers which beset the missions, especially from the Portuguese, who threaten to annex the country, and urging upon Her Majesty's Government the necessity of taking steps to insure that the missions should be permitted to continue their Christian work undisturbed. Rev. Horace Waller, on behalf of the Universities Mission; Mr. Campbell White, representing the Free Church; Rev. John M'Murtie, on behalf of the Established Church of Scotland; and Mr. Moir, joint manager of the African Lakes Company, also spoke. The latter mentioned that the natives in 1885, fearing annexation, invited the company to protect them and administer the country. Lord Salisbury, in reply, said

there was no work which excited so much sympathy as that which was being pursued by Europeans in Africa. In Nyassaland and the Shiré Highlands the gallant missions and the Scottish company were maintaining themselves against the great attack of Arab slavers, who recognized in these pioneers of civilization their natural enemy. It was a desperate struggle, but it was one which did not at present apparently involve the direct co-operation of the Portuguese. The missions and Europeans could only depend for their defence upon the possession of arms. These had to pass through Portuguese territory, and Portugal, said the Prime Minister, had thrown every impediment in the way of furnishing these arms. Their sympathies had not been with the missionaries. Portugal claimed the whole territory from the Atlantic to the Indian Ocean. This claim was not admitted by the British Government, nor did this country consider that Portugal had any claim to the banks of Lake Nyassa or the Shiré Highlands. There was no danger, Lord Salisbury assured the deputation, that the Portuguese would lay violent hands upon any of the mission stations. The position was, however, a peculiar one; but the deputation must not expect more from the government than it could accomplish. Nyassaland was not British territory and the government could not protect the Europeans from the power which the possession of the coast gave to the Portuguese. Diplomatic action should not be wanting, and there was reason to hope that the problem would alter as civilization extended.

—Africa's Regeneration—How and When? In a paper on British West Africa, read before the Royal Colonial Institution at Freetown, Sierra Leone, Mr. Johnston, the English Vice-Consul, spoke of the Negro races as those of "a lower mental development." This objectionable designation elicited an immediate and pungent reply through the editorial columns of *The Sierra Leone Weekly News*, in which were forcibly advocated new and important theories for the real elevation of the Negro, which certainly seem worthy of a more careful study and a more thorough trial than they have yet received by those laboring for the regeneration

of Africa. The writer contends that, while the Negro is *different* from the white man, he is not *inferior*, and that he would prove his intellectual equality under as favorable circumstances as his white brother has enjoyed for centuries; that there is no essential superiority or inferiority on the one side or the other. The question, it is said, is simply one of a difference of endowment and destiny, which is really the difference between a movement of two distinct races in the same groove, with one thrown by circumstances behind the other, and the movement of the same races along lines which are destined to be always parallel, without coincidence in capacity or performance. Though distinct, they are equal, and never until the Negro has opportunity to develop along his own appointed lines, can he vindicate himself, and Africa experience any material intellectual or moral elevation. The views here condensed and presented, are, in fact, those so ably elaborated by that remarkable man and eminent scholar, E. W. Blyden, LL.D., of West Africa, a Negro of pure blood, well known to many in his "Christianity, Islam, and the Negro Race," a work worthy of a wider circulation in this country.—*N. Y. Evangelist*.

—Bishop Turner of the African Methodist church says: "Africa is the richest continent under the canopy of heaven. Her natural resources are incalculable. England and other European countries keep 200 ships hugging the coast the year around, pouring her wealth into their coffers; and this country could double the number by utilizing the Negro, if it could just look beyond its prejudices and adjust itself to its possibilities. A line of steamers between Charleston, Savannah, New Orleans or Wilmington and Africa could in a few years be made to flood the land with unnumbered millions of money. The Negro as an agent might be made a thousandfold more valuable to the South than he was as a slave, and at the same time more valuable to himself as a freeman. If England can keep steamer lines running all the time burdened with gold-dust, ivory, coffee, cam-wood, palm-oil and a thousand other things which bring wealth and give business to the world, why cannot this country, with millions of men at its disposal adapted to the climate of Africa and as faithful to their trust as any race in the world, do as much or more? If the Negro is a burden, a menace and source of vexation to our white friends, let them open up a highway to the land of his ancestry by a line of steamers, cheap transportation and a little business thrown in, and the 'dark Negro problem' will solve itself in a few years."—*Spirit of Missions*.

—A missionary sends from Tangier some notes of a journey which three lady evangelists recently made to Fez, a city with a population of 150,000. They carried a tent with them, camping by the way at villages,

where they gave medical advice and preached the gospel. At one place the chief made them encamp in a farm-yard close to his own house, warning them that if they went a few yards away he would not be answerable for their lives. Just after the ladies had got off their mules a woman came up, and seizing one of them by the throat with one hand, drew the other hand across it in imitation of cutting it and said: "That is what we ought to do with you!" But before they left the place the Lord had given the missionaries much favor in the sight of the people. The chief was the most interested of all the listeners, and when they proceeded on their journey accompanied them all day to see them safely up on their way.—*Bombay Guardian*.

—The Indigo of Africa is the best grown in the world. Even the wild indigo of Africa is better than the famous plant cultivated with great care in India. A society has been formed in Liverpool to develop its production. We should soon have Christian farmers connected with our mission stations, engaged in the commercial products in their vicinity. Sugar, coffee, cassia, indigo and other products could be cultivated to profit where these are indigulous.

Brazil.—The matter of Presbyterian missions in Brazil received due attention at the meeting of the General Assembly in New York in May last. It came up in the report of the commission sent to that country to organize a Synod and to make a general examination of the condition of the church there. Dr. J. Aspinwall Hodge of Hartford gave an account of the trip and made a most urgent appeal to the Presbyterians of this country to contribute liberally to the work there. The condition of affairs as he pictured them was deplorable in the extreme. There are only 32 Presbyterian ministers to carry on the work of evangelizing a country nearly as large as the United States. Dr. Charles E. Knox of Bloomfield, N. J., who was also one of the commission, was equally strong in his appeals for money to establish a theological seminary in Brazil. He was glowingly enthusiastic in picturing the spread of Protestant schools and of Republicanism in Brazil, and in recounting the vast opportunities for spreading the gospel offered there.

Another stirring plea for aid, both missionaries and money, for the Brazilian work was made by Dr. G. W. Chamberlain, who represents the Synod of Brazil in the Assembly. He pointed out that in nine years the Assembly had sent only one minister to the field, and that he had been so overworked that he was now returning to the United States, broken down in health. His speech had a deep influence on the commissioners, and will no doubt result in substantially benefiting the work of supplying the spiritual needs of the millions of Brazil. The

resolutions offered by the commission were carried.

Burma.—A Burmese religious ceremony. A correspondent of an Indian paper describes a curious ceremony which took place recently at Rangoon. I seems that in a recent earthquake the bird's wing of gold and precious stones crowning the great Rangoon pagoda was thrown down and injured. The trustees of the building called on the people for subscriptions for a new one, and in three weeks a sum of 80,000 rupees was collected. It was notified that on a certain day the melting of the gold and silver would take place, and that it would be the last opportunity of contributing. In one of the large rooms of the pagoda two large crucibles were placed, one for gold, the other for silver. Hundreds of men and women, girls, boys, and small children passed by dropping their silver or gold ornaments into the crucibles or handing their precious stones to the clerk for the purpose of being set in the bird's wing. Women gaily dressed and covered with jewels passed by, and, taking a couple of gold bangles from each arm, threw them into the pot, or they took off rings, and, handing the stones to the clerk, added the gold to the melting mass. Those who had no gold put in rupee coins into the silver crucible and handed over others to the clerk for the use of the pagoda; even the beggars came and added their mites. All partied with their treasures without a sigh, and, in fact, seemed glad to give it for such a devout purpose. All their good deeds are so many rungs mounted on the ladder towards heaven. The Shans went in a body of 20 men, and presented a valuable diamond weighing 75 carats, which is to be placed as the chief ornament of the wing. The silver melted amounted to Rs. 7,580; that collected to 3,525: the gold melted amounted to Rs. 13,800, and the precious stones given were valued at Rs. 22,000. The wing that fell down was valued at Rs. 1,22,500, and the one to replace it will be worth Rs. 1,75,000. The umbrella ornament at the top of the same pagoda (the Shawgda-goan) is said to have cost King Mindine Min six lakhs of rupees; it is of pure gold, richly set with gems, and is actually 15 feet high, although at its present elevation it does not seem two feet. The pagoda itself is 328 feet high, and the hillock on which it stands is 100 feet. The pagoda is surrounded by the barracks of the British troops, and the magazines are said to be in the hillock on which it is built.

China.—There are now 82 medical missionaries in China, the majority of whom are from the United States; 16 of them are female physicians. There are large mission hospitals and dispensaries in Peking, Tientsin, Shanghai and Canton, and smaller ones at various other cities. At these hospitals, where many thousands are treated yearly, and at the homes of other sick people, the teaching of the gospel goes hand in hand with the medical treatment, and the good accomplished is very great. In

no part of the world is the medical missionary more highly appreciated than within the Chinese Empire, and a great part of the current expenses of the hospitals and dispensaries are borne by Chinese officials, the gentry and the merchants. Foreigners residing in China also give a good deal. If there were 100 medical missionaries in China among 800,000,000 of people, each physician would have more than twice as many people to attend as there are living in New York.—*Medical Miss. Record.*

India.—The fact is not commonly recognized that the missionary bodies most interested in higher educational work in India are Presbyterian and Anglican. Of the large staff of the Baptist and Methodist Episcopal, and several other aggressive missions, we do not know of one which is engaged in what is known as higher educational work, except Dr. Badley at Lucknow, and the Christian College he is founding is the model upon which existing mission colleges should be immediately re-organized. Its curriculum and appointments throughout are adapted especially for native Christian students. Non-Christian students are not excluded, but if they come they must accept the teaching which has in view the needs of our native Christian youth.—*The Indian Witness.*

Romanism.—Romanism in the Province of Quebec has attained a degree of strength and wealth, and is supported by a self-denying and resolute spirit, not known or appreciated until recently by even well-informed Canadians. At the recent meeting of the Canadian Branch of the Evangelical Alliance, Principal McVicar presented carefully compiled statistics showing that the Papistical church receives on an average, annually, from 200,000 families in the Province of Quebec, the enormous sum of \$8,000,000 for the exclusive ends of Catholic worship. She owns 900 churches and the same number of parsonages, together with the palaces of the cardinal, archbishops and bishops, valued at \$900,000; 12 seminaries, worth \$600,000; 17 classical colleges, worth \$850,000; 259 boarding schools and academies, worth \$6,000,000; 80 convents, worth \$4,000,000; and 68 hospitals and asylums, worth \$4,000,000; making a total of \$61,210,000. Besides, certain ecclesiastical orders are enormously wealthy. The Sulpicians, for instance, on Catholic testimony are wealthier than the Bank of Montreal, the most powerful monied corporation in America. The lady superior of the Longue Point Asylum recently informed a press representative that the nuns built that splendid building at their own cost of \$100,000. To every one familiar with history the growth of Romanism on this continent is a menace to free institutions, to the public schools, and to a competent and honest administration of public affairs.

-Rev. Jacob Primmer of Dunfermline, charges that the church of Scotland is becoming honeycombed with Jesuits and Popery. He quoted from the latest work of the Church Service Society "An Order of Divine Service for Children," to show that it was a liturgy largely drawn from popish mass-books, and taught baptismal regeneration. In this secret society, the two clerks of Assembly and ex-moderator were leading spirits. These Romanizers had introduced into their church large numbers of popish images of monks, the virgin saints, angels, crosses, also a service-book, and ritualism, as in St. Giles's, Edinburgh; popish pulpits with the crucifix on them, as in Craigebuckler church; a large stone cross standing seventeen feet eight inches high in Ruthwell church, which had been enlarged to receive it, and last Sunday it was dedicated by the minister of Morning-side, although the whole thing was a violation of the law of the church. He had made the Scottish hymnal a special study, and he had discovered that fifty of the hymns were written by popish monks, priests and saints. These Romanizers were at large in the church.

Spain.—Celebration of the Discovery of America. Dr. Curry, United States Minister to Spain, sends a translation of the decree, signed by the Queen-Regent, setting forth the plan by which Spain is to celebrate the four hundredth anniversary of the discovery of America. It is rather amusing to observe that the *United States is not to be invited to participate in the Spanish festivities.*

The following is the Royal Decree :

"ARTICLE I. For the purpose of commemorating the fourth Centennial of the Discovery of America and of honoring the memory of Christopher Columbus, an Exposition shall be established for the year 1892, to which the Government shall invite the kingdom of Portugal and the Governments of the Nations of Latin America.

"ART. II. The object of the Exposition will be to present, in the most complete manner possible, the condition of the inhabitants of America at the time of the discovery by collecting for the purpose all the objects which can give an idea of the state of their civilization and of the civilization of the races inhabiting the American Continent at the end of the fifteenth century, and by a separate exhibition at the same time of all the products of the art, science and industry which characterize the present culture of the Nations of Latin America.

"ART. III. A special committee, which shall be sent to South America in a government war-vessel, shall be charged with the duty of preparing the Exposition in agreement with and under the direction of the diplomatic representatives of Spain in the different American States.

"ART. IV. To meet the expenses necessary for the celebration of the centennial, the Government will enter in each of the five coming budgets, and will submit to the approval of the Cortes, an appropriation of 500,000 francs which shall be exclusively destined to the expenses required by the commemoration. This appropriation will be declared permanent until June 30th, 1893, and the sums unexpended shall be kept in the treasury until that date.

"ART. V. The Ministers of State, Colonies, War and Marine shall be charged with the execution of this decree in everything relating to their respective departments.

"Given in the Palace, February 28th, 1888.

"MARIA CRISTINA.

"The President of the Council of Ministers,
"FRAncisco MATEO PAGASTA."

Turkey.—"The statistics for the Eastern Turkey Mission have just been completed for the year 1888, and possibly an extract from those may not prove uninteresting to many of your readers. They may also give a better idea of the work of the mission.

"The estimated population of the field occupied by this mission is over one and a quarter million. This gives to each ordained missionary in the field a parish of ninety-two thousand souls. Of this two and one-quarter millions within the limits of the mission only about sixteen thousand are declared Protestants, *one-tenth of one per cent.* of the whole number. But of the sixteen thousand declared Protestants, only 2,686 are members of the Protestant church—which makes one church member to every 500 of the souls included within the mission limits. These figures show that the time has not yet arrived for the withdrawal of missionary forces from Turkey.

"There are five regular stations at which missionaries reside : Bitlis, established in 1858; Erzroom, in 1839; Harpoot, in 1855; Mardin, in 1856, and Van, in 1872. Bitlis occupies 15 out-stations, Erzroom 22, Harpoot 56, Mardin 20 and Van 2. About five-eighths of all of the Protestants of the mission are within the limits of Harpoot station. There are 40 regularly established churches in the mission, with a total membership of 2,686. To these churches there were received on confession, in 1888, 205 members; 156 of these were received in the Harpoot field. These churches are presided over by 28 ordained pastors. There are also 50 regular preachers, 176 native teachers and 45 other helpers, such as Bible-readers, colporteurs, evangelists, etc. Each Sabbath there is preaching at 120 stated places, with an average congregation of 11,000. About 75 per cent. of this number are members of the Sabbath-schools.

"The educational statistics show, also, a large work. The center of the mission schools is at Harpoot, where is located the Mission Theological Seminary and Euphrates College, with over 590 students in attendance. From here teachers and preachers go out to all parts or the field. Exclusive of the college there are over 6,000 scholars studying in the high and common schools of the mission.

"When it is remembered that all these schools are strictly evangelical, in which lessons from the Bible and Testament are daily given, whose teachers are supposed to be Christians, and who are especially charged with the duty of giving to all their pupils religious instruction, the part which these schools are destined to play in the evangelization of this land can be partially ap-

preciated. It is undoubtedly true that over one-half of the students above mentioned are members of non-Protestant families. The school is already a power in the land, and its influence is increasing every day.

