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## BRAHMANISM PAST AND PRESENT.—I.

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Mr. John Lockwood Kipling, in his fascinating book on "Beast and Man in India," uses some excusably strong language about the general misconception of Indian life and character created by the conventional pictures of scholars who work from a dead and done-with literature. "Nothing," he says, "could be more scholarly, amiable, sentimental, or mistaken." And he adds that the administrator, the schoolmaster, and the missionary have equal grounds of complaint.

The subject of this paper almost insensibly tempts one to follow the example of these arm-chair expounders of the Hindu's faith. I have no wish to fall under Mr. Kipling's ban, and therefore begin by saying that it is scarcely too much to assert that there is no such thing in the India of to-day as Brahmanism in the true sense of that word; or at least, that it is the religion of a trifling number out of the millions of India. And yet the system potent in by-gone ages, buried in "a done-with literature," has sunk so deep into Hinduism, that the present religious condition of India would be greatly misapprehended if Brahmanism and its undying influence were not understood.

Let me state it more directly. I have seen *ordinary middle-class Hindus* worship—and by worship I mean kneel and pray with many genuflections, or make offering of a few grains of rice or jowar or pulse, or burn incense in a cocoanut shell—the following variety of objects :

(1) Trees of various kinds, especially the pepal-tree and the Tulsi plant in many places over India ; (2) stones, either single uncouth blocks, or smaller ones of curious shapes, also in many different parts of India ; (3) a jutting bit of rock, spared by the capricious discharge of blasting powder on the Ghat from Ellora to Roza ; (4) a pillar erected to a distinguished officer at Mahabaleshwar ; (5) a curiously shaped hummock on a hill near Secunderabad ; (6) a fossil, an ammonite, the stone worn smooth by the lips of the worshippers ; (7) snakes, monkeys, goats, and cows ; (8) a plough ; (9) bullocks by the owner of the team ; (10) a heap

of stones set up on the Wai Ghat, at a place where a sudden rush of waters had driven a pony carriage and its occupants over the precipice ; (11) rivers ; (12) the palanquin of the Marathi poet Tukaram in a field near Saswad ; (13) the tomb of an old Anglo-Indian who had hanged himself in his garden on the banks of the Muta-Mula near Poona ; (14) departed heroes, such as Khaudoba at Jejuri and Pal ; (15) a newly erected mile-stone near Ahmednuggar ; (16) a telegraph-post on the Jalna road ; (17) a walking-stick, which had a handle somewhat like a snake's head, in a stand with several others for sale at a shop-door in Mahabaleshwar ; (18) a locomotive engine ; and (19) a fat boy who was waiting for the train at a Bombay station, and who placidly ate candy while his worshippers, who believed him to be an incarnation of God, knelt around him. And I venture to say that if to these be added some hundreds of deities, whose names never appear in books which profess to describe the Hindu religion, these commonplace divinities are worshipped *in every-day religious life* by tens of thousands, while the deities of Hindu pantheon are worshipped by hundreds only.

But there is another side. When exploring the jungle paths among the steep Ghats at Mahabaleshwar, I found myself one day, after some difficult descent, on a great ledge where a small village stood in a jungle clearing. On the slope of the cliff there was a great black boulder, some fifteen feet high, embedded in the clay. The boulder had a curious cleft in it. At its base there was an altar or shelf of dressed stone, with bells, lamps, cocoanut shells, and other utensils of worship. In front, a paved court, which was surrounded with a wall of stone and lime. While we were in this enclosure the villagers, headed by an old patriarch with rich dark-brown skin and gray hair, came about us. The old man had a roll of dirty white cloth on his head, and a still dirtier wisp of cloth about his waist, a brown cotton plaid hung on one shoulder. The people, we were told, were low-caste Shangars, who buried their dead and ate flesh when they could get it. We had a talk together. The boulder was the village goddess ; the villagers prayed to it : they prayed for rain, for a good harvest, for recovery in sickness, that small pox and cholera might keep away from them, and occasionally that a tiger might visit the neighborhood ; a tiger was a clean-feeding animal ; when it killed a buck it only ate part of the animal, and the villagers got the rest, so they prayed for a visit from a tiger. "But do you really mean to say that the great black stone can hear your prayers and answer them ?" "Saheb," said the old man, drawing himself up, "there is but one Spirit of God, as there is but one spirit of man—one spirit of man, and it is in you, Saheb, and in the least of your servants, in me, Saheb ; so there is but one Spirit of God, Saheb, and He is in our goddess here, and in Khandoba at Jejuri and in Vitoba at Pandharpur." Further questioning showed that this subtle pantheism, thus suddenly evoked from a man utterly uneducated and in social standing outside the pale of Hinduism, was a mere habit of

mind, the thought of a people rather than the intelligent expression of individual belief. But it was there ; and the question is, How came it there ? My own reading, combined with personal observation, makes me think that the curious polytheism I have described is " not so much the offspring of Brahmanism as its child by adoption ;" that its ideas are not necessarily Hindu, still less Brahmanic ; that though Brahmans can always explain these ideas by their all-pervading symbolism this symbolism is but an afterthought entirely independent of the mood of the worshippers ; that, in short, this polytheism would exist if there had been no such thing as Brahmanism. The subtle pantheism, however, pervading it all, which can always be evoked among all classes of Hindu worshippers, is quite another thing. I do not mean to say that Brahmanism is the vital source of this pantheism, which may, after all, be a strange subtle side of all Oriental thought ; but on any supposition we have in the old historical Brahmanism, dead and buried for centuries as a popular creed, the ideal of what is dimly apprehended but really held by all Hindus in the present day.

Let it be understood, then, that in what follows I am describing what is ancient, what is no part of modern Hinduism, save in the vague sense above mentioned. If the editor permits, I may be able in a future article to describe its power over the present every-day religious life of the Hindus, and how it has created, by its action upon the living germinating polytheism, the Hindu pantheon described in most books upon Hindu religion.

Brahmanism, strictly so called, is a stage in the evolution of the latest form of Hinduism, standing midway between the old Vedic religion of the early Aryan invaders and the complex religion of modern India. It had peculiar historical, social, and religious surroundings. It belonged to that period of the Aryan invasion when the conquerors had mastered the " Middle Land," when they had leisure and resources to divide into classes, when they had a great slave population under them. It hardened into a compact system of social organization, religious rites, and theosophist speculation in its conflict with Buddhism—a conflict from which the aristocratic pantheism of the Brahman at length emerged victorious over the democratic atheism of Buddha.

