

THE  
**Missionary Review of the World**

VOL. VII NEW SERIES

VOL. XVII OLD SERIES

JANUARY TO DECEMBER, 1894

---

EDITOR-IN-CHIEF

ARTHUR T. PIERSON

ASSOCIATE EDITORS

A. J. GORDON

J. T. GRACEY

D. L. LEONARD

EDITORIAL ASSISTANTS

C. C. STARBUCK

JAMES DOUGLAS

MANAGING EDITOR

D. L. PIERSON

---

*Printed in the United States*

---

PUBLISHERS

FUNK AND WAGNALLS COMPANY

NEW YORK

LONDON

1894

TORONTO

Copyright, 1894,

By

FUNK & WAGNALLS COMPANY.



צ'רנף קבא ק'שם קה'נה

*Joseph Rabinowitz*

*16<sup>th</sup> July 1893*

THE  
MISSIONARY REVIEW OF THE WORLD.

VOL. XVII. No. 1.—*Old Series.*—JANUARY.—VOL. VII. No. 1.—*New Series.*

THE COLUMBIAN EXPOSITION AT CHICAGO.

BY THE EDITOR-IN-CHIEF.

At the World's Fair the seven wonders of the world met to hold high carnival. The metropolis of the great Northwest achieved a grand success. To describe the superb splendor, the vastness and variety, the architectural and æsthetic attractions, the overwhelming grandeur of this Exposition, is impossible. All adjectives fail, and even superlatives are weak. "Aladdin's lamp" may now be relegated to the oblivion into which the most gorgeous fancies retire when outdone by facts. The common verdict is, "The horse was not told me."

Symmetry, in huge columnar and statuesque forms, here on every side saluted the beholder; and the combination of the colossal with the exquisitely delicate, of the original and the unique with the refined and poetic, left far in the distance any previous triumphs of human genius. When, at night, the electric lights illumined and glorified the massive structures and allegorical figures that surrounded and adorned the Court of Honor; when the golden statue of Liberty, in lustrous robes, confronted the Administration Building, with its garlands of light and its coronal of glory; when the electric fountains shot rainbows skyward, and all this unearthly beauty and radiance was reflected and repeated in the mirror of the lagoon, it seemed reverent to ask whether the dream of Paradise were not become a reality, and the "White City" were not at least the forecast of the "City of God."

Connected with this imperial display of the world's inventions, discoveries, achievements, and material civilization, there have been held several congresses, to three of which the pages of this REVIEW might properly advert: The Parliament of Religions, the Congress of Missions, and the World's Evangelical Alliance. The daily press and religious weeklies have so far dealt with details that at this distance of time nothing remains but a *re-view*, a backward glance which may serve to gather up and crystallize into permanence the impressions of the general character and results of these three conferences.

As to the Parliament of Religions—of which especially this paper treats—there was something thrilling about the conception of gathering into one fraternal assembly the representatives of the various religious faiths of mankind, and hushing all discordancies in one universal harmony. Charity seemed to have come down from heaven to sit upon her throne and sway all hearts; and yet, as to the utility of such a parliament, there were in many minds grave doubts which events have not dissipated. Of course in an open field, with a fair showing, Christianity has nothing to fear from competition with any other so-called “religions;” but such a parliament leaves on the popular mind impressions which are misleading and mischievous. Superficial people naturally infer that, as all the great religious systems of the world claim to have their “sacred books,” and “sacred persons,” and most of them their “incarnations,” it is simply a matter of comparison and competition whether or not Christianity shall, in the race for the prize, come out ahead! There is, in the concession of a common platform—to which Brahmans and Buddhists, Confucianists and Taoists, Parsees and Shintoists, and representatives of every other type of religious doctrine and practice are admitted upon an equality—something which looks very like the virtual abandonment of the position held for centuries by the evangelical disciple, that there is but one divine religion, and that so unique as to defy all comparison or competition.

On the same platform, in the Hall of Columbus, were to be seen Christians of every name—Roman Catholic and Greek Church dignitaries, as well as leading Protestants of all denominations; theosophists and materialists and deists, as well as theists; followers of every creed, however sublime or absurd—a great throng all gathered in one hall and rejoicing in the unity of their diversity, and that all-embracing bond of “charity.” It was pronounced a “wonderful and impressive sight,” even by the unimpressible newspaper reporters! Cardinal Gibbons delivered an invocatory prayer, and addresses followed from a Presbyterian “president,” a Universalist female preacher, and a Roman Catholic archbishop; and everybody was supposed to be happy because the millennium of “peace on earth and good will among men” was at last inaugurated! Here, for seventeen days, those who glory in the “universal Fatherhood of God and the universal brotherhood of man,” and the universal affinity of all religious faiths and cults, sat down together at their banquet of love. According to the conditions of the Parliament, the principles of each faith were to be set forth by special advocates, without reply, rejoinder, controversy, comparison, or any form of counter attack, so that, as every mouth was muzzled, there was no room on that platform even for the exposure of error, sophistry, fallacy, or even falsehood. Such refutation must find its opportunity and facility outside the Parliament, if at all. No wonder if that competent and cultured Arabic scholar, Dr. George E. Post, of Syria, when he heard false statements made as to the teaching of the Koran, could not keep silence, but broke through restraint and started

for the platform, with an open copy of the Koran in hand, to refute the falsehood by reading from the book itself !

There is room for grave suspicion as to the final outcome of this Parliament. Many of the best men still question whether "charity" was not made to cover extremes of concession and unwarrantable fellowship ; whether such levelling of all landmarks between creeds and cults was not a dishonor to the Christian faith and the Christian's God ; whether the ban put upon all "controversy," and even rebutting testimony, did not leave error to run its race unhindered, and hamper truth in overtaking it, by compelling a resort to tardy and uncertain methods of exposure ; whether the ultimate result will not be to countenance an unwholesome tolerance of false teaching, and open the door—as in fact is already the case—to a new era of propagandism of Buddhist, Mohammedan and other "mysteries" even in Christian lands ; whether we are in no danger of misreading the motto, "Liberty, equality, fraternity" into "Laxity, apathy, and compromise."

"The *Moslem World* is a Mohammedan paper recently started in New York City, whose editor thinks the United States an excellent missionary field, and hopes to make many converts to the doctrine of Islam. He thinks the people here ripe for conversion, and that American women in particular will embrace the doctrine, because it makes woman free and independent. Islamism, the editor avers, will lessen licentiousness, purify the marriage relation, and banish adultery ! The morality of Mohammedanism will, he says, compare favorably with the morality of Christianity. He makes the Islam heaven appear very roseate. His paradise is beyond description, ineffable, iridescent and glorious. A Mohammedan may have as many wives as he can provide for : no more. That's good news. This prevents adultery, etc. With two hundred million Mohammedans already upon the face of the earth, what may we expect ?"

So says a contemporary journal. It is not strange if doubts of the expediency of such a Parliament will not "down at one's bidding." There is but one "religion" worthy of the name ; only one "Sacred Book," sealed with the "seven seals" of God : fulfilled prophecy, general accuracy, faultless morality, exalted spirituality, divine originality, consistent unity, and saving efficacy. No other "religion" gives man a Saviour, anointed of God, competent as prophet, priest, and king, the way of God to man, the way of man to God ; no other faith, however ancient, and boasting however many millions of adherents, can supply such a firm standing place for life, such a pillow for the dying head, as Spurgeon found in those "five words," which Paul would rather speak with the understanding than ten thousand words in an unknown tongue :

"CHRIST DIED FOR OUR SINS."

Bacon's maxim was, that it is not worth while to discuss a matter with any man who does not agree with you upon first principles. Was there no risk of an impression, even on those invited to present their "religion" in such a Parliament, that Christians do not regard their divergences from

themselves as radical or fundamental? And is this a true or tenable position? Is it possible for an idolater, a polygamist, a materialist, a deist, a pantheist, a theosophist, a worshipper of Brahm or Buddha, or of his own ancestors, to have real concord with one who holds all idol worship to be sin, polygamy to be a perversion of marriage and the panderer of an unhallowed lust, and that he who denies the Son of God denies the Father also?

Charity is not laxity. It covers a multitude of sins, but it is not to become a mantle of snow, concealing a fatal crevasse. Let us, as Augustine said, cultivate "unity in essentials, liberty in non-essentials, and in all things charity:" but, without unity on the essentials, liberty becomes lawlessness and looseness, and charity another name for the carelessness that compromises with error and is indifferent even to vital distinctions. John was the "apostle of love," yet his pen wrote: "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of Antichrist" against which the New Testament thunders perpetual warning. Even the apostle of love would have made a poor president of such a "Parliament:" he was too intolerant; for he protests, "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him 'Godspeed,' for he that biddeth him 'Godspeed' is partaker of his evil deeds" (1 John 4:3; 3 John 10).

It was that same Paul who drew that sublime portrait of charity that still stands unrivalled in God's gallery, who asks, "What concord hath Christ with Belial? what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols?" And this same Paul enjoins: "Be not ye unequally yoked together with unbelievers" (2 Cor. 6:14-16).

Forbearance with errorists and evil-doers must not degenerate into toleration of their error or evil-doing. With cordial concession of the poetic beauties, moral truths, and even lofty models found in the false "religions" of the world, we must still insist that the unique charm and claim of Christianity are found in this, that it gives us the only infallible *Book*; the only perfect *Personality*, and the only *Saving Bond* between the sinner and his Saviour. What is religion but, as the word hints, the *binding back* of the alienated soul to God; and what other religion ever wrought such reconciliation! and yet what is any religion without salvation? There may be room for comparison and competition among ethical systems and humanitarian theories; but there is "none other name given under heaven among men whereby we must be saved," but that of Jesus. And, as a fact, no other religion has ever yet answered the question, "What must I do to be saved?" This defect is so radical that to gloss it over is to daub a falling wall with untempered mortar.

It is vain to pretend that the divergences between Christianity and other faiths are not radical. Mrs. Besant's definition of theosophy makes

it "consist of three affirmations : 1. The universe is fundamentally spiritual, and matter is only an expression of spirit. 2. Law reigns everywhere, in morals as much as in physical nature—that is, every act and every thought produces its inevitable result, against which *no prayer and no vicarious atonement is of the least avail*. 3. The doctrine of reincarnation, declaring the persistence of intelligence which passes from life to life, thus gathering experience as it goes, and ever building up a higher type in man."

What signifies it, if with much of this teaching the Christian faith is not fundamentally at variance, since at some points the believer must part company with such teachers ! We believe the Creator still rules creation, and that physical laws are but His modes of working. Call nature "clock work" if you will ; but remember that an intelligent being may reverse the ordinary movement of the hand on the dial, apparently reversing also the law of the clock's uniform motion, and yet not damage or even interrupt its mechanism !

Without impugning the lofty motives of the projectors of this Parliament, one impression, already produced, especially upon these representatives of foreign faiths, is that Christians are *ready to concede that theirs may not be the only Divine religion*. Swami Vivakananda, in his orange robes, was emboldened to say :

"Much has been said of the common ground of religious unity. I am not going just now to venture my own theory. But if any one here hopes that this unity would come by the triumph of any one of these religions and the destruction of the others, to him I say : 'Brother, yours is an impossible hope.' Do I wish that the Christian would become Hindu ? God forbid. Do I wish that the Hindu or Buddhist would become Christian ? God forbid. If the Parliament of Religions has shown anything to the world it is this : It has proved to the world that holiness, purity, and charity are not the exclusive possessions of any church in the world, and that every system has produced men and women of the most exalted character. In the face of this evidence, if anybody dreams of the exclusive survival of his own and the destruction of the others, I pity him from the bottom of my heart, and point out to him that upon the banner of every religion would soon be written, in spite of their resistance : 'Help and Not Fight,' 'Assimilation and not Destruction,' 'Harmony and Peace and not Dissension.'"

One of the last voices heard in the Parliament was that of Reuchi Shibata, of Japan, High Priest of the Zhekko sect of Shintoists. Here are his concluding words :

"What I wish to do is to assist you in carrying out the plan of forming the universal brotherhood under the one roof of truth. You know unity is power. I may help you in crowning that grand project with success. To come here I had many obstacles to overcome, many struggles to make. You must not think I represent all Shintoism. I only represent my own Shinto sect. But who dares to destroy universal fraternity ? So long as the sun and moon continue to shine, all friends of truth must be willing to fight courageously for this great principle. I do not know



as I shall ever see you again in this life, but our souls have been so pleasantly united here that I hope they may be again united in the life hereafter. Now I pray that *eight million deities protecting the beautiful cherry-tree country of Japan may protect you and your government forever, and with this I bid you good-bye.*"

How will that do for a Parliament projected by Christian believers, one of whose first truths is, "There is but one God," and who hold that polytheism is therefore treason against Him?

Bishop Campbell, who attended the conference, expressed publicly his regret that he had been identified with such a gathering, and says that "the answer of the Archbishop of Canterbury to the invitation was the one which all Christian ministers should have made :

"The difficulties which I myself feel are not questions of distance and convenience, but rest on the fact that the Christian religion is the one religion. I do not understand how that religion can be regarded as a member of a Parliament of Religions without assuming the equality of the other intended members and the parity of their position and claims."

Bishop Campbell adds :

"Whatever profit may have been derived from the meeting, we have to face the fact that, by participating in it, Christians have stood upon a platform from which the Lord Jesus Christ as 'the truth,' 'the true light of the world,' and the only revelation of the Father, has been excluded. For the purposes of this gathering, followers of Jesus Christ as the only true God have practically admitted that Christianity is only one of many religious systems, and that Jesus was one of several religious teachers. The object of the Congress seems to have been to find common ground upon which the religions of the world can meet, and this I conceive to be an impossibility, so long as the inclusive and exclusive claims of Jesus are admitted. This meeting placed Christianity on a level with the heathen religions."

As Christians, how can we consistently recognize any man as on a common platform with us, religiously, who does not accept at least three basal truths : The Bible as the rule of faith ; the atoning work of Christ as the ground of salvation ; and the Holy Spirit as the author of the new nature ?

Christofora Jabara, of Antioch, urged the appointment of a committee to investigate the claims of all great religions and *formulate a creed* which shall embrace the truth in each and be acceptable to all. He particularly argued that the reconciliation of the Mohammedan and Christian religions is an easy matter. He maintained that the Koran is an inspired book, and that the Bible cannot be understood without it ; and that God has allowed Islamism to endure because it is destined to correct the errors of Christianity. A new idea certainly ! Hereafter we must have the Bible and the Koran printed on parallel columns, that each may be a commentary on the other ! It is as appropriate then to *invite* missionaries from Moslem soil as to *send* them to the followers of the Prophet of Mecca !

This is but one of many utterances at the Parliament openly advocat-

ing the "harmonizing of the great religions of the world upon the basis of common central truths," not only Buddhists and others who represented heathen faiths, but American clergymen pleading for such a broad platform! A new and universal creed, whose grand base blocks are to be the Fatherhood of God, the brotherhood of man. Professor W. C. Wilkinson, when discussing the "attitude of Christianity to other religions," said unpopular but true words:

"These erring religions the Bible nowhere represents as pathetic and partly successful gropings after God. They are one and all represented as *groping downward*, not *groping upward*. According to Christianity they hinder, they do not help. Their adherents' hold on them is like the blind grasp of drowning men on roots or rocks that only tend to keep them to the bottom of the river. The truth that is *in* the false religion may help, but it will be the truth, not the false religion. The attitude, therefore, of Christianity toward religions other than itself is an attitude of *universal, absolute, eternal, unappeasable hostility*, while toward all men everywhere, the adherents of false religions by no means excepted, its attitude is an attitude of grace, mercy, peace, for whosoever will."

The suppression of truth and the repression of all contradiction and correction of falsehood are to some minds a fatal blemish and blotch upon the Parliament of Religions. The Pope's portrait over the platform and his letter of special blessing on the gathering, with the warning from His Eminence's emissary that no words must be uttered offensive to Catholics, served to put the Parliament well nigh into the hands of Romanism to begin with. And when the brilliant Japanese priest railed against the missionaries who, half a century since, incited his countrymen to rebellion and carnage, no voice was raised to protest that it was Jesuits and not Protestant missionaries who were referred to, and Romanists were more than content to have the obloquy rest on Protestant shoulders!

On the whole, Humanitarianism, Unitarianism, Universalism, and Romanism triumphed at the Parliament, or we do not read the signs of the times. The creed that emphasizes universal brotherhood, human charity, alms deeds and culture, passes by the atonement, and holds to an ultimate salvation by evolution, can of course clasp hands with heathen priests, rationalists, free thinkers, and idolaters. Why not? But such a creed means a surrender of every vital doctrine, or a vague, misty faith fit only for a new sect that might well be called, *Confusionists*.

Two remarks will close this already extended paper.

First, all religions are to be judged *practically*, not theoretically. Mr. Leightley ventures to say that "the attempts made to Christianize India are pure folly. The Hindu has as elevated and noble a religion as Christianity, and he really assumes to know and understand more about the fundamental principles of religions than most Christians." It might be well to set opposite such estimates the remark of a very celebrated traveler, that "to discuss Buddhism ten thousand miles off, theoretically, in a Parliament of Religions, is one thing; but seen near by, it is the worst

compound of filth and fanaticism, idolatry and ignorance, superstition and sensuality I have found anywhere." An acute observer remarked that the sufficient answer to the Parliament of Religions was the "Midway Plaisance." There is a story of a priest who used a walnut as his object-lesson to show the vast superiority of his own church. He stripped off the tasteless, worthless shell—that was one nominal body of believers; then the skin, nauseous and disagreeable—that was another; and now for the real kernel, the very meat, his own church. He cracked the nut, and out fell a rotten, worm-eaten mass! A cough to cover his embarrassment and a hasty dismissal of the congregation concluded the object-lesson.

Our second remark is that such a Parliament of Religions puts new hindrances in the way of Christian missions. With what grace or consistency can we conduct a crusade for Christ against faiths whose followers we welcome to a common platform with us and salute as factors in the great "religious unities" and "seekers after a common goal"? A common platform must mean agreement on fundamental truths. Are we then henceforth to treat the distinction between evangelical Christians and esoteric Buddhists, Moslems, and fetid worshippers, as belonging to non-essentials? If these religions are fragments of one universal faith, or at least preparations for one ultimate faith; if the Shastras, Vedas, Zend-Avestas, Koran, are inspired of God, and Zoroaster, Confucius, and Gautama Buddha are apostles, and even incarnations of God, it is presumption if not insult to send missionaries to these peoples. But if Christianity is right in asserting a sublime monopoly; if Christ was true when He said, "I am the way, no man cometh unto the Father but by Me;" if these religions are only seductive theories, corrupted with gross error, and having no saving power; if even the truth they contain has never actually uplifted the peoples which tenaciously hold them; if we are to judge Mohammedanism and heathenism, not by essays in the Art Palace, but by the "Street in Cairo" and the "Dahomey Village," it may be our duty to wage uncompromising war against any religion that betrays men with false hopes of salvation.

One speaker thought he scored a victory because so few of his hearers were found to respond openly when he asked how many had read Buddha's life. No doubt many more had read it who did not choose to be put to a test which might prove the snare of a wily orator. But is it necessary always to read the lives of men in order to judge of the practical drift of their teachings and the actual influence of their systems? Zeno and Epicurus were both superior men, and their philosophies were in many respects lofty in moral tone; but the Epicureans and Stoics became awfully degenerate. Buddha was a heroic and unselfish Oriental saint, but when his personality was withdrawn his system sank to a very low level. It is the miracle and glory of Christianity that, when its Founder withdrew into heaven, there was and still is a Personal Presence whose influence is felt to the ends of the earth; and even the corruption of

human nature has not essentially depraved the religion He taught nearly two millenniums ago. Are we in no danger lest the new god of this age, *Civilization*, may be another colossal image of gold, which all men are now called upon to worship, and may not another firm protest be the duty of God's holy children?

This Parliament of Religions recalls a familiar incident in the reign of Solomon, which seems almost a parable of the present day. The faiths of the world are all confessedly dead—have no vitality or saving power. Into the court of human opinion the one living faith is brought; and there are those who would have it divided: they seem to think that, if the supernatural could be eliminated and the ethical left, if atonement by blood and regeneration by the Holy Spirit could be left out, the rest might stand. We could, perhaps, induce the world to accept one half of the body of Christian truth; but the true believer sees that this is like cutting in twain a living child—dissection is vivisection, division is death—and his heart yearns for the old faith as it is, and will not consent to any compromise with error or any surrender of the truth as revealed by God. With the utmost “charity toward all and malice toward none,” he still believes that nothing can be settled until it is settled aright; that all peace or fellowship that is not founded upon submission to God and acceptance of His dear Son, lacks firm foundation; and that partnership with those who teach error and practise idolatry is a sanction of what is wrong, and helps to blind their eyes to their sin and risk. It is not true that “it matters little or nothing what one believes, so long as he is sincere.” Never was a maxim more a devil's lie, gilded over with the charm of apparent charity. Were this proverb a right axiom, it would no more be worthwhile either to search diligently to find the truth, or to embrace and obey the truth when found. If God has given us the Truth, and Jesus is Truth incarnate, we who possess this truth and know this Jesus, are bound to go into all the world, face error in teaching and unrighteousness in living, and bring the works of darkness to the light, having no fellowship with them; and proclaiming to men everywhere that the wrong, however sincerely held, is degrading, depraving, damning; that in none other is there salvation save God's appointed Saviour. If this were not so, the Bible would not be God's Book, for it would become the father of falsehood; Jesus could not be God's Son and the world's Saviour, for He would be setting up a baseless claim; and Christian missions would be unsound, unpractical, and even impertinent, for they assume that all other “faiths” are false in essence and fatal in tendency.

Paul expresses the whole matter in a few words: “For though there be that are called gods, whether in heaven or in earth, as there be gods many, and lords many; but to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him” (1 Cor. 8: 5, 6). These words were written calmly, but with no hesitating hand, with reference to forms

of religious faith prevailing in Paul's time, and substantially identical with those now claiming recognition ; and this inspired testimony may well be repeated by us with even increased emphasis. The tendencies of our times are toward a fellowship broader than the Word of God allows. Paul might have formed a parliament of religions on Mar's Hill, but he could not meet, without a courteous rebuke and firm remonstrance, the errors of Epicureans and Stoics ; and so the conference broke up speedily. He might have formed another parliament at Ephesus, but his uncompromising hostility to idolatry set the whole city in an uproar, and brought his own life into risk. James warns us that overtures for the friendship of the world may become hostile assaults on that relation of a believer with God which, like marriage, allows no allegiance to another, no division of devotion. John incarnated love, but boldly called him "liar" and "Antichrist" who denied the Father and the Son. It may be doubted whether "orange robes," or "priestly" dignity, or "Demos-thenic" oratory, or courteous suavity, or even a hiding of error behind half truths, could have prevented the beloved apostle from calling things by their right names had he been present at the late "Parliament."

The convictions which find utterance in this paper we dare not keep back, for silence is sometimes treason and heresy. Edmund Burke, before the electors of Bristol, defending himself against the charge that he had pursued in Parliament a course opposed to the wishes of his constituency, nobly said : "I obeyed the instructions of nature and reason, of truth and conscience ; I maintained your *interests* as against your *convictions*." Intrepidity and independence demand in these days an unswerving witness to the old truths, which are in serious danger of being swept away before the advancing flood of a "new theology." In no age have the landmarks which inspired apostles set up, been more recklessly and rapidly removed. It seems to be taken for granted that whatever is new is true and whatever is old is false, or at least needs improvement ; and that the goal of the gospel itself is reached when all men are united in one religious faith, even though it be a Christless creed. With solemn but unalterable conviction we write it, as before God : The Captain of our salvation leads us on in a holy war, in which the Word of God is to be used as a sword, and love itself is armed for the fight and goes forth not for compromise, but conquest. The Stone, cut out without hands, that grows into a mountain and fills the whole earth, takes up into itself not even the best material of human systems, but alike disdains the iron and clay, and the silver and gold ; not assimilation, but comminution—all to be swept away together as chaff. There is to be no new and universal religion, an eclectic combination of what is best in all existing faiths. He who sublimely says, "I am the Way, the Truth, the Life," is the only Way, the perfect Truth, the sole Life ; and our mission is to tell men that any path that goes not by way of the Cross leads to darkness, danger, death—

VIA CRUCIS VIA LUCIS.

## THREE WEEKS WITH JOSEPH RABINOWITZ.

BY A. J. GORDON, D.D.

Perhaps there is no man living whom the writer has more earnestly desired to meet face to face than this Israelite of the New Covenant. Professor Delitzsch wrote several pamphlets and documents concerning him, evidently regarding him as possibly the most remarkable Jewish conversion to Christ since that of Saul of Tarsus. We have followed with the profoundest interest the reports of his work in Russia since his confession of Jesus as the Messiah; and we have read with no less interest his sermons and addresses which have appeared from time to time in print.

Going to Chicago in July last, for a month's service in connection with Mr. Moody's World's Fair Evangelistic Campaign, we found ourselves at our lodgings placed in the next room to a Russian guest whose name was not yet told us. Hearing in the evening the strains of subdued and fervent Hebrew chanting, we inquired who our neighbor might be, and learned that it was one Joseph Rabinowitz, of Russia; and thus to our surprise we found ourselves next neighbor to one whom we would have crossed the ocean to see, with only a sliding door now between us. Introduction followed, and then three weeks of study and communion together concerning the things of the kingdom, the memory of which will not soon depart.

Before we detail the story of our summer Hebrew school at the feet of this Christian Gamaliel, let us repeat the story of his conversion as we have read it before, and now heard it verified by the man himself.

Joseph Rabinowitz was a lawyer residing in Kischineff, Southern Russia, a man of very wide and commanding influence among his Hebrew brethren as a scholar, a philanthropist, and a lover of his nation. From a young man he had been a most diligent and painstaking student of the Hebrew Scriptures, of the Talmud, and of all related Jewish literature, so that at the age of forty, he says, "I was like a man living in a house furnished with every article of furniture which money could buy, and yet the shutters of that house closed and the curtains all drawn, so that I was in the dark, and knew not the meaning of my own learning till Jesus, the Light of the world, came in and illumined all as in a flash."