"The next question is, What do these people pay for all the gospel and educational privileges they enjoy? Before this question is answered, you must remember that this is in the Orient, where it is the nature of the people to receive, not to give; whose common nature and desire is expressed by the universal never-forgotten word, "*bakshish*"; where many a man will endure a hard beating from officials rather than pay his tax of one or two dollars, when he has the money in his pocket and knows that he must ultimately pay it. But above all this it is a land of extreme poverty and oppression, where thousands of deaths occur each year from lack of food and from exposure; where the whole tendency of the country is toward extreme poverty. It must also not be forgotten that here the regular wages of a common laborer, he boarding himself, is 10 to 15 cents a day; for a man with a trade from 20 to 40 cents a day; that bread costs nearly as much as it does in America, and the many articles of clothing are imported from Europe. Looking at all of these things, it is evident that \$1 here would equal from \$5 to \$8 in the United States—*i. e.*, it would be procured with as much difficulty and labor, while it will not go so far in the purchase of necessities and luxuries.

"After this introduction, let me say that the Protestants of this mission contributed during the year 1888 for religious and educational purposes nearly \$13,000. This does not include large sums paid for the purchase of religious and school-books, nor does it take into consideration personal expense incurred in sending scholars to school and in boarding them while there, except when this money, in a few cases only, is put into missionaries' hands for the purpose of board. This is an average of nearly 90 cents each for every declared Protestant throughout the mission and \$4.80 for each church member.

"To put it in a little different form: for every dollar contributed by the American Board for direct evangelical and educational purposes, the people contributed one dollar and ten cents. Bear in mind that the party who paid the \$1.10 earned it at 14 cents a day, boarding himself in the mean time. If all who contribute to the work of the American Board would give with the same liberality and self-sacrifice that these people of the Orient have given during the past year, the treasury of the Board would be more than full."

These churches have also a Home Mission Society, which is carrying on a noble work at Kourdistan. The contributions to this society are so liberal that the work is not at all hampered for the want of funds.

Apart from all figures, there is at present a thorough stirring up in the old church. There is less of hostility and more hearty co-operation than ever before. Protestant preachers are constantly invited into the old Gregorian churches to conduct service—not the service of the church, but the Protestant service with preaching. Our educated Christian young men are urged to teach in the schools which the Gregorians are attempting to establish. Many of the Protestant text-books have been adopted by them and very frequently the New Testament is used. All of these things were unheard of a few years ago. *Protestantism* has come to be synonymous with *enlightenment* and this is the foundation of true Christianity.—*Rev. J. L. Barton, of Harput, in The Independent.*

Woman's Work.—In the heart of a devoted Christian woman some 54 years ago was conceived the idea of how to reach the women in the zenanas of India. Single-handed and against great opposition did Mrs. Doremus put that thought into operation.

Dr. David Abel, an American missionary to China, returning in 1834, started in England the "Society for Promoting Female Education in the East." Mrs. Doremus, listening to his appeals as he strove to arouse Christians in America to the needs of the women in the East, said: I will go to my sisters in Christ, sisters of wealth, of culture, with leisure, and tell them what you have told me; what it is that is holding the heathen nations to their superstition and idolatry. It is the women of India, the mothers and sisters incarcerated behind those walls, that shield them from all approach, not only of religion, but of education and friends. We will unite together, we women of America, of every creed, in this great work of sending single women as missionaries, who, not having the care of husbands and families, can give themselves especially to this work.

The women listened, felt the call as a special message to them and responded gladly. The men said, It was not possible that women could go out, unmarried, to these heathen countries and be respected, and so great was the opposition that what was intended to be simply a movement of women auxiliary to already established missionary societies, was organized 23 years afterwards as a distinct work, assuming the name of "The Woman's Union Missionary Society of America for Heathen Lands," whose prominent feature was the sending of single women to do a specific work among the women. The wedge has entered the very heart of idolatry, in that the heathen women are being reached as never before; but a greater work even than this has been accomplished, for this inw-

ation has emancipated our own American women. The women of India and China and Japan need our personal efforts in their behalf, but we needed more the stimulus that has come to us through the missionary work. Since Mrs. Doremus and her sympathizers organized this woman's work, so short a time ago, there have sprung up all over our land a multitude of women's societies. Thousands are organized, not only for the foreign missionary work, but for the home work, for temperance work, for all manner of church and state charities. Woman is fast becoming the almoner of man's best gifts to his fellow-men. While we rejoice in the well being of the multitude of women's missionary societies that have been the direct outcome of this mother in Israel—for it is the oldest of all our women's organizations in America—we will do well to cherish and promote to the utmost of our ability the prosperity of this Union work, which has six mission stations, one hospital, two dispensaries, fifty-seven missionaries and 3,387 pupils dependent upon it, with wider fields of usefulness still opening before it.

This peculiar and all-important work calls for the hearty co-operation of every one interested in aggressive foreign missionary work.

—The Critics of Missions. The most persistent critics are the tourists and the statisticians. The former make the journey of the world, and, finding in every port a handful of missionaries, and behind them the great, black mass of untouched heathenism, not unnaturally infer that this speck of whiteness can never overcome this mass of blackness. What reason has the tourist for believing that a thing which is so near nothing can bring to naught a thing so vast and real as Asiatic Buddhism? He forgets that one rope-girded priest converted England, another Germany, another Ireland. He finds that the missionary is a common and uninteresting man, that often his converts are chiefly retainers, that lapses are frequent, and that his methods have apparently little relations to the ends most to be desired. And so he eats the missionary's bread, as a god from Olympus might sup with mortals, accepts his suggestions as to routes, and fills his note-book with borrowed information, which appears in his printed pages as original observations, and

goes away damning the cause with faint praise of the worthy man's zeal. It would be interesting to compare the opinions of book-making tourists with those of the British governors of India, the ministers to Turkey and the admirals of Pacific squadrons; that is, the opinions of casual observers with those of men who thoroughly understand the subject.

But the most confident critic of missions is the statistician, who demolishes them by a sum in arithmetic: the heathen population increases at such a ratio, converts at such a ratio, and the latter never overtake the former. He deems himself under no obligation to explain why the basilicas of Rome became churches, or why England does not still worship at Stonehenge instead of Westminster. It would seem to be not a difficult thing to learn that human progress is not determined by a law of numerical ratio, but there are enough who can think in no other fashion even with history for an object-lesson.—*Dr. Munger in Forum for June.*

—Some ten years ago, Mr. Gladstone translated into beautiful Italian the well-known hymn, Rock of Ages. This suggested to Signor Ruggero Bonghi, the Gladstone of the Italian Parliament, the idea of using his pen in diffusing and defending the truth. Among other productions he has written *Vita di Gesu, The Life of Christ*, a work based on the evangelists, of warm Christian spirit and heartily endorsed by those who have examined it as far as published. Each number consists of eight superbly printed pages, costing but two cents. On the Corso, the most fashionable street of Rome, are seen in large letters the words, *Vita di Gesu, Vita di Gesu*, while near by stands a splendid illustration from the book, Christ talking with the woman of Samaria. It is worth while stating that there will be seventy parts, containing in all eighty-six fine illustrations by the best artists in the kingdom. Such an occurrence has never before taken place in Italy. Mr. Bonghi appears daily in the Senate, and loses nothing of his influence by having written this scholarly and manly life of Christ. The parts, as they come from the press, are eagerly sought for, and read with avidity by thousands who are now getting for the first time the history of the Holy Child.

III.—MISSIONARY CORRESPONDENCE FROM ALL PARTS OF THE WORLD-FIELD.

India.

[OUR readers will remember that Mr. Wishard, Secretary of the Colleague International Y. M. C. Association, is spending some years abroad

establishing Y. M. C. A's. in foreign lands and visiting colleges and other schools of learning, performing evangelistic work among the students. His mission thus far has proved a

great success. Col. Olcott, the New York Theosophist, who was converted some years ago to the vagaries of Madame Blavatsky, the Russo-Indian Spiritualist, has been paying a missionary visit to Japan in the hope of turning Christian converts to Buddhism, as it is interpreted by the Theosophists. We get a glimpse in this letter of the kind of work he is doing.—EDS.]

"Mr. L. D. Wishard has just returned from a trip down the inland sea to Nagasaki, Okayama, etc. In some of these places he followed Col. Olcott, the Theosophist, by about a week. Col. Olcott began by lecturing on Buddhism, pure and simple, but now is travelling through the Empire attacking Christianity, since in this he has the support of the Buddhist priests. At Hiroshima, the Sunday after his lectures, Miss Bryan's and Miss Cuthbert's Sunday-schools were reduced by one-half, so strongly stirred were the Buddhists against Christianity, but in a few weeks the schools will probably be attended by their wonted numbers. Mr. Wishard has been at work among the students of the Government schools of late, and by issuing cards announcing himself as a representative of the students of Europe and America, has drawn immense crowds in the theatres—sometimes over 1,000 young men. At a recent meeting (at Okayama) the Buddhist priests came in, as they often do to make disturbance, and if possible, break up the meeting. On this occasion Mr. Wishard appealed to the students, who at once sided with him and enforced order. The students are evidently very much taken with him, and are delighted to be addressed as a class; and he can, therefore, as a college secretary and representative, reach them as no other man could. He is doing a grand work. Over 100 young men were baptized a few weeks ago at the Congregational College at Kyoto as the fruit of his labors. He conducts a summer school for Bible study in this institution, on the Northfield plan, early in July, and says he wishes Dr. Pierson would come out and assist in the work. Here is a new form of work in Japan that promises great results and should enlist the prayers of saints everywhere. FRED. S. CURTIS.

"KOBE, JAPAN, May 16, 1889."

Japan.

"EDS. MISSIONARY REVIEW OF THE WORLD :

"Religion in Japan still continues to be the absorbing topic of the day. The purely political newspapers even cannot keep the subject out of their columns. The drift of the discussion is not so much towards the having or not having a religion, but to-

wards what kind of a religion shall the country have. And upon this latter ground it seems that the contest must speedily come to an issue.

"It is likely that, for a time at least, there will be three rival forces contending—Christianity, Buddhism and Skepticism. The next twenty years is going to witness a great change in the national character of Japan. As far as skepticism is concerned, it lies at the very heart of the rising generation. We are sowing the seed in a skeptical soil. A bright young man, a student in our school, told me, a short time ago, that he did not believe there was a human soul, neither a God, heaven nor hell. This is the case with many young men here. But the gospel has power, if it can reach the heart directly, without human conception, to overcome this skepticism. This skepticism is not a native of the Japanese soil; it is an imported article from Europe and America.

"But the most active opponent to Christianity will be Buddhism—Buddhism reformed. Its adherents are bestirring themselves on all sides. They are to have schools and colleges, both classical and theological, newspapers and magazines, a clergy with itinerant preaching, and everything on the Christian plan of propagating their faith. They will have missionary societies, and it is thought that America will be redeemed from the heathenism of Christianity. What think you, Americans? Col. Olcott, the American apostle of Buddhism, and the first American convert to the religion of Shaka, is now in Japan, lecturing to full houses. He comes from Ceylon for the purpose of uniting Japanese Buddhism with that of Ceylon. The object is to have Buddhism present one solid front to Christianity in the East. Thinking that the strength of Christianity is largely in its methods of spreading, Buddhism will adopt these methods; and instead of a priest sitting all day upon his feet beside *bibachi* (a brazier), and smoking a pipe sixty times an hour, he will be called a preacher as in America, and will go about delivering sermons. They wish to solidify and move as an unbroken phalanx.

They will learn one invaluable lesson from united Catholicism and divided Protestantism. Here, where Christianity has to stand alone, without the popular sentiment in its favor, *Christian union* shines with a diviner brightness. Missionaries who represent the most antagonistic theological schools, meet one another, and give the friendly greeting, and wish the *union* God speed. But occasionally a home paper comes from across the sea, full of sad foreboding concerning the union movement. They fear that each will not have an equal share in rights and

privileges, that the home church constitution will be violated, and that some one church will lose its identity in the union. But there are very few missionaries in Japan who are opposing the union. While it is exclusively among the Pedobaptists the Baptists hope to see it triumph; for it will hasten the day of a union of them too. Looking at this rich field in the light of the Saviour's prayer, and considering what has been accomplished towards its fulfillment, who can doubt that we have rightly interpreted that prayer, or lift an opposing voice against the progress made?

"Fraternally, E. SNODGRASS.

"SEIOAI, JAPAN, May 6, 1889."

Another letter from Japan.

[A hopeful sign and further news respecting Col. Olcott's mission.—
EDS.]

"The following editorial appeared recently in the local paper published here:

"'Buddhist,' where are you? I want to call your attention to some facts, and rally a thousand of the brethren who have grown indifferent to our religion. Don't you see the water dripping through the roofs and soiling the clothes of our idols? Don't you see the priests going about the streets caring only for their beautiful robes, wine and money? Can't we reform these priests and restore the religion that has done so much for our country? I was surprised when I saw the earnestness of the missionaries, and I was also very sorry, because they are establishing the foreign religion in our country. The students in our schools are believing in their religion. Do you know what that means? The very ones who will soon be the leaders of our nation are believing and accepting the teachings of these foreign missionaries. See how they establish schools, and work diligently every day, and then take warning. You have read how our Buddhists have been persecuted in the Eastern countries by those foreigners."

"This man only gives us a picture of the decay of Buddhism. They are in the throes of death, and we may expect to hear such groans. Col. Olcott, an American, is trying to revive their cause in Japan. He tells them in his addresses to retain their native religion and not be found accepting the religion of another country; but the Colonel doesn't practice what he preaches. A town near us offered \$500 to get a few lectures from him, but the amount was not sufficient, which shows that he is a rather expensive assistance. Many revivals are going on in the Christian work and most all the churches are enjoying a healthy and steady growth.

"SAM'L H. WAINRIGHT.

"OTA, April, 14, 1889."

Syria.—Missionary Experience.—Miss Mary P. Eddy sends us the following:

AMERICAN MISSION, BEIRUT, March 18, 1889.
DEAR DR. SHERWOOD: My brother and brother-in-law have been touring in the southern part of the Sidon field. I enclose part of a private journal kept by the latter during the trip. It will give a good idea of the experience of missionaries.

A year ago Beirut became the seat of a new "Warhjat" or province and a Governor-General, Ali Pasha, was appointed. After a year's residence here he has been removed by death. Long a resident in Paris and Berlin, he had liberal views and was affable and personally friendly to the representatives of foreign powers resident, and as far as lay in his power he aided rather than opposed our work in this province."

Journal. After passing Ras el Ain beyond Tyre, I was on new ground, and everything became more interesting. Two and a half hours along the sea brought us to a famous headland, Ras el Abyad, over which the road is cut deep into the white chalky rock. At places it is very smooth and steep, while the cliff drops sheer away for 200 ft. into the blue sea. Beyond this along the shore for miles is a sample of Turkish mismanagement. They forced the surrounding population to come and labor upon a new carriage road, which begins nowhere and ends nowhere, crosses no ravines, is straight where it ought to be crooked, and crooked where it ought to be straight, is double the width needed, and though continuing for many miles is nowhere finished. It is a perfect type of the scale on which such works are often projected, and the way in which they are abandoned after some one in money or muscle has paid out enough to complete two such roads.