In the " Land of the Sacred Singers," the Punjab, the old Vedic deities, personifications of the powers of nature, had held sway, and *Indra*, the rain bringer, was the chief deity. " I will sing of the victories of *Indra*, of the victories won by the God of the Spear ; . . . on the mountains he smote the demon of drought ; he poured out the waters, and let the rivers flow from the mountains ; like calves to cows, so do the rivers hasten to the sea." In these old days caste was unknown ; the housefather was the family priest, and the chief led the devotions of the clan.

When we see the same people in the " Middle Land," the country

watered by the Jumna and the Ganges, with its great cities—Delhi, Oude, and Benares—and its amazing fertility of soil, the lapse of centuries has brought great changes. The fertilizing rivers made them almost independent of rain, they had no call to pray for heat, the forces of nature were slowly uniform in their action, and the fecundity of the earth made them meditate on the productive power of nature. They thought and sang, as did Tukharam centuries later in the Deccan,

“ For the new-born nursling who the milk prepareth ?  
 Mother, child—each shareth  
     His great mercy.  
 In the fierce hot season when the leaflet springeth,  
 Who the moisture bringeth  
     Which it drinketh ?”

Religion had enwrought itself in a stately ritual, and demanded men who were minutely acquainted with the old Vedic hymns to lead the devotions. The land had been thoroughly conquered, and it was no longer necessary for every housefather to be both husbandman and warrior ; he could sit under his own tamarind-tree, none daring to make him afraid. The warriors became a class distinct from the cultivator, the king's followers at home his fighters on the frontiers. The dark-skinned aborigines had become a great slave population, held in the strictest bondage, which forbade them even sharing in the religion of their masters. A people of clans *ready* to become a civilized society, but not yet a nationality.

This is the environment out of which Brahmanism slowly grew. It is almost impossible to trace the stages of growth. Early Indian literature is not historical. The criticism of documents based on internal evidence alone is extremely unproductive. The supreme canon of the higher criticism, that a document which really dates from a given period must show itself instinct with the life of that period, cannot be applied when we have no history to tell us what that life was. The Brahmins became the custodians of the old literature, and have changed and interpolated the text to suit their pretensions ; but when we come to test the extent of these interpolations, and to arrange documents in chronological order to show the gradual growth of new institutions, then we fail utterly and are very much left to conjecture. Setting aside conjectures about how it slowly evolved into existence, Brahmanism fully formed has four sides or phases, which may be called social, ritualist, philosophical, and mythological.

The *social* side is the *Caste* system. Brahmanism taught that the human race existed in four great divisions—the Brahman, the Kshatriya, the Vaisya, and the Sudra. The Brahman came from the mouth of Brahma, and was priest and teacher. The Kshatriya came from the arm of God, to rule and defend the people. The Vaisya, who came from the thigh, was the trader and the husbandman. The Sudra, who came from the foot, was to serve the other three. These distinctions were to be per-

petually maintained by the higher caste rigidly boycotting the lower in all intercourse, in food, and intermarriage. The Brahmanic writings further assert that this fourfold caste system is not a mere classification of the human race; it represents four kinds of men. The lower animals are made in classes—elephants, tigers, bullocks, and dogs; and the creation of men followed the same order. A Brahman is a distinct kind of man from a Kshatriya, just as an elephant is distinct from a tiger. In this view of it, caste is an institution to preserve purity of class or clan by preserving purity of blood, which can best be done by preventing intermarriage, and may be further guarded by proscribing intercourse in food and drink. Evidence, however, remains in the Brahmanic writings themselves to overthrow this idea of a rigid, fourfold classification of men. The earliest separation was into a free and a serf or slave class. The oldest caste regulations were evidently designed to keep the Sudras, or conquered peoples, slaves. They were to be kept outside the Aryan community, and were denied the right of worshipping the Aryan gods. The three higher castes, on the other hand, had a certain brotherhood. They were the “twice born,” they all wore the sacred thread, and they all took part in the same religious worship. The eternal supremacy of the Brahman caste disappears before traces of long rivalry between them and the Kshatriyas for pre-eminence, and for the right to perform the great public sacrifice. The contest between the two sages, Viswamatra, of the royal warrior rank, and Vasishtha, a Brahman, the story of which runs through the whole Veda, typifies the struggle, and in the end the warrior establishes his title to perform the public sacrifice. Nor was the separation of castes rigidly maintained. After the Brahmans had established their priestly supremacy, due probably to their unique family knowledge of the old Vedic hymns, Kshatriyas thrust themselves up into the priestly caste, and Vaisyas became warriors, while Sudras were admitted into the number of the twice born. This fourfold caste system no longer exists in modern India, where society is broken up into thousands of castes, who neither intermarry nor eat together; and it is doubtful whether it ever did exist save for a limited time and in the “Middle” land. It is rather a programme of how the Brahmans thought society ought to be constituted than a picture of Hindu social life at any period.

The *ritualist* side of Brahmanism is contained in the *Brahmanas*. The old Vedic hymns had been collected in the Rig-Veda, and two priestly selections were made from it—the *Sama Veda* or hymn-book for the higher order of priests, who sung selections from it during the performance of sacrifice, and the *Yajur Veda*, the liturgy of the lower priests. These hymns are known as *Mantras*, and the debasement of thought is stereotyped in the fact that the word means “charm” in modern Sanscrit. The *Brahmanas* are a directory or rubric for the proper use of the Vedic hymns. They show us that, according to Brahmanism, the due presentation of sacrifices is the kernel of all religious observances. The mean-

ing of sacrifice is gradually evolved. It is at first simply thank-offering from man to the gods ; then nourishment required by the gods themselves ; then a means of wresting boons from the gods ; and lastly an instrument to attain superhuman power and exaltation to heaven. Even the gods have won their immortality by sacrifice. Sometimes, but rarely, we find the idea of atonement for sin ; but this is foreign to the whole circle of Brahmanic thought, which rejects the idea of trusting to anything but self-righteousness for salvation. Hence Brahmanism taught that every man must rest his hopes on a perpetual succession of oblations consumed by fire, culminating in the last offering of himself in fire on his funeral pyre.