About ten years since Mr. Rabinowitz was selected, in connection with certain colonization efforts, to go to Palestine to secure land for planting Jewish emigrants, who desired to flee from Russian persecution. When fitting himself out with guide-books for his contemplated journey, he was advised to take a copy of the New Testament with him, as furnishing an admirable directory to the sacred places of Jerusalem and the vicinity. He did so, and while walking about Zion and gazing upon its historic sites, he carried in his pocket this yet unopened treasure. Going one day to the brow of the Mount of Olives, he sat down on that sacred hill and began contemplating the city as it lay at his feet. Then came a train of reflect-

tion and questioning: "Why this long desolation of the city of David? Why this scattering of my people to the ends of the earth? Why these fresh persecutions breaking forth against us in almost every country of Europe?" While he pondered these sad questions he gazed toward the reputed Calvary, where that holy prophet of his nation had been crucified. As he did so his eyes were opened; he looked upon Him whom his nation had pierced. In a flash the truth entered his heart: "We have rejected our Messiah! hence our long casting off and dispersion by Jehovah!" He believed; he cried out to Jesus, "My Lord and my God," and almost as suddenly as Saul of Tarsus Joseph Rabinowitz, from being a Hebrew of the Hebrews, had become an Israelite of the New Covenant, a disciple of Jesus of Nazareth. He took out his New Testament, a guide-book in a sense undreamed of, and read the first passage that fell under his eye: "I am the Vine, ye are the branches. . . . *Without Me ye can do nothing.*" "I saw it in the twinkling of an eye," said he; "our Jewish bankers, with their millions of gold, can do nothing for us; our scholars and statesmen, with all their wisdom, can do nothing for us; our colonization societies, with all their influence and capital, can do nothing for us; our only hope is in our brother Jesus, whom we crucified, and whom God raised up and set at His own right hand. '*Without Him we can do nothing.*'"

We may imagine the sensation which was caused in Russia when this eminent Hebrew returned home and boldly announced far and wide, publicly in the synagogue and openly in the columns of the press, his acceptance of Jesus Christ as his Saviour and Lord. Persecution and obloquy were poured upon him from every quarter, and they of his own household became his foes; but he had counted the cost. He joyfully and boldly maintained his testimony, till little by little the enmity was softened. Now he rejoices that one after another of his own family have joined him in confessing Christ, and preaching Him to their neighbors. By permission of the government, surprisingly granted, he has built a synagogue, where he assembles a large congregation to listen to the Word of God from his lips; and he says that his entire time is occupied from morning to night, week in and week out, in answering letters from Jews who are distressed in mind concerning this great question, and in meeting inquirers coming sometimes hundreds of miles to talk with him of Jesus of Nazareth. What wonder that such a conversion, attended with such results, should have led Professor Delitzsch to hail the event as "the first ripe fig" on the long barren tree of rejected Israel, and as a cheering sign that for that people "summer is nigh." We quote from this eminent Hebrew professor these strong words:

"The movement of Kischineff is certainly a prelude of the end. . . . No doubt the final conversion of the nation will be preceded by such testimony proceeding from individuals raised up by God and filled with His Spirit. Voices will be heard in Israel calling to repentance, to

a return to God and His Anointed (Hos. 6 : 1-3 ; 3 : 5) ; many shall awake to new life, and from that portion of Israel to which blindness is happened a Jewish-Christian congregation will be gathered. The religion of the Messiah will then prove the Divine power which penetrates the spiritual and social life of the nation. Joseph Rabinowitz is a star in the firmament of his people's history. God keep this star in the right path and continue its light in truth and brightness ! One thing is certain, the history of the Church cannot reach its consummation until the prophetic and apostolic Word, predicting the conversion of the remnant of Israel, is fulfilled, an event which will bring an abundance of spiritual powers and gifts for the revival of the whole world."

It seemed to us as we talked with this Israelite without guile day after day, and heard him pour out his soul in prayer, that we never before witnessed such ardor of affection for Jesus, and such absorbing devotion to His person and glory. We shall not soon forget the radiance that would come into his face as he expounded the Messianic Psalms at our morning and evening worship, and how as here and there he caught a glimpse of the suffering or the glorified Christ, he would suddenly lift his hands and his eyes to heaven, in a burst of admiration, exclaiming with Thomas, after he had seen the nail-prints, "My Lord and my God !" So saturated is he with the letter as well as the spirit of the Hebrew Scriptures, that to hear him talk one might imagine it was Isaiah or some other prophet of the old dispensation that was speaking. "What is your view of inspiration?" we asked him, in order to draw him out concerning certain much-mooted questions of our time. "My view is," he said, holding up his Hebrew Bible, "that this is the Word of God ; the Spirit of God dwells in it ; when I read it, I know that God is speaking to me ; and when I preach it, I say to the people, 'Be silent, and hear what Jehovah will say to you.'" "As for comparing the inspiration of Scripture with that of Homer or Shakespeare," he continued, "it is not a question of degree, but of kind. Electricity will pass through an iron bar, but it will not go through a rod of glass, however beautiful and transparent, because it has no affinity for it. So the Spirit of God dwells in the Word of God, the Holy Scriptures, because these are His proper medium, but not in Homer or Shakespeare, because He has no affinity with these writings." This sentence gives an instance of his vividness of illustration, of which he seems to be a natural master.

We spoke just above of his striking Hebrew diction, the lofty prophetic tone, tempered with exquisite pathos, with which he pleads with his people concerning the Messiahship of Jesus. The following, selected from one of his sermons, will illustrate our meaning :

"Lift up your eyes, my brethren, unto Mount Golgotha, and behold there the ransom which delivers our souls from the curse of God, pronounced on Mount Ebal, and which bestows upon us the blessing on Mount Gerizim. Only behold the Cross of the Messiah, and you will see clearly that here is the gate of Jehovah, into which the righteous shall enter ; the only access opened unto all men, be they Jews or Gentiles, that in one



Spirit they may draw near to our Father in heaven. Open your eyes and behold the Lord of glory, Jesus the crucified; how glorious is this High Priest, who Himself is the propitiation for our sins. How beautiful, how lovely is the Great Shepherd of the flock, who Himself is the Lamb of God, which beareth the sin of the world, and who comes as our Messiah, bringing peace to them that are afar off, and to them that are nigh.

“My brethren, if you esteem your souls precious, and if you desire to be citizens of the city, and to be numbered among the saints, and in the household of God, then bow this day your knees before the King of Glory, before Jesus, crowned for you with the crown of thorns; smite your breasts and confess your sins and the sins of your fathers, and the iniquity they have committed against the Son of God, Jesus the Messiah. Say then, O house of Israel, ‘Surely we all, like sheep, have gone astray, we have turned every one to his own way, but Jehovah laid on Him the iniquity of us all; for the iniquity of His people was He stricken. For only with Jesus, the Messiah, is redemption, and He shall deliver Israel from all his sins.’”

Some of Mr. Rabinowitz’s expositions and explanations of Scripture were exceedingly interesting. “Show me a photograph of Kischineff,” he said one day, “and I can tell instantly whether it is correct, for I have lived there all my life. So when I read the New Testament, how vivid are its pictures to one who has lived for years in Jewish history and traditions!” Opening to Rev. 16 he read: “Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame.” “This admonition of the Lord affected me very deeply when I first read it,” he said, “for I knew at a glance its meaning. All night long the watchmen in the temple kept on duty. The overseer of the temple was always likely to appear at unexpected hours, to see if these were faithfully attending to their charge. If he came upon any watchman who had fallen asleep, he quietly drew his loose garments from him and bore them away as a witness against him when he should wake. My Lord is liable to come at any moment. He may come in the second watch or in the third watch, therefore I must be always ready, lest coming suddenly, He find me sleeping, and I be stripped of my garment.”

“Do you know what questioning and controversies the Jews have kept up over Zech. 12 : 10?” he asked one day. “‘They shall look upon Me — ~~whom~~ — whom they pierced.’ They will not admit that it is Jehovah whom they pierced. Hence the dispute about the whom; but do you notice that this word is simply the first and last letters of the Hebrew alphabet, *Aleph Tav*? Do you wonder, then, that I was filled with awe and astonishment when I opened to Rev. 1 : 7, 8, and read these words of Zechariah now quoted by John: ‘Behold, He cometh with clouds; and every eye shall see Him, and they also that pierced Him;’ and then heard the glorified Lord saying: ‘. . . I am the ALPHA AND OMEGA’? Jesus seemed to say to me, ‘Do you doubt who it is whom you pierced? I am the *Aleph Tav*, the Alpha Omega, Jehovah the Almighty.’”

Rabinowitz is as clear as is Paul in the eleventh of Romans as to the Divine order and plan for the bringing the nations to God. After the present Gentile election and outgathering he holds that the Jews are to be converted and restored to God's favor in connection with the second advent of our Lord, and that then will follow world-wide salvation and the universal ingathering of the Gentiles. He is very positive, therefore, as to the meaning of the passage in the fifteenth of Acts: "Simeon hath declared how God at the first did visit the Gentiles, *to take out of them a people for His name.*" "That is what is now going on," he says. "During Israel's rejection the elect Church is being gathered." "After this I will return and build again the tabernacle of David that is fallen down," etc. "This is very plainly the conversion and restoration of Israel," he says. And when I urged that many spiritualize the words and apply them to the Christian Church, he replied: "It will not be easy to make a Jew believe that, when the words in Amos which are here quoted plainly refer to the restoration of Israel; and especially since the Jews have been praying this prayer from time immemorial, always repeating it at their yearly feast of Tabernacles, '*O Thou Redeemer, prosper those who seek Thee at all times: raise up the tabernacle of David that is fallen, that it may no longer be degraded.*'"

"After the tabernacle of David shall be rebuilt and national Israel saved," he continues, "then and then only will come the times of refreshing from the presence of the Lord, in which all nations will be brought into obedience and subjection to Christ." Such is his strong conviction, and the reader may find that he appears to agree with Peter in Acts 3: 19, 20 and with Paul in Rom. 11.

Indeed this Hebrew prophet is proclaiming most solemnly the impending advent of our Lord. He contends that without a clear proclamation of the second advent Christians have no common ground on which to meet the Jews; that to spiritualize this doctrine as many do is fatal, since the predictions are so clear of a glorious and conquering Messiah as well as a suffering Messiah. If you spiritualize the second advent you must allow the Jew to spiritualize the first, as he is always ready to do, and you have no basis on which to reason with him. Mr. Rabinowitz's view on this point is shared by another remarkable Hebrew Christian preacher, Dr. Adolph Saphir, recently deceased. In his valuable book just published, "The Divine Unity of Scripture," he says:

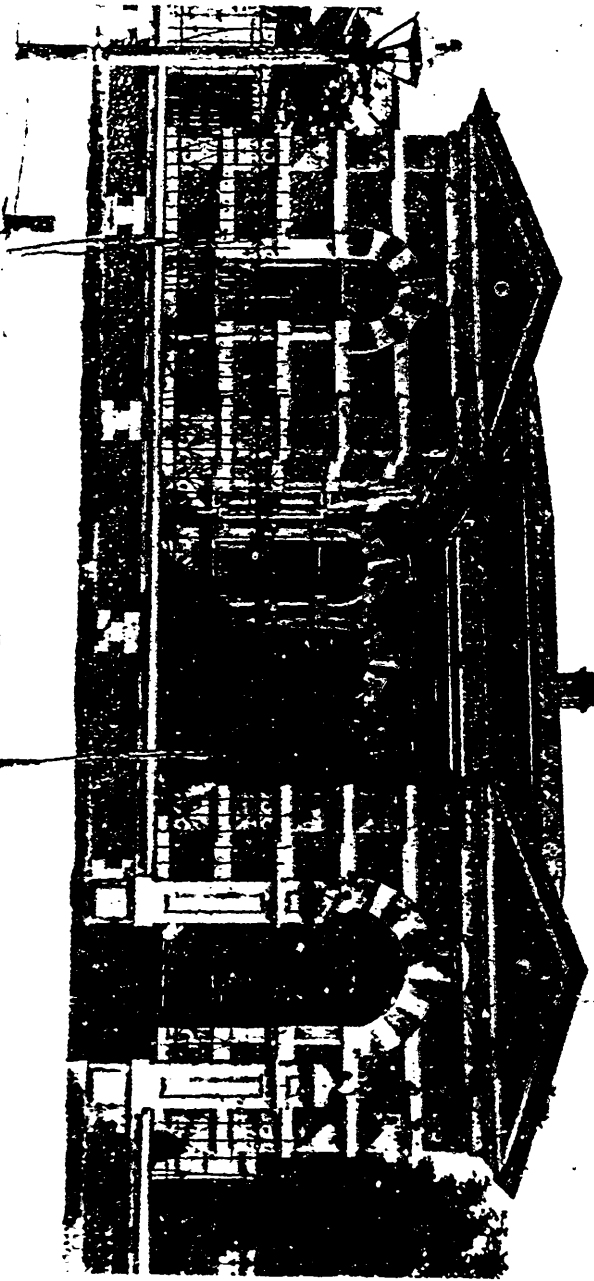
"I will speak freely on this subject. It is the second advent of our Lord, when He will return with His saints, and when He will make Himself manifest to Israel and to the whole world, not in order that the last judgment may be held, but that another historical period may be ushered in, when God's will shall be done upon this earth as it is in heaven, and when Jesus Christ and the transfigured saints shall come to be seen and acknowledged, and then there shall be fulfilled the promises which God has given from the beginning of the world. When He comes Israel will say, '*It is Jehovah, and it is His first advent.*' The Church will say,

'It is Jesus, and His second advent.' Israel will say, 'He has come to take possession of the throne of David, and Jerusalem will be glorified and will be His nation.' And the Church will say, 'He is glorified in the saints and admired in all them that believe, and we whom He has redeemed with His blood shall reign with Him on the earth.' This is what all the apostles taught and taught constantly, 'Looking for that blessed hope, the glorious appearing of the great God and our Saviour Jesus Christ.' It is Jehovah who will appear to Israel. It is Jesus who appears to His Church—the same thing—'the great God and our Saviour Jesus Christ.'"

Nothing could be more thrilling and pathetic than to hear this latter-day prophet of Israel dilate on the blessedness and glory of his nation when it shall at last be brought back into favor and fellowship with God. "The Gentile nations cannot come to their highest blessing till then," he says, "nor can our rejected and crucified Messiah see of the travail of His sons and be satisfied till His kinsmen according to the flesh shall own Him and accept Him." Then, with a dramatic fervor and pathos impossible to describe, he said the following beautiful thing: "Jesus, the glorified Head of the Church, is making up His body now, my brother. Think you that my nation will have no place in that body? Yes: the last and most sacred place. When from India's and China's millions and from the innumerable multitudes of Africa and the islands of the sea the last Gentile shall have been brought in, and His body made complete, there will still be left a place for little Israel—she will fill up the hole in His side, that wound which can never be closed till the nation which made it is saved."

Many other sayings of this remarkable man might be quoted had we space to insert them. He declares most confidently that the Spirit is moving on his people as has not been the case since their dispersion. He is full of joy at the prospect of their speedy turning to the Lord. Emphatically he preaches that there is no hope but in the crucified Messiah. He must be received; His blood must cleanse; His mercy must be gained before the Jewish nation can ever have rest. In one of his sermons he compares Israel to a little ship which has witnessed the wreck of many a proud craft—Assyria, Babylon, Greece, and Rome—while this is the one nation that is never to perish, because of the unchangeable covenant of Jehovah. He says:

"Two centuries ago it was wrecked; broken were its masts, but up to the present day it sails among modern nations—a strange, weird-like ship. Its mariners are often in despair, when the waves seem to swallow up their fragile vessels; many from among Israel seek to join other ships and find a home there, and try to partake of the treasures of culture and modern development which adorn them. But soon the men of other nations rise against the mysterious strangers from the old Oriental ship, and not willing to tolerate them, sling them back into the waves, so that with difficulty and trepidation they return to the old wreck, on which the tears of their fathers have fallen abundantly. The storm rages, the clouds are dark, the hearts of the mariners fail them, they cry out, 'Lord, save us, we perish!' But the hour is coming when He who long ago rose in the



**SOMERVILLE MEMORIAL HALL.**

1111 Huntington Avenue, Boston, Mass.

Structural and Engineering Services of the New England Institute of Architects, Boston, Mass.

little ship on the sea of Galilee shall rise in the midst of them ; He shall rebuke the wind and the waves—it will become perfectly still, and some shall sink down before His feet with the cry of Thomas : ‘ My Lord and my God ! ’ And immediately Israel will be in the Haven of Rest, which is still remaining for the chosen people of God.”

It would not be possible to put on paper Rabinowitz’s fervid and dramatic exposition of Christ’s farewell to the temple : “ Behold, your house is left unto you desolate ; and verily, verily I say unto you, Ye shall not see Me until the time come when you shall say, Blessed is He that cometh in the name of the Lord.” He pictured a Jew sitting in the door of his lonely house in the evening. Suddenly he catches sight of a beloved and long separated friend approaching. He rises up and shouts out his salutation to him : “ Blessed is He that cometh in the name of the Lord.” So shall Israel do when the Spirit of grace and of supplication has been poured out upon them ; and they shall see Him whom they pierced coming to them. As they once cried, “ Crucify Him ! Crucify ! ” now they will cry, “ Blessed is He that cometh in the name of the Lord.”

So when on parting I asked for his autograph, he wrote this in Hebrew as his farewell word, “ Blessed is He that cometh in the name of the Lord.”

---

## THE GOVERNMENTS OF THE WORLD.—I.

BY JAMES DOUGLAS, M.A., BRIXTON, LONDON.

In attempting a general survey of government as mirrored in the present condition of the nations of the world, it is needful, for the sake of perspective, to note certain broad lines of difference that distinguish the civilization of to-day from that of the old-world period. Beneath much that on the surface lies now politically apart, there is a kinship which shows a line of direction that is common, and a unity in spirit more significant by far than a unity in letter or name. The ideas at the base of modern polity are different in kind from those which were the recognized and controlling forces in the days when Sparta and Athens flourished. The political wheel rotates now in an opposite direction.

Broadly speaking, the individual is to-day a unit, whereas in ancient systems he was but a cypher. Leaving out socialism and other kindred movements which loom darkly on the horizon and constitute a menace of all government as at present in force, the trend of government, in all communities which are up to date, tends more and more to the recognition of the rights of the individual both as one who has person and property to be protected and a voice to be heard. It was not so in the old-world epochs ; no, not even where absolutism was set aside and monarchy deposed. Ancient republics did not turn on the pivot of the individual. Under them, hardly less than under absolutism itself, individual rights were ground down. The common weal, philosophically interpreted and

clothed with all-inclusive authority, was drawn, as a kind of Juggernaut, remorselessly over every form of individual right. The State in ancient days was not, as with us, a power that gives fixedness and protection to the complex organizations which modern civilization has engendered and is continually reforming; but it was a unifying machine in which all individuality was sunk, and upon the shrine of which it was the citizen's honor to be sacrificed. The ancient republics, indeed, were patriarchal in spirit, only in their case it must be remembered that the *philosophers* were the patriarchs. Hence while intelligent moderns have come to regard with comparative indifference any variety of constitutional form that admits of equally broad individual rights, the ancients, attaching small importance to the individual, separately viewed, merged thought and feeling in the comparative estimate of their respective political systems as philosophically deduced and fitted to render the State cohesive alike to make or repel attack. It was for this reason the philosophers of Greece were accounted the rightful politicians, to whose enactments the citizens of the varied States, willingly conceding the authority of law, complied.

All this, time, or, as we venture to think, the insensible action of Christianity, has changed. A man is now a man. He is no longer to be spirited away or philosophized into a chattel or a thing. Whether a king reign or a president rule, the position of the individual calls for recognition and demands respect. That minute jurisdiction which the State exercised, even under the freest forms of ancient government, to the curtailing of the liberties of the citizens has passed from the scene. The like applies to State exclusiveness. In ancient times, it is true, patriotism was intense, on the principle that that for which a man sacrifices everything must be dear to him indeed; but, on the other hand, such patriotism was extremely narrow and unjust. It acted as a grievous gag to commerce and stifled all cosmopolitan feeling. There could be no fraternity on the basis of government as anciently conducted. There is not much of it in our own times; but who can deny that along with the right of the individual to be considered, there has begun to dawn among the nations a sense of their community and common humanity? These are aspects in the case which are like glimpses of azure in an otherwise murky sky. The governments of the world are very varied; and some, though Christian in name, ignore the cry for liberty, or seek ruthlessly to stifle it; still the record, on the whole, is one of surprising advance. What is tantamount to a revolution has taken place. Now, in contrast with early sentiment, it is generally held that there is a region of individuality, of subjective freedom, a wide circuit of opinion, action, and example over which the citizen should himself rule; and that so far from civil restraints furthering man's development, and being the effective means of perfecting the body politic, these ends are best consulted where State interference is reduced to a minimum, and scope is given, consistently with conscience and morality, for the free play of individual powers.

Summed up in a word, the modern trend in government has underlying it the conviction that the citizen everywhere has in him what the Greeks would call the *δύναμις*, or *capability* of all positions. Such an idea was foreign to Aristotle, foreign to Plato, foreign to the schools. Christianity in its secret influence—and it is only as working in secret that Christianity retains its purest spirit—is to be credited with the find. As expounded by the philosopher, government was *caste*. The place of the many was to submit to the few. The masses were regarded as if they had no reason, no spirit; as if they were a compound of appetite only. Such an assumption Christianity, with its Gospel for all and its doctrine of “no difference,” insensibly but surely sapped. The philosopher is not all reason; nor are the common people—the *profanum vulgum*—all flesh and no spirit. Humanity is not to be classified by a psychological law into ruler, warrior, craftsman, answering to reason, will, and brute impulse. Humanity is of the same blend under all suns and under all conditions. Intelligence is not to be conceived as if dead in the many and only existent in the few; nor is executive force to be viewed as the monopoly of a class for the enslavement of the multitude and the carrying out of the behests of the few. No. The *dynamis* of all positions is common to the race; and the gatherer of sycamore fruit may, after all, be the man for the times, even as Amos was God’s prophet to the nation.

While writing the above we would not be understood to mean that there are no ominous signs in the political sky. There are. And were it our business to furnish a political horoscope, or to deal, either argumentatively or prophetically, with the schemes that would raze modern governments to their foundation, we should have something to say to those who dream dreams, who think to redress inequality of condition at the expense of manhood, who foment anarchy and imagine that government can serve in lieu of Christ, or that unrighteousness between man and man can be stamped out by governmental portents; but this is not our object. Rather it is to show what the governments of the world are to-day in their varied forms and in their superficial and more radical discrepancies.

I. The governments of the world may be classified broadly under four heads: Monarchies, absolute and constitutional; republics and protectorates, including dependencies. The absolute monarchies embrace many old-world forms, and are still represented in the councils of the leading nations.

In RUSSIA government is absolute. In the Czar all power, legislative, judicial, and executive, is vested. He is “the head of gold,” for his will alone is law. Beyond the fact that the Czar may not appoint his successor, the succession being determined by regular descent, with preference of male over female heirs, and the further fact that the reigning monarch must be a member of the Orthodox Greek Church, there are, theoretically, no limitations; the Czar reigns in his own right.

There are four boards for the assistance of the Emperor in the admin-

istration : the first, a Council of State, in which the princes of the imperial house have seats *ex officio*. The number of members in 1889 was sixty, who hold their seats by appointment of the Emperor. This council is divided into three departments—legislative, civil and ecclesiastical, and financial. Their functions, however, are consultative alone, and are confined to the examination of projects of laws, the discussion of the budget, and the arrangement of the expenditure.

The second board is the Ruling Senate, to whom belongs the right to promulgate laws. This board is divided into nine sections, and at the head of each is a lawyer of distinction, who represents the Emperor, and apart from whose signature no decision has force. The third board, called *the Holy Synod*, has charge of all the religious affairs of the empire, and consists of leading ecclesiastics alone ; but the Emperor's will is supreme, for all the decisions require the Emperor's sanction and go forth in his name. The fourth board is composed of a Committee of Ministers who are heads of departments and communicate directly with the sovereign.

The Government of TURKEY is likewise autocratic, only on a more modified scale. The Sultan of Turkey is more conditioned, both by usage and religion, than is the autocrat of Russia. The probability, however, is that he realizes himself more in his limit than does his more powerful rival. For one so conservative in type and stereotyped in faith as Mohammedans usually are, it will doubtless be a small hardship to be bound by the accepted truths of the Mohammedan religion, or to govern in accordance with the "Multeka," a code of laws based on the supposed sayings and opinions of the false prophet. The Sultan's Government has been somewhat disturbed by the attempted introduction of late years of forms of government after the model of Western Europe, but the results of the experiment have not been encouraging. The patch of new cloth on the old garment has rather made the rent worse. If the old spirit remain, experiments in government are worse than useless. There is no means of rejuvenating the old man politically or carnally. He must die to live.

Under the Sultan's direction the legislative and executive authority is exercised by the Grand Vizier, the head of the temporal department, and the Sheik-ul-Islam, the head of the church. The former is assisted by a Privy Council consisting of ministers of departments ; and the empire is divided into vilayets or governments, subdivided into provinces and districts, and further parcelled out into sub-districts and communities.

In CHINA an old-world form of absolutism, based on the government of the family, is maintained. The Emperor's person is sacred, and well-nigh invisible. He appoints his successor, and has full control. There are seven boards : The Board of Civil Appointments, the Board of Revenues, the Board of Rites and Ceremonies, the Military Board, the Board of Public Works, the High Tribunal of Criminal Jurisdiction, and the Admiralty Board. Over these boards is the Grand Council, in whom the supreme direction of the empire is vested, while the administration is



under the direction of the Neiko or Cabinet, comprising four members—two of Manchu and two of Chinese origin—besides two assistants from the Hanlin or Great College, who have to see that nothing is done contrary to the civil and religious laws of the empire.

A feature of the times is the rapidly growing extent to which the absolute monarchies of to-day are being conditioned from without. The fate of AFRICA supplies the most notable instance. In that great continent there are still a few independent States of note that pursue their career untrammelled by European intervention. Bornu, for example, the most populous Mohammedan State in Central Soudan, is governed by a Sultan under the official title of Mai, commonly spoken of as the Sheik, who is in principle an absolute monarch, and is assisted in the administration by a council of military chiefs together with members of the reigning family. The like applies to the Sultanate of Wadai, which is the most powerful of the Central Soudan States. This Sultan has a council of administration and also a college of Ulemas, by whom the Koran or Law is interpreted. The army is employed, in times of peace, as sheriff officers, to levy tribute in kind from the provinces and vassal States ; but for the most part Africa is now partitioned into protectorates which have been ratified by treaty between the powers concerned and the varied Sultans, and made accessible to the civilizing, commercial, and evangelizing influences of European nations. Great Britain, Germany, France, Belgium, Italy, and Portugal have not only their colonies and possessions in the Dark Continent, but for the most part their Hinterlands also and vested rights in regions where their actual influence is as yet but distantly felt. When we speak of Africa's absolutism, we must remember the countercheck that is thus supplied. In what we see to-day there is the dawning promise and potency of Africa's political redemption. Zanzibar, for example, while retaining its Sultan has now, by arrangement with England, under whose protectorate it has been placed, a regular government, consisting of a president and a responsible head for each department. On the mainland the Sultan's authority is virtually in the hands of England and Germany, who utilize it in his interests and their own, and make their power felt far into the interior, acknowledging, indeed, no limitation save that of similar appropriations. The change of government which all this bespeaks is not seen so much in name as in spirit. The government is despotic still, but the spirit of it is progressive and the ends contemplated remedial.

