

THE MISSIONARY REVIEW OF THE WORLD.

VOL. XI. No. 2.—*Old Series.*—FEBRUARY.—VOL. II. No. 2.—*New Series.*

I.—LITERATURE OF MISSIONS.

THE VINDICATION OF MISSIONS.

[EDITORIAL.—A. T. P.]

ALL along the lines Satan seems to sound the signal for an assault on missions. Perchance the day has dawned, foreseen in apocalyptic vision, when "the devil is come down, having great wrath because he knoweth that he hath but a short time" (Rev. xii: 12). Certainly there is, just now, a very unusual commotion among the foes of Christ and His Church, and it is manifestly caused by the unparalleled progress of Christian missions.

Satan is a master strategist. His favorite device is to employ respectable agents, and, best of all, professing disciples, to do his business. He disguises the *personnel* of the attack by getting them to hold the bow while he directs and discharges the venomous arrow. And so we find leading journals of America and Great Britain, and even a Canon of the Anglican Church, indulging in unfair and unfriendly criticism, and actually trying to prove "Christian missions a great failure"!

As to that "distinguished clergyman of the Church of England," too much notice has been taken of him already. He has bought a cheap notoriety by his antagonism to missions, without ever earning a costly reputation by his defense of the faith. In the November issue of the *Church Missionary Intelligencer* our friend "K." has given him and his paper an examination and an exposure so searching, so skillful, so analytic, so critical, that it leaves nothing for any other reviewer to do. That scholarly article we wish every one might read. It is at once a dissection and a castigation, reminding us both of the scalpel and of the scourge. The accomplished writer, with keen analysis of character and thorough knowledge of missions, cuts quick and deep beneath the cuticle of superficial information and professed impartiality, and reveals the real ignorance of facts and perversion of the truth which vitiate the Canon's essay. He calmly and coolly exposes and elucidates the entire structure of that misleading, if not malicious, paper, and justifies the judgment already pronounced upon its author by a very competent observer, that the "like of him for pretentious inaccuracy was hardly ever seen."

In another aspect that reply is a terrible castigation. Long before "K." gets through, his victim is, figuratively speaking, dead under the scourge; and we wonder why the whipping goes on, unless it be on the principle of the boy who kept on beating a dead dog, because, as he said, "he wanted to show all living dogs that there is punishment after death." We hesitate to refer further to the Canon's essay, for it is not magnanimous to kick a foe who is already *hors du combat*, not to say lifeless. But while an author may not be worth notice, his false and fallacious statements and inferences may demand contradiction and exposure. We may not hope to overtake error, which "runs around the earth while truth is pulling on his boots," but we will do what we can to undo the mischief already wrought. Even out of the bramble may come a fire which, if not quenched, shall devour the cedars of Lebanon; and so we undertake to address to candid minds some of the mighty facts and weighty considerations which, to every careful observer, are a triumphant vindication of missions.

It needs but little learning and less logic to see that the basis, on which the Canon rests the great missionary failure, is unsound. It will not bear investigation. First, as to the facts, so far as they are facts, there is nothing new. No intelligent student of Christian missions is taken by surprise or trembles with alarm. The main body of the statements, based on comparative statistics, the most ardent advocates of missions, and even missionaries themselves, have not only conceded but furnished. He who has read Christlieb and Croil, Anderson and Stevenson, George Smith and Thomas Smith, Gammell and Goodell, Laurie and Livingstone, Bainbridge and Bartlett, Doolittle and Dorchester, Warneck and Wilder, Gordon, Cumming and James Johnston, has seen these "vital statistics," facts and figures, fully set forth; indeed to Dorchester's "Religious Progress" and Johnston's "Century of Christian Progress," Canon Taylor probably owes no little of his own material. But while we concede the facts we dispute the inferences. Many a good scientist or statistician proves a poor philosopher or logician; and even those who have gathered and classified these very facts follow them with no such induction, as is plain from their attitude toward missions, some of them being the foremost leaders and most eloquent pleaders of the whole mission host!

That is a false maxim that "facts and figures cannot lie." They may be arrayed in a garb so delusive, and arranged in a relation so deceptive, as to justify the quaint counter-saying, that "nothing can be made to lie so badly as figures, unless it be facts." For instance, the increase of population is contrasted with the increase of Christian converts, and the former is shown to outstrip the latter by ten millions a year; and this is one of this Canon's shots, by which he proposes to demolish Christian missions. But look at the comparative agencies producing these respective results. Suppose we estimate the uneven-

gelized population of the Eastern Hemisphere at 1,000,000,000, and their annual net increase at 10,000,000, or one per cent. The whole Christian Church at home sends into the mission field only some 6,000 men and women, and last year the "Church Missionary Society" *alone* reported 4,000 converts, or sixty-seven per cent. upon this whole force; while the entire gain from the whole mission field, in the last fully reported year, was more than 150,000, or *twenty-five hundred* per cent. If now we count into the working force the 30,000 laborers who are converts from heathenism, even yet the results are amazing; for, while the population of these non-Christian countries grew by one per cent., the number of converts advanced by *over four hundred per cent.* upon the whole number of workers in the field! Does that look like failure?

But while we find fault with Canon Taylor's figures and his worse inferences, we most of all find fault with his sinking the Christian in the mathematician. Figures cannot exhaust facts. There are results that cannot be reckoned by numbers or reported in figures, and the greater part of the actual fruits of missions cannot be thus estimated or tabulated. Think of the direct results in the elevation of man as man, and in the creation of Christian communities in the very heart of heathenism and paganism! The gospel lever has lifted whole peoples to a higher level during this century of modern missions: new dignity has been given to manhood and womanhood and honest toil; new sanctity to marriage and family ties; new security to life and liberty, property, and happiness; cruel customs, degrading superstitions, caste distinctions, have been modified and even abolished; and there has been a wide diffusion of such ennobling conceptions as the Universal Fatherhood of God and the Universal Brotherhood of man!

To all these and many other direct results, we must still add the indirect influence of the gospel—refining, subduing, civilizing, even where it does not renew, sanctify, Christianize. There are many changes which stop short of conversion, which are both invaluable and inestimable. Dr. Lindley declared that when a naked Zulu got so far toward Christianity as to put on duck pants and a calico shirt and sit on a three-legged stool nine inches high, he was about nine thousand miles above his nude neighbors. Before Christianity entered India, lepers were treated with shocking inhumanity, many of them being buried alive. Not only has a stop been put to this cruelty, but for fourteen years there has been a special Christian mission to the 135,000 lepers of India. Rev. James Chalmers, the veteran missionary, after twenty-one years of experience among cannibals; after visits to the Loyalty, Samoan, Society, and New Hebrides groups; after ten years of life in the Hervey Islands, and almost ten more among the savages of New Guinea, declares that he has never yet seen a single man or woman that has been civilized without Christianity's influence; and he

declares that the gospel is the only true civilizer, and that if this were all, it is worth while to send Christian missionaries to the field.

If Canon Taylor thinks missions a failure, he ought to have been wrecked, like a certain Scotch seaman, on that island in the South Sea, where, eight years before, a whole ship's crew were thrown ashore, escaping the devouring jaws of an angry sea only to be roasted in cannibal ovens and eaten by remorseless savages; yet here natives in English dress and with English words of welcome now pulled their canoes toward the sinking ship, eager to rescue the perishing and invite them to hospitable Christian homes. Has Canon Taylor heard Mr. Culvert and Mr. Webb tell the story of Fijian missions? How heathenism has been so swept away that the visitor cannot believe that those people, polite as Parisians and honest as Norwegians, were wild cannibal a generation ago! How, out of less than 112,000 Fijians, over 100,000 are attendants on Christian worship! How, where fifty years ago there was not one Christian, there is to-day not one avowed heathen! How there are over 1,200 places of Christian worship and not one cannibal oven or heathen temple! And yet Christian missions are "a great failure"! Is it not rather the Canon himself?

The argument by which the Canon would reduce Christian missions to an absurdity is itself capable of an easy *reductio ad absurdum*. He calculates that at the present rate it would take from 300,000 to 1,000,000 years to convert the world—a result rather remote for any of us now living to hope to see! What a shallow argument against missions! Shall we haul down the flag of the cross before this noisy cannonade? Behold the logical inference as to all other work—reformatory, benevolent, philanthropic. What if it can be demonstrated that, notwithstanding the Herculean labor of temperance reformers, it would take, at the present rate, a million years to make every man a total abstainer or even to clear the world of drunkards, would that prove the temperance work a failure or lessen the value of individuals already rescued and homes already redeemed from this curse? Give the Canon's argument a broad enough application, and all existing philanthropies would cease to-morrow! There are in operation a thousand forms in which unselfishness ministers to want or woe—asylums for the blind and deaf, the incurable, the cripple, the insane; refuges for homeless orphans and midnight missions for lost women; soup-houses and coffee-rooms for the poor, night-schools and lodging-houses for bootblacks and newsboys. Blindness, prostitution, crime are said to be on the increase. All our best efforts cannot overtake human poverty and misery. Shall we then pronounce all beneficent work a failure and abandon all eleemosynary institutions?

This is a "distinguished clergyman of the Church of England." Well, how does he measure values? After the law of a carnal commandment, or after the power of an endless life? Results that affect

a human soul—its character, history, destiny—are not to be gauged by quantity, but by quality ; not to be counted by numbers, but weighed in the scales of God. Who shall measure the worth of one human being, of one human life, of one home redeemed from poverty and misery, lust and filth, rum and ruin? One child's possibilities for evil or good suggest a profound height and depth which even the mind of a cherub and the heart of a seraph could not sound or explore. Even if eternity be left out of account, for the sake of benefits accruing in this life we shall still run the unequal race with human sin and suffering, though we never supply all needs or banish all crime and wretchedness.

Canon Taylor's preaching, it is to be hoped, saves here and there one out of the thousands about him. Does he consider his ministry a failure? If so, why not doff his canon's robes and take up some work that pays better than preaching? The fact is, if he be a true disciple, his heart is better than his head, his love is sounder than his logic, and so he goes on patiently, rescuing here and there one soul from the awful wreck of faith and hope and love and life—because he cannot help it. And so Christian missions are the necessary vent to a pent-up fire in our bones which makes us "weary with forbearing, so that we cannot stay" from the telling of the old story. It is because love, the expansive, expulsive, explosive law of the new life, will work to save, though the more abundantly it be lavished the less we be loved!

This question, "Do missions pay?" is a characteristic sign of our materialistic and commercial age. We have a supreme contempt for such methods of measuring duty and responsibility. A divine command is our authority for Christian missions, and their sufficient vindication. With results we have nothing to do, however discouraging. But since this Canon and others like him set up such standards of measurement, we cannot forbear to show that even on this basis missions are triumphantly vindicated. The witnesses that testify to the magnificent successes of missionary labor are legion. They may not, in the Canon's eyes, be men of the highest learning, but they speak what they know and testify what they have seen ; and their knowledge, however limited, cannot be offset by his ignorance, however extensive.

This paper in the *Fortnightly Review* hints that the *quality* of converts on mission fields scarcely justifies the expenditure in lives and treasure. Is the average very high in the home churches? Where is the pastor who does not mourn over the dead driftwood that somehow gets into the current and then lodges in some bend of the stream to block all progress? Half of our church members give no sign of vital godliness. In a land where the very "atmosphere" is Christian, professing disciples trample on the whole decalogue, and even the churches are the shrines of idols. Can we reasonably expect a higher average of genuine and steadfast piety where the whole atmosphere is poisoned

with paganism? But what are the facts? Whether judged by holy living or by ample giving, by faith or by works, the average convert in Turkey and Persia, Siam and Burmah, China and Caffraria, is far beyond the home standard, as the best missionaries testify with remarkable unanimity. Out of their poverty they give with an abundance of liberality that puts to shame the gifts of our richest and most generous donors; and while Protestant Christendom sends to the direct mission work abroad only one out of every 5,000 members, these small churches, gathered on heathen soil, give at least one out of every hundred.

In all Canon Taylor's comparisons of Christian life on these different fields, there is the same obvious warping of facts by the determination to make out his case. He repeats the common error of those who would applaud morality at the expense of piety, and who uniformly appropriate for the contrast the *best specimens of the former* with the *worst* of the latter. If the converts in the home and foreign fields are to be compared, we insist upon fairness and equity. Let us take for our examples those whose education, capacity, environment, opportunity, most nearly correspond; and even then let us take into consideration every circumstance to which a charity would accord a hearing in the court of reason and conscience. For a plant to live at all in a desert is a greater proof of vitality than for the same plant to thrive with luxuriance in a well-watered garden; and only they who, on pagan soil, where even the language has no terms for spiritual ideas, have seen the plants of godliness grow like flowers of Eden, can feel the full force of the proof that a divine Husbandman has been at work!

But here, again, something besides numbers is to be taken into account. The most subtle substances evade analysis, and the most important results defy representation in the crude colors of the mathematician or statistician. Theodore Parker rose from reading Judson's life to declare that if missions had produced but one such hero, all costs were repaid. With as profound persuasion do we affirm the same of multitudes of single converts in the foreign field. Foreign missions would be a grand success had they produced no results beyond creating, out of materials found in such soil, such men as Asaad Shidiak in Syria, Deacon Guergis in Persia, Kho-Thah-Byu and Sau Quala in Burmah, Africaner in Namaqualand, Kamehameha III. in Hawaii and Ronavalona II. in Madagascar, Tawai and Miti in New Zealand, Tubou and Bulu in Haabai and Finau in Vavau, Motele and Moshesh in Basutoland, Pomare in Tahiti and Papeiha in Raratonga, Kayarnak in Greenland, Aquilar in Mexico, Leong-on-Tong in China, and Brindelbund and Das Maitra in India; not to mention hundreds of others who are not individually named, like the converts of Uganda, who sang of Jesus till their tongues were crisped in their martyr fires! One might as well try to weigh in a scale the worth of a sunbeam as to estimate by

mere arithmetic the value of transformed men and women, who in the centers of pagan, papal, heathen and Mohammedan communities shine as lights in the world holding forth the word of life. The unconverted pagans themselves often confess amazement at transformations of character so radical, and, with Pharaoh's magicians, are compelled to say, "This is the finger of God!" When the vindictive Indian learns to forgive, the brutal cannibal to be compassionate, the cruel savage to be gentle, the treacherous Turk to be faithful, the sordid Chinaman to be unselfish, the vile Hottentot to be chaste, there is a *creative* energy at work. This is more than reformation or transformation · it is a miracle. It contradicts nature and natural law, and argues a new nature, a new birth, a new creation. He who does not know how repeatedly and unmistakably such transfigurations have been realized, even amid the habitations of cruelty and the shadow of death, is not a competent witness as to the value of missions, and no man who does know these facts can or will pronounce missions a failure.

Moreover, when a man writes on the great missionary failure, first of all we would like him to settle the meaning of terms. What is a failure? Manifestly the opposite of success. And what is success? This is the accomplishment of a plan or purpose. In the last analysis, the success or failure of Christian missions must depend upon the real purpose of Christian missions.

We are constrained therefore to raise the question, What is the purpose of the gospel in this dispensation? There is a grand distinction which even students of the Word and advocates of missions often overlook. With the work of conversion we have nothing to do, and for that we are not responsible. Our mission is one of evangelization. "Go ye into all the world and evangelize—preach the gospel to every creature." Our Lord Christ never said that it was our duty to convert everybody, nor did He promise such a result. We give the community a free school, though not every boy that goes to school will turn out a scholar. We are to give the community a free gospel, though not every hearer does turn out a convert.

"This gospel must first be preached for a witness in all the world." This means no superficial, hasty, formal proclamation of the good news of grace. It means thorough work, the implanting and erection of all the institutions of Christianity. Everywhere men are to be confronted with the Christian church and home, school and college, society and civilization. They are to see demonstrated before their eyes, and by the logic of events, what the gospel of Christ can do for the man, the woman, the child; what it can do to elevate labor, dignify humanity, abolish cruelty and even discourtesy, supplant caste by a true equality, and lift all society to a higher level. The contrast will thus be made to appear between the religion of the Nazarene and all other faiths. The Mohammedan, heathen, pagan, will be compelled to confess the

immense superiority of a gospel that is not satisfied with mere evolution, but demands revolution; and that, not out of ruins but upon them, rears a temple to God, in which unselfishness, benevolence, charity and purity are the white-robed priests. That is preaching the gospel as a witness, and it gives to all men a fair chance for intelligent choice. Such is the purpose of the gospel in the present age, and such is the commission of the church during this dispensation, viz., world-wide evangelization; and so far and so fast as the church accomplishes that mission, however few or many be the professed converts, so far and so fast does the church succeed in missions, for she is doing the very work her Lord has given her to do.

While it is not promised that everybody who hears the gospel shall be converted during this age of gospel witness, great results have accompanied, and greater will follow, the missionary efforts of the church of God. Already results that rival Pentecostal wonders have been realized. McKay at Formosa gathered 1,200 converts at the Lord's table on the twelfth anniversary of his advent to that island. William Johnson saw Sierra Leone transformed into a Christian state within seven years. Dr. Clough, at Ongole, baptized 10,000 converts in three months in 1878. The South Seas were Christianized in forty years, from Tahti to New Guinea. A thousand spires displaced cannibal ovens, in the Fiji group, in less than half a century. Transformations have taken place within the memory of men still living, that are as inexplicable by any human philosophy as the creation of a world out of nothing. Madagascar, Polynesia, the Karens, the Zulus, the Maoris, even the Japanese in our own day, furnish modern miracles as astounding as the cleansing of a leper, the empowering of the impotent, the exorcising of the demoniac, or the raising of the dead.

The fuller exhibition of the fruits of missionary enterprise must be left to a future paper on the "Exposition of Missions." But, as a specimen both of the success of missionary labor and of the witness of impartial observers, we refer the reader to the recently published "Life and Letters of Charles Darwin." In contrast with Canon Taylor's assault, let us once more summon this apostle of materialism from his grave, to give his testimony. Mr. Darwin, though not a Christian, had the greatest respect for the good in Christianity, and was great enough to acknowledge it. This is the way in which he answered some shallow critics of foreign missionaries. We give space to his testimony because it deserves to be quoted in full. After his visit to Terra del Fuego, he wrote:

"The Fuegians are in a more miserable state of barbarism than I had expected ever to have seen a human being. In this inclement country they are absolutely naked, and their temporary houses are like what children make in summer with boughs of trees. I do not think any spectacle can be more interesting than the first sight of man in his primitive wildness. It is an interest which cannot well be imagined until it is experienced. I shall

never forget this when entering 'Good Success Bay'—the yell with which a party received us. They were seated on a rocky point, surrounded by the dark forest of beech; as they threw their arms wildly around their heads, and their long hair streaming, they seemed the troubled spirits of another world. . . . There is in their countenance an expression which I believe, to those who have not seen it, must be inconceivably wild. Standing on a rock they uttered tones and made gesticulations than which the cries of domestic animals are far more intelligible."

Admiral Sir James Sullivan testifies that Mr. Darwin "often expressed to him his conviction that it was utterly useless to send missionaries to such a set of savages as the Fuegians, probably the very lowest of the human race." But subsequently, about 1869, he wrote to the Admiral "that the recent accounts of the mission proved to him that he had been wrong in his estimates of the native character and of the possibility of doing them good through the missionaries, and he requested the Admiral to forward to the society an inclosed check for £5, as a testimony of the interest he took in their good work." Yet later, in 1874, 1879, and 1880, he wrote: "I am glad to hear so good an account of the Fuegians, and it is wonderful; the progress of the Fuegians is wonderful, and had it not occurred, would have been to me incredible. I have often said that the progress of Japan was the greatest wonder in the world, but I declare that the progress of Fuegia is almost equally wonderful. It is truly wonderful about their honesty and their language. I certainly should have predicted that not all the missionaries in the world could have done what has been done."*

Again Mr. Darwin writes:

"In our passage across the Pacific we only touched at Tahiti and New Zealand. Tahiti is a most charming spot. Delicious scenery, climate, manner of the people, all in harmony. It is moreover admirable to behold what the missionaries both here and at New Zealand have effected. I firmly believe they are good men working for the sake of a good cause. I much suspect that *those who have abused or sneered at the missionaries have generally been such as were not very anxious to find the natives moral and intelligible beings.* They forget, or will not remember, that human sacrifice and the power of an idolatrous priesthood; a system of profligacy unparalleled in any other part of the world; infanticide, a consequence of that system; bloody wars, where the conquerors spared neither women nor children—that all these things have been abolished, and that dishonesty, intemperance, and licentiousness have been greatly reduced by the introduction of Christianity. In a voyager to forget these things is a base ingratitude; for should he chance to be at the point of shipwreck on some unknown coast, he will most devoutly pray that the lesson of the missionary may have extended thus far."

We are compelled to leave the "pretentiously inaccurate" paper of Canon Taylor with these brief comments on the "facts" it presents and the inferences it draws. Its answer must be found in the mis-

sionary annals of the entire century since the pioneer English missionary went to India. There is not a true worker on the field who will for a moment be disturbed by the reckless shots from this ecclesiastical gun. Nor will the missionary enterprises of the church be for one hour arrested or delayed. Infidels have been trying for centuries to overthrow the Word of God by scientific speculations. So soon as some new "fact" or "law" is discovered, they make haste to load up their guns and fire, expecting to see the defenses of the Christian faith totter and tumble under the tremendous shock of this scientific artillery. But lo! the fortress stands, with not even a hole or breach in the wall. And when we come to examine what was hurled against the walls, we find not some huge, heavy shot of solid fact, but a mere paper-wad of fanciful theory that took fire from the powder before it was out of the mouth of the gun!

We seriously apprehend that in this noisy assault on missions there is more flash and roar than force and fire. This gun kicks so badly that it were better to be before it than behind it. And when the smoke clears away and the effect of the assault is seen, this "distinguished clergyman" will find himself famous only for his blunders, while his inexact statements and illogical conclusions may have led many a reader, like Nathanael, to come and see whether any good thing can come out of Nazareth, and to confess that the despised Nazarene is the Son of God and the miracle worker among the nations! These attacks, whether from nominal friend or from professed foe, are like the wild dash of the birds of the night against the crystal inclosure of that superb light that shines on the colossal statue in New York harbor: the assailants beat themselves into insensibility, while the light shines on undamaged, and the grand statue, reared on granite pedestal, stands unmoved and immovable, still guiding the watching sailor to a peaceful harbor.

MISSIONS TO THE LEVANT: THEIR PROBLEMS, METHODS AND RESULTS.

BY REV. EDWIN M. BLISS.

[Our readers will be interested to know that the writer of this interesting series of papers has but recently returned from Constantinople, where he spent several years as assistant agent of the American Bible Society for the Levant. Hence his thorough knowledge of the subject which he discusses.—EDS.]

III. THEIR RESULTS.

IN considering the results of missions in the Levant we note: 1. The development of the agencies employed. 2. The direct effect of those agencies in the establishment of evangelical communities and churches. 3. Their indirect effect upon other communities in the line of intellectual, social, and religious life. 4. The type of character developed as a foundation for the future.

1. The development of the agencies employed. The success of an undertaking is often measured in a degree by the amount invested in it. The work of the American churches in the Levant, commenced by the little band who sailed from Boston under the auspices of the then infant American Board, is now carried on by seven organized American societies—six representing the Congregational, Presbyterian, United Presbyterian, Reformed Presbyterian, Southern Presbyterian, and Methodist denominations, and one, the American Bible Society, representing all, and helping to unite all upon the one foundation of the Word of God. There are also two colleges—Robert College at Constantinople, and the Syrian Protestant College at Beyroot—independent in endowment and management of the societies. Three more, at Harpoot, Aintab, and Marsovan, in Asia Minor, with endowments and boards of trustees, but practically under management of the societies. Two more, at Oroomiah, Persia, and Osiout, Egypt, under direct control of the societies. There is also the Bible House at Constantinople, connected with no society, owned and managed by a board of trustees in New York, the income from which goes toward Bible work, supplementing that of the societies. The Disciples of Christ and the Baptist Union are represented by a few native preachers, whose work has been, so far, almost entirely among the existing evangelical churches.

These different organizations are represented by 133 American gentlemen, mostly ordained and married men, and 119 single ladies. They are located in 43 central stations, and have nearly 500 out-stations connected with them. Over 1,700 native preachers, teachers, and colporteurs work under their superintendence. There are 185 churches with 15,226 communicants; 763 schools with nearly 33,000 scholars; 43,000 copies of the Scriptures, in whole or in part, have been distributed in one year. Unfortunately the statistics of religious and educational books are not kept distinct by the different societies. A general estimate of 50,000 books, 100,000 text-books, and 400,000 tracts would perhaps represent the work of a year. Aside from these are the periodicals, 5 weeklies and 6 monthlies, the latter chiefly child's papers. One weekly in Bulgarian reached a circulation of over 4,000. The medical work has assumed great proportions. Here again no statistics are given, but to say that 25,000 cases are attended yearly would probably be within the truth. These all involve an annual expenditure of American funds amounting to nearly \$500,000. How much the native communities contribute in salaries of preachers and teachers, tuition, cost of books, and general community and church expenses, it is impossible to say without better data than are furnished as yet. The value of property in land, buildings, school, printing and binding apparatus, stock of printed sheets, bound books, etc., is very great. In Constantinople alone it is over \$400,000. These figures indicate the amount of the investment that the American churches

have made in evangelical work in the Levant. The question then comes, Is this investment so placed as to secure the widest possible returns? The 42 central stations include nearly every city of size and importance in Bulgaria, Roumelia, Asiatic Turkey, North Persia, Syria, and Egypt. Attention has been paid especially to centers of population. There is probably no country where the annual shifting of the population is so great as in Turkey. Constantinople, Smyrna, Adana, even such interior places as Harpoot and Cesarea, are thronged by men who leave their village homes for a few months or a few years to earn a little and then return. These are the people that are most easily reached, and there is scarcely a hamlet, from the Balkans to the Persian Gulf, from the Caucasus to Luxor, that has not some one or more of those who have been reached by preacher, teacher, or colporteur in the larger cities. There is also a regularly organized system by which the whole field is visited each year. The results are brought into discussion in native presbyteries and unions, and then into annual meetings of the missionaries, where plans suggested on the field are scrutinized most carefully, matured, and put into active operation. In fact, as a matter of business management of the sums committed to their care, the missions of the American churches to the Levant have often won the highest encomiums from those who have taken the pains to examine into the matter.

2. *The direct effect of these agencies in the establishment of evangelical communities and churches.* The statistics already given show 185 churches with 15,226 communicants. Of these about 1,200 were added during the past year. If we follow the style of arithmetic in vogue with Canon Taylor and others, this would give a cost to the American churches of about \$400 per convert, to say nothing of native contributions. Of course it is easy to say that this cost includes the expense of a vast school system, a large amount of publication, etc. But as all these have for their aim the actual conversion of men, the number of such conversions must constitute, it is claimed, the real test of success. Education, publication, etc., are all *good*, but are legitimate for a *missionary* society only as they have direct results in Christian life. What are these direct results, as shown by open connection with Protestant evangelical Christianity? Are they accurately measured by the membership in Protestant churches *alone*? Not in the Levant, any more than in America. Hardly even as much. The position of the evangelical churches there, is not unlike that of the Puritans of two and three centuries ago. Membership in the old Oriental communions is a mere form, even more civil than religious in its character. A man partakes of the sacrament very much as he registers his name as a voter here. This, of course, is not true of all, but it is true to a great degree. When men leave these churches to connect themselves with Protestants, they are actuated by differing motives. Some do it under the pressure

of the longing for a closer communion with God than is possible for them in the formalities of the old service; others from intellectual conviction that the Protestant worship is purer and represents a truer faith than their own; others in disgust at the corruption of the priesthood; others in protest against ecclesiastical domination in civil as well as in church life. Were all these to be gathered into churches and enrolled as communicants, as they would have been by Xavier and the Moslem missionaries over whom Canon Taylor waxes so eloquent, there would be 500 churches, and the communicants would be numbered not by tens but by hundreds of thousands. The missionaries in founding these churches have realized that the acceptance of Christian doctrine, the practice of Christian worship, amounts to nothing without Christian *life*. With the exception, perhaps, of the first class referred to above, most have joined the new community with little or no conception of what Christian *life* meant. They have come, for the most part, with old views, old practices, still in full sway. To bring them at once into the young, uneducated churches would have been to bind all to the level of those around them, with little or no hope of a pure, elevated Christian character. There have thus grown up around the churches large communities with many strong, intelligent men, accepting to the full, evangelical doctrine and worship, but remaining non-communicants, because the heart does not seem yet to have accepted what is clear to the mind. They are passing through a process of education, and it is from their number chiefly that the additions to churches come. How to guide the churches so as to admit to them only those who have some conception, faint though it may be, of a true Christian *life*, and a genuine purpose, however weak, to lead that life, has ever been a most difficult task, akin to that of Gideon in his assault upon the Midianites. To gauge the direct effects of Christian missions by the membership of native churches alone would be as incorrect as to claim that Gideon's three hundred represented the whole result of Mosaic teaching.

3. The indirect effect of these agencies upon other communities in the line of intellectual, social, and religious life.

At one time, Rev. Dr. Van Dyck, the veteran missionary to Syria, said, as he started for a village on Mt. Lebanon, "I am going to—— to start three schools." "What do you want of three schools there?" "Oh, I am only going to manage *one*. But just as soon as I get mine started, the Maronites will start one and the Druses will start one. That makes three." So it has been all over the Levant. Wherever the colporteur or evangelist has gone the teacher has followed. With the advent of text-books "things new and old" have been opened up out of the storehouses of ancient history and modern science. Children have learned that the world is wider and older than they had supposed. Parents have learned from their children and have begun to

question the correctness of the views in which they have been trained. A very large percentage of the geographies, histories, and general textbooks have gone, not into schools but families, and families too not in any way connected with the Protestant communities. The result has been a general quickening of intellectual life. The old communities found that men were beginning to think for themselves, and realized that they must guide that thinking or it would wander far from their control. Hence, on every hand, schools have been started—Armenian, Greek, Bulgarian, Maronite, Moslem. These have been in some cases heavily endowed, furnished with the best modern appliances available, yet even so they have not been able to keep pace with the evangelical schools, as is shown by the fact that, periodically, anathemas are hurled from the old altars against those who dare to place their children under the baneful influence of Protestant teachers. Not long ago there was a most earnest appeal in the Turkish papers of Constantinople for teachers who could meet Protestantism on its own ground, could grapple intelligently and successfully with the questions of modern thought. They said, "The time is past when the dictum of an Imam carries with it conviction. Men are thinking for themselves, and if we would hold our young men true to the faith in which they were born, we must show them that we are the equals in thought of those who would entice them away." The result was a series of statements about Protestantism of much the same grade of accuracy as certain recent paragraphs on missions in the *Evening Post* of New York, and renewed press censorship so severe as almost to destroy the character of mission newspapers. No one can go through even the remoter sections of Turkey without seeing on every hand the signs of an intellectual life such as has not been since the days when Byzantines fought over Greek prepositions in the baths of Constantinople; and there are few, even of those opposed to missions, but will admit that this is due primarily to them. The influence of Christian missions on the social life of the East has been most marked.