We visited several rockhewn tombs, of which there are thousands in Phœnicia, and below Alexander's fountain we left the sea and began to climb the mountain slope, visiting some ancient ruins, acres of pillars, columns and blocks lying all over the top of the slope. It is saddening to think of how hard these unknown people must have labored to erect such buildings and then to pass away, thus leaving nothing behind them, not even a name. Then for an hour more we pulled up the mountain, rugged and stony, with a scrubby oak, thorns and coarse grasses, finally reaching our destination. Alma, on the top of the ridge, surrounded by mulberry and olive trees, is very pretty from a distance, but, like Constantinople, a closer acquaintance discloses something of first impressions. The people are desperately poor—poorer than any village I have yet visited. For years they have suffered from oppression and robbery; murders and fights have been of frequent occurrence, and this whole region until quite recently was unsafe. Yet a nice new church was finished and dedicated a year ago, and the communicants number nearly thirty. We came to the room of the resident teacher. It is a curious old place, a large yard in front in which cattle are tethered by day. On the ground floor are three large

rooms, each of which serves as house, barn and stable. A family, stores of hay and grain, and cattle being quartered in each one. I wish I could clearly picture one with its arches of stone, supporting mud roofs with mud floors, granaries, rough mats, absolutely no furniture. At nights only a smoky oil light to illumine the darkness. Men and women, old and young, inhabit the room. Water has all to be carried by the women from a fountain *half an hour* below the village, hence cleanliness is at a discount. More than one man in the church has taken human life in self-defense or otherwise. Four of the members are blind, and others will soon be in the same sad condition. The poverty and suffering of many is pitiable to behold. Yet the church at Alma is not a discouraging one; there are some bright jewels in it who have withstood much persecution in years past.

Sunday was a pleasant day. Saturday afternoon we had held a meeting preparatory to communion; so we rose early Sabbath morning. At 7.30 we went to the church. There was first a meeting of the members to examine candidates for admission. Then came the communion service, in which I helped. Three were admitted, the service lasting till nearly half past ten o'clock. The church is a new building of clean whitestone, with a battlemented top, the inside plainly finished. The roof rests on two rows of arches, which run lengthwise of the building. It is bare of furniture, only a table for a pulpit, a chair, and a few mats on the floor. These are in daily use by the teacher and children who comprise the school. In one corner stands the common bier, a heavy wooden one, used at all funerals. The congregation numbered 120, all seated on the floor, the men and women being separated by a curtain. All left their shoes as they entered the door, and the collection of them in all stages of worn-outness was a unique finish to the open doorway. I have not seen a gathering that was more poorly dressed and in the main of sadder faces. They listened like hungry people, and surely God must look in great pity upon them. The elder, who passed the bread and wine, wore the roughest and commonest clothing, his head covered by a black sort of scarf, kept in place by a double circle or fillet of rope. His feet and legs were bare to the knees. But that took nothing away from the meaning and sacredness of the service. Babies cried and were carried out and in again, and once during the service two were seated, playing, inside the bier that has been used at so many funerals. To-day, Tuesday, we went out hunting, not for partridges, but for small deer, known here by the term "waa." In Ps. civ : 18, the word is translated "wild goats," which is an error. There was an exciting time when two were started, and when deer and hunters went flying through the bush. But the deer got away. Still later another deer was driven from cover and brought down by three shots. It is a great prize and repays us for all our hunting.

Now let me describe our "dwelling" here. We occupy the room belonging to the teacher. It is 15 ft. by 12, with a mud floor and very dingy walls. The roof rests on two long, heavy beams, across which are laid rows of crooked sticks, then layers of moss and thorns, then earth. All day long, but especially at night, the dry mud is dropping down, covering everything with dust, which is whirled about every time the door or window is opened. I find lots of mud in my hair every morning. The door is about five feet high, so one must either duck his head or bump it when entering. Two windows, without glass, afford good ventilation. Both windows remain shut most of the day on account of the strong wind, and we get our light through the open doorway. I know the meaning of "darkening one's doorway," since, when any one comes the room is darkened. The east wall has a "yuko," or clothespress, without doors, or shelves, or anything, except back and bottom. In it are piled our beds and bedding, when not in use. On the north and south walls are very rude shelves, on which are piled in beautiful confusion jars and bottles and cooking utensils, dishes and oil cans, tin boxes of salt and sugar and powder, bellows, old bags, and below all a smaller shelf with a row of books. Below the clothespress are small compartments in which are earthen jars containing olives, and molasses, etc. In one corner of the room are three or four "pockets" of mud, a jar resting in each one. In another corner a large wooden chest, in which the teacher keeps his treasures, clothing, spoons, etc. At this present moment its cover is piled with our books and papers, saddle bags and canned goods. The end of the room near the door is a sort of combination, pantry, cellar, garret, kitchen and coal-bin, not to mention the guns and old saddles. The rest of the floor is covered with coarse mats, and my "corner" has a thin bed spread on the floor, on which I am sitting and writing. I have drawn the tiny, low, round table over my knees and am writing by the dim rays of a smoky light. When we go to bed we get out and set up our traveling iron bedsteads, spread our beds and bedding, and go to sleep with the mud sifting into our ears. In the morning we go outside, down the rough stone steps, and Dr. Ham pours water on our hands while we wash. Stationary washstands, bath-tubs, etc., are unknown luxuries here. For dishes we have several plates and bowls, two cups without handles or saucers, three odd tumblers, and knives and forks. But what fun we have in and through it all. Ibrahim makes "soup," which is dry, and we eat it with a fork. He has to inform us when the stew and rice are warm, for we should never discover that fact unaided. Yesterday Mr. E. stuffed and cooked a partridge he had shot, and I made "tomato sauce" for it, a dinner we "two missionaries" most heartily enjoyed.

Southern India.—The Malabar-Syrian Church Case. The great Syrian church lawsuit has just been heard in the Royal Court of Final Appeal in Travancore and judgment will, no doubt, shortly be pronounced. The point in contention is, whether the Patriarch of Antioch has jurisdiction over the Syrian church of Malabar or not. The late Mar Athanasius, Metropolitan, and his successor, Mar Thomas Athanasius, are charged with having changed the usages and doctrines of the church by the omission from the ancient liturgy of prayers for the dead and prayers addressed to saints; by administering communion in both kinds, and sundry other measures tending towards what Protestant Christians would regard as reform from superstition and error. For this, the Patriarch long ago interdicted Mar Athanasius and contends that the orders of Mar Thomas Athanasius are invalid, not having been conferred in due form by the Patriarch himself.

On the other hand, Mar Athanasius maintains that the Patriarch possesses no such administrative authority as he claims and that the alleged innovations are in accordance with the earlier and purer teaching and practice of the Malabar church before they were forcibly proselyted to Rome by Alexis Menezes and the Portuguese power at the end of the sixteenth century and their ancient books destroyed. In this respect he seems to have taken up much the same ground as that assumed by the old Catholics of Germany and Switzerland against the pretensions of the See of Rome.

When in Travancore in 1875-6, after a visit to England in 1871, with a view of enforcing his claims in person, the Patriarch consecrated six new Metrans besides one, Mar Dionysius, whom he had previously consecrated at Merdeen, and whom he authorized, with the aid of a committee, to carry on the litigation and to exercise general superintendence over the affairs of the church. This Mar Dionysius accordingly sued Mar Thomas Athanasius and other representatives of the reform party, in the Zillah Civil Court of Alleppey, in 1879, the hearing of which at vast length occupied five years. He claimed the Syrian seminary at Cottayam, and certain lands and funds belonging to it, also official books, ornaments, and vestments used by the Metropolitans for the time being—the decision on which would carry with it the whole property and jurisdiction over the Syrian church.

In 1884 decree was made by the Zillah judge, Mr. T. C. Krishna Menon, in favor of Mar Dionysius, both parties to bear their respective costs.

At once appeal was made by Mar Thomas Athanasius to the High Court of Travancore, whose judgment by Justices T. R. Narayana Pillai and G. Aranyayam Pillai, after hearing the case at full length, was delivered in 1885, again adjudging the properties in dispute to Mar Dionysius and awarding costs to him.

Finally, an appeal has been made to the

Royal Court of Final Appeal, representative of the Maharajah, and consisting of the Chief Justice and a European Christian judge. For this purpose the whole of the previous proceedings, depositions pro and con, documents referred to, extracts from histories, canons, missals and other books, and prior judgments were printed for the use of the judges and advocates in four volumes, 4to, amounting in all to 1172 pages. Many of the remarks bearing on the manners and customs and religious views of the Syrian Christians are of the greatest interest to students, and the ultimate decision of this *cause celebre*, whichever way it goes, will have a great and permanent effect on the future of the Syrian church of Malabar.

Is not the Mar Gregorius, Syrian Bishop of Jerusalem, referred to in THE MISSIONARY REVIEW for February, as visiting England to collect money for schools to spread *Bible truths* connected with this same Patriarch who in Travancore is fighting so hard *against* evangelical and Scriptural truth?

(REV.) S. MATEER TREVANDIUM.

Evangelization of the Jews.

EXTREMELY interesting incidents might be gathered from the current annals of the First Hebrew Christian church in America, No. 17 St. Mark's Place, New York (Rev. Jacob Freshman, pastor), to illustrate the power of the gospel and the accessibility of the Jewish as well as of the Gentile enemy of Christ to the influences of the Holy Spirit attendant on the faithful and affectionate preaching of Jesus the Messiah. The baptism of a Jew is martyrdom: the end for him of all he ever held dear or knew of hope or comfort before in this world. Man or woman, boy or maiden, is from that hour an outcast from home, kindred, society, employment; followed only with bitter curses by all who ever loved or knew them. Hardly can they even find refuge in Christian associations, for they are often obliged to become wanderers where they are not known, to obtain a chance to earn their bread. Notwithstanding all this, earnest inquirers are at all times "searching the Scriptures whether these things are so," at the rooms of the mission, and baptisms are so frequent as to be almost a usual occurrence on Sabbath evenings. Seven were united to the little church at the last quarterly communion service. What wonder that these who have left all for Christ are burning with zeal to testify of Him, and almost always wish to devote their lives to preaching the gospel? A venerable lady, who had lived in wealth and luxury until, 17 years ago, she became a Christian, declares that since then she has not eaten a morsel that was not earned by the lone labor of her own hands, yet that she has been full of increasing joy in

the Lord to this day. Another lady, whose husband and six of her twelve children are still unbelieving Jews, has brought the other six with her to Jesus, and the writer saw them all baptized together by Mr. Freshman, and heard the trustful prayers that will not cease until the remaining half of this family of fourteen are also gathered in. The other day, a Jewish gentleman came on from Boston to see Mr. Freshman, as the delegate of four Jewish families, who, having become convinced that Jesus is the Messiah, desire to change their residence to New York for the purpose of uniting with the Hebrew Christian church.

Those who are scattered abroad preaching the word often send back precious tidings. From the branch mission begun in Chicago, we reproduce the following, out of Mr. Freshman's sixth annual report :

"On the first Saturday 14 Hebrews were present. All were arguing about our Saviour in language more or less agreeable to Christian ears. But with the most of them I observed a total ignorance of the Christ of the fifty-third chapter of Isaiah. I called the attention of these Hebrews to some of the Messianic passages. Although some of them are learned Jews, they seem never to have paid attention to these passages; but now they promised to read them carefully, and to call on me to argue about them.

"On Saturday sixteen Israelites were present, most of them infidels. They would not go to a synagogue, a church or a gospel meeting; but these infidel Hebrews would like to come to our meetings, as they all say 'if we had preaching on Saturday.' Nowadays the Jews themselves require us to preach the gospel to them. We had a lively time; but the Lord was with me, and enabled me to speak of the truth as it is in Christ, in spite of all dangers."

Not infrequently, educated Jews come into Mr. Freshman's meetings and show a disposition to discuss the Messianic question with the preacher. One afternoon during the late conference, the Rabbi Gottheil

entered and availed himself of the first pause to state that he had received an invitation to attend this conference, and to ask if he would be recognized as a member, with all the privileges of other members. Mr. Freshman replied that he knew nothing of such an invitation, but was gratified by his attendance. Interruption of the order of exercises was objected to, however, and the Rabbi, perhaps with some misunderstanding, made indignant protest and went out.

A letter to Mr. Freshman (since his visit to Paris) from Pastor Hirsch, laboring for the Jews in that city, contains striking passages. He says :

"I have often wondered whether converted Jews were best fitted for the evangelization of those who remain faithful to the old religion. Though they know the history, occupations, and instincts of their race, is not this advantage more than counterbalanced by the antipathy, at times almost ferocious, that every Jew, believing or indifferent, feels for a 'Meschomme' ? This objection, which possibly at the beginning of my ministry hindered me from devoting myself entirely to their conversion, and which has since more than once paralyzed me in the little I have done for them—this objection certain circumstances, during the last few months, have removed from my mind. I have seen that intercourse was possible between them and us, in Paris as in New York. They must learn to know us; to see in us men convinced of the truth of what we believe, and who, though we no longer believe as they do, have not the less a truly brotherly affection for them, are ready to defend them when unjustly attacked, and to render them justice. This is what I never cease to do in the press, in lectures, and in other meetings, and this has been the means of drawing to me many intelligent Jews, who respect and consent to listen to me. W. C. CONANT."

NEW YORK.

IV.—INTERNATIONAL DEPARTMENT.

CONDUCTED BY J. T. GRACEY, D.D.

Hindrances and Helps in Japan.

We were not misled by the language of the new Constitution of Japan in regard to religious liberty. A great deal has been commendably said of the liberality of the Government, of the immense reform inaugurated since the Mikado's restoration to power twenty-two years ago; notably concerning the fulfilment of the Imperial pledge to give a Constitu-

tional form of Government to the people in the twenty-third year of his reign, or in the year 1890; the proclamation of the Constitution of the 11th February of this present year, and the increased liberty of speech, and, above all, toleration of all religions. This was accepted in some quarters as absolute freedom of speech and conscience, which it clearly is not, nor should it be held that this was the intent of the

Emperor in face of a plain text which says: "among our subjects and people freedom of belief shall exist only so far as it is not disturbing to the peace or the order of society." If this refers to the various ranks among the people, then at any time a teaching might be declared to be represented as subversive of this order. It is not likely that any such interpretation will be given to it as against Christianity, for the momentum is the other way, and too strongly to be long arrested; but still the technical provision is only for freedom of religion, subject to the Imperial interpretation or that of the Parliament.

In one aspect, however, Christianity is recognized as one of the existing religions. The recognition to which we refer is of a prohibitory character, to be sure, but it is just as positive, nevertheless. There is in the new Constitution a restriction against the admission to membership in the National Parliament, as we would say, of the clergy. The Buddhist and Shinto priests are distinctly named as ineligible, but so also is the "Teacher of Religion," which is the term by which the Christian preacher is known. That may, of course, in turn have a wider application forced upon it, but the face meaning of it is a prohibition of the Christian ministers of Japan from admission to membership in the National Diet or even Lower Assemblies. This adverse legislation against Christian preachers is, however, a covert recognition that the Christian religion exists in the land, and as now current is not condemned as contrary to good order.

But the Government itself has not become more Christian. It is pronounced in its worship of all national mythological gods. On the day of the Proclamation the Emperor and all his Court made special worship at the cenotaph or shrine of his ancestors, and he dispatched high officials to the National Shinto temple at Ise,

the temple of the Sun-goddess; and to the tomb of Jin Mi Ten No, the first Emperor, and to his own father's tomb at Kyoto (Ko Mei Ten No).

These may be regarded as proper and becoming acts of loyalty and devotion on the part of His Majesty, the Emperor, only. But this was not all. In all the Provinces the heads of Government or local officials were to propitiate the national shrines. And the observance of this worship is faithfully continued in and out of the palace. All Japanese representatives abroad are supposed to worship the insignia of the Emperor's royalty, kept in a shrine in the palace.

If this is objected to as heathen, idolatrous and non-Christian, it may be well to note that, from a Japanese standpoint, the Messiah's reign through Christian potentates is not altogether desirable. The foreign press writers in the service of the Japanese have contrasted their own religion not unfavorably with the hypocritical declarations and titles of the "Most Christian," "Most Faithful" and "Catholic" "Majesties," who by "the Grace of God" cut the throats of their subjects and rob and plunder one another's domains.

Secondly, we note the extension of this zeal for the religions of Japan among the people—like Government, like people. There are not wanting signs of a revival of Buddhism and Shintoism, as we have heretofore noted.