*Philosophical Brahmanism* is commonly, but not altogether correctly, represented as the recoil from this elaborate ritualism and sacerdotalism. It is contained in the *Upanishads*, which are supposed to reveal the hidden spiritual doctrine of the Vedas. It is not philosophy in the Western sense of the word, for it is not a search after truth ; nor is it theology, in the Christian meaning, for it does not express the soul's desire to be released from the burden of sin. But having said this, the European expounder has a more serious difficulty to face. He can use no Western theological or philosophical term which is not thoroughly misleading. If we say that the essence of Brahmanical speculation is to show how the spirit of man can be liberated from the bondage of the necessity of transmigration or repeated existence, and reunited with the Supreme Spirit, as a river is reunited with the ocean, we insensibly attach to the word "spirit" a meaning which belongs to none of its Sanscrit equivalents. In Western thought the terms "spirit," "soul," "self" all imply the Western idea of personality, which even on the attenuated Aristotelian definition—a person is what can be the subject, but never the predicate of a preposition—signifies a central spiritual point which can never be dissolved away. Without this thought of spiritual personality the ideas of existence will invariably take the form of confined or bounded and unconfined or boundless existence, and however such ideas are etherealized, they are descriptions of matter and not of spirit. Brahmanical thinking has no such thought of a central spiritual personality. In its philosophy personality is always an external integument, which prevents the confined essence from diffusing itself in the unconfined or all-pervading essence ; or, to speak more subtly, it is what exists when the external integument confines the essence. Hence Brahmanism is always an etherealized materialism.

The Brahmanical philosophy recognizes the Spirit of God and the spirit of man, which have existed and must exist throughout all eternity. The two are not distinct ; the living spirit of man is the "Spirit of God limited and personalized by the power of Illusion (*Maya*) ; and the life of every living spirit is nothing but an infinitesimal arc of the one endless circle of infinite existence." This human spirit is joined to a mind and clothed with a body, and so can perceive, think, and will. The body

consists of more than one integument. First, there is the *subtle body*, which, enclosing a portion of the universal spirit, makes it a living individual person ; this subtle body is swathed in a grosser body, which may be earthly, intermediate, or Divine. It is Divine when it encases a god ; intermediate when it clothes the subtle body after death and before another gross body is inhabited ; or gross, which is the outer cuticle during earthly existence. The body is, of course, part of the external world to which the Brahman gives the name *Illusion*, and the torment of personal life is the being forced through a succession of bodily existences which are all illusory, but from which he cannot escape. Bliss comes when the human spirit, freed at last from confinement in material integuments, melts into the diffused essence which is God. The existence of the material universe is the puzzle of Brahmanical philosophy, which their four schools of thought try each in their own way to explain. The explanations are beyond the limits of this paper, but speaking very generally, they practically come to a substitution of the dualism of a male and female energy, from whom all things created come, for the one pervading essence—the monism or pantheism becomes a dualism.

*Mythological Brahmanism* is the popular theology or exoteric doctrine for the common people based on the philosophy or esoteric doctrine reserved for the sages. In it the thought of *Maya* or Illusion, which is the despair of the philosophy, becomes a useful instrument in expounding Brahmanic symbolism to the people. This theology starts with the idea of one sole self-existent Supreme Essence, the only real Existence, submitting for His mere good pleasure to the entanglement of an illusory creative force, and in and through this contact bringing forth endless manifestations of Himself in infinite varieties of operation. All things seen and unseen—stones, plants, trees, animals, man, demons, gods—are emanations from the one Eternal Entity, like drops from the ocean or sparks from a fire. Everything is a portion of Deity, partitioned off, in separate existence, by Illusion. These emanations are arranged on a graduated scale, whether gods, men, or things. The highest earthly emanation is man, and the human emanation nearest the real Supreme Existence is the Brahman. None of these emanations can alter their existence while in their present gross body, be that a Divine, human, or other body ; but on the dissolution of the body they may rise to higher or sink to lower grades of being.

On this basis the Brahman theologians raised their pantheon. The only real Supreme Existence they called *Brahm* or Brahmi. When Brahmi was first overspread with *Maya* or Illusory Creative Force, the male god Brahmi emerged, the first-born of all creation and the evolver of all else. Creation implies preservation and dissolution, for it is an endless chain of birth becoming and death. Hence, with Brahmi, coequal with him, like him, but one stage removed from reabsorption into real existence, are Vishnu the preserver, and Siva the destroyer and reproducer (for death

is the sacrament of new life). They alone of all emanations cannot suffer transmigration ; when their integuments of subtle and gross (but Divine) bodies dissolve they will pass back again into the real Supreme Existence. They are equal, their functions interchangeable, and they are represented in the figure of the *Tri-murti*, three majestic heads springing out of one body, or in the triangle. Of these three Vishnu is the most nearly connected with humanity, and to rescue men he has undergone various incarnations which are also gods in the pantheon and objects of worship. The best known incarnations are the heroes of the poems Mahabarata and Ramayana, Krishna and Rama. The three gods have their consorts or female energies—Sarasvati, Lakshmi, and Parvati—and their offspring also belong to the Brahmanic pantheon. Beneath these, in grade after grade of emanation, are lower gods and demons (to the number of three hundred and thirty millions), men, animals, plants, stones, all liable to run into each other and incapable of strict separation in thought.

Though every man is really God, he is under the power for the time being of the separative or illusory creative force, and no individual soul can recover identity with God save by liberation from the power of illusion. This liberation may be made easier by union with a higher being, it is ensured by union with Brahma, Vishnu, or Siva. Hence the motive to worship those gods, although, like men, they are under the power of illusion. Again, one means of obtaining liberation is by paying homage to the Supreme Existence, and this may be done by turning the thoughts inward ; for this Supreme Existence is in every human spirit, and meditation is the highest act of worship ; or it may be done by worshipping according to proper ritual these emanations of the Supreme Being which are the gods ; or even by paying homage to His manifestations in persons and inanimate objects. Thus exoteric Brahmanism is a net spread to catch every form of worship from the rudest fetichism up to the most sublime mystical contemplation.

Such is Brahmanism in social life, ritual, metaphysic, and popular theology. It has done much to mould Hindu religion, it has undying influence upon Hinduism, but it would be a gross mistake to suppose that it represents the living germinating polytheism of the India of to-day. Its present power and its present weakness must be the subject of another paper.

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## INDIA OF TO-DAY.

BY THE REV. JAMES JOHNSTON, BOLTON, ENGLAND.

The march of empire over the "Eye of Asia," the name by which India is occasionally designated, presents features of deepening interest, and prophetic of more remarkable changes. Advances in her moral and material condition and in civil and religious development plainly indicate



that India is assuredly taking a right place among the progressive nations east and west. The pacific revolutions of the last generation or so in her social and national life have amazing significance. Those degrading heathen customs, the self-immolation of widows on the funeral piles of their husbands, the dedication of favorite daughters at idolatrous temple services, the trampling to death of imbeciles, the drowning of aged persons, the universal practice of female infanticide, and the cruelties of child-marriage and widowhood, have been wholly or partially swept away, and, at the present day, fresh campaigns initiated against the abominations which still linger on the horizon of India's humanity. A grand new page is opening in the history of India, and Christianity, in its widespreading embrace, is throwing far out the net of the kingdom of God for the ingathering of India's millions.