Thus throughout the extensive possessions of the Imperial British East Africa Company, ceded by the Sultan of Zanzibar for an annual monetary consideration, slavery is being gradually abolished, while the chiefs and people are settling down to husbandry and to the recognition of the company as their rightful rulers. It cannot be doubted that similar results will accrue from Germany's protectorate. Abyssinia and Shoa, the political institutions of which were of a feudal character analogous to those of mediæval Europe, are now under the protectorate of Italy, as are likewise

the Sultanates of Abbia and of Mijertain Somalis. The Congo Free State is rapidly being modernized. Nominally ruled by the King of Belgium, this State has a central government at Brussels, consisting of the king and three heads of departments, and a local government consisting of a governor-general, a vice-governor-general, a State inspector, a general secretary, director of justice, director of finance, and commander of the forces. The governor is further aided by white subordinates, who as chiefs of provinces administer affairs. There is also a native army officered by whites, besides a flotilla of row and sailing boats.

The colony of Mozambique, including the province of Lourenço Marques, is progressing toward self-government. Though as yet under the crown of Portugal, and administered by a royal commissioner appointed for three years and residing in the capitals of the provinces alternately, it was constituted as the Free State of East Africa on September 30th, 1891, and it is hoped that, with the development of the country, the basis of self-government may be laid.

Morocco may still be regarded as a monarchy, both free and absolute, though within the recognized range of French influence. This empire, which is ruled by a Sultan, has three capitals, and is the westernmost and largest of the Barbary States. The Sultan's rule is absolute, but the tribes south of the mountains are semi-independent, and, indeed, scarcely acknowledge his authority, being governed each by their own chief. The Sultan has six ministers, by whom he carries on executive duties. These are (1) the vizier, (2) secretary for foreign affairs, (3) home secretary, (4) chamberlain, (5) chief treasurer, and (6) administrator of customs. There is a disciplined standing army of cavalry and foot soldiers, besides militia and regular forces.

The Government of PERSIA has features similar to those of Turkey. The Shah ranks as vicegerent of the prophet, and on this high ground he exacts submission. Of late years the method of administration has been somewhat modernized. Instead of the Grand Vizier and the lord treasurer, by whom the executive government was formerly carried on, there is now a ministry consisting of nineteen members, eleven with and eight without portfolios, over whom the Minister of Posts presides. There are also governors-general set over the twenty-two large and ten small provinces into which the country is divided; and under them as required, and at their appointment, are lieutenant-governors, who are immediately answerable to the central government.

The kingdom of SIAM, now being shadowed by the power of France, partakes of absolute features. The influence of Western ideas, however, is becoming yearly more marked, and "centralization is being largely introduced."

In AFGHANISTAN the government, while absolute, is unstable, and depends greatly on the executive force of the hereditary prince. Of foreign powers England has now the leading sway in the councils of this kingdom.

Looking at absolutism generally, it is evident that its run is rapidly sinking in the political heavens. Absolutism has no footing in the great continents of America, and with the exception of Russia and Turkey is banished from the Continent of Europe, while in the great continents of Asia and Africa its power is being more and more conditioned from without, modified by Western ideas, and put under tribute to governments that breathe a freer atmosphere. Notwithstanding, absolute monarchies have their clearly defined place in the governments of the world. They meet the felt need as regards barbarism, with all its chaos and consequent individual weakness. They are the first step in the ladder of civilization; hence the universality of absolutism among all peoples that are but one remove from the bottom of the scale. There is another ground that explains the befittingness of this government under suitable conditions, and that is its ideal character. Hence in the Book of Daniel the most precious metal is taken to denote it, the reason being that this kind of rule gives a scope to kingly display and prerogative such as is found nowhere else. It is as King Absolute the desire of nations shall come.

But, further, for the very reason that absolutism has this ideal character, it eminently suits all nations, such as China, which are non-progressive in type, and which look upon the foreigner in the light of an inferior creation. Accordingly, for absolutism to be at all settled as society now is, the scale of civilization must be either very low, as in Africa, or stereotyped and non-progressive, as in China; for either this form of government represents escape from chaos, or it answers to the natural conceit that imagines that the kingdom of heaven is set up within its borders. History, ancient and modern, bears witness to this. In order to the security of absolute government, one of two things must exist—either human thought is rudimentary or non-critical. This explains why Russian absolutism has such a stern warfare to wage. Criticism has awakened in the Czar's dominions, and refuses to give up the ghost; hence, though the crown of gold be still worn, uneasy is the head that wears it.

The same law applies to the Mohammedan power all over the world. The influence of Mohammedanism lies outside the pale of progressive ideas, for there is nothing in the Koran to stimulate the intellect, but everything to palsy its powers and, by its philosophy of fate, to induce somnolence and decay.

*(To be concluded.)*

---

Of the 1,500,000,000 of the earth's inhabitants, the Emperor of China holds sway over 405,000,000; the Queen of England rules or protects 380,000,000; the Czar of Russia is dictator to 115,000,000; France, in the republic, dependencies and spheres of influence, has 70,000,000 subjects; the Emperor of Germany, 55,000,000; the Sultan of Turkey, 40,000,000; the Emperor of Japan, 40,000,000, and the King of Spain, 27,000,000—*two thirds* of the population of the globe under the government of *five* rulers.

THE MEETING OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS AT WORCESTER, MASS., OCTOBER 10-13, 1893.

BY REV. C. M. SOUTHGATE, WORCESTER.

Three times before this, its eighty-fourth annual meeting, the Board has met in Worcester. A simple mention of the dates suggests striking contrasts. In 1864, instead of a world thronging to celebrate the discovery of America in an international exposition, the nations were watching the strife which was to determine whether there should be a United States. A resolution on the state of the country aroused great enthusiasm, the whole body rising and bursting into "My country, 'tis of thee." 1844 carries us back to the year of the first electric telegraph and the annexation of Texas, when the railroad was a curiosity to the great majority. At this meeting three petitions were presented on the matter of slavery. But most impressive was the gathering in 1811. The Worcester of to-day, with its more than 90,000 inhabitants, was a village of 2500. It was the year after the organization of the Board. A single boarding-house entertained all attending, and its parlor sufficed for their deliberations. Here were examined and approved its first missionaries, Judson, Newell, Nott, and Hall. Famous fathers of famous sons are named—Jeremiah Evarts, father of William M. Evarts, Senator and Secretary of State; Dr. Jedidiah Morse, father of the inventor of the electric telegraph. One of the two pastors of the town was Dr. Aaron Bancroft, whose son George was to become the nation's greatest historian. An item of business was the appropriation of \$100 toward the education of Eleazer Williams as a missionary to the Coghnavaga Indians, which was intrusted to Rev. Joseph Lyman, D.D., of Hadley, and Dr. Richard S. Storrs: the one represented here eighty-two years later by the eloquent preacher of the annual sermon, Dr. A. J. Lyman, of Brooklyn; the other, grandfather of the Board's honored president, who is the third of that name to render it distinguished service. This Eleazer Williams never went on the mission proposed, but became noted by his claim to be Louis XVII., the lost Dauphin of France. Many will recall the magazine article concerning him entitled "Have we a Bourbon among Us?" Note a Christian name prominent in these beginnings. Three of the five students who gave themselves to this work under the famous haystack at Williamstown in 1806 were Samuel J. Mills, Samuel Nott, Jr., Samuel Newell. The two divines who, in 1810, driving from Andover to Bradford, after consulting with the four students wishing to go as missionaries, formed the scheme of the A. B. C. F. M. and secured its adoption by the Massachusetts Association of Congregational Ministers, were Samuel Spring and Samuel Worcester. The striking coincidence is but an illustration of the historical fact that modern missions had their origin in a pouring out of the Spirit upon godly parents. The lesson has meaning for to-day.

Mechanics Hall welcomed the multitudes this year, its 2000 sittings being none too many. Even an outline of the four days shows the meeting to be memorable. The treasurer's report gave receipts, including balance from last year, as \$680,014.92, of which \$205,683 came from the three Woman's Boards, and \$14,000 from Societies of Christian Endeavor. For twenty years the average cost of administration has been but six and one tenth per cent—more than 93 cents in every dollar given going directly into the work. Expenditures of \$768,333.66 left a debt of \$88,318.74, chargeable, not to the falling off in regular donations, which was only about \$2000, while those from the Woman's Boards were \$8000 in advance, but to the variable element of legacies, which were less than last year's by \$103,000. But painful retrenchment has been necessary, and the Prudential Committee call for \$250,000 beyond last year's gifts. A most pathetic document, entitled "The Cry from the Missions," presented the protests and appeals from men in the fields that their work might be not crippled, but advanced.

The report of the Home Department makes mention of campaigns among the churches to carry information and inspiration; the preparation of lantern slides for illustrated missionary lectures, and helpful material to meet the growing demand of Christian Endeavor Societies and others for monthly concerts. The Eastern Secretary, Dr. Creegan, also arranged for sixty-two addresses by Dr. John G. Paton, which secured to him \$7500 for his work in the New Hebrides. "The Y. P. S. C. E. is doing a most important work in the way of educating the young people in the principles and facts of missions." Gifts from these societies and the Sunday-schools have more than doubled during the year. Seven new ordained missionaries, one of them a physician, with twenty-nine assistant missionaries, have gone out since the last annual meeting, and thirty-six more have returned to their fields after periods of rest in this country. The annual survey by the foreign secretaries, Drs. N. G. Clark and Judson Smith, shows that the Board has under its care more than 1200 strategic points, amid a population of not less than 100,000,000 souls; engaging the efforts of 557 missionaries and 2738 native helpers; including 442 churches with 41,566 members, of whom 3570 have been received in the year; 48,585 pupils in schools of all grades, from kindergarten up through high school and college to the theological seminary; medical relief administered to 120,000 patients; the Bible and Christian literature distributed by millions of pages. The native contributions reported amount to \$112,507, most of it given out of deep poverty.

The three secretaries presented, as usual, papers from the Prudential Committee. That of Dr. Alden was upon "The Personal Factor in the Missionary Problem"—the Personal Leader, the enthroned Lord; the Personal Messenger, the individual men and women who have each received a personal call from the personal Lord, and who have been by Him trained by special providence and grace, each for his particular service; the Per-

sonal Recipient of the Message, the salvation of the individual soul being the one definite thing for which the messenger is sent; the Personal Source of Supply, which is to provide and support the messengers. And especially "we want not only auxiliary societies, associations, conferences, churches, to be brought into direct fellowship with the administration of this trust, but more than all else, and practically including all else, every individual believer." Dr. Clark considered "Two Unsolved Mission Problems." First, Industrial Education, as supplementary to the spiritual work. "More important than any result achieved in the lines proposed has been the lesson learned that civilization in any form does not precede but follows the Gospel." But this has been of great service in developing the native converts, whether as pastors or as business laymen in their communities. "Let education, including industrial education, keep even pace with the preaching of the Word, and a Christian civilization will mark the progress of the Gospel." "A possible unity in the presentation of the Gospel to the unevangelized world by so many denominations and schools of theology," was the second problem discussed. Christ crucified is the one message to which all else must be subordinated. "Let the life that is in Christ have its free development and take on a form for itself, according to the characteristics and intellectual endowment of each separate people. Let there be no more jealous rivalry of denominational interest, no more waste of men or means in building up separate sects, but one Gospel, one Christian life, one united movement on the part of all evangelical denominations. Then would the Church be one in her mission enterprise; then would she arise and shine, the glory of the Lord being risen upon her." The impressive utterance gains redoubled force when we remember that it is from one who for long years has watched the working and progress of missions with a statesmanlike sagacity and apostolic devotion. The paper of Dr. Judson Smith took up the work of the American Board in Africa, showing how inevitable and how successful has been the share of this organization in one of the most fascinating chapters of modern history. "Amid all the stir and activity, in politics and commerce, in exploration and occupation, by which the leading powers of the world are vying with one another to cover and appropriate to themselves the resources and power of Africa, this aggressive advance of evangelizing forces is the supreme movement of the times, and holds in its plastic hands the long and growing future of the nations that one day are to fill and adorn these lands with a varied and progressive life and with a Christian civilization."

The Women's Boards crowded a great church with enthusiastic auditors of the story of efforts and achievements. Their specific work dates from 1868, when the Board at Boston and that of the Interior at Chicago were organized, followed five years later by that of the Pacific. Their present annual receipts are over \$200,000, and their total contributions more than \$2,000,000. It has been already noted that their gifts for the

last year, instead of falling off, have increased by \$8000, so that no retrenchment has been necessary in the work under their charge. It is not strange that the Board voted to grant unmarried lady missionaries an equal voice and vote with men in affairs of their missions, and that the Prudential Committee was instructed to inquire what changes in the constitution were needed to make women eligible on that body of central control.

The intimate relation of missionary work to international problems appeared in the vigorous discussion of complications with foreign nations, such as the unwarranted attack upon missionaries in Turkey and the burning of college buildings; a strong resolution of protest to our Government against the Geary act; and an appeal for annexation of the Sandwich Islands, which the work of our missionaries lifted from barbarism to become the most productive spot of land in the reach of commerce. Men whose lives have been wrought into these achievements were present to discuss the questions with knowledge from the inside.

The greatest immediate interest and excitement gathered about "the Noyes case." It is now eleven years since, at the Portland meeting, the Andover Seminary teaching of a possible future probation for the heathen was denounced as being unsound and tending to "cut the nerve of missions." The first great discussion took place at Des Moines in 1886, leading to the adoption of a resolution condemning the doctrine as "divisive and perverse and dangerous to the churches at home and abroad," supporting the action of the Prudential Committee in carefully guarding the Board from any approval of that doctrine by appointing those holding it, and advising the continuance of that caution. At Springfield the next year, after a determined struggle by the liberal party, this position was reaffirmed by a vote of 95 to 43. The meetings at New York in 1889 and Chicago in 1892, while abounding in warm discussion, made no distinctive change in this position, although at the latter the Prudential Committee was requested to interpret the position in a liberal spirit, and to reopen the case of Mr. Noyes. This gentleman, while a student at Andover, had applied for appointment, but been rejected on the ground of statements concerning probation which were held unsound. Four years ago a council called by the Berkeley Temple Church, Boston, ordained him, and he was sent out as an independent missionary to Japan, where he has since then been supported by the church. A year ago the missionaries of the Board in Japan requested that Mr. Noyes receive appointment from the Board, affirming the value of his work, his earnest Christian spirit, and that if he held any peculiarities of doctrine, they had never appeared in his work or utterances. After correspondence with him, this appointment was voted by the Prudential Committee, accompanied with a minute stating that they understood him to withdraw from the position previously objectionable. Mr. Noyes replied that he chose not to withdraw that statement, but that he felt it had been interpreted more unfavorably than was warranted. Upon this the Committee withdrew its appointment, holding

itself bound by the statement already upon its minutes. His own words before the Berkeley Council should be given :

“ Of the intermediate state I hold no positive doctrine. I do not know what effect physical death will have upon character. What I dread for my fellow-men is *spiritual* death. I am confronted with the tremendous fact that without the Gospel they are dying. Character tends to fixity. The Spirit of God will not strive with men forever. Then woe is me if I preach not the Gospel at once ! With the Gospel message I believe there comes the decisive opportunity and obligation to repent. God help me so to present this message that men shall be saved by it and not lost !

“ Those who do not hear the message in this life I trustfully leave to God. I do not claim to know God’s method of dealing with them. But I do not refuse to think about them. I entertain in their behalf what I conceive to be a reasonable hope that somehow, before their destinies are fixed, there shall be revealed to them the love of God in Christ Jesus. In this, as in every question to which God has given no distinct answer, I merely claim the liberty of the Gospel.”

In a letter to the Prudential Committee of the American Board under date of June 10th, 1893, Mr. Noyes writes :

“ In regard to my general theological position, I suppose the vote appointing me was taken on the basis of my statement of belief made to the Council which ordained me. This is quite satisfactory, for that statement essentially represents my present position.”

With all the documents before them, the opinion had spread widely among the churches that, although the Prudential Committee might have acted consistently with its records and instructions, it was entirely competent for the Board to make this appointment upon the present aspect of the case. At the first session memorials from local and State bodies came in requesting such action. A special committee of fifteen was formed, to which all such matters were to be referred without debate. On this were placed men of differing views and most positive convictions. Should they come to an agreement, it was felt that all could agree, but few counted it practicable. They were in session continuously for fifteen hours, considering all memorials and hearing all parties who wished to appear, finally bringing in a unanimous report, with this as the crucial resolution : “ that this Board, in response to the expressed wish of its missionaries in Japan, and in recognition of the successful labors of the Rev. William H. Noyes in that empire, requests the Prudential Committee to offer to him an appointment as a missionary of the Board. The Board declares that this action is not to be understood as in any way modifying its former utterances on the subject of future probation.”

The session of Thursday morning was devoted to the report and discussion, and the resolution was finally adopted by a vote of 106 to 24. Some who had signed a conservative protest voted for the resolution, and others since then have recognized in it a safe ground for union. Within



the last months a party of moderation has come to the front, composed of men wholly evangelical in faith, liberal in spirit, and wofully tired of a struggle so plainly disastrous, and, in their view, needless. Upon the declaration of the vote, a feeling of intense relief and profound gratitude to God for the manifest guidance of His Spirit was apparent. Eager declarations of loyalty to the Board came from all quarters, an earnest of which appeared in five subscriptions of \$1000 each toward the special needs of the treasury. A solemn sense of responsibility and a prevailing conviction of spiritual brotherhood were apparent. No partisan victory was sought or gained. The votes of the strong conservative majority alone made the action possible. It is felt that the Lord Christ Himself has led this Board, with its glorious history and unmeasured opportunity, through a place where two seas met, and that its best years are now to come.

The report included a resolution that the Prudential Committee be increased to fifteen, to be elected in three classes for three years each, nine years being the limit of continuous service. A vote taken at another time was in the same direction of keeping the Board in close touch with the churches, by providing that the number of corporate members be increased from 250 to 350, nominations being made in part by State bodies.

Not wholly disconnected with the decision in the Noyes case was the resignation of the Home Secretary and two members of the Prudential Committee. Secretary E. K. Alden has given nearly a quarter of a century to the Board, carrying into it the supreme devotion which marked him as a missionary pastor in his important church in Boston. Dr. A. C. Thompson, late Chairman of the Prudential Committee, has the perhaps unprecedented record of forty-four years' official service. His wide journeys, always at his own expense, covering not only this land but foreign fields, and his remarkable command of its general history and minute events, coupled with unswerving loyalty to his convictions, have given him great influence. Mr. Elbridge Torrey has illustrated for seventeen years the value of a Christian layman in such a position, sacrificing the interests of a large business to bring to the committee the practical sagacity so essential. The hearty testimonials and strong resolutions which recognized the power of these services indicate in part how noble are the gifts of life and spirit devoted to this work of missions, the quintessence of Christianity.

Mention should be made of the prayer without ceasing which anticipated this gathering, and was evident in prayer-meetings and devotional exercises; of the communion services; of the stately sweep of song in the great congregation; of the high intellectual order of addresses, from the opening sermon to the closing words of the president; of the impressive words of missionaries; of the pervading sense, usually apparent, of acting as under the Master's eye. Fitly chosen was the closing hymn,

" We are living, we are dwelling,  
In a grand, an awful time;  
In an age on ages telling,  
To be living is sublime."

The closing prayer by Dr. Goodwin carried souls direct to the throne, and the benediction of peace pronounced by the president has its echo in thousands of grateful hearts.

---

## AUSTRALASIA'S CONTRIBUTION TO CHRIST'S CAUSE IN FOREIGN MISSIONS.\*

BY REV. ANDREW HARDIE, RICHMOND, VICTORIA.

How far has Australia obeyed the last command of Christ? (Matt. 28 : 18-20).

Australian Christianity has, from the beginning of colonization, endeavored to keep in touch with the grand missionary movements of our age. The early settlers kept up their connection with missionary societies in the home land till the colonial churches felt themselves strong enough to take up fields of their own. Whether their efforts have been as earnest, enlightened, and enthusiastic as they ought to have been, we can only decide when we know what has been done. We had hoped to be able to give a complete and accurate answer to the question, but have not quite succeeded. For as you cannot realize how great Australasia is till you have travelled from Melbourne to Cape York, from Sydney to Perth, and then taken the round trip, visiting Tasmania and New Zealand, so you can have no idea how numerous are the agencies for foreign missions now existing in Australasia till you have tried to get into touch with all. We can only present the information obtained and make an approximate estimate from the known to the unknown in order to furnish a reasonable reply.

In the fulfilment of Christ's last command, the Wesleyan Conference takes a first place among Australian churches, if not in date of start, yet both in money spent and results seen. Her mission work was begun by the British Conference of 1815, and was largely sustained and entirely directed by that body till 1855, when the Australian Conference took full responsibility and control. Besides assisting in the evangelization of the aborigines and Chinese resident in the various colonies, the Conference spread her wings and carried the glorious Gospel to the cannibal islanders of the South Seas. Employing 22 European missionaries, 95 native ministers, and a host of lay preachers and other workers in her mission churches, her expenditure last year came close on £16,000. Results of the most gratifying character prove that the Lord is with her in the work. In 6 Chinese stations she has 150 members and upward of 400 adherents. In her latest enterprise (British New Guinea) she is aided by 20 native teachers drawn from Tonga, Samoa, and Fiji. In New Britain, New Ireland, and Duke of

---

\* A paper read at the United Missionary Conference, held in Melbourne, Australia, June, 1893.

York islands churches are established, schools well attended, and over 500 are communicants. New Zealand gave golden harvests among the Maoris ; but it is in the Friendly Islands and Fiji that the most conspicuous triumphs have been obtained. There the entire communities have been Christianized, settled governments established, and Fiji has become a British colony. In less than fifty years 100,000 savages, who found their highest joys in horrors of which we dare hardly think, have been made to sit at Jesus' feet ; have exchanged the club, spear, and feast of human flesh for the tools, trade, and social joys of civilized life ; and many of them stand ready to brave danger and death in carrying the standard of the cross to other islands. Well may this awaken new songs of praise, new hopes of victory for our glorious King all the world over !

Almost contemporary with the Wesleyan Conference stands the London Missionary Society. Through the Rev. S. Marsden, Church of England Chaplain, as agent in New South Wales, help began to be given to this noble, God-honored society about 1816. Since then contributions have steadily increased. In 1885 the Australian auxiliaries obtained the privilege of recommending candidates for service, and have sent 8 missionaries from the colonies. At a cost of over £5000 a year they support 20 missionaries, who labor in Shanghai and Peking, China ; Salem, India ; Raratonga and New Guinea, and " make their influence felt not only in the mission field, but in the life of the churches sustaining them."

The British and Foreign Bible Society appears third in the race, so far as our information goes. From the diary of Rev. William Waterfield, first pastor of Collins Street Independent Church, Melbourne, and first secretary of the Victorian auxiliary, we learn that this society was formed in the Scots Church school-room, July 14th, 1840, Mr. Latrobe presiding. Rev. James Clow (Presbyterian) moved the first resolution, a committee was formed, and £16 collected. Since then £15,540 have been sent home as free contributions and £31,081 paid for Bibles. Auxiliaries exist in each colony, and together raise some £5000 per annum ; 170,000 jubilee Testaments and large grants of Bibles have been distributed. Several translations of the New Testament into the languages of the New Hebrides have been carried through the press by this society in Sydney and Melbourne.

The Church of England occupies the next position in chronological order of organized work, although she doubtless helped in mission work from the beginning of her history. Having no federal union, and apparently no central board of missions in each colony, it is difficult to ascertain all that she is doing. We have only secured returns from 8 missions—5 Victorian, 1 New South Wales, 2 general. Her great Melanesian mission is supported partly by England and partly by Australasia. There are 6 white clergymen, 9 native ordained clergy, and 93 native teachers at present engaged. At the college on Norfolk Island 29 students are supported by New Zealand, which contributes some £1500 a year to the mission. England gave last year £1897, while the colonies raised £3763. There is

an endowment of £35,000, to which the martyr Bishop Pattison left £13,350, so that the expenditure of £6266 for last year, though exceeding the contributions, is provided for. Good work is done at the training college; the workers are very devoted, and a goodly number of the islanders are walking in the light of life. In 1853 Victoria established 2 mission stations for the aborigines at Lake Condah and Lake Tyers. These have been carried on with satisfactory results, at a cost of about £550 a year. Two years later she started her mission to the Chinese, which has now 7 stations, 5 missionaries, and costs £744 per annum; 350 converts have been received into church-fellowship, most of whom stand fast in the Lord, some 8 of them being now ordained clergy or catechists laboring in China.

For the last fourteen years New South Wales has had a mission to the Chinese in Sydney and suburbs which employs 3 missionaries and spends £400 a year. Of 68 converts, 40 have been confirmed and 25 are now communicants. A Chinese has been ordained to the ministry. 1891 saw a united effort made to start a mission in New Guinea; 3 missionaries and several native teachers are now at work there, but find the diversity of dialects a hindrance to rapid progress. Victoria has contributed £2000 to this enterprise.

In 1892 a Victorian zenana mission was formed to work among the women of India and China, and 10 lady missionaries with 37 Bible women are now supported by it, at a cost of £1227 last year.

Mr. Eugene Stock this same year was instrumental in forming an association to work in fellowship with the Church Missionary Society, training and sending forth colonial missionaries to India. Victoria has spent £100 on the training of 4 men. New South Wales has also a similar association.

Probably the greater portion of the Church of England missionary effort still goes privately to help the Church Missionary Society; and all know that for many years the Rev. H. B. Macartney has shown what one earnest worker can do in this communion for Christian missions. To support native teachers, schools, and other agencies in India, China, and Ceylon, our brother raised last year £1259. Combining these missions, we reckon that over 200 paid agents are employed, at an annual outlay of under £11,000.

The Presbyterian churches have also about 200 agents, costing nearly £12,000 a year. On April 8th, 1859, the various sections of the Presbyterian Church in Victoria were happily united. Their first act was to appoint a committee for Sabbath-schools, their next a board of missions. Attention was first directed to the Chinese, for whom there are now a fully organized church at Ballarat, of which the Rev. James Cline, a Chinese convert, is pastor, and 7 mission stations at Little Bendigo, Beaufort, Ararat, Beechworth, Bairnsdale, Warmambool, and Coburg, with trained catechists in charge. A goodly number of adherents has been gathered, and many communicants show by their godly life that true converts make

splendid Christians. For the aborigines, who were next taken up, the services of that able and zealous Moravian missionary, Rev. F. A. Hagenauer, now inspector-general for all the aborigines of Victoria, were fortunately secured. His mission station at Ramahynch, Gippsland, is a pleasing picture, well worth seeing, and the history of the mission has been full of interest—an interest, however, tinged with sadness, for the aborigines are a doomed race and are fast disappearing. But many of them die “in the Lord” and in great peace and joy. After these missions, the New Hebrides were adopted as a third field, and one of its missionaries, the now world-renowned Dr. J. G. Paton, has proved a mighty power for good. His thrilling adventures on Tanna, his successful evangelization of Anihoa, and his untiring advocacy of this field in all the colonies, the homeland and America, have greatly helped the growth of the missionary spirit. The Rev. D. Macdonald, at Havannah Harbor, Efate, has added hundreds of converts to the Church and trained some noble teachers, and at 5 different stations other men have done good work. But diversity of languages, races, and customs, entire absence of unity of a political kind and other causes have hindered the speedy conquest of these islands for Christ.