Scarcely, even under the caste systems of India, has the power of social custom been more severe than in the Levant. Fifty years ago there was little or no family life. The men during the day were at work, in the evening at the coffee-shop. The women bore children, cooked and served meals. The wife could not sit at the same table or tray with her husband, shared in no way the responsibilities and honor of the home. Marriage was a matter of barter and sale. Social entertainments were of the lowest grade. Conversation turned almost solely on personal scandal. Personal purity had not sunk as low as in some other countries, but it was by no means high. Business was purely a matter of keen wits, never of fair profit. He who could cheat most was the best man. This has not all changed. Else America might go to school to Asia. There has been, however, a wonderful

improvement. There are comparatively few Turks now who would consider it an insult to receive inquiries after the health of wife or daughter, and the rigid seclusion of the harem is more and more a thing of the past. In many a home the mother shares with the father the honor of receiving a passing guest, and the daughter feels free to express her feeling toward the suitor for her hand. The evening finds books and newspapers on the table, and the Vermont farmer who astonished Dr. Hamlin with his inquiries about Fuad "Paehy" finds his counterpart in the Koordish Sheik who talks intelligently about Bismarck and Giers, Gladstone and Boulanger.

The power of Christian missions over the religious thought and life of those who do not openly declare their adherence to evangelical Christianity is shown in many ways. Up to the present year there have been distributed by the American Bible Society not less than 800,000 copies of the Scriptures. Add perhaps 700,000 by the British and Foreign Bible Society, and we have one and a half millions of copies put into the hands of the people. These have been in about the proportion of 1 Bible, 3 Testaments and 5 Portions, *i.e.*, single Gospels, Psalms, and Proverbs. When it is remembered that the immense majority of these have been *sold*, and that certainly not more than one-half, if more than one-third, have gone into evangelical families; when it is remembered too that book-purchasing is not in the Levant what it is so often in America—that it almost uniformly represents a genuine earnest interest in the book—some idea may be gained of the unseen influence that is being exerted all over that great country.

A Bible Society colporteur in the inn of a small village on the Black Sea coast, was challenged to argument by a group of young men thoroughly versed in European infidelity. Being an uneducated man, he found it difficult to meet them. To his utter surprise, a Turkish priest sitting by, asking him for a Testament, took up the argument, and utterly silenced the young men, who left acknowledging their defeat. To the colporteur who expressed his thanks for the timely aid, he said: "Go tell the gentleman at the Bible House not to be discouraged. There are many like myself who read this good Book, accept its faith, and are trying to lead the life of Christ. We do not openly confess Him, for we feel that the time has not yet come, but it will come, and then you will see the fruit of the seed you are sowing." Among the most significant facts in the religious life of the old Christian communities of the Levant are the changes that have been brought about in not a few places in the church services. Worship before pictures has been very generally discouraged, and in some cases the pictures have been taken down. It is becoming an increasing ambition on the part of the clergy to be known as good preachers, and many an earnest gospel sermon is given from pulpits where, until recently, nothing was heard but an intoned liturgy in an unknown

tongue. Sabbath-schools and Bible-classes have been established, and at the present time the American Bible Society is printing in Constantinople an edition of the ancient Armenian Bible, at the combined earnest request of Gregorian and Papal as well as Evangelical Armenians.

4. The type of character developed as a foundation for the future.

The earnest, thoughtful supporter of foreign missions will and must meet this question: What relation have these results to the future? We are glad of what has been and is being done; glad for every soul brought to a truly Christian life; glad for the growth in intellectual, social, religious life of those who cannot see their way clear to join our numbers; but America cannot always support the East. Foreign missions must inevitably have something of the exotic in their nature. A real live Christianity must be in a sense indigenous to the land where it lives. Is the character of the native evangelical Christians such as to warrant the belief that in due time they will be able to develop their own life, normally, successfully, and independently? For the answer to this we must not look to statistics of increasing or decreasing contributions. These are very apt to be misleading. Famine, war, pestilence, emigration, taxation, all enter in as disturbing elements. In not a few cases increased missionary expenses are coincident with decreasing demands from native churches, because new doors are opened and new work commenced. Neither is the increase in church membership a very safe guide, as may easily be inferred from what has already been said.

The correct answer can be fully gained only as we go into the churches, attend the meetings of pastors and helpers, learn their methods and their spirit, and this must be done, not only along the seaboard but in the interior. Any one who will do this will find large churches managing all their affairs, financial, executive, religious, with skill and success; local unions and presbyteries consulting earnestly and courteously in regard to the interests of the one great work; home missionary societies supporting and conducting operations in outlying districts; Young Men's Christian Associations, not patterned after those here, but developed according to local needs and opportunities. Undoubtedly much is lacking. A single generation under such conditions as obtain in the Levant can hardly suffice to develop a Christian people of the highest grade. There are not a few native pastors that are overfond of foreign money, seek unduly to copy foreign life. But they do not represent the great number of those who from pulpit and desk, by the roadside and in the home, are seeking men to lead in the *life* of Christ. There are church members who do not give of their substance as they should, but the proportion who give conscientiously the tithe, and even more, would put to shame many an American congregation.

It is easy for the chance traveler or superficial observer to find occasion for legitimate criticism. Not so easy for even the careful sympathizer to judge accurately the forces that are working for the development of communities. Those who know best and most intimately the local internal life of these communities and churches have the most faith in them. They recognize that mistakes are made, but they believe that throughout these lands dear to every Christian heart the life planted by the apostles, nourished by the church fathers, almost overwhelmed by the adhesion of an unconverted empire, held in bond for centuries by an ignorant ecclesiasticism, is now reasserting itself, and will ere long more than regain its pristine purity and strength.

THE SEMI-CENTENNIAL OF DELITZSCH'S HEBREW NEW TESTAMENT.

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

ALTOGETHER the most remarkable and unique work in modern mission literature is Delitzsch's Hebrew translation of the New Testament. According to the latest reports, officially sent out from Leipzig, the modern headquarters of Jewish Christian enterprise, the British and Foreign Bible Society, since the first appearance of the new version in 1878, has published no less than nine editions, making a grand total of 80,000 copies. The literary success of the work, aside from its great merit as a mission agency, is indeed phenomenal. Fully 60,000 copies have been disposed of among the Jews of Southeastern Europe and Western Asia, and have all been employed in the gospel cause among the lost sheep of the house of Israel. The present is an exceedingly timely moment gratefully to call attention to this great literary monument of modern mission enterprise. It was in 1838, or just fifty years ago, that the first specimen chapters of the new translation were given to the world. For forty years the now venerable veteran labored incessantly and with characteristically German diligence, perseverance, and scholarly accuracy on his important task. In 1870 he published a translation of the Epistle to the Romans, with a full introduction on the history and present status of the Hebrew New Testament problem, together with extensive notes from the Talmud and the Midrashim, in which he elucidated the methods and principles pursued in the work and gave the reader a clear insight into the intricacies of the problem and the thorough and scientific manner in which the author was solving it. It is accordingly now just one-half a century since the labor of love for Israel was undertaken by Delitzsch. It is proposed to celebrate this peculiar literary and mission semi-centennial in a manner suitable to the cause. An appeal has been published, addressed to the pupils and friends of Franz Delitzsch, asking for contributions toward the establishment of a permanent fund, the income of which is to be used for the spread of this New Testament in Israel. The appeal is signed by

Pastor Wilhelm Faber, the energetic young leader of the *Institutum Judaicum* of Leipzig, who has for the last six or eight years been giving his whole time and attention to this work, and has made eight long mission tours among the Jewish Diaspora of the East. A jubilee of this sort is certainly deserving of the sympathy and co-operation of active mission friends everywhere.

Another reason for drawing attention to this work now is the fact that the version is now to be issued in permanent shape and form. While the first nine editions were going through the press corrections of greater or less number and extent were made in each edition. Hebrew scholars all over the world have taken a deep interest in the literary character, correctness, and finish of the work. Suggestions have been made by some of the best specialists in this department, and these have been duly weighed and measured by the translator, who himself is doubtless the greatest Hebraist of this generation, if not of this century. How carefully this has been done by him is clear from a report, published in English by Delitzsch some six years ago, in which he discussed some of the principal suggestions made, and made special acknowledgments to Professor Driver of Oxford for his valuable aid. In this way it can be candidly said that probably no work issued within our day and date has been so searchingly examined under the critical microscope and has for so long a time been constantly before the eyes of our unofficial college of Hebrew scholars all over the world as has this Hebrew version of the New Testament. Accordingly it is a work of rare literary and critical correctness. It is now thought that **it has reached the stage in which it can be given out in a permanent shape, and the coming tenth edition will be the first in that form.**

The work is issued in two sizes. It originally appeared in a small 12mo form of 471 pages. The type was very small, but still clear-cut and easy to read. In this shape alone the first six or seven editions appeared. Later it became clear that its mission value would be enhanced if it could be published in the same type and size as the Old Testament Hebrew text and be bound with the latter, thus constituting the one Holy Writ of the two covenants in the sacred tongue of the chosen people. This was done, and it has proved to be a wise undertaking. The Jews in examining and studying the writings of the New Testament do so solely with an eye to their relation to the Old, as the fulfillment and completion of the latter. To have the two together in one cover naturally facilitated this work a good deal. As this edition of the two Testaments in Hebrew can be had for about one dollar and a half, no pastor able to understand this venerable tongue should be without a copy.

It would probably be hard to say from which side this noteworthy publication presents the greater number of attractive features—from its literary or its missionary. No doubt our readers are interested more

in the latter, and these in themselves constitute an interesting chapter in the annals of this present mission century. On the face of matters it is certainly remarkable and almost beyond credence that a book written in Hebrew should be the most widely circulated specimen of the non-popular mission literature of the day. And yet when certain facts, not all of which are generally known, are taken into consideration the strangeness of the phenomenon at least in part disappeared. It is generally accepted that the Hebrew is a dead language. This is one of the many popular mistakes of the times. It is true that for the Jew as we see him in America and Western Europe the Hebrew is only a sacred language, which he uses *pro forma* in his synagogal worship and often does not understand any more than the Roman Catholic does the Latin of the mass. But the Jews of the western world and Western Europe are modernized, more or less superficially, and are by no means the representatives of genuine Judaism. These must be looked for further East. Of the six and one-half million Jews constituting the Jewish Dispersion, about four millions are found in the East, and for all of these the Hebrew is the only literary language in which they can be approached. They themselves generally speak not a pure Hebrew, but a jargon; but the pure Hebrew is the language of their books, papers, etc. It would be worse than a waste of effort or time to offer them a defense of the claims of the Christian faith in any other than their own literary tongue. They are a most peculiar people, and in the mission efforts among them this peculiarity must be taken into consideration as a most important factor. They are the exact opposites of the Western Jew, who is ever willing to compromise with modern thought, if it only accrues to his social or financial benefit. The Eastern Jew is a conservative of the conservatives. The adherence to the ways of the fathers, so characteristic a feature of all Semitics, is especially strong in him, and has made his system of religious beliefs and customs little better than a petrified formalism of the Talmudic centuries that have gone before. For them religion and religious instruction is unthinkable except in the sacred tongue.

It is for this peculiar people that the Hebrew translation of the New Testament has been made. The underlying principle in the undertaking was that the New Testament is the best commentary on the Old, and if the erring children of Abraham in the Orient could be persuaded to compare the words of the New Covenant with those of the Old they would, more readily than by any other way, learn that, as the Old is the necessary foundation of the New, so the latter is the necessary completion of the Old.

The adoption of this method of reaching these people was not a new discovery, nor is Delitzsch's the first Hebrew translation of the New Testament. Away back in the first Christian centuries there existed a Gospel for the Hebrews, which was doubtless a Hebrew translation

(not the Hebrew original) of our present Matthew. During the Reformation period a translation of this kind was made. Later portions were again translated, especially under the influence of the original *Institutum Judaicum* of Callenberg, in Halle. The present century witnessed repeated efforts in this direction. Especially was this true of the London Society for Promoting Christianity among the Jews. With much expense and labor edition after edition was issued, until the final issue of 1863. This last is in general a good production, but not by any means equal to the work of Delitzsch. Shortly after the publication of the latter, an entirely original Hebrew translation was published as a posthumous work of the Jewish missionary Salkinson, and was edited by the Jewish scholar Ginsburg, the editor of the *Masorah*. This, however, has not proved a satisfactory work in all particulars. It also is extensively used for mission purposes.

How wise it was to select the Hebrew as a literary language for the mission work among the Jews of the East is apparent when we look at the extensive use made of this language for literary work in general. Salkinson himself has published a magnificent Hebrew translation of Milton's "Paradise Lost," and also of Walker's "Philosophy of the Plan of Salvation"; S. Hoga, a Jewish convert, has translated in elegant style Bunyan's "Pilgrim's Progress" and the "Old Paths" into Hebrew. The Book of Enoch has been translated into this tongue, also the Koran, Goethe's "Faust," and even Sue's "Mystères de Paris." Periodicals, both religious and secular, in large numbers are published in Hebrew; some of them, as the *Hamelliz* of St. Petersburg, are very influential.

Just what the extent of the blessing achieved through this New Testament is and will be of course no man can tell. That it has done great good is certain. There are ministers in the Lutheran church of Germany and America now who were converted in Russia from Judaism through studying this translation. It is also certain that the demand for the book is great among the Jews, and that there are many Nicodemus souls there who come to Jesus by night, but fear publicly to proclaim their newly found faith. As no Testament is given or sold to a person unless the missionary or colporteur is reasonably satisfied that the person receiving it will read and study the book, it is evident that there is a real and not an imaginary demand for it. And this willingness and eagerness to search for the truth in the New Covenant book is the most promising feature in Jewish mission work in the Oriental lands. Faber's reports, published under the auspices of the Leipzig *Institutum Judaicum*, are filled with accounts of eager anxiety on the part of these people to read of the Messiah. To bring them this news in an acceptable manner has been and is the great mission of Delitzsch's Hebrew New Testament. He has aided materially in solving one of the most intricate of mission problems.

A PILLAR ON THE BORDER OF EGYPT.

BY CRAS. S. ROBINSON, D.D., NEW YORK.

“PEOPLE are so wofully like sheep!” thus once wrote Thomas Carlyle’s piquant wife: “all running where they see others run—all doing what they see others do; have you heard of the wonderful Bishop Colenso! Such a talk about him too! And he is not worth talking about for five minutes—except for the absurdity of a man’s making arithmetical onslaughts upon the Pentateuch with a bishop’s little black-silk apron on!” This outburst of the indignant woman, made twenty-five years ago about an almost forgotten prelate, reminds us of the French proverb so often quoted: “It is always the unexpected that happens.” Only we now propose to parody it by saying that it is always the absurd that grows popular. Just now it is the wild attacks on the books of Moses, forced forward by a desperate skepticism, which are drawing the crowd. It is God’s own wisdom which has suddenly unearthed the mummies of Rameses’s dynasty, making Egypt for a while the most conspicuous of lands.

In a previous article we have spent some space in showing how an irresistible pressure of Western ideas and civilizations is continually changing the face of Egypt and turning the people away from Oriental customs and worship. At that time it was announced that some sort of illustration must be adopted to serve as proofs of the prophet’s open prediction that evangelization would immediately follow in the advancing steps of civilization. New Testaments would soon begin to arrive upon the case. I can make that my theme in the present paper.

Still it seems to me that I can reach my end more safely by taking my readers with me again in a kind of tourist’s ramble. We are to think with our eyes now. Arguments are not to be spun for an indoors debate when the question is one of fact and not at all of philosophy. Let us take a railway trip, the first and the simplest the country has to offer, going up the usual course after landing on the frontier. It is worth while to keep looking out of the car-windows, from the moment when an Arabian official receives us at Alexandria to that when an enthusiastic American missionary welcomes us into his home in Cairo.

Of all the unearthly-looking fellow beings you ever herded with, you may be sure the people, eastern and western, who throng the trains and pour forth at each station are the most inexplicable and the most indescribable. Dresses in most Oriental countries denote rank, lineal descent, nationality, and occupation. But who can interpret the inexhaustible variety of shades and discriminations presented in even this one day upon such a thoroughfare as the overland route to India across Egypt! Persians, Armenians, Copts, Turks, Frenchmen, British, Syrians and Greeks, besides the aborigines of the region itself—all of

these our careful dragoman pointed out one after another in the single crowd we saw at the midway station—I cannot put down the Arabic name they called it by—lazily watching our arrival, halt and departure.

Dean Stanley, in speaking of the usual presentations hereabout, uses a most apt similitude. He compares the lines of camels, the solitary traveler who shows himself now and then, the stiff trees, few and far between, to the rude views of a magic lantern. Any one who has in the old times before photographs came in vogue ever seen those preposterous paintings on glass for the Sunday-school exhibitions which were offered during such historic years as Biblical illustrations, will recognize some original models immediately. So clear is the atmosphere that any object in the wide reach of landscape seems startlingly vivid and plain, even at a great distance. Along the tops of the low ridges and swells of land caravans are outlined upon the blue sky with an almost miraculous distinctness; and so stately and rigid, so precise in step and so ungainly in proportion, are the camels especially, that an observer can hardly refrain from imagining they are mere figures shoved along, like so many fancifully-colored slides, into the groove of a lantern poorly focussed and dimly lit. Occasionally a lonely Arab appears in the field of view; then a company of merchantmen, resembling perhaps the Ishmaelites of old who bought Joseph; then a big Turk upon a small donkey; and all are so angular and awkward that any one (if he has ever been in the stereopticon line) feels like beginning a lecture.

We became commentators upon this ride as usual, receiving at many points a happy explanation of some Scriptural text. A new building attracted my attention, and as upon nearer inspection I found that the walls were filled with cut straw, it became worth our while to ask the question as to customs in such matters; this resulted afterward in our visiting a quite extensive and busy manufactory of brick close by the station. There we learned with the aid of our eyes all we needed to be told; for the men were at the moment molding the square blocks of wet clay and chopping the stubble with which to mix them, while stretched out over the field were great patches of level land covered with those which were already drying in the sun. No one can know the thrill that comes over the mind of a tourist when he sees such things, until he is in the midst of surprises, all going to prove that the same processes, the same habits, the same traditions, are found now as in Moses's time.

The maidens were coming in as the blazing noon drew on, with an awkward weight of some sort of grain which they had been industriously gleaned, done up in huge bundles and carried on their heads. This we noticed had not been cut with scythe or sickle, but the damsels had in their own fashion pulled it up roots and all. Thus the proper antitheses of the royal preacher was reached in exact language when

he spoke of "a time to plant, and a time to *pluck up* that which is planted."

We observed also that large areas of land which had evidently at no great time back been covered with water were now baking under sunshine as hot as if it had been the glow of a blast-furnace. Some portions of the soil had hardened as it dried; workmen were actually cutting up the caked ground with axes, and the plow was following along behind. Then first we really appreciated the admonition of the man of God: "For thus saith the Lord to the men of Judah and Jerusalem, Break up your *fallow ground*, and sow not among thorns." These are the words of Jeremiah, and no doubt he addressed them to the Jews; indeed, Hosea says the same thing under the same figure: "Break up your *fallow ground*, for it is time to seek the Lord, till he come and rain righteousness upon you." But scholars have settled long ago that Jeremiah wrote his prophecy in Egypt, in full sight of what he daily interwrought into the forcible rhetoric he was wont to employ.

These are good exercises for a weary railway ride in desolate Egypt, especially if one is really jammed up against the uncleanest sort of things most of the time! As the day waned we drew closer, evidently, to some great center of population. A grove of palms appeared now and then; a few tamarisks with feathery branches; occasionally a white tomb with a diminutive dome over it; then a train of camels, or a Mussulman on a donkey. Just before our tickets were taken preparatory to an arrival, far off upon the right our attention was arrested by three vast masses of majesty, pinnacled their triangular shapes against the clear blue heaven, silent yet speaking, tranquil yet full of exciting history. And he must be tame of heart and dull of spirit who can now without emotion look for the first time on the Pyramids of Ghizeh!

Piazzi Smyth, astronomer-royal for Scotland, has prefixed to his interesting book, "Our Inheritance in the Great Pyramid," a verse from Isaiah's prediction concerning this kingdom of the ancient Pharaohs—a verse which he makes the motto for the whole volume: "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord." He considers that the great pyramid is what the prophet intended by an "altar" or "pillar"—that is, a monument acknowledging the true God.

The commentators do not agree with him in this. Addison Alexander calls attention to the usage of the Hebrew language; he rather accepts the "altar" as a sign of devotion, and he does not refuse such a "pillar" as the sign of monumental or commemorative acknowledgment. But he quotes other passages to show that an altar in the midst of the land, and a pillar at its border, denote altars and

pillars throughout its whole extent. He translates one of the verses : "And Jehovah shall be known in Egypt, and the Egyptians shall know Jehovah in that day."

Josephus has been quoted as saying that he was the one who gained permission from Ptolemy Philometor for Onias to erect the temple in Heliopolis for Jewish worship, and that he did this by showing him the passage from Isaiah under our study now, for this convinced the king.

At this point we must pause ; thus much of the verse is absolutely fulfilled : Egypt is beginning to speak the language of Canaan ; civilization is changing the East into its own likeness. The rest of the prediction will be brought to pass soon : Egypt is to be converted unto God. The declaration of Isaiah is very explicit : there shall come one day when the land of Egypt shall change its form of religion, which is now that of the prophet of Islam, and receive the service of the Lord, the gospel of Christianity ; then its life will be laid on God's altar. We have the fair permission to strengthen our faith with this prophetic promise that the cities of the Egyptian land will soon begin to see the true light that is shining for them ; they will cry unto the Lord a great cry because of the oppressors, and he shall send them a Saviour.

Our illustration is just at hand. In witness of a fact so specially welcome to every friend of foreign missions, and so honorable for a testimony to the zeal of one branch of our American Presbyterian denomination, I shall close this article with a note lately received and published in the public prints, written by one who has been familiarly acquainted with Cairo itself and with its vicinity for many years :

"Years ago, right opposite Shepheard's Hotel, was an open space, where dragomans pitched their tents, so as to show travelers intending to take the trip across the desert to Sinai, or through Palestine, how the thing was done. Now the dragoman's occupation is mostly gone ; the railway and the steamship have made him a 'lost art.' Where the tents were pitched in front of and beyond Shepheard's are magnificent blocks of buildings, one of which is the large edifice (covering a square) of the American United Presbyterian Mission.

"There is no thoughtful man but will rejoice when religious toleration, under the ægis of England, shall cover this land as this day it covers India. Our United Presbyterian brethren have not awaited that time. Their works for the Lord here are already known in our own land. It is a proud sight for me to look upon the British soldiers flocking to the mission church in Cairo to attend the Sunday service, the week-day prayer-meetings, and the temperance meetings ; but it is a grander sight to see the schools of these American United Presbyterians filled with Copt and Moslem children—to see large audiences of converted men and women on the Sabbath day come up to the house of the Lord ; and it is a thing of the moral sublime to find that now not a year goes by in this ancient land without more than two hundred souls converted to the Lord. What is especially encouraging is

that within a comparatively short time some forty Mohammedans have come to the knowledge of the truth, through good report and evil report (mostly the latter), and some through persecution, and have taken their stand for the Master.

“Truly this work of our Benjamin among the American Presbyterian churches commends itself to all our brethren of the great Pan-Presbyterian band. We thank God and take courage when we think what He has accomplished through His servants Lansing, Hogg, and their companions here. This day more than ‘five cities in the land of Egypt speak the language of Canaan,’ and the prophet’s words have been fulfilled, which he pronounced 2,500 years ago: ‘In that day shall there be an altar to the Lord in the midst of the land of Egypt’ (Isa. xix : 19). The altar is erected, and thanks be to Him who has done this through the instrumentality of this faithful little band of American Christian men and women.”

A MISSIONARY POEM.

DEAR DR. SHERWOOD: It seems to me that the following, from Frederic Myers’s “St. Paul,” is an exquisite description of the missionary work. It is put into the mouth of the Apostle of the Gentiles.

CHARLES C. STARBUCK.

EAST the forefront of habitations holy
 Gleamed to Engedi, shone to Eneglaim;
 Softly thereout and from thereunder slowly
 Wandered the waters, and delayed, and came.

Then the great stream, which having seen he showeth,
 Hid from the wise but manifest to him,
 Flowed and arose, as when Euphrates floweth;
 Rose from the ankles till a man might swim.

Even with so soft a surge and an increasing,
 Drunk of the sand and thwarted of the clod,
 Stilled and astir and checked and never-ceasing,
 Spreadeth the great wave of the grace of God:

Bears to the marishes and bitter places
 Healing for hurt and for their poisons balm;
 Isle after isle in infinite embraces
 Floods and enfolds and fringes with the palm.

Ay, and afar to realms and to recesses
 Seen in a storm, discovered in a dream,
 Fields which no folk nor any power possesses,
 Oceans ungirdled of the ocean stream.

Yes, or if loose and free, as some are telling
 (Little I know it, and I little care),
 This my poor lodge, my transitory dwelling,
 Swings in the bright deep of the endless air.

Round it and round His prophets shall proclaim Him,
 Springing thenceforth and hurrying therethrough
 Each to the next the generations name Him,
 Honor unendingly and know anew.

MIRACLES OF MISSIONS.

MISSION TO THE HALF MILLION OF BLIND IN CHINA.*

[EDITORIAL.—A. T. P.]

ANOTHER of those marvelous adaptations of history which so signally evince and evidence a divine plan has recently appeared in the Celestial Empire.

William H. Murray was born at Port Dundas, near Glasgow, and, as the only son in a family of ten children, would naturally have entered the sawmill of his humble father but for the loss of his left arm by accidental contact with the machinery when only about nine years old. This occurrence, which determined his future as outside the sawmill, was the beginning of a series of providential events which have made him the most conspicuous benefactor of China's blind people that has ever appeared in that vast empire. With but one arm he could not labor physically to much purpose; but though he lacked brawn he had brain and he could study. He improved his mind, and before long was employed in the rural districts near Glasgow as a letter-carrier. His conscience was not asleep, and remonstrated against the Sunday work which this occupation required. To avoid compromise with his moral sense and at the same time retain his position he surrendered two shillings out of each week's wages. His self-sacrifice was not only blest to himself, but sowed the seeds of that extensive reform now in progress to secure for government employes in the postal service a Sabbath respite from work.

Brain and conscience thus being busy, young Murray found his heart awaking to a new longing to be of service. He felt within him a consciousness of a call to some mission among men, he knew not what. He applied to the National Bible Society of Scotland for work as a colporteur. The secretary felt drawn to the modest but persistent lad, but hesitated to have him give up a good position in government service for a venture which might prove a failure. But William Murray "prayed himself" into the work of the society. His long daily walk he divided into three parts: a third of the way he studied the Scriptures in the original Hebrew; another third of his monotonous tramp he gave to New Testament Greek; and the last part of his walk was emphatically a walk with God, consecrated to daily prayer that he might be fitted for some sphere of personal, direct missionary service. He longed to be promoted from a royal mail-carrier to a messenger of good tidings to the King of kings. In 1864, now almost a quarter of a century ago, he was accepted as a colporteur of the Bible Society and began work on the Clyde, among the sailors and seamen. Here was a new link in the chain which connected the sawmill in Scotland with this great work of opening the inner eyes of the blind in China.

The Bible Society soon found that "it never had such another colporteur" as the quiet young man who, without any great mental endowments, graces of person or gifts of speech, was drawing to himself the men that go down to the sea in ships to do business in great waters, and was rapidly picking up such phrases in various foreign tongues as enabled him to effect more sales of Bibles among sailors of all nations than any of his predecessors had done. The colporteur was evidently a divinely called man.

As this work occupied him only in winter months, he was free in the summer season to push his Bible-cart along the rough roads of the Scotch Highlands. One-armed as he was, he had two legs and a brave heart, and

* "Work for the Blind in China." C. F. Gordon-Cumming. Gilbert & Rivington, London, Eng.

so he patiently carried on his work, getting inured to hardness as became a good soldier of Jesus Christ. How many a mighty workman and winner of souls has been trained like Milne and Morrison and Carey and Oncken and Livingstone and McAuley and Johnson and Marshman and Buchanan and Clough, in a very strange school.

And now comes another link in this providential chain. William Murray's unusual aptitude for languages attracted the notice of some of the directors of the Bible Society, and arrangements were made for him to attend morning classes at the old college in High Street. A friend helped to pay the necessary fees, and Murray managed his studies so that they did not impinge upon other duties. He rose at 3 A. M. and studied till 8, then attended his classes till 10, then stood in the streets beside his Bible-cart till evening, when after a frugal meal he studied again till bedtime.

Seven years of apprenticeship were accomplished, and in 1871 he was free to carry out his heart's desire. He sailed for China, where he was to spend half a year at Chefoo trying to learn to distinguish at sight the 4000 intricate, complicate characters by which the Chinese language is represented on paper. It has been quaintly said that he who would master the Chinese tongue needs a head of oak, a constitution of iron, lungs of brass, nerves of steel, the patience of Job, and the lifetime of Methusaleh. But Mr. Murray was not to be easily discouraged. He had tackled Greek and Hebrew characters, and he was not dismayed at the still more elaborate mysteries of Chinese words. He applied himself diligently, and in four months he acquired about 2000 characters. The Bible colporteur started on his work. He devised a mule litter to carry his books, and over mountain roads and facing cold winds made his first journey 250 miles into the interior of Shantung province.