In point of population the Indian census offers an array of figures not easily grasped. The British possessions contain 221,172,950 souls, and the feudatory States 66,050,480, making a grand total, for these two divisions, with the territories of Upper Burma, North Lushai, and Kashmir, now included for the first time, of 288,000,000 of human beings. Natives in British provinces occupy an area of 962,070 square miles, and those of the feudatory States 595,310 square miles. The pressure of population on the land during the last decade has risen from 227 to 249 per square mile in British territories, and from 107 to 123 in the native States, or if the whole of India, inclusive of the new tracts, is tabulated, the British divisions give 230 persons and the feudatory States 111, or an average of 184 to every square mile of greater India. Pressure of population on the soil has its highest provincial density in Oudh, returned at 522 persons to the square mile; in Bengal, 471; in the Northwest Provinces, 411; in the Madras native States, embracing the crowded shores of Travancore and Cochin, 385; in Baroda, 294; in the Madras Presidency, 252; in Bombay, 207; and Ajmir, 207; the last two being the remaining provinces or States which have an aggregate density of 200 to the square mile. Upper Burma, with an area of 83,500 square miles, has a population of 35 to the square mile, and Kashmir 31. Comparing these figures with countries having dense city populations, a condition of existence uncommon in India, there are 498 people to the square mile in England and Wales, 21 in the United States of America, and 5 in the habitable parts of Canada. The returns of the current census denote an influx of people from congested Indian centres to regions of virgin soil, an increase more noticeable in the feudatory than the British States. Just in proportion as the feudatory States are safeguarded by laws does the Indian peasant feel himself tempted to migrate into new pastures. The first advance across a British feudatory frontier is effected by marriage relations, by daughters being given as wives to villagers on the other side of the borderline. In many cases the rural emigration has not passed this initial stage, which shows a marked percentage of females over males. Save in certain

A widening of the channel of missionary effort is seen also in the increasing employment of lay workers on the foreign field. By lay workers we mean especially men and women without college or theological training. The proposal to commission such as laborers among the heathen has always awakened sharp discussion, from the days of Von Weiz to those of Gossner and Harms. But the policy condemned by many is as strongly approved by others, both on the ground of necessity and of utility. The necessity appears in the fact that of the large number of graduates emerging yearly from the universities, so few comparatively are moved to undertake missionary service; and the utility in the fact of the demonstrated success of these humbler laborers.

Dr. Warneck, of Germany, one of the ablest of living writers on missionary themes, speaks strongly on this point. In the midst of a plea for a "fuller representation of the thoroughly trained element on the foreign field," he says: "It is not to the credit of German Protestantism, which indisputably stands at the head of all Protestant churches by its scientific theology, that it sends precisely the fewest theologians into mission service. Do our theologians haply suppose that they are too good for such service?" This statement is a significant one, and his question is a searching one. The feeling is not confined to Germany that it is a waste of high literary culture to bestow it upon bloody cannibals and degraded barbarians. We have even heard the most fervent friends of missions say of some especially gifted and brilliant university graduate, "that with such pre-eminent talents for home service he ought not to go abroad."

If in these circumstances men possessed of high consecration, but devoid of high culture, present themselves for foreign service, shall they be discouraged? Dr. Warneck speaks emphatically upon this point. He says: "Not a few missionaries, indeed, who have gone abroad without scientific training have proved themselves pre-eminently intelligent even in the literary department, and conversely, it is indisputably true that university training affords no general guarantee for important performances. Moreover, it cannot be denied that a considerable proportion of our missionaries, with their seminary training, suffer from a certain narrowness of view, and that thereby their whole acting and bearing is influenced not to the advantage of the great work to which they are called. I am far from desiring none but scientifically educated men for the mission service. We need all sorts of men for it."

We would put especial emphasis on this last sentence: "*We need all sorts of men.*" There are dialects to be mastered on the foreign field beside the linguistic—the mother-tongue of sympathy and fellow-feeling; the universal speech of suffering and pain. He who can conjugate these through all their sorrowful moods and tenses has the highest requisite for successfully preaching the Gospel to the heathen. Such missionaries as Burns and Crossett, in China, have read us a memorable lesson on this point. It is a significant touch, in our Lord's picture of the wounded

of the indistinct lines which separate Hindooism, Sikhism, and kindred systems. When the lower superstitions, such as ghost-worship, tree and animal worship, or demon-worship, are taken into account, the perplexities are intensified. Amid these peculiarities it is evident, from recent enumerations, that Hindooism is absorbing steadily the hill and forest tribes, accustomed to practice strange, primitive rites. If these animistic tribes, together with the 3050 Brahmans and 39,950 Aryas, be added to Hindooism, the combined groups of Hindooism, semi-Hindooism, and reformed Hindooism number  $75\frac{1}{2}$  per cent of the total; Mussulmans, 19.96 per cent; Buddhists, 2.48; Christians, 0.80; Sikhs, 0.66; Jains, 0.49; Parsees, 0.03; and of miscellaneous beliefs 0.02 per cent. In July last Mr. Naoroji, a member of the Parsee community, was elected a Member of the British House of Commons, an event warmly greeted in India, by which it is hoped the "dumb millions" in that land may have a greater voice in regard to their nation's interest and policy. Putting the religious census in another form, Hindooism claims 207,500,000—the term, it may be remarked, signifying "any religion which is not Mohammedan;" Islam, 57,000,000; Buddhism, 7,000,000, and Christianity, 2,225,000. The Jews count 17,180, and the Parsees in all 89,887 persons. Of theists, agnostics, and atheists 289 are enumerated. Taking the "animistic group" alone, they represent 3.23 per cent of the whole population, which allows them to stand next to the Mussulmans in numerical strength. Hindoos and Mussulmans have increased 10.74 and 10.70 respectively, in proportion to the growth of population; Buddhism has increased  $24\frac{1}{2}$  per cent at a pace with the growth of the general population in Lower Burma; while the Christians have multiplied at the rate of 22.16, including large conversions from the forest tribes, particularly in the Chutia Nagpur territories. Gratifying results of the triumphs of Christianity come from the Punjab, the Northwest Provinces, the Karen districts in Lower Burma, Madras, and the west coast seaboard, where the native Christian population is growing at an astonishing rate. These fruitful issues give weight to a remark by Dr. Martyn Clark, that India's fields are not only white for harvest, but the sheaves are waiting, and equally so to the sanguine views of Dr. Pentecost regarding the spiritual regeneration of India.