Aided by her Young People's Fellowship Union, the Church has begun a mission in Corea. Her first missionary, Rev. J. H. Davies, lies buried in Fusan, but his monument is the mission house erected there, and now occupied by Rev. I. H. Mackay, M.A. There the Presbyterian Women's Missionary Union placed 4 workers, who are succeeding beyond expectation in winning the women and acquiring the language. This society has also 2 ladies at work in India and 2 among the Chinese women and children of Melbourne, and though only in their third year, are spending about £700 a year.

When the Presbyterian churches of Australia and Tasmania were federated about three years ago, the memorial erected was a new mission to the aborigines of North Queensland. For this 2 Moravian missionaries (Revs. J. G. Ward and N. Hey) were obtained from home, and have made an excellent start at Cullen Point, Batavia River, York Peninsula, among a very destitute and degraded people. As yet only ordained ministers and trained catechists have been employed, but medical missionaries and lay agents will be engaged as opportunity is found; 20 missionaries and 40 teachers are maintained at about £5000 a year.

New South Wales joined in the New Hebrides Mission in 1869, taking a station on Malo. In 1873 she opened a mission to the Chinese in Sydney and suburbs, and for five years has carried on another to the same nationality at Newcastle. She also helps in the Federal Assembly's mission, and raises about £1300 annually.

From 1854 Otago and Southland Presbyterians in New Zealand sent help to the Free Church of Scotland foreign missions, till in 1869 they began work among the Maoris. Having tasted the blessedness of direct

effort, they took up both the Chinese and New Hebrides, and now support 5 missionaries and 70 native teachers, at a cost of £2000 a year. Their work has been abundantly successful.

North New Zealand Presbyterians have taken up the same three fields, and last year spent £200 more in the work than their brethren in the south. Tasmania and South Australia each began work in the New Hebrides in 1882. Their fields are a great contrast in results. South Australia has reaped but little fruit on Tanna. On Epi, Tasmania has sent 2000 gathered into the fold; they each spend about £350 per annum. South Australia also works in India, and both help in the Federal Assembly's mission.

Queensland only took up mission work as a church in 1888, with one mission to the aborigines and another to the Kanakas, adding recently the Federal Assembly mission. But individual congregations were working among the aborigines at an earlier date. Especially among the Kanakas good fruit has been plentiful, and the interest in the work has been extended by the pleadings of the Ormond College Missionary Society. This church raises about £400 a year.

Among the Baptist churches the Rev. J. Price claims for South Australia and Tasmania the honor of being the parents of all the colonial Baptist missionary societies—"the Furreedpore Mission, East Bengal, having for twenty-eight years been supported by the prayers and offerings of the colonies." Whether this claim is admitted we do not know; it is certain, however, that Victoria was then, if not earlier, sending help through the home society for native teachers in East Bengal. In 1885 she sent out 2 zenana missionaries, and in the following year organized her own society. She now employs 6 missionaries and 9 native teachers. Some 80 converts have been admitted to church-fellowship, and the work in the girls' school is most hopeful. Annual expenditure for this and Furreedpore £1200 each. New South Wales took up the same field in 1887, and spends £500 in supporting 3 zenana missionaries, 1 Bible woman, and an evangelist. Queensland followed in 1888, and has 2 missionaries, 1 native preacher, and 2 teachers, with an organized church. She raises £250 a year. Total, 40 agents; cost, £3150 a year. 1890 brought to our shores the Rev. J. Hudson Taylor, of China. His wonderful work of faith and love in the China Inland Mission awoke deep responses in the colonies, and led to the formation of councils with many branches. The centre is in Melbourne; 35 missionaries have already gone from Australia, and the society is spending £3000 a year. At one place in China a church of 120 members has already been gathered, and the grace resting on this work gives bright hopes of glorious harvests of souls.

Yet another new organization has found a home here—the East African Industrial Mission. Its special aim is to teach the arts of useful industry. This is well worth Christian attention, and has been too long overlooked for some fields, though there are others where it is unnecessary.

Thus far we have presented facts—giving an aggregate of some 650 paid agents and an expenditure of £53,000. But remembering the many denominations not noticed and societies not reached—*e. g.*, Church of England work among the Kanakas of Queensland; independent missions to the same people; the missions of the minor Methodist bodies; Bible Christians; Salvation Army, etc.—we may safely reckon that Australasia employs some 800 missionaries and teachers in the foreign field, and raises every year some £70,000 in response to her Lord's last command. In itself this is a gratifying and gladdening fact. But is this all that Australia could and therefore should do? Only consider the gloom of the heathen, the good of the Church, and the glory of Christ, and surely you will say, "Forward," "Amplius." Think of the aborigines! Tens of thousands in North and Western Australia are still uncared for. Ought not their present misery and prospective doom to urge us to do more, and that speedily, for those whose goodly heritage has become our own? Think of the 30,000 Chinese living among us—strangers set free from the pressure of ancestral traditions, with the heart hungering for sympathy, and readily responsive to kindness. Why let slip the opportunity of winning these for Christ? Think of India's child widows, of a million a month dying unsaved in China, and say, "Have we done enough?"

Then recall the results of mission work. What heroic characters it has developed in Carey and Livingstone, Judson and Moffat, and thousands more! What blessings it brings to the churches supporting the workers! Would it not be well worth a greater effort to get more of this benefit?

Above all, remember Christ, His great love, His magnificent self-sacrifice, His earnest longing to fold humanity in the embrace of everlasting forgiveness and fellowship. Remember He has trusted us to place Him on the throne. The King cannot come again till we prepare the way before Him. Oh, if Australia transferred to her Lord her enthusiasm for sports, the millions she spends on strong drink, the love she has for gold, how soon she would become "the King's daughter, all glorious within, her garments of wrought gold," her attendant maidens, the converts of the missions, waiting with her, ready to enter into the King's palace and be forever the beloved of the Lord! May He grant her yet this glory!

---

## A MISSIONARY HEROINE.

BY MARIA A. WEST, NEW YORK CITY.

There is a missionary lady whose story of entrance into Thibet and months of sojourn in that hitherto closed country thrilled every Christian heart that heard it, while she tarried a few days in New York, on her way to England, having come directly from Thibet and China.

Miss Annie Taylor was born and reared in London. The child of

wealthy yet worldly parents, and without any special religious training in early life, she was led of God to turn away from earthly aims and pleasures and choose His service when but fourteen years of age. At that time she united with a Congregational church, but later with the Presbyterian Church, under the ministry of Dr. Sinclair Patterson. After some years spent at school in Germany, and in Italy, where she gave herself to painting, she began a systematic round of Christian work in district visitation among the poor, for the Master's call continually sounded in her ears. This was also connected with medical study and attendance upon a hospital, when her rich clothing was gladly laid aside for the garb of a nurse. All this was not pleasing to the parents, who sought in vain to turn her heart back to the joys and pleasures of this world. But God was preparing His "chosen vessel" to bear His name far hence to a people sitting in the densest darkness. Miss Taylor received her diploma for midwifery, and studied dentistry enough to aid in her future work. In God's own time the door was opened for her into a foreign land. Her parents, finding it useless to oppose her, gave a reluctant consent, and the joy of her soul was well expressed by a member of the council of the China Inland Mission: "It is like a burst of sunshine when she comes into the room."

Miss Taylor went to China, donned the dress of the people, learned their language, and then, led by the Spirit of God, settled alone in one of the villages on the Thibetan border, and began the study of that language, with the view to labor in that land. This step was not approved by her missionary associates, who deemed the undertaking rash and presumptuous, especially for a woman. Having means of her own, she was, in a sense, independent; and believing that God had called her to this work, she went forward in the face of dangers and trials that might well have appalled the strongest man.

After some time spent at Kansuh, in 1886-7, she went to a Thibetan monastery at Kumbum, and mingled with the Thibetans living there, wearing the dress of that people and studying them as well as their tongue. While there her health failed, and she visited Australia, where she met her mother, who was but recently converted. On her recovery, Miss Taylor was providentially led to Darjeeling, on the Thibetan border, in India, and there continued her study with a native teacher.

Visiting England for a few months, she returned to Darjeeling, in the hill country of India, and lived alone in a Thibetan village for five months, going later with six or eight Thibetan coolies, horses, tents, and provisions to Sikkim, a part of Thibet not yet made over to the English. She was taken prisoner by the government officials and most of her supplies seized, leaving her destitute and alone in that strange land. They tried in vain to turn her back, but nothing would induce her to retrace her steps. The hill men who came with her built a hut of green bamboo for her shelter, and then went on their way. Finding that she could not be persuaded to return, the chiefs endeavored to poison her, and almost succeeded several



times. Finally she said she would go, but by another route, which took her through a wide portion of the country ; and most of that fearful journey, sometimes in the rain or snow, and often intense cold, especially at night, was made on foot, twenty and even thirty miles a day, without a fire at night to dry the wet clothing or warm the chilled frame, sleeping in a *hole dug in the ground* (sometimes with a layer of frozen water underneath), and often without food at the close of a long day's tramp. Yet He who feeds the sparrows never failed to send something sooner or later to His child when she cried to Him. Her breath was one continual prayer going up to heaven ; every place upon which the sole of her foot trod she *claimed for God in Thibet* ! She was within three days of Gaza, the capital at one time. Being a *woman*, her life was spared—for *womanhood* is revered in Thibet—and her medical skill served her for many a good turn. Sometimes the women would secretly bring her a little food hidden in their garments, when the chiefs had forbidden any one to sell it to her. Sometimes their popped corn would be strewn by the wayside, and she would pick it up like the birds of the air, thanking God for the timely supply.

And amid a people notoriously immoral, when she had no earthly protection by day or by night, God shielded His dear handmaiden from insult or harm. Day by day she was attended by an invisible guard, and the arrows of the Evil One were turned back by His shield ! Unscathed by the enemy, she came out of that dark, *dark* country, having sown in some hearts the precious seed of the kingdom,\* and bringing with her the "first fruits" in a converted young Thibetan, whose feet she had washed and bound up when he was suffering from a long journey, having fled from his chief ; a native of Lhasa, where the people are higher in civilization, and where life is far more endurable, so that it can be made a centre for missionary operations in the future when the door is widely opened.

After this entrance on the side of India, Miss Taylor went in on the Chinese side, and met with similar experiences. I may have confused the two, but it matters not. She will doubtless give the world her own story in due time ; and this, which is by her permission, will only serve to whet the appetite of God's children for the full narration. I will add that Miss Taylor goes to England to secure at least ten or twelve men to go out and learn the Thibetan language at Darjeeling, India, so as to be in readiness for the work when the door of Thibet is opened to their entrance, as it must be soon. Rome is making preparation for its occupation ; and why should the Christian Church be behind in obedience to its "marching orders" from the Commander-in-Chief ? God hasten the day !

---

\* The Moravians had prepared the New Testament and part of the Old in Thibetan ; also a good dictionary. Blessed pioneers in making ready the way of the Lord are these Moravians !

## THE RESPONSIBILITY OF YOUNG PEOPLE AND THEIR SOCIETIES FOR MISSIONS.\*

BY REV. FRANCIS E. CLARK, D.D.

One of the most hopeful signs of the present day is the wonderful quickening of interest on the part of young people in the work of foreign missions. Mission work is no longer a novelty. The rosy light of romance has been largely stripped from the squalid wretchedness of heathenism. It is understood that missionary life involves not so much of adventurous incident as of hardship. The days when Sabbath-school children dreamed of the missionary as sitting under a fruitful cocoanut-tree while the eager natives pressed around him to hear the Word of Life, while his own existence was a kind of happy combination of the life of Robinson Crusoe and the exemplary parent in the "Swiss Family Robinson," have largely disappeared.

Even the boys and girls have come to know that missionary work in foreign lands is very much like Christian work in any land so far as the spirit, and purpose, and determination, and grinding attention to details is concerned. It is frequently a life work in the slums, plus the deprivation of friends and pleasant neighbors and the joys of patriotic citizenship, plus isolation and loneliness.

The idea of physical hardships and romantic sufferings which used to inhere in the thought of mission life has also largely disappeared; there has taken the place of these romantic hardships the far truer idea of steady, constant, monotonous work among degraded classes, with the awful and appalling inertia of heathenism as a constant and discouraging background to all efforts.

Yet in spite of all this the tide of enthusiasm among young people for mission work has been steadily growing. This is indicated by the remarkable Students Volunteer Movement, which has spread into England as well as swept over America, and which enrolls upon its lists thousands of those who are desirous, God willing, to carry the Gospel to other lands.

Moreover, this rising tide of enthusiasm is very plainly indicated at the conventions of young people which have been such a remarkable feature of the religious life of the last decade. It has been noted over and over again, at the huge international conventions of the Society of Christian Endeavor, that the most interesting sessions are those which are devoted to mission work; that the stirring missionary addresses called forth the largest enthusiasm, and that the eyes of the young disciples who represent this army, which is now nearly a million and three quarters strong, are fixed not only upon their own prayer-meeting, on their own consecration service, and their own committee work, but look out with an intense long-

---

\* Read at the Congress of Missions, Chicago, October 2d, 1898.

ing upon the uttermost parts of the earth with the hope and prayer that He whose right it is may reign.

But this most gratifying enthusiasm should not surprise us if we study the trend of the times. It is the natural and normal expression of the religious life. We *ought* to be surprised if we find any other spirit manifested by these devoted young hearts who, in the freshness of their youthful zeal, by the hundred thousand every month renew their dedication to Christ.

The responsibility for missions of these young people and their societies rests upon several natural reasons. First, they, in common with all the world, have received the great commission; they too are under marching orders; to them as well as to the oldest veteran were the words written, "Go ye into all the world." They cannot escape if they would from Christ's command, "Disciple all the nations." But a peculiar responsibility rests upon them because they are young. This is pre-eminently the mission century. More than all the sixty that have gone before it, is it the age in which Christ's command has been heard by all the world.

Uttered though it was eighteen hundred years ago, by some modern spiritual audiphone the command has been repeated, and emphasized, and broadened and thundered out, and heard and heeded as never before.

The young people who have been born in the latter half of this nineteenth century could not help hearing this command as their fathers never heard it. They have been actually enveloped in the sound waves of this mighty audiphone. Their responsibility is greater than the responsibility of their fathers, on the principle that to him that "knoweth to do good, and doeth it not, to him it is sin."

"We are," says Dr. Josiah Strong, "it seems to me, even more favored than those who are to follow us. Some one has said that he would rather be his own grandson than his own grandfather, and so would I; but I would rather be myself than my latest descendant, because I would rather have part in the glorious work of creating the Christian civilization of the people than to bask in the full radiance of its glory."

The millionaire has more responsibilities than the pauper. Every dollar is an added means of doing good, and for every dollar he must give account. All the light which has broken in upon this wonderful century adds to the responsibility of every man and woman whose birthday falls within it, and the responsibility is an increasing one as these birthdays draw near to the closing decade.

Again the responsibility of these young people's societies is indicated by the very nature of these modern organizations. The Society of Christian Endeavor may, without presumption, I suppose, be taken as the type of the modern young people's religious organization. Born but little more than twelve years ago, it has now spread throughout the world, has nearly twenty-eight thousand branches and an actual membership of not far from one million seven hundred thousand. Formed with no wisdom of man,

but by the purpose of God, its scope and real mission are becoming more and more plain every day.

Its fundamental principles are CONSECRATION, LOYALTY, FELLOWSHIP. Its consecration is expressed in the weekly pledged prayer-meeting and in the monthly consecration service. Its loyalty is indicated by the fact that the societies are always under the control of their own churches, and that the purpose of every committee is to do just what its own church and pastor desire to have done. Its interdenominational fellowship is exemplified by the vast union gatherings which bring so many of them together in loving accord upon the broad platform of service for the one Lord.

But all this consecration, loyalty, and fellowship must mean and does mean missionary zeal unless the very purpose and spirit of the movement is strangely perverted. The consecration of these young disciples means that they will go where Christ would have them go, that they will do what He will have them do, that they will be only and altogether what He would have them be. The true missionary spirit cannot be divorced from the true spirit of devotion. Their loyalty to Christ means the same thing. It is a mere empty profession if they do not hear His command to "disciple the nations."

Their loyalty is not only to Christ, but to the Church, their own Church and denomination, and part of the work of every church is the mission work. All worthy denominational activity is expended at home and abroad in furthering the kingdom. Loyalty to these interests inheres in the very nature and constitution of a modern young people's movement.

Loyalty to the Church involves loyalty to the denominational missionary treasuries. Not merely a passive wish that they may be full, but an active effort to fill their coffers. It is hoped and expected that during the coming year the Christian Endeavor Society will make a thank offering of not less than a quarter of a million of dollars for missionary purposes. This money will go through the regular church channels into the denominational treasuries, to be used as their own boards see fit. It will be a tangible expression of the genuine zeal which fires these youthful hearts.

Moreover, the world-wide fellowship promotes this same spirit. These societies are not confined to the narrow limits of one denomination or hemmed in by the boundaries of a single nation, but their line has gone out into all the earth. Eleven evangelical denominations in America have adopted or endorsed the Christian Endeavor Society. Four in England have done the same thing, and as many more in Australia and in Canada, and it is largely found in all the denominations in all these countries which have not formally endorsed it. A United Society of Christian Endeavor with many branches exists in China, still another in Japan, with its monthly periodical and its useful literature. In India the work is progressing with equal rapidity; and into Tamil and Telugu, Hindi and Bengali Marathi and Hindustani and Oordu the constitution has been translated, and the society is making its way. Into the Sandwich Islands and Samoa, Madagascar

and South Africa, Burma and Siam, Persia and Syria has the society spread. The cruel tyranny of the Sultan is not sufficient to crush it out of the Ottoman Empire, while in France and Spain and the nations of modern Europe it has been found to be, so far as it has extended, help and inspiration for young people.

In England and Australia the society is moving on with the same rapid increase as in the land of its birth. This broad and ever broadening fellowship must have its effect upon the hearts of the members of this organization in increasing their brotherly love not only for their fellow-members, whom they have seen, but for those of different climes and different complexions, whom they will never see.

In the blessed interdenominational and international fellowship of this movement is found one of its chief incentives to missionary enthusiasm, for its members feel their peculiar kinship with Endeavorers everywhere. The motto which is engraved, not only on the banners and the badges of this youthful host, but upon their hearts as well, "For Christ and the Church," really means, "For Christ and the Church and the world," for the Church is for the world, and the world is destined to be for the Church.

It is worth noting in this connection that the origin of the first Society of Christian Endeavor was closely linked with mission work. The organization which preceded the first society, and which was to an extent merged into it, was a mission circle, and the mission idea has never been foreign to the Endeavor idea.

Another point of contact between young people and missionary work is found in the innate heroism of their youthful natures. Every generous boy is an incipient hero. Every pure young girl is a heroine in embryo. The sordid world often makes sad havoc with these early aspirations, but with rare exceptions among those who are rightly trained they are sure to be present.

The ideal heroes and heroines for which their minds blindly grope, as the morning-glory turns toward the rising sun, are found to-day very largely upon the mission field. The Moffats and the Livingstones, the McKays and the Patons and the Morrisons are the real knights of the nineteenth century. If in these piping times of peace stories of valor in a righteous cause can anywhere be found, they will be found in these lands to which our brave missionaries have gone.

All this is felt by the young disciples whose lives are dedicated so completely to the Master's service. As the camel's foot is fitted to the desert's sand, as the bird's wing is adapted to cut the air, so the hearts of the young people of the present day, stimulated and stirred as they have never been before, are adapted to the heroic service for Christ, which in its highest manifestations is found to-day in mission lands.

Again, their responsibility for missions is indicated by the fact that their own spiritual life can flourish only in the atmosphere which is created by the enthusiasm for the salvation of the world. It has been truly

said, "An enthusiasm for humanity is what we most need, not only that the world may be saved, but that we ourselves may not miss our salvation. Civilization is compelling an interest in others for our own sakes. Christ inculcated an interest in others for their sakes. Christian brotherhood springs from something higher than common interest. In an ocean steamship the steerage and the cabin passengers have a vast deal in common during the voyage. If the steerage goes to the bottom, so does the cabin. If a deadly pestilence breaks out in the former, the latter is immensely concerned; but all this may be without one brotherly heart-beat between the two. Modern civilization is fast getting us all into one boat, and we are beginning to learn how much we are concerned with the concerns of others. But the higher social organization of the future must have some higher and nobler bond than an enlightened selfishness. Even such a love for one's neighbor as will fulfil the second great law of Christ."

This "enthusiasm for humanity," of which Dr. Strong so eloquently speaks, which is but another and broader name for enthusiasm for missionary work, is necessary to the continual life and growth of these disciples who are banded together in these young people's societies. The spiritual law of self-preservation must compel their interest in these large concerns of the kingdom.

A few years ago the Christian people of Australia felt that their religious life as a nation was at a low ebb. The affairs of the kingdom languished within their borders. The demands made upon them to subdue and civilize and people a vast island continent occupied all their energies, and spiritual matters seemed to drop out of sight. Leaders of religious life were alarmed, I am told; but just then came the thought, not, "We must spend all our energies upon ourselves," not, "We must evangelize our own broad domains first," but, "We must do something for the nations beyond, for these vast heathen islands which lie around us, which are sunk to the lowest depths of superstition and cannibal ferocity." "We owe something to them as well as to ourselves."

So the island of New Guinea was partitioned between three or four of the evangelical denominations, and recruits were called for to carry the Gospel thither. It was known that going meant hardship and privation, and very likely death; that the missionaries would find no honored graves even, but, in all likelihood, would be served up at cannibal feasts.

It was known that a shipload of Chinamen, who had been wrecked on the coast for which this mission was bound only a year before, had all been killed and eaten; and yet, when the call came for volunteers, not only the four white men who were first asked for came to the front, but five times as many; not only the forty natives of the South Seas who were immediately desired heard the call, but four times forty.

Those who were chosen were esteemed the fortunate ones, and the tears and the sorrow were all expended upon those who could not go, but were obliged to stay in their comfortable homes.

From that time I have been assured more than once in many sections of Australia the work of many churches revived, the spiritual life of the people was quickened, and those who were willing to lose their own lives not only found them, but a great people renewed their spiritual zeal and lighted once more their torches at the altar where this missionary fire of devoted consecration had been kindled.

So it will ever be in America, as in Australia, among the young and the old. Those who would *have* life must give life. Those who would gain inspiration for larger service must be willing to expend all they have on present duties. Those who would fit themselves for larger things—yes, those who would escape spiritual atrophy and death must continually kindle anew their enthusiasm for humanity, their love for the world for which Christ died.

It is becoming more and more evident, I believe, to all these young people in societies of Christian Endeavor that they must “go or send;” that there is no compromising with Christ; that His command cannot be trifled with, and that if for good and sufficient reasons they cannot dedicate themselves to this service, they must remember their responsibility for sending some one who can go. They have all been drafted into this war, and if they cannot personally fight the battle in other lands, they must fight at home and send their substitutes across the sea.

This sense of responsibility directly affects their pocketbook, and makes the matter of proportionate and systematic giving a very real and vital thing. When this sense of responsibility touches the pocketbooks of men, when every dollar that a Christian earns he feels is mortgaged for the advancement of the kingdom, then will come the glad day when “holiness to the Lord” will be written on the bells of the horses, and when the smallest things will be dedicated to Jehovah.

That glad day is coming, I believe. We can already see its early dawn in the East. One of these days there will be a vast revival in giving. The purse-strings of the world will be unloosed. God grant that the young people who are banded together in common forms of service may feel this quickening touch, may realize their responsibility more and more, and may know that upon them depends the fulfilment of Christ's prayer, “Thy kingdom come, Thy will be done.”

---

The progress of the Christian Endeavor movement has been remarkable in its extent and rapidity. In 1881 there was one society and 48 members. Six years later, in 1887, there were 2314 societies and 140,000 members, and in 1892, 21,080 societies and 1,370,200 members. The progress will be much greater in 1893 than in any previous year, as a result of Dr. Clark's tour around the world. It is estimated that there will be about 30,000 societies and 1,700,000 members reported at home and abroad.

## II.—INTERNATIONAL DEPARTMENT.

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

David Zeisberger, the Friend of the American Indians.

BY ARTHUR C. KEMPTON, ROCHESTER, N. Y.

Let us leave the present and look upon America as it was two hundred years ago.

### I. *A Land of Darkness.*

What we now know as Chicago, the Queen of the West, was then a trackless swamp; New York was only a small town; and no white man had yet seen the land of the Golden Gate. The "settlements" scattered here and there along the coast consisted merely of a few log huts in the midst of a small clearing which bore a scanty crop of potatoes and Indian corn. The interior was a great Unknown.

Coming apparently from the west, the red man had spread himself over the country, until the whole continent was sprinkled with the ashes of his camp-fires. Numerous tribes were engaged in unceasing warfare. The war-path was the Indian's delight, and in cruelty he found his greatest pleasure.

Such was the country which David Zeisberger saw from the deck of the ship which had brought him from Holland, and such were the people among whom he was to spend his life. He was now only seventeen years of age, and was fresh from the Moravian schools of Germany and Holland, where his parents, who had crossed the ocean twelve years before, had left him to be educated. But God was leading this young man, for though he was not yet converted, it was in these forests of America and among degraded tribes that he was to accomplish a work for Christ that has seldom been surpassed in the history of missions, and rarely been paralleled by Christian work among the Indians.

Zeisberger was delighted with his home in the new world. He loved to

fish and hunt, and found pleasure in the hardy life of the pioneer. Near the Forks of the Delaware in Pennsylvania a site was selected, and here they erected the first log-cabin of what has since been known as Bethlehem, the centre of Moravian influence in America. It was in this place, with its strong religious sentiment, that Zeisberger was converted. His friends were one day singing a hymn, when Zeisberger surprised them by bursting into tears and leaving the room. In the shadows of the forest he struggled with the angel until he received the blessing, and in the very hour of his conversion he resolved to consecrate his life to the cause of missions among the Indians.

### II. *The Dawning of the Day.*

In the following year he and another young man left their homes to live among a friendly tribe of Indians in the Valley of the Mohawk, so that they might learn their language. As a rule missionaries are more hindered by their own countrymen than by the heathen themselves, and this is certainly true in the life of Zeisberger. These young men had only entered upon their noble work when they were taken prisoners by the authorities of New York, who pretended to believe that they were French spies, but who in reality were moved by their hatred for missionaries. But their hearts were not daunted. Like Paul and Silas, they made the jail ring with songs of praise and the voice of prayer, and covered the whitewashed walls with verses from their hymn-book, as an expression of their faith in God. After a period of two months they were released and returned to Bethlehem.

It was several years before another effort of this kind could be made. Zeisberger entered heartily into the work around Bethlehem, but he longed to be among the Indians of the Six Nations. At the first opportunity he



again set out with the avowed purpose of living among the Indians until he had mastered their language and become familiar with their customs. He thus lived for five years [1750-55 near Cayuga Lake] in one of the huts of an Indian village in Western New York. At first he met with considerable prejudice, and was exposed to constant danger. A drunken Indian is a fiend incarnate, and these Indians were drunk a great part of the time. Frequently Zeisberger and his comrade left their hut and fled to the forest, hiding sometimes for days before they dare return. On one occasion the drunken savages burst into their lodge, and when the young missionaries fled the Indians followed with wild war-whoops, sending bullets whistling just over the head first of one, then of the other. This cruel sport continued for a mile or two before the savages returned.