Sixteen years of untiring work as a colporteur passed away, during which this one-armed man undertook journeys even into Mongolia and Manchuria, fording rivers, daring perils, enduring hardship, feeding on wretched fare, sleeping in rude sheds, or perhaps favored with more palatial accommodations in the shape of the *coffin* which dutiful sons have with filial tenderness provided for their father in anticipation of his need, and which the generous host put at disposal of the traveler. Mr. Murray sometimes found himself in the midst of a riotous rabble, but again surrounded by those who clamored for the foreign "classic of Jesus," and on one occasion he found at evening that his sales had reached 3000 copies; then the people begged him to remain among them, and he did so for half a year. During his sixteen years in China he has sold over 100,000 books, containing wholly or in part the Scriptures in the tongues of China and Tartary. These Bibles have found their way into humble huts of poverty, and even into the imperial palace; have been borne to great distances by merchants and scholars who have bought them at fairs and public gatherings, and so this modest man has been permeating this vast empire with the Light of God.

But now we come to another link in this strange story of a useful life. Mr. Murray saw in the thronged streets hundreds of blind men, sometimes in groups or gangs of eight or ten, each one guided by another blind man in front, and the foremost guiding himself and all the others with a long stick—"the blind leading the blind." On one occasion a company of 600 blind beggars was seen waiting for a free distribution of rice! It is thought that there are half a million of blind in China, and that this very unusual proportion of blind people is traceable to smallpox, leprosy, neglected ophthalmia, uncleanly habits, and the dense smoke created in their dwellings

by the dried grass with which their ovens are heated. For generations these sights have been seen in the Celestial Empire—blind beggars, hungry and unclad, beating gongs, singing songs, yelling in chorus, squeaking with flutes, or otherwise torturing the defenseless ears of bystanders until “cash” was given them simply to induce them to move on and torture somebody else.

These blind legions of China awaken a sort of pity and even reverence by their very infirmity and misery, and are addressed by title of “Teacher”—Hsien-Shêng—but the most of the adult blind are so hopelessly vile that Mr. Murray himself has never ventured into their night refuge in Peking, but seeks to isolate and educate the blind lads, beginning with them when but seven years old.

But we are anticipating. His soul was strangely drawn out in behalf of these thousands of blind children. His appeals to others in their behalf were met by the usual response, that the work already on their hands was too great to be done with the few helpers and slender means at their command. And so his only way was once more to “walk with God” in prayer for guidance and help. The Bible colporteur must himself undertake to help these sightless crowds.

Here we touch another link. Mr. Murray, before he left Scotland, had mastered Professor Melville Bell’s “System of Visible Speech for the Deaf,” and had found it so great a help in his Chinese studies that he had prepared a pamphlet upon it for use of foreign students. The thought flashed on his mind that this system might be modified so as to become eyes to the blind as well as ears to the deaf. He saw that the fingers of the blind must take the place of eyes, and that the first step was to reduce the *sounds* of the language to symbolic *forms*. These he made in clay and baked, and from these the blind were first taught to read. But two difficulties presented themselves: first, the system lacked simplicity, and, secondly, as the Chinese adore their written characters, they might worship these clay symbols.

While in Glasgow Mr. Murray had also studied Moon’s “System of Embossed Alphabetic Symbols” and Braille’s “Embossed Dots.” Perhaps these might be adapted to the perplexing “tones” which make it possible for one word to mean a dozen different and absurdly contradictory things. How to bring all these linguistic mysteries within the *touch* of the blind was the problem over which William Murray thought by day and dreamed by night. One day, weary with work, he lay down for a noon nap, when, while yet awake though with closed eyes, he saw outspread before him the whole system he has since put in available form for use, and perceived that it would enable the blind to read accurately and in a short time the Word of God. He believes that vision to have been a revelation to him from above. He made no attempt at an alphabetic system, but employed numerals. He found that instead of the ordinary 4,000 characters, a little over *one-tenth* of that number would suffice to represent the sounds of the language, viz., 408 distinct syllables. Instead of figures he uses mnemonic letters, and ingeniously contrives that not more than three syllables shall be used to represent the longest word, corresponding to units, tens, and hundreds. He found Braille’s system to be more helpful than Moon’s, as being fitted both for writing and musical notation.

So practicable has this method proved that a thorough acquaintance with both reading and writing may be acquired by a blind boy of average faculty in from six weeks to two months, whereas six years of study would be required for seeing eyes to recognize the 4,000 distinct characters of the ordinary written language.

For eight long years Mr. Murray worked to perfect the system which he saw in theory in that day-vision, and it must be remembered that he could devote only odd hours not already taken up with his Bible work. His first practical test was upon "Wang," a rheumatic blind cripple, who soon learned to read for himself the blessed Word. Then a poor blind patient, who had been severely kicked by a mule, relieved the hours of suffering by studying the Murray system, and within two months even his callous fingers could *feel* the precious truth of God. Then a poor blind lad, left on a dung-hill to die, after three months' nursing was restored to health and learned to read and write. Next a blind beggar boy, an orphan taken in out of the winter's cold, within six weeks read more accurately and fluently without eyes than many do with eyes in a score of years.

Miss Constance F. Gordon-Cumming, to whose golden pen missionary literature owes so much, visiting Peking, was astonished as she stood at the door of a dark room to hear the Scriptures read by the touch by men who, not four months before, begged in the streets, half naked and half starved. And the marvel is that this Bible colporteur, this consecrated workingman, has been doing this work alone, from his slender income boarding, lodging, and clothing his poor blind pupils! He seemed to hear the Master say once more, "Give ye them to eat," and so he brought his barley loaves to Him to be blessed and multiplied, and they have strangely sufficed for others' wants as well as his own. One boy of twelve, left in his charge by an elder brother, and then left on his hands, though blind, not only rapidly learned to read and write, but became his main dependence in stereotyping and all other work, and developed such musical ability as to become the organist in the chapel of the London Mission.

The rumor of this wonderful school for blind pupils has spread far and wide, and some have come 300 miles to study the system. One pupil developed singular fitness for the ministry and was sent to Tien-Tsin as a candidate for the work. Another has undertaken to stereotype an embossed Gospel according to Matthew, in the classical Mandarin dialect of scholars throughout the empire. The work is but at its beginning, for there must be at least eight different versions reduced to the dot system before the blind of the different provinces can find the system available to represent the various colloquial dialects. The ingenuity of Mr. Murray reminds us of Bezaleel and Aholiab, whom God by His Spirit endowed for the mechanical work of the tabernacle. He has so simplified stereotyping in connection with his method of instruction that a Chinese lad will produce in a day more than three times as many pages as an ordinary London workman by the common method. Thus God is using the special sensitiveness of the fingers of the blind and their proverbial aptitude for music, to raise up blind readers of the Word and blind singers and players on instruments, who may make music the handmaid of evangelism. The system, as we have said, is singularly adapted to represent, not only the sounds used in speech, but in music too. The Peking pupils write out musical scores from dictation with such rapidity that an ordinary "gospel song" will be produced in a quarter of an hour. By means of embossed symbols pasted to the keys they also learn to play the piano and organ. The written score being read with one hand and the music played with the other, the student soon learns both to sing and play by note. Then these Christian songs are made a means of attracting an audience, to whom one of the blind students then addresses his exhortation, and whom he recommends to buy and study the Bible for themselves.

And so a blind boy will often sell more books in a day than the authorized agent of the Bible Society.

Here we reach another link in this chain of providential purpose. We see why Mr. Murray was sent to China as a Bible colporteur. His bookselling and street preaching bring him and keep him on familiar and friendly terms with the natives and prevent his being thought a mere magician or conjurer who by some weird power turns fingers into eyes. Moreover, the superstitious respect felt for written characters and all who can read them, together with the reverence and pity toward the blind, seem to open a new and wonderful avenue of usefulness to these blind Scripture readers and singing evangelists. Mr. Murray ought to be enabled to devote at least half his time to this work of instructing the blind, and abundant means ought to be given him to multiply his schools in every part of the empire. This new development in China suggests a key that may open the doors to 150,000,000 secluded *Chinese women*. A blind woman taught to read the Scriptures may find her way to homes from which all missionaries are practically excluded. As yet popular prejudice has prevented Mr. Murray from teaching but one blind woman, who in a few months mastered reading, writing, and musical notation.

Mr. Murray, having often found genuine converts who had found salvation solely through reading the Word, and who sought of him Christian baptism, has been granted ordination and so returned from his visit to Scotland in 1887 empowered to do the whole work of a Christian minister, and will devote his time to the preparation of books for the use of the blind and instructing those to whom God has denied the gift of sight. Who can foresee to what extent the Providence that raised up this man for this unique work may be pleased to use him for the evangelization of the hundreds of millions in China, transforming blind beggars into Scripture readers and teachers of others blind also, so that it shall be true in a new sense that the *blind lead the blind*, but not into the ditch? The words of Isaiah shall be fulfilled: "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them and crooked things straight." Isaiah xii: 16.

For the sake alike of completeness to this paper and for the information of those who are specially interested, we append a brief *resume* of Murray's "System for Teaching the Blind of China."

The plan that would most naturally commend itself to one wishing to teach the blind, would be to adopt phonetic spelling. I found, however, that "numeral" spelling was greatly to be preferred.

Chinese, as a spoken language, may be reduced to 408 syllables. Now I take a representative written hieroglyphic of each of these 408 syllables, and for my own convenience place them in alphabetic order in a horizontal line. The Chinese know nothing of alphabets.

Then in a line running parallel above that line of representative sounds, I write its equivalent in numerals; but instead of figures I use mnemonic letters, viz. T or D represents 1, N stands for 2, M is 3, R is 4, L stands for 5, Sh is 6, K is 7, F or V means 8, P or B is 9, and S stands for 0.

Then, as the Chinese have no alphabet, I choose simple syllables, as Ti for simple T or D, Ni or No for Q, etc. Therefore the two lines run thus:

Ti	Ni	Mi	Rhi	Li	—mnemonics.
Gna	Gnai	Gnan	Gnang	Gnao	—Chinese.
Shih	Kei	Fei	Pei	Tzc	—mnemonics.
Cha	C'ha	Chai	C'hai	Chan	—Chinese.

EXPLANATION.

* These are the first ten mnemonic words. Chinese equivalents that stand for the numbers, and written in a large character, begin the sentence, which, according to the custom of ordinary Chinese books, is written perpendicularly, and is read from top to bottom.

The under line represents ten of the 408 Chinese syllables, and these, also in a larger character

than the intermediary ones, are at the bottom, and finish the sentence. Thus : Tl, shih, shuan, tsai, t'ien, shang, che, hua, shih, nan, hsin, GNA.

There are thus 408 simple sentences, and the pupil is required to commit these to memory, and thenceforth, to write the one, and read it as the other. This he does like a chain of events, and in a very short time, at the rate of about twenty sentences in a day. This is, in fact, his spelling lesson. I know that this description must appear complicated, but in daily practice it is found to be quite the reverse.

The superiority of this method over "spelling" is immense. As an example of its advantages I would instance the Chinese word "C'huang Q" — a bed. It would require *eight* letters to spell this word, but by this plan I only need *three*, i.e. units, tens, and hundreds. There are no spaces or contractions to be a burden to the memory.

Then we only require ten numerals for our "alphabet." But I saw the advantage of employing the other letters thus : namely, using the deep letters, as K, L, M, N, in four sets of four to stand in the first space to represent the hundreds, and by that means they would answer a double purpose, namely, indicate also to which of the four "tones" the word belongs, each having a choice of four letters for each of the 408 sounds.

Let the sound and the number of its tone be indicated along with its aspirate, which is thus—C'huang Q, and be understood to be the hundredth in the order of the syllabary ; and as regards the four "tones" to belong in that sense (*i.e.*, a bed) to the second. The letters K, L, M, N equal 100, and in that order indicate the 1st, 2d, 3d or 4th tone. Then LOO equals C'huang Q. A person acquainted with the Braille alphabet will perceive that as only three letters are thus required, the L takes top, middle and lowest points, while the first line of Braille, which supplies tens and units, has only top and middle points, and consequently the word has always one deep letter and two hollow, making a wedge-like form ; hence there is no need to separate the words in writing, and thus all space between words is saved, which of itself is no small gain, and at the same time greatly simplifies the fingering to the reader.

When time, material, expense, storage, and portorage are considered, it will be seen how important are all these points which tend to reduce the inevitable bulk of books for the blind. The fact of each word being represented by three letters, and having thus a definite length and somewhat triangular form, is a great advantage in stereotyping.

It occurred to me that I could simplify the process of stereotyping ; so instead of holding the punch in one hand, and having only the tip of the little finger to guide, while the other hand holds the mallet, I designed a table with a lever at one side, and a mallet to work by a treadle—the mallet always to strike the center of the table, and squared off the plain over which the block would have to describe. The treadle is of course worked by foot, and with side woods, the width of two words, and woods the width of a double line, which exactly correspond in size with the latter ; for the guide in shifting the block upward in the plain of the fixed mallet, as the other, the side woods keep the position sideways ; the stereotyper moves these as he finishes two words at a time, the top piece, at the finishing of the double line, is taken from the top, and pushing up the block, he puts that wood at the next foot, and then the block is in proper position for striking the next, and is firm and fast in its position.

Thus the right hand, which would otherwise have had to hold the mallet, is left free to handle the manuscript, and to relieve the tip of the little finger and take to guiding. Now, with us the process is so simplified that the operator can pell-mell with great speed and pleasure.

The advantage will appear best in the result, when I tell you that the boy can do with ease in one day what would take three men and one-third in England to do in the same time. So what a sighted man would take twelve months to do, my blind boy will do in three months, and the quality of the work is struck more perfectly.

WOMAN AND WOMAN'S WORK AT THE LONDON CONFERENCE.

BY MRS. DR. J. T. GRACEY, BUFFALO, N. Y.

THE first missionary conference with representatives from various mission fields convened in the city of New York, May, 1854. That notable missionary, Dr. Duff of Calcutta, was visiting America, and the churches had been stirred by his eloquent words. His presence was the inspiration of this conference, which had an attendance of one hundred and fifty members and was in session only two days. This meeting was the beginning of a new era in missionary work. Other conferences then followed in England and in the various mission fields of the world.

In the year 1878 a conference was held at Mildmay Park, London, at which thirty-five societies were represented, and this meeting was notable from the fact that for the first time missionary women took part in the pro-

ceedings. Mrs. Weitbrecht read a paper on "Christian Work Among the Women of India," and Miss E. J. Whately one on "Female Missions in the East," and "English Mission Schools in Cairo" was read by Miss M. L. Whately. Several missionary ladies took part in the discussions which followed the reading of these papers.

Woman had gone to the isolation, the dreariness and monotony of heathen life; for years she had braved dangers and made all sacrifices, had established schools and been a transforming power in darkened homes, had aided in the translation of God's Word and Christian hymns, had given to heathen mothers a loftier idea of motherhood, had been imprisoned for the gospel's sake, in loneliness and weariness had she patiently and lovingly toiled, yet only ten years have elapsed since she had a voice in the deliberations of a missionary conference. When she appeared she appeared to stay.

The General Conference of Missions, held in Exeter Hall, London, in June last, with more than twelve hundred delegates, has been universally conceded to be one of the most remarkable gatherings ever held in the history of foreign mission work. It was notable for the presence of so many missionary women, and for the great prominence given to woman's work. Women were present from nearly all mission fields, and when one day the announcement was made that Mrs. Hannington, wife of the martyred Bishop of Africa, was in the audience, the applause was loud and prolonged.

Of the eighty-four American and continental societies represented, *twenty-two* were "Woman's Boards," each of them sending their own accredited delegates, more than fifty in number. On Saturday evening, June 9, the meeting was opened by a service of prayer and praise, and tables were set capable of accommodating hundreds of persons. At this opening session the Earl of Aberdeen presided, with his wife Lady Aberdeen on the platform at his side. Ecclesiasticism and doctrinal differences had no place, for the very introductory speech by Dr. Thompson of Boston sounded the keynote. "What have we come here for?" said he. "Not to see the old country, nor its cathedrals, nor the British Museum, nor the Tower of London, nor palaces, nor objects of art, nor to listen to the eloquence of Parliament, but to hear what the Pauls and Silases of the day are doing in the name of Him who made of one blood all the nations of the earth." "All one in Christ Jesus" was the prevailing spirit from the beginning to the close.

In the prepared programme Woman's Work was the assigned topic for two of the regular sessions for delegates, and for one of the large public evening gatherings. Then there were meetings held exclusively for ladies, and women were made prominent as speakers at a number of public meetings, and some were even called upon for responses at lunches and breakfasts. From many lands the missionary woman was present, and told her sweet and thrilling story, that reached all hearts.

Arrangements were made to hold the morning sessions for women in the "Annex," a hall holding about two hundred and fifty; but the "Annex" was too small, and it was necessary to adjourn to the large hall to accommodate the large crowd. Some one writing of these meetings said: "The women excelled the brethren in the directness and clearness of their statements, and the practical presentation of their work." Almost every phase of mission work was discussed at these sessions. As China was represented, it was claimed that in no country is woman's work so valuable as in the Celestial Empire; others claimed that Japan most needs woman's help; others maintained that of all countries India needed her, and the statement was made that one married missionary, with the feminine influences of

home, is worth more than twenty single men, and that often the missionary's home had been the first object lesson of love in heathen countries, and the wife has been the great helpmeet, carrying on work which her husband could not do.

Sir Robert Phayre presided at one meeting. "His thirty years' experience in India," he said, "convinced him that it is impossible to attempt to convert a world of men, *leaving out the women*, as that is clearly contrary to God's manifested will." He referred to the great amount of misery behind Zenana walls, as having come to his knowledge in connection with his official duties, but said, "There is no amount of oppression and evil-doing that cannot be removed by prayer."

Miss Rainy of the Free Church of Scotland spoke on "The Place of Female Agency in Mission Work." She said: "Women should take up this work because it is evident on many grounds that the Lord will have it so. The scheme is of Him, and the way to carry it out has been made clear by Him. Missionary women give their attention to teaching in Sunday, weekday, industrial, and boarding schools, taking charge of orphanages and seminaries, Zenana mission work, or house to house visitation, evangelistic work in villages and country districts, holding Bible classes and mothers' meetings for converts, training and superintending native agents, preparing a vernacular literature for women, and last, but not least, laboring as medical missionaries among women and children."

Miss Marston, M.D., read a paper on "Woman's Medical Work." She said the work was most hopeful, that "the hospital is an institution of increasing value, and both there and in the dispensary the people are pleased rather than otherwise to listen to the message of the gospel. The difficulties of Zenana medical work were enlarged upon, and, in conclusion, several suggestions were given. Specialists being, as a rule, inaccessible, and consultations being out of the question, medical women in India must either be able to undertake all and sundry cases, or have the pain of occasionally rejecting them. Experience led to the recommendation that, in addition to the usual curriculum, there should be a year's study of special subjects."

A number of ladies took part in the discussion that followed the reading of this paper. Miss Cross spoke of the shocking condition of the women in government prisons and hospitals, and gave an account of a visit she paid to one of the prisons, where she saw a large number of women condemned for the crime of murdering their female children.

Mrs. Emerson of New York read a history of the Woman's Union Missionary Society of America, a society representing all evangelical denominations, organized in 1860.

Mrs. Cappin of the African Church of America was eloquent in her justification of woman's work in many lines. She said that what was required for those women was not mere "book learning," but thorough technical education in the art of housekeeping, and above all in the art of making bright, happy Christian homes. It must be remembered that their work was not merely to educate, however grand a work that was in itself, but to win the precious souls of those women for the Lord Jesus Christ. The object of the society must be strictly evangelistic—that of carrying the gospel, whether by education, Zenana missions, medical missions, or whatever agency might be employed, to the homes of the East. She greatly deplored the small number of lady workers in the field, and she felt it her duty to speak out and to tell her Christian sisters of the great need of workers.

Mrs. Edge of China asked Christian mothers to put no obstacle in the way of their daughters, should the Lord call them to missionary work.

Mrs. Quinton spoke of the women of the Indian tribes of North America. She said: "These women are hungering for spiritual instruction, and almost as soon as they hear the gospel they give their hearts to God."

Miss Abbie Child of Boston, Secretary of the Woman's Board (Congregational), spoke on the "Need and Preparation of Missionaries," saying, "The time is past when *anybody* can be a missionary."

Miss Jerroam, for twenty-eight years a missionary in North India, said: "While preparation is of immense importance, yet missionaries cannot be manufactured; like poets, they are born, not made; nay more, they are called, and called of God; only the Master can make a missionary. The training is in the Lord's own school."

"The Necessity for Trained Native Christian Teachers" was discussed by Miss Askwith of South India, under the following heads:

Who are to be Trained?

What Objects must be Kept in View when Training?

What Methods Should be Employed in Training?

This paper disclosed the fact that there was great need for establishing a United Training Institution for Zenana teachers, in which they may be taught and practically fitted for their special work. Miss A., in closing, said: "If India is to be won to Christ, if its womanhood is to be raised from the bondage and degradation of ages, it must be greatly through the agency of Christian Indian women. We have intrusted to us the training and education of considerable numbers of these our young sisters, who, with God's blessing, may be a power for good in their native land."

Probably the "Relation of Woman's Boards to the General Boards" was among the most stirring subjects discussed. Everybody had an opinion, and both men and women said that women ought to be represented in the general boards. This was a perplexing question to some, and a special meeting was called to consider it.

Dr. Murdock of the American Baptist Union "read a paper in which, while he placed great estimate on woman's work, he advocated that all female agencies should abide by the rules of and be governed by the policies of the General Board; that it would be better for both and have a better effect on the natives when women 'recognized the headship of man in ordering the affairs of the Church of God,' remembering that 'Adam was the head.' He dwelt very impressively upon the union of man and woman in the work, though it would be a sad day for the church when divided by woman's boards endeavoring to *work* independently."

A somewhat emphatic protest was offered by some of the ladies to the sentiments of the brave Doctor, and one—an American—remarked *sotto voce*, "All buncombe!" Experiences were given. Some worked independently in a great measure, others jointly. One, a Nova Scotia board, helped the parent board by raising money for each "mission, and thus felt that they had an interest in all." Another complained that they were "hampered in their work by male committees," while another, the president of a very large and influential society, said she would rejoice to see their work merged into one, for the burden and responsibility were great on women alone. She thought, however, that in that case woman should have a place on committees.

"The Evils of Child Marriages" was discussed by Miss Whately, for years missionary in Cairo, Egypt. She said "this custom was a great hindrance

to missionary work. There are now hundreds and hundreds of Mohammedans who attend my school and other schools, but no matter whether it be a native Copt or a Mohammedan, the girl is taken away at twelve."

Bishop Crowther, the rescued slave boy, now a bishop of the Church of England from West Africa, said: "Long ago, among the freed slave children at Sierra Leone, invaluable services were rendered by ladies. Men were helpless with their threats and scoldings, but by kindness the ladies enticed the children to school, and taught them with great success. To-day, also, ladies are filling very important posts in the Niger territory. Often children had to be whipped into school by the native schoolmaster, till a white lady came, who brought pictures and lesson sheets from England, and taught the children to sing. Soon the news spread, and the other children of the station came with zest, and learned to love education. At Bonny it was agreed by the chiefs that \$10 a year should be paid for each boy and girl who attended the school. When the time came the chiefs objected to pay for the girls, as they could not afterward earn money as boys could. The Bishop himself then agreed to pay for the girls, who were trained to read, and sew, and knit and make bread, etc. A certain day came when the chiefs were entertained, and Miss Susan Jumbo—daughter of Oko Jumbo—made the bread, which her father praised without knowing who had made it. When informed, he was greatly pleased, and from that time native scruples as to the utility of investing money on the education of girls disappeared.

Lady Aberdeen presided over a special meeting, and in a clear rich voice that could be heard all over the large auditorium, said: "The missionary conference, with its many testimonies of the world's need and of God's gracious work among the heathen, should awaken all Christian people from selfish slumbers. She regarded the sight of so many missionaries and their active friends as a grand one, and when she thought of the great number of British and American nationality, she could not but realize that God has committed to the English-speaking race a very high duty in the evangelization of the world. Last year, with Lord Aberdeen, she had the privilege of seeing some of the missionaries at work in India, and also of attending such conferences as workers can there hold for prayer and mutual encouragement and help. The experience was one never to be forgotten. While now thanking the American delegates for coming to this great conference, she cordially acknowledged the vigorous work of their agents in the mission field, and also that America had greatly inspired and quickened England in missionary effort. The missionaries have all told us one thing—of the power of love, the power of Christ's love when it takes hold of the soul."

In reference to openings in Japan, Dr. Warren of Japan said: "The women have not been in the degraded position they have in other countries, but have long been a great power both in society and politics. The children are under regular instruction, and the way is gradually being prepared for the reception of the gospel. Higher education is well to the front also, and the openings for missionary ladies at the present time are many and important. What is wanted is that this educational work should be accompanied by Christian teaching. Many things combine to accentuate this call to service for Christ, and already much blessing has attended the efforts of women in the country.

"There is a great opening just now for work in mission schools. The Americans have done a great deal in this and in other respects. First in the country by some ten years, the Americans have ever since kept to the front.

Especially are they ahead in women's work. The laborers do not go over in ones and twos, but in sixes and dozens, and their schools have been remarkably successful. In evangelization, also, the women have been greatly blessed. In conclusion, the speaker earnestly begged for more female laborers for Japan."

Of the openings in India, Rev. Mr. Karney said: "India is waiting for English women to go to her, not mere educators, not mere Christians, but consecrated workers for Christ going in the power of the Holy Ghost."

Of openings in China, Dr. Swanson said: "That if the mothers, the wives, and the daughters of a country are secured for Christ, the men are sure to follow; and in no country has a woman more influence than in China.

"There are difficulties to face. Those who go have to go into a new civilization, and to tread on ground more dangerous than they sometimes are aware of; but in the work of education an immense service is being done, not only among the young themselves, but indirectly among their parents also. Therefore the speaker maintained that China, of all other countries, is the field for the mission of women. The empire is awakening, and now is the opportunity. She must either start into life or be buried out of sight; but she is not going to be buried. Here is the chance for pious women, and the female population is constantly sending forth a wail which calls loudly for the light and liberty of the gospel as well as education."

Rev. Dr. Langford, Secretary of the Protestant Episcopal Missionary Society of America, said: "Looking back upon the past, with its record of glorious enterprise and results, and looking to the future, with its blessed possibilities and opportunities, the speaker thoroughly believed that woman is to take a larger part than in the past in the evangelization of the world—not only by going out into the field, but by looking to things at home. In the work of organization, and in getting together and putting into shape the facts which may kindle the fire of enthusiasm for missions, the women have a sphere of great influence. The pastor cannot find time, and has not the aptitude to do many things that are expected of him. In America the women have realized this and they are taking the missionary interest quite into their own hands—editing papers, distributing tracts, sending out reports and circulars, and, having faith to believe that it was by the Spirit of the living God that great works will be accomplished, they have organized prayer unions, to present the matter continually at the Throne of Grace. In conclusion the speaker prayed that God would own woman's work by making it a blessing to the entire human family."

The many social gatherings afforded a rare opportunity for these world-wide representatives to catch a glimpse of the best circles of Christian England. Our American ladies received very marked attention, and made an impression in the meetings, because, it is said, "They spoke with such freshness of thought and ease of manner."

The meeting was a great inspiration to all who were present, and marks certain great facts, viz. that woman is a great power in missionary work, and that there is no longer separation or isolation of nations, of denominations or of language. There is one Bible, one faith, one great desire, on the part of missionaries, to preach the "unsearchable riches" to the people of the earth that are in darkness and the shadow of death.

MISSIONARY HEROES IN AFRICA.

BY ROBERT N. CUST, LL.D., LONDON.

My subject is not so much Africa, its people, its customs and its misfortunes, as the Christian pioneers and their work, and to this I restrict myself. The missionaries cannot speak of themselves; it is the last thing that they would wish to touch upon, except to describe their shortcomings. A particular church or society cannot speak of the whole class fairly, as of some they know too much, and of others nothing at all. We see them in the committee room, when they are young and ardent for the fight, scarcely knowing the difficulties with which they have to contend. We see them a few years on more thoughtful, more subdued and chastened, yet not less earnest; we see them still later on, broken down, unequal for further service in the field, yet still longing to laugh at the doctor, and go back to their life's work. Some we never see again, for they remain where they fell. Many of them are men of high talent, who in secular professions might have achieved wealth and fame, or in the home church might have risen to dignity and influence, but, smitten with the wondrous love of saving the souls of the heathen, they have gone forth, and fresh candidates for the holy office are never wanting. What is their motive? A simple faith in the Word of the Lord, who bought them. Wishing that my hearers may carry away something that may cling to their memory, I ask them to think of the famous eleventh chapter of St. Paul's Epistle to the Hebrews, in which he traces back to faith all the great events in the history of Israel, and I ask leave reverently to adapt his argument to the history of the pioneers of African Missions.

By faith the United Moravian Brethren at Herrnhut in Germany, more than a century and a half ago, were stirred up to send out a missionary to the poor Hottentots, who were treated as dogs by the Dutch colonists. By faith George Schmidt at once offered himself to go out, and suffered hardship with a persecuted race, and, having been blessed by the conversion of a few, was forbidden to baptize them, and summarily sent back to Europe by men who called themselves Protestants, and who were jealous of their own liberty. By faith, fifty years later (1793), the United Brethren sent out three more missionaries, who founded the illustrious mission of Gená dendál, or Vale of Grace, on the very walls of the ruined house of George Schmidt, seven years after the great patriarch of African Missions had been called to his reward, dying, like Livingstone and Krapf, on his knees.

By faith the London and Wesleyan societies, the Established Church of England, the Free Church of Scotland, and the American Board of Foreign Missions, took up a share in the blessed work amidst other races of South Africa, and out of their ranks by faith Moffat undertook to translate the Bible into the language of the Be-Chuána, Wilder into the language of the Zúlu, and Boyce, Appleyard, and others, into the language of the Ama-Xosa, or Káfir—languages deemed at the time to be incapable of expressing simple ideas, but which, deftly handled, proved to be apt exponents of every variety of human thought, with an unlimited vocabulary, and an unsurpassed symmetry of structure.