Of "Young India," considering the population as a whole to the age of fifteen, the Indian return shows that 93.90 per cent of the boys and 82.47 of the girls are unmarried; and of the married under fifteen years of age, 5.90 boys and 17.02 girls. In every 10,000 of the population there are left as "widowed" 20 boys and 51 girls under the age of fifteen years, and of this "widowed" category 20 per cent of the boys and 33 per cent of the girls are under five years old. The state of education presents terrible backward features in the adult sections of the population, where, again, there is disparity between the two sexes respecting capacity to read and write. From returns affecting 262,000,000 of people, it is tabulated that 89.1 per cent of the males and 99.4 per cent of the females

are unable to read or write. In the male section, consisting of 133,500,000, only one in 9 can pass this double test, and in the female division, comprising 128,500,000, barely one in 173 women! Of the total population in India having a knowledge of reading and writing in English the census makes a return of 360,000 natives. For the training of the young, public and private institutions number 138,054, and pupils, 3,682,707. Allowing, therefore, that 18,000,000—a liberal estimate—of India's people have the advantage of an elementary education, it leaves the enormous number of 270,000,000 of Hindus buried in calamitous ignorance. Out of the few millions able to read and write a very small proportion have any acquaintance of English.

These shadows, so painful to contemplate, are not entirely unrelieved. Of India is it true that

“ . . . Long lost in night,  
Upon the horizon gleams the light  
Of breathing dawn.”

In bright battle the social, medical, religious, and philanthropic auxiliaries are engaged for India's deliverance from myriad woes. During many years that unwearied worker on behalf of the suffering and neglected of India, Miss Florence Nightingale, has made the causes and possible remedies of the unhealthiness of small Indian towns and hamlets a special study. Mainly directed to Bombay, her labors have had considerable success in combating the frightful condition of sanitary matters. Miss Nightingale is immediately occupied, as the debates on the Bombay Village Sanitation Bill indicates, in providing on a wide scale a good village organization for village sanitation, a measure which had the support of the recent International Congress of Hygiene. By her earnest and effective advocacy of a question vitally affecting the lives of millions of the rural population of India, the gentle heroine of the Crimean War has won the thanks of multitudes of the lowly poor. Next to this admirable work ought to be named “The Association for Supplying Female Medical Aid to the Women of India,” founded and organized seven years ago by the Marchioness of Dufferin and Ava, who has exhibited, in furtherance of her humane enterprise, rare capacity, generous benevolence, and unswerving purpose. Established on broad lines of an unsectarian and national character, it relieves alike the women and children of the poorest class and zenana ladies of wealth and station. The three principal objects of the fund consist of medical tuition, medical assistance, and the supply of trained female nurses. According to the 1890 returns, 411,000 had medical treatment, compared with 280,000 in the previous year. Its proportional increase of in-patients was greater for the same period, which were returned at 8159. Thirty hospitals and 20 dispensaries are affiliated with or governed by the association, and 13 lady doctors and 27 assistant surgeons are working under the auspices of the fund, 9 of the ladies having gone out from England. A strong staff in future days will be

obtained from the 238 native pupils drawn from the Parsees, Brahma-Somaj (Veda Hindoos), and Eurasians, who are now studying at the various medical colleges and schools. The cultured and estimable young Hindoo ladies, Rukhmalai and Cornelia Sorabji, have studied at the London School of Medicine for Women, preparatory to undertaking the medical calling in their native land. The approbation of the fund, expressed some two years ago by the Maharajah of Patiala, that it "will earn the gratitude of untold generations of natives of India," cannot fail to have universal echo. In the person of Lady Lansdowne the good cause of her beloved predecessor has fallen on worthy shoulders. To its income native princes, mostly of the feudatory States, and the humble people, in proportion to their scanty means, creditably give support.

Medical education is advancing steadily in other quarters. To illustrate this from the Nizamis dominions, the last report gives 85 students in the medical school, 3 of its outgoing students being females. Dr. Laurie, the Director of the Medical Service of Hyderabad, states that there are 8 hospitals in Hyderabad and the suburbs, and 59 in the districts, with as many dispensaries. Activity is seen in the city hospitals, which had over 110,000 patients last year. Medical branches of zenana missions belonging to American and British societies are multiplying in stations and workers rapidly. This wing of operation appeals strongly to the native mind and prepares the way for the music of a deeper healing. What force lies in the observation of that chivalrous Christian lady, Mrs. Bishop: "There are so many zenanas which would be closed against the zenana missionary, but where the medical missionary gains admission under the best possible circumstances." Some idea of this gracious type of ministry may be gleaned from the medical station at Batala attached to the Church of England Zenana Missionary Society, which reported for 1891 over 18,000 patients' attendances, 31 in patients, and 617 medical visits to homes. In the zenana labors of the Free Church of Scotland at Madras, Miss Macphail and Dr. Janet Hunter made a return for the same date showing 20,547 attendances by 7823 patients at the two dispensaries, 460 visits to the missionaries' homes, while 1183 visits were paid to the patients in their own homes. Since the report was compiled news of the death of Miss Hunter from cholera has caused profound sorrow in Scottish and Indian circles. A young lady of the highest medical attainments and of the sweetest Christian disposition, Miss Hunter's memory will be revered by thousands of Hindoo women. Like fruitfulness attends the manifold branches of zenana spiritual missions. Mrs. Lazarus, an eminently qualified judge, whose opinion has wide corroboration, remarks that the difficulty six years ago of getting admission into a Hindoo home is vanishing, and the difficulty to-day is to find women enough willing to take up the cross of honor and enter the additional open doors. In these dark chambers the light is breaking, the presage of the salvation of the daughters of India and the dominion of missions.