The Buddhists, especially if Shin-Shiu, "True" or "Reformed Sect," as they may be called, owing to their great improvement and advance on ancient Buddhism, are not only building new temples as the Hon Gauji at Kyoto, but have a full-fledged theological seminary there with a great gilt Buddha in its chapel hall, and are establishing preparatory schools and even popular schools for teaching English in many parts of the country, and expect to found

a university at Kyoto to oppose the successful Doshesha school of the American Board at that place. They are also glad to welcome Col. Olcott, the Theosophist, from India, who has been going throughout the country decrying Christianity and upholding Buddhism as the doctrine of benevolence and truth, and Christianity as heartlessly selfish. All the worldliness of the Western nations, and their vices as well, are laid at the door of Christianity, and it is declared to be opposed to science, to progress and to liberty. The Buddhists of all sects—seven larger and thirteen smaller—but the Shin-Shiu in particular, are carrying out their schemes for opposing the gospel, not only by education and the use of other appliances, such as organ music, but by active evangelism and organized missionary movement. They have been lately sending priests to China and Korea, and more recently sent one to Hawaii.

The Shintos also have a new political and religious organization for the preservation of what they are pleased to call "The National Spirit." It has a magazine said to be ably edited by a former Christian theological student, a good English scholar, with some knowledge of ancient and modern languages. He fell away from his Christian relations some years ago, in the zeal of his advocacy of the people's rights, or of the Liberal party's principles, and he is now not unconscious that the Royal patronage may be possibly susceptible to the flattery of warm admiration. Large numbers of the Government officials are members of this society, and it is said the Emperor himself at least reads their magazine, which may mean much more among Orientals possibly than it would among us.

Thus much for the leading classes, many of whom are exceedingly zealous in their advocacy of their new methods for rehabilitating their ancient order of faith and worship.

Among the common people all the old grovelling superstitions are rife, followed by all their looseness and immorality of life.

Thirdly, we must consider the foreign influences adverse to Christianity, such as the agnosticism of Spencer, Huxley, Mill and others who have had and will have confirmed sway among the educated classes, especially of young men. This, however, is probably less now than at the earlier period of its introduction into the country. Romanism, with its easy conditions of Sabbath observance, free drinking, confession and remission of sin, and picture-worship, is spreading among the lower orders of society and among luke-warm Christians. The Greek church, with its grand cathedral and imposing archimandrite and governmental help; and the Roman, with much help from nearly every European government, are having their influence with or upon the official military classes.

Of Protestant adverse influences, a German-Swiss Rationalist and helper are turning some of the preachers and dependent churches away from the truth. This is partially because the Government leans toward the German system in government and military matters; also in medicine. A Unitarian representative and his wife are doubtless obtaining a following. Such are some of the difficulties of the evangelical situation in the Empire of Japan, as set forth by persons who have given patient and careful study to the whole subject on the spot.

Fourthly. At home there are grave misapprehensions of the situation in Japan on the part of some of the warmest sympathizers with and patrons of the Evangelistic movement abroad. Some have construed the glowing representations of the marvelous progress of Japan in matters of Western civilization to imply that the land was well nigh Christian.

The progress of Christ's cause has certainly been of a very encouraging character. There are twenty-five thousand converts in the several Protestant churches, possibly as many more in the Roman and Greek-Catholic communions; but that is only one in seven or eight hundred of the population which is estimated at nearly thirty-eight millions. Then it must be borne in mind that a church just out of heathendom is necessarily weak, and in this case as in others lacks powerful influence in society, and has not wealth with which to push forward its plans; that great impressions for good, for righteousness, for purity, for a spiritual regenerating power have been made among all classes, and in nearly all parts of the Empire. The Scriptures are increasingly studied by large numbers in concert through the Bible Union, and in Bible classes, schools and churches. The written word is available in a variety of forms, and is in the hands of the Japanese. A beautiful reference Bible, with maps and all the references usual to our English reference Bible, can be procured for sixty cents, American gold.

The word is being faithfully preached and practically applied. There is a wonderful insight and appreciation of the true meaning of Scriptures on the part of many of the older Christians.

Then the work and power of the Holy Spirit have never been more manifest than in this the eighteenth year of Protestant progress in this empire. The week of prayer was very generally and faithfully observed by the native churches. Some while ago a revival began in connection with Mr. Wishard's work in a mission college at Kyoto and Tokyo, which spread through the churches. Conservative preaching services, followed by prayer-meetings and by testimony-meetings, have been largely attended; there has been a quicken-

ing of lukewarm professors and conversions of unbelievers. The impressions have been deep. Mr. Wishard's visit to Japan simultaneously with the arrival of Mr. Olcott, reminds some persons that Rev. Joseph Cook arrived in Japan just after an American professor had been lecturing against Christianity on Sundays in halls erected for that purpose.

But there are other phases of work also of value. The work of temperance among young men marks a great advance. There are, doing work in Japan, no less than twenty-six missionary societies, of which eighteen are of the United States. There are no less than 447 missionaries, male and female, of whom 365 are from the United States. The American Board missionaries number 70, the Presbyterians (North), 64; the Methodist Episcopal, 57; the Protestant Episcopal and Baptist, each 20, and the Reformed church, 26.

Of the 249 native churches 92 are self-supporting, and the total membership is 25,514.

Laborers Wanted in the Republic of Colombia, South America.

BY REV. T. H. CANDOR.

IN the April number of THE MISSIONARY REVIEW I notice your contribution on "Applied Missionary Intelligence." I am very much pleased with the idea of the article. Having been associated with the work in the Republic of Colombia for eight years past, though not on the field all the time, I would like to put before the Christian world the results of my observation on this country as a mission field for missionary efforts. I will not try to do so at the present time, only giving you some general information to open the way for more details.

The country is hardly touched yet by our Protestant Christianity. The force is as follows:

1. The Isthmus of Panama, both at

Colon and Panama, enjoys occasional services from clergymen of the Church of England, under the care of the Bishop of Jamaica. We are informed here that since the work on the canal has been suspended Christian work has also stopped. It will be some time before anything can be done there on account of the overturning of all relations there. I was told by natives in Colon that no work was done there for Spanish-speaking people at any time; but that English-speaking ministers of different denominations had held occasional services there for years. The Isthmus is almost as much separated from the rest of the Republic as if it were a different nation. The only communication is by sea, and as its ports are free, all articles coming from there pay duties in the other ports of the country as if they came from some other nation.

2. The only other missionary work is under the care of the Presbyterian church in the U. S. A. (North). The mission has two stations, viz: Bogota and Barranguilla. (1) The Bogota station's work has been carried on for some thirty years. It is conducted by Rev. M. G. Caldwell and wife (now visiting in the U. S. A.), Rev. J. G. Touzean and wife, who expect to open a new station as soon as Rev. Mr. Caldwell returns, and Miss M. B. Franks, in charge of a school for girls. There are several native helpers, none, however, ordained. A teacher for a boys' school and a teacher for the girls' school are expected in June or July.

(2) The Barranguilla station was opened last year. My wife and I are the only workers on the field connected with our mission board. There is an independent worker, Mr. A. H. Erwin, who has been here for a number of years supporting himself on a small property that he has by cultivating it and selling fruit and by teaching a small school. Not being an ordained minister and being a

Presbyterian, he welcomed us and assists us all that he can. Very little work has been done outside of these two centers, chiefly because the force has been too small; and what has been done outside is chiefly seed-sowing by the wayside, without time to wait for the harvest.

The position of the Government is simply to permit us to live and work. It is conservatively Romanist, but grants religious liberty, and punishes any assault that may be made on us or our services. But it prohibits us from openly attacking the Roman Catholic dogmas by the press, and virtually prohibits the same in spirit.

A portion of the people are conservative Roman Catholics, and will not allow us a chance to preach the gospel to them, but the majority are willing to hear what we have to say. Nowhere are we ostracized in society, but can be on visiting terms socially with even the strictest of the people.

In the larger cities in the interior living expenses are very high, much more so than in the United States. Rents, clothing and living (necessary expenses) are high. Here on the sea coast these are not so high, but still it costs more to live in the same comfort than it does in a city of the same size (30,000) in the United States of America. Still, I believe that self-supporting missionaries, especially if they had a small capital, could maintain themselves here and do great good. Mr. A. H. Erwin is an example of this. A good gardener, with \$2,000, could buy a plot of land and support his family very well. A photographer, builder, carpenter and others could make a living. There are Americans here in business who make a good living on a small capital stock-raising, buying and shipping produce to New York, and others in the fruit business. Why could not Christians do this for Christ's sake? I am here at the port of the country and would be glad to

meet all brethren who pass this way.

BARRANQUILLA, REPUBLIC OF COLOMBIA, SOUTH AMERICA.

The Heroic Church among the Heathen.

WE speak of heroic missionaries, but we should not overlook the heroism in the church we are developing among the heathen. We make room at cost of other good material for the following illustrations: Miss Grace Stephens, of the mission at Madras, a frail Eurasian girl, courageous in faith and abundant in good works, writes to Miss Hart, of Baltimore, the following, which appears in the *Baltimore Methodist*, about a native prince, one Rajah Naidu, in protecting and guiding whom both her own and Dr. Rudisill's life have been constantly threatened. She says of the Rajah:

"His troubles are many and great; on all sides he has been persecuted, and his friends are still trying to persuade him to give up his Christian profession and return to the old faith. But he has the martyr spirit in him, and even goes into the midst of his people and preaches Christ. The day he was baptized our chapel was crowded with people who had come to witness it, but none of his friends or relations were there. Everything had to be done in secret, and we had to keep a strict watch lest they should hear of it; otherwise our purpose would have been defeated. At that time he boldly read a paper on the confession of his faith. Immediately after Dr. Rudisill took him to Goolverja, near Hyderabad, but his friends followed him and gave him and the missionary in charge there a lot of trouble. They tried to take him away by force, so Dr. Rudisill went out and brought him back. When coming down, at some of the railway stations gangs of people waited for them and pleaded with him to return. Poor Dr. Rudisill was wonderfully sustained, and bravely faced the mob, or otherwise they would have, in all probability, torn Rajah to pieces. It was thought best that he should openly declare his faith to his relations, so notices were sent to them and a meeting convened. Rajah was overwhelmed; it was a great trial to him. His friends and relatives thronged the place, and it was a hard task to face them all and tell them of his new faith, but he did it in a few simple words. The very sight of him, as he stood there without his marks, his hair cut short, was enough to anger them. They would, though they loved Rajah, rather have seen him dead than numbered among the Christians, and they entreated him to leave the

missionaries, and go away with them. They were mostly men of wealth and property, holding high official appointments. We never witnessed such a scene before. They thronged the parsonage where Rajah was taken, and this was kept up for several days. We were obliged on several occasions to seek for him, as well as ourselves, the protection of the police. Even his wife, mother and sister, in a closed carriage, went to the parsonage, and tried by their tears, threats and entreaties to induce him to come away. They rolled on the ground, threw sand on their heads, beat their breasts, and in grief and agony begged him to return to them. Mind you, these were *high caste* women who would not dare show their faces outside of their own doors. It was, as he himself said, 'so hard to hear their cries and entreaties, and witness their grief, and then receive their curse.' But, he said, 'the peace of God kept mind and heart.' It was the tearing asunder of the joints and marrow, and many a sympathetic tear was shed for Rajah and his afflicted but blinded friends. How true that 'a man's foes are they of his own household.'

"They still keep up their persecution and give him no rest, while he still adheres to his holy purpose to preach Christ. Yesterday morning he went out with Dr. Rudisill and preached in the streets. He is scorned and hated, and many an insult he has to bear. Alas, many flowery inducements are put before him to go back to his home, but he knows full well that they consider him an outcast and never will associate with him or make him one of them until he gives up Christianity and is restored to caste. One of his relatives told me, confidentially, that if he went back to them, till this is done they would treat him worse than a dog, make him stay outside the house, throw his food at him, and make him sleep with horsekeepers (lowest caste of people), or perhaps send him away from Madras with threats to kill him should he return. On the other hand, they offer him large sums of money for a ceremony that will restore him to his family and reinstate him in caste. They feel so lowered and degraded that, as I said before, they would prefer his death."

And still another illustration must be given of another mission and another land. A native Pastor of the China Island mission writes from Shao-hing of a man named Tsang Ying-kuei.

He is about 53 years of age. Five years ago he carried his sister's bedding to the chapel and incidentally heard the gospel. A year ago he was converted.

"For some time his wife, son, and son's wife unitedly opposed him in all his efforts

to win them to Christ, and would not for a moment listen to his exhortations. His relatives and neighbors reviled him as having gone mad. But Brother Tsang kept firm, and patiently endured all their spite and hatred, calmly going about his own duties, and forbearing to answer or retaliate in any shape or form. At this his friends and neighbors were more than ever astonished for they knew Brother Tsang to be a famous military athlete, many of his pupils having passed the Government military examinations with honors. But our brother was now an entirely changed man; he sought no revenge, he took no advantage of his fame or prowess as an athlete to settle the petty persecutions to which he was daily exposed. His weapons were not carnal; he himself was born again, and he believed others could be changed by the same quiet yet wondrous power that had changed him.

He has had his faith greatly tested by having to pass through heavy affliction since he became a follower of the Lord Jesus. Last year he lost three fine cows in an epidemic—a heavy loss to him, poor man. Soon after his eldest son died; then his wife died, and his daughter-in-law left him. His relatives, instead of helping and trying to comfort him, only reviled him, and bitterly mocked him about his new God and new Saviour, declaring that all his sufferings were on account of believing, the doctrine of Jesus, and that the gods and his ancestors had sent down these judgments upon him for having forsaken them."

How many of the persons baptized at our home altars witness a better confession than this:

"Now on the third day of the ninth moon I met him at Yih-kò-cun. He had walked twenty miles to come here and worship, and ask for baptism. I gathered together a few of the elder brethren, and we examined him on his faith in the Lord Jesus. I asked him why he wished to join the church. He answered, "I wish to act as a disciple of Jesus." "What benefit is there in being a disciple of Jesus?" He replied, "There is forgiveness of sins, and heaven with all its happiness." "How can sin be forgiven?" He answered, "The Lord Jesus was nailed on the cross, and shed His blood to this end." "Are your sins forgiven?" He said, "Forgiven long ago." "What evidence have you that they are forgiven?" He answered, "Since I believed and trusted in Jesus my heart has great peace and great joy." "Your great peace and great joy, whence come they?" "From God and the Lord Jesus Christ." "There are multitudes all around who know nothing of these wonderful things, how is it that you have

obtained such peace and happiness?" He replied, "It is the extraordinary grace of God to me." "Other men know not these things; how is it that you know them?" "By the teaching and guidance of God's Holy Spirit I have been led to know them." "Is their any virtue or anything meritorious in baptism? can it wash away your sins?" He replied, "My trust is in Jesus; there is no merit but in Him, and baptism is only an ordinance." "To be a disciple of Jesus, and to join the church will involve you in sufferings and persecutions." He answered, "When the Saviour was on earth he was nailed to the cross by sinners; now sinners become His disciples, and by His Holy Spirit helping me, I am willing to suffer, even unto death. I shall the sooner get to heaven, and enjoy its happiness." "Do you believe in eternal happiness?" "I do, with all my heart."

Mr. Tsang moreover added the following words: "Sir, I thank God very much for giving me this precious truth, for had I not had this belief in my heart when my cows were struck down one after the other, my son died, and my wife was taken away, I should have died myself, for my friends not only stood aloof from me, but reviled and slandered me most relentlessly; yet I felt a calm and peace in my heart that surprised and strengthened me. Now they may curse and revile as they like, my heart is not at all ruffled by their words. I know that all I had the God of heaven gave me, and I also know that it is He who hath taken them all away; therefore I thank him for His grace to me. Moreover, I have eternal life from Him, and I see that the things of this life are only temporal, and passing away, while God's gift is for ever."

Notes from Japan.

SOME 15 years ago a young man from the Province of Tosa came to Yokohama for the purpose of learning English. He had heard something about the Christian religion, and believed it to be an evil system which induced men to forsake their parents and family ties and lose their loyalty to their country. He suspected that there was some secret method by which people were deprived of their reason and duped into becoming its followers. He resolved to find out what it was, and then he would be able to expose its pretensions and save his people from this dreadful delusion.