By faith Moffat's son-in-law, Livingstone, abandoned his home, his chapel, and his school, and started off on his great missionary progress, which was destined to illuminate all Africa south of the Equator. By faith he bore up under the perils, the fatigues, the opposition and the bereavement of his dear wife, who sleeps on the shore of the Zambési. By faith he worked his way to Benguéla, on the west coast, Kilimáni on the east, and Nyangwé on

the River Kongo to the north, discovering new rivers, new lakes, new tribes, and new languages. From the drops of sweat which fell from his limbs in those great travels have sprung up, like flowers, Christian missions, founded by men of different denominations and different views of church government, but united in the fear of God, the faith in Christ, love of Africa, and veneration for Livingstone. To the impulse, given by this great apostle, must be attributed the missions of the Established Church of Scotland at Blantyre, the Free Church of Scotland at Livingstonia, the London Society on Lake Tangánykia, and the Universities Mission at Zanzibár. To these must be added the missions of the Church of Rowe. In an interview which some years ago I had at Tunis with Cardinal Lavigérie, to implore him to locate his Equatorial Missions at a certain distance from stations occupied by Protestants, to which he agreed in word, though his practice has been different, he spoke with admiration of Livingstone. But to this servant of God it was not conceded to see one single fruit of his labors. He saw no mission spring up; like Moses, he only beheld the promised land from Pisgah; he died without knowing of the secret of the source of the Nile and the Kongo. But even after death he seemed to have power to charm and to conquer, for by faith his bones were conveyed by his faithful Africans to the sea-shore, from Ilála on Lake Bangwéolo, where he died, along a route never traversed before, as if the great discoverer had power to add to geographical knowledge after his death, and the great philanthropist wished to leave a lasting proof that the natives of South Africa can be faithful and loyal, and capable of high enterprises, if they are kindly treated.

By faith Krapf and Rebman sat year after year at the watchtower of Mombása, waiting till the day should dawn, calling to each other, "Watchmen, what of the night?" writing home descriptions of vast lakes, and snow-capped mountains on the Equator, causing themselves to be derided, both as missionaries and geographers; yet they lived to be honored in both capacities, they lived to see the day dawn at last, to hear of Frere-Town being established as a station for released slaves at Mombása, to hear of those internal seas being navigated, and that snow-capped mountain being visited. In his old age Krapf in tearful gratitude read Henry Stanley's challenge, which rang with trumpet-sound from the capital of U-Gánda, and was gallantly answered by the Church Missionary Society, and he lived to hear of the great Apostle's Street, which by faith he had suggested, being carried out from Zanzibár to the Great Lakes, to be extended westward down the Kongo, until hands are shaken with the Baptist missionaries working up that river from the West.

By faith the good Baptist Society established themselves in the island of Fernando Po, and, driven thence by the intolerance of the Spaniards, they crossed over to the mainland, and found what seemed once, but, alas! is no longer, a more enduring inheritance in the Kamerún Mountains. By faith here Saker lived, labored and died, translating the Holy Scriptures into the language of the Dualla, but leaving his work to be revised by his young daughter, opening out a new field for the talent and zeal of women. Hence in fullness of time by faith Comber started to conquer new kingdoms of the Kongo, making, alas! the heavy sacrifice of the life of his wife at San Salvador, before he reached Stanley Pool, with the great heart of Africa open to his assault; for in their hands the Baptist missionaries had carried gentle peace, and their vessel with that name still carries them onward on their blessed and peaceful enterprise.

By faith our good brethren in North America were among the first to send

out their agents to West and South Africa, to pay back the debt which they owed, and to atone for the wrong which their forefathers had inflicted. The sun was thus taken back to the East, to lighten those sitting in darkness. Each and every one of their churches by faith have vied in the desire to found strong missions, translate the Holy Scriptures, and to press forward the work of freedom, education, civilization and evangelization.

By faith the holy and humble-hearted Protestant churches on the Continent of Europe, less amply endowed in material resources, but more richly in intellect, industry and self-consecration, have sent forth a golden stream of missionaries from the centers of Basle and Canton de Vaud in Switzerland; of Barmen, Bremen, Berlin, Herrnhut and Hermansburg in Germany; from Norway, Sweden, Finland and France, to hold the fort in the most exposed situations, to suffer imprisonment, to achieve great literary works, to found living churches, and attract to themselves the affections of the African. The names of the devoted men and women who have lived and died for Christ may not be known to the world, but are written in the Book of Life.

By faith Samuel Crowther was rescued from the captivity into which he, like Joseph, had been sold by his brethren, was restored to his country, to be no longer a slave, but a teacher, a leader, a benefactor, and an example; by faith he was set apart to give the lie to the enemies of the African, to stultify the idle taunt, that a negro is incapable, by his nature, of culture, piety, honesty, and social virtues; by faith he was raised up to mark an epoch in the sad chronicle of his persecuted race, and to be the firstfruit of the coming harvest of African pastors and evangelists. By faith his son Dandison, Henry Johnson and James Johnson were blessed with the great grace of being allowed to tread in his footsteps.

If any of my readers desire to know the real worth of the African missionary, let them read the lives of Mrs. Hinderer at Ibadán, and Mrs. Wakefield at Ribé, and of many other noble men and women, of whom this self-seeking world was not worthy, who left comforts at home to labor among the Africans; who, in spite of overpowering maladies, have been, like Hannington, unwilling to leave the country of their choice, and determined to return in spite of the warning voice of their doctor, or who, like him, have died as good confessors, counting not their lives worthy, but to fill up what remains of the sufferings of Christ. Such lives, in their simple eloquence, cannot fail to chasten the proud heart, to drive out selfish egotism, and to sustain the sinking spirit; they leave a ray of tender light behind them, showing that the age of chivalry and of self-abnegation has not entirely passed away; that the nineteenth century, in spite of its worldliness and infidelity, is still able to supply crusaders to fight the battle of our Master.

We read often in secular books, and too often in missionary biographies, how our Heavenly Father is supposed on some occasions to have graciously interposed to save the life of one of His poor children; in Roman Catholic accounts this benevolent interference is always attributed to the Virgin Mary, or St. Teresa. Not a sparrow, indeed, falls without His command; but if such interference is presumed when a good man's life is saved, how shall we account for the absence of this providential care when the good man is cruelly killed, or cut off by premature disease? Such is but a narrow view of God's providence. His ways are not our ways; He has chosen His servants for particular services: some to honor, some to dishonor. Some are selected to live and work, to others is conceded the peculiar grace to die nobly and set a glorious example. Deaths are required as well as lives to

complete the picture of the new life. Some may follow the steps of our Lord in a life of beneficence and mercy ; to others is granted the sweeter lot of filling up that which is behind of His sufferings. And in the last struggle how by grace they have been sustained, doing nothing common or mean in the last memorable scene of their earthly passion, but sealing their faith by their manner of meeting death !

Hear some of the dying words of these soldiers of Christ. In the hour of death all things are terribly real. There is no room for deception or false enthusiasm there. I have selected these words without distinction of country or denomination, but their number might be multiplied indefinitely. Arrhenius, the Swede, had only a few months of labor in the Galla country after years of preparation for his duties. His last words were :

"Jesus, help me ! Jesus, help me ! Amen."

Prætorius, the Swiss, was sent out for a few months' inspection of the missions on the Gold Coast ; he called upon me on his way out, and promised to call again on his return ; but after a few weeks in Africa he fell. His last words were :

"Is it true that I am going home to-day ?"

Of all the smaller English missions, the Livingstone-Kongo was conspicuous for its overflowing of zeal and life and promise, and of all its agents McCall was the brightest ; but he was struck down in mid-work. His last words were recorded by a stranger who visited him. Let each one of us lay them to our hearts :

"Lord, I gave myself, body, mind and soul to Thee. I consecrated my whole life and being to Thy service, and now, if it please Thee to take myself, *instead of the work which I would do for Thee*, what is that to me ? Thy will be done !"

He had hoped that his destined course might have been among the brave and strong, to toil with high purpose in the service of the African ; but God had chosen another part for him, and as a true Christian he recognized that God had chosen it well, and no weak murmurs escaped the lips of one who was ready to live or ready to die. Golaz, of the French Mission to Senegambia, as well as his young wife, died within the year after their arrival. His farewell words were :

"Do not be discouraged, if the first laborers fall in the field. *Their graves will mark the way for their successors*, who will march past them with great strides."

Pinkerton, of the American Mission in Zúluland, was ordered to lead a new mission into Umzila's kingdom ; he conveyed his wife and children to North America, and returned joyfully to his task. He met with many obstacles and rebuffs, but at length found himself well on the road. His last written lines were to his wife :

"The future will bring its needed light, and work, and solace. My thoughts turn sadly to you and our children. *All well. We go right on.*"

It was to him, indeed, all well, for in a few days he breathed his last sigh alone in the African jungle ; he had gone right on into glory ! On the other side of Africa, Bagster, of the same mission, had been sent to found a mission among the Ambandu ; a few months before his death he had proposed to write on "The Missionary's Joys." In the last page of his journal we find :

"We hear His voice of cheer : Go forward : one man of you shall chase ten thousand : the Lord your God has promised you the good land, which he has given to you : most joyous is the service of our King !"

Thomson, of the Baptist Mission in the Kamerún country (that famous mission which has during 1885-86 been uprooted and destroyed by the late German Emperor), a few weeks before his death in September, 1884, uncon-

scious of the ruin which was so soon to come upon the scene of his labors, on his chapels and his mission schools, wrote as follows :

"I am sustained and upheld amid many and heavy anxieties by the growing conviction that the dear Master is, in His great condescension, using me here for the settlement of many difficulties ; and I look forward to the future with more hope than I have known for years. I believe the work here will soon assume a better and a brighter aspect, and my heart glows within me, as by faith I see the time. Oh for more and more of grace to cast all our burdens upon the divine burden-bearer ! Our hope and trust are in Him alone !"

With such men (and these few are but types of many) Africa and the whole world can be conquered. Such deaths are great victories. Such words tell us that some portion of us is immortal. These confessors saw the promises afar off, and were persuaded of them, confessing that they were strangers and pilgrims, and desiring a better country, that is a heavenly.

Still, they were men with like weaknesses, and cravings for love, as ourselves, and it is with heavy heart that I read of the last moments of such servants of God, dying sometimes without the solaces of religion, with no fond breast to lean upon, with none of the ordinary necessities of civilized life to sustain and comfort and smooth the path to that bourne, which men call death, but which indeed is the portal to everlasting life. The last journal of Hannington (who was present when I read this address four years ago) brings this point of view vividly before me. I can see that faithful Christian in the midst of his sad environment, oppressed with anxiety for the future of the work to which he had consecrated himself, still sustained by the daily reading of, and meditation upon, the Psalms of David. We find in these pages, so wonderfully preserved, no rebellious murmuring, no cries for vengeance, no appeal to the arm of the flesh. Still, as he lay tossing on his unsavory heap of straw, before his feverish eyes, during those sad days and weary nights, would rise the vision of the peaceful home, the pleasing duties, the loved companion, the little children, whom he had voluntarily left, obeying the call to serve his Master ; and not in vain, for a still voice would whisper to him :

"It is the Lord's will : obedience is of the essence of true courage and true love. The battles of the Heavenly King are fought in suffering as well as doing, and in dishonor, in prison, and in shameful death, as truly as in the mission chappel, the mission school, and the center of a Christian village."

We seem at this period of the history of our missionary churches to be living over again the trials and persecutions of the early Christians in the first century. Do we not seem to hear the echo of the words of the Virgin-Saint, who at Arles in France was slowly let down feet-forward into a vessel of boiling oil, because she refused to deny her Master?

"Jesus Christ, help me ! Praise be to Thee ! Lord Jesus, grant me patience ! I suffer for Thy name's sake : I suffer for a little time only ; I suffer of my own accord : Jesus, let me never be confounded ! take me ! take me !"

Time would fail me to tell of Schlenker, and Reichardt, and Schön ; of Goldie and Edgerley ; of Casalis, Mabile and Coillard ; of James Stewart, of Lovedale, and his namesake on the Nyassa ; of Grant and Wilson ; of Ramsayer and Christaller ; of Mackensie, the Bishop who died on the River Shiré ; and of Steere the Bishop who sealed up the translation of the last chapter of Isaiah ready for the printer, and then fell asleep at Zanzibar ; of Parker, the Bishop, wise and gentle, holy and self-restrained, who was called to his rest on the Southern shores of Victoria Nyanza ; of Wakefield and New ; of Stern, Mayer and Flad ; of Southon, the medical missionary, who died at U-Rambo ; of dear Mullens, who could not hold himself back from the fight, and who sleeps in U-Sagàra ; of many a gentle ladies' grave—for women have never been found wanting to share the honor and the danger of the Cross.

I have seen and known so many of them. A few weeks before we were holding sweet converse, and then the tidings of the death of some one of them came floating back by letter or telegram. They had, indeed, all gone into a far country, and to me they seem to be all there still; and, when I am musing about Africa, or studying some point connected with that country, and I look up from my paper to my African library, the forms of departed friends seem to enter at the open door, and I seem to see their faces again, and to ask them their opinion. Young Rivière, a Jesuit priest, who had been turned out of Algeria and taken refuge in North Wales, used to correspond with me about Africa. One day he called upon me in London and told me that he had received his orders to start at once to the Zambési Mission field, to take the place of a dead colleague. He promised to write to me from Tété, and to clear up many questions for me; but he never reached his destination, for he sank under his first attack of fever at the mouth of the Zambési. Differing as I do from the Church of Rome in every principle and detail of their evil system, I can still recognize and thank God for the zeal, and love of souls, and total abnegation of self, which distinguishes her missionaries. Oh, when they are such, would that they were ours!

I often think of that famous scene in one of Walter Scott's romances, where the clansman and his seven sons all fell for their chieftain, stepping forth, one after the other, gladly into the gap, and crying: "One more for Eachim!" So it is with the reserve forces of missionaries. "One more for Christ!" And how much better to have young lives and treasure spent by the missions in trying to save African souls, than wasted by the English nation in slaughtering the unoffending and undaunted freemen of the Sudán, for the purpose of maintaining an imaginary prestige of having the strength of a giant without the grace of knowing how to use that strength as a Christian. Wherefore, seeing that we are compassed about with so great a cloud of witnesses, let us lay aside every weight and press forward more and more upon our bounden duty and service to evangelize Africa. We owe this debt to those who have gone before, that they should not have died in vain. The Missionary is indeed the most glorious outcome of the nineteenth century; the honest God-fearing man in the darkest corner of the earth, where he is most wanted, to represent the highest type of Christian patience and morality.

"Oh! that we now had there
But one ten thousand of those men in England,
Who do no work to-day!"

NOTES ON NEW BOOKS OF A MISSIONARY CHARACTER.

[EDITORIAL.]

Report of the Missionary Conference, London, 1888. Edited by Rev. Jas. Johnston, F.S.S., Secretary of Conference. Vol. I. London, Jas. Nisbet & Co. This is the first volume of what promises to be the most perfect encyclopedia of missions in the world. We can say no more. We would not be without that report if it cost \$100 instead of \$2.00. The most distinguished men in the world, in the department of Oriental languages, religions, philosophies, and customs, as well as the specific history of missions, are among the contributors to these volumes.

This first volume contains exhaustive papers on Islam, Buddhism, Roman Catholicism, Relations of Home and Foreign Missions, Commerce, etc. Then Part II. gives the mission fields of the world—India, Ceylon, Burmah, China, Japan, Africa and Madagascar, Turkey, Oceanica, North and South America, etc. The second volume will be equally comprehensive and valuable, let us rather say invaluable. I have bought twenty-five copies myself to give away, and if I had the money would put a copy in the hands of every minister and theological student in my country. The American edition is issued by F. H. Revell, Bible House, N. Y.; Chicago, 170 Madison St.—A. T. P.

Life of John Wuson, D.D., F.R.S. By George Smith, LL.D. London, John Murray. This is another of Dr. Smith's masterly books on missions. We intend to give hereafter a review article

on this remarkable man, but for the present advise every lover of heroic life and labor to read the volume. The following laudatory notices from the leading journal of the world, the *London Times*, we adopt verbatim :

"Dr. Smith's life of the late Dr. John Wilson of Bombay is without exception one of the most valuable records of missionary work in India ever submitted to the English public, and equally worthy of its subject and its author. . . . Dr. George Smith's mature knowledge of Indian affairs has enabled him to give an admirable presentation of Dr. Wilson's life and labors in connection with the great public improvements and progress of the years, extending over two generations of official service during which he resided in Bombay. Dr. Smith has given us not simply a biography of Dr. Wilson, but a complete history of missionary, philanthropic, and educational enterprise in Western India, from the governorship of Mountstuart Elphinstone, 1819-27, to that of Sir Bartle Frere, 1862-67. He has arranged the many subjects with which he has had to deal and the materials placed at his disposal with great simplicity, clearness, and effect."

Distinguished Witnesses. By Rev. John Liggins. New York, Baker & Taylor Co. This book is timely. It fits the need of the day as tenon fits mortise in a good joint. To decry and even deny the good results of the work of heroic missionaries is easy; but the logic of events will convince any candid mind, and in this book there is a mighty massing of testimony. Nehemiah is not alone in his experience. He met manifold forms of antagonism: apathy and lethargy on the part of Jews, malicious enmity and derisive ridicule upon the part of Ashdodite and Ammonite and Arabian. But he simply held his tongue, minded his own business, and built the wall, hung the gates and established law and order. "A light word is the Devil's keenest sword;" there are still many that are willingly ignorant, and if all that they do *not* know were published, the world itself could not contain the books that would be written. We must disregard the assaults of ridicule and enlighten ignorance. Let us give the people the facts, and the facts in abundance. They may become to some the fingers of God.

In this valuable volume the high character and grand influence of missions are established in the mouth, not of two or three, but of hundreds of unimpeachable witnesses. Representative men and women, whose names carry the weight of authority, and from every class in the community, here appear on the witness stand, commanding a hearing in the Court of the Judgment. They speak what they know and testify that they have seen, and only those whose eyes are blinded by prejudice or whose hearts are hardened by willful hostility, will refuse to receive their witness. Modern missions have little to fear from the harsh or hasty words of a few like Dr. Oscar Lenz, Winwood Reade, Sir Lepel Griffin, J. J. Monteiro, Mrs. Scott Stevenson, or even James A. Froude and Canon Taylor, while such as R. H. Dana and J. P. Donovan, James Russell Lowell and Alfred Russell Wallace, Robert N. Cust and James B. Angell, Wm. Elliot Griffin and Wm. Fleming Stevenson, Sir Bartle Frere and Sir Thomas Tancred, and Sir Richard Temple, Lords Lawrence and Loftus, Napier and Northbrook, Generals Edwards and Haig, Wallace and Wilson, Taylor and Gordon, Admirals Wilkes and Sullivan, Foote and Gore; nay, where Darwin no less than Dufferin, and Keshub Chunder Sen, no less than Constance Gordon Cumming, feel constrained to give testimony to the unspeakable value of Christian missions.—A. T. P.

Christianity and Humanity. By Chas. S. Eby, B.A. This is a course of lectures delivered in Meiji's Kumido, Tokio, Japan, and addressed to the young Japanese mind. The author is a wide-awake student of the great problem presented by a people just losing faith in the traditions and religions of the past and in danger of embracing any plausible errors which offer themselves. The house is empty, swept, garnished; and now the question is, Shall it be abandoned to the occupation of a sevenfold worse infidelity, or preoccupied by Christian belief? The author says that a short time since the cry was "No religion"; then another cry was heard, "Give us some religion"; and now the question is, "What religion?" These lectures are an attempt to answer this last inquiry. They were delivered in English and Japanese on alternate Saturdays. Two of the lectures are contributed to the volume by Prof. J. A. Ewing and Prof. J. M. Dixon, respectively. It seems to us that this outline of Christian apologetics is a very thoughtful and fresh one, calculated to awaken attention and well repaying careful reading. Not a few Occidental students will find in them much strong meat for thought.—A. T. P.

II.—ORGANIZED MISSIONARY WORK.

Missionary Society of the Methodist Church (Canada).

SIXTY-THIRD annual report, 1887-88. The General Board in their report say: "The results of the past year's work call for devout thanksgiving to the Head of the Church. The re-

turns from the various Annual Conferences show an aggregate gain in the membership of the church of over 10,000, and a fair proportion of this gain has been won on mission fields. On the financial side there is an advance of some \$18,000, sufficient,

at least, to show that interest in mission work is by no means on the decline. . . . Since our foreign work was begun fifteen years ago, the income of the society has steadily risen from \$108,000 to \$220,000, and such showers of blessing have fallen upon the home churches that there has been an almost continuous revival. The reports this year from Japan will give a further stimulus to missionary liber-

ality and zeal, and should lead us to consider whether the time is not near when the church should turn here eyes toward yet another part of the neglected field of foreign heathendom. Verily, the fields are "white unto harvest," and the demand of the hour is for reapers to gather in the sheaves.

After a full and detailed statement of operations, the following summary is given :

INCOME AND EXPENDITURE FOR 1887-88, COMPARED WITH THAT FOR 1886-87.

	<i>Income.</i>		Increase.	Decrease.
Toronto Conference.....	\$44,488	15	\$630	09
London.....	16,810	44	540	42
Niagara.....	25,788	71	1,082	30
Quehph.....	17,880	07	.....	.....
Bay of Quinte Conference.....	19,387	29	2,118	24
Montreal Conference.....	34,708	33	2,001	15
Manitoba and North-West Conference.....	6,595	86	1,181	94
British Columbia Conference.....	2,431	17	.....	.....
Nova Scotia Conference.....	11,594	88	.....	.....
New Brunswick and P. E. I. Conference.....	8,786	15	750	99
Newfoundland Conference.....	5,405	42	301	32
Legacies.....	14,802	38	12,896	08
Donations on annuity.....	.....	.....	.....	1,500
Indian Department.....	8,875	58	.....	172
Miscellaneous.....	2,018	07	400	72
Total income.....	\$210,480	00	\$19,053	25
Net increase.....	.....	.....	17,605	66
<i>Expenditure.</i>				
Toronto Conference, including Japan.....	\$29,218	04	.....	\$4,550
London Conference.....	10,084	61	\$160	95
Niagara.....	4,153	69	.....	154
Quehph.....	9,427	06	.....	27
Bay of Quinte Conference.....	10,752	55	532	99
Montreal Conference, including French Methodist Institute.....	25,165	79	2,669	93
Manitoba and North-West Conference.....	29,681	70	1,055	57
British Columbia Conference.....	17,765	28	.....	1,426
Nova Scotia Conference.....	6,615	91	685	81
New Brunswick and P. E. I. Conference.....	7,587	51	51018	28
Newfoundland Conference.....	12,678	42	2,080	49
Mount Elgin Industrial Institution.....	3,458	33	333	05
Sundries.....	18,359	28	2,227	12
Cost of management.....	10,571	51	1,628	98
Total expenditure.....	\$195,469	54	\$12,343	17
Net increase.....	.....	.....	618,339	.....

Leipzig Missionary Society.

Number of stations.....	23
Ordained European missionaries.....	22
Native preachers.....	14
Candidates.....	4
Catechists.....	57
Teachers.....	267
Inferior assistants of various sorts.....	130

Total force..... 472

INCOME FOR LAST FISCAL YEAR.

Contributions.....	\$69,614	40
Interest on legacies, profits of the Missionsblatt, etc.....	4,098	72
Balance in treasury.....	10,440	24
Total.....	\$84,152	83
Expenditures.....	\$72,225	60

Balance in treasury.....\$11,835 60

This shows a falling off of nearly \$4,000 from 1886. The society's chief work is in South India, where it numbers more than 13,000 church members. Notwithstanding it has sent out in the last three years eleven missionaries,

the mortality has been so great that it has less European missionaries than stations at present.

British and Foreign Bible Society.

THE eighty-fourth report of this noble society is a voluminous book and one full of interest. The circulation of the Scriptures last year was the largest in the history of the society. the total number of Bibles, Testaments, and Portions being 4,206,032. The gross total of receipts amounted to £250,332 10s. 5d. The total of expenditures, £224,823 9s. 9d. This pays the debt of previous year, over £10,000, and leaves £15,000 in the treasury toward another year's work.

The society affords essential aid to a large number of missionary societies by liberal grants of Bibles and Testaments for distribution in their respective fields. Thus in West Africa the society's work blends with that of the Church Missionary and Wesleyan Societies' work. Development is the law of South Africa, and Bible work keeps pace with it. In East Africa the society works largely with the Universities' Mission, particularly at Zanzibar and Lake Nyassa; it also helps the C. M. S. In Egypt direct colportage work has for the first time been commenced among Moslems. In no part of the society's work are the accounts more discouraging than in Syria and Palestine. The Government opposes, the people are ignorant and unawakened. In Abyssinia but little work was possible, owing to the Italian military occupation; while Arabia seems ready to be more largely occupied. From Persia comes the record of the sure though gradual advance of the kingdom of God, while there are indications of the disintegration of Mohammedanism. The work in India is carried on by six auxiliary societies—those at Calcutta, Madras, Bombay, Bangalore, Allahabad, and Lahore; it is characterized as wide and resistless, though gradual in its advance. Three auxiliaries, Jaffna, Colombo, and Kandy, work in Ceylon. In Burmah the society gives grants of Scriptures to the Burmah Bible and Tract Society. In Malaysia the work is only in its sixth year, but is vigorously advancing. In North China the agent considers that Bible work is the most extensive *seed-sowing* of all the forms of missionary enterprise. In Mid-China there is cause for much encouragement. So also in South China. No message of the year is brighter than that received from Japan. The sales have nearly quadrupled. In Melanesia and Polynesia one event of the year is the comple-

tion of the revised Rarotongan Bible. In Northwest America the work is chiefly "among our own people."

By the important work of giving grants-in-aid to missionary societies for the *employment of Bible-women in the East*, 300 Christian women were occupied in making heathen and Mohammedan women better acquainted with the Word of God. Translations in six fresh languages were added to the list in 1887-88, and with the completion of the version for Japan last year it is believed that the entire Bible now exists in all the great languages of the world. So mightily grows the Word of God and prevails!

Seventh-day Baptist Missionary Society.

THE forty-sixth annual session was held at Leonardsville, N. Y., Aug. 23, 1888. The society maintains a successful mission in China. The statistics of the evangelistic and school work there are encouraging. Mr. and Mrs. Randolph have been added to the Shanghai mission. The society also has a small mission in Haarlem, Holland. Also mission work is carried on in Austria, and on a limited scale among the Jews in New York City. But the society's efforts are largely expended in home mission work, chiefly at the South and West.

SUMMARY.

China.—3 American missionaries; 2 native preachers; 2 native teachers; 1 Bible woman; 5 other native helpers; 5 baptisms; 4,220 patients at the dispensary; 82 medical visits; 40 surgical operations.

Holland.—1 paid missionary, but really 3 workers, and 5 additions.

Mission to Jews.—2 workers; much personal work; no baptisms, but several adherents.

Home Missions.—24 workers, including the secretary; 150 additions—85 by baptism; and 5 churches and 7 Bible schools organized.

Scandinavian Mission.—1 worker.

Total for America.—26 workers; 150 additions—85 by baptism; 5 churches and 7 Bible schools organized, one church and one school being among colored people in New Orleans.

Total additions on the whole field, 160—91 by baptism.

<i>Receipts.</i>	
Balance cash in treasury, September 12, 1887.....	\$247 35
Receipts by contributions and income from bequests and permanent funds, from September 12, 1887, to September 20, 1888....	8,633 01
Received on loans.....	3,800 00—\$12,680 36
<i>Expenses.</i>	
Paid salaries and other ex- penses from September 12, 1887, to September 20, 1888.....	\$9,700 98
Paid loans.....	2,800 00—\$12,500 98
Cash balance September 20, 1888.....	\$179 38

The American Seamen's Friend Society.

THIS society was organized more than sixty years ago. Its object is "to improve the social and moral condition of seamen, by uniting the efforts of the wise and good in their behalf; by promoting in every port boarding-houses of good character, savings banks, register offices, libraries, museums, reading rooms, and schools; and also the ministrations of the gospel and other religious blessings."

At the present time there are 17 laborers at 14 home stations, and 19 laborers at 17 foreign stations, representing this society.

The Loan Library work is efficient and useful, the society having sent out nearly ten thousand of these libraries to entertain and instruct seamen. It acts also as an agent of the Bible and Tract Societies in distributing the Word of God and religious publications among the men of the sea. It has published 56,900 copies of the *Sailors' Magazine*, 20,000 copies of the *Seamen's Friend*, and 124,200 copies of the *Life Boat* during the past year. In some ports the society is aided by local Seamen's Friend Societies, auxiliary to this society. These develop local sympathies, utilize local energies, choose competent missionaries and superintend their work. It is expected of these, wherever possible, that they will raise in the vicin-

age the funds needed for the support of their Bethel and its work, and perhaps a surplus to be sent to the general treasury in New York. Where it is not possible to raise sufficient money in the vicinity of the work, the parent society feels bound to supplement the deficiency.

At present, says the Secretary, there are urgent calls to service in behalf of the three millions of seamen of all nations, and there is a great opportunity to enlarge this work. Men are wanted specially endowed for labor among seamen. We need more money. We need collections from churches. In arranging the list of benevolent objects we respectfully ask church officers to remember that our society is a Home and Foreign Missionary Society to seamen, who would be largely neglected were it not for its efforts in their behalf. We need gifts from individuals. American shipping merchants who formerly helped our cause are few in number compared with other days when there was an American marine. But the seamen, whether on sailing vessel or on steamer, whether American or foreign, are swarming over the world, exposed to moral temptations, physical hardships and corrupting influences.

Finances.—During the year ending March 31, 1888, the cash receipts of the society from legacies, donations, loan library contributions and other sources of income amounted to \$45,027.08. The disbursements for missionary work, publications, loan libraries, expenses, etc., amounted to \$41,004.81.

The society owns a Sailors' Home in New York, in which 111,326 seamen have found, since 1842, the comforts of a home and protection from the sharks which prey upon "poor Jack" in a great seaport. It is the policy of the society to foster by its influence homes, orphanages, savings banks, reading rooms and similar ad-

jects to the fundamental work of preaching the gospel and saving souls. It also stands up, as far as it can,

for the sailors' legal rights, trying to secure them by legal enactments and to vindicate them when violated.

III.—CORRESPONDENCE and GENERAL INTELLIGENCE.

Africa.

LAGOS, WESTERN AFRICA, Sept. 30, 1888.