Educational claims are not overlooked, special attention of late being devoted to the great cry from the higher classes for English education. Unless this is speedily grappled with and supplied on a Christian basis, "the education of the ruling classes will fall more and more into the hands of anti-Christian agencies." Every year happily, so far as England is concerned, the number of university men with good degrees who join the missionary bodies is increasing, a fact which has a hopeful outlook, inasmuch as "the policy of the Indian Government is to retire from the field when voluntary institutions, either native or missionary, can be found to take the place of Government institutions," making it clear that the future English education in India lies in the hands of the natives and the missionary organizations, the latter hitherto having held the front place. In the propagation of religious knowledge among the Hindoos the Christian Literature Society merits hearty acknowledgment. Consequent upon the advance of education and religious teaching on the one hand, and the spread of anti-Christian works on the other, the Society's resources were heavily taxed to meet the situation. In its admirable enterprise the Society had the support of the Indian services and of gentlemen most conversant with the wants of India. Founded over thirty years ago by Lord Lawrence, aided by a committee of men of strong religious sentiment, the Society had subsequently enjoyed the fullest sympathy of British and American societies. Its indefatigable secretary, the Rev. James Johnston, F.S.S., has few superiors in a knowledge of India and its people. Several branches of the leading Bible societies and the department of Sunday-school institutions are growingly potent allies in forwarding India's redemption.

Changes of grand import are springing up in Hindostan, many of which furnished indications of an approaching unity in Hindoo nationalities not previously seen, and, by the awakening and wonderful openings among the low-caste and non-caste populations and their future elevation, the Christian Church was summoned to a task of imposing magnitude. Nor could the Mohammedans of the empire be forgotten. To this influential class in Calcutta alone, 250,000 in number, the Rev. Jani Alli was the solitary torch-bearer of the true faith. In a reference to the great Mohammedan population at the English Methodist Conference in Bradford, the Rev. William Arthur said that "it was a tremendous force in the world, and in India, if the power of the English should ever be broken, the Hindoos and the Mohammedans would be brought into conflict with each other, and the latter would win." This weighty deliverance will have the earnest consideration of the workers on India's shores.

If the masses of the people are nominally Hindoos still, the once impregnable front is tottering. Hindooism, described by one of its chief supporters "a religion which has failed to satisfy the cravings of the soul of the educated natives of India," has been shaken to the foundations by the Christian religion. Prophetic vision was not required to see that in

the numbers of seekers after light, the candidates for baptism, the remarkable expansion of the native Christian churches, and the increasing respect for the message of Christianity, the races of India were drawing nearer to the kingdom of God. Says Sir Charles Elliott, Lieutenant-Governor of Bengal: "The growth of Christianity in India has been a solid fact, and sufficiently rapid to give all needful encouragement to the supporters of missions." By the broad pathways which the Gospel was cleaving through the Indian Empire it was becoming the refuge and delight of countless thirsty souls. Granted that the struggle of Christendom during the century gone has been in the main an affair of outposts, the battalions of Christian chivalry were throwing themselves quickly on the field for the possession of a mighty prize. Signs of this decisive issue were visible, which the forthcoming Decennial General Conference of Indian missionaries of all the Protestant churches would voice in resonant tones. In such a noble crusade for the accomplishing of God's purposes among men Ward Beecher eloquently declared: "Of all the triumphs of the Church, of all her signal victories, I believe that which will stand higher than all others, in the future, will be the work which she has attempted to do for the scattered community. I believe that the work which has been done by the Christian religion for the outcast and outlying populations of the globe will stand in the last day higher and more sovereign than any or every other part of the work of the Christian religion on earth." The emancipation of India's millions calls to the Church of God in many climes to inaugurate a forward missionary policy which shall carry the flag of the King over the plains of a continent possessing a land boundary of 6000 miles and a seaboard of nearly 9000 miles, by which the flanks of the peerless Himalaya ranges shall ultimately become the frontiers of a world-conquering faith.

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## THE RELIGION OF THE JAPANESE AINU.

BY REV. F. F. ELLINWOOD, D.D.

Miss Bird, authoress of "Unbeaten Tracks in Japan," has given currency to the idea that the hairy aborigines of the great island of Yesso have no conceptions or observances which are worthy the name of a religion. Miss Bird made only a hasty visit of a few weeks before writing her book, which was certainly interesting in many respects; but Rev. John Bachelor, for fourteen years a missionary of the Church Missionary Society to the Ainu, has had better opportunities, and he has found a very interesting religious system among these people. This difference of authorities is an old story again repeated. Where hurried travellers or adventurers have declared that this or that obscure race were destitute of all ideas of God, and anthropologists have quoted their superficial statements with all

the conclusiveness of scientific facts, the prolonged residence of a more careful investigator has led to very different conclusions.

Miss Bird says: "It is nonsense to write of the religious ideas of a people who *have* none, and of beliefs among a people who are merely adult children. The traveller who formulates an Ainu creed must evolve it from his own *inner* consciousness. I have taken infinite trouble to learn from themselves what their religious notions are, and Shinondi tells me that they have told him all they know, and the whole sum of it is a few vague fears and hopes, and a suspicion that there are things outside themselves more powerful than themselves, whose good influences may be obtained or whose evil influences may be averted by libations of *sake*."

Mr. Bachelor, who uses the word Ainu as a plural without the s, says, on the other hand: "Every one will agree that it would be 'nonsense to write of the religious ideas of a people who have none, and of beliefs among a people who are merely adult children;' but Miss Bird is clearly in the wrong when she implies that the Ainu *are without religion*, though they may be 'merely adult children.' As a matter of fact, these people are exceedingly religious; and, however true it may be that a mere 'traveller who formulates an Ainu creed must evolve it from his inner consciousness,' yet, as one who has spent more years with them than Miss Bird did weeks, I shall venture, in a later chapter, to give an Ainu creed. This creed will be evolved from their daily life and words, and from their highly prized, carefully transmitted traditions."

It is not claimed that the Ainu possess what is generally known as a book religion, or any formulated system of beliefs, but in fragmentary form their religious conceptions are interwoven with their daily life, and they are transmitted in unwritten folk-lore from generation to generation. There is no esoteric system of beliefs monopolized by a priestly class, for there seems to be no priesthood, but the Ainu are reserved in the presence of strangers who seek to learn their faith, and it is only the missionary who has won their confidence, and who, in close and continued contact, has studied their inmost thoughts and habits, that can judge intelligently of their religious faith. According to Mr. Bachelor the Ainu religion starts with the monotheistic conception of one supreme creator and upholder of all things. He is not, however, the administrator; on the contrary, having created a great number of inferior deities, and having assigned them to the administration of different departments of the on-going world, he leaves each of these plenipotentiaries in full charge of his particular sphere, where he is practically supreme. It would be a discourtesy for an Ainu to worship one deity in the rightful place of another. When fishing or in peril upon the sea, he may call only upon the god of the sea for help or success. The god of agriculture must be appealed to for abundant crops, and the mountain gods for success in hunting. The Ainu do not ordinarily call upon the Supreme Being for help or in any way practically worship Him, for they understand that He has farmed out His dominions



to subordinates whose authority He respects. Practically, therefore, the religion of the Ainu is the polytheistic worship of many gods, who owe their origin to one supreme creator. This rationale of their system is interesting as bearing upon the question whether the growth of religion has advanced from scattered germs of fetichism to an organized system, with monotheism as a final result; or whether the early conceptions of different races have started with the notion of creatorship, leading on to a multiplicity of subordinate gods, as each condition and exigency of life was supposed to require, or as new objects were discovered to have an imaginary efficacy. With the Ainu the latter process seems to have obtained. Their explanations of their system are perfectly logical so far as they go. They trace the distribution of authority among their subordinate deities precisely as they would that of their subordinate chiefs, from its supreme source in their head chief. In answer to the question why they do not offer their prayers directly to the Supreme God, who created and upholds all things, they are represented as saying: "As God has appointed these intermediaries as channels through which we are to approach Him, we certainly ought to do as He directs us, and not as we wish in this matter."