At another time, while on a preaching tour, they came to a town (now Geneseo) in which the entire population was intoxicated. Two hundred men and women in a frenzy of drunkenness seized them with dark looks that boded no good for the missionaries. At last they tore themselves away from their tormentors, and hid in the loft of one of the huts. Here, almost suffocated with heat and burning with fever, they spent the night. In the town cask after cask of rum was drained, devilish laughter and yells filled the air, and all the abominations of heathenism made that summer night hideous. When at last the morning came Zeisberger's companion was in a raging fever. His thirst became so agonizing that Zeisberger resolved to risk every danger to relieve his sufferings. The nearest spring was half a mile away. He stole out, reached the spring in safety, and was returning with the needed water, when suddenly he was set upon by a troop of naked savages. Doubling his fists, and dealing blows to the right hand and the left, he drove the squaws aside, and ran for the hut. The whole party followed, their long hair streaming in the wind, their

lips swelled with unearthly shrieks, and their hands clutching the empty air. As Zeisberger rushed up the ladder they tore it from under his feet, but he grasped one of the cross-poles of the roof and swung himself into his retreat. Here the missionaries stayed till the mad revelry was over; then they escaped, while the exhausted savages were lost in drunken sleep.

These are but instances of the dangers to which they were constantly exposed, yet they refused to give up their work, and we see them kneeling together in the shadows of the forest and vowing to be faithful even unto death.

So month after month passed by. At last the barriers of heathen prejudice were broken down. Zeisberger became as familiar with the Indian languages and customs as were they themselves, and they esteemed him as a brother. They showed their confidence in him by making him keeper of the belt and wampum which comprised the entire archives of the Grand Council. His influence in the nation was great, and it seemed as though success was near; but it was further from them than they thought. An Indian war broke out, and Zeisberger was compelled to return to Bethlehem (June, 1755). Thus ended his work in New York State. For five long years he had labored and not a single soul had been converted, but in those years he had gained an experience and knowledge that fitted him for future trials and for future victories.

### III. *Clouds give place to Sunshine.*

During his absence in New York his fellow-missionaries in Pennsylvania had founded several Christian villages among the Indians in the vicinity of Bethlehem. Into this work Zeisberger entered with zeal, and soon the clouds are broken and dispersed by the bright sunshine. Having heard of a distant Indian village that desired to hear the Gospel, we see him with a single Indian companion tramping through tangled forests and pathless swamps, until at last they reached the town. Here they found no time for rest. The Indians

flocked together to hear the Gospel. Day after day was spent in telling of the love of Christ, and in teaching the natives to sing Christian hymns in their own language. A deep impression was made. Tears rolled down the cheeks of dusky warriors as for the first time they heard of a Saviour's love. Amid the shadows of the forest, where the trees spread out their branches and breathed gentle benedictions, Zeisberger baptized his first converts, and rejoiced more over them than if he had inherited a kingdom.

But at the very time these Indians were shedding tears of penitence and blessing the white man who had brought to them the Gospel, the hatchets of other fierce warriors were reeking with the blood of palefaces. As the Indians watched the white men pushing steadily westward, clearing plantations and building cabins until the wilderness was dotted with flourishing settlements, they feared that all their hunting grounds would be taken from them, and now tribe after tribe had joined in a mighty effort to exterminate these invaders.

They were terribly in earnest. Numerous scalping parties attacked the frontier settlements. Farms were laid waste, homesteads burned, defenceless women and children butchered, and all the horrors of Indian warfare practised. It was contrary to the Moravian principles to fight, and the Christian Indians were threatened with extermination, for by their neutrality they won the enmity of both Indians and settlers. One night a band of hostile Indians attacked one of the villages, brutally murdered ten of the Moravians, and, leaving the town in flames, went off with the bloody scalps as trophies of their deed. Again several *Christian* Indians were treacherously murdered by the enraged "settlers," who accused them of being in league with the other Indians. At last Zeisberger appealed to the government for protection, and his Indians were taken to Philadelphia. Here they were crowded into the barracks, and small-pox broke out among

them. Zeisberger watched over them with loving care, but during that sad winter over half of their number were buried in the Potter's Field. With heavy hearts those who yet remained started for their forest homes as soon as peace had been declared. It was an awful journey. They were so wasted by disease that many were scarcely able to walk. Their food-supply became exhausted, and the heart of the poor missionary was rent with the cries of famishing women and children. At another time they were almost consumed by a forest fire; but at last they reached the blackened ruins of their villages, and at once laid out another town. Again in their forest homes, the converts were filled with gratitude and joy. The new town which sprang into existence rang with the melody of praise, and was named "The Tents of Peace." Soon the first baptism took place, and this was but the beginning of a great revival. From far and near the Indians came to hear the word of salvation, and went their way to scatter the seeds of truth in their own tribe. Hundreds listened as Zeisberger stood in some forest sanctuary beneath the shade of the arching trees, and proclaimed the Saviour of the world. Many a poor wigwam thus became a home of peace, and many a dying hour was cheered by the Christian's hope. Some of these fierce warriors, whose belts had frequently been hung with scalps, were now seen weeping silent tears. These were happy days for Zeisberger. Many were baptized, and the town continued to prosper until it excited the admiration of every visitor. It was a wonderful instance of the civilizing power of Christianity. Comfortable houses were surrounded by gardens and orchards stocked with vegetables and fruit-trees. Stretching down the river valley lay two hundred and fifty acres of plantations and meadows, in whose grassy pastures were seen large herds of cattle.

This peaceful town was now left in the care of another missionary while

Zeisberger went to win new victories for Christ in more perilous places. When his friends told him of the desperate character of the tribe to which he was going, and plead with him to remain with them, he replied: "No harm can befall me if my God does not permit it. Are the Indians very wicked? That is just the reason why I ought to go and preach to them." Having arrived at the village, he sent his two companions to announce a religious service for the evening. An immense crowd gathered round the camp-fire, and as Zeisberger arose every eye was fixed upon him. Some most desperate characters were there, ruffians and murderers, noted even among the Indians for their wickedness; but no one knew better than he how to speak to savages. He told of the Saviour's love with such power that his hearers did not dare to oppose him. Some of their faces showed the subduing power of the Gospel, while some grew black as with the darkness of hell.

On the following morning the inhabitants of three villages crowded into the council-house, and Zeisberger and his companions preached from dawn of day till midnight. His life was completely in the hands of the villainous crowd, and a score of times did they threaten to murder him, yet he continued fearlessly to condemn their sin. Plot after plot was formed against his life, but God protected him. When his enemies were most violent and death seemed near, he calmly wrote: "They will certainly not succeed, for He that is with us is stronger than they." His faith was victorious. The opposition was gradually overcome, and six families took their stand in favor of the Gospel. One of the Christian Indians, called Anthony, became so zealous a worker among his friends, that Zeisberger said of him that he "was as eager to bring souls to Christ as a hunter's hound is eager to chase the deer."

So was the power of heathenism broken, and a mission established in this seat of Satan. Inquiry meetings

often lasted until midnight. Many came as champions of heathenism and went away as humble servants of Jesus Christ. Old and young were converted and baptized, until the mission numbered one hundred persons. This was the second triumph that had crowned the effort of this master missionary.

#### IV. *Great Victories and Great Defeats.*

This completed Zeisberger's work in Pennsylvania. A messenger had come from the Indians of *Ohio* asking for a teacher, and he resolved to go. Accompanied by sixteen canoes full of Christian Indians he started on his journey still farther west, April 17th, 1770. They paddled along the streams and rivers until they reached their destination in Central Ohio. It was the valley of the Tuscarawas, the place which was to be the scene of their greatest victories and their severest trials. They laid out their town in the form of a cross, and called it "Beautiful Spring." While building it many Indians visited the place, and here Zeisberger preached the first Protestant sermon ever preached in the State of Ohio. He was so eager to instruct them that he frequently laid aside his axe, sat down upon the tree that he had felled, and told them of the Redeemer of the world. Two towns arose amid the prayers of the people, and the Spirit of the Lord God came upon both places. Zeisberger's plans for the future challenge our admiration. He aimed at nothing short of a *Christian Indian State*. He would establish a centre of religion and civilization whose benign influences would stream forth and enlighten the whole land. He would build for the Gospel a stronghold from which it could not be driven. He would have all the tribes acknowledge that a people of the living God had arisen among them.

An old Indian chief named White Eyes was his chief supporter. With tears running down his cheeks this man of war and blood plead with his people to accept the Word of God. "We will never be happy," said he, "until we are Christians."

A season of unparalleled prosperity now dawned upon the mission. The Grand Council of the Delawares decreed religious liberty. The Gospel had free course, and was glorified. Upon this outward prosperity the consistent life of the converts set a crown as fragrant as the evergreens of their valley. Indian visitors flocked to their town from all the surrounding country. The chapel at Beautiful Spring would hold five hundred persons, and yet it was often too small to accommodate the worshippers. These Christian settlements were famed throughout the entire West. Their plantations covered hundreds of acres along the rich bottoms of the valley, and herds more numerous than ever roamed through the forests or were pastured in their meadows. Men coming from the Eastern colonies were filled with astonishment when they beheld Indians not only civilized, but growing rich. But forces were at work which combined to crush this noble enterprise. The rumblings of the American Revolution had been heard for some time, and now the storm-clouds burst in all their fury. Their neutrality placed the missionaries in great danger, but in the face of almost certain death they resolved not to desert the converts. Their towns were continually filled with painted warriors, and their escapes were simply miraculous. Once the savages had cocked their rifles and were on the point of shooting down the missionaries, when their chief was seized with an unaccountable impulse of mercy, and persuaded his men to spare their lives.

Even the settlers accused Zeisberger of being an accomplice with the Indians, and sent out a party of desperadoes with the express purpose of killing him. They met him all alone in the open forest. "That's the man," cried their leader, pointing to Zeisberger; "now do what you have been told to do." He heard the clicking of their rifles and commended his spirit to God, when suddenly some Christian Indians burst through the bushes, placed themselves

in front of him, and saved his life at the peril of their own. At another time an Indian entered Zeisberger's house with salutations of friendship, but suddenly he drew his tomahawk, and crying, "You are about to see your grandfathers," was in the act of striking the fatal blow, when one of the converts sprang forward and wrenched the weapon from his hand. Then Zeisberger sat down by his would-be assassin and spoke to him with such tenderness and love that he was convicted of his sin and accepted Christ as his Saviour.

The converts also bore these trying circumstances with great fortitude. One day a savage attacked one of them, and, aiming his rifle at him, cried, "Now I'll shoot you, for you speak of nothing but Jesus!" But the convert stood firm and replied, "If Jesus does not permit you, you cannot shoot me." The man dropped his gun and turned away in silence.

Zeisberger now found himself between two great powers, the British and the American, each of which considered him an enemy. The British fitted out an expedition from Detroit, which was commissioned to utterly destroy the Christian villages and to take the missionaries prisoners or to bring back their scalps. This expedition was placed in charge of two noted villains, and soon reached the villages. They pretended to be friends, and were hospitably received; but their true purpose soon became apparent. Encouraged by their leaders, the savages filled the towns with drunkenness and ruin, running around with terrific war-whoops, dancing and singing, and shooting down the cattle for mere sport. The next morning was resolved upon for the destruction of the towns and the massacre of the inmates. Death seemed certain, but Zeisberger did not waver. "I care not for myself," he cried, "but oh, my poor Indians!" As the appointed morning dawned, he ordered the chapel bell to be rung for the usual early service. Its clear notes sounded far out

into the surrounding forest. The distant scouts guarding the trails heard them, and wondered if that morning's prayer would be the last the missionaries would ever offer; converts and warriors heard them, and bent their steps toward the sanctuary. When Zeisberger entered the church it was filled to overflowing. The converts sat with solemn faces; the warriors looked grave and sullen. Deep silence pervaded the entire assembly, but when Zeisberger announced the hymn there followed such a burst of song as never before had been heard within those walls. All were conscious that heaven was near. Taking Divine Love for his theme, Zeisberger then preached a wonderful discourse. The Spirit of the Lord God was upon him. Surrounded by his enemies, he fearlessly condemned their sin, and lovingly pointed them to the Saviour of the world. Then, turning to the converts, he urged them to place all their trust in God, and He would not forsake them. Deep feeling agitated the entire congregation. Tears of joyful trust in the Lord were shed upon every side; even the savages bowed their heads in shame. The meeting closed with a fervent prayer, in which missionaries and converts were commended to the protecting care of their Heavenly Father, and His benediction invoked upon their enemies. God heard that prayer, and saved the lives of His children. The hearts of the savages had been so touched, that though their officers both bribed and threatened them, they could not be persuaded to stain their hands in the blood of these servants of God. Thus thwarted in the plans, the hatred of the officers found vent in taking the missionaries and the converts prisoners. For eight years they had labored in this valley, and the towns which they were forced to leave have rarely been equalled in the history of the Indians. As they were marched away they looked back and saw their homes in flames. Five thousand bushels of unharvested corn were standing in the fields; hundreds

of cattle were in the woods; their gardens were loaded down with fruit, yet they were mercilessly dragged away and left without food or homes in the midst of the forest at the approach of winter, and this by order of the British authorities! The winter was the most severe that had been known for years, and their sufferings were terrible. Scores of them perished from starvation and cold. Corn was so scarce that it sold for \$8 a bushel, and through lack of food the missionaries were reduced to mere skeletons. At last their cruel captors showed some signs of mercy, and one hundred and fifty of the converts were permitted to return to their deserted villages, that they might gather the corn which had been left in the fields.

And now we have to relate the most heart-rending incident of this sad history. The Indians had reached their towns and were busily gathering the corn that they might bring it to their starving families and teachers, when the Americans heard of their arrival, and, with unreasoning hatred, sent out a body of militia under Colonel Williamson with the avowed purpose of utterly destroying these Christian settlements. They were only too successful in their work. They told the Indians that they had been sent to help them in their trouble, and that they would conduct them to a place of safety, where they should have plenty of food and clothing. The Indians, thrown completely off their guard, placed themselves entirely in the hands of the soldiers, even surrendering their weapons. The soldiers professed to be Christians, and the Indians gave them a Christian's welcome. That night murderers and victims slept side by side like brothers, the one dreaming of scalps and bloodshed, the others of new and happy homes. In the early morning, at a given signal, these fiends arose and seized their helpless victims. Taken wholly by surprise, they were crowded into two houses and strictly guarded, while the soldiers hesitated as to the

mode of execution. Some wished to set fire to the houses in which they were imprisoned, and burn them alive; others desired to tomahawk and scalp them, so that they might have trophies of the campaign. It was finally put to vote, and scalping was decided upon.

No protests of innocence, no appeal to their friendly services in the past availed the helpless prisoners. They were allowed until the next day to prepare for execution. Shut up in their prisons, they began to sing and pray and to comfort one another. At the first dawn of morning their eager enemies asked if they would soon be ready. "We are ready now," was the answer; "we have committed our souls to God, who has given us the assurance that He will receive them." And now converted heathens taught their Christian slayers what it means to die triumphant in their Saviour. They were tied together two and two, dragged to the place of execution, slaughtered and scalped. One man felled fourteen to the floor with a cooper's mallet, which he then passed to another ruffian with a brutal laugh, saying: "My arm is tired! Go on in the same way! I think I have done pretty well!"

Tomahawk and war-club, spear and scalping-knife did their awful work till the bleeding bodies of ninety-six Indians were piled in heaps upon the floors. Of these twenty-seven were women and thirty-four children, twelve of the latter being infants. Two lads alone escaped, one of them being scalped and left for dead; the other hiding in the cellar of the house where the blood of his parents streamed through the floor upon him. Search the annals of history and you will find no more hellish deed than this massacre at Beautiful Spring, yet it was carried on under the stamp and seal of a "religious nation."

#### V. *Sunset and Evening Star.*

Neither Zeisberger nor the mission ever recovered from this blow. He was now an old man, and his closing years were years of sorrow. Driven hither and thither by his enemies, his

love for the Indians grew only the greater as his sufferings and disappointments increased, and shone brightest when the end was near. A few years more the devoted missionary struggled on, and then he was called to enter into rest. As he lay upon his bed the Indians gathered around his couch and sang in their own language, which had grown so sweet to him, songs of the Redeemer, and of heaven until he fell asleep in Jesus, and then they sobbed aloud.

In an old, forgotten cemetery in Pennsylvania you will find his grave, marked by a single marble slab as simple as was his life; but underneath that stone there lies the dust of one who was far more a hero than many whose names are more familiar upon the lips of men. And when the nations shall be gathered from north, and south, and east, and west before the Great White Throne, among them will be hundreds who were led toward heaven by him; and in that city where all sorrow shall be turned to joy few shall wear a brighter crown than David Zeisberger, the friend of the American Indians.

#### Mass Movements in India.

BY REV. GEORGE W. JACKSON, WEL-  
LAND, ONTARIO, CANADA.

That large numbers of the people of India, chiefly from among the poor, have become enrolled among the followers of Christ, is not only a matter for rejoicing; it is more: it is a fruitful subject by which we may discover the methods to be employed, the principles involved, and the dangers to be avoided in this great work of conquest for Christ, so much of which remains to be done. And just in passing let me note the similarity which seems to exist between the silent, secret, and rapid spread of the information and plans which led to that almost universal and simultaneous rising of the native army and people at the time of the Indian Mutiny, and the present apparently uni-

versal interest of the poor of India in the Christian religion. Somehow, and no one seems to know just exactly in what way, the same class of people in all parts appear to begin to listen earnestly, to receive favorably, and to obey more readily than formerly the Gospel of Christ. Is there some secret means of communication by which word is passed from one people to another? Or is it rather because the missionaries in all places, after long years of patient toil among others more difficult to reach, have only now begun work among the poor?

It seems necessary to remark that those who have never had the honor of taking part in the work under review—I mean that of actually accepting for baptism large numbers of people from among the heathen—should be careful not to hazard opinions or offer criticisms unkind or adverse. Putting ourselves for a moment in the place of those who have had the above-named honor, we shall feel that only on the spot and during the occasion for action could all the circumstances be taken into account. The public know afterward how great actions should have been fought better than the men who did the fighting, or at least they think they do. The public can teach diplomats the right home or foreign policy which should have been pursued in given cases, and this under the guidance of newspaper editors; and such opinions change with each additional item of information received, and would, no doubt, be radically altered were all the circumstances fully disclosed. We, then, looking at these marked events in the India mission-field, should seek to learn rather than criticise.

These movements seem to be capable of a kind of classification: (1) There were the earlier movements, resulting, partly at least, from famine relief and its accompanying work, in Krishnagar, Bengal; in the Madras Presidency; and in the Mysore. (2) Next to these may be named the now famous results

of concentrated evangelistic work in connection with the London and Church of England Mission stations in Tinnevely and Travancore, and in the German mission of Chota Nagpore. And (3) the more recent and similarly large gatherings, as the result of previous hard and comparatively fruitless toil, in the Baptist Mission of Ongole among the Telugus, and the Methodist and Presbyterian Missions in North-western India. Other cases which might be named would probably fall under one of these three divisions.

In cases of famine and distress nothing seems more Christian and therefore more natural under the circumstances than that missionaries should hasten to assist in supplying relief to the perishing, and provide for the maintenance and education of the children thus left orphans. This was more especially true in earlier times, when the Government of India was not so fully prepared as it now is to deal with the flood and famine. Such evils as have arisen out of these forms of missionary effort, and caused both distress to the workers immediately concerned and occasion for complaint to those who are only too eager for such occasion, are no doubt common to the work at home as well as to the work abroad. We, therefore, propose to pass over this first class of movements with the remark that the next generation will be in a better position to appreciate all the results and fruits of that devotion to the training of orphans which has marked the lives of not a few of the best Christian workers in India.

Passing on to the second class of movements—viz., those resulting from a definite and continuous evangelization of a particular tribe or tribes within a given area, as in the aforementioned missions, the following remarks from Bishop Caldwell's "Lectures on the Tinnevely Missions," pp. 166, 167, should have full weight as proceeding from one who was a most active worker in the field under review: "Wherever we have gone we have preached to the

people the Gospel of Christ, in accordance with Christ's own command; we have known nothing among them save Christ and Him crucified, and it is unquestionable that the Gospel, without the help of any extraneous influences, has again and again proved itself mighty through God to the pulling down of strongholds. Still it is equally true that in the greater number of instances the conversions that have taken place have been the result, not of spiritual motives alone, but of a combination of motives, partly spiritual and partly secular, the spiritual motives predominating in some instances over the secular, in others the secular predominating over the spiritual; and this holds true not only with respect to Tinnevely and the missions of the Church of England, but with respect to every rural mission in India, with whatever society it may be connected, and whatever may be the idea of its condition which is commonly entertained. May I not add that this has held good of every conversion of tribes and nations, as distinguished from the conversion of isolated individuals, which the history of the Church has recorded?"

Coming now to the third and last class of movements mentioned, we have under consideration one of the most recent developments of modern missions. Longer periods of regular organized work of every variety preceded these movements than any of the former. Schools, orphanages, bazaar preaching, and evangelistic tours, combined with tract distribution, medical work, and personal effort, were sustained year after year with patient persistence, and now the natural results appear in large numbers of accessions. It remains to bring out the reasons why similar results have not followed in some other missions—for instance, the English Baptist Missions along the Ganges Valley. I will only venture to express the opinion that direction needs to be added to the methods employed in order to insure success. In bazaars or business streets, there is always a mixed multitude; in

mohullahs or districts, a special caste. In rural evangelistic work results seldom follow the general proclamation to the assembled populace; but when, whether in a city mohullah or village *pura*, we address a distinct caste, our aim being directed toward definite results as to that caste in particular, success more surely follows. Definite direction in methods of work leads to contact with the poverty and oppressed condition of the poor, and the most vexed problems in this connection seem to be: (1) How can missionaries fulfil the demands of philanthropy in cases of oppression and injustice, and at the same time keep strictly to the principle of not holding out any temporal inducements to the acceptance of the religion they preach? And (2) how can they avoid repelling sincere inquirers, who profess good motives, while seeking not to encourage those whose motives appear to be purely worldly?

"Rhenius," says Dr. Murdoch, in his "Indian Missionary Manual," p. 289, "employed a native lawyer to plead the cause of the oppressed converts. This, with the favor for a time of one or two of the European officers of Tinnevely, had a powerful influence in inducing people to place themselves under Christian instruction." And again: "In the early stages of the Travancore Mission the secular element was largely present. One of the missionaries, till it was disallowed by the home society, acted as a judge; slaves who became Christians were not compelled to work on Sundays." This practical philanthropy on the part of the earlier missionaries, resulting as it did in large numbers of baptisms, is at the opposite extreme from the carefulness of those who would repel all who need temporal assistance, which action may account for the apparent sterility of some missions.

Having thus glanced at some of these mass movements, and suggested some of the methods, in conclusion I ask, Does the missionary experience of the past warrant any society in expecting a



large and healthy and rapid growth of the Church apart from previous pioneer work, which has been so faithfully performed in the missions now so blessed with success? We know that some have done the pioneer work without reaping its results; but may new missions fearlessly look for immediate results from virgin soil in which heathenism has remained hitherto undisturbed? or do the facts of recorded experience indicate that ploughing must precede sowing and reaping in spiritual husbandry?

#### Book Mention.

—Rev. I. G. John, D.D., Secretary of the Board of Missions of the Southern Methodist Episcopal Church has prepared a valuable *Handbook of Methodist Missions*. It is published by the Board of Missions of the Methodist Episcopal Church, South, Nashville, Tenn. Bishop Hendrix in the introduction quotes Emerson's saying, "Coal is portable climate," and he adds, "a handbook like this is portable zeal." It summarizes English Methodist missions, those of the Methodist Episcopal Church and of other Methodist bodies, but gives over 500 pages besides to the missions of the Methodist Episcopal Church, South. This book will be a *valde mecum* of value far beyond Methodist lines.

—*An Autobiography. The Story of the Lord's dealing with Mrs. Amanda Smith, the Colored Evangelist* (Meyer & Brothers, Chicago), contains an account of this ex slave's life-work of faith, her travels in America, Great Britain and Ireland, India and Africa. Bishop Thoburn says he has learned more from Amanda Smith than has been of actual value to him as a preacher of Christian truth than from any other one person he has ever met. He also says that during seventeen years in Calcutta he had known many famous strangers to visit that city who attracted large audiences, but he never knew any one who could draw and hold so large an audience as this devout and spiritual-minded negro woman. The strange extremes in her fortune remind one of those of Bishop Crowther; her hold on God by earnest prayer and faith is a spiritual tonic. We do not believe anybody can read this story, told in her untutored style, without spiritual help. Her in-

sight of men and her judgment of affairs only illustrate what an endowment of common sense can come from unmix'd religious consecration and spiritual "high-living."

—*Stories from Indian Wigwams and Northern Camp fires* is a second volume of experiences and observations among the Indians of far Northwest America, by Rev. Egerton R. Young. His "Canoe and Dog Train" at once made a reputation for Mr. Young as one of the most fascinating story-tellers, and this volume is so much a continuation of the same sort, that all who know the first volume will wish to read this. The greatest audiences of Exeter Hall and Chautauqua have been charmed by Mr. Young's narratives. It is profusely illustrated. (Hunt & Eaton, New York; Charles Kelley, London; William Briggs, Toronto.)

—*Answered Prayer*, published by the Fleming H. Revell Company, New York and Chicago, is a suggestive and helpful blank form prepared by Dr. Arthur T. Pierson, with columns for "Date of Prayer Begun," "Particular Prayer asked of God," "Particular Promises Pleaded," and "Date and Circumstances of Answer." It will be a revelation to many devout people if they will procure one of these booklets and keep the memorandum and mark the results when they find prayer rising to the plane of power.

—*Foreign Missions After a Century*, by Rev. James S. Dennis, D.D., of Beirut, Syria (Fleming H. Revell Company, New York and Chicago), is a volume of lectures delivered at Princeton Theological Seminary, 1863, on the basis of the students' lectureship on missions. They are remarkable for their order of thought, clearness of style, and the freshness of facts stated.

—*Hindu Literature, or the Ancient Books of India, and Persian Literature, Ancient and Modern*. Both these volumes are by Elizabeth A. Reed, and published by S. C. Griggs & Co., Chicago. These present popular and readable accounts of these literatures. The guarantee of their accuracy is that they have had the revision of eminent specialists like Max Müller. The ablest reviews have not hesitated to speak of them as fascinating presentations and strong analyses. For those who cannot make original research they cannot fail to be helpful and entertaining.

### III.—FIELD OF MONTHLY SURVEY.

#### Topics for 1894.

- January—The World.  
 February—Chinese Empire, Confucianism.  
 March—Mexico, Central America, West Indies, City Missions.  
 April—India and Burma, Hinduism.  
 May—Siam and Malaysia, Unoccupied Fields, Buddhism.  
 June—Africa, Freedmen.  
 July—Islands of the Sea, Arctic Missions, North American Indians.  
 August—Papal Europe, Romanism.  
 September—Japan, Korea, Shintoism, Medical Missions, Chinese and Japanese in the United States.  
 October—Greek Europe, Moslem Lands.  
 November—South America, Frontier Missions in the United States.  
 December—Syria, The Jews, Educational Work.