DEAR EDITORS.—Although I am unknown to you in the flesh, yet I beg to write to you that I have been traveling all over Western Africa conducting revival meetings, and delivering at the same time some temperance lectures, and so try to deepen the spiritual life of a few who are only satisfied with mere formal Christianity, and to save some from the cursed rum and gin traffic, which is daily slaying its thousands in our streets. I desire humbly to appeal through your kind influence to a few or all of the Religious Tract Societies in the United States, for a free grant of Gospel and Temperance tracts, which will be of great use in my evangelistic work. The part of the country where I am now conducting mission services is totally in want of tracts and wall sheets of Scripture texts. I shall be exceedingly thankful, and my poor African brethren will be grateful to you, if you will supply us with these. Before this gets to your hands I shall be at Accra for revival services, where you will please address me.

I am your faithful, humble servant,
GEORGE ROSE.

East Central Africa.

BANDAWE, LAKE NYASSA, Aug. 23, 1888.

DEAR EDITORS: In the article, "The Deserted Mission," in the May number of THE REVIEW (p. 361), I notice the following:

"Exclusive of . . . efficient help rendered without compensation by the African Lakes Co."

Work done "without compensation" means work done at the expense of the shareholders, but I venture to assert that an examination of the books of the Livingstonia Mission will prove, in the most conclusive manner, that the statement in THE REVIEW has not the slightest foundation in fact.

School work is at present in full swing at this station. A staff of 38 native teachers is kept well employed; about 1,000 children attend the schools daily to receive religious and other instruction.

Yours truly,

ROBT. GOSSIP, JR.

Asia Minor.

[In the July number, 1888, p. 530, we gave a brief appeal from Mrs. Beall of San Luis Potosi, Mexico, for help to purchase property essential

to the mission, and at a very low rate. It is touching to print the following response from a far-off missionary, Mrs. Dr. Metheny, though her own mission is in great need.—EDS.]

MERSINK, July 30, 1888.

MRS. M. E. BEALL—DEAR SISTER: I read your appeal for funds in THE REVIEW. It stirred my heart so that I felt that though I could only give a little, I must give that, and perhaps the Lord would put it into the hearts of others who were more able, to give according to their ability. We are in debt ourselves somewhat for our own house, which we built large enough to accommodate our boarding-school and preaching service. Our Board was not willing to go to the expense of building, and we felt that we could not do without the buildings, so we took the savings of my husband's life-time, \$2,000, and \$800 of a legacy which his daughter left me. The \$2,000 was all swallowed up in the lot, so in order to complete the house we borrowed money from the Board, to be repaid by the rent of the house. The mission has the use of the first and second stories. Our work here is new—began in 1883—though I have been sixteen and a half years in the field—ten and a half in Latakia, Syria; six as a teacher. My husband has been twenty-four. There are now 171 communicants in and about Latakia. The force there consists of Rev. Easson and family, Dr. Balph and family, Misses Wylie, Edgar, and Dodds of the girls' school. We here are all one family—Dr. and I, our four children, Misses Sterrett and Joseph. We have some Roman Catholics, but more Maronites and still more Greeks. Our special work is among a pagan sect, nominally Moslems, but really a secret sect. We also do some work among bona fide Moslems. For this reason we are bitterly opposed by the Turkish Government. One of our teachers has for more than three months been in prison for teaching among these people. Our life is one continual strain of anxiety on account of our poor people. Since coming here we have had a great number of people under instruction, and we have a congregation of church members, and their children, numbering 60. Besides these some have died and some have gone away. In all 30 adults have been brought in from heathenism. How could any of us endure if one had not the sure Word of

God to rest on! Dear sister, I hope your work may be abundantly blessed. Please remember our work (Reformed Pres. Covenant) in your prayers.

Your sister in Christ,
MARY E. METHENY.

India.

[WE admit the following from a worthy missionary in India as but fair. In the September number we printed an able article, written by Dr. Cust, entitled "The Heroic Missionary Society." Some of its criticisms we thought at the time "unduly severe," and so expressed ourselves in a footnote, p. 669. Our correspondent, in a private note, says: "I know that you have given no sanction to the opinions which I condemn, but rather the reverse. All the same, I think it a pity that such statements as Dr. Cust makes should go unchallenged. A good deal of this kind of writing has appeared lately in Scotland, and I think it is fitted to do no little harm to the cause of missions." In the end we believe such discussions will do good rather than harm to the cause of missions.—EDS.]

INDIA, Sept. 25, 1838.

DEAR EDITORS.—Is it quite true that "missionaries have not a warmer friend than Dr. Cust"? Was he practising the charity that "thinketh no evil" when he insinuated that missionaries "take a worldly view" of their work, "and mix up a mission to a dying world with visions of early matrimony, social advantage, and a pleasant career"? Individuals may do so; but I, do not happen to know them. Most missionaries of my acquaintance might have done better in respect to this world if they had remained at home. Again, each man must judge for himself whether or not he should marry, and if so, when. The primitive Church knew no restriction in this matter, nor should we, beyond what is "needful for the present" exigencies of each.

He says: "How often the Indian official or soldier has to ship off a sick wife, and cannot accompany her." In my experience this has been quite as often done by missionaries, in proportion to their number. One would fancy from such remarks that Indian civil servants were either more devoted to their work than missionaries are to theirs, or that their opportunities of going home on furlough or short leave were fewer. Now I think the most self-indulgent of missionaries would think them-

selves exceedingly well off if they could get furlough as often as the average civil servant gets it, not to speak of the three months' privilege leave which the latter can enjoy once in three years without his right to furlough being affected. A good deal might be said about the devotion of the average civil servant to his work; but my design in writing is purely defensive.

Dr. Cust complains that the domestic affairs of missionaries bulk too largely in official reports. Sometimes it may be so; but that evil could be easily remedied. Let no such subjects be referred to in official documents, except in so far as they affect the work of the mission. Our critic may allege that they ought not to affect it. Would the general of an expedition, or the governor of a province, allow them to affect his work? Perhaps he might. The comparison, for which I am not responsible, is not a very happy one. When do you find generals or governors living with their families, as you often find missionaries with theirs, in isolated places, where in times of illness *no efficient help* is to be had for love or money? A general or governor can easily find a competent nurse to wait on his wife, even if she do not happen to have a European lady's maid with her; this a missionary cannot always do, even if he could afford to pay for her services. Many missionaries have to send 100 miles or so for a nurse when one must be had, and when she comes she is often no acquisition; but all the same he has to pay her an exorbitant fee, besides giving her food and drink while she is in his house, and more money for her traveling expenses than he would ever think of spending in such a journey.

What is a missionary to do in such circumstances if his wife take seriously ill? He can scarcely hope to have a nurse in his house till a week has elapsed, if he be able to get one at all. Is he to leave his wife to languish, and perhaps to die, all alone, with no one to minister to her, in order to preach to the heathen? If he may not leave his work for a time to attend to his wife when she is really ill, is he entitled to give up preaching when his own health is such as to indicate need of rest? If a missionary ought to act in this way, ought not every Christian in every land to do the same? In that case, what are we to understand by the words of Christ, "Go ye and learn what that meaneth, I will have mercy and not sacrifice"?

Dr. Cust further thinks that the attention of the mission committee is too much taken up with affairs of missionaries' families, "as if they were a board of guardians of the poor." This is not true of all committees. One committee that I know of acts on the principle of paying missionaries well, and leaving them to look after their own wives and children. If all missions were to act on this principle, they would be relieved of this trouble, but at a pretty large increase in expenditure. As I understand it committees take this trouble on themselves on

grounds of economy, so that they may decide how much should be given in each case to enable a missionary to "provide for his own" in a decent way. It does seem hard that a missionary separated, at no small cost of feeling, from his children, should be grudging what is necessary for their support. There are people at home rolling in wealth, and enjoying every luxury which it can command, who grudge the small allowance made towards the board and maintenance of children who are to all intents and purposes in the position of orphans for the sake of missions.

We welcome fair, well-considered criticism; when we err, tell us our fault in a brotherly spirit; but do not join the common enemy in maligning and misrepresenting us. We can bear the taunts and contempt of the ungodly; now we are being wounded, and that most deeply, by our friends—our best friends, it seems. Our time will soon pass away; to our own Master we shall stand or fall; but let Christian critics beware, lest by their harsh treatment of us they discourage others from entering on the work, and so injure the cause they seek to serve. It would have been easy to write at much greater length; but I forbear, as I do not wish to encroach unnecessarily on your space.

LETTER from Miss Libbie C. Griffin :

BALASORE, ORISSA, Oct. 23, 1888.

THE Missionary Conference held each year at Lucknow, the capital of Oude, India, began this year Oct. 10 and closed Oct. 14. They are held under the auspices of the M. E. Mission in India, but attended by many missionaries of other denominations.

Rev. J. H. Schiveley, pastor of the M. E. Church, Lucknow, leader this year, is a real evangelist. Sermons were preached by Rev. Tracy, Pres. of Etowa; Rev. Forman, Pres. Fatigur; Rev. Parsons, Wesleyan, Lucknow; and Rev. Griffin, F. Baptist, Balasore; and by M. E. missionaries as follows: Dr. Johnson, Lucknow; Rev. Stuntz, Bombay; Rev. McCoy, Calcutta, Editor of the *Indian Witness*; Rev. Mansel, Cawnpore; Rev. Marne, Calcutta; Rev. Hollister, Nagpur; Rev. Hoskins, Shah Jehanpur; Dr. Scott, Bareilly; and Rev. Thoburn, Simla. The sermons were strong and spiritual, aiming to bring sinners to Christ and Christians to an entire consecration. The presence of such workers of many years as Dr. Scott, Rev. Mansel, Dr. Waugh, Dr. Johnson, and Dr. Parker, was most helpful. Long may they live to help not only the heathen, but the young missionaries who need their counsel so much. Rev. Forman was doubly welcome because of his work in the home colleges. At the Lucknow Missionary Conference a resolution was passed telling of the thankfulness of the missionaries for the volunteers and

urging them to remain firm to their purpose of working in foreign lands, even though their entering upon that work seem to them to be long delayed.

The meetings during the five days were held as follows: Each morning the meeting began with a short song service, then the sermon, followed by many short, earnest testimonials in quick succession. After breakfast at ten the children's meeting and the ministers' meeting. At twelve a sermon again, and at three a Hindustani service. In the evening the opening song service and the sermon, followed by an exhortation from the leader and an invitation for all to stay to the after-meeting. Then following the benediction the precious after-meeting, when sinners came to the altar and were converted and missionaries and lay Christians came and the Holy Ghost came upon them. Christians talked of rest, of complete surrender, and perfect trust. Some said that henceforth Christ should not only be with them but in them, taking entire possession, and others that they believed that Jesus would help them hereafter not only to control their tempers, but to lose them, so that nothing would anger or irritate. A Church of England missionary thought that he should have grace to go home and treat his servants better, and a Methodist missionary got back the peace of mind that he had lost in building a church and dealing with the lying, cheating, thieving masons who persisted in putting mud where bricks and mortar should be. Many missionaries knew from experience the temptations and trials of these two men and thanked God for the new-found power which should enable them to work with and for these heathen, so full of dark ways and vain tricks, and not be worried, or wounded, or made to sin by them. Saved to the uttermost even here, soldiers pledged themselves to be as loyal to their new-found Saviour as to their queen, and men, women and children said, "I have found Jesus and mean to serve Him as long as I live." There was joy among the angels and gladness in our hearts for the wonderful things God did for us all at Lucknow. And greater joy shall come when the heathen for whom we go now to labor shall yield to our God their Saviour.

How to Make Missionary Wall Maps and Charts.

(See MISSIONARY REVIEW OF THE WORLD for December, p. 962.)

FIRST secure a carpeted room, sufficiently large for the purpose, and after removing all furniture spread on the carpet old newspapers, lapping their edges four inches. Upon these lay a sheet of muslin, say 8x12 feet. This muslin is double-width ordinary sheeting muslin, and while the map is necessarily limited to 8 feet in width, it

can be as many yards long as is wished, all in one piece, no seam.

This piece of muslin tack at the corners and midway of the sides and ends. Then take $\frac{1}{2}$ of a pound of white glue and dissolve it in one gallon of boiling water, and with a flat three-inch-wide varnish brush apply it rapidly and smoothly to the muslin, and as soon as the muslin is covered quickly unfasten it and remove the papers that are sticking to its back (the glue having gone through the muslin), and then relay it on the carpet (a cushion of air underneath preventing its sticking to the carpet) and retack it, taking care to keep the edges parallel with the washboard, the room being large enough to allow a passage all around the muslin. Do not stretch it too tight. The sizing will dry in four hours. Next take a straight-edge as long as the map and draw with lead pencil parallel lines for latitude and longitude, and with these as guides outline the map with a lead pencil. Then color the land portions, etc., using Fletcher & Co.'s inks. These come in powder form, in small packages, 25 cents each, and comprise nine colors, but by combining them a number of additional colors can be made. These powders are readily dissolved in water ($\frac{1}{2}$ pint) and can be kept bottled for an indefinite time. Pour some of the color out in a saucer and dilute it and apply with a flat bristle brush. Care must be taken not to let it dry on you, and it is best to put the color on a light tint and by repeated coats darken it to the right shade. The coloring will then look smooth and not smeared. When all the coloring is on, then take liquid India ink (25 cents a bottle), and with a small $\frac{1}{8}$ -inch round sable brush blacken the outlines and lines of latitude and longitude, and make a wide border for the map. Use the brush as you would a pencil, drawing it toward you and backing away. Of course these maps are made on your knees. If the India ink is too black or too thick, dilute a little with water.

Next take a lead pencil and outline the lettering (make it bold), block letters, and then fill in with India ink. If you choose you can buy two sizes of stencil letters and outline your letters with them, and then fill in with the India ink afterward. The India ink must be the last coloring on, for it will wash and blur if colored over.

When your map is finished, trim the ends only. Leave the selvage on edges to prevent the map from tearing. If you are careful to draw your lines with a straight-edge and parallel and at right angles to each other, you will have a pleasing-looking map. If the sizing makes it stiff, fold it up until about two feet square, and then roll it. The creases will all come out. You can thus carry it anywhere, and in use suspend it from the two corners and middle of the upper edge.

P. S. In using the Fletcher inks it is best to keep the maps rolled up, as the colors fade slightly after long exposure to strong sunlight.

KENNETH SQUARE, PA. CLARENCE LARKIN.

New York City.

A CONFERENCE ON MISSIONS TO THE JEWS.

THE First Hebrew Christian Church in America, Rev. Jacob Freshman, pastor, which worships at 17 St. Mark's Place, New York, recently entertained a "conference" of friends of Jewish missions. The conference was opened with a sermon by Dr. Howard Crosby, from the text, "Salvation is of the Jews," which he maintained to be not only an original but a continuing and an ultimate fact; the Jews, pervading all the populations and speaking freely all the languages of the world, are destined, with their matchless aggressive energy and ability, to become the pre-eminent apostles and the predominant agents of the King whom they have hitherto rejected. Among the speakers on succeeding days were Drs. Albert Erdman, James Morrow of Philadelphia, Jas. M. King, H. Friedlander of Jerusalem, J. M. Buckley, Wm. T. Sabine, Geo. Alexander, Henry Wilson, and others. The audiences usually crowded the little chapel, which accommodates about 200, and manifested absorbing interest and great earnestness for the restoration of God's not-cast-away but temporarily blinded people.

Perhaps the most striking feature of the conference, next to the report of Jewish evangelization in New York and other cities from this center, was the Rev. Dr. Friedlander's account of the Jews in Jerusalem at the present time. They are divided, he said, into three classes:

(1) The Spanish-speaking Jews, descendants of ancestors who were expelled from Spain four centuries ago and took refuge in Jerusalem; filled to this day with the submissive complaisance which ages of oppression had taught them, together with the extreme Oriental courtesy which they have assimilated from the Turks, and which makes them the most agreeable (while yet no less impenetrable) listeners to Christian argument and the New Testament Scriptures. They number 7,000, more or less, or about one-third of the Jewish population of Jerusalem.

(2) German-speaking Jews, who began voluntarily to emigrate to Jerusalem from southeastern Europe as missionary pilgrims about fifty years ago on the removal by the Turkish Government of the restriction on Jewish families in Jerusalem to 300; always proud and fearless to be Jews in their native countries; drawn to Jerusalem by intense religious zeal, for the purpose of devoting themselves solely to devout exercises, to the exclusion of business, and supported in their austere lives by contributions from those they had left behind; in these devotees the missionary encounters all the fierce intolerance of militant Judaism, and

It is even dangerous, sometimes, to approach them in the hated name of Jesus; they pursue with extreme ardor works of supererogation to acquire surplus merit before God, and make the greatest possible sacrifices to maintain, as they do, among other things, scores of Hebrew libraries and reading rooms in the city, tending and mending every book with scrupulous care.

(3) The latest comers, who in recent years have been driven out in utter wretchedness from Russia, Roumelia, etc., and knew not where else to go but to the land of their fathers, a shipload of them having even been turned back from New York. These people are more accessible from having imbibed something of the modern spirit, and also from the contrast of Christian truth and love to the combination of superstition and cruelty which forms of nominal Christianity had presented to them in Europe. This last migration Dr. Friedlander was inclined to regard as a beginning of the return, analogous, in the poverty and lowliness of the exiles, to the earlier period of the return from Babylon. All these Jews speak from three to six languages; but, said Dr. Friedlander, you need not greatly admire their learning, for they get their six languages in infancy as naturally as they learn to sneeze or cough.

The story of the mission in New York under Mr. Freshman may be summarized as follows: Mr. Freshman came here in 1881 from the Montreal Methodist Conference, after some years of successful pastoral service in Canada, following his conversion (with that of his father, a Jewish rabbi of Hungary) from Judaism to Christ. Having a strong impulse to engage in evangelizing the Jews in New York, he commenced public services in the small lecture hall of the Cooper Union on the first Sunday in January, 1882. In two months he was enabled to organize a Hebrew-Christian Church with ten converted Hebrews, the number required by Jewish custom for a congregation. During the succeeding struggles with poverty the little church was tossed about, occupying at different times the lecture room of Dr. Howard Crosby's church, of the Seventh Street Methodist church, and again the room in Cooper Union, and one at the corner of Grand and Allen streets, where preaching, Sunday-school and prayer-meetings were conducted in the German language. The church is denominationally Hebrew-Christian and nothing else.

At length, in 1885, the building No. 17 St. Mark's place was purchased for \$20,000, by the aid of such men as Hon. Wm. E. Dodge, Rev. D. Stuart Dodge, Hon. Samuel Morley of England, and others, who contributed to the initial payment of \$5,000. The indebtedness has since been reduced to \$10,000,

remaining on bond and mortgage, and some \$5,000 have also been paid for repairs, alterations, and furnishing, which have converted the lower part of the house into a tasteful and inviting place of worship, with reading and prayer-meeting room, the upper floors serving as the pastor's residence. The property is vested in a board of trustees, of which Drs. Crosby, Deems and Vincent, Ralph Wells, Esq., and a number of other well-known Christian laymen are members, and the work enjoys the auspices of an advisory committee, in which to the above-named clergymen are added Drs. J. M. Buckley, Wm. Ormiston, Wm. M. Taylor, Wm. T. Sabine, R. S. MacArthur, and others.

Mr. and Mrs. Freshman serve unitedly without salary, depending solely by faith on the offerings which individuals may be moved to make expressly for their support, the collections and general donations going to the payment of ordinary church expenses and of such assistants and publications as can be afforded for the almost unlimited demands of the work, the expenses of converted Jews preparing for the ministry—of whom there are now ten so engaged or laboring under Mr. Freshman's direction in other cities—and to the building fund. A beautiful bi-monthly paper, called *The Hebrew-Christian*, is published at the mission, at 50 cents a year.

Mr. Freshman is a preacher of terse and thoughtful as well as impassioned eloquence and usually gives the Sunday morning to the presentation of the cause of Israel in other churches to which he is invited, with the highest acceptance, whether to cultured or uncultured hearers. In his own church he preaches in English on Sunday evenings, and in German on Saturday afternoons to full audiences of Jews. The pathos and power of the testimonies heard in these meetings from the Jewish converts are such as nothing less than the "great tribulation" through which they enter into the kingdom of heaven could elicit.

WILLIAM C. CONANT.

THE following letter from Rev. Geo. S. Mott, D.D., will explain itself:

FLEMINGTON, N. J., Oct. 26, 1888.

REV. A. T. PIERSON, D.D.: I am greatly interested in the missionary intelligence which you furnished for *The Homiletic Review*, and now in *THE MESIARY REVIEW OF THE WORLD*. You have for so long a time made this a specialty that you must be familiar with the many sources of information respecting the foreign field, and I have gathered a large amount of material which probably you have not given to the churches. I take the liberty, therefore, of making this suggestion to you:

There is very much needed for us pastors

a good cyclopædia of foreign missions brought up to the present time. Probably you have seen "The Cyclopædia of Missions" by Newcomb. This was published in 1834, and this statement shows at once that it does not meet present wants because of the marvelous advance in the work. The defect of the work is the details. At the time it was published these details were perhaps desirable, but much respecting climate and geography and natural history can be obtained from other sources. But my idea is that the articles could be wrought over, and that they furnish much valuable material for a new book. In the early days of my passage I often consulted it, and even now it is useful as a history of early missionary work. In my opinion a work of this character would be of vast benefit to the cause of foreign missions. I believe many pastors are deterred from presenting foreign mission work because they cannot get the material without a quite laborious search, and they have not the time for that.

There is another work containing very valuable information—"History of the Propagation of Christianity Among the Heathen," by Rev. Wm. Brown. This is a history, and not, therefore, in the servicable form of a cyclopædia. It was published by Wm. Blackwood, London, 1831. It is an extensive treatise spread out into three volumes.

I write to you because I do not know any one who can so well perform the task. We have cyclopædias on almost every subject, but not one that has come to my knowledge adequately meeting the needs of the grand movement in foreign missions.

GENERAL INTELLIGENCE.

Africa.—The Congo Tribes. Those who become intimately acquainted with the negro race as found in various parts of Africa bear testimony to its good qualities. The coast negro who has learned some of the vices of civilization is undoubtedly a sorry specimen of humanity; but where native tribes can be found uncontaminated by contact with foreigners, they exhibit sterling qualities. Rev. George Grenfell, who has visited all the tribes along the Congo, says that the negro would stand his ground before the white man. "There is a vitality of race and power about him that is going to make him take his place some day among the nations of earth." In support of this opinion, he gives several incidents showing the vigor and fidelity of the natives, and especially mentioned an incident which he witnessed at Banza Manteka, the station at which the American Baptists have recently received so many converts. Three years ago their place was a stronghold of grossest superstitions, and there seemed no hope of a spirit-

ual harvest; but as Mr. Grenfell was coming down the river, on his way to England, he met a band of native evangelists going forth on an evangelistic tour. They had set out of their own accord, without even the knowledge of the missionary, evidently taking upon themselves the Lord's command to go and preach the gospel. They had not only forsaken their own superstitions, but were vigorously seeking to propagate their new faith.—*Miss. Herald.*

—George Schmidt. Foremost in the fight with ignorance and evil in South Africa stands the figure of George Schmidt, prepared for the hardships of his missionary life by six years of imprisonment for conscience' sake in Bohemia, during which his brother in tribulation, Melchior Nitschmann, died in his arms. Whence came the zeal which moved Schmidt to make his way alone to South Africa in 1737, and to dwell among his little colony of Hottentots in Bavianskloof, until in 1743 the persecutions of the Dutch settlers and clergy drove him from the country, and their intrigues prevented his return? Whence came the ardent heart's desire, which led him day by day to a quiet spot near his German home, and there poured itself out in prayers for his orphaned flock far away, until, like Livingstone, he died on his knees pleading for Africa? Such burning love and such persistent prayer are not of man, they are of God. And though the answer tarried long—yes, fifty years—it came before this century commenced. George Schmidt was no longer on earth to hear the reports of the three men upon whom his mantle fell—how they found the spot which he had cultivated, the ruins of his hut yet visible, the whole valley a haunt of wild beasts; and, better, how they found one surviving member of that little congregation of 47 who had long waited and hoped for the return of the beloved teacher. This was an aged blind Hottentot woman, who welcomed them as Schmidt's brothers with "Thanks be to God," and unrolled from two sheepskins her greatest treasure, a Dutch New Testament which he had given her. Soon this so-called Bavianskloof (i.e. Baboon's Glen) was changed into "The Vale of Grace" (in Dutch, Genadendal), and where Schmidt's poor hut stood there is now a large settlement, with a congregation of more than 3,000 members. From this center the work has spread over Cape Colony, and beyond its borders into independent Kaffraria. Now its two provinces include 16 stations with their illals, where 60 missionary agents have charge of 12,300 converts.

Liberia.—On the 22d of November last the Secretary of the Manchester Geographical Society read an interesting paper contributed by the Hon. G. B. Gudgeon, consul-general for Liberia,

in London. It was stated that the famous negro republic of Liberia was founded by the American Colonization Society in 1822. The work of civilizing and Christianizing the inhabitants of that almost unknown country was entirely carried on for more than twenty years by this society. The missions established along the coast and at various points inland had developed into Liberia's prosperous towns and settlements. It became an independent state in 1847. Nearly 2,000,000 souls were subject to the rule of the Liberian Republic, consisting of about 40,000 freed slaves and their descendants, the remainder belonging to numerous aboriginal tribes. While the state possessed a seaboard of 500 miles and an interior extending over 200 miles, she had acquired no territory except by treaty, purchase, exchange, or barter. Bishop Taylor had described the country as healthy and its climate salubrious and enjoyable, without a plague of flies and with few mosquitoes. Many travelers had confirmed the bishop's testimony. The Republic of Liberia stood before the world as the realization of the dreams of the founders of the American Colonization Society, and in many respects more than the realization. Far beyond the recognized limits of the country, and hundreds of miles away from the coast, the effects of American civilization were to be witnessed. Men of color entirely governed the republic, and if any proof were wanting of the capacity of freedmen to govern, Liberia was an interesting illustration. The ability, learning, and skill of many of Liberia's citizens were found in their code of laws, which for humanity, justice, and morality no other country could excel. The English tongue is spoken throughout the republic.—*From our English Correspondent.*

Ceylon.—**Education.** An important center of Christian activity in Ceylon is the Jaffna College for the training of native helpers, which originated in a spontaneous effort on the part of the native Christians in 1867. About £1,700 toward its cost was raised in Ceylon, and £6,000 contributed by American friends. In 1872 the college was opened under a board of directors securing its undenominational character. Nevertheless it is a distinctly and decidedly Christian institution, and has from the beginning been presided over by Rev. Dr. E. P. Hastings.

There is a flourishing preparatory school. All students reside on the premises, and are thus separated from heathen associations and brought under Christian influence. Every year there have been conversions, and the majority of those who graduate do so as Christians. There is a Y. M. C. A. in connection with the college, and many of the members are good workers in the town and neighborhood. A goodly number of the graduates have become pastors, catechists, and teachers, not only in Ceylon, but also in India. Some of those who might have been receiving salaries of from 80 to 150 rupees per month in secular employment are content to

preach the gospel and conduct mission schools for from 15 to 45 rupees per month. They have made this choice out of love to Christ, whom they greatly desire to serve.

It is now proposed to enlarge the college, add to its staff of professors, and extend its course of study. The additions will include a fully equipped medical department, with hospital and dispensary. Bursaries will also be founded in aid of poor students professing the Christian faith. The rising generation demands the higher education, and it is hoped by this means to provide it in connection with Christian precepts, sanctions and influence. There is reason to believe that Jaffna College will yet be a great blessing to the Indian Empire. The directors have appealed for £30,000. £1,000 has already been subscribed.

China.—There is a party of progress in China as in Great Britain and Ireland, and many difficulties and discouragements are encountered there by those who resolutely "go forward." For many years a woman has ruled the Chinese. The Regent till some two years ago, and since the Assistant Ruler, the Empress has been invested with immense power, which she has used to help rather than hinder the progressive party. Within her palace grounds, says the *North China Herald*, there are steam-launches on water and model railways on land, and no doubt in the palace itself there are other products of Western civilization. The Empress has not refused to listen to the voices which speak to her from the West, nor has she shown indifference to the suggestions of change coming from the same quarter. It is now announced that in the second month of the next Chinese year the Empress will retire from office and leave the young Emperor to reign alone. He has come to the throne at a critical time. The first railway has been opened, and may be followed by the inroads of the iron horse, with its inevitable following in the overthrow of old customs and the introduction of new conditions of social life and trade. We find, too, that the Chinese Telegraph Company is successful, paying a good dividend in the sixth year of its working. The young Emperor, in a decree, acknowledges with filial gratitude the services rendered by the retiring Empress during the last thirty years, and promises, "with awe and care, to give his whole heart to the multitudinous affairs of the nation." Should young China pursue an onward and upward course, being duly conservative of all that is good in the present, and yet earnestly amending and reforming and perfecting the institutions of the empire, the future of China is assured. For ourselves we look hopefully to days to come. There will be disappointments and reverses. These cannot be

avoided in taking new departures. But if righteousness and good will are shown in relation to foreign countries, and at home proper respect be paid to public opinion, and as much regard to whatever can promote the well-being and prosperity and social happiness of the people, China will maintain her place in the great East and win the confidence and alliance of the more powerful West.

India.—How the Opium Traffic Arose. Mr. David Maclaren, who has been identified with anti-opium agitations since 1840, gave a brief account of the traffic. First of all the East India Company, which was the Government of India at the time, made opium from the juice of the poppy. Then that company sold opium to China. Thirdly, they withdrew from the shipping into China, and left that to private merchants, who were imprisoned, with the consequence that the Chinese war took place. After that the introduction of opium was legalized, and the Chinese began to grow it for themselves. In due course the English Government took over the government of India, and now the largest manufacturer in the world is Queen Victoria. Then the Chinese began to draw a revenue from opium, not only from that imported, but from that grown in the country. So the Government which had said it would never draw a revenue from the misery of the people, has been induced to do so. We are responsible in the sight of God for all these evils. How shall the united influence of missionary societies and churches be brought to bear? I do not know what we can do. We can say to the Government, however, when the Chinese treaty expires, that the Chinese shall be at liberty to do as they wish. The Indian Government are still the makers and producers of the article. Samples are brought from China, and examined chemically, in order that the same kind may be produced. If we say, "Give it up," then bankruptcy seems to stare the Indian Government in the face, because of the failure of revenue. If the opportunity for repentance is not accepted, surely God will take the matter into His own hands. Therefore, I think, we must teach the people of this country, so that when God's judgment falls upon us we may be able to recognize it. The country should be warned that the judgment of God will descend upon us in respect of this. At the same time we must use our endeavors to induce the Government to stay the evil. It is said, "The government must live." That is what the poor outcast of the street says. Do we admit it in her case? Is the argument more valid, then, in the case of a government? I do not see the way out of the difficulties involved in doing right, unless it be by our government considerably curtailing ex-

penditure in India, and not engaging in wars as they have done in the past.