But although God always acts through subordinates with respect to human affairs, and never communicates directly with men, so far as experience goes, yet He is not supposed to be idle or indifferent. He superintends all departments of administration and sees that His servants discharge their functions faithfully. If anything is done amiss, it is only a fault in the administration.

The Ainu account for the evils of the world by a theory of dualism and of conflict between good and evil, and they believe that there are not only remiss and unfaithful servants in heaven, but that downright fiends are found among the angels of light. The struggle between good and evil has always existed and steadily increased, and it will never end. Over against each subordinate god, in whatever department, there is an evil one whose business it is to thwart him.

While all things originated in the Supreme God, His subordinates have had a part in the details of creation, and have not always done their work in the most approved manner. The following legend affords an illustration: "It is said that the island of Yesso was made by two gods, a male and a female, who were the deputies of the Creator. The female god had the west coast allotted to her as her portion of the work, and the male god had the south and eastern portions assigned to him. They vied with each other in their tasks. As the goddess was proceeding with her work she happened to meet with the sister of 'Aioina Kamui' (the first ancestor of the Ainu), and instead of attending to her duties she stopped in her work to have a chat with her, as is the general custom of women. While they were talking the male god worked away and nearly finished his portion of the labor. Upon seeing this the female god became very much

frightened, and, in order not to be behind time, did her work hurriedly and in a slovenly manner. Hence it is that the west coast of Yesso is so rugged and dangerous."

Whatever else the Ainu may be, they are not pessimists; they accept their hard lot and will allow no grumbling. For the ways of Providence they are always ready with a vindication, even though it be a seeming nuisance that is to be accounted for. For example, an old man who had been annoyed at night by a rat which had tried to gnaw off some of his superabundant hair for a nest, reproved the good missionary for speaking too harshly of rats. He gave his reason thus: "After the Creator had finished making the world He came down from heaven to see how all things looked. As He was viewing His works the evil one appeared and derided Him, saying, 'Doubtless you think you have done a very good action and have made all things for the best; but look at this bramble bush and thistle: what can be the use of such things as these?' God was angry at these remarks, so he put his hand behind his back and secretly created a rat. As soon as the rat was created it sprang into the mouth of the devil and gnawed off his tongue, and it has never grown again. Let us bear with rats a little," said the old man, "for they did one good thing in biting out the tongue of the evil one."

The very shiftlessness of these people is at least devout. An old man was once working for Mr. Bachelor in his garden. It was in the early spring and the proper season for digging up the ground preparatory to planting seeds. When directed to improve the ground by digging in some manure, in order to secure a good crop, he said, with surprise: "What! will you, a clergyman, a teacher of religion, so dishonor and insult the gods? Will not the gods give due increase without your attempting to force their hand or endeavoring to drive nature?" The old fellow was not joking. He was thoroughly in earnest. Evidently he had never heard that Adam was set to dress and cultivate even Paradise, or that he is the true benefactor of his race who makes two spires of grass grow where only one grew before.

From incidents like these it is evident that the Ainu cherish a belief in the care of a Divine providence, and accept their hard lot with a cheerful spirit. If their land begins to show exhaustion they simply remove to another plot. It is the gods who cause the earth to yield her increase; man must learn to labor and to wait.

Under these circumstances it seems remarkable that the Ainu do not go farther and evince a sustained and consistent life. One would suppose that their sense of dependence would lead to regular and systematic prayer and worship; but there is very little of this. They pray only in emergencies or for selfish ends. They pray when setting out on a dangerous bear-hunt, or when they wish good luck in fishing. All prayer is a business transaction, never the breathing of a devout soul. It is simply calling upon the proper divine deputy for his official or departmental aid. Some-

times an Ainu returns thanks before eating, but this depends somewhat upon the quality or quantity of what he has to eat.

Another charge, still more serious, we have against him, and that is that he never allows his wife to share in his devotions, and, of course, there can be no such thing as a family religion in which, as in so many nations, the patriarch is the priest of the household.

"The women," says Mr. Bachelor, "do not worship the gods even separately; and they can take no active part in the religious feasts, excepting to provide the food. The reason they never pray is not a belief that they have no souls to pray for or no life in the future world. The very curious reason commonly given is very likely the true explanation—viz., that the men are afraid of the prayers of the women, in general, and of their wives in particular. . . ."

"This idea may appear at first sight stupid and irrational, but in reality it is consistent and in full accord with the principles of the Ainu religion. Moreover, it is a logical and intelligible reason.

"The Ainu believes in various gods who hear and answer prayer; he is aware that his wife is not treated as kindly as she ought to be, he knows that his own laziness must be compensated by extra labors on her part, and he recognizes the fact that his inveterate drunkenness is the ruin of his family. Hence his fear of the prayers of women, and of his wife in particular."

The reasoning here is quite unique. Everywhere heathenism oppresses and degrades woman, and different types of heathenism have their special theories or pretexts upon which they justify the outrage. The grounds here given by the Ainu are entirely original, and they are about the meanest and most cowardly of any yet known. Conscious of abusing their wives here in this world, they contrive to cut them off from all communication with the unseen world, lest the mills of the gods which grind slowly but surely should work out just retribution for their evil deeds.

The religion of the Ainu has traces of that widespread sun-worship which was known in Egypt, Babylon, India, Persia, Mexico, Peru, and many other nations. The Shintoo faith of Japan is of the same general character, the sun-goddess having been regarded as the ancestor of the Mikados; but the Ainu treat this goddess as only one of the deputies, though she is pre-eminent among them. She has a variety of functions, and is a sort of general care-taker and friend, like the Vishnu of the Hindus and the Apollo of the Greeks.