With this purpose in his mind he

began the study of English with the Rev. Dr. Ballagh, and kept a very careful watch of him to see wherein was the secret of his power to make converts. He did not believe in a God, and supposed all worship was mere form and the evidence of a weak and depraved mind.

With each of his lessons there was allied some religious instruction and prayer. He had no interest in these further than mere curiosity, and listened to them, not to be profited by them, but if possible to detect their errors and thus be able to oppose them.

But one day Mr. Ballagh prayed very earnestly that God would send His spirit upon this people and open their eyes to see the truth as it is in Jesus. The earnestness and evident sincerity of the prayer made such an impression upon this young man that he could not resist the conviction that there is a God, and that he does hear our prayer. This conviction was so strong that he at once began to seek a knowledge of God and how he could serve Him. After a short period of inquiry he found the way of peace, and fully accepted Christ as his Saviour. So great was his joy that he could not sleep, and hespent the whole night in singing "Jesus loves me." He was not content with a mere trust in God for salvation, but he felt that the religion of Christ required a service according to his ability and opportunity of each individual.

From this time the whole tenor of his life was changed, and he felt that he ought to make known this gospel to the people. He began the study of theology with Dr. S.R. Brown, and looked gladly forward to the time when he would be able to preach to others the same truths that had brought life and comfort to his soul.

About three years later a call came from Dr. Palm of Niigata for a native helper who could aid him in conducting religious services in connec-

tion with medical work. It was a hard field, and accompanied with more or less of personal danger. The people of that section were very bitter against Christianity, and no one felt inclined to go. (Mr. Oshikawa did not think it was a call to him, but felt that the consideration of safety was a sufficient reason why he should remain at Yokohama.)

But at one of the sabbath evening prayer meetings the subject was referred to, and Rev. Mr. Ballagh offered special prayer that the Lord would incline some one to accept the call. As this request was offered to God, Mr. Oshikawa seemed to hear a voice from heaven saying, "Go to Niigata." He arose from his knees and said, "I will go. The Lord has called me."

Three days later he was on his journey. It was in the last of December, and a distance of 263 miles over rough mountain roads that were filled with snow, and in places almost impassible. But with God to strengthen and comfort him, he pressed on.

At a town called Uyeda he learned that there was a small band of believers who were afraid to call themselves Christians, and so had formed themselves into a "Temperance Society." But they kept the Sabbath, and met regularly to worship God and study the Bible. They had only a copy of the gospel of Matthew; and yet they came to a knowledge of God and his worship by this alone.

Mr. Oshikawa sought out this band of secret disciples, and they were delighted beyond measure to have some one to teach them more fully the doctrines of the cross and the duties of all who believe in the Lord Jesus. At their earnest solicitation he remained with them two days, and the whole time was spent in instruction and worship.

This work continued to prosper, and Rev. Mr. Ballagh afterwards visited the place and formed this

band of believers into a Christian church. One of the number has since become a preacher, and is now located at Yokohama as pastor of the largest Christian church in Japan.

Mr. Oshikawa pushed on through the deep snow and cold until he arrived at Niigata, and entered at once into the work of teaching and preaching, as opportunity offered. In Jan., 1876, (as the result of his efforts and those of Dr. Halm) eleven persons were baptized. The work was continued in the face of much opposition and many difficulties until in 1878 there was a church organized with 23 members.

The difficulties of this field were so great that in 1880 he resolved to go to some location where the people were more progressive and less bigoted. He chose the large city of Sendai, and has continued to labor in that town and the region round about. The difference in the attitude of the people has enabled him to conduct his work with constant encouragement and far greater success. In about one year from its beginning a church was formed with 11 members, who called and agreed to support a pastor of their own.

Until 1885 Mr. Oshikawa had no connection with any society, and no help in his work except some native assistants. All he received in the way of financial aid was his own salary and the support of a Bible woman.

With only this help, the work has grown under his faithful care, until in November, 1885, there were three churches and 200 members. He then connected his work with the church of Christ, which includes the various Presbyterian and Reformed bodies in Japan. At the meeting of the General Assembly in Tokio all were impressed with his humility, his deep piety and his fine scholarship and power as a public speaker. It was arranged that his field should constitute a new Presbytery, and at his

earnest request other laborers were to be sent to assist in the various departments of his work.

The Reformed Church (German) has taken this as their special field, and are extending their work as the men and the means are provided. A school for girls was started there in May, 1886, which has now an attendance of 51 pupils.

During the past three years five new churches have been added, and the total membership is now over 1,200; and there are other stations where converts have been gathered and will soon form new organizations. In no part of Japan is the work more interesting or hopeful. It has been carried on from the first with the most perfect trust in the Lord and utter humility of soul. God has singularly blessed this spirit of consecration, and many more are seeking the Lord.

Among the converts is the Vice-President of the Provincial Assembly. Several officials and persons of rank are also coming to Mr. Oshikawa to be taught in private, and as they become convinced of the truth, will connect themselves with the church. So great has the power of the gospel become that a Buddhist priest went to the Governor and begged that the Christian school about to be established might be stopped.

To meet the great demand for new men to occupy the various stations, a theological class has been formed, with fifteen members. This is taught by Mr. Oshikawa, and Rev. Mr. Hoy is his associate. In a letter recently received from Mr. Hoy, he says: "It seems that Rev. Mr. Oshikawa is growing more and more spiritual; hence his power. It does my soul good to be associated with such a man. If the Lord spares him ten or fifteen years, he will do a wonderful work. The Father in heaven bless him."

Such in brief is the history of a

most devoted and successful man. It is due to the faith and devotion of such men that God's work has prospered so wonderfully in this land. May the Lord raise up many more of like spirit and power to be leaders of the host, and the conquest of the whole country will be speedy and sure.

The unceasing and most arduous labors of Rev. Mr. Oshikawa have resulted in great nervous prostration, which renders it necessary that he should have complete rest and

change. By the advice and aid of his many friends he has decided to take a trip to America for the purpose of seeing the results of Christianity as exemplified in the people, the churches and the institutions of the home land. He will perhaps spend a year in study, should his health permit and the way be opened for him to do so. We bespeak for him a cordial welcome by all who love our common Saviour.

H. LOOMIS.

YOKOHAMA, Japan.

V.—THE MONTHLY CONCERT OF MISSIONS.

BY ARTHUR T. PIERSON, D.D.

Papal Europe—France, Spain, Italy, etc. See volume for 1888, pp. 629 etseq. and miracles of missions in this number.

In no part of the world, perhaps, have changes more radical and revolutionary taken place, within a quarter of a century past, than in Papal Europe. Dr. Burt used to say, here the vital question is how to make the people evangelical believers; on the continent it is, how to secure prevalence of Protestantism; and in the East it is, how to displace heathenism by Christianity.

Mr. Schaufler testified from a residence of years in Austria that the moral degradation was greater far than in this land among the same classes. We do not know Romanism here. There it fosters licentiousness both in its grosser and more refined types, so that the maxim has been framed, "The nearer to Rome the nearer to hell." Think of Raphael painting Madonnas and lewd pictures for the bedrooms of Cardinals; of modest girls fleeing in terror from the confessional because its secrecy was the shelter for audacious proposals; of Government providing hospitals for women *encierte* so that they may never know what disposition is made of their illegitimate children! The people of Papal Europe are very religious and very worldly. A con-

verted woman said she had been warned by her priest not to "lose her faith"; "but," said she, "how could I *lose* my faith when I had *none to lose*?"

IN FRANCE,

for fifteen years, all eyes have been increasingly turned to the marvelous *McAll Mission*.

There is a manifest plan of God in history; the charm of missions is to follow the luminous pillar in its march. The commission is universal, but certain doors seemed closed and hopelessly barred, particularly in Papal lands. The main hindrances: 1. A designing priesthood. 2. An autocratic system. 3. Lodging authority in man rather than the word of God. 4. Ignorance of the Bible. 5. Appeals to superstition. 6. Combination of church and state.

France, Spain, Italy, Austria, were seemingly hopeless fields for mission work. At peril of liberty, if not of life, men undertook to circulate Bibles or preach pure gospel.

Suddenly, in France, an opening was apparent. M. Bouchard, the Mayor of Beaune, M. Reveillaud and others rebelling against clericalism, not yet prepared to espouse Protestantism, aroused France by their protests against Papacy. Really protesting but not Protestants; tired of a system of superstition and suppres-

sion, declaring themselves opposed to priestly domination and Papal supremacy, they led on a reaction from the monarchistic idea in church and state. Just at this time God sent R. W. McAll to Paris. A man providentially raised up—fitted for a work fitted for him. He was at first on a visit to Paris at the close of the Franco-Prussian war distributing tracts on boulevard and in hotels when he was addressed by a working man in Belleville. It was another voice of the Macedonian, "Come over and help us."

Mr. McAll went, and manifested singular tact, opening a simple hall, or *salle*, a small room with a few chairs, a desk, a reed organ and a Bible; no priest, no ceremony, no altar, no elaborate ritual. Brief prayers, evangelical songs, fifteen-minute addresses, etc., were the only attraction. The working people had never seen anything like this. They had accustomed themselves to think of the church and religion as a costly thing; here not a centime was asked: they were used to an elaborate ceremonial; here no rites: they had long felt the power of a priest holding them in bondage at the confessional; here no priest, no confessional-box, not even the name of a church, not even the sacraments of baptism and the Lord's Supper. It was very strange. Here was a new revelation of a church without any offensive churchly features, all previous obnoxious characteristics eliminated. They were drawn to McAll and his work, and now, after these fifteen years, he stands at the head of the most amazing evangelical and evangelistic work ever seen in Papal countries, and which promises the ultimate regeneration of France. More than one hundred and twenty *salles* are now open from night to night, and crowded. The largest band of voluntary workers in any such work in Christendom are connected with these meetings. The

work is more economically administered than any other of like extent of which we know; and the only question now awaiting a satisfactory solution is, how can the converts be brought into full fellowship with the church of Christ? To that the mission is now earnestly addressing thought and prayer.

Besides the McAll mission there are grand facilities for evangelizing France through regularly organized societies of the French churches.

The great Reformed Protestant Church of France, receiving aid from the state in the same manner as Romanists and Jews, is doing a very important home missionary work. It has a school preparatory for theological students; also two theological seminaries in Paris and Montauban.

"*The Societe Centrale de Evangelization*," of which Rev. Mr. Duchemin, son-in-law of the late F. Merle D'Aubigne, is the present secretary, was brought to its present stage by Pastor Lorriaux, for a while pastor in America. Through it a number of Protestant churches and schools have been organized; but, receiving not a centime from the state for new work, they are compelled to make up what was given formerly by the state to support their own church; and, secondly, they are diffusing themselves throughout France, organizing new churches and schools, and supporting pastors and evangelists in new stations. The progress of the work is wonderful. New churches are springing up all over France, and are being greatly blessed, and calls are coming in from innumerable districts, and the society is unable to answer them.

After the Reformed Church comes the Free Church, the fathers of which were D'Aubigne, Gaussen and Malan of Geneva, and Adolf Monod of France. Among the representatives of that work to-day are such men as Dr. Pressense, life senator as well as

pastor, and Pas'or Holland and Pas'or Fisch, son of dear Dr. Fisch, whose eloquence and piety at the meeting of the Evangelical Alliance at New York so impressed the minds of Americans, and who was himself the most active in the Free Church.

The Free Church is specially strong in the South, on the old Huguenot ground, and is a protest against rationalism. The churches generally are poor, and the members make every sacrifice to support them: of course receiving nothing from the state, as that is the first article not of creed but of polity. Precious revivals are constantly in progress, extending from district to district.

The Home Missionary Society of the Free Church is very weak financially, and from its nature and its work especially commends itself to the American church. Of the sums sent from the United States to various societies for the evangelization of France, this society has received an insignificant amount.

There are three societies in France, the work of which is associated with both Reformed and Free churches. The most important of these is at Geneva—“*Societe Evangelique.*” This is the oldest evangelical society on the continent: though sitting at Geneva, yet working specially for France, children of Huguenot refugees now seeking to send back the gospel to homes from which they were driven. This society was organized by Drs. F. Merle D'Aubigne, Gausson and Malan. They have a theological seminary, not only capable, but spiritual and practical. They have sent out such men as Bersier and other leading pastors. The seminary at Geneva is called the “*Oraire*” and is constantly obliged to refuse candidate students for lack of funds. This society is doing a blessed work in organizing and sustaining missionary stations and schools, and is the best organized colportage agency in France.

The second society connected with the Reformed and Free churches is “*Societe Evangelique of France,*” Pastor Mauron being secretary. This society is doing exactly the work of the *Societe Centrale*, the Home Missionary Society of the Reformed church, giving to its stations the choice of belonging to the Reformed or Free Church.

The edict of Nantes, 1598, gave Protestants the right to worship outside the city walls; and in the suburb of Charenton they built a church, with provision for 8,000 worshipers, and Debrosses, who designed the Luxembourg, was the architect. In October, 1685, however, the revocation of the edict of Nantes left that great Protestant church at Charenton to be demolished, and it was laid in ruins that very day, and the Huguenots were cruelly scattered. For two hundred years Charenton, with its 60,000 people, had no Protestant public worship. Some ten or twelve years ago Prof. Clouet, of McAll Mission, began preaching there and gathered a church of some 300 Huguenots. They raised some \$4,000 or \$5,000 toward a sanctuary, and then Prof. Clouet came to America in 1887 to secure \$5,000 more.

In the same year, 1887, an appeal was issued from the church of Barbezieux, Charente, France, to their fellow-believers. This church had its origin in the religious movement which introduced itself in Angoumoir, following the two sojourns which Calvin made in that part of France during 1582 and 1584.

In spite of the persecutions aimed at the newly-born church, it soon became prosperous; from 1588 to 1586 there were 776 baptisms, and from 1595 to 1604, 1,228 baptisms and protests against Popery. Such successes did not gladden the enemies of the gospel, and more than others the church of Barbezieux has been honored with their hatred. Louvois, the minister of Louis XIV., was Marquis

of Barbezieux; and this circumstance only made more difficult the situation of the Reformers of that town. He wrote to Du Vigier, President of the Parliament of Bordeaux, to proceed against the citizens belonging to the R. P. R. who had transgressed against the declarations of the King again more obdurately, "as if I was not the lord of the said town, inasmuch as I desire that they follow here more accurately than elsewhere the designs of his Majesty."

Two days before the revocation of the edict of Nantes, by order of the King, the church was pulled down to its foundation. In order that the work of destruction be more complete, Louvois wrote in December in the same year to De Ris, intendant of the province, ordering him to march some troops to Barbezieux to prove that the King would not bear any longer with the Protestants. From the revocation of the edict the Protestants of Barbezieux partook of the fate of all those of the kingdom; those who could not take refuge in foreign countries, and who remained loyal to their faith, were sent, some to prison or the galleys, others to the gallows.

Louis XIV. had wished to extirpate Protestantism from France, and his design appeared entirely realized as concerns Barbezieux. But God is stronger than man. In less than 150 years later this church rose again from its ashes and affirmed its existence by the construction of a modest building; but it became unsafe and it was necessary to pull it down entirely; and so once more the Protestants of Barbezieux, deprived of a house of prayer, opened a subscription, imposing on themselves real sacrifices, and appealed to Christians everywhere to help them in their poverty. France stretches out hands to us to aid her in rebuilding the wasted churches of the Huguenots.