#### Facts and Figures from Many Lands.

BY THE MANAGING EDITOR.

*One thousand million souls*, two-thirds of the human race—heathen, pagan, Moslem—most of them have yet to see a Bible or hear the Gospel message.

As to religion, the world's population is divided about as follows :

Protestants*	120-150,000,000
Roman Catholics	175-210,000,000
Eastern Church (mostly Greek)	54-72,000,000
Jews	7-10,000,000
Mohammedans	160-200,000,000
Confucianist†	80,000,000
Buddhists	340-400,000,000
Hindus	175-200,000,000
Shintoos	14,000,000
Pagans	200-250,000,000

To the thousand millions of non-Christian peoples less than 10,000 Prot-

\* These numbers probably more correctly represent those living in Protestant countries and not otherwise designated. There are only about 40,000,000 Protestant communicants.

† There are probably 400,000,000 of the Chinese and Koreans who accept Confucian ethics, but many of them are also Buddhists and Taoists.

estant missionaries, men and women all included, are now sent out by the churches of Christendom. In England alone, with a population of 27,000,000, and in the Established Church alone there are *two and a half times* as many clergymen. The Moravian Church sends out into the foreign field one in 60 of its members, while other Protestant bodies in general give only one in 5000.

*As to destitution.*—Thibet, almost all of Central Asia, Afghanistan, Beloochistan, nearly all of Arabia, the greater portion of the Soudan, Abyssinia, and the Phillipine Islands are still without a missionary. Besides this large districts of Western China and Eastern and Central Congo Free State, large portions of South America, and many of the islands of the sea are almost or altogether unoccupied.

China's population is variously estimated at from 350,000,000 to 500,000,000, and counting women, there are about 1100 missionaries from Protestant churches. Should the missionaries there bear the same proportion to population as in London, there would be more than *fifty times* the present force.

In India there are more objects of idolatry and false worship than there are inhabitants.

In Japan, for every Christian disciple there are *two Buddhist priests* and six Shinto temples, and 10,000 more heathen priests of Buddha than the entire number of followers of Christ.

Africa is not only the Dark Continent still, but perhaps, on the whole, most destitute of all the continents in religious teaching. On the West African coast the habitations of cruelty still abound. Near Lagos 200 human beings were lately offered in sacrifice! Christendom has introduced 70,000 gallons of rum to every missionary. In the great Congo Free State there are 100 drunkards to one convert. Under the maddening influence of intoxicating

drink sent from New England 200 Congoans in one day slaughtered each other. One gallon of rum caused a fight in which 50 were slain.

*Medical missions* are found especially helpful in China, Korea, Persia, Syria, India, and Africa, where native physicians are unskilled and often barbarous in their treatment of even the simplest cases. Many of the acts perpetrated by "medicine men" among the heathen are in themselves piteous appeals to us. In Africa children are scored with a sharp knife from head to foot to cure them of a slight illness. In the Friendly Islands delirious patients were buried alive, and in other parts of the South Pacific incisions with a knife are made to let out pain.

More than one half of those who die in Calcutta have no medical attendance whatever, and not more than one fourth have attendance of physicians who deserve the name. If the supply of physicians in India were in proportion to that of England there would be a medical force over 190,000 strong--at present there are less than 150 foreign and Eurasian doctors.

Taking the non-Christian countries as a whole, there is but one medical missionary to a population as large as New York City, while the heathen are dying at the rate of 40,000,000 a year.

In the Report of the General Missionary Conference at Allahabad twenty years ago it is stated that a "grave theological professor considered it necessary to enter his protest against the corrupt and immoral system, which had for its object the bribing of the heathen and Mohammedans of India into becoming Christians by means of a dose of castor oil and epsom salts." In India to-day to be able to add *medical* to *missionary* is like placing a cipher after another figure--it increases the value ten-fold. Upward of 200,000 patients are annually treated in mission hospitals and dispensaries.

*Bible translation* and distribution has been wonderfully increased of late years. From 100 to 1500 A.D. there

was but one new translation for every sixty-six years, while from 1880 to 1890 the average was *five in one year* by the British and Foreign Bible Society alone, and in 1892 nine new translations were begun.

At the beginning of the century the Bible was within the reach of only one fifth of mankind; now it is accessible, as far as translation into native tongues and dialects is concerned, to nine tenths of the earth's inhabitants.

During this century over 160,000,000 copies of the Word of God have been printed in over 350 different languages and dialects. No very important tongue of the earth is now unrepresented.

In 1892 there were distributed, at home and abroad, by the American, British, and Scotch Bible societies 6,000,000 copies of the Bible in whole or in part--*more than there were in existence* one hundred years ago.

Dr. David Abeel said, forty years ago and more, that wherever he went, in China or in Java, in Siam or anywhere else on heathen ground, he met always one missionary, who was neither Presbyterian, Congregationalist, Methodist, nor Episcopalian, but who combined the excellencies of all; always ready to speak, and to speak for God; never doubtful in the utterance of truth; never offensive, but always ready to be silent if those around preferred, but who was always ready to witness for the Divine Master and for the heavenly kingdom; in which missionary he had more satisfaction, on the whole, than in any and all the others he had met; and that one missionary *was the Bible!*"

*Educational work* is found especially useful in Turkey, South America, Africa, and India, and has played a very important part in Japan.

There were in 1892 over 700,000 scholars in 17,500 schools, carried on by the missionaries of America and Europe.

*Contributions* to all benevolent purposes by Protestant Christians of the United States amount to about \$85,000,000 annually. Only one seventeenth of

this is given to foreign missions. If the gifts in proportion to income of church-members equalled that of the Japanese converts, the contributions would be increased at least *tenfold*.

The Japanese workmen average less than 12 cents a day wages, yet the contributions last year from converted natives aggregated over \$100,000.

The training of a *native ministry* is everywhere the most important work of the missionary.

Within half a century mission stations have multiplied more than *tenfold*; ordained missionaries with same ratio, but native laborers and assistants have increased *thirtyfold*.

If the last eighteen years be divided into three periods of eight years each, the Baptists during the first sent out 67 missionaries; during the second, 70; and during the third, 175, or 150 per cent advance. In other denominations there has been similar increase, and it is probably owing largely to the Student Volunteer Movement. Six hundred and thirty volunteers have already gone out, and 100 are under appointment.

*Africa* has an area of over 11,000,000 square miles and a population estimated between 150,000,000 and 200,000,000. If the present missionary force were equally distributed throughout the continent, each ordained missionary, native and foreign, would have a parish as large as the State of Connecticut.

As late as 1851 the President of the Royal Geographical Society said: "All beyond the coast of Central and South Africa is still a blank on our maps." Twenty years ago the Congo natives had never seen a steamer; now a fleet of twenty ply the waters of the Upper Congo. Railroads are being built from south and east toward the centre; a telegraph line from Cairo to the Cape; steamers ply the waters of many of its rivers and lakes.

A chain of mission stations reaches from the mouth of the Congo to the Equator, and Africa is beginning to surpass many other countries in her

rapid emergence out of centuries of midnight darkness. Thirty thousand children are gathered into Sabbath-schools. There are about forty societies at work with over 7000 ordained missionaries. In 1868 the number of communicants was 20,000; last year the number of converts added was over 20,000.

The question has been raised by some as to whether the Africans can be really Christianized. Bishop Crowther, a native African, was sold as a slave and afterward emancipated, converted, educated, and has been a most successful bishop of the Church of England in Western Africa.

Professor Smith says that the 80,000,000 natives of Central Africa are "as good stuff to make men of as were the ancient Britons of England." The transformation that has taken place among many of the Zulus and Hottentots has been marvellous.

In *China* has begun a new era of the railway, telegraph, and scientific advance. Before modern civilization idolatry and superstition must gradually recede as darkness before light. Some time ago the natives in Central China objected to the building of a railway, on the ground that the laying of the railroad ties would disturb the graves of their ancestors and anger the guardian dragon which surrounded their city. They were obliged to yield, however, before the authority of the governor of the province. Science may destroy idols and dispel superstition and breed scepticism as to non-Christian creeds, but it cannot in itself reveal God nor create faith in Christ. This only the Bible can do.

In 1842 the number of communicants of Protestant churches in China was 6; in 1865, 2000; and in 1892, 50,000.

It is estimated that the Chinese spent every year \$130,000,000 in ancestral worship, and the Protestant church-members of the United States spent but \$85,000,000 for benevolent purposes of the church.

In Foochow alone 800 opium smokers

knelt in a place of worship and prayed God for deliverance from the chains of this soul-enslaving habit. There are 150,000,000 opium smokers in China.

*India* has a population of 298,000,000, and an area of 1,554,000 miles (one half as large as the United States). There are still thousands of towns with populations of 5000 and upward which have not a single missionary.

When Carey landed in India Protestant Christianity was represented by one feeble mission in the south with a few thousand converts. In 1851 there were 91,000 converts. Now there are 40 societies represented which support 1000 ordained, 71 medical missionaries, and 753 women. The communicants number 250,000, and the adherents about 1,000,000. The number of converts last year was 24,000. There has been a gain of *one hundred and forty per cent* in the last ten years.

A Sunday-school procession numbering over 30,000 children, all either of Hindu or Moslem parents, recently marched in Lucknow, the scene of the awful Sepoy massacre in 1857. India has eight Christian colleges and 26,000 schools and 3,000,000 pupils.

There are 18,000,000 girls of school age, and only one in 60 attends school. This leaves 17,700,000 to grow up in ignorance.

The Hindu Vivekananda asked at the Parliament of Religions why those who were so fond of sending missionaries to save the souls of heathen did not do something for their starving bodies. The *Western Recorder* replies, that Christians have contributed \$40,000,000 to famine relief funds, besides establishing in India hundreds of hospitals and asylums, whereas the heathen have never established one of either. Only 6 per cent of the people of India can read or write, and that percentage includes all English residents.

There is a great awakening of the mental and moral forces, and it rests with the Christians of England and America to prevent this from developing into agnosticism. Thirty years ago

the total tract circulation was only half a million; now one society alone circulates more than 12,000,000. By the action of the government education is spreading among the masses, and it is of vital importance to social and religious life that the appetite thus created should have healthy food.

The Christian Vernacular Educational Society distributed over 1,000,000 books and tracts last year.

India has 21,000,000 widows and 50,000,000 zenana prisoners. No wonder that a society of native women in Bombay has for its motto, "The world was made for women too."

An educated Hindu was lately asked what in modern missionary effort made him fear most for the stability of his own religion. He replied: "We do not greatly fear your schools; we need not send our children. We do not fear your books; we need not read them. We do not much fear your preaching; we need not listen. But we dread your *women*, and we dread your *doctors*; for your doctors are winning our hearts, and your women are winning our homes; and when our hearts and our homes are won, what is there left us?"

*Japan* has an area of 147,655 square miles, and consists of nearly 4000 islands. The population numbers 40,072,000.

Twenty-nine societies are represented with 601 missionaries. The adult membership of the 365 native churches is 35,534. In 1892 there were 3731 converts added.

It is said a larger proportion of the people can read than in any other country in the world. There are 23,000 schools with 72,000 teachers and 3,410,000 scholars. Besides this there are 607 Protestant Sunday-schools with 22,777 scholars. The theological schools number 16, and the students 542.

*Korea* has but one missionary to every 300,000 people. There are three societies there and 177 communicants.

*Turkey* in Asia has an area of 509,230 square miles and a population of 15,603,055. There are 230 missionaries

(including women) and 13,513 communicants.

Pliney Fisk went to Syria in 1818. He died in 1820, and by his grave in Beirut was planted a little cypress-tree. Now this tree, planted in the suburbs of a town of a population of 8000, has grown to be a stately cypress in the very centre of a city of 90,000 people. Overlooking it, says Dr. Jessup, is a female seminary, a large church edifice, a Sunday-school hall, a printing house which sends out more than 20,000,000 pages annually, and contains 30,000 electrotype plates of Arabic Scriptures. Within a radius of four miles are 4 Christian colleges, 7 female seminaries, 60 boys' day schools, 31 girls' schools, 17 printing-presses, and 4 large hospitals.

The great triumphs of the Gospel in Turkey are the gaining of religious toleration, the elevation of woman and the family, educational advancement, and the progress in Bible translation and distribution.

In the Ottoman Empire are 892 Protestant schools with 42,027 pupils.

Sixty thousand copies of the Bible are sold annually in the Turkish Empire.

Difficulties in mission work arise chiefly from the opposition of the government, whose policy is "Turkey for the Turks." They are hostile to the Protestant schools, and large numbers of converts emigrate to America and elsewhere, thereby causing a loss of teachers and pastors. The boycotting of native converts makes self-support in the churches extremely difficult. In spite of these difficulties, however, the success of Protestant missions is secured by the Protestant educational institutions, wide distribution of Bibles and other Christian literature, and the deep-rooted faith of the native converts. Protestantism as a principle is steadily growing in the land.

*South America* is called the "neglected continent." With an area of 7,000,000 square miles and a population

of over 34,000,000, there are but 325 Protestant missionaries from 17 societies. The number of communicants is about 15,000. One half of the population is not within reach of the pure Gospel. There are no missions in Bolivia, Ecuador or Venezuela. Romanism in its worst form—only a step removed from heathenism—prevails there. The educated classes are in a transition state from Romanism to scepticism.

As to negro instruction in the *United States*, where only twenty-seven years ago no colored child was legally permitted to read, there are now 25,580 schools in which 2,250,000 have learned to read, and most of them to write. In the colored schools there are 238,000 pupils and 20,000 colored teachers. There are 150 schools for advanced education, and 7 colleges administered by colored presidents and faculties; and of the presidents three were formerly slaves. It is also noted that there are 154 colored editors, 250 lawyers, and 740 physicians, and that there are 247 colored students now educating themselves in European universities.

In the *Islands of the Sea* there are 211 stations occupied by 190 missionaries. Twelve societies are represented. The converts number 100,000.

A little over one hundred years ago the population of the Sandwich Islands numbered 400,000. Through what we call "civilization" there remain now hardly 30,000, and instead of the fine physical specimens of manhood, with their extensive tracts of valuable land, there is hardly a *wealthy native left*. Their lands have been seized by the adventurer and the speculator.

"General" Booth says, with more severity than exaggeration, that "the day has gone by when the priest and the levite are content simply to pass by the wounded man. Some of them must needs turn back and punch the head of any good Samaritan that ventures to come to the rescue of the man they neglect."

## IV.—EDITORIAL DEPARTMENT.

The leading editorial article, in the November issue—"Thy Kingdom Come"—was the outcome of personal and prolonged studies of the Word of God; and if the views therein expressed may at first have struck any reader as extreme or unwarranted, the editor hopes that judgment may not be pronounced hastily, but only after such careful examination as the writer himself has given the subject. The paper was prepared, in substantially its present form, for the Mildmay Conference in London in June last; then, with some modifications, it was given at the Congress of Missions in Chicago in October. Partly because of its historical interest, as connected with these two great gatherings, it was thought best to give it a place in this REVIEW; but, while the views therein expressed bind no one, even of the editorial staff, but are purely those of the editor-in-chief and, he may add, of his beloved colleague, Rev. A. J. Gordon, D.D., there is no hesitation in affirming that these are substantially the views of the majority of workers on the foreign field, as actual extensive correspondence with missionaries shows; as Mr. W. E. Blackstone, of Oak Park, whose acquaintance with missionaries is as wide as that of any man in America, asserts. The whole question is, however, one not of previous bias or personal notions, of tradition or philosophy, but ultimately a question of *what the Word of God teaches*. The article is meant to be purely expository, and must be met and answered on a biblical basis.

Some of our contemporary journals affirm, as was anticipated, that the views therein expressed "cut the nerve of missions." Well, it is very strange that so many men, most devoted to missions, such as Hudson Taylor, Spencer Walton, A. J. Gordon, C. H. Spurgeon, Dean Alford, S. H. Kellogg, W. G. Morehead, E. P. Goodwin, D. L. Moody, D. W. Whittle, J. H. Brookes,

T. C. Horton, H. N. Frost, James E. Mathieson, Bishop Baldwin, H. M. Parsons, Robert E. Speer, Robert P. Wilder, Sir Arthur Blackwood, F. S. Curtis, A. B. Simpson, George Müller, and James Wright, Andrew and Horatius Bonar, George E. Pentecost, Henry Varley, Lord Radstock, F. B. Meyer, and hosts besides, have held, in substance, the same opinions which this obnoxious paper upholds; and not only so, but the writer has himself heard most of them affirm that their zeal in missions *dates from their acceptance of these often ridiculed views*. This is something at least to think of. May not the common views of the kingdom be largely traditional and historical, rather than scriptural and spiritual?

The author of this paper confesses that these were not the sentiments of his earlier ministry, but these views came purely through biblical studies, correcting previous opinions by scriptural standards. Hence he holds these views not as tentative nor theoretical, but as final, and unassailable on scriptural grounds. He therefore once more affectionately commends this discussion to those who love the Word of God and wait for the kingdom of God.

He felt constrained to give his testimony concerning the "Parliament of Religions." But before he ventured to put this paper in its final form on the pages of this REVIEW, he submitted it to the judgment of some of the best and wisest men of his acquaintance. From one of these—a man who for wise judgment, apostolic charity, and general beauty of character has, among all his wide acquaintance, no superior—he received the following:

"Your article in full on Parliament of Religions was received. I am greatly pleased with it. It is strong and righteous, yet sufficiently tempered. The more I see of the fruits of that blasphemous love-feast, the more I am convinced that it was really originated and managed by the prince of the

power of the air, the spirit that now worketh in the children of disobedience.'"

Rev. C. C. Starbuck has sent to the editor some excerpts on the Parliament of Religions, translated by him, as follows :

"The Parliament of Religions at Chicago opened its sittings at the appointed date, September 11th. It is known that the idea of thus confronting with each other the representatives of all religions, in order to bring to view the points which these men may have in common and the differences which separate them, has not met with universal approbation.

"The *Kirch ufer* and feels bound to call it 'an empty and stupid comedy.' The Archbishop of Canterbury has refused to take part in the sessions; the English branch of the Evangelical Alliance has abstained from appearing. The Sultan, acting as Commander of the Faithful, has even forbidden the Moslems to attend the gathering, and has addressed the same prohibition to the Christian church dignitaries of his empire.

"The promoters of this aspiring (grandiose) enterprise, however, were animated by the best intentions. Their circulars assign, as the purport of their enterprise, the desire to develop the spirit of human brotherhood among religious men of the various cults; to bring into clearer public consciousness the distinctive doctrines of each religion; to bring into recognition that theism has inexpugnable foundations, and that man has serious grounds for believing in immortality; to reinvigorate the forces which are striving against materialism; to demand of each religion the light which it is capable of furnishing to the others; to make out exactly the present situation of each religion; and finally to persuade all the peoples of the earth that they ought to have more friendly relations with each other.

"Beyond doubt, if our missionaries and those whom they evangelize were always animated by the largeness of temper breathing in this programme, the labor of the former would be facilitated in many cases. But in order to put these principles in practice, it would have been necessary that the representatives of the various Asiatic religions which figured at the Congress should have held personal conference with the representatives of the various missionary societies laboring in the midst of their coreligionists, in order to arrive at

an understanding as to the means of publishing reciprocally the dogmas of the different religious beliefs. An understanding of this kind, it is true, would have implied the right of propagating the Asiatic religions in our Christian communities; but this right already exists, at least in our Western countries, and we should have no occasion for uneasiness if it were put in practice.

"For instance, Fung Quang-ju, Secretary of the Chinese Legation at Washington, officially delegated, as appears, by his government, presented an essay on 'Reciprocity' according to Confucius. This virtue consists in not doing to others what we would not have others do to us. What an excellent opportunity this would have been to come to an understanding with him as to the measures tending to obviate the incessant and often bloody collisions of the Confucianists with the messengers of the Gospel; as to the means of bringing into agreement the declarations of religious tolerance emanating from the throne, and the vexatious measures of the provincial authorities, which render these futile!

"But in place of taking pains to turn these religious assemblies to account in such ways, it seems to have been thought enough, as in similar assemblies previously, to exchange compliments and felicitations, and to applaud one another beyond measure. It would, however, have been better to make rejoinder to a certain Buddhist priest, named G. H. Dharmapala, who proposed this question to the assembly, 'How many of you have read the life of Buddha?' and who, when only five hands were raised (which does not absolutely prove that these were the only readers of this biography present), exclaimed, with an accent of profound disdain: 'Only five! Four hundred and seventy-five millions of human beings profess our religion of hope [of despair would have been more exact] and of love; you, who call yourselves a great nation, you do not even know the history of the founder of this religion, and you pretend to judge us!' No one seems to have taken pains (perhaps the rules were against it) to contradict the eloquent advocate of Buddhism, and to bring him to note that he obtains his formidable number of Buddha's adherents only by including the Chinese among them, something which he has not the least right in the world to do; that the countries where Buddhism is the dominant religion, like Siam, Burma, Tibet, are the most degenerate of all Asia, vegetating in a



dreary marasmus; that if they seem to be at present reviving, it is because Christian civilization is beginning to infuse into them a new life; and that if the island of Ceylon makes an exception, it is only because it is subject to a Christian government.

"These observations have been suggested to us by reading the report of the opening session of these remarkable assemblies; but we do not believe that the subsequent sittings are likely to bring any modification of our judgment. The 'Parliament of Religions' will have no practical result; it will be, to the very end, merely a simple curiosity, like so many others which are airing themselves at the Chicago Exposition."—*Revue des Missions Contemporaines* (Basel).

Again, and in an unselfish spirit, the editor appeals to the benevolence of his readers for help in the gratuitous circulation of this REVIEW among students for the ministry and especially volunteers for the field, whose poverty and self-denial make it impracticable to pay the price of the REVIEW. These are the men of all men who need the stimulus, the information and inspiration it affords. This "volunteer fund" has fallen of late into neglect. It is a long time since any considerable amount has been paid into its "treasury." The editor gratefully acknowledges the following donations:

Mrs. McEwen, of Italy.....	\$25.00
Mrs. Grace Passmore Greenwood, of London.....	17.00
Benjamin I. Greenwood, Esq., of London.....	33.00
	<hr/>
	\$73.00

The fund still is overdrawn some \$262.-

44. Would not some whose hearts are stirred in behalf of these poor young men, who are devoting their lives to missions, take up this ministry to saints? and is there not some one person who will send direct to the editor a check for this deficiency?

The following is the important portion of the action of the American Board, by which the revolution in its constitution and policy was effected:

A. That the Prudential Committee be increased at once to fifteen members (including the President and Vice-President).

B. That, beginning at the annual meeting of 1894, the members of the Prudential Committee shall be elected in three classes, one class to serve three years, one class two years, one class one year; that at the expiration of these terms members shall be chosen in classes for terms of three years each. It is further recommended that no member who has served three full successive terms shall be eligible for re-election till after a year has passed.

C. Authorizes means to secure legal authority for this "change in the charter."

D. Resolved, That this Board, in response to the expressed wish of its missionaries in Japan, and in recognition of the successful labors of the Rev. William H. Noyes in that empire, requests the Prudential Committee to offer to him an appointment as a missionary of the Board. The Board declares that this action is not to be understood as in any way modifying its former utterance on the subject of future probation.

A, B, and C were carried unanimously, and the vote on D was 106 to 24.

The editor has hitherto sedulously refrained from any utterance on matters of the A. B. C. F. M., fearing further to embarrass its action when already complicated with many difficulties: but it seems to us that in this its final issue there has been a distinct concession in favor of the broad and loose theology of the time.

There is no use of denying that there is a drift within the evangelical church in exactly opposite directions. There are conservatives who hold to the old theology, and cannot and will not give up the full inspiration and inerrancy of the Word of God, and the doctrine of future retribution as therein set forth. Others are advocating the views of higher criticism and a modified view of future punishment, with the "eternal hop." theory of Archdeacon Farrar.

This REVIEW has made its choice, and stands upon the old platform. As to the future state, if there be any essential change in the soul's condition after death, *it is not revealed*. If any man will indulge a hope unwarranted by

Scripture, why not at least *keep it to himself*, and preach only what is clearly authorized in the Word of God? It is one of the worst evils of our day that men, and even preachers, seem to consider it duty to give utterance to their doubts, theories, and speculations. Why not confine our testimony to certainties and verities, and convictions based on a plain declaration—a thus saith the Lord! Then if a man hold any view or have any notion, not in accord with Scripture or justified by its direct teaching, it works little harm beyond himself at most. There is no power in any preaching as such which goes beyond the *limits of instructions*; ambassadors must keep within the bounds of the Divine message or they lose all authority.

We cannot but think that a separation is finally inevitable if the present divergence of opinions continues and increases. Already fellowship is questionable both as to its expediency and even possibility. The A. B. C. F. M. is a venerable and beloved institution, and this division in its ranks is doubly disastrous; but any unanimity which is at expense of principles involved is a greater disaster still.

Dr. J. G. Paton tells an affecting story of a visit to a neglected island in the Pacific, where he found to his amazement, though no missionary was there or had been sent there, there was a sort of Sabbath keeping. Two old men, who had a very little knowledge of the truths of the Gospel, were keeping track of the days, and on the first day of each week they laid ordinary work aside, put on a calico shirt kept for the purpose, and sat down to talk to those whom they could call about them, and in a simple way recited the outlines of a wonderful story they had once heard about one Jesus. Dr. Paton inquired where they had learned this truth, and they answered that long before a missionary had visited the island for a week or two, and had given them

each a shirt, and told them something of this story of Jesus. He asked if they could remember the name, and they said, "Yes, *it was Paton*." Thirty-three years before he had in his evangelist tours stopped at this island for a few days; and here, so long after, was the fruit. The calico shirts had been worn but once a week, carefully preserved for the Lord's Day, and the only way to keep the day which they knew was to meet others and tell what they could remember of the wonderful story! What shall Christian disciples say at the great day with regard to the shameful neglect of perishing millions?

When Hudson Taylor first went out to China it was in a sailing-vessel. Very close to the shores of a cannibal island the ship was becalmed, and it was slowly drifting shoreward, unable to tack about, and the savages were eagerly anticipating a feast. The captain came to Mr. Taylor and besought him to pray for the help of God. "I will," said Taylor, "provided you set your sails to catch the breeze." The captain declined to make himself a laughing stock by unfurling sails in a dead calm. Taylor said, "I will not undertake to pray for the vessel unless you will prepare the sails," and it was done. While engaged in prayer there was a knock at the door of his stateroom. "Who is there?" The captain's voice responded, "Are you still praying for wind?" "Yes." "Well," said the captain, "you'd better stop praying, for we have now more wind than we can well manage." And, sure enough, when but a hundred yards from shore a strong wind had struck the sails and changed the course of the boat, so that the cannibals were cheated of their human prey.