Hawaii.—Since publishing the report on Polynesian missions we have received a further letter on Hawaii, from the very highest American authority. It confirms all that is said in the previous letter, and enlarges on one or two points. "The American missionaries in Hawaii regard the Anglican mission there as an intrusion, except as a single American Episcopal minister might have been serviceable near the palace. . . . I am not aware that there are any Episcopal Hawaiians, save a few, particularly near to royalty, and they have a pretty sorry time of it now that the king has become so utterly degraded. While Queen Emma lived they had some show of respectability; she was a good woman.

"The alienation of the royal family from the ecclesiastical attachments of their country has deprived the latter not only of a valuable element of moral leadership, but of moral influence. The adoption of Christianity by the king and the chiefs had great influence on the masses, and led many, doubtless, to a formal profession of their faith.

"There has been developed of late, largely through the influence of the king, some disposition to revert to heathenism, not very widely, but in some circles. The king, as you know, has introduced heathen customs about his palace, and this tells on the weaker natives."—*Charles C. Starbuck.*

Japan.—Japanese Views of Christianity. Several eminent publicists of Japan are carrying on a very interesting discussion just now. The object is to determine whether or not it is advisable for the people of Japan to embrace the Christian religion. *The Japan Weekly Mail*, in a recent issue, summarizes this discussion. It states that those connected with the movement say that Christian dogmas are a bitter pill to swallow, but advise that it be swallowed promptly for the sake of the after effects. Mr. Fukuzawa, a well-known writer, urges this course, although he says he takes no personal interest whatever in religion, and knows nothing of the teaching of Christianity; but he sees that it is the creed of the most highly civilized nations. Professor Toyama of the Imperial University has published a work to support his view. He holds that Chinese ethics must be replaced by Christian ethics, and that the benefits to be derived from the introduction of Christianity are (1) the improvement of music; (2) union of sentiment and feeling, leading to harmonious co-operation; and (3) furnishing a medium of intercourse between men and women. It is argued by others that the youth of Japan, being free from the thralldom of creeds, and free to act according to reason, are so far in advance of Europeans, and instead of talking about

adopting a foreign religion, Japanese should go abroad and preach their religion of reason to foreign countries. Other writers urge the same views. The writer in the Yokohama newspaper says that those who urge the teaching of Christianity represent an influential section of educated Japanese opinion: they are signs of the times. "To Japan, in an emphatically agnostic mood, came Western science, with all its marvelous revelations and attractions. At the shrine of that science she is worshipping now."

Moravians.—Among the marvels of Christianity must surely be reckoned the missionary work, from century to century, of the Moravian brethren. At their formation they commenced to send out missionaries when they had only 600 members. They labored for fifteen years in Greenland without a convert, and yet in dogged faith and patience they went forward, and to-day there is not a professing pagan in the whole district which they missioned. Their work among the Hottentots is of a similar character, and true to their traditions they are once more the pioneers of an apparently impossible mission. Four of their number are at work right up on the borders of Thibet, and have established three small churches. At one of these churches they have been at work for eighteen years and have made eight converts. Here is a chance for doubters like Canon Taylor to count up the cost of each convert. But let Canon Taylor wait until the Lord of the harvest has brought in the sheaves by and by, and he will no doubt find that, as in Greenland, so in Thibet, the time is coming when "a nation shall be born in a day." The never-tiring patience of the Moravian brethren has won many a hard-fought field for Christ.—*Bombay Guardian*.

Scotland.—The Church of Scotland Young Men's Guild held a seventh annual conference of delegates at Kircaldy in November last. The attendance was large (170). Its progress has been marked. The aim of the guild is to keep young men from falling into temptation. The report of Mr. M. G. Thorburn upon the Guild Foreign Mission recommended:

"1. For the work of organizing in support of the mission there should be a large and representative Guild Mission Committee, consisting of, say—1 member elected by each Council of the Guild, 15; 10 members elected at the annual Conference, 10; 10 members elected by the Committee of Management, 10—35. The duties of this committee would be: (1) The advocacy of the mission throughout the Guild and the Church. (2) The completion and working of the organization already instituted in support of the Guild Mission. (3) The election of 12 of their

number as representatives to act along with an equal number of representatives of the Foreign Mission Committee in the management of the mission. 2. The Foreign Mission Committee should be approached at its meeting on the 17th inst., and requested to appoint a sub-committee with powers to complete all arrangements as to details with this Committee, so as to secure that the mission may be undertaken by the Guild at as early a date as possible. 3. That the salary of the Guild missionary be fixed to begin at rs. 3500 [equal to about £240 per annum at present rate of exchange], which the committee understand is the minimum salary paid to ordained missionaries by the Foreign Mission Committee, and that the terms of the appointment be otherwise the same as those in use by the Foreign Mission Committee. 4. That the Rev. J. A. Graham, M.A., should be formally appointed soon, and arrangements made for his ordination, so as to allow of his going out to India in autumn. 5. That the Foreign Mission Committee shall be responsible for seeing that the mission, before being transferred to the new management, is in possession of suitable buildings for carrying on the work. 6. As already arranged, the ultimate control of and responsibility for the management of the mission shall vest with the Foreign Mission Committee, and the joint committee elected for its management will be in the same position as the corresponding Committee of the Universities' Mission. 7. In the mean time, and until such time as the new management can be instituted, the present Guild Mission Committee shall carry out all the necessary arrangements on behalf of the Guild."

—Alexander Duff. "There was an old man I wanted to see when I first went to Europe in 1857. I was told not to fail to go to Edinburgh and see Dr. Duff of the Assembly. I stayed in Edinburgh a week, to get a little of the old man's fire. He pleaded for an hour and a half once for India, and at the end of that time he fainted away. They took him up and carried him to the vestibule. When he revived, he said, 'I didn't get quite through; let me go back and finish.' They said, 'If you go back, it will cost you your life.' 'Well,' he said, 'I shall die if I don't.' So they carried him back. As they passed up the aisle the people rose, and tears flowed down every cheek at the sight of the old veteran. He said to them, 'Fathers and mothers of Scotland, is it true that you have got no more sons to give to India? I have spent twenty-five years of my life there, and I have come back to die. There is plenty of money in the bank, but your sons are not willing to go. If a call comes from the Queen to go there in the army, they are ready. Is it come to this, that the Lord calls for re-

cruits for His kingdom, and they will not go?" And turning to the moderator he said, "If there is no one to go to India, I will return to them, and will let them know that there is one old Scotchman that can die for them if he can't live for them."—*D. L. Moody.*

Syria.—Ancient Syrian Church. Bishop Mar Gregorius has been making an earnest appeal in England on behalf of the Syrian church. His remarks in Arabic were interpreted by Mrs. Fynn, widow of the late consul in Jerusalem and daughter of the late Rev. Dr. McCane, prebendary of St. Paul's and professor of Hebrew. The bishop referred to the persecution to which the Syrian church had been subjected from the earliest times, and to the great destruction of precious manuscripts and printed books which had taken place. That persecution, he said, had come down the ages, through the Mohammedan occupation of the country, and even within the last forty years there had been Christian martyrs among his people. Not long ago the Egyptian Government tried to annex Syria to Egypt, and along with that there was an attempt to bring the Syrian church into a subordinate position, if not to extinguish it altogether. This was a cause from which the Syrian church had often suffered. When the Egyptian Government made this attempt the Turkish Government called upon

England to help her to resist what was unjust and unrighteous in the aggression, and with England's help the Syrian church had restored to her those liberties which she was on the point of losing. The Lord had till this day preserved the faith of the Syrian church, which was as strong and steadfast as ever it was. Those who belonged to that church believed in Him in whom they were first taught to believe. Many advantages, however, had been in great measure taken from them. Their written books were few, and of printed books they had none. There would have been no schools at all but for the help which was given some fourteen years ago by the late Archbishop of Canterbury to the Patriarch, who then visited England in company with the bishop. Since then the Patriarch had been able to open elementary schools, with such native teachers as he could command, to teach reading, writing, and the first doctrines of Christianity to some 2,400 children of Mesopotamia. On the other side of the Euphrates, where the bishop is located, no schools had yet been established. Educationally, that part of the country was dry and parched. He appealed to the people of England to help him to establish schools and the printing press in Syria, in order that a knowledge of the truth might be spread far and wide among the population.—*From our English Correspondent.*

IV.—INTERNATIONAL DEPARTMENT.

CONDUCTED BY REV. J. T. GRACEY, D.D., OF THE "INTERNATIONAL MISSIONARY UNION."

The Character of the Chinese.

BY REV. J. H. ROBERTS, KALGAN, CHINA.

THE character of a people is of chief importance to the missionary. I propose, therefore, to delineate the character of the Chinese, and I will first describe

I. GOOD ELEMENTS.

The first sentence learned at school is, "In the beginning, man's nature is good." While this is false, as applied by the Chinese to the individual, it is true if applied to the race. Man, "made in the image of God," retains, when fallen, some lineaments of the divine likeness. More of these traces of primitive excellence seem to have been retained by the Chinese than by other heathen nations.

1. The first good element of their character is that they honor virtue

and attach shame to vice. It is often said that vice is never deified in China. Yet a few such cases have been found. There are gods of cruelty, of revenge, of fornication, and of gambling; but no temples have been erected in their honor. In Kalgan there is one temple to the god of wine. But these exceptions are so few that they only prove the rule. If, among myriads of divinities, there are only four or five gods of vice, and those not regarded with honor nor much worshiped, and among thousands of temples there is only one to the god of drunkenness, it is seen that in general the Chinese do not worship vice. The idols mostly represent great and good men of yore, who are worshiped for their virtues displayed when they were on earth. The ancient emperors, Yao and Shun,

who lived soon after the deluge, were patterns of virtue, and are still regarded with reverence by all the nation. The Emperor K'ang Hsi, who died in the year of our Lord 1721, is to this day loved and honored not chiefly for his success as a warrior, but for his justice and sincere love for the people. He often journeyed through the country in disguise, to learn whether the governors and judges were doing their duty, and to see what could be done to benefit his subjects. Once, on such a journey, when in Mongolia, his presence became known, and an attempt was made to assassinate him.

A servant offered to exchange clothes with him, and was killed in his stead, while the Emperor escaped to Kalgan. For this devotion the servant was deified, and is now worshipped as the tutelary divinity of the Upper City of Kalgan. Other instances of servants dying to save their masters might be mentioned. The virtues of self-sacrifice, brotherly love, and chastity, exhibited by the few, are admired by all the nation. Memorial tablets and arches are erected in honor of heroic men, virtuous women, and filial children. The way the people cherish the memories of such persons shows that there are some good feelings in their hearts.

2. A second good element of their character is that they honor their parents. Filial piety is the chief part of their religion. In infancy they are taught to worship their parents; when older they serve them devotedly; and when the parents are dead they offer sacrifices annually at their graves. Some have been known to lay down their lives for their parents. A hundred years ago in a village among the mountains east of Kalgan a girl was in grief because her mother was dangerously sick. She vowed that if her mother might only recover she would sacrifice herself by leaping from a precipice two

hundred feet high. Her mother did recover, and she fulfilled her vow; and now her image is carved on the face of that cliff, and is worshiped with divine honors. She thought she was saving her mother's life. While her zeal was misdirected, was not her motive most noble? Reverence for parents is a root from which many other virtues may grow. It hallows the family, it honors marriage, it encourages economy and temperance, and it prepares the mind to reverence a Father in heaven.

3. A third good element of their character is subordination. They know how to obey. As children they obey their parents, not merely till they themselves become of age, but as long as the parents live. The younger brother obeys his older brother, and never expects to be on a strict equality with him. The people obey the Emperor as the vicegerent of heaven, the embodiment of justice, and the compassionate father of them all. Disobedience to his commands is often punished with death, or with death preceded by torture. While this leads to cruelty on the part of the magistrates, it enforces obedience on the part of the people; and the latter believe not merely that the rulers have power and must be feared, but that they have the right to rule and ought to be revered. So a law-abiding spirit is a common virtue among them. Socialism and anarchy never enter into their thoughts. When mobs and riots occur, as they sometimes do in China, it is always with the connivance of the magistrates, never in violation of their commands. The people feel that to violate the law would make them become rebels and traitors. The law was published once for all, at the beginning of the present dynasty, 244 years ago, and as it is never altered, it is honored as the expression of absolute right. What the people lack in independence and liberty is balanced by their gain in hearty

allegiance to their rulers, and in unquestioning submission to the law. Their love for their country is intense, and is the source of their hostility to foreigners. But their patriotism does not lead them to try to direct the affairs of the government, but only to submit to its control and to obey its commands. This obedience inclines them to be peaceable, patient, and contented, and to obey the law of God, when they learn what that law is.

4. A fourth good element of their character is the feeling of personal responsibility for their actions. This feeling is stronger in China than in America. If it is proved that a criminal did not know the law, he is considered less guilty; but no plea would be made of hereditary predisposition to commit crime; and an insane person, if harmful to others, would be punished the same as other men. The feeling of responsibility pervades all classes and affects all the affairs of daily life. If you suspect that a man wants to steal your goods, put them in his care and they will be safe. He can be held responsible for anything that has been committed to him for safe keeping. The magistrates are considered responsible for all public calamities. They blame themselves if there is drought, or famine, or inundation, regarding it as a sign of the displeasure of Heaven on account of their sins. While the idea of responsibility is carried too far, its result is good. The Chinese expect to see virtue rewarded and wrong-doing punished, both in this life and in the life to come.

It would be easy to enlarge on their politeness, which, with all its abuses through hypocrisy, is a form of goodness, and enables them to appreciate, as a savage nation could not, the gentler Christian virtues, such as meekness, patience, condescension, and humility. They are an affable people. They enjoy being talked to on any subject whatever, and this

makes them willing listeners to our preaching. They have a great affection for birds and flowers, which shows a kindly disposition in their hearts. They are very industrious. They are always at work, and are sure to have a greater influence in the world than an ease-loving people would. They have a lively conscience and a clear knowledge of right and wrong. In every quarrel some peacemaker will come forward, who will appeal to the innate sense of justice in both parties. Any one who will not listen to such appeals is regarded as a brute. Again, they have a great longing for immortality. Some of them eat pills to ward off death and make themselves immortal in this world, and others perform acts of penance in order to obtain happiness in the world to come. Their actions show a human nature like our own. Their pain and sufferings, their bereavements and afflictions, are as real and as sad as any which we have to endure, but are a thousand times more pitiful because they have no comfort and no hope.

5. I will mention one more good trait of their character, and that is that they have a worshipful spirit toward anything that seems worthy of divine honors. This leads them to worship many idols, many objects of nature, and the good and great men of the past. But the worshipful sentiment is good in itself, and extremely valuable in relation to our missionary work. The Chinese are often said to be materialists and atheists, but they are utterly unlike the perfected atheists of Western lands. They want to worship some divine being, only they do not know whom to worship. They believe that there must be a deity to worship, or else there would be no impulse to worship; and they know that a divine being is as necessary to the human heart as light is to the eye, or food to the hungry mouth. So their spirit of adoration and of trust in a divine

being is very strong, but it finds among the gods of China no object worthy of exclusive worship. Now let the infinite power and wisdom and love of God be made known, and the worship which has been divided between many false gods may be unitedly given to him. It is a natural line of thought to their minds, when they grasp the idea of the creation of the world, that the God who could make the heavens and the earth is so far superior to the false gods as to be alone worthy of praise. Many will confess the greatness and goodness of God who are hindered by fear of persecution from becoming Christians; and all the people will admit, at least in theory, that religion is of the utmost importance, and that the salvation of their souls ought to be the chief object of their lives.

GOOD TRAITS ILLUSTRATED.

The good traits of the Chinese are illustrated in their treatment of foreigners who reside among them. Their feeling of superiority to foreigners was natural in the circumstances. For thousands of years they have shown themselves superior, in arts, in etiquette, in literature, in war, and in the science of government, to all the nations with whom they came in contact. The Koreans, Mongols, Thibetans, the aborigines of China, and the people of Anam, have confessed their inferiority by sending tribute to China. When new races from the distant lands of Europe, with light hair and blue eyes and a strange language, came to China with gifts for the Emperor, it was natural that they should be regarded as representatives of barbarous tribes seeking the favor and protection of the "Son of Heaven." This title is applied to the Emperor, and "all under heaven" is one name of his realm. A civilized nation in the midst of ruder ones has reason for self-gratulation. The Chinese are a vigorous race, with a large and fertile country, a great his-

tory, an extensive and beautiful literature, and polite manners. Being ignorant of the greater civilization of Europe and America, they naturally became self-conceited. They know that foreigners have greater mechanical skill than they, but believe that they are our superiors in morals and religion. They despise us on account of our short, tight-fitting clothes, which are as ridiculous to the Orientals as their long flowing garments are to us. They despise us for using a knife at the table, which they regard as a sign of barbarism. They despise us for our lack of reverence for Confucius, and for our attempt to teach them not to worship their ancestors. The wicked conduct of foreign sailors and merchants in China has sometimes brought disgrace upon all foreigners, and upon the Christian religion. All foreigners are hated and feared, as enemies and kidnappers. The Portuguese traders at Macao, near Canton, enticed the natives on board their ships and sailed away with them. American and English ships, as well as those of other nations, were used for this purpose. In 25 years, ending in 1875, those traders stole and sold into slavery five hundred thousand coolies.

The hatred of foreigners was increased by their connection with opium. The Chinese had a prohibitory law, and supposed that they had a right to keep that poisonous drug out of their land. They captured over twenty thousand chests of opium, worth six million dollars, which the English, in violation of the law, had brought to Canton; and they dug trenches by the seashore and destroyed the opium, by mixing it with lime and salt water. It was an outburst of indignation against a great wrong, like the Boston Tea Party, just before the Revolutionary War. But the British bayonets in 1842 compelled the Chinese to permit the trade in opium, and to

refund the value of the opium which they had spoiled! To this day the English Government has been raising opium in India and sending it to China! No wonder that the Chinese have hated foreigners! If you or I were in their place we should feel as they do. A foreigner can hardly ever go out on the streets without being reviled as "a foreign devil," and the native Christians are called "slaves of devils," but the term denotes fear of foreigners as much as hatred, and is a sign of opposition to us collectively and on political grounds, but not individually, nor because of our religion. In 1860 the French and English soldiers scared the Emperor out of China proper, burned his summer palace near Peking, and forced open the gates of Peking by threats of bombardment, and it would be strange if such a war had left no bitterness in the minds of the defeated people.

The war in 1884 was considered by most of the foreigners in China as unjust on the part of the French. Yet, while the war was being waged, at a time when no Frenchman had a right to expect safety in China, the Roman Catholic priests and other peaceful Frenchmen residing in every part of the land were protected from violence by a special decree of the Emperor. Other instances might be given of kindness shown to foreigners. The Chinese idea is that foreigners in their country are their guests, and ought to be welcomed and cared for with the utmost of hospitality. When foreigners suffer from a Chinese mob, it is generally the result of their own imprudent conduct; but the government is ready to pay the damages and punish the offenders. If a foreigner should be murdered in China, the criminal would pay the death penalty. Would that a Chinaman's death from violence in America were equally sure of being avenged!

BEARING ON MISSIONS.

The good elements of Chinese character and the generally kind treatment which foreigners have received are of great importance in their bearing on the future of missions. They strengthen our hope of the salvation of that great empire. It is evident that there is a sturdy race, with many noble traits, in some respects peculiarly prepared to receive and believe the word of the Lord. The Chinese are a grand material of which to make Christians. Their conservativeness, though now a hindrance, will lead to a thoroughly reasonable faith and to a firm adherence to the truth. Apart from all considerations of the worth of the soul, are not these people, when compared with other heathen, well worth saving? And is it not evident that the consecrated money and the lifelong labors of the missionaries, given for their conversion to Christ, will not be spent in vain?

II. BAD TRAITS.

Secondly, let us consider their character as depraved and degraded by their sins. Let no one think from what has been said that so good a nation needs nothing more. There is another side of the subject—a sad and painful one—and the facts may well call out all our sympathy. The last words of Confucius were: "The great mountain is broken! The strong beam is thrown down! The wise man is decayed!" These words truly symbolize the ruined condition of China. If you scan the faces of the people you will see an expression of moral degradation. There are no radiant faces except those of the little children. Vice among the boys, and pain, from their bound feet, among the girls, make the features wrinkled and sour at the age of from eight to twelve years. With all their pure ideals and lofty aspirations and clear knowledge of their duty, they live very wicked lives. As soon as a child learns to speak it

learns to revile, to deceive, and to lie. The impulses in us to do the same are checked through the wise training given us by our Christian parents, but there is no moral government in the family of the average Chinaman except that of caprice and passion. The adults often bring upon themselves severe diseases merely by fits of uncontrollable rage. They make little or no effort to subdue their own tempers, and how can they teach the children to control theirs?

Their character is thoroughly insincere. This is a fruit of Confucianism. Confucius deliberately told a lie; and a motto of his disciples is that "a lie is the excellent subterfuge of a perfect gentleman!" The result of such teaching is a nation of liars. Their heart and their tongue are utterly false. Only a few questions are replied to truthfully, such as asking which road you should take, but if you do not ask with all the forms of Chinese politeness, you will be answered with a lie. From being insincere they have naturally become suspicious of each other; and experience in dealing with them deepens one's conviction that their suspicions of each other are well founded. Supposing the missionaries to be like themselves, they attribute an evil motive to everything we do. We cannot take a walk for exercise, nor pick up a pebble to look at it, without being suspected of searching for their hidden treasures or of stealing away their good luck. It has been commonly reported and believed in China that foreign residents dig out children's eyes to make medicine of them! and a cellar under the foreigner's house is believed to conceal human skeletons! One cannot ignore such suspicions on the part of his parishioners. To deny the crimes imputed to us would be useless. So we take our visitors down-stairs and show them the cellar. It is a great trial that they cannot trust us. We want them to trust us, so that they will believe our message and have

faith in the Lord Jesus Christ. But those who become well acquainted with us do trust us, and the people as a whole are learning to trust foreigners where they would not trust their own countrymen. The imperial-custom-houses, along the coast, are in the charge of foreigners, who, unlike their Chinese predecessors in office, collect the taxes without stealing them.

The skill of the Chinese in cheating is well known, and exhibits at once their intelligence and their depravity. Chinese workmen need to be watched as much as any in the world. Every shop or store has two sets of weights and measures, one for buying and the other for selling. The houses are surrounded with walls instead of fences, to keep off the thieves, but the thieves will come through the gate unless it is constantly watched. If you hire a man to watch your gate he will lay a tax on everything that comes through your gate. If you hire a cook he will lay a tax on everything which comes into your kitchen. As it is impossible to avoid being cheated, each man tries to cheat others the more, to make up for his own losses. They are willing to be deceived, if thereby they may learn how to deceive others. One man asked me to sell him some eye-salve—he was sure that I had it—an ointment which would make the eyes lustrous and which, if rubbed on the skin, would remove every wart, or sore, or freckle, or other defect. He expected that I would sell him some soap, or something like it, and was willing to pay a good price for it, expecting to more than regain his money by palming off the same fraud upon others. A great amount of petty thieving is done. You can see the rascals stealing on the public streets in the daytime. The thieves are in league with the police, and pay them a share of the spoils for the privilege of pursuing their calling unmolested. A bold man will punish the thief by

beating him, and a wealthy man can have the thief arrested, bamboosed, and even tortured to make him confess and restore the property. An honest person, if falsely accused, would be tortured in the same way. Wine-drinking and gambling are almost universal. The best of the Chinese feel free to gamble during the first five days of the New Year. A man who earns eight cents a day will eat four cents' worth of food and drink two cents' worth of wine, leaving only two cents to feed and clothe his numerous family and to clothe himself. Drunkenness is not often seen, but is the source of a great deal of crime. All forms of vice are extremely prevalent, especially in the cities, but also in the villages. It is surprising to find, in the midst of such general wickedness, some places of the utmost depravity, so vile and so violent as to make the other places seem virtuous by contrast. One such notoriously bad place is Ni Chūanz, which means Mud Springs. A man went from there to Kuan Ch'ang to see what he could steal. He stole a leg of mutton from a poor shepherd in a neighboring village. The latter found the mutton at the thief's house, and merely asked whence he had got it. For this insult the thief beat him till he was almost dead, and fined him to the amount of twenty-six pounds of mutton, to be divided between two temples, as an acknowledgment of error in even suspecting the thief. This villain is the next-door neighbor of one of our Christian families, and persecution by such men is truly to be dreaded.

[Concluded in next issue.]

Incidents of the Work in Japan. BY A RESIDENT MISSIONARY.

A JAPANESE Christian, named Tsuda Sen, has written a tract against the use of strong drink, which is having a considerable circulation and influence. On the title-page is a picture illustrating (in the style of the Japanese) the evils of

which he treats. It represents one family in poverty and wretchedness as the result of using the ordinary native liquor called "sake." In contrast with this is another family where temperance prevails, and they are enjoying every comfort.

One of these tracts came into the possession of a wealthy and influential man named Nakayama, living in the town of Fujioka, in the province of Joshu. He was much addicted to the use of "sake," and was, in fact, a real drunkard. When under the influence of liquor he was very cross to his family, and it quite destroyed the peace and comfort of his home. The reading of the tract made a deep impression upon his mind, and he resolved to reform. The result was such a happy change in himself and in the condition of those around him that he wrote to Mr. Tsuda to express his obligations for what he had learned, and to tell of the great benefit that had accrued to himself and his family by abstaining from the use of intoxicating liquor. Mr. Tsuda wrote to him in reply that unless he believed in the God who made and keeps us all, and trusted in Him for strength, he might not be able to resist the cravings of his depraved appetite, and continue as he had begun. Mr. Tsuda also told him about Christianity, and urged him to accept its teachings.

After some months Mr. Tsuda went to Fujioka on business, and called upon Mr. Nakayama, who received him very cordially. Then Mr. Tsuda told him more particularly about the true God, and Christ the only Saviour from the guilt and power of sin. Mr. Nakayama is a man of good education and intellectual abilities, and quite readily understood and fully accepted all that he heard.

From that time he began to attend the Christian services, together with his family; and his faith and love have been increasing ever since. Such has been the influence of the gospel upon his heart that he has be-

come, in truth, a new creature, and the change is apparent to all. As an illustration of the power of religion in his daily life, his wife had been somewhat careless about a quantity of silkworm eggs, and they were partially destroyed. The loss involved was a considerable sum, and she trembled in fear that he would become violently enraged, as was common heretofore, and would punish her severely. But to her great astonishment, when he found out what had happened he remained perfectly calm, and did not reproach her at all. After a little thought he said, "We can distribute them among our poor and unfortunate neighbors, and so they can secure a larger crop the coming season. Thus it will perhaps be better than if we had sold them and taken all the money ourselves."

This conduct on the part of her husband so astonished and impressed his wife that she said, "This must be due to the power of this Christian religion and the help of God. If this is the result of Christianity, then I want to become a Christian also." From that time she became an earnest seeker after the blessing of God's saving presence, and now she and all the family are rejoicing in a Christian's hope and a Christian's peace.

The great change for the better that has come to Mr. Nakayama's home has been seen and felt by his neighbors. In this way many have been led to a conviction of the benefits that result from following the teachings of Christ, and have thus become seekers after the same blessing. Some time ago one of the missionaries visited that town, and found ten persons who were awaiting baptism. A good Christian church is now growing up in that place.

One of the worst things that is met with in this heathen land is the selling of their daughters by the parents to lives of sin and shame. It is a custom that has been long established and is so common that it is done without shame, and no particular disgrace

is attached to the parents on account of such sinful and cruel practices. It was formerly sanctioned by the Government, and even while the laws have been modified the public sentiment is so corrupt and the morals of the people so utterly vile that but little change has probably been effected. The life of such poor girls is often one of untold bitterness. Many are the cases in Tokyo where they have become desperate and gone and thrown themselves into the river in order to get "anywhere, anywhere, out of the world."

One of the great and blessed results of Christianity is the elevation of the morals and the creation of a better public sentiment in regard to the treatment of women. The result of Buddhistic teachings makes woman a mere appendage to man, and her only use to minister to his comforts.

Some years ago a bright and pretty girl, who had become a Christian and was attending one of the mission schools, was informed that her parents were unable to met all their pecuniary obligations and she had been sold in order to satisfy their creditors. She was very happy in the school, and the tidings was to her like the sentence of death. Such were the customs of her people that she felt there was no hope. But when her teacher, Mrs. John Ballagh, heard what had happened she went to the girl's home, and found her there in a state of most perfect wretchedness. Mrs. Ballagh employed every means that she could to get the girl released, but no arguments or entreaties would move the hearts of the cruel creditors; and, in fact, the parents looked upon it as an act of filial piety on the part of a daughter to thus sacrifice herself for their benefit. Mrs. Ballagh tried to move the hearts of the parents with pity for the poor and helpless child; she told them of the great sin which they were committing against God, and that such acts would surely bring His judgment upon them; but it was

all in vain. The reply was simply, "It has been done, and there is no help for it."

Mrs. Ballagh then turned to the girl, who sat weeping, and said, "Follow me." Both then rose and passed out of the room and into the street, and thence to Mrs. Ballagh's home. There followed a demand that the girl should be given up, but Mrs. Ballagh refused to do so. It was finally arranged that Mrs. Ballagh should pay the sum of \$20 and the girl would be released.

The girl then resumed her studies at the school, and at the completion of her course was married to one of the native officials. She has now a pleasant home and continues a faithful member of the church.