Mrs. W. H. GULICK, of San Sebastian, Spain,

writes of the Second Reformation in that land She says:

"There is fascination in the very name of Spain. The vivid pen pictures of Spanish life, enhanced by the surroundings of romance and tradition, while away many an hour of summer resting time. In reading the religious history also of the land, one's soul is stirred. The events of the First Reformation and the terrible sequel form an unequalled chapter. The account of the beginnings and the history of the progress of the Second Reformation, after three centuries of Papal rule, is of no less interest, although the Inquisition has forever lost its power. In this Reformation American Christians have had a part. Twenty-five years ago it was a crime to possess a Bible—punishable with imprisonment. To-day the Bible is printed in the capital city of Madrid. Those who have not known the history of these years can little realize the progress made. The church of Rome has lost its controlling power over the nation. Many, it is true, as in France, are drifting into indifference or atheism; but others, really religious by nature, accept the pure gospel of Christ, and there is a growing evangelical church which will probably never again be uprooted. It is noticeable by way of contrast that the First Reformation numbered its converts from among the higher classes of society—the educated of the land. Upon these the Inquisition easily placed its hand of torture. The Second Reformation has begun among the very poor and lowly. To such our Saviour came and entrusted His glorious work. There is every reason to believe that at last this nation is to be uplifted and its bonds of ignorance and religious superstition broken asunder. The work carried on by some individuals and by various missionary societies has been blessed of God. It shows each year a slow but sure gain. It may be safely stated that wherever the gospels preached there are some to listen and to receive it. There are organized Protestant churches in the principal cities of the land. Colporteur work is extensively carried on and thousands of bibles and "portions" are annually sold. The chief interest in all the missions centers in the educational work. Our aim is to keep the children from learning the practices of Mariolatry.

In our own mission, we have been especially engaged during the last twelve years in laying the foundation of a boarding-school for the higher education of girls. Taking into account all the difficulties in carrying out such an object without any precedent as a guide, and with terrible prejudice to overcome, the school in San Sebastian may be considered a success. During the five years, 1882-'87, fifteen graduated; fifteen of these are now engaged in active Christian work. In 1887 there were forty boarders. Recently preparatory and kindergarten departments have been opened, not only to provide for the day scholars, but to serve as fields of practice for those who may be studying to be

teachers. Seventy-seven have entered these classes, and more than half the number from Roman Catholic families. In order that this school may become a permanency, a suitably-furnished building must be provided. I believe a school modeled after our best, and thoroughly leavened with a pure Christianity, would do much in the next ten years toward elevating the whole country. Imagine for a moment a nation without a Christian school for the higher education of girls! That will be the case if the school in San Sebastian cannot be supported. It is hoped that not only the Spanish girls will be benefited by such an institution, but also the French of the southern part of France, who are our neighbors on the other side of the Pyrenees.

MEDICAL MISSIONS in Spain have gained the confidence and gratitude of many who were once most fanatical. Over one hundred patients in one summer came for treatment from Castillon, one of the most priest-ridden places. A year or two ago the pastor and his brother, Don Alexander, went there to distribute portions of the gospel, and escaped with their lives but not without injury from showers of stones. Since then, through the Medical Mission, the way is being prepared. There is hope soon to be able with safety to open a hall for the preaching of the gospel and a Sabbath-school. A priest here professed to be able to cure the intermittent fever which attacked so many in the summer. He charged even the very poor four shillings a visit; but as *no one was cured*, his patients very soon forsook him, and came to the Medical Mission. As each case, without exception, has been remarkably successful, the faith of the people is unbounded, and the fame of the Protestant Hospital has spread far and wide. The patients, once our bitterest enemies, have been most grateful for benefit received, and have brought little gifts of fresh eggs, fine fruit, etc. Their surprise was great when told that the doctor's advice and medicines were *gratis*. One day a patient remarked, "What a great favor, what mercy and kindness you have shown to me,

and to so many. If the tree is to be judged by its fruit, the Protestant tree is better than the Roman Catholic one. You will always be welcome to the house of your servant."

Whilst waiting to see the doctor, the patients listen with great attention to the reading and explanation of the Scriptures. Most of them have never seen a bible before. On leaving, each one receives a little gospel portion, and the children a pretty text-card, accompanied by a kind word of sympathy. As patients come continually from distant towns and villages, the "good news" is thus carried far and wide. When the Medical Mission had been open for twenty-two months, 1,011 patients had received treatment and relief, and in many cases been visited in their homes. At first the people were *afraid* to attend the Protestant Hospital, but good results are changing fear into *confidence*. Much more could be done but for the lack of means.

SUGGESTIVE PARAGRAPHS.

—THE *Nineteenth Century* for January, 1888, has an article entitled "Leo XIII. and the Civil Power." It is of value only as showing the alarming influence of the Papacy to-day. The author, Herbert, Bishop of Salford, does not deceive us in pointing to the pacific utterances of the present Pontiff. Beneath the white glove of peace is the red hand of tyranny. Here are some of the utterances: "When Napoleon had incorporated Rome with his empire and had locked up Pius VII. within the walls of Saronna, he declared, in a memorable conversation with Metternich, that it was his intention to establish the Pontiff in an exalted position of dignity and independence. He then unfolded his plans. He would bring the Pope to Paris; he would give him a palace in the neighborhood of the capital with a zone of neutral territory; he would transfer from Rome, as in fact he did, the archives of the Holy Office of the Propaganda; he would surround the Pope with the Sacred College of Cardinals; would allow him to send forth and to receive envoys and ambassadors, and would guarantee to him a civil list of six millions of francs. He would treat him with sovereign honors. 'Placed near Paris,' he continued, 'the Pope will find himself more in the centre of the Catholic world,

nearer to Vienna, Lisbon and Madrid, than when he resided in Rome." Metternich saw that Napoleon, with the Pope under his thumb, would be master of Europe, and he replied, "My master will give the Pope twelve millions, will you consent?" "The proposal which Napoleon failed to carry out has been accomplished under the King of Italy. The law of guarantees of 1871 has thrown into legal form the plan sketched in 1810." The Pope is "the religious head of 225,000,000, who form the larger part of the modern democracy." "As a matter of fact, the civil powers of the world are for the most part in direct relations with the Holy See. All the great States of the Continent accredit ambassadors or ministers to the Vatican. Fifteen different governments treat diplomatically with the Pope, and even distant China and Japan desire to establish relations with him. Not only Catholic, therefore, but Protestant, non-Christian and pagan countries believe it to be their interest to recognize and treat with a spiritual power which is one of the *de facto* phenomena of the world.

THE BLACK FIELDS OF FRANCE.

Mrs S. BURGESS writes from Lievin, Pas de Calais :

"These vast blackened fields of coal mines are indeed *white* unto the harvest as regards

spiritual things. Meetings have been held in the cottages of the miners, and on every occasion have been overflowing ; the deep interest and even delight which these dark sons of toil take in arranging for these meetings and in singing Sankey's hymns is very touching. The men are everywhere more ready to receive the gospel than the women. The work amongst the children is especially interesting. A great many Roman Catholics attend, and in one place no less than eight families were admitted as members of the Protestant church. At Hersin the persecution by the priests, and more especially the 'sisters,' continues, and we had to visit the cottages after dark, lest the Mining Company, being informed of our movements, should turn the poor people out of their homes. M. le Pasteur Ducros has many difficulties to contend with at Hersin, but his work is eminently owned of God, and at an evening meeting we had an attendance of over 120 persons, all miners and their wives. A small church might be erected in this neighborhood with great advantage to the work, as the present *Salle* is quite inadequate. The congregation at Lievin still maintains its numbers, although several families have left. It is, however, not the least encouraging feature in the work that those who move to another mine are often the means of starting a fresh mission station in their new locality."

VI.--EDITORIAL NOTES ON CURRENT TOPICS.

President Harrison and Missions.

IT is known to our readers and in all our missionary circles that Mr. Strauss, our late Minister to Turkey, although in religion a Jew, was a warm friend of our missions in that empire, and in several critical emergencies interposed his wise and efficient efforts in their behalf. Again and again has he succeeded in saving the order of government for the closing of mission schools revoked. He had gained the confidence and good-will of the Sultan in a remarkable degree, and hence was able to befriend signally our missionaries and missionary interests in the Levant. Such repeated services had he rendered in their behalf that, on a change of Administration at home, the entire body of American missionaries and the friends of Christian education in and about Constantinople petitioned to have Mr. Strauss retained. And the same

request was echoed by the religious and missionary press at home and abroad. But it was of no avail. *Political* considerations outweighed the high interests of missions and the expressed wishes of hundreds of religious and missionary journals. By universal consent, we never had a more intelligent, prudent, fearless and faithful man to represent us at Constantinople. His removal for no other reason than politics will disappoint the expectations of multitudes of the friends of the new President and excite grave fears for the future.

The change may prove disastrous to our important and prosperous Christian interests in the Levant. The present attitude of the Turkish Government towards American missions, and particularly American mission schools, is known to be one of extreme suspicion. One unwise step, a little rashness, a blundering policy, and in a day our schools will all be

closed and our mission work well nigh suspended. In all they say and do and write, even for readers in this country, the utmost caution has to be observed by all our missionaries there. No new official, whatever his qualification, can for years, in such a condition of affairs, acquire or exert the same beneficent influence which our late Minister had acquired and used with the Turkish authorities.

And right on the heels of this unfortunate act comes another no less surprising. We all know how justly and severely President Cleveland was censured on account of the administration of the Indian Bureau under Commissioner Atkins. The entire church of the land was excited over it. Not only the religious press and many secular papers protested, but our ecclesiastical bodies and missionary societies took very significant action in the matter. And so strong waxed protest and indignation, that the President removed the obnoxious party and his agents, and after due consultation with the prominent friends of the Indians, selected for the important office the Hon. John H. Oberly. Hundreds of intelligent and impartial friends of the Indians have expressed to President Harrison their desire that he should be continued in office. They say:

"During his brief incumbency he has given entire satisfaction to many friends of the Indians who are unofficially and gratuitously laboring for the advancement of this people, and who have had the best opportunities for estimating the practical value of Mr. Oberly's services to the government. We believe that the most serious and dangerous abuses connected with the Indian service in the past—abuses which have brought discredit to the nation, misery and destruction to the Indian, and have cost the lives of many of our own people—may be traced directly to the appointment of bad or incompetent men as Indian agents and employes, as a reward for partisan services. Mr. Oberly favors the abolition of the spoils system in the Indian service, and the introduction of the merit system in its place, whereby men of character and ability may be appointed to places of trust among the

Indians, irrespective of party affiliation, and be retained in power as long as they remain competent and faithful."

Similar expressions were made by leading religious journals and by the active friends of the Indians, who are laboring for their spiritual and social improvement. But all in vain. Politics again rule the hour. The eminent fitness of the Commissioner as shown by his course, and the unanimous wish of those who have long labored in behalf of the Indian availed nothing. We quote the words of two leading journals:

"We regret to have to report that Mr. Oberly, the present Indian Commissioner, has been removed, or rather his resignation requested. We do not think there is any reason for this removal except a political one. Mr. Oberly's administration of the Indian Department was satisfactory to the friends of the Indian, and his appointment last October was hailed even with enthusiasm by the Lake Mohonk Conference. Had he retained the place, he could not have used it for Democratic purposes under a Republican Administration, and he surely would not have used it for Republican purposes, being himself a Democrat. We are compelled, therefore, to regard his removal as one among the many signs that President Harrison does not regard either efficiency or incompetency the sole reason for removal."

"Our friends of the Indian Rights Association, are naturally perturbed over the retirement of Commissioner J. H. Oberly, the request for whose retention we noted quite recently. Beyond question, Mr. Oberly has proved himself one of the most capable, conscientious, and pains-taking officers that have ever administered the Indian Bureau. It is a matter of great regret that his services have been dispensed with."

We do not hesitate to express our painful surprise at our new President's action in these test cases. They are not ordinary cases, but from a missionary standpoint as truly test cases as Mr. Pearson's case was from a simple business point of view. Mr. Harrison has not in this stood by his own avowed principles. He has needlessly put in jeopardy great missionary interests abroad; and he has shown a singular disregard of the wishes and judgment of the wisest and most tried friends of the Indians

at home. Can he afford to do it just at his entrance upon his administration? President Cleveland, when he found himself confronted by an indignant Christian sentiment, caused by the blundering and wickedness of his Indian Commissioner, hastened to put himself right before the people, and so far as lay in his power, atone for the error of the past by putting the Indian Bureau into the hands of one who would conscientiously administer its affairs with sole reference to the elevation of the wards of the nation. We write from no political animus, but out of a grieved heart, as a friend of missions.

J. M. S

The Fight with Jesuitism in Canada.

THE Protestants of Canada are thoroughly aroused in consequence of the Jesuit Estates act, as it is called. The excitement runs high and bids fair to lead to important results. It started some months since on the passage of the act by the Quebec Legislature, and has been gathering force ever since. A Conference of 600 delegates from all parts of Ontario was recently held in Toronto, which discussed the matter for two days in all its relations and adopted strongly-worded resolutions denouncing the Jesuits' Estate act and calling urgently for its disallowance.

A provincial organization was also formed, to be known as the Equal Rights Association of Ontario, the object of which is to continue the agitation for the disallowance of the Jesuit Estates act, and to do its utmost to prevent the recurrence of similar legislation in the future. The time up to which the Dominion Government has the right to disallow is the 8th of August, just a year from the passage of the act. The Provincial Association is to have district branches all over the province, and a Provincial Council with an executive has headquarters in Toronto. The

head of the Executive Committee is the Rev. Dr. Caven, Principal of Knox College, Toronto.

This movement aims specifically at the overthrow of the act in the Dominion Parliament. This measure appropriated to the Jesuit Society \$400,000 as a compensation for lands escheated to the crown in 1773, at the time when the order was abolished by Pope Clement. The act was a gross piece of unwarranted class legislation, and, whatever the rights of the old society, the new order has not a shadow of a claim to the land, and as it proposes to tax the Protestant minority of Quebec for the benefit of a body in which they have not the slightest interest. It will be remembered that the Legislature of the Province of Quebec passed the bill, and the Governor-General in Council was asked to disallow it or veto it. The matter came up in the Dominion Parliament, but Parliament, by a large majority, refused to ask the Governor-General to interfere. The victory for the bill was so complete that it seemed useless to contest the matter further, but the feeling of indignation ran too deep among the people to be suppressed, and the Conference of last week was the result of mass-meetings held in all the cities, towns and other centers of population in the Province. The Government may well feel alarmed at the character of the demonstration. The resolutions passed by the Conference breathe a calm, but most earnest and determined spirit—a spirit which the politicians may find it to their advantage not to ignore or trifle with. It may even be possible yet to induce the Governor-General to disallow the bill.

It is clear that the Protestantism of Canada has been aroused by these aggressions of the Jesuits as it seldom, if ever, has been stirred up before. It has a tremendous task before it, and one which will demand wisdom and tenacity of purpose equally with en-

thusiasm and vigorous action. But in the end there can be but one outcome. "Roman Catholicism, in spite of its virtue, is a religion of the vanishing past. Protestantism, in spite of its faults, is a religion of the future even more than of the present." The demand for the separation of church and state is becoming very strong in Canada, and if the Jesuits' bill finally succeeds, the movement in that direction will probably soon become irresistible. If so, the Jesuits will have brought it upon themselves.

We are not surprised at this uprising of the people of Ontario. The wonder is that they have borne with this alien, hostile power so long. It is a just revolt against the power of the Jesuits, and a righteous protest against the subserviency of the Canadian Government to Papal rule. The Province of Quebec is the weak point in the politics of the Dominion. It is given over to the power of the Roman church. The Papacy dominates there in politics, society, industry, religion, everywhere. A writer in a secular journal says:

"In Quebec the Roman Catholic church takes precedence in everything—is, in fact, a state church; collects its tithes and ecclesiastical assessments by the machinery of the law, and the Legislature cannot be opened until the Cardinal comes to occupy his 'seat' or 'throne.' Every inducement is offered by the laws to squeeze out Protestants who do not pay tithes and thus enrich the coffers of the church, whose revenues are numbered by tens of millions of dollars. The claims for debt of the Catholic church take precedence over everything. In the professions the tests for admission are so framed as to discourage study and entrance by Protestant and English-speaking youth, English collegiate institutions being severely discriminated against. Throughout the French districts no business man, if a Protestant and an English-speaking subject of her Majesty, can have any chance to live until he has 'seen the cure.' If you want even a tavern license you must 'see the cure,' and the cure will come around every month and collect from you whatever assessment he chooses to deduct from your English and Protestant moneys."