Was it not Augustine who said, "I need a whole Christ for my salvation, a whole Bible for my study, a whole church for my fellowship, a whole world for my parish, that I may be a true Catholic and not a sectarian"?

## V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

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

### AFRICA.

—"When, in the year 1853, the second twelve pupils entered the Hermannsburg mission house, there was found among them a prosperous young farmer, already married, who made over to the mission his whole farm, comprising three hundred morgen of land, with all its appurtenances, and then, with wife and child, entered the mission house as a simple pupil. That raised a great uproar at the time; the young farmer was declared to be out of his head; and Lewis Harms, who had accepted his high-minded donation, was denounced as a fortune-hunter. This farmer is now the senior missionary of Bethany, in South Africa—Herr Behrens. He has never repented of having in earlier times forsaken everything and followed Jesus, becoming His servant in the foreign missionary service; his Lord has rendered him, therefore, a rich requital of blessing."—*Allgemeine Missions-Zeitschrift*.

—The Presbyterian Church at Blantyre has been described as "a genuine Central African cathedral." *Life and Work* (printed at Blantyre) gives some interesting particulars of the interior furnishings. "An oak prayer desk, a gift to the church from Mr. Patrick Playfair, minister of Glencairn, has arrived. It is carved by himself, and is a beautiful piece of work. We value it highly." "The communion table is very light in structure, of oak, with thistle-leaf ornaments. The design is taken from an old table in Holyrood. The window-sills and heads of doors are carved in native wood by the boys from designs by ourselves." "A standard lamp, the gift of Mrs. Playfair, whose

husband, the late minister of Abercorn, was one of the first to take an interest in the founding of the Blantyre Mission, has arrived, and now graces the apse. It is well colored, and the corona of seven lights adds to the beauty of the church. It is pleasant to record that twelve years ago Mr. Playfair made a valuable gift to the mission of meteorological instruments." "We have now hung the central lamp, the gift of the laundry workers. A central chain is suspended from iron cross-beams, which in light scroll work stretch from four faces of the octagonal drum of the dome. This supports a cluster of twelve lamps from a height of thirty-six feet. The lightness of the grouping of the lamps in black iron scroll-work is the most marked feature in the structure."

—"With a civil service for Africa; a hall of learning at Blantyre; ecclesiastical, civil, naval, military, and geographical degrees, we shall soon be a community of kings and knights and professors, with not one among us who does not boast a spur, or a hood, or some other peaceful weapon of inspiring awe. And it is quite as it ought to be. We need kings for Africa, and any kings going a-begging may apply—only we need real kings."

—"The King of Mukori, in West Africa, was present at the baptism of four converts. He afterward told the missionary 'his whole desire was to obtain everlasting life,' and that he had prayed to God for grace to renounce polygamy. He has since made this renunciation openly before his people, summoned for the occasion, and has placed himself under instruction."—*Awake* (C. M. S.).

—"The last half-yearly report of Captain Lugard, recently made public by the I. B. E. A. Company, though it does not add much of special note to

our knowledge of events in Uganda, is a document of extreme interest and importance. It sweeps away the last vestige of foundation for the reports circulated by the French missionaries, and puts the recent tangled events in clear and simple sequence. But most of all does it tend to show how closely national interests and national honor are implicated in the present crisis. Captain Lugard has found within the sphere of British influence fresh articles of commerce and further facilities for transit. He also emphasizes the state of districts where the people, trembling before the devastations of the Mohammedan Kaburega, who ravaged their land and enslaved them, had gladly hailed his advent, and had accepted with joy his assurances that the new power had come to stay. They see no distinction, he tells us, between the British power and the Company, and have regarded him throughout as the direct representative of the Queen. This hopeless confusion in the minds of the Waganda and neighboring peoples, not only of the Company with the Government, but of the English missionaries with both, has added much to the perplexity of the situation. If all outward manifestations of British power, having once been given, are withdrawn, Uganda will be left no longer a fairly concrete native kingdom, but one rent asunder by internal political strife, fostered all too clearly, alas! by those who should always 'make for peace.' Uganda will speedily fall a prey to encircling enemies, and the English missionaries and Protestant converts, looked on as the weak remainder of a withdrawing power, will, humanly speaking, inevitably be assailed. It is not a question whether our brethren there are willing to remain at the risk of their lives, or whether the committee are prepared to expend funds in a region without British protection—these questions have been unmistakably answered in the past history of Uganda. We have put our hands to the plough, and dare not look back. But it is a question of the flooding into a

kingdom, now winning its way slowly through sore struggle and conflict toward Christianity and civilization, of forces that will paralyze all further development and destroy existing work."—*Church Missionary Gleaner*.

#### MISCELLANEOUS.

"Dr. Rigg, President of the Wesleyan Methodist Conference, England, preaching recently at Truro, remarked upon the definite Christian character of leading English statesmen of the present day, and the lack of Christian faith among many of the great statesmen at the beginning of the century. Both Mr. Gladstone and Lord Salisbury are decidedly religious men. Dr. Rigg also pointed out that the last five Lord Chancellors of England, the present Chancellor included, were all not only professors of religion, but earnest, practical Christian men."—*Indian Witness*.

How will it be when Mr. John Morley comes to the throne?

—"If we are looking for the conversion of the world before the return of Christ, we shall hear with joy of thousands of baptisms and try to think that if they are not all born again of the Holy Spirit now, many of them will be after further teaching, and that their children will be true Christians. If, on the other hand, we understand the Scriptures to teach that the Lord is now gathering out of the nations a 'people for His name' (Acts 15:14; Rev. 7:9), and that at His coming nations will be brought in instead of individual conversions, as now, we shall be earnestly desiring that better day, and shall rejoice as we 'see these things come to pass' by which we 'know that the kingdom of God is nigh at hand' (Luke 21:31). Those who look for the Lord's coming are not pessimist missionaries, as some suppose, but optimists: the outlook is full of hope for the Church and for the world, when the King comes to establish His kingdom. Until He comes the evangelization of the world is *the work* of the Church, and 'the King's business

requireth haste.' Prophecy shows the *urgency of missions*: "SO MUCH THE MORE AS YE SEE THE DAY APPROACHING."—H. DE ST. DALMAS, in *Indian Evangelical Review*.

—Eleven years ago the Jesuit Father Colberg, quoted in the *Allgemeine Missions-Zeitschrift* for November, 1892, writes of the people of Ecuador: "The simplest teachings of our religion are to them unknown things. What shall we say of the parish priests who take up their quarters in Quito or other cities the whole year through, remote from their congregations, and merely ride out to them once or twice, when the time comes to gather in their church dues, and who only at such times, as it were, by the way, administer the holy sacraments? The moral state, up to the most recent period, has been the worst in Quito itself. What astonishes me is that the faith has not utterly perished. A terrible responsibility rests on the ministers of the Church, and, above all, on the once so numerous monks. And in the remaining republics, from Mexico to Peru and Bolivia, matters are a good deal worse."

Surely it is time that *somebody* carried them the Gospel.

—"Mr. Justice Hodges, of Melbourne, does not give a very flattering account of the way in which Australians, at all events Victorians, live. Speaking as chairman at a pleasant Sunday afternoon meeting in Prahran, his honor declared that he had lived thirty-eight years in Victoria, that he had not been more than a few weeks out of the colony all that time, and that he has been compelled to conclude that the great majority of the people lived for two objects chiefly—viz., 'gain, and wild, exciting pleasures.' Mr. Justice Hodges despises neither wealth nor pleasure, but he properly thinks that they are not the be-all and end-all of life. And this mad love of gain and of pleasure is, he remarks, common to all ranks. His honor pleads for a higher life, for the culture of man's spiritual

nature, and he carefully points out that nations lose their name and their place in the world if they begin to live only for these lower ends. This is 'sound teaching,' really wise and healthy counsel, and we commend it to all our readers. Wealth has its place and power; pleasure, too, has its functions; but nations that try to live by and for these things alone will not make very fruitful history; or, if they make fruitful history, it will only be by way of fearful warning rather than of noble and inspiring example."—*Australian Christian World*.

—"We which are alive and remain" till the coming of the Lord. With this hope did Saul of Tarsus go forth to accomplish, within the compass of a human life, his work of bringing every knee, in the name of Jesus, to bow to the honor of God the Father. The hope of the great decision as very near did not cause him or primitive Christendom to esteem the work of missions superfluous. Such a position, it is true, does not rest upon a shrewd computation of feasibility. It is the love of Christ which gives the impulse and the consciousness of having become, through saving grace, a debtor to all men. The world being crucified to Him and He to the world, this may no longer interpose itself between Him and any man. It is not only the lust of conquest or of gain which makes the world appear small, and will let no corner of it seem too remote or uncouth to abide in. To whomsoever the horizon of eternity has disclosed itself, to him all this is yet far more certain, and for him the measures of time also shrivel up. All policy, even church policy, even mission policy, can but calculate and strive after the attainable. The love that proceeds from Christ is governed by another law; it takes hold of those small details of labor, evidently of themselves of slight account, believing the seed corns of the kingdom of God to have a vital energy which cannot be suppressed, and to which no limits of

earthly chronology are appointed. Whenever and wherever Christendom and Christians, in firm confidence of the eternal goal, renounce the thought of being at home in this world and of converting this world into a home, then and there stirs and develops itself their world-conquering power, a power to be displayed, not for themselves, but for Him who was not of this world."—Dr. MARTIN KÜHLER, in *Allgemeine Missions-Zeitschrift*.

—The Moravian brethren, in their reports of the Labrador Mission, make mention of the visit of the agents of the Chicago Exposition, to secure the visit of a company of Eskimos to the Fair, which we know was accomplished. The brethren acknowledge that these gentlemen gave them earnest assurances that they would do all in their power to secure the best good of the Eskimos in every way. Indeed, they strongly urged that a missionary should accompany them, which, however, the brethren declined. Being convinced that the dangers, both to health and to the moral and spiritual life, of so long a continuance among the mixed throngs of such a show, were much greater than any possible benefit, they strongly discouraged the project, so that the Eskimos who actually went we may assume to be those who were least under missionary influence.

—"One good missionary is worth ten indifferent missionaries. You must remember that the personal characteristics of men who have to deal with natives, and especially with ignorant natives who are plunged in the depths of superstition, not only influence the people among whom their lot is cast for the time being, but they leave traces behind them that may continue for years; so that, while a good man may leave his memory green to blossom for years, an indifferent man, or one who does not understand the natives, or who rouses the prejudices of the natives, may hinder for years the progress of that enterprise to which I am sure all here are so

entirely devoted."—Sir C. EWEN SMITH, in *Church Missionary Intelligencer*.

—"The logic of faith. In the summer of 1892 there occurred a violent earthquake in one of the West Indian islands, arousing universal terror, especially among the colored population, who completely lost their heads. There was, however, one old negress who distinguished herself nobly from her countrymen. The visitation, which shook the faith of others in shaking their homes, only confirmed her faith. One of our missionaries, visiting her soon after, asked the devout old woman, whom infirmity had fettered to her ruinous hut during the earthquake, whether she had not been greatly alarmed. Half wondering, half reproachfully she replied: 'I terrified! How could I be, when I have a God strong enough to shake the earth?'"—*Missions-Blatt aus der Brüdergemeine*.

—It appears that it is not the body of the Hanover and Hermannsberg Free Church that has separated from the Hermannsberg Mission, as was at first supposed, but only a fraction of it, which, we are sorry to see, has also opened opposing missions in Africa and New Zealand. The temper of these devout but extremist Lutherans seems to be singularly like that of the extremist Presbyterians of Scotland in the seventeenth century, in exaggerating into the first importance points which appear to most Christians of little significance. The Covenanter disputes, however, were distinctly intelligible, while, according to Dr. Warneck, even Lutherans find it hard to make out what these ultra-Lutherans are contending about.

—It appears that the British Government—"thereby acknowledging that the 'anti-opium fanatics' were right after all"—has decided to prohibit the possession or use of opium in any form by the Burmans. It grounds this prohibition on the law of Buddhism, thereby showing, as the *Church Missionary Intelligencer* remarks, a regard to the precepts of Buddhism which is rarely

shown to those of Christianity. In this case, however, as it remarks, the good is a matter of joy, whatever the ground.

—"George Fox said to Friends in America in 1679: 'If you are Christians you must preach the Gospel to Indians, negroes, and all others. Christ commands it.'—*The Missionary*.

### British Notes.

BY REV. JAMES DOUGLAS.

*The Fifty-fifth Report of the Evangelical Society of the Christian Missionary Church of Belgium* is now before us, from which we translate a few items. It comprises 29 churches and stations. In 99 localities the Gospel is regularly preached, and occasionally in 56 others. Colportage is carried on in 325 communes. At Amoy, in the middle of Huy, colportage has led on to prayer-meetings. "Our friends had heard several speak of prayer-meetings which evangelical Christians hold. 'We should like, we also, to learn to pray,' said they to the reader, 'and to have gatherings like those.' A first attempt was made, when several ventured with subdued and timid voice to give thanks to God for the work done among them. 'These gatherings are continued weekly;' and the need of instruction also becoming felt, a service of teaching has been organized.

In the province of Namur, the movement which began at Morville fifteen years ago for long hung fire. No progress was perceptible, and the meeting-house was almost empty. Lately this work, so long struggling, has taken on an aspect quite new. The constancy of the little band and the perseverance of their prayers have prevailed, and today their wishes are realized. They have now a worker staying in their midst, and the meeting-house is lined with hearers. The Gospel seems likely to extend its conquests among the neighboring villages. The work in Brussels itself is sadly hindered by the

clergy, who use every effort, it is said, to prevent the people from going to hear evangelical preaching. Still there is sign of power in the movement. "If I go to your assemblies," said a man, "it is not that I am against the priests, against the Church—it is because there they preach the truth." A poor widow, a devout Catholic, said, "I do not find peace for my soul in my own religion. I go to your meetings; that so goes to my heart that I cannot desist." One of the ladies who befriended her threatened to throw her off altogether if she persisted. "Madame," answered she, "there they preach the Gospel, and that is of far more moment."

*The German Baptist Mission in the Cameroons*.—This mission, to which we referred recently, has lately sustained a great loss in the *exodus* of Pastor A. Steffens. A young man, he went out with his wife a few years ago to carry on the good work which the English Baptists were obliged to relinquish. His record is that of a missionary afire with God; and in his brief career he has succeeded in gathering many precious sheaves. In 1892 the Lord granted a rich increase to the church of 376; and in June of the present year Mr. Steffens wrote rejoicingly "that the work of the Lord is progressing steadily, baptisms taking place nearly every Sunday, more than 200 having already been added in the current year." On the morning of July 4th, at nine o'clock, his earthly course was run. In his last letter, which he dictated the night previous, he says, "The Cameroons Mission and the native people I have loved with all my heart." His poor young widow has elected to remain and carry on the work they began together.

*Progress of the Gospel in Ireland*.—The work of Mr. Connellan, formerly a Roman Catholic priest, is making its mark on his fellow-countrymen; and so serious is the defection from Rome that the Roman Catholic bishops have been consulting as to the best method of stemming the tide. Evidently Mr.

Connellan has been raised up of God, endued with wisdom and courage, to do a great work in Ireland. He has all the *verve* of a born leader of men; and being an Irishman to the core, and versed in the system from which through grace he has found deliverance, he knows how to insinuate his way into the hearts of the people, and to turn the flank of the enemy. His method is constructive mainly. Where a hearing can be obtained, nothing is so effectual as to give the pith of the Gospel. If Jesus Christ Himself be received, believed in, and known, the ceremonies of superstition must soon fall off. The central light will banish the darkness. There are, however, many cases where Bible statements will not be listened to, where the Bible is not regarded as the rule of faith; and in such cases it is necessary to undermine their boasted refuge by shaking their faith in the Romish Church. The Protestant outlook in Ireland is brightening, and despite terrorizing, hundreds of ex-Roman Catholic men are to be met with in Dublin and elsewhere who glory in their secession.

*Rev. W. Holman Bentley of the Comp.*—This Baptist missionary has of late done a most valuable piece of work. In May last he completed the translation of the New Testament which has been printed by the British and Foreign Bible Society. In the future Mr. Bentley hopes to work at a translation of the Old Testament. His wife is an efficient helpmeet. She has translated "More about Jesus," of which the Religious Tract Society has printed 500 copies, and are now bringing out a revised edition of 2000 copies. The same society has also issued a translation of "Peep of Day," the work of a native assistant. Mr. Bentley says, "It is our great desire to see an earnest, aggressive native Church. The handful of missionaries can do little toward the evangelizing of so great a country. We must look to the natives to do this; and it is our aim to do all we can to stimu-

late them to take up the work they are already beginning."

*Baptist Missionary Meetings at Reading.*—Four new missionaries have been appointed for service in India. Mr. J. J. Hasler, B.A. (London), is designated for educational work in connection with the native Christian training institution in the great mogul city of Delhi. Mr. A. E. Collier goes forth to work, as soon as his probationary course in Delhi is finished, in the densely populated district between Agra and Delhi. Mr. F. W. Hale is to be associated, as companion in labor, with the Rev. J. G. Potter, of Agra; and D. Laurie Donald, a Scotchman, is designated for Bengal, and will serve, during his probationary course, with the Rev. W. R. James, of Madaripore.

The valedictory address to missionaries, new and returning, was given by the Rev. W. Medley, M.A., classical tutor of Rawdon College, Yorkshire. Space may be found for a brief paragraph: "Whatever may lie before us hidden and veiled, there is one thing that lies here before our eyes and hearts unveiled, a certainty: clear, bright, and absolute is this: *God is redeeming the world by Jesus Christ.* Yes, He, not we; but a share in this redemptive work is offered now to us—to you; as large a share as our hearts have room for, for it is here that lies the true measure of our opportunity; not so much in our poor estimates of time, or space, or area, be they long or short, large or small; of gifts, be they more or fewer, of lengthened or of shortened life, of counted items of things achieved, but as old Æ Kempis says, 'God weigheth more with how much love a man worketh than how much he doeth.' 'He doeth much that loveth much.'"

*Touring among Telugus.*—Mr. W. G. Scott, writing from India, gives an interesting account of an evangelistic tour among the Telugus. Hundreds of miles were covered and the Gospel preached in 250 towns and villages. A spirit of



hearing prevailed, and thousands of tracts, books, and Scripture portions were sold. Many confessed the sinfulness of idolatry, and said, "We have forsaken the true God of whom you have told us. We want the love and favor of God, and to dwell with Him forever." Mr. Scott believes that there are thousands who, though they have made no profession of faith in baptism, have lost all confidence in idol worship. The fields in that land are white already unto harvest.

#### THE KINGDOM.

—"The idea that all dark skins are of a race innately "lower," in the sense of being unfit for progress and civilization, is an idea born of imperial insolence, an inhuman religion, and a narrow conception of human progress."—*Frederic Harrison, in the Fortnightly Review.*

—"The world will never become wholly Greek, nor wholly Roman, nor wholly Protestant, but it will become wholly Christian, and will include every type and every aspect, every virtue and every grace of Christianity—an endless variety in harmonious unity, Christ being all in all."—*Philip Schaff.*

—"And such is poor human nature! My hand was nearly shaken off and my hair nearly shorn off for mementoes by those who willingly let missions die!"—*Judson.*

—"We must not pervert Scripture precedents. The story is that a man called upon a rich friend for some charity. "Yes, I must give you my mite," said he. "Do you mean the widow's mite?" asked the solicitor. "Certainly," was the answer. "I shall be satisfied with half as much as she gave," said his friend. "How much are you worth?" "Seventy thousand dollars." "Give me, then, your check for \$35,000; that will be half as much as she gave; for she, you know, gave her all."

—"Personal consecration should be written purse-and-all-consecration."

—Eugene Stock, of the English Church Society, based a recent missionary address on the two words *not* and *but* occurring ten times in the second chapter of First Corinthians, and with the following heads: "1. *Not* the society, *but* the Lord. 2. *Not* a pet mission, *but* the world. 3. *Not* money, *but* men and women. 4. (For the past) '*Not* unto us, O Lord, *not* unto us, *but* unto thy name give praise.' 5. (For the present and the future) '*Not* by might, nor by power, *but* by my Spirit, saith the Lord.'"

—At the Missionary Congress in Chicago a committee of ten was appointed to prepare a memorial and address to all missionaries with the view of calling together an international congress of missions for the purpose of reorganizing the missionary forces of all lands. The especial object in mind is the prevention of the waste of funds in mission fields by different societies overlapping each other. If at this point thorough and universal reform could be had, and also in respect to the unseemly strifes in the foreign field between Christians of different names, the good cause would go forward with rapid strides.

—Locate the statement in any other land and it is just as true. A missionary in Japan writes that the hindrance to mission work come from natural depravity, religious training, practical moral difficulties, and unconverted church-members. In reference to the effect of religious training he says: "We speak of *God*, and the Japanese mind is filled with idols. We mention *sin*, and he thinks of eating flesh or the killing of insects. The word *holiness* reminds him of crowds of pilgrims flocking to some famous shrine, or of some anchorite sitting lost in religious abstraction till his legs rot off. He has much error to unlearn before he can take in the truth."

—An Egyptian native deacon (Copt), at a village sixty miles south of Cairo, suspended ten of his members for such

things as bad dispositions, vanity, stinginess, and not allowing their wives to go to weekly prayer-meetings. Whereupon the *Lutheran Observer* is moved to exclaim, "What a thinning out there would be if such things were permitted to have weight in the United States!"

—Shall we hope or fear, rejoice or lament? We have read much of late concerning the desire and determination of the Japanese Christians to think and act for themselves, and their restiveness under any attempts at control on the part of the missionaries or societies. And now a similar state of things is reported from the Presbyterian Mission in Brazil. No doubt great peril is involved in all attempts to break leading strings, but (1) anything is better than a perfect willingness to be guided and carried forevermore; (2) independence must come some time, or the native church will never do its work; and (3) neither missionaries nor secretaries are infallible, nor do they always know just what is for the best. On the whole, let us give hearty thanks while we pray for wisdom.

—'Tis a consummation devoutly to be wished that all missionary societies would make haste to codify and unify their very diverse systems of gathering and reporting statistics, and also to adopt a common nomenclature, so that word would have the same meaning with all. A half dozen or half score of items might be agreed upon which all would set forth. And what is meant by "foreign missions," and by "missionaries," and by "churches" (is it buildings or organizations?), or "members" (is it communicants, or what?), and by "scholars" (does it include those in Sunday-schools?), etc.?

—The *Review of Reviews* bears this testimony to the civilizing power of missions: "It is our brave contingent of missionary teachers, and not the present greedy squads of German and Spanish traders and officials, who have

annexed the islands of the Pacific to civilization. Many of them have been completely transformed by the missionaries, whose labors alone have given them commercial importance." And General Lew Wallace thus to the men themselves: "I have often been asked, 'What of the missionaries of the East, are they true, and do they serve their Master?' And I have always been a swift witness to say, and I say it solemnly and emphatically, that if anywhere on the face of the earth there exists a band of devout Christian men and women, it is these. They live and die in their work. Their work is of that kind which will be productive of the greatest good."

—Maharajah Dhuleep Singh, son of Runjeet Singh, born heir to the great kingdom of the Sikhs and to the matchless Kohinoor, died in Paris, October 22d, of paralysis, aged 55 years. In early life he exchanged his throne in the Punjab for a pension of \$250,000, rank among the highest nobility of England, and two large landed estates; became thoroughly English in tastes and habits; united with the Church and long honored his profession; married a most gifted and devoted Christian Egyptian girl in a Cairo mission school, and made annual gifts to that mission, amounting in all to \$100,000. Sad to relate, in later days he lapsed into evil habits and sold himself to treasonable undertakings in behalf of Russia, and seemed to make general shipwreck of faith and virtue. At many points in his life truth is far stranger than the wildest fiction.

—Perhaps the most famous distributor of Bibles in the world was Deacon William Brown of New Hampshire. He began the work in 1849, and kept it up until his death last year at the age of 76. During that time no less than 120,000 copies of the Scriptures were given out by him, and in 2 years preceding his death he canvassed 239 towns and visited over 80,000 families.

## WOMAN'S WORK.

—"Let the beauty of the Lord our God be upon us" was the motto of the last year's graduating class at the Tripoli, Syria, girls' school.

—Women are displaying a remarkable capacity for organized philanthropy. Their recent Congress brought together a large number and an infinite variety of societies. It is estimated that there are some 20,000 women receiving salaries in England as officers of benevolent organizations and 500,000 giving themselves in a semi-professional and continuous way to such work.

—The Rev. Sumantrao V. Karmarkar, of Bombay, writes in the *Missionary Herald* (American Board), "The home of the missionary has done more to forward the progress of the Gospel in India than any other agency. To see a woman, intelligent yet womanly, presiding at the table, voicing her opinions and ideas freely, assisting her husband in his noble work, managing diligently her own household, and conducting faithfully her special work among women, is a novel and most interesting sight to a Hindu. The æsthetic and Christian environments of such a home have so impressed the minds of our people that they are endeavoring to adopt this ideal home life as far as practicable."

—A deaf and dumb woman in Manchuria, having applied for baptism, made her confession of faith in this fashion: She drew on a scrap of paper a crooked line, and pointing first to herself and then downward, indicated what her past evil course had been. Then, drawing a straight line, and pointing to her heart and looking upward, described the highway on which she was now travelling.

—*Children's Work for Children* (Presbyterian) is to be enlarged from 16 pages to 24, is to contain news from the home and the foreign fields, and is to

have a new name—to wit, *Over Sea and Land*. Thus its nineteenth birthday is to be celebrated.

—The Methodist women continue to push the Lord's work. During 24 years about \$3,000,000 have been gathered, and during the year ending October 1st the income was \$277,250, an increase of \$11,948. The number of missionaries supported is 145. The society has 4533 auxiliaries, 723 young women's societies, and 713 children's bands, with a total membership of 150,738.

—The agitation of the rights of women, and most properly too, has reached the missionary societies where, from the beginning, the brethren have had things all their own way. The wives of missionaries have for the most part been too little accounted of; have often been omitted in the reckoning. And woman's worth as a money-gatherer was long unsuspected. The latest case of becoming feminine self-assertion is seen in the recent request of the Congregational Woman's Board that, since almost half of the contributions are derived from its efforts, a fitting proportion of its members may be possessed of voting powers in the American Board.

—The New York State Branch of this same Woman's Board has commenced the publication of *The Messenger*, a quarterly, with Patchogue, L. I., as headquarters, and Mrs. C. S. Colton, editor.

—The Scottish United Presbyterians have on hand a most importunate call for several women to go at once to Manchuria, where upward of 1000 women are literally famishing for the truth, with none to minister to them.

## OUR YOUNG PEOPLE.

—First, all the giving for missions was wholly by the churches as such, and through the annual collection. Next, the women organized by themselves and sought pledges of definite sums. Now, it looks as though the process of differ-

entiation was to be carried another step, and the boys and girls, the young men and maidens, were to be banded together to work, in a sense by themselves, and in their own way. And certainly somehow from early childhood onward there should be steady and persistent training in the grace of giving, and toil for the advance of the kingdom. There is a serious defect if only the fathers, or the elders of Israel, bear the burdens. Almost from the cradle let the pennies be saved and consecrated.