In one of the recent papers is an account of a poor girl who had been sold in a similar manner and had no

one to procure her release. One day she happened to hear the preaching of the gospel and was convinced of her sin and need. She was also truly penitent, but was in great trouble, as she saw no way to escape from her present sinful and sad condition. Her only way to get free was to pay the price for which she had been sold, and for some time she remained as she was, but in great sorrow and trying to devise some means to escape. At last she resolved to sell all she had, even her clothing, and thus purchase her release. When she was set free she came to the preacher and announced her faith in God and her purpose to do His will. After she had given satisfactory evidence of her change of heart she was received into the church and is now a consistent and happy follower of Christ.

V.—THE MONTHLY CONCERT OF MISSIONS.

BY A. T. PIERSON, D.D.

CHINA.

SOME instructive and suggestive facts and thoughts are all we have space for. In the February issue of 1898 the vastness of the Middle Kingdom, the peculiarities of Chinese life and the religions of the empire were referred to at some length. We add here some matter of general interest and importance. The area of China is only one-third that of the United States, yet China's population is six times as large. The United States if as thickly populated as China would contain over a thousand million of people, or more than two-thirds as many as now live on the earth.

Language. Here missionaries confront one of the mountain obstacles which not even *faith* removes, without hard study, as we have already shown in the article on the "Miracles of Missions," in this number.

The grand difficulty lies in the "tones." The language has "only some four hundred and odd distinct sounds" with which to express "ten thousand words," and many of these words are homophonous, although, "by an ingenious system of inflections of the voice, the number of separate sounds—to a Chinese ear, at least—is more than trebled. These inflections are the tones. In Peking there are only four of them, but in the south those who are knowing in such matters declare there are twelve or more." Where the sense of words depends on nice distinctions in the tone of the voice, the opportunities for blunders become countless and boundless. As instances of the mistakes to which foreigners are constantly liable, we may mention a few cases. A man wishing to tell of a mountain two hundred "li" in height, used the expression "eh pai li," instead of "eh pai li,"

and by so doing gave the man to understand that the mountain was of the height of *two white pears!* Again, Miss Gordon-Cumming tells, in her charming book on China, of a man, a resident minister, who told his steward to buy 400 pounds of Mongolian *potatoes*, and the astonished steward brought him 400 pounds of *eels*. A lady ordered a pair of ducks, roasted and served with gravy-sauce, and her butler remonstrated that they would not be eatable. She impatiently told him to do as he was told, and next day her guests saw a pair of her best *gaiter-boots* served up for game, nicely roasted and moistened with gravy! You salute a man "My friend," and find you have said "You fool," or address him as "My lord," and are chagrined to discover you have accosted him as "My pig."

Dr. MacKay of Formosa tells us that the syllable *to*, in Chinese, has *eight* different tones, while each tone has a different meaning. This is a fair example of the many obstacles to be met with in this extraordinary language, that seems devised by the devil to keep missionaries out of China.

Education and Competitive Examinations. There are 10,000 cells for examination of candidates. The leader of the successful list is led about as Mordecai was by Haman. His name is graven on stone in the temple of Confucius, with all other successful candidates.

Students preparing for competitive examinations may like to know the sort of questions with which the Chinese student, under similar circumstances, has to grapple. The *Imperial Gazette* is good enough to publish the subjects for three prose essays and a verse competition, set in the examinations for the degree of Metropolitan Graduate: (a) "Tru-chang, being asked how a man should conduct himself so as to be everywhere appreciated, replied:

'Let his words be sincere and truthful, and his actions honorable and careful.' Such conduct may be practiced even among the rude tribes of the south or north. When he is standing, let him see these two rules as it were fronting him. When he is in his carriage, let him see them attached to the yoke, then he may be able to carry them into practice." (b) "The course of the mean cannot be attained to." (c) "To take example from others, to practice virtue is to hold them in the same practice; therefore, there is no attribute of the superior man greater than his helping men to practice virtue." (d) Subject for verse competition: "The early morning-red is harbinger of rain." It may be admitted at once that these subjects are stiff, and we should especially like to see what a body of English competitors would make of "The course of the mean cannot be attained to." The idea, too, of the two rules attached to the yoke of a carriage would form a puzzler to the majority of English boys.

Filial Reverence in China. A missionary of the China Inland Mission tells an interesting story of a mandarin who gave an entertainment and presented a large testimonial to the Christian hospital out of gratitude for medical services rendered to his aged father. The son was absent on duty and the father was relieved from a sickness which was supposed to be fatal. His gratitude was boundless, and the memorial tablet on which were inscribed the thanks of the donor was eight feet by four in size, suspended from a bamboo pole, carried by two men and preceded by a band of musicians. As they approached the house large bunches of firecrackers were fired, and the tablet was presented with very polite words. The most striking incident connected with this story is that while the old gentleman was at the worst, and when it was supposed

that he could not recover, the wife of the absent son, acting in the place of her husband, performed an act which was supposed to propitiate Heaven and to secure the restoration of her father-in-law. With her own hand she cut a piece of flesh from her own arm and had it cooked and administered to her father-in-law that he might recover. That such a thing is possible in these days, and that it was done in the sight of mission premises and by an educated and prominent family, gives striking testimony to the depth of superstition in heathendom as well as to the sentiment of filial piety which exists among the Chinese.

Chinese Graveyard Customs. The Chinese in this country adhere tenaciously to their old country customs. To provide food for the dead, and servants to wait on them, is too foolish for any portion of the human race. But lately the time came for this custom to be observed, and the *Herald* says that every Chinese grave in Woodlawn and Greenwood cemeteries has been decorated with incense paper, joss sticks, roasted pigs, and other articles. At one of the graves was laid a whole pig, roasted beautifully brown and nicely spiced, the odor of which, when carried past the crowd that were looking on, was so aromatic that it made them hungry. The whole pig thus roasted was a little over two hundred pounds. After an hour's exposure before the spirits of the dead it was brought home in the evening. It was cut up into three-pound slices and sent around to the different shops on Mott street and eaten up. The most peculiar of all the ceremonies of the week was the sending of servants to the dead. This is done by making paper men and women, which in the midst of the sacrifices are burned, the bystanders saying, "Here are the servants who will wait upon thee." If there are any important messages to be conveyed

to the dead they are always written and fastened upon the hands of the paper men.

Habits of the Chinese. According to our notions of living, they live on a starvation basis. Ex-Secretary Holcomb of the American legation at Peking is authority for the statement that in that vast empire 300,000,000 out of 400,000,000 of its inhabitants expend for food *less than* \$1.50 *per month*. This seems incredible. These people appear to know how to make their mites go farther than perhaps any other people upon the face of the earth.

Boots are an object of honor, especially if they have been worn by an upright magistrate. When a judge of unusual integrity vacates his office, crowds accompany him to the city gates, and his boots, drawn off with great ceremony, are enshrined in the hall of justice. A new pair is put on and drawn off, five minutes on his feet being sufficient to consecrate them!

Chinese Religions. The most learned writer on Chinese literature holds the God of China to be our God, and as he ascended the "altar of heaven," he took off his shoes! But if so theoretically, it is not so practically.

Confucianism is really not a religion at all, yet it is practically the religion of China. Confucius was a Chinese philosopher, who taught that man's duties are summed up in five relations—that of king and subject, parent and child, husband and wife, elder and younger brother, and that of friend to friend. It does not recognize the relation of man to God. Whoever cares to study this whole subject will find Rev. B. C. Henry's book on "The Cross and the Dragon" one of the most fascinating and instructive volumes in the whole range of missionary literature. It is published by Randolph & Co. So also would we recommend Rev. H. C. DuBose's volume on "The Drag-

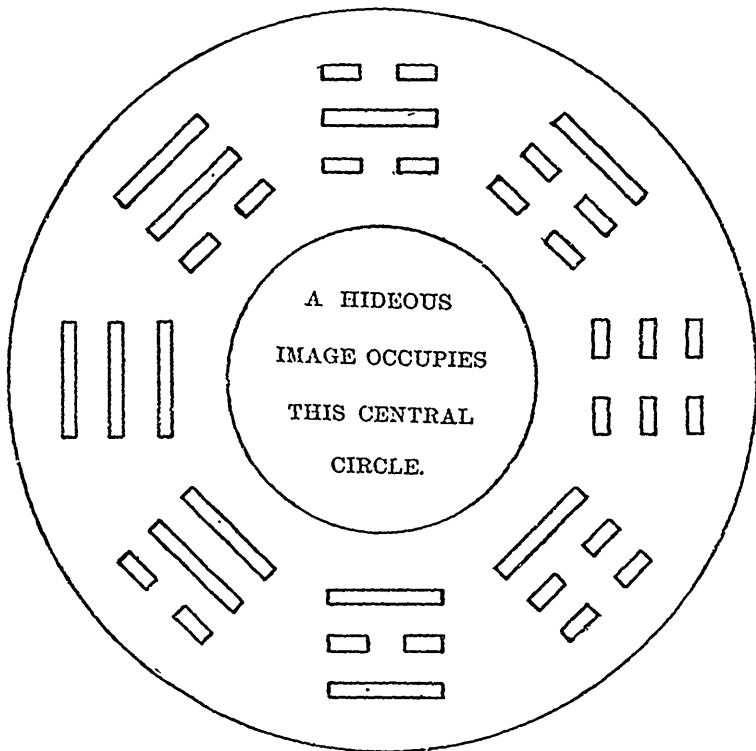
on Image and Demon, or The Three Religions of China," published by A. C. Armstrong & Son. The chapter on Confucianism is especially analytical and clear, and we have from it the best conception we ever had of the character and influence of this ethical system.

The higher classes either embrace the doctrines of Confucius or of Lao-tse (or Lau-Kiun), a philosopher. Both deny divine revelation, are little

presented four images, corresponding to the four cardinal virtues—piety, morality, equity, wisdom, thus :

☰, ☷, ☱, ☴
 From a double combination they get eight signs, which respectively represent heaven, moisture, fire, winds, water, mountains, thunder, and earth, thus :

☰, ☱, ☲, ☳, ☴, ☵, ☶, ☷
 Confucius arranged these in a circle,



more than systems of ethics clothed in a fantastical symbolism. Thus Confucius teaches that from the original substance (Tai-ki) two principles emanate: YANG, perfection, the celestial, light and caloric, the masculine principle symbolized by the longer line —; and YIN, imperfection, the terrestrial, darkness and cold, the feminine principle, represented by the divided line — —. By combining these symbols, there are

and this is held to be a complete description of the universe; and, corresponding with mental and moral properties, he constructs his ethical system! The whole thing strikes the Occidental mind as mere child's play, toying with blocks and making new combinations out of one long and two short blocks.

Hence comes one of the most curious features of Confucianism, the *Chinese Philosophical Chart*. We

give a sort of diagram of this really remarkable relic of the religion of a great people.

Round this, rudely radiating in eight directions, are the aforesaid eight combinations of heavy dark lines or bars, the difference being in the arrangement of the longer and shorter ones.

A "Christian Mission Institution for Home and Abroad" was established Dec. 25, 1879, and is therefore now in its tenth year. The founder is Pastor Samuel T. Davis, M.D., Denver, Col. It is a faith work, and one of its four departments is Foreign Missions. It supports native preachers in China, who at a very small cost preach to their kinsmen according to the flesh. They are trained to preach, teach, and labor, under the direction of Rev. Dr. Hunter Corbett of Chefoo. For this life work given to winning souls they get only food and clothing, and travel in the Shantung province with its 35,000,000 souls. We know of no work more apostolic in plan and conduct on the face of the earth. They preach in villages, by the wayside, on streets, wherever they can get hearers; they guide inquirers, open schools, and do any work for which they are deemed capable. Dr. Corbett furnishes annual reports of this work. In 1887-88 twelve were supported by this "institution." The Lord's blessing attends their work in a remarkable manner. In one year, 1884, Dr. Corbett by this method gathered in, after careful examination, 348 converts; while Dr. Nevius, pursuing similar plans, gathered 260, these two men together in one year receiving 608 new disciples. The self-denial of these poor natives—who are no sooner brought to Christ than they become evangelists to their fellow-Chinese—is something marvelous. They live on about four or five dollars a month. One of them gave his own house and lot for a church and school, and then hired of a neigh-

bor a humble hut to live in! While we are playing at missions, here is a large and consecrated body of native evangelists being raised up from the poor native converts of China, the house of a devoted missionary their theological seminary, and their field the province of Shantung—with half as large a population as the United States—and their "wages" fifty to sixty dollars a year!

The Medical Missions are very useful, but have some curious experiences. One day there came into the dispensary a young man of twenty, with a large wound, evidently cut or dug out with a dull instrument. His father had been ill with dropsy, and the relatives decided that the son must sacrifice himself to save his father's life. A piece of flesh was cut out of his left arm and cooked and given to the patient as the infallible remedy. Nevertheless the patient died. The relatives decided that the lad must be lacking in purity of motive and filial piety. And so the poor boy had not only to grieve for his father's death and a bad arm, but had to bear the reproach of uncles and cousins.

In a temple outside of Peking is a brass mule of life size, supposed to have wonderful healing properties for patients suffering from every imaginable disease. They first rub the particular part of the brass mule corresponding to the painful region of their own bodies, and then with the same hand rub their own disabled member, and the pain is expected to go. Is your tooth aching? Just scrub the mule's teeth, and afterward your own, and the cure is complete. Have you an ulcer of the cornea? Pass the tips of your fingers to and fro over the particular eyeball of the mule, and then with well-regulated pressure rub repeatedly the afflicted eye. True, the eyeballs of the mule have been gradually worn away by constant friction, until now only the empty orbits are left; but

the success is guaranteed to be as real as formerly. The temple is covered with laudatory tablets in honor of the mule, which is patched in all directions with fresh pieces of brass, put on to cover holes produced by constant rubbing; and a new mule stands awaiting the day when the old one has fallen to pieces.

A Sketch of the Missions. When this century began China was destitute of the gospel. In 1807 Dr. Morrison, first Protestant missionary to China, landed at Canton, a few years later followed by Dr. Milne and others. First these men sought to acquire the language, constructing a dictionary and translating the Scriptures; but thirty years after, there were only *three native Protestant Christians in the whole country*, and only six in 1843; there were 350 in 1853; 2,000 in 1864; 20,000 in 1875; ten years later fully 25,000, and now over 30,000.

In 1885 about 606 missionaries were in China, in connection with thirty-two societies in upward of seventy cities and towns, in fifteen out of eighteen provinces, over 1,100 native teachers and preachers being associated with them in their work, in more than 500 stations. In 1875 there were no missionaries west of Hankow, on the Yang-tse-kiang, 600 miles from the sea, but in 1885 fifty men and women were located in western China, some of them 1,500 miles from Shanghai; and the journey from that port to their stations takes longer than from America, or England, to China. In 1885 only two medical missionaries were at work among the hundred millions in western China.

During the last ten years the Bible societies have been making great efforts to scatter the Word of God. The most fruitful field is Fuhkein, in which are about one-third of the whole number of converts; and yet it was for eleven years before the first convert was brought in. Con-

verts come principally from the lower classes; we have never known of a mandarin becoming a Christian, who was in office at the time of his conversion. Literary men are seldom found among church members; but a very few Buddhist and Taoist priests have been led to Christ.

The principal hindrances to missionary work are: 1. The notorious conservatism which resists anything foreign. 2. Self-satisfied pride. 3. The veneration paid to their sages, Confucius, Mencius, and others. 4. Evil reports, spread among the people, poisoning their minds against the missionaries and their message. 5. Superstition. 6. The opium traffic, with its untold misery, leading to enormous crimes.

The main helps available to the missionary are: 1. The street chapel, with opportunity after the preaching for personal conversation. 2. Itinerary journeys for evangelistic purposes. 3. Day schools, which influence parents as well as pupils and afford nucleus for meetings of a general character. 4. The dispensary and hospital, which afford access gained in no other way. 5. Social calls. 6. The bookstore, reading room, and guest rooms. 7. The wide distribution of the Word of God and of religious tracts and books.

From all parts come reports of steady progress in Christian work. The Rev. Mr. Lloyd has labored in Tuh-chow, under the auspices of the Church Missionary Society, for twelve years. The 1,600 converts whom he had found in 1876 have grown to 6,000, himself having baptized 1,000 in ten years.

Chinese Christians are, almost to a man, ready to pray in public, to exhort one another at their meetings, and to speak for Christ to their neighbors. Rev. Hunter Corbett bears witness to their childlike faith in the power and willingness of God to fulfill every promise, to their unshaken faith in prayer, their love for

the Scriptures, and their honest and faithful effort to live blameless lives, Not a few have persevered in the study of the Scriptures until they repeat entire chapters and sometimes entire books, from both Testaments, and, better yet, they are able to explain them.

SUGGESTIVE PARAGRAPHS.

The Vision of the Cross. Late one summer afternoon there was a rain shower in Virginia, Nevada. It was very unusual, for during summer rains are almost unknown in Nevada. The rain lasted but a few minutes, but clouds and dense darkness overspread the sky. All the vast eastern slope of Mount Davidson that overlooked the city was covered with a pall, and the mountain could scarcely be distinguished from the cloud masses that formed its background. As all eyes looked in that direction, a little tongue of mellow golden flame could be seen upon the very summit, wavering in the midst of midnight blackness. It was very small, but it looked large, by contrast with the darkness around it. No one at first understood what it was. It was the nation's flag waving from the mountain peak. It happened that, through a narrow rift in the clouds, the rays of the sinking sun had found their way, and that flag was the only object they touched. It was directly in their path and they rested on it and glorified and transfigured it. And for an hour that burning banner of the Republic held the fascinated gaze of the multitudes. How strange! That sinking sun that transfigured the nation's emblem had that same day looked on the fall of Vicksburg and the victory of Gettysburg!

Darkness overspreads the earth, and gross darkness the people, but God's glory shall arise on thee and His glory shall be seen on thee! We have only to lift up our eyes to-day and see on the very summits of heathendom, in the midst of the death-shade, the waving flag of the Cross! The glory of God transfigures it, and while it waves and burns, the strongholds of Satan are giving way before the onset of the missionary host!

TEXTS AND THEMES.

WHAT saith the Scripture? regarding
I. The Condition of the World: "The whole world lieth in wickedness."—1 John v : 19.
"The dark places of the earth are full of the habitations of cruelty."—Ps. lxxiv : 20. ii. The Divine Purpose and Command: "God our Saviour will have all men to be saved, and to come unto the knowledge of the truth."—1 Tim. ii : 4. "Go ye into all the world and preach the gospel to every creature."—Mark xvi : 15. iii. The Divine Promise: "In thee shall all families of the earth be blessed."—Gen. xii : 3. "I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."—Ps. ii : 8. iv. The Grand Motive: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."—2 Cor. viii : 9. "Freely ye have received, freely give."—Matt. x : 8. v. The Final Consummation: "I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."—Rev. vii : 9, 10.—*Selected.*

VI.—PROGRESS AND RESULTS OF MISSIONS: MONTHLY BULLETIN.

Africa.—Cardinal Lavigerie's mission for the suppression of the African slave trade has been encouraged by the Pope's gift of \$60,000 to his enterprise, accompanied by a letter from Leo praising the Cardinal for his crusade, and encouraging him to go ahead in his work. His plan includes the raising of a volunteer corps to fight the slave traders of the Dark Continent with carnal weapons. About a score of chivalrous young Belgians have already formed the nucleus of this new Salvation Army.

—**Scotch Free Church Mission Among the Zulus.** The Rev. James Scott of Inzulweni, Natal, writes to the *Free Church Monthly* in reference to an interesting work among the Dutch Boers, and extending to the Zulus in

the northern portion of Natal about Greytown. Most of the Boers belong to the Dutch Reformed Church, and while they have attended outwardly to Christian ordinances, they have heretofore cared little for the native population. Three years ago a religious awakening began among these Boers, and the genuineness of this interest was shown by their desire to reach the Zulus, whom they had regarded as little better than animals. There are now fifteen preaching places where the gospel is proclaimed, and which Mr. Scott says are simply the farmhouses of the Boers. He speaks of seeing eighty Boers and three or four hundred Zulus gather together for worship. The Zulus come from kraals and

villages, both old and young, some clothed, but most of them heathen in their blankets. Over one hundred in Greytown have been formed into a native church in connection with the Dutch church. This work is now being carried forward under the direction of a committee of the Dutch farmers, employing three native evangelists. One of these evangelists is the son of the Zulu warrior who in 1836, at the signal from Dingaan, the cruel tyrant, fell upon the Dutch leader Retief and his party of about seventy men, murdering them all in cold blood. This father still lives, and is a member of the Christian church and listens gladly to his son as he preaches the gospel of peace.

—The Baptist Mission on the Congo, West Africa, continues to prosper. Seventeen were recently baptized at Ianza Manteke, the scene of the great revival, and seven at Palabala. All who have been baptized at Palabala are men. The drink traffic offers great hindrance to the progress of the gospel.

—The Liquor Traffic. In Africa we have to contend against the devil's missionary agency. The liquor traffic is increasing, and it is a gigantic evil—greater, even, than the slave trade—debasement of the people and ruining legitimate commerce. In West Africa it has deepened the degradation of the negro instead of civilizing him. Over 180,000,000 gallons of spirits had been imported last year in the district of Sierra Leone, and in Lagos it was far larger, while all the land was strewn with demijohns. The Niger Company imported 220,000 gallons during the last two years, and 500 cases of gin and 500,000 gallons of rum were landed by the Caliban, in which I sailed from Liverpool. The selling price of rum is less than a penny a gallon, and the gin sold at three-pence a bottle. The liquor so sold was of the most execrable character.—*Rev. W. Allan.*

—In the schools of the Scottish Free Church Mission at Bandawe, Lake Nyassa, 1,179 pupils were in attendance the day before they closed for the vacation. Of these one-third were girls. Thirty-eight native teachers are at work in the schools.

—Basutoland has frequently been saved from the destruction of its nationality by the intervention of the missionaries, and the natives blessed their name. The result in respect to education is that we have 80 elementary schools, having together 4,666 pupils, besides the normal school and the higher girls' school, with 30 or 40 pupils, and 15 industrial, biblical, and theological school stations, 94 out-stations, 19 missionaries, 178 native workers, 6,029 communicants, and 3,412 catechumens.—*Rev. A. Boegner.*

—It is stated that a nephew of the late King Cetewayo, after six years in Sweden in theological and other studies, has gone

back to carry on mission work in his native land.

Alaska.—The Moravian mission on the Nushagak river is 3,000 miles from supplies and trained workmen. It was so cold there on the 18th of December, '87, that the moisture in the smoke congealed and filled up the chimney with frost so that Mr. Wolf was compelled twice to go up on the roof and clear out the chimney so that the stove might draw.

Burma.—The latest intelligence from Tavoy tells of great suffering on account of the scarcity and high price of rice. In the town it was selling for more than double the ordinary cost, while far in the jungle, where the Karens live, it was not to be had at any price. The government was shipping it from Maulmain and Rangoon, and sending it inland as best they could to save the Karens from starvation. It was not given to them, but sold at a price much below what it cost. The carriage of rice a distance of fifty to one hundred miles on a jungle path, at a season when the rainfall averages sixty inches per month, is no slight undertaking. Some had already died, either of starvation or from eating improper food, and there is little doubt that before their next harvest is reaped in December many of these poor people will die.

—The Sgau Karen Mission at Rangoon, Burma, has been under the care of the Vintons from its beginning in 1836, and now the native Christians are to erect a large schoolhouse as a "Vinton Memorial." More than 3,000 rupees were subscribed at the first meeting.

Ceylon.—Mission Work at Jaffna. News from Jaffna, Ceylon, tells of continued blessing following upon the recent awakening among the churches. Believers have been quickened to new zeal in the work of God, and the conversions among the heathen have been very cheering. At a recent communion service six students of the Jaffna College were received into the church on profession of faith. The religious interest is deepening in this important educational institution. Besides the two weekly prayer-meetings conducted among the professors, there are now three such meetings held weekly among the students themselves.

China.—Forty years ago Dr. Morrison was addressing in a locked inner room two or three Chinese, who listened in peril of their lives; now there are in China some 50,000 converts. "Do you think," asked the captain of the ship who took him out, "that you can make an impression on the 400,000,000 of Chinese?" "No," he answered, "but God can."—*Canon Farrar.*

—The Blind in China. A half a million, it is estimated, are totally blind. The sightless crowds at Canton present a pathetic spectacle. A photograph we have seen of a party of them before the Presbyterian Missionary Hospital, taken last winter by Edward W. son of Dr. Thwing of Brooklyn, is a moving appeal in itself. Mr. J. Crosssett, at the United States consulate, Shanghai,

writes, Oct. 10, earnestly begging for teachers of deaf, dumb and blind Chinese. Foreign residents are willing to aid in supporting schools for such. Wealthy natives will help, specially those who are in commercial relations with foreigners. Mr. Moody at Chicago, Dr. A. Gordon and Dr. Cullis of Boston are interested in this movement. Mrs. Gutzlaff, a pioneer missionary, secured the education of a Chinese girl and a Portuguese girl at London, both blind, to labor in China. The latter died, but the other, known as Agnes Gutzlaff, founded an enterprise at Ningpo. A hospital at Shanghai was another memorial she left at death. Teachers of like consecration are now urgently needed. A professor in the Government School at Korea has expressed a willingness to come to China. Will not America send other teachers?

—Rev. D. W. Nichols writes from Nankin, Sept. 24: The great examination that has been going on for the past two weeks has closed. Students from all parts of three provinces were here. There were three courses in the examination, requiring three days to each. When the students enter the examination hall, they are not allowed to go out until the examination in one course is completed. On Friday night, September 14, at midnight, the gates were opened, and the students began marching out, continuing in solid phalanx for twenty-four hours. *Twenty-nine thousand were enrolled* and entered for the first examination. Early Saturday A.M., Sept. 15, 10 missionaries were on the ground with 15,000 books for distribution among the students. Had we had 100,000 books we could easily have given them away, and not more than one to each individual. At any time during the day we had a commanding view of from one hundred to one hundred and fifty thousand people. So eager were they for the books that it was with difficulty that we were enabled to give them to the students. Thus 15,000 books have gone out in one day. Many of these books will go to the remoter parts, where the voice of the servant of God has never been heard.

—The mission property both of Catholics and Methodists in Chungking, destroyed by the anti-foreign riots of 1883, is being replaced with costlier buildings.

—The missionary work in China seems to be everywhere becoming easier and more promising. If the Chinese Government does not retaliate on Americans for the exclusion of the Chinese from this country and so obstruct the missions, we may look for great results in the next few years.

—China Inland Mission. On December 3 Exeter Hall, London, was filled with a large audience assembled to bid farewell to a band of missionaries about to depart for China under the auspices of this mission. Last year the income of the mission was £33,700, and the staff numbered 324, including representatives of six

denominations. One hundred new missionaries were last year sent out to China, and already this year several parties have been despatched. During the last three months 42 have left England, and 16 more leave in December. News had just been received of the death of one of the missionaries in China, Mr. Eldred S. Sayers, who went out in 1886, making 3 deaths in November. —*Our English Correspondent.*

England.—Turkey Missions Aid Society. The receipts of the society for the year 1887-88 were \$13,980. The society conducts no missions of its own, but in a spirit of broad catholicity aids existing organizations in Turkey, largely those of the Garibaldi church.

—When Garibaldi had been defeated at Rome, he issued his immortal appeal: "Soldiers, I have nothing to offer you but cold and hunger and rags and hardship. Let him who loves his country follow me!" And thousands of the youth of Italy sprang to their feet at that high appeal. And will you, the trustees of posterity—will you turn your backs to the appeal of your Saviour Christ? I know that you will not. You cannot all be missionaries; but some of you may be called to that high work, and all of you may help it forward.—*Canon Farrar.*

—The Church of England Women's Missionary Association has sent out four ladies to Jerusalem to form a branch of Mrs. Meredith's work there, for education and sick nursing among women and children in the East. Two more ladies follow directly. There is work for many more as soon as they are ready to go.

—The Church Missionary Society has 333 missionaries, and received more than three hundred offers of service in the year ending April 30, of which forty-six were from women.

Fiji.—From special information respecting this colony, anticipatory of the Blue-book for 1887, it appears that the total population that year was 121,633, eighty-four less than in 1886, the falling off being mainly in Indian and Polynesian laborers. Education seems to be in a satisfactory condition. It is almost entirely under the care of the missionaries. In 1887, 41,724 children were at the Wesleyan mission schools and about 1,000 at the Roman Catholic schools. There is a Government Industrial School, at which youths are trained, among other things, in boat building, house building, and cattle tending. In 1887, 102,690 persons attended the Wesleyan places of worship, and 9,830 the churches of the Roman Catholic missions. The total number of pure Fijians in 1887 was 110,754.—*Our English Correspondent.*

Finland.—Rev. Eric Jansson reports 170 baptized during the year in Finland. The mission work encounters great opposition from the priests of the state church, but the progress among the people is encouraging.

France.—There recently died at Montpellier, France, an old servant woman, who had given in the course of some years no less

than 10,000 francs, the result of most careful economy, to the French Protestant Foreign Mission Society. She loved missions, regularly read the missionary journals, and never prayed without mentioning by name M. Coillard, a veteran missionary in South Africa.—*Spirit of Missions.*

—A second Baptist church is to be formed in Paris, France. As the first church has recently opened a new hall for evangelistic services, this will make four places for worship in that city under the control of the Baptists.

India.—Speaking in Edinburgh, at the opening of the session of the Edinburgh Philosophical Institution, upon "Madras and Southern India," Sir M. E. Grant Duff, G. C. S. I., late governor of Madras, said that the two great languages of the Madras presidency, each spoken by about 12,000,000 people, were Telugu and Tamil, both Dravidian tongues. Less than 30,000 people out of 31,000,000 claimed English as their mother tongue. As to nationality, the immense majority were Hindus; and next to them, but at an enormous distance in point of numbers, came the Mohammedans; then came the Christians—far more numerous in southern India than in the north. Among the Christians 68 per cent. were Catholics and 32 per cent. Protestants. Among the Protestants the Anglicans were the most numerous, and in Tinnivelly they had a large number of native converts.—*Our English Correspondent.*

—November 2 three missionaries sailed in the PAVONIA for the re-enforcement of those devoted toilers in that far-off land who labor under the appointment of the Free Baptist Foreign Board. Rev. and Mrs. E. B. Stiles are known as the A. C. F. missionaries, because their support is to be provided in full by the new Free Baptist organization, which is composed chiefly of young people and known as the Advocates of Christian Fidelity. Rev. F. W. Brown, it is understood, is to be supported, at least in part, by the Missionary Board of Hillsdale College.