The astounding fact has been disclosed that there has been a distinct recognition by the Legislature of Quebec, the Government of Canada,

and the House of Commons, led by the Government of Canada, of the right of the Pope to interfere in civil affairs, the right to say whether an act of a British Legislature shall go into operation or not, the right to nullify such an act, the right to determine how the sum of \$400,000 of Canadian money shall be distributed, or whether it shall be distributed at all. The elevation of the Pope of Rome into an estate of the British realm superior to all the other estates is distinctly incorporated into the Jesuits Estates act, which contains a dozen pages of correspondence between the Pope and the Catholic Premier of Quebec, the Pope and the Jesuits, and the Jesuits and the Premier, and this is called "the preamble" of the act, and it is this unparalleled example of legislation which has called forth, even more than the payment of public money to the Jesuits, such an outburst of public indignation as Canada had not witnessed heretofore.

J. M. S.

WHEN Marshal Bazaine was tried for irresolution at the siege of Metz, which resulted in disaster to the French arms, he sought to shield himself from blame and degradation from his rank on the ground that he did not know what was the government of the country, or whether, indeed, there were any government at all. But the president of the military tribunal burst out with the impatient, impassioned exclamation: "But France! But France!" The Emperor might be a prisoner and the empire a ruin; the Prussian guns might have swept the army away at Sedan and the very capital be the camp of the foe, but France was still alive, bleeding but not dead. The unfaithful Marshal owed something to his country. If he could not save the Emperor or the empire, he should have struck boldly to save the land.

We are not to hesitate in this

crisis of missions. We may not be able to save our methods or follow our favorite plans. Our whole basis of missions may need reconstruction. But the kingdom! the kingdom! That must not be imperilled or its progress delayed. A. T. P.

SUGGESTIONS made in these pages touching *division of the world-field*, etc., find an echo and emphasis in a paper by Rev. W. J. Smith in the *Evangelical Christendom*. He dwells upon the difficulties experienced in missionary work in the organization of native churches; and in order to avoid the painful differences created by the clashing of different sects in the mission field, he advocates the allotment of different areas, determined by language or clear geographical boundaries, to various missionary societies. He advocates greater co-operation among societies in bible and tract translation, education and other objects, and in church government, architecture, etc., he would leave the natives as free as possible. He is of opinion that we have not trusted the native Christians enough in the past. He pleaded also for the formation of a General International Missionary Council, which, having representatives of all Protestant societies, might co-operate with all movements for avoiding schisms and for advocating unity in native churches.

WE have received the following telegram from China: "Further assistance famine not required." This

welcome message came too late for insertion in the present number of "China's Millions," which contains letters telling of a distressing state of things. We suppose that it is now considered that the funds in hand will enable the poor sufferers to tide over the few weeks that yet remain before their own harvest is gathered. All who by their kind gifts have shown true sympathy with the famine-stricken people will rejoice at the prospect of this early relief.

B. BROOMHALL, Secretary.

CHINA INLAND MISSION, May 21, 1889.

PROF. GRAHAM TAYLOR writes that Hartford Theological Seminary is to be opened to women who desire to fit themselves for Christian teaching and missionary work. The seminary is to be radically readjusted to meet the demands of the field, all along the line. Popular instruction to be provided as demanded in all departments, to give larger knowledge of the word and training for every line of Christian work. We hope Hartford Seminary will lead in the erection of a special chair for the *English Bible*. As it is, students are carried through brief fragmentary portions of Old and New Testaments and trained in special exegesis. We need chairs devoted to this one purpose: to train students to know the entire contents of the *English Bible*, the object of the various books, the scope of its entire testimony and teaching, its unity, etc., etc. Possibly such a chair might be combined with "Christian missions."—A. T. P.

VII.—ORGANIZED MISSIONARY WORK AND STATISTICS.

Africa.—Missionary Societies Represented in. England has 14, with 376 ordained preachers, 37 laymen, 100 women, and 8,764 native pastors and helpers. The converts in some of the societies are not reported in the statistics before us; 9 report 4,500.

America is represented by 13 societies with 77 ordained preachers, 87 women, and

633 native pastors and helpers. The 9 reporting membership aggregate 11,500.

The English society representing the greatest number of imported helpers is the Society for the Propagation of the Gospel—134; next to this come the Wesleyan Methodists, the Moravians, and the Universities Missions, each with 63.

The society with the largest number of native helpers is the London, with 6,000; the Wesleyan Methodists have 1,527, and other Methodist bodies 583; the Moravians, 387.

The United Presbyterians of Scotland have the largest membership in Africa—15,000; next to them come the Baptists, with 8,000; the Society for Propagation of the Gospel have 5,000.

Of the American societies the Bishop Taylor Missions lead in imported helpers, having more than 100; the Presbyterians, 45; the American Board, 42; and the Baptists, 23.

The United Presbyterians have 219 native helpers; Bishop Taylor, 76; the United Brethren, 53; Protestant Episcopal, 42; and Presbyterians, 22.

The United Brethren have the greatest number of converts, 4,000; Bishop Taylor's Missions, which includes Liberia, 2,700; the United Presbyterians, 1,850; the Presbyterians 875; the American Board the same.

So that, all told, excepting several not included in the report before us, there are 27 societies having missions in Africa, with 453 ordained and 107 lay preachers and helpers; 186 women, 10,000 native pastors and helpers, and about 16,000 communicants.—*African News.*

—British trade with Africa is estimated to be worth about \$125,000,000 annually, while that of France is about \$100,000,000. The commerce of Germany with the great Continent is as yet insignificant. The total value of the exports and imports of Africa is estimated at \$375,000,000 annually.—*African Repository.*

Brazil.—The following statistics are given in the "Evangelical Year Book," published by Rev. Mr. Vanorden.

Presbyterian Synod.—63 churches, 32 ministers, of whom 12 are natives, 8 licentiates, 7 candidates, 2,936 members and 13 schools.

Methodist Ep. Church.—346 members, 7 ordained ministers, 8 candidates for ordination, 3 local preachers, 20 preaching places, two schools and four foreign missionary lady-teachers.

Baptist Church.—5 churches, 241 members, 12 male and female missionaries and 8 native preachers.

Bishop Taylor has four laborers in Para, Pernambuco and Maranhao. The churches organized by the late Dr. Kallej are three in number, having a membership of about 250 believers. There are five evangelical papers and two agencies of Bible societies. Thirty years ago there were hardly any native Christians in Brazil. These figures are the best answer to those who regard missions a failure.

England.—London Missionary Society. At the great meeting at Exeter Hall on the

9th inst. Mr. S. Smith, M. P., presided. The report, submitted by Mr. Thompson, stated that the total income of the society during the year had been £125,250, and the expenditure £122,506, leaving a balance of £2,654 toward meeting the deficiency of the previous year. Practically they commenced the new year with a clean balance sheet. In response to the special appeal issued by the directors, £16,300 had been received, in addition to which the ordinary income of the society has been increased by £4,000.

—According to the *Official Year-Book of the Church of England* for 1889, the expenditures on church extension the past year in the Established Church aggregated \$5,500,000 of which \$4,697,770 was devoted to church building. During the last twenty-five years the expenditure for this purpose reached the enormous total of \$175,000,000. The number of candidates confirmed last year was 217,483.

ITALY. The Free Church The eighteenth report of the Evangelization Committee of this church gives the number of churches connected with it as 32, having 1,522 communicants and 222 catechumens. There are 152 ministers and 12 evangelists, besides colporters and other assistants. Several new fields have been occupied within the past year: many interesting cases of conversion are reported. The most marked event in connection with the church during the past year is the death of Gavazzi, whose influence on the side of truth and righteousness was very great.

—The Waldensian Church. We are indebted to M. M. Fisher, D. D., for the following facts:

There are two distinct boards in charge of the work of the Waldensian church in Italy—one in the valleys and the other for the mission fields.

The report on evangelization for 1888 presents the following particulars:

Number of churches, 44; stations, 44; pastors, 38; evangelists, 8; localities visited, 180; evangelical teachers, 67; colporteurs, 9; Bible readers, 6; regular attendants on preaching, 6,218; occasional hearers, 49,795; communicants, 4,074; catechumens, 469; baptisms, 190; marriages, 41; deaths, 187; scholars in ordinary schools, 2,323; in night schools, 500; Sabbath-schools, 2,621; contributions from the churches, 65,825 francs, or \$13,155. Last year America contributed 13,489 francs; Belgium, 20 francs; Denmark, 2,158; France, 2,354; Germany, 31,733; England, 88,343; Ireland, 8,955; Holland, 1,194; Scotland, 78,852; Sweden and Norway, 5,811; Switzerland, 20,555; total help from other lands, 262,943 francs, or about \$52,588.

—Wuttke gives the following statistics of evangelical Christians among the Italians: There are 16,500 Waldensians. Most of these are found in the old churches of the

valleys, but there are also new churches in cities, namely one in Milan with 326 communicants, one in Turin with 317 and two in Florence with 325. The Free Church of Italy has 71 churches and stations, and 1,580 members. The Plymouth Brethren have 56 small congregations: the Wesleyans 55 congregations and stations, with 1,386 members; the Methodist Episcopal Church 26 congregations and 5 stations, with 950 members. The Baptists have 63 stations and 870 members. There are, besides, a few small missions in different parts of the country. The statistics of the German, English, American and French church are not given. The total number of Italian communicants in the Evangelical churches is 22,000.—*Dr. Stuckenberg, in Homiletic Review.*

Ireland.—Summary of the nineteenth report of the Representative Body of the Church of Ireland. The contributions received from voluntary sources during the year 1888 amounted to £148,380 19s., an increase on the receipts of the previous year of £11,417 15s. Of the contributions received, £107,557 8s. was paid in for assessment, being an increase of £5,480 11s. on the previous year. The contributions received since Disestablishment amount to £3,562,455. The total income during the year 1888 was: Voluntary contributions, £148,380 19s.; investments, £200,500 2s.; glebe rents, etc., £2,194 13s.; sundries, etc., £7,836 1s.; total, £469,911 16s. The total expenditure was £425,020, leaving a balance of £44,891 11s. to be added to capital; but in this balance is included £2,763 1s. interest on mortgages which have not been paid. It should also be observed that this £44,891 11s., being impressed with special trusts, is not at the disposal of the Representative Body. Total assets on January 1, 1888, amounted to £7,313,338, and on January 1, 1889, they had increased to £7,858,730. The investments in securities amount to £6,537,381. These figures show that the affairs of the church are administered skillfully and prudently. The total capital sum in the hands of the Representative Body devoted to parochial sustentation is £3,818,629. The interest of this sum at 4 per cent. amounts to £152,745 per annum, which, if divided equally amongst the 1,500 clergy still required for the service of the church, gives £117 a year for each. If the bishops are included in the calculation, it is found that the average income of the bishops and clergy derived from interest of capital amount to £132 per annum. The amount paid for stipends under diocesan schemes in 1888 was £205,860 16s., being an increase of £2,504 3s. on the amount paid in 1887.—*Irish Times.*

Java.—In Java the native Christians have increased since 1873 from 5,073 to 11,229, and

in the whole of Dutch India from 119,570 to about 250,000, or about 66 per cent. In Java nearly all the converts have been won from Mohammedanism. In Sumatra the number of Christians has increased since 1878 from 2,500 to 12,000, and there are hundreds of Mohammedans who have been baptized by our missionaries, or are at present under instruction.—*Dr. Schreiber, Rhenish Missionary Society.*

Spain.—The Protestant Church of Spain numbers at present 112 chapels and school-houses, 111 parochial schools, with 61 male and 78 female teachers, 2,545 boys and 2,365 girls. There are 80 Sunday-schools, with 155 helpers and 8,231 scholars. The churches are ministered to by 66 pastors and 55 evangelists. The number of regular attendants is 9,164; of communicants, 3,442. Pastor F. Flidner reports steady progress on all sides.—*Christian at Work.*

Syracuse Protestant College, Beirut. Catalogue, 1888-9.

Faculty: Rev. Daniel Bliss, D.D., President, and six American professors; four American lecturers and instructors; four Arab instructors, one French instructor. Three departments: Preparatory, Collegiate, Medical.

	Students.
Preparatory Department.....	94
Collegiate ".....	65
Medical ".....	33
—	
	192

An increase of 16 over the previous year, and the largest number present during any year since the foundation of the college in 1866. A glance over the list of graduates from the commencement, numbering in all 192 different persons, shows them widely scattered throughout Syria and Egypt, many holding positions of trust in government and educational institutions, as well as in the professions. A most important feature is the new school of Biblical Archaeology and Philology for foreign students in those departments especially attractive to ministers who desire to take up those lines under the most favorable circumstances, for a time Rev. D. S. Dodge, 11 Cliff Street, New York, Secretary.

United States.—American Colonization, 1888. The Seventy-second Annual Report shows receipts, \$6,176.05; expense, \$13,007.81. 55 emigrants have been sent. 39 to Sineo and 15 to Monrovia, including one ordained minister, a teacher, machinist, physicians, carpenters and farmers. A large number of applications have been received, but not all could be sent, partly on account of the yellow fever in the South. Arthington, in Liberia, founded by Robert Arthington, of England, is the most important settlement.

—American Sunday School Union—65th Anniversary. The last year has been marked by increased force of workers, there now being 87 missionaries in 81 States and Territories, as against 60 in the field two years ago. The following summary is for the year ending March

1,189; New Sunday-schools organized, 1,756; teachers in them, 7,869; scholars in them, 63,375; scholars not before reported—aided, 1,816; containing teachers, 13,045 and 123,538 scholars, schools previously reported—aided, 4,432; containing teachers, 21,778 and 201,531 scholars; Bibles distributed, 8,625; Testaments, 11,681; also large amounts of evangelical literature; families visited, 40,011; addresses delivered, 11,341; miles traveled, 439,506. At least 4,000 persons have been reported as hopefully converted and more than 100 churches of different denominations have developed from these schools.

—Statistics of the Protestant Episcopal Church in the United States for 1887-88 are as follows: Dioceses, 50; missionary jurisdiction, 16; clergy (bishops, 69, priests and deacons, 3,766), 3,910 parishes, about 2,075 missions, about 2,078; candidates for orders, 343; ordinations, deacons, 116; ordinations, 103; baptisms, (total infants and adults), 58,709; confirmations, 39,599; communicants, 450,042; Sunday-school teachers, 38,601; Sunday-school scholars, 342,431; grand total of contributions, \$11,483,597.48.

—The following Y. M. C. A. statistics are

from the report made by Cephas Brainerd, of the International Committee, to the convention recently in session in Philadelphia: The number of associations reporting statistics in 1879 was 839; in 1880, 1,141; total membership in 1879, 67,739; in 1880, 165,458, active membership in 1879, 34,120; in 1880, 94,120; number of buildings in 1879, 60; in 1880, 153; value of buildings in 1879, \$2,474,000; in 1880, \$6,823,355; volumes in libraries in 1879, 173,850; in 1880, 355,725; total net value of al. property, in 1879, \$1,360,724; in 1880, \$3,044,055; number of States employing State secretaries in 1879, 12; in 1880, 32.

—Internal Revenue Taxation. The total receipts from internal revenue taxation for the year ending June 30, 1888, were as follows: From spirits, \$69,306,160.41; from fermented liquors, \$21,824,218.48, and from tobacco, \$30,602,431.52, an increase over the previous year from spirits of \$3,476,844.70; from fermented liquors of \$1,102,133.30, and from tobacco of \$751,804.39, a total tax of \$123,202,816.39. And this fearful tax represents but a tithe of the money expended by the people for the items taxed. On what a gigantic scale does our Government participate in the iniquity of the rum traffic and of the untold evils which result from the use of intoxicants and tobacco!

VIII.—PROGRESS OF MISSIONS: MONTHLY BULLETIN.

Africa.—Mr. Guinness is maturing plans for a grand advance of three columns of missionaries to go simultaneously up the three branches of the Congo—Northern, Central and Southern. The central one may be considered as started a fortnight since, by the departure of eight missionaries from London, to work as an English auxiliary to the American Baptist Missionary Union.