—These three sentences set forth the fundamental ideas and principles of the Epworth League, the Methodist counterpart of the interdenominational Society of Christian Endeavor: Motto: "Look up. Lift up." "I desire a league, offensive and defensive, with every soldier of Jesus Christ."—*Wesley*. "We live to make our own Church a power in the land, while we live to love every other Church that exalts our Christ."—*Simpson*.

—"One cent per day for missions from each member of our church," says the *Epworth Herald*, "would give us more than \$7,000,000 annually." One cent per day from each of the members of the Presbyterian church would give more than \$3,000,000, or three times as much as was contributed to missions during the past year.

—Six societies of Christian Endeavor, whose members gave each two cents a week, reached last year 15,000 persons in Southern China with the Gospel, 2000 of them with medical aid.

—An Australian "sunshine committee" has bought an invalid's chair which it loans to the sick. It was used for the first time by an old gentleman who had not been out for six years.

—"I thank God for the Christian Endeavor Society," says a Methodist Endeavorer in an Australian Methodist journal, "for through it I found my way into the class meeting."

## THE UNITED STATES.

—Every Sabbath the members of the Church of Christ Endeavor Society of Elyria, O., visit the jail to hold a prayer-meeting, and the good-literature and flower committees carry reading and flowers to the prisoners.

—The college secretary of the International Committee of the Y. M. C. A. publishes a valuable table of statistics relating to the religious condition of the colleges of North America for the college year 1892-93, and not including young women or students in professional schools. It appears that 147 colleges have the English Bible in their curriculum, of which 68 are in the Western States and 31 in the South: Number of associations, 441; active members, 20,856; young men, 70,419; Christians, 38,327; non-Christians, 32,092; conversions, 2350; studying for ministry, 4892; studying for foreign missions, 1115.

—Charles Bathgate Beck, after various bequests to persons, leaves \$10,000 to Columbia College; \$10,000 to the Home for Incurables in the city of New York; \$10,000 to the Society for the Prevention of Cruelty to Animals; \$10,000 to the Society for the Prevention of Cruelty to Children; and \$5000 to the Peabody Home for Indigent Women, and directs that all the rest of his estate shall be given in equal proportions to Columbia College, the Board of Home Missions of the Presbyterian Church, the Presbyterian Hospital, the Society for the Prevention of Crime, and the New York Hospital. This residue will give them \$300,000 each, as the estate is not expected to fall below \$3,000,000.

—In spite of eminent poetical authority to the contrary, the good that men do lives after them. Take this capital case as an example: The Peabody gift of \$2,100,000 for the purpose of promoting education in the South was made

in 1866, and in 1869 the donation was increased to \$3,500,000. Mr. Peabody's previous donation to the cause of education amounted to \$1,250,000.

—More than 60 graduates or students of the Ohio Wesleyan university are now in foreign missionary service. Nine members of the last graduating class are candidates for the foreign field. The university has now some 25 students who are preparing for missionary work. A good record, and one which it is said no other Methodist college can match.

—Home missions find no mean field in Chicago, according to the figures relating to its population. The latest returns give these nationalities: American, 292,463; German, 384,958; Irish, 215,534; Bohemian, 51,209; Polish, 52,756; Swedish, 45,877; Norwegian, 44,615; English, 33,785; French, 12,965; Scotch, 11,927; Welsh, 2966; Russian, 9977; Danes, 9891; Italians, 5000; Hollanders, 4912; Hungarians, 4827; Swiss, 2735; Roumanians, 4350; Canadians, 6989; Belgians, 682; Chinese, 1217; Greeks, 698; Spanish, 297; Portuguese, 34; East Indians, 28; West Indians, 37; Sandwich Islands, 31. Total, 1,248,763.

—How much shall the negro be educated? Three answers are given to this question in the South. The first is that he should not be educated at all, for it would lift him above his station. The second is that he should have education enough to make him a better servant, laborer, or mechanic. The third, held by the few more liberal-minded Southern people, is that he should be educated as the white man is, for he *is* a man, and must be prepared for all his duties and responsibilities to his country, the world, and to God. And somehow the last reply seems to be most benevolent, most Christian, and most truly American.

—The Indian Industrial School at

Carlisle, Pa., has ended the fourteenth year of its existence, during which time 2361 students were admitted, of whom 1483 were boys and 878 girls. These came from 59 different tribes; 1597 have left, of whom only 60 graduated, all since 1889; 131 died at the school, and 633 still remain.

—Out of 50,000 Sioux, over 4000 are now members of Episcopal, Presbyterian, or Congregational churches. Many, if not most, of these have become citizens. The contributions of those connected with the Episcopalians amounted to \$4100 last year, while the women raised \$2210.

—The Free Baptists have recently sent a reinforcement of 7 missionaries to India, and they sailed in one party from Boston.

—Secretary Coit states that the French-Canadians constitute fully one twelfth of the population of Massachusetts, and that in Worcester County there are 9 towns with a population of 41,395, of which these immigrants from Quebec furnish 20,642. The Congregationalists have 8 churches among them, 4 missions, a weekly newspaper, and a French Protestant college.

—The Lutheran General Council has a mission in Eastern India with a force consisting of 4 men with their wives, 2 zenana workers, 2 native pastors, and 96 evangelists, catechists, teachers, etc. The Gospel is preached in 146 villages. The number of communicants is 1141, and of pupils 1608. The number of baptisms was 600 last year.

—*Zion's Herald* (Boston) is publishing a series of exceedingly interesting letters from Rev. William Butler, the founder of Methodist missions in the Northwest Provinces of India, who went out in 1856, and reached Bareilly just in time to taste the horrors of the Mutiny, barely escaping with his life.

## Statistics of the Missionary Societies of the

[These tables include only Missions to non-Christian and non-Prote-tant peoples, and so they omit in the United States. The figures are derived almost wholly from annual reports, and relate in the main possible blanks, and hence where official figures were not at hand, conservative estimates have been

NAMES OF SOCIETIES.	Date of Organization.	Missionary Income.		Missionaries.				Native Helpers.	
		At Home.	From the Field.	Ordained.	Laymen.	Wives.	Unmarried Women.	Ordained.	Unordained.
1 American Board.....	1810	\$679,286	\$112,507	183	18	185	171	218	2,519
2 Baptist Missionary Union.....	1814	990,341	179,250	161	18	140	162	246	1,273
3 Southern Baptist Convention.....	1845	154,686	5,368	39	.....	37	18	21	57
4 Free Baptists.....	1826	34,913	287	6	2	8	8	5	13
5 Seventh-Day Baptists.....	1847	6,610	.....	3	.....	3	.....	1	8
6 Christian (Disciples).....	1875	69,375	225	19	3	16	12	3	44
7 American Christian Convention.....	1886	3,160	105	2	.....	1	1	1	12
8 Lutheran, General Synod.....	1837	59,300	1,675	8	.....	6	2	5	182
9 Lutheran, General Council.....	1869	16,474	50	4	.....	4	2	2	89
10 Methodist Episcopal.....	1832	993,592	104,028	225	80	184	100	214	1,971
11 Bishop Taylor's Missions.....	1885	36,961	.....	51	.....	30	12	37	51
12 Methodist Episcopal, South.....	1846	227,027	12,700	46	181	37	6	20	105
13 African Methodist Episcopal.....	1876	5,300	1,640	9	9	12	3	.....	7
14 Protestant Methodist.....	1882	14,711	290	5	4	3	3	4	5
15 Wesleyan Methodist.....	1887	3,000	200	2	.....	2	3	.....	10
16 Protestant Episcopal.....	1835	282,499	8,288	94	.....	53	33	47	251
17 Presbyterian.....	1837	1,014,501	42,347	214	42	230	137	127	1,460
18 Presbyterian, South.....	1841	127,512	6,506	48	13	37	25	32	91
19 United Presbyterian.....	1859	115,843	11,418	28	3	25	26	24	495
20 Reformed Presb. (Covenanters).....	1856	20,839	700	4	3	6	7	.....	56
21 Ref. Presb., General Synod.....	1836	6,090	40	5	.....	5	2	.....	23
22 Associate Reformed, South.....	1879	4,182	261	2	.....	2	2	3	5
23 Cumberland Presbyterian.....	1820	36,568	1,386	6	.....	6	9	2	8
24 Reformed (Dutch).....	1826	136,688	9,034	24	3	28	14	36	356
25 Reformed (German).....	1878	25,015	3,047	4	.....	4	2	9	2
26 Evangelical Association.....	1876	11,889	1,127	7	.....	7	.....	5	21
27 German Evangelical Synod.....	1883	16,487	275	6	.....	.....	.....	.....	12
28 United Brethren in Christ.....	1853	25,000	1,111	5	.....	5	5	.....	44
29 Friends.....	1871	8,303	.....	13	.....	7	12	.....	22
30 Canada Baptist.....	1873	43,345	1,039	18	.....	12	9	15	160
31 Canada Congregationalist.....	1881	2,477	.....	2	.....	1	2	.....	2
32 Canada Methodist.....	1873	12,010	4,539	77	.....	60	.....	16	40
33 Canada Presbyterian.....	1844	131,207	2,719	31	8	30	27	2	100
34 Twelve other Societies.....		555,877	32,672	57	84	7	293	1	254
Totals.....		\$6,069,108	\$544,774	1,448	471	1,193	1,030	1,156	9,793

## United States and Canada for 1892-93.

work done in non-Catholic Europe, while covering that in behalf of Indians, Chinese, and Japanese to 1893, though sometimes the year includes a part of 1892. The aim has been to leave the fewest made.

Total Missionary Force.	Stations and Out-Stations.	Churches (Organizations).	Communicants.	Added During Last Year.	Adherents (Native Christians).	Schools.	Scholars.	Countries in which Missions are Sustained.
3,295	1,224	442	41,566	3,750	135,000	1,147	48,585	Africa, Turkey, India, China, Japan, Micronesia, Mexico, Spain, Austria.
1,929	1,061	770	102,455	7,569	220,800	1,213	24,684	Africa (Congo), India, Birmah, Assam, China, Japan, France, Russia, etc.
170	185	75	2,923	305	7,300	16	598	China, Japan, Africa, Italy, Mexico, Brazil.
42	13	11	860	59	1,470	95	3,865	India (Bengal).
15	2	1	30	.....	80	4	70	China (Shanghai).
97	45	20	738	127	1,500	10	900	China, Japan, India, Turkey.
17	27	4	199	37	350	2	20	Japan (Tokyo, etc.).
203	12	135	8,082	848	20,000	196	5,309	India (Madras), West Africa.
101	152	3	1,441	125	3,000	89	1,608	India (Madras).
2,781	352	366	26,296	2,327	51,200	326	13,053	China, Korea, Japan, Africa, S. America, Mexico, Italy, Bulgaria, Malaysia.
181	50	7	400	.....	1,000	2	110	Africa (West Coast, Congo, etc.).
214	106	99	10,733	947	21,000	51	3,076	China, Japan, Brazil, Mexico, American Indians.
40	12	10	356	76	800	5	257	West Africa, West Indies.
21	3	2	217	11	400	4	241	Japan (Yokohama).
17	2	1	250	10	400	5	208	Africa (Sierra Leone).
478	211	50	5,411	160	12,000	110	3,792	Greece, Africa, China, Japan, Haiti, Indians.
2,470	753	328	31,321	2,452	77,500	725	28,983	India, Siam, China, Japan, Korea, Africa, Syria, Persia, S. America, Mexico, etc.
216	132	35	2,702	391	6,500	25	1,363	China, Japan, Korea, Africa, Greece, Italy, Mexico, Brazil.
602	223	41	10,641	529	26,000	264	12,068	Egypt, India (Northwest Provinces).
76	15	3	211	20	600	31	618	Northern Syria, Asia Minor.
40	9	5	117	40	250	3	60	India (Northwest Provinces).
14	10	5	248	41	350	5	110	Mexico (Tampico, etc.).
31	10	10	615	15	810	4	150	Japan, Mexico.
459	217	35	5,790	467	14,000	172	5,009	China, Japan, India (Arcot).
41	37	12	1,842	168	4,500	3	237	Japan (Tokyo, Sendai, etc.).
43	16	5	568	89	1,300	1	18	Japan (Tokyo, Osaka).
38	9	5	356	1	800	11	620	India (Central Provinces).
60	282	25	7,000	1,000	10,000	9	415	Africa (West Coast, Suerbro, etc.).
54	40	18	651	.....	1,500	19	612	Mexico, China, Japan, Jamaica, Alaska.
214	24	32	2,978	386	7,000	68	1,008	India (Telugus).
7	1	.....	.....	.....	12	2	75	Africa (West Central).
192	95	40	7,607	.....	12,000	40	2,500	Japan (Tokyo, etc.), Indians.
198	145	75	2,082	291	6,000	144	3,751	China, India, New Hebrides, West Indies.
.....	235	4	265	.....	.....	62	2,530	.....
14,380	5,749	2,766	277,027	23,781	618,452	4,867	146,652	.....

## EUROPE.

**Great Britain.**—Dr. Barnardo's last report shows that the income for the year, amounting to £133,000, was contributed by 74,543 donors, two thirds of the amounts being in 49,000 sums under £1 each, and that less than 1900 were of sums of £10 and above. And it is said that half of the income of the Salvation Army is collected, chiefly in peace, from the poor people who attend the services.

—The *Missionary Herald* (Baptist) for November gives an excellent illustration of what admirable results the modern art of picture-making is able to achieve. The life-like faces appear of 14 missionaries about to depart for their fields; and how much easier it now is to follow them with our prayers!

—A clergyman lately wrote to the Church Missionary Society stating that no less than 27 of his people—all of them working men and women except one Cambridge undergraduate—had spontaneously and simultaneously offered for foreign missionary service; and he asked that some one would go down and see them. Some are young, and must wait two or three years before coming forward; but others were recommended to offer definitely whenever they were able to do so. If half the number eventually go out, it will be an unprecedented event in the history of a parish.

—The Mildmay Mission is altogether unique among beneficent institutions, combining home and foreign work, and carrying on good deeds in great variety. Thus in London and near by are maintained 2 hospitals, 3 medical missions, 20 missions, a training home for 40 young women for the home and foreign field, an orphanage, a probation home, 2 convalescent homes, and an invalid home; 40 buildings are occupied in the various works connected in this society.

**The Continent.**—Side by side with steady growth in the numbers gathered

out of heathenism by the humble instrumentality of the Moravian Church, is the steady increase in the number of its members who devote themselves to service in the foreign field. During the past year no fewer than 36 have gone forth, bringing the total of European missionaries to 392. At the same time, the number of young men in training is unprecedented.

—This from the irrepressible Chaplain McCabe: "Don't you believe it? Then listen. Twenty-five years ago, if a traveller should come to the gates of the city of Rome with a little Testament as big as his thumb in his pocket, the gendarme would search him, and on the principle that a little fire would do as much execution as a big one if it only has time enough, he would take the Testament from the traveller, keep it for him till he came back, and then return it to him. Now, the Methodists, on a lot 95 feet wide and 155 feet long, in the heart of the city, right opposite the War Department of the kingdom of Italy, are laying the foundations of a building that is to cost \$100,000, and in it they will soon have two or three big power presses at work printing Bibles and Testaments and religious tracts and books by thousands; and they will also have here a school for boys and one for girls, and a church for the people. There is a very long distance between the ostracised Testament of 25 years ago and the Italian Methodist Book Concern which is soon to be."

## ASIA.

**Realms of Islam.**—It reads like cutting sarcasm, or like the extravagant fancies of a humorist, but the *Montreal Witness*, in a recent issue, has a grave editorial headed "Young Turkey," speaking of a *liberal* movement, not yet quite a party, and quoting from a manifesto in pamphlet form which details the host of evils under which the empire groans, how to remedy the same, and warns against the catastrophe in



store if something radical in the way of reform is not speedily taken in hand.

—The chief mosque of Damascus, which was destroyed by fire on September 14th, was one of the most famous and interesting in the East. On a commanding site, its great dome and tall minarets were the first objects seen by travellers to the oldest city in the world. The mosque was built more than a thousand years ago on the site of an early Christian church, the old walls and many of the columns of which were permitted to remain, and was an object of great veneration by the Mussulmans, for about it were clustered many sacred traditions, among which was one that within its walls rested the head of John the Baptist.

—Ten years ago Arabia was one of the unoccupied fields of the world. In 1884 the Church Missionary Society began work at Aden, and the English Baptists at Jeddah. About the same time Keith Falconer, a Scotch nobleman, opened a mission at Sheik-Othman. Three years ago Thomas Valpy French began his labors in Muscat, and about the same time an American mission was founded at Busrah and Bahrein. There are at the present time 7 Europeans and 4 natives working among 10,000,000 people. The cities of Jeddah, Aden, Muscat, Bahrein and Makalah, each the centre of a province, are open, and most of them have already begun to be occupied by the heralds of the Gospel.

—The cholera scourge, for which the Meccan pilgrimages are largely responsible, is to come to a final end, if the statement is true that England has served a notice on the Sultan that if he does not see that this pest-hole is purified, she will see that the pilgrimages are prohibited.

India.—The Bareilly Methodist Theological Seminary in 20 years has sent forth 499 Hindu gospel workers, of whom 200 are missionaries, 61 are teach-

ers, and 178 are women, many of them wives trained to toil with their husbands.

—It comes out in official documents now first published by the Calcutta Government, that after all the Sepoys were justified in 1856 in charging that the cartridges were greased with tallow, and that somebody in the Ordnance Department deliberately and persistently lied when the fact was denied. And hence came the Mutiny, one of the chief horrors of history. Truly that was a costly falsehood.

—Robert N. Cust is nothing if not honest and plain spoken and forcible when he utters himself. And commonly, when he resorts to tongue or pen, if we do not believe, we do well to read, mark, learn, and inwardly digest what he alleges, even when he expresses the conviction that the dogmas and practices of Christian life are brought before the people of India "in the most occidental, unacceptable, and unattractive form which can be imagined by an alien and self-asserting European and American agency, despising and even insulting the time-honored customs of an ancient people who were civilized at a time when the Anglo-Saxons were still savages." He thinks the converts are shamefully kept under.

—The native kingdom of Mysore is to have marriage "reform." That is, from henceforth no man over 50 shall marry a girl under 14; a man over 18 may not marry a girl not over 8; and the minimum age for marriage is 14 for a boy and 8 for a girl.

—Rev. Jacob Chamberlain tells in the *Golden Rule* of an exciting adventure with a tiger, and of a set-to with a ten-foot snake occurring only a few days later.

—Upward of 60,000 attendances were registered at the Amritsar hospital and its branch stations during the year. As regards out-patients, Dr. H. M. Clark

claims that it is the largest medical mission in the world. The central hospital comprises out-patients' department, waiting and consulting rooms, dispensary, operating-room, dark-room for eye-work, dressing-room and private room; in separate buildings are store-room, servants' houses, students' quarters, and in-patients' department bath-room. Branch dispensaries are at Narawal, Jandiala, Sultanwind, and Beas.

—The Health Officer of Calcutta reports that during the years 1886-91, out of 49,761 persons who died in that city, 31,221—more than 3 out of every 5—had no medical attendance whatever in their last illness, and less than one third were attended by those possessed of any European training in medicine. In the villages multitudes are blind, deaf, dumb, lame, diseased for life because in infancy the simplest remedies were not to be had.

China.—Bishop Auzer, the chief of the German mission in the province of Shantung, has received a very high distinction from the Chinese Government. Upon the advice of Prince Tshing and the Tsung-li-Yamen (minister of foreign affairs), the emperor has conferred upon the bishop the rank of Mandarin of the Third Order, an honor which has as yet never been extended to a missionary. The bishop is thus in rank next to the governor, and bears the title *tas-yen* (excellency).—*Pfarrer Zeitung, Speyer.*

—We call the Chinese heathen, and yet they have some customs that would do credit to a Christian people. On every New Year's morning each man and boy, from the emperor to the lowest peasant, pays a visit to his mother. He carries her a present, varying in value according to his station, thanking her for all she has done for him, and asks a continuance of her favor for another year. They are taught to believe that mothers have an influence for good over their sons all through life.—*F. M. News.*

—Dr. Griffith John gives the story of a notable Chinese convert named T'ang, who in his youth sought to become a Buddhist priest, but was prevented by the largeness of the entrance fee. Afterward he began to attend the preaching of the missionaries, and was converted. His house was five or six miles from Hankow; but every Sabbath for sixteen years he regularly attended the services, bringing with him an ever-increasing number of neighbors whom he had influenced. By and by he was made a deacon, and became a preacher. But his business allowed him for a time to give only an hour a day to the work. His usefulness, however, grew to be so evident that his brothers and other relatives resolved to set him free for it entirely; and now, being supported by them, he gives his whole time to the mission gratuitously.

—Fong Chung, a pure-blooded Chinaman, is now acting as United States Consul at Amoy. As such he has power to try Americans resident in Amoy for breaches of United States law. He was educated at Yale. "Would that Mr. Geary could be forced to visit Amoy and there become plaintiff in a case before Judge Chung!"

—The Chinese have an ill-will against all foreigners, but Roman Catholics seem specially hated—the chief reason for this being the extreme closeness of their methods of work. They have services for communion, etc., at which none but converts are admitted. The Chinese mind, which usually knows everything about everybody's business, cannot understand this, and the evil-disposed can easily invent some bad story, which is swallowed.

—"Behind P'chang are hills, low and covered with graves for miles—1,000,000 graves is no exaggeration of the number. The reason is that the 'fung-shui' (supernatural influences) are supposed to be specially favorable at P'chang, and so funerals come from great distances to bury."

—It is related that in the dead of winter, with piercing winds blowing fiercely from the north, on a wheelbarrow a blind woman was transported 470 miles by her husband and another man that she might be taught to read from raised letters, and so be fitted for work as teacher in connection with the English Baptist mission !!

### AFRICA.

—The life and work of the late Bishop Crowther, the first African bishop of the Church of England, will soon be commemorated in Sierra Leone by the erection of a Crowther Memorial Church.

—Rev. T. J. Marshall, a native minister, is engaged upon a translation of the Bible into the language of Dahomey. The New Testament and the Psalms are already finished.

—Nyangandi lives in West Africa, near the Ogowe River. She was going away from the missionary's house on Saturday afternoon, where she had been with bunches of plantains to sell, when his wife said: "Now, you must not forget that you promised to come tomorrow to church." "Yes," the girl replied, "I will surely come, if I am alive." But the next morning she found somebody had stolen her canoe, and no one would lend her one to go to church in. But she had promised to go, and so she felt that she must. She swam all the way! The current was swift, the water deep, and the river fully a third of a mile wide; but by swimming diagonally she succeeded in crossing.

—Rev. George Grenfell, Baptist missionary, while acting lately as frontier commissioner in the interests of the Congo State, travelled more than 1000 miles on a bull's back, his wife using the same means of transport. They have found oxen in this respect so serviceable, that they are taking four back

to the Congo for use in the service of the mission.

—The white ant is a pest almost beyond conception. In Africa their houses are dome-shaped mounds, often 18 feet high. These insects erect pyramids one thousand times higher than themselves! In their travels the ants so conceal their approach that their presence is not suspected until the damage is done. They usually tunnel into any object which they attack, often reducing it to a mere shell. In this way they have been known to ascend within the leg of a table, devour the contents of a box upon it, and descend through a tunnel bored in another leg, in one night.

—One of the problems confronting the Germans in East Central Africa, as a result of their progressive colonization policy, is what to do with the liberated slaves. At first, after liberating expeditions, these were distributed among the mission stations; but within the past year or two the number has increased considerably, and the difficulty of providing for them grows proportionately. The missionaries, who were thus heavily taxed, put in a claim for State aid, and were granted a yearly sum in support of each child. But this does not solve the problem of what is to become of the adult ex-slaves. In his report last year the imperial governor said it was impossible to make them support themselves, as they are for the most part physically weak, and had never learned and did not desire to work.

—The Berlin Society has gathered 11,456 communicants in South and East Africa. The Rhenish Society has completed a half century of work in Namaqualand, and the results appear in 10 stations, 2000 communicants, and 5000 native Christians.

—Among the population of Cape Town are found 17,000 Malays. Two English women are laboring in their behalf, and 6 more are needed.

—Whatever may be the immediate result of the struggle with the haughty Lobengula and his warlike Matabele followers, there can be no doubt that in the end great gain will inure to civilization and Christianity. Cecil Rhodes is a statesman of a high order, and he is laying the foundations of an East African empire.

—Alfred Casalis, a missionary of the Paris Society in Basutoland, reports in the *London Christian* that in his district there are 6 schools, one with 200 pupils, 9 native schoolmasters, 7 native catechists, 730 church-members, and over 300 catechumens.

#### ISLANDS OF THE SEA.

—A missionary of the London Society in Madagascar sends to *The Chronicle* an account of a native young man, who had been a wild lad, but who something more than two years since gave himself to Christ. He was much impressed with the Saviour's command to his disciples to *preach*, and was convinced that this command ought to be obeyed not by a few, but by all, and not on Sundays alone, but every day. Though a plain woodcarrier, as soon as his wood was sold he would go about the market, Bible in hand, preaching as long as any one would listen. Finding that his trade interfered with his giving as much time to preaching as he would like, he gave it up. One day he told the missionary that he had preached 7 times, but thought that "so little." Ordinarily he preached from 10 to 14 times. When asked to go into some of the churches and preach, he declined, saying, "I should get comparatively few to hear me, whereas in the market when I raise my voice and call out, 'Oh all ye people, God is waiting to be reconciled to you to-day!' 400 or 500 people can hear me, and stop to listen."

—One of the most notable features of the progress of the Gospel in the South Seas is found in the fact that the work

has been done so largely by the native Christians. Thus in the years 1872-91 no less than 53 couples were sent from the Raratonga mission to toil in New Guinea, and of these 4 men and 3 women were killed by the savages, and 17 men and 23 women died of fever. Last year 38 more were sent from Samoa, Niue, etc.

—Dr. Gunn, of Fotuna, in the New Hebrides, tells a distressing story of how that island has been desolated by an epidemic of dysentery. Medicines were almost useless, and one fourth of the population fell victims, including most of the children and youth. Two were taken from his home.

—After sixty years of help and oversight the English Baptist Missionary Society is about to withdraw all pecuniary assistance from the Nassau and Bahamas churches. This district, which now assumes self-support, includes 19 islands having 94 native evangelists, who are superintended by 1 European missionary. After four years of gradually decreasing grants, San Domingo, Turk's and Carios islands are also to be thrown upon their own resources. These contain 14 stations with 2 missionaries and 40 evangelists. The same course is to be taken in the near future in Trinidad, with its 20 stations, 2 missionaries, and 13 evangelists.

It is with deep sorrow that we learn of the death of two of our editorial correspondents, whose names are familiar to all friends of missions. Rev. Dr. Steel, of Australia, died on October 9th, and Rev. Dr. Nevius, of China, on or about October 26th. A fuller notice of these two able advocates of Christ's cause will appear in our next issue.