—Pundit Raghunath Rao, the Dewan of Indore, has put forth a catechism of the Aryan-Vedic religion, which has excited great attention, taken word for word from the Westminster Shorter Catechism, leaving out the references to Jesus Christ! This is certainly the most remarkable plagiarism of modern times.

—The Christian Vernacular Education Society reports that the Training Institution at Ahmednagar has been in full working order throughout the year 1887, with fifty-seven students in attendance; thirty students left the Dindigal Institution with teachers' certificates. The system of inspecting and improving the indigenous schools in Bengal has been vigorously worked. Nearly 7,000 children are under Christian instruction. The chief feature of the

work of the publication department has been the issue of several books for educated Hindus.

—Special features of encouragement in the work of the Indian Female Normal School and Instruction Society are the Zenana work at Lucknow, where the pupils have increased from 400 to 500; the work at Patna, which has been enlarged and consolidated; the school work at Bombay, especially that of the Normal School, which has supplied teachers to East Africa, Western India, Karachi, and other places; Mrs. Sorabji's work at Poonah, which is in a most flourishing condition; and, lastly, medical work.

—The princes of Rajpootana have abolished the custom of infant marriages. In the future no girl shall be married under the age of 14, and no boy under 18, unless prior to the adoption of this law a contract of marriage had been entered into. These princes hold the highest rank, and their example will have wide influence.

—The proportion of the native Christian students of the University of Bengal who have become Masters of Arts is 23 times greater than of the Hindu and Mohammedan students.

Italy.—We have noted the publication of the Bible in Rome by Martini, the well-known publisher, in penny parts. The experiment has been successful beyond expectation. About 50,000 copies are sold every week. The book is well printed, and each part has been reduced to eight pages.

Japan.—Buddhism cannot long hold its ground, and Christianity must finally prevail throughout all Japan. Japanese Buddhism and Western science cannot stand together. They are inconsistent the one with the other.—*Japanese Gazette.*

—One of the most hopeful indications for the future of Christianity in Japan is the missionary character of the native Christians. They are zealous in carrying the gospel to their own people, and also to Korea and the islands dependent on Japan.

—No better proof of the genuine interest of our Japanese Christians in the new civilization could be given than their contributions the past year for educational and religious objects, amounting to over \$41,000; and it is not professed Christians only that give, but others, impressed with the character of the work in progress, especially thoughtful parents, for the sake of the moral culture obtained in our schools. A few weeks since word came from Mr. Neesima of \$31,000 subscribed by a few Japanese gentlemen, including two of the highest officials in the government, toward the enlargement of our Doshisha school so as to make it a Christian university.—*Miss. Herald.*

—A revival has been going on simultaneously in different parts of Japan. As a result, the increase in all the churches of Tokio cannot be much less than a thousand. Yokohama has also enjoyed a rich blessing, and reaped a glorious harvest. Many of the cities and towns of the empire are now wonderfully stirred up.

—A Worthy Example. An exchange says

that a brewer who did a large business at Mishima, Japan, has become a Christian and joined the church. He had a long and hard struggle to give up his profitable business, but at last the grace of God triumphed; he gave up brewing and gave his large and costly building to be used as a church.

—**Japanese Mission to Christendom.** A Japanese paper published at Kioto, called the *Byou of Asia*, has a report of a proposed mission for the conversion of Europe and America to a "purer faith." Its conductors say that they have noticed that Christianity is on the decline, and that, as religion is indispensable to man, this mission is projected. There is already a Buddhist mission in the United States, and something of a literature has been created. *The Watchman* says: "Whereabout the evidence of the 'decline' of Christianity has been 'noticed' we cannot conjecture, but it was probably in some of those pessimistic utterances now and then put forth by weak believers, or the still more insignificant boastings of unbelief."

Java.—Missionary work began 40 years ago. Seven societies of Holland are represented by 26 missionaries, having 25 mission stations, numbering 12,000 native Christians. The British and Foreign Bible Society has one agent in east Java, and will soon send another for the west. Not only Java, but the whole Dutch India, including Java, Sumatra, Borneo, Celebes, has a strong claim not only on Europe, but on Christian America for the gospel. Twenty-seven millions of people and only 69 Christian missionaries to give them the glad tidings! In all Malaysia, with its 35,000,000 people, there is only one American missionary.

—In the central district of Java there are some 5,000 native Christians in connection with the Netherlands Reformed Missionary Society. For many years this field has been under the exclusive care of one missionary, who is stationed at Poerworedjo. Recently two other missionaries have been sent to Poerbolingo, one of whom is to be engaged in training native evangelists and preachers. Still more recently a young medical missionary has been sent out. He is to be supported by the Dutch Reformed Missionary Society in London. An attempt is being made to form the various churches or stations into a presbytery, presided over by a synod. Meanwhile Christianity is spreading also in the Djogjokarta district, and some 5,000 natives have accepted the truth.

Madagascar.—The growth of the elementary schools has been extraordinary. Twenty-five years ago they numbered seven, with 365 scholars; in 1886 they numbered 1,005, with 102,747 scholars. The several provinces are divided into districts, and each district has a meeting-house, used both as a church and school-house. Most of them are built of adobe, with thatched roof, and are very plain buildings, with mud floors. The school outfit consists of a few lesson sheets and text-books for the

teacher's use. The pupils provide themselves with a primer, a copy of the New Testament, the native Christian newspaper, a catechism, grammar, and geography. The teachers are supported in part by the natives. The object of these schools is to teach the children to read the Bible, and so these schools become the chief auxiliary to the direct preaching of the gospel.—*Chronicle of London Miss. Soc.*

—**At Tamatave,** the capital of Madagascar, Mrs. Mary Clement Leavitt, representing the Woman's Christian Temperance Union, recently addressed an audience of 1,500 natives, the lecture being translated by an interpreter. The Tamatave paper gives a full account of the occasion, and thanks God for the arrival of "that grand woman, Madame Mary Clement Leavitt of the United States."

Mexico.—The Presbyterian missionaries in the city of Mexico have recently located seven preaching stations in the outlying wards and districts. In this way they touch the people who could not be brought into anything known as a church edifice. Lay talent is utilized, one-half of these services being sustained by native elders.

Paraguay.—The South American Missionary Society has started a new mission under very favorable auspices.

Persia.—Dr. Bruce writes to the *Church Missionary Intelligencer*: "We have no opposition from Moslem priests or people worth mentioning; the latter, in nine cases out of ten, gladly receive our colporteurs and evangelists, and welcome their visits. The Moslem priests now have lost all their power for good or evil in Persia. The Persian Government is also liberal in its treatment of Christians and Jews, but through the intrigues of the Roman Catholic and (led by them) of the American ecclesiastics, it allows Protestant Christians to be opposed, and thereby gives us great trouble. During all my mission life among Mohammedans, every persecution and opposition to our work from which we have suffered has been set on foot, not by Moslems, but by nominal Christians."

—High Church missionaries from England are establishing schools and churches in utter indifference to the work done by American men and women in past years, thus fomenting schisms and divisions.

United States.—Indians of North America. The annual conference of the Dakota Indian churches and missions of the Presbyterian and Congregational denominations was held in September at Oakes, Dak. There were represented there all the missionaries to the Dakotas of the Presbyterian Foreign and Home Boards, and those of the Congregationalists under the charge of the American Missionary Association. There were present also 228 native delegates and visitors, besides those from the Cheyenne River Agency. The attendance ran from 500 to 800.

—The American Baptist Missionary Union calls for eighty men to fill vacancies and open new work on the various mission fields.

VII.—STATISTICS OF THE WORLD'S MISSIONS.

Foreign Mission Work of Women's Societies,
UNITED STATES.

When Organized.	Denominations and Societies.	No. of mission- aries sup- ported.	No. of Bible Wo- men and Na- tive Helpers.	No. of Auxiliar- ies and Bands.	Receipts.	
					1887-8.	In all.
1861..	Woman's Union Missionary Society, New York	53	.....	27	\$43,024	About \$1,000,000
1868..	Woman's Board, Boston (Congregational).	102	132	1,700	153,240	1,661,329
1870..	Woman's Board of the Interior (Congregational).....	62	....	1,500	51,117	481,175
1872..	Woman's Board of the Pacific (Congregational).....	5	....	75	4,045	45,151
1870..	Woman's Board, Presbyterian Church....	133	111	2,735	159,040	1,647,618
1870..	Woman's Board, Presbyterian, of the Northwest.....	71	57	1,522	102,490	726,277
1870..	Woman's Board, Presbyterian, of New York.....	41	32	900	65,544	430,316
1871..	Woman's Board, Presbyterian, of Northern New York.....	5	13	220	10,413	120,812
1877..	Woman's Board, Presbyterian, Southwest	7	.....	376	7,193	28,968
1879..	Woman's Board, Presbyterian, Southern	.....	.....	457	20,732	172,906
1879..	Woman's Board, United Presbyterian Church.....	.....	.....	43	15,619	66,273
1879..	Cumberland Presbyterian Church.....	.....	.....	822	7,658	42,771
1869..	Methodist Episcopal, North.....	75	.....	4,383	191,158	1,680,000
1878..	Methodist Episcopal, South.....	22	45	2,399	69,729	355,315
1879..	Methodist Protestant.....	.....	.....	300	7,100	25,000
1881..	Friends.....	8	.....	.....	11,288	40,000
1875..	Evangelical Association.....	.....	.....	78	1,654	.....
1875..	Christian Woman's Board (Home and Foreign).....	.....	.....	697	20,226	145,120
1875..	United Brethren.....	7	7	315	.....	65,472
1875..	Reformed Church (Dutch).....	.....	.....	200	17,544	126,874
1879..	Evangelical Lutheran (Home and Foreign).....	.....	27	436	14,197	.....
1870..	Baptist Woman's Society (Northern Convention).....	38	.....	1,859	75,369	760,606
1871..	Woman's Baptist Society of the West.....	45	.....	.....	44,816	313,626
1873..	Executive Committee Auxiliary to Southern Baptist Convention.....	.....	.....	.....	15,554	80,000
1873..	Baptist Free.....	6	.....	.....	7,200	60,000
1871..	Protestant Episcopal.....	.....	.....	.....	25,321	272,671
Totals.....		680	424	21,034	\$1,117,110	\$10,307,990

CANADA.

1876..	Woman's Society (Presbyterian), Western Division.....	.....	.....	475	\$25,657	.....
1877..	Woman's Society (Presbyterian), Eastern Division.....	.....	.....	.....	5,001	.....
1877..	Woman's Societies (Baptist), Ontario and Quebec.....	.....	.....	.....	6,182	.....
1877..	Woman's Union (Baptist), Maritime Provinces.....	.....	.....	.....	4,493	.....
1881..	Woman's Society (Methodist).....	.....	.....	189	14,197	46,000

GREAT BRITAIN AND IRELAND.

1834..	Society for Female Education in the East.....	40	.....	.....	\$35,000*	.....
1852..	Zenana Bible and Medical Mission.....	.....	.....	202	50,000*	.....
1859..	Ladies' Wesleyan Missionary Society.....	30	35	.....	35,000*	.....
1860..	British Syrian Schools.....	28	116	.....	25,000*	.....
1868..	Ladies' Association (Baptist).....	44	105	.....	30,000*	.....
1873..	Female Association (Irish Presbyterian).....	.....	12	160	10,000*	.....
1878..	Female Association (Presbyterian Church of England).....	13	8	.....	10,000*	.....
1880..	Church of England Zenana Missionary Society.....	88	40	.....	115,000	.....
1880..	Zenana Medical College.....	.....	.....	.....	4,000*	.....
1880..	Ladies' Committee Auxiliary to London Missionary Society.....	24	250	.....	.....	.....
1880..	Ladies in Connection with Society for Propagation of Gospel.....	71	300	.....	.....	.....
1880..	Ladies' Free Church of Scotland.....	32	177	.....	55,000	.....

* About this sum annually.

Tabular View of the Missions of the A. B. C. F. M. for the Year 1888-89.

MISSIONS.	MISSIONARIES AND ASSISTANTS.						PREACHING.			CHURCHES.			EDUCATION.							Native Contributions for all Purposes, in Dollars.			
	AMERICAN.			NATIVE.			Places for stated preaching.	Average congregation.	Adherents.	Number.	Members.	Received on Confession.	Theological Schools.	Scholars.	College and Boys' High and Boarding Schools.	Scholars.	Girls' Boarding Schools.	Common Schools.	Scholars.		Total under instruction.		
	Physicians and other men.	Wives.	Other Women.	Total American.	Pastors.	Other Preachers.																Teachers.	Other Helpers.	Total Native.
East Central Africa.....	3	8	1	1	1	8	142	150	16	970	108	1	1	1	14	1	1	62	2	100	113	1,065	2,548
Zulu Mission.....	11	11	1	1	1	8	142	150	16	970	108	1	1	1	14	1	1	62	2	100	113	1,065	2,548
West Central Africa.....	5	10	1	1	1	8	100	100	1	14	1	1	1	1	12	1	1	88	2	70	11	43	633
European Turkey.....	3	6	1	1	1	17	1,000	1,211	8	650	113	1	1	1	14	1	1	456	7	386	135	5,138	8,508
Western Turkey.....	2	5	1	1	1	17	1,000	1,211	8	650	113	1	1	1	14	1	1	456	7	386	135	5,138	8,508
Central Turkey.....	2	5	1	1	1	17	1,000	1,211	8	650	113	1	1	1	14	1	1	456	7	386	135	5,138	8,508
Eastern Turkey.....	2	5	1	1	1	17	1,000	1,211	8	650	113	1	1	1	14	1	1	456	7	386	135	5,138	8,508
Madura.....	1	1	1	1	1	1	1,000	1,211	8	650	113	1	1	1	14	1	1	456	7	386	135	5,138	8,508
Madras.....	1	1	1	1	1	1	1,000	1,211	8	650	113	1	1	1	14	1	1	456	7	386	135	5,138	8,508
Ceylon.....	1	1	1	1	1	1	1,000	1,211	8	650	113	1	1	1	14	1	1	456	7	386	135	5,138	8,508
Hong Kong.....	1	1	1	1	1	1	1,000	1,211	8	650	113	1	1	1	14	1	1	456	7	386	135	5,138	8,508
Poochoo.....	1	1	1	1	1	1	1,000	1,211	8	650	113	1	1	1	14	1	1	456	7	386	135	5,138	8,508
North China.....	1	1	1	1	1	1	1,000	1,211	8	650	113	1	1	1	14	1	1	456	7	386	135	5,138	8,508
Shansi.....	1	1	1	1	1	1	1,000	1,211	8	650	113	1	1	1	14	1	1	456	7	386	135	5,138	8,508
Japan.....	1	1	1	1	1	1	1,000	1,211	8	650	113	1	1	1	14	1	1	456	7	386	135	5,138	8,508
Northern Japan.....	1	1	1	1	1	1	1,000	1,211	8	650	113	1	1	1	14	1	1	456	7	386	135	5,138	8,508
Micronesia.....	1	1	1	1	1	1	1,000	1,211	8	650	113	1	1	1	14	1	1	456	7	386	135	5,138	8,508
Western Mexico.....	1	1	1	1	1	1	1,000	1,211	8	650	113	1	1	1	14	1	1	456	7	386	135	5,138	8,508
Northern Mexico.....	1	1	1	1	1	1	1,000	1,211	8	650	113	1	1	1	14	1	1	456	7	386	135	5,138	8,508
Spain.....	1	1	1	1	1	1	1,000	1,211	8	650	113	1	1	1	14	1	1	456	7	386	135	5,138	8,508
Austria.....	1	1	1	1	1	1	1,000	1,211	8	650	113	1	1	1	14	1	1	456	7	386	135	5,138	8,508
No. Pacific Institute.....	1	1	1	1	1	1	1,000	1,211	8	650	113	1	1	1	14	1	1	456	7	386	135	5,138	8,508
Total.....	100	100	100	100	100	100	1,120	61,188	100,914	336	30,546	4,388	17	251	59	3,947	50	3,068	802	34,855	42,739	\$124,274	

* Of whom eleven are physicians.
 + Of whom four are physicians.
 † Including Hawaiian missionaries.
 ‡ To which might be added 753 baptized believers not yet organized into churches.

‡ Including some under instruction but not reported in school.
 † The Common Schools of Jaffna, connected with the mission, are under the direction of a Board of Education, and the teachers are not reckoned as mission helpers.

—Missionary Herald.

Foreign Missionary Societies of the United States, 1887-88.

SOCIETIES.	Income.	Stations.	Out-stations.		Missionaries.		Native Helpers.	Churches.	Communicants.	Added last Year.	No. of Schools.	Pupils.
			Male.	Female.	Male.	Female.						
American Board.....	\$667,289	90	960	186	286	2,135	336	30,546	4,388	1,018	42,723	
Presbyterian Board, No.	901,180	112	400	205	297	1,120	311	23,740	2,897	464	23,770	
Presbyterian Board, So.	88,049	38	89	81	35	44	39	1,897	505	20	1,238	
Ref. Church (Dutch)....	155,381	12	123	20	32	293	47	4,559	180	122	3,357	
United Presb. Board....	193,323	15	154	19	21	385	32	6,878	1,437	216	9,942	
Cumberland Presb. Ch...	15,265	3	5	6	6	13	8	500	225	0	281	
Reformed Presb. Church	21,133	2	6	4	5	50	2	209	44	32	1,165	
Asso. Ref. Presb. Church	2,695	4	.....	2	.....	8	8	206	76	2	28
Reformed Church of the U. S. German.....	20,000	3	12	5	7	18	8	1,170	420	5	216	
Ref. Presb. Gen. Synod..	4,000	2	4	2	.....	7	2	20	5	1	23
*Baptist Mis. Union....	390,835	60	331	101	161	1,798	642	61,062	5,070	754	17,504	
Baptist Southern Conv..	86,385	14	72	24	34	59	48	1,967	344	17	610	
Free Baptists.....	15,244	3	59	6	13	15	10	654	62	85	3,058	
Seventh Day Baptists...	4,529	1	.....	2	3	9	1	23	5	3	76
Baptist Conv. of U. S....	4,538	3	2	2	1	2	1	175	50	2	28	
German Baptist Brethren (Tunkers).....	1,620	2	3	.....	.....	.....	5	150	35	.....	22,448
*Methodist Epis. Church	826,784†	620†	135	192	2,051	605	22,535	2,711	694	.....	1,545
Meth. Epis. Church, So.	234,584†	104†	28	23	80	42	3,786	450	54	.....	350
Protestant Methodist...	18,000	3	3	7	4	2	229	84	5	.....	408
African Meth. Episcopal	12,000	7	5	7	1	8	9	900	302	5	45	
Free Methodist.....	2,000	3	1	4	6	3	.....	6	.....	2	3,384
Prot. Epis. For. Miss.Soc.	189,932	41	145	75	28	227	32	2,073	443	91	443	
Un. Evangelical Association	11,074	5	2	3	3	4	4	224	123	9	462	
Ev. Brethren in Christ..	14,619	4	16	5	5	25	14	4,105	.....	19	443
Evangelical Lutheran, General Synod.....	30,000	2	2	4	3	147	101	3,436	1,178	161	3,558	
Evangelical Lutheran, General Council.....	10,288	6	50	5	4	72	4	805	235	57	707	
For. Christian Miss. Soc. (Disciples).....	51,408	24	.....	24	12	22	24	2,473	798	18	380
Amer. Christian Conv....	2,000	2	2	1	1	6	2	61	43	.....	100
The Mennonites.....	22,760	1	.....	3	3	.....	.....	.....	.....	.....	.....
Friends.....	.....	7	11	0	9	6	4	392	67	.....	.....
Total.....	\$3,906,967	1,193	2,054	927	1,300	8,017	2,243	174,784	21,978	3,864	137,905	

* Work of these societies in Protestant countries of Europe is not here reported.
 † Principal and subordinate stations.
 ‡ The portion of the missionary receipts of the church appropriated to Foreign Missions.
 † Incomplete returns.
 Moravian Missions are included in the table of British societies.
 —A. B. C. F. M.'s *Almanac of Missions*, 1889.

Canada.—The Canadian Congregational Year-Book for 1888-89 reports the following statistics :

Churches.	Stations.	Minist. ters.	Members.
Ontario.....	77	28	49
Quebec.....	20	15	17
Nova Scotia.....	17	21	7
New Brunswick...	3	11	4
Newfoundland & Labrador.....	5	0	3
The Northwest...	4	2	4
	126	75	84
			9,529

—Jesuit Missions. In the Balkan peninsula there are 45 Jesuit missionaries; in Africa, and especially Egypt, Madagascar and the Zambesi region, 223; in Asia, especially Armenia, Syria, certain parts of India, and parts of China, 699. In China alone the number is 195, all of French na-

tionality. In Oceania, including the Philippines, the Malay Archipelago, Australia and New Zealand, the number is 276; in America, including certain specified States of the Union, portions of Canada, British Honduras, Brazil and Peru, 1,130; the total number of Jesuits scattered over the globe is purely missionary work being 2,377. These are of various nationalities, but the vast majority are French.—*London Times*.

—The Cherokees have in operation 100 common schools, with an aggregate attendance of 4,049 pupils and an average of 2,486; a high school for boys, with an aggregate of 211 and an average of 156 students; a female seminary, nearing completion, with a capacity for 165 students; an orphan asylum containing 145 children.—*Christian Advocate*, Nashville.

Contributions to Missionary and Bible Societies for Fifty Years.

In view of the Missionary Conference, it may not be unseasonable to present to your readers the results of a careful examination of the home contributions to the five great religious institutions named below during the first fifty years of the present reign. I have divided that examination into decenniums, bringing out the average amounts contributed in each, with the relative increase or decrease upon the preceding period. With these it is unnecessary to occupy your columns.

It may be interesting, however, to notice that—whatever it may be owing to—the decennium 1848-1857 differs from all the rest in the lower rate of increase, while in the case of two of the societies there is a positive decrease of two per cent. and eleven per cent. respectively.

The increase of the average *annual* amount of home contributions, including legacies but excluding dividends, in the last decennium, 1878-'87, over the first, 1838-'47, was, in the case of the Baptist Miss. Society... £84,953 or 157 per cent.
 Wesleyan Miss. Society... 34,114 " 45 "
 Church Miss. Society... 102,717 " 113 "
 London Miss. Society... 23,707 " 33 "
 British and Foreign Bible Society..... 62,101 " 131 "
 Aggregate increase (five Societies)..... 257,592 " 86 "

The annual average amounts of the five societies for the last decennium was £556,631, and the total amount for the *fifty years* £20,793,160, being about the amount spent on drink in this country in *sixty days* at the rate of last year's consumption.

It ought to be stated that these amounts include both ordinary and special contributions, excepting in the case of the Church Missionary Society, where the figures of the special contributions for the whole period could not be so easily ascertained. The annual average of these, in that society, for the last *five years* was £19,115. Probably this was a high average. One feature brought out in this examination is worthy of note. When a large contribution has been raised for a special object, it does *not* seem to tell adversely on the succeeding years; rather the contrary. So at least it seems to be in the case of the British and Foreign Bible Society. In 1854 that society raised special contributions of almost exactly £100,000 for the Jubilee and Chinese New Testament Funds, with the result that the aggregate ordinary contributions (exclusive of legacies) for the three *following years exceeded* those of the three previous years by almost £39,000, or twenty-three per cent.; and that notwithstanding that in one of the last three years a further special contribution of £10,000 was raised for these objects. But when the special contribution is raised not for any definite object, but merely to make up a deficiency in previous years, I apprehend the result is very different.—*David McLaren, in Irish Weekly.*

—Statistics show that there are in Burmah at the present moment 502 Baptist churches, with 28,659 communicants and about 70,000 adherents. In 404 schools there are 12,000 pupils, and during the year there have been 2,134 baptisms upon a profession of faith. The report reminds the Christian public that it is just seventy-five years since Adoniram Judson, driven out of Calcutta by the officials of the East India Company, arrived in Rangoon and established the first Baptist mission at Burmah.—*Christian Weekly.*

—The Methodist Episcopal Church have 2 missionaries in Italy, 25 native preachers, 883 church members, 16 Sunday-schools and 392 scholars. In Mexico they have 9 missionaries, 33 native preachers, 905 church members, 740 probationers, 30 Sunday-schools and 1,202 schools.

Jews.—Between the years 1880 and 1885 the Jewish population of Prussia has increased only 2,763. The proportion of the Jews (366,543) to the entire population shows a falling off of .04 per cent. The diminution has been chiefly in the provinces of Posen and Silesia. There were only three towns in the entire kingdom with a Jewish population exceeding 15,000, viz., Berlin, 65,355; Breslau, 17,655; and Frankfurt, 15,554.—*Jewish Chronicle.*

—The various Protestant missionary organizations at work in India have 249 missionaries, 517 native preachers, and 83,819 native communicants. This is an increase of 67 missionaries, 76 native preachers, and 23,748 native communicants since 1881.

—The Lutheran Missions among the Tamils of South India amount to 14,000 adherents, 22 European missionaries, 12 ordained natives, 6 candidates, 56 catechists, 241 teachers, 149 schools, and 3,653 scholars.

—The General Missionary Committee of the Methodist Episcopal Church has appropriated for the coming year \$1,300,000 for home and foreign missions, of which \$100,000 is to meet outstanding drafts and interest. The receipts from the churches were \$2,900 larger than ever before, but the treasury was \$78,340.33 in debt at the end of the year. The appropriations for mission work are about fifteen per cent. less than last year. The foreign missions receive \$511,639.01, divided as follows: India, \$109,300; China, \$108,019.01; Japan, \$60,166; Korea, \$16,104; Malaysia, \$6,500; Africa, \$4,600; South America, \$32,960; Italy, \$47,000; Germany, \$30,300; Sweden, \$25,068; Bulgaria, \$19,220; Norway, \$14,000; Switzerland, \$3,840; Denmark, \$8,362. The new Malaysia Mission was regularly constituted. Dr. Thoburn is missionary bishop of India and Malaysia. In all the foreign missions there are 720 native preachers and 41,338 church members.

VIII.—EDITORIAL NOTES ON CURRENT TOPICS.

[The lack of space constrains us to lay over a mass of Editorial Notes already in type.—Ebs.]

Editorial Card to the Public.

IN the Jan. number of this REVIEW, (1888) we admitted an article from Rev. Wm. Clark, D.D., on "Mission Work in Papal Europe," and in a prefatory note we warmly indorsed the writer and commended his cause—the Female College at Florence, Italy. Dr. Clark was a stranger to us, but he presented so many strong testimonials from eminent clergymen and others whom we knew, that we unhesitatingly gave full credence to his statements, and said what we did in his behalf. We deeply regret to say that we have lately received evidence from the best sources of information that we were deceived and imposed upon by this man, and that he is unworthy of confidence or aid, and we hereby withdraw our indorsement and forbid him to use it. From the American consul at Florence we learn that no such institution now exists in Florence. And Dr. Cyrus Hamlin assures us that our statement about his services at Constantinople is essentially untruthful. It grieves us to make such a statement, but truth and justice and the cause of Christ demand it at our hands.

A Correction.

IN our January issue we gave credit for the article—"England and Foreign Missions"—to Rev. James Johnston, "Secretary of the World's Missionary Conference." We were misled in making this statement in a way that attaches no blame to any one. But we desire to state that, though possessed of the same honored name, our contributor is another clergyman, a resident of Bolton, England, who has volunteered to post us from time to time with the current ongoings of missionary life in Great Britain. He will continue his useful service and, when the topic is too brief for a separate paper we shall append his simple initials, or *Our English Correspondent*, as in the present number.

The Bound Volume for 1888.

THE first volume of THE MISSIONARY REVIEW OF THE WORLD is now bound and on sale. Its appearance is certainly striking, and marks an advance, if not a new epoch, in missionary literature. It is a royal octavo, printed on heavy and first quality of paper, making 974 compact pages, and substantially and prettily bound in crimson cloth with gilt back.

No one can form a correct idea of the extent, variety and quality of its contents till he looks through this imperial volume. A brief analysis will show that it is in itself a library of mission literature, containing matter equal to half a dozen books, and all fresh and inspiring, and from the ablest missionary writers in the world. At the same time it is an invaluable cyclopædia of missions, containing a vast amount of the latest and most accurate information on every subject connected with Christian missions. The eight departments are crowded with matter of interest and importance to the friends of missions, in all lands and in all branches of the Church.

I. *Literature of Missions.* Contains some 130 separate articles, most of them original, and by the ablest writers at home and abroad.

II. *Organized Missionary Work.* Gives the latest reports of over 130 of the leading missionary societies of the world.

III. *Correspondence and General Intelligence.* From leading missionaries in all lands, as well as intelligence from the world-field.

IV. *International Department.* By Dr. Gracey, containing 100 pages of great interest and value.

V. *Monthly Concert of Missions.* By Dr. A. T. Pierson. Full of stirring papers and suggestive themes and thoughts.

VI. *Progress and Results of Missions.* A world of the latest doings and facts, gathered from every source and field.

VII. *Statistics of the World's Missions.* A large amount of the latest and most authentic statistics. Many invaluable tables, etc., etc.

VIII. *Editorial Notes* on many current subjects of missionary interest.

And to add to the value of this bound volume, it contains a full and skillfully prepared *Index of Contents*, so that every topic treated in it, and every important fact or statement or table of statistics given can be readily found and made available to the reader. One will be amazed, on examination, at its literary merits, its vastness of scope, and the pleitude and value of its historical and statistical information. It will adorn and be a valuable acquisition to any library, private or public. The price is but \$2.50, free delivery. It is a marvel of cheapness.

Statistical Tables.

"The Missionary Review," in the hands of Mr. Wilder, earned a deserved reputation for the skill and painstaking labor shown in the matter of missionary statistics. "Wilder's Tables" were simply marvels in their way and are cited as authority everywhere. We had hoped and planned to carry on this good work unto perfection, but our wishes and plans for the first year failed. But we still purpose to accomplish it at any cost, and are maturing arrangements that will bring it about during the year. In the meanwhile we avail ourselves of the results of others' labors. The Tables we give this month, published by the American Board, are exceedingly valuable for reference, while our own table on woman's work is full and reliable.