—Stanley Moving Eastward. Word was received at Zanzibar on June 12, to the effect that Stanley had arrived in December at Ururi, on the eastern shore of the Victoria Nyanza, with a number of invalids of his force. The report stated that Stanley had met with heavy losses, and that he had rejoined and left Emin Pacha at Unyara, on the northeastern shore of the lake. Unyara is fifteen days' march from Ururi. Letters received at Zanzibar from Ujiji, dated March 10, say that Stanley met Tippoo Tib and sent a number of sick followers back with him by way of the Congo. Stanley intended coming to the east coast with Emin Pacha. Tippoo Tib would arrive at Zanzibar in July.

—Missionary letters to the London Anti-Slavery Society say that the Mahdists have made Western Abyssinia a desert. Whole flocks and herds have been destroyed, thousands of Christians have been thrown into slavery, thousands of others have been butchered, and hundreds of the noblest inhabitants have been taken to Mecca as slaves in violation of treaties.

—The latest news from Malange, one of Bishop Taylor's stations, is that an entire family of natives, five in number, have forsaken their idols and turned to Christ. May it be the first fruits of a large harvest! Each of the five stations in Angola has now two missionary graves.

—Bishop Crowther has lately opened at Bonny a new church built of iron, with sitting accommodations for 1,000 worshippers.

—A new Mohammedan leader, "El Senoussi," is, according to reports from Cairo, making a great deal of trouble for the Mahdi. "El Senoussi" presides over a great organization of devotees, with adherents from Tunis to the Congo. He has, it is said, caused the Mahdi to fall back on Khartoum, in furtherance of a large scheme of conquest, which includes not only the annihilation of Mahdism, but the dominion of the Sudan, and possibly of Egypt itself.

PALABALA, CONGO, April 13, '89. Messrs. Billington and Glunck of A. B. M. Union are building a new (second) station beyond Stanley Pool.

Small-pox raging in several districts. At Lukunza Station several church members have died. Others are being added to the church. Mr. Ingham, of Banza Manteke, has been ill with same, but attack has been mild.

Rev. S. Silvey (B. M. S.) goes home—nearly three and a half years in the country.

In the B. M. S. seven have been added to the church at Stanley Pool. None of Bishop Taylor's steamer is beyond Isangila yet. Jos. CLARK.

Arabia.—The Keith-Falconer Mission. We have before referred to the interesting company of captives taken from slave-ships on the Red Sea, and committed by the government to this mission for education. These children now number fifty-one. It was at first supposed that they were Abyssinians, and hence nominally Christians, but it now appears that they are Gallas and that none of them had ever heard the name of Christ. These boys and girls are developing rapidly, and show an earnestness and spirit which promise well. Teachers have been sent from the United Presbyterian Mission in Egypt, who will help in the education of these youth, and it is hoped that they will return to their native land to preach the gospel.

China.—It is reported that in the China Inland Mission Hospital and Dispensary at Chefoo, 5,539 out-patients have been relieved, 217 surgical operations performed, 96 in-patients treated and brought under spiritual influences, not a few of whom are believed to have accepted Christ as their Saviour; and all this work is done at the small cost of 143*l*. One of the most encouraging signs in the missionary work in China is the hold the gospel is gaining on the hearts of the women. One lady has from forty to fifty present at a women's meeting each Sunday. Miss Guinness, of the C. I. M., tells of the eagerness of the women to hear the truth. Mrs. Cassels gives the same testimony.

Ceylon.—Mr. Murdock, of Ceylon, while in government employ, founded the vernacular Religious Tract Society thirty years ago, which, during the past year, published 8,000,000 pages of reading matter. Of the salary received he was not satisfied to give a tenth to the Master's work, but devoted eight-tenths to that purpose. He set up printing presses, composed and printed his own gospel tracts, and packing them in a bullock cart, spent his vacations in distributing them over the country.

England.—Wesleyan Missionary Society. This society, with headquarters in London, has missions in Europe, India, China, West Africa, the Transvaal, British Honduras and the Bahamas. It reports 336 central stations or circuits and 1,338 chapels and preaching-places. It has a staff of 333 missionaries and assistant missionaries, with 2,000 other paid agents, such as catechists, interpreters, etc. It enumerates 3,859 unpaid agents, such as local preachers and Sabbath-school teachers, and a church membership of 32,325, with 4,674 persons on trial for admission to the church. The method pursued by the society is to send to the field English missionaries for the purpose of organization and supervision, or to give instruction in training institutions. All subordinate positions are occupied by a trained native agency, while it is understood that every convert, according to his ability, should be a voluntary worker for Christ. The total income for the past year was nearly £132,000. The report for the year expresses great discouragement because of a debt of almost

£17,000 which has been accumulating for the past three years. In addition to the above is the work done by the Ladies' Auxiliary connected with the society, and reporting an income for the year of almost £8,000.

—A New Missionary Scheme. The Baptist Missionary Society have decided to make a fresh experiment in India. Rev. W. R. James, one of their ablest and most experienced missionaries, and a notable bazaar preacher, is to be entrusted with it. He is a single man himself, and half a dozen earnest young men, who are prepared to devote themselves to the work in which he has been so long engaged, are to be found and go back to India with him. They are all to live together in the native quarter of some great city, probably Calcutta, and there to commend the gospel in life and deed, as well as by word. Mr. James estimates that they can live in comfort and good health at a cost of about £50 a year each.—*The Christian*.

—The Baptist Union of Great Britain and Ireland have had tabled at their session these statistics: Congregations, 2,770; members, 299,498; Sabbath-school teachers, 45,977; scholars attending Sabbath-school, 452,167; local preachers, 3,938; pastors in charge, 1,865. It was computed that in the denomination there had been gained during the past year about 20,000 members and 23,000 Sabbath scholars. Some churches had not reported, and of course the Union had no means of enforcing a request for statistics.

—The total receipts of the British and Foreign Bible Society are 34,986*l*. less than last year. There is a diminution in all the items of receipts except two, but the most serious reduction is in legacies, which last year were extraordinarily high. The return from distribution of Scriptures also shows a decrease, but this is accounted for by the cessation of sale of the Jubilee Bible and Testament, and by the lessened demand for the penny Testament.

Fiji.—Once the synonym of the utmost depravity, the Fiji Islands to-day are a monument to the value and power of Christian missions. A gentleman who has labored there for 14 years recently testified publicly in London that Queen Victoria had nowhere 120,000 subjects more loyal than the residents of these islands. The gospel was brought there by Christianized natives of the Friendly Islands, and in turn the Fijians themselves have become imbued with the missionary spirit, no fewer than 50 Christian Fijians having gone to proclaim the gospel in New Guinea.

Germany.—The Missionary Conference recently held in Frankfort-on-the-Oder took the initiative of a very courageous petition to the Emperor with a view to obtain, if possible, some more stringent control over the manufacture and exportation of rum. According to a report made to the conference, 63 per cent. of the freight destined for the negroes, and shipped from Hamburg, consisted of rum. And how, what rum! The sailors never touch it, for they

know too well that it would kill them. But then the negroes! What matters it if it does kill them? "Am I my brother's keeper?"

India.—Sir Herbert Edwards, in a speech delivered in Exeter Hall, London, in 1869, said: "Every other faith in India is decaying; Christianity alone is beginning to run its course. It has taken root, and by God's grace will never be uprooted. The Christian converts were tested by persecution and martyrdom in 1857, and they stood the test. I believe that if the English were driven out of India to-morrow, Christianity would remain and triumph."

—There are one-and-a-half millions of Roman Catholics in India. It is therefore with thankfulness that we see the continuance of a movement which seems like "a stirring of the dry bones" of Romanism in India. Last month a crowded meeting of Catholics was held at Karachi in protest against the attempts of the Jesuits to crush the editor of *Anglo-Lusitano*, the paper which is struggling to maintain a certain amount of religious liberty in the Catholic church. An unprecedented sale of Bibles has taken place during the past few months amongst certain sections of the Indian Catholics.

—Among the 500,000 lepers of India, the Mission to Lepers in India is doing a noble work. The society endeavors to utilize, as far as possible, existing agencies by assisting leper asylums already established, and providing missionaries with the means for carrying on Christian work in connection therewith. It makes grants towards the building of new asylums, and in many cases provides for the entire support of lepers. An illustration of the work may be taken from the record of the year's doings at Parulia. On February 8, 1888, the foundation-stone of an asylum was laid. On April 16, one house, capable of holding twenty persons, was opened. By October other homes had been opened, and the inmates numbered 50. The year closes with the glorious news that there are 67 in the asylum, of whom 55 had just been accepted for baptism. The report of the society says, "Truly a wonderful record for one short year." Mr. Wellesey C. Bailey, Edinburgh, is Secretary.

—In our Christian College at Lahore there are 125 students—Hindoos, Mussulmans, Sikhs, and Christians.

—The Telugu Mission. The remarkable work carried on by the American Baptist Missionary Union among the Telugus is still a cause for surprise and gratitude. It is reported that since the beginning of 1889 there have been over 1,000 baptisms in the Ongole district and 471 in the Vinukonda district. Dr. Clough of Ongole reports the baptism by himself of 420 during the month of February. He sends the following striking account of a visit at Rivalporam, a village thirty miles from Ongole. When he reached the village, on ac-

count of peculiar circumstances, he pitched his tent at a spot where, unknown to himself at the time, a fakir some 25 years before had prophesied that a teacher from God would at some time pitch his tent, who would bring a message to the people from God. It seems this fakir who made the prophecy ordered the people to keep three big pots of *ghee* (clarified butter), and give them over to the teachers whom God would send them. So when Dr. Clough pitched his tent on the designated spot, the people brought the pots of *ghee* and asked him what he was going to do with them. He took them, and stuffing old rags into each of the pots, lighted them, making a grand blaze throughout the night. This attracted the people and they came in crowds, and the golden opportunity was seized for preaching Christ. Hundreds heard the word of salvation in the light of this blaze, before which idols were brought out and broken in pieces. The preaching was continued until dawn, and for some days subsequently. It was a remarkable scene, and it is believed many saving impressions were produced.—*Mission Herald*.

—In the Marathi Mission of the American Board the missionaries report the organization of several new churches as a prominent feature of the last year's work. One of the older churches added 18 per cent. to its membership on profession of faith, and sent off from its number a large colony to form a new church. These new efforts are started with thirty or more communicants, a number comparing not unfavorably with the original membership of churches in this country. Visits of evangelists have been very profitable, and a native of Bombay, Sumant Vishu, in addition to general meetings, held in one district a meeting exclusively for women. Over 100 women were gathered to hear him, more than half of them Hindu women—a rare sight—to listen to the gospel. This prepares us for a statement that follows latter: "Among the recent conversions in that district women are in a majority."

Italy.—The British and Foreign Bible Society have circulated in Italy, during the past year, 137,045 portions, New Testaments and whole Bibles, and, more often than not, in districts into which no evangelist has penetrated. Some of the best sales were effected in the mountain district of the Abruzzi, in the Basilicata, and in the two Calabrias; also in the interior of Sicily and Sardinia.

—The changes taking place in Italy may be indexed by such signs as the seizure by the Roman police of the Pope's jubilee medals which bore an inscription ascribing to His Holiness the title of King. The Italian Government very naturally looked upon this as an assumption fraught with danger to the peace of the country, and immediately ordered the confiscation of the medals. The Roman Catholics were, of course furi-

ous about it, and threats were made that concerted efforts will now be taken by the adherents of Leo XIII. to restore him to the temporal sovereignty. A cable correspondent of the New York *Telegram*, who is evidently a Romish sympathizer, spoke of it as "a pice of impertinence on the part of the Italian Government to assume that the Pope is not a king!"

In the city of Rome are 30 cardinals, 35 bishops, 1,469 priests, 2,632 monks, and 2,215 nuns; and yet, with all this teaching power, 190,000 of the inhabitants can neither read nor write.

Japan.—The number of adult baptisms in the C.M.S. Japan Mission, 367, has considerably exceeded that of any former year, the corresponding figures in the preceding two years having been 179 and 222. The baptized members are now 1,351, with 178 catechumens.

Scotland.—The report of the Statistical Committee of the United Presbyterian Church of Scotland shows that there are 565 congregations, an increase of one; 867 Sabbath-schools, an increase of 6,404 scholars, and that the total membership is 182,963, a gain of 793, being above the average rate of increase for the last ten years.

Spain.—The Irish Presbyterian work in Spain. The Rev. Wm. Moore writes from Puerto Santa Maria: "The work was never so flourishing as it is now. I have been spending my leisure hours in 'setting up' a new geography (elementary), sorely needed for our schools, and which we are going to attempt to bring out on our little printing press. This geography is the translation of one compiled by Miss Whately for evening schools in Egypt and the Levant. It is the one branch of study of which the Spaniards seem to know nothing, and any school text-book one can find is so complicated and absurd as to be useless for elementary schools."

Syria.—Dr. George E. Post, in an article on the outlook in Syria, says:

"Little by little the light is stealing in. Men of all religious opinions are inclining to toleration. The Bible is being circulated among the masses. The number of readers is multiplied. Those who believe are bolder, but at the same time more discreet. Those who do not believe are forced to concede that the Bible is the source of religious knowledge and therefore in all cases of doubt or dispute. Those who are far from the spirit of the New Testament claim to be *evangelical*. Everything is ripening for a grand demonstration of the power of the Holy Spirit. When the day of the revelation of the Son of Man shall have come, and the ancient seats of Christianity shall have received their King, men will wonder that they were so slow of heart to believe the Scriptures and to interpret the signs of his home-coming."

United States.—The American Sunday-school Union has organized during the

past year 1,758 new Sunday-schools in 31 States and Territories, in places hitherto destitute of religious privileges. It also gave aid to other needy schools in 6,433 instances. In many cases the schools have developed into churches of different denominations. It also distributed, by sale and gift, 8,585 Bibles and 11,693 Testaments and made 40,041 visits to families. In the winter its missionaries conducted evangelistic work and gathered many hundred souls into the churches.

—The Presbyterian Church, through its Board of Publication, reports the results of last year's work as follows:

STATES.			
	Sabbath schools organized.	No. of Teachers.	No. of scholars.
California.....	11	89	279
Florida.....	9	26	190
Indiana.....	61	80	266
Indian Territory.....	222	72	1,139
Iowa.....	11	49	428
Kansas.....	114	527	4,180
Kentucky.....	113	584	5,243
Michigan.....	68	310	2,465
Minnesota.....	145	577	4,673
Missouri.....	20	100	1,051
Montana.....	1	9	41
Nebraska.....	104	383	3,318
North Carolina.....	8	31	233
North Dakota.....	73	231	1,322
South Dakota.....	78	270	2,281
Virginia.....	5	22	176
Washington Territory.....	12	50	373
West Virginia.....	15	83	640
Wyoming.....	3	9	98
Wisconsin.....	16	55	505
	831	3,416	29,615

Besides these Sabbath-schools, directly organized by the missionaries, there were indirectly organized by the Department, 117 Sabbath-schools, 585 teachers, 3,750 scholars. Total number of Sabbath-schools organized last year, 948; total number of persons gathered into Sabbath-schools last year, 37,366.

—Fifteen have been added to the Indian church at Lewiston, Dakota. Red Cloud came into the church jailor fashion—he and all his household." He was married, baptized, received the Lord's Supper and had his two children baptized, all the same day.

—To educate the Indian. Port Townsend, W. T., May 3. Dr. Sheldon Jackson, Commissioner of Indian Education, left yesterday with a large party of missionaries who will be stationed among the Indians in all parts of Alaska.

—Father Damien's heroic life and death are calling attention to the condition of lepers the world over, and have given a new impulse to investigation of possible means for alleviating, if not curing, the disease. Probably few have any idea of the great number of lepers, especially in Asia. It has been estimated that there are a quarter of a million in India, and they are found in colonies through Persia and Syria. London is horrified by the assertion that a leper has been found in active employment in one of the large markets of that city. Fortunately, the type of the disease generally prevalent is not the most virulent, but it is appalling at the best, and it may be that the faithful priest has accomplished even more than he ever dreamed of in relieving the most wretched class of sufferers the world knows.

New York.