The Ainu have no priesthood, no altars for sacrifices or offerings, no temples, no stated days for worship. The nearest approach to altars and temples are the *inao*, mere pieces of wood whittled into shavings, which are left still attached at one end. These are set up as tufted stakes near the house or the fishing-place, or wherever they wish the favor of the respective gods to be shown. They are merely tokens or reminders; they are scarcely fetiches.

According to Mr. Bachelor, if an Ainu were to formulate his creed of religious beliefs and superstitions, it would be something like this. At any rate, almost every Ainu would assent to the following items as a concise summary of his belief :

1. I believe in one Supreme God, the Creator of all worlds and places, made by " God the maker of places and worlds and possessor of heaven."
2. I believe in the existence of a multitude of lesser deities, all subject to this one Creator. They receive their life and power from Him, and they govern the world under Him.
3. I believe there are also many evil gods, who are ever ready to inflict punishment for wicked deeds.
4. I believe in Aioina Kamui as our ancestor, a man become divine, and who has now the superintendence of the Ainu race ; in a goddess of the sun ; in a goddess of fire ; in goddesses of rivers ; in gods of mountains and forests ; in the gods of animals ; in the gods of the sea and of the skies and all things contained therein.
5. I believe in demons, of whom the devil is chief, and also that there are demons who preside over accidents and all evil influences.
6. I believe that the souls both of human beings and animals are immortal ; that separated husbands and wives will be rejoined hereafter ; that all people will be judged, and the good rewarded and the evil punished.
7. I believe that the souls of departed animals act as guardians to human beings.
8. I believe in ghosts ; that the departed spirits of old women have a mighty power for harm, and that they appear as very demons in nature.
9. I believe that there are three heavens, called respectively " the high vaulty skies," the " star-bearing skies," and " the foggy heavens." I also believe that there are six worlds below us.

The religion of the Ainu differs from most other systems of the East in these particulars :

1. It is free from pantheism.
  2. It holds to a real creation instead of any form of evolution.
  3. There is no trace of asceticism.
  4. There is no jugglery, hypocrisy, or priestly imposture.
  5. There is no organic form of religion in the tribe or even in the family, and there are no records.
  6. The system is greatly lacking in moral earnestness. The idea of future rewards is vague, and heaven has little attraction.
- A gospel of light and hope ought to be readily received.

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The progress of Christianity in Japan is alarming the Buddhists, and among some of the plans formed in opposition is that of an organization whose members promise they will have no relations of any kind with Christians.

## SOMETHING ABOUT THE PWOS.

BY REV. L. W. CRONKHITE, BASSEIN, BURMA.

And particularly about the Bassein Pwos. They used to be written *Pgnos*, but neither that nor Pwos is quite right, for no letters in our alphabet will just fit the native term. They differ in dialect from all other Karen tribes, and to some extent also from each other, as locality varies. They are found mostly in Burma, though they are said to extend also into the country on the Siamese border. A gentleman connected with the English Forest Department in Burma—Burma is, of course, under the sway of Queen Victoria—told me several years ago that he had followed them for seven hundred miles down the interior of Tenasserim, the long and narrow extension of Burma down toward Malacca. However this may be, it is well ascertained that there is a large mass of Pwo Karens lying in the interior, to the east and southeast of Moulmein, and it is painful to be obliged to add that no work for Christ has as yet been done among them. Father Brayton, our veteran worker among the Pwos for the last fifty-five years, saw something of them many years ago. The old man has long been calling for a family from America to go and take up life among them, and I cannot write this without a prayer that the eye of their future missionary may rest upon it.

Like other Karen tribes, the Pwos have been wonderfully prepared for the Gospel by their singular traditions handed down from their forefathers. These said in substance, "In olden times we had the Word of God, but lost it in time of famine. Presently our younger brother, a white man, will come in a ship from the West, and will bring it again." Often the writer has heard the native Christian preachers appeal to this tradition as pointing to the American missionaries. Their traditions of the creation, Eden, and the fall are mysteriously parallel with the Christian Scriptures. The comparatively small numerical results which have been attained among this people are chiefly due to the smallness of the mission force which has been employed among them. In a lesser degree it is due also to the fact that they, most of all the Karen tribes, have been attracted by the Buddhism of the Burmese, and not a few Pwo villages have their Buddhist monasteries, and support Burmans as their priests. The people as a whole are, like other Karens, demon worshippers, or rather demon fearers. Practically one might sum it up thus: There is somewhere a God, but He is good and will not hurt us, and therefore we need pay Him no attention; but the streams and the trees and the fields and the hills are full of malignant spirits from whom our sorrows come, and them we must propitiate. It is a great day when the head of a heathen household hands over to a Christian preacher the common old junk bottle which he has used in his propitiatory feasts, and which he holds eminently sacred. We have a

hymn and an address and a prayer in view of the magnitude of the occasion.

God seems to have put the work for the Pwos, as for most other Karen tribes, chiefly into the hands of the American Baptists. We have now two central Pwo stations, the one covering the Rangoon-Maubin field, and the other the Bassein district. The first, in charge of Rev. Waiter Bushell, has seventeen churches with seven hundred and fifty members, and the Bassein field twenty-nine churches with a membership of about fifteen hundred. Besides these there are several hundreds of Pwos connected with the Karen missions at Henthada, Moulmein, and Tavoy; so that there are probably in all some twenty-eight hundred Pwo brethren and sisters in Christ. Of course these represent three or four times that number of adherents. The work in the Bassein district was begun in 1854 by Brother H. L. Van Meter, who labored ardently until his death in 1871. His faithful wife followed a year later. Rev. S. T. Goodell and later Rev. J. T. Elwell were, with their wives, in charge of the field, and continued the laying of broad foundations of self-help among the disciples gathered. Both these brethren have gone to their rest. The present waiter and wife succeeded to the work in 1884. Misses Higby, Tschirch, and Black are also connected with this mission. The people for whom this Bassein branch labors number perhaps fifty thousand. The entire Bible has been translated into the Pwo language under the superintendence of "Father" Brayton, now past eighty. The first meeting among the Pwos that the writer was ever privileged to attend—in January, 1884—was the praise meeting of all Christian Pwodom, held at the neat village of Thayagone, to celebrate the completion of this work. I remember old pastor Mee Coo, the leading spirit of the Bassein association, pleading at that meeting that every Pwo Christian possess himself of a copy. He argued that, as neither husband nor wife wishes to wait for the cigar which the other may happen to be smoking, much less should the couple reckon a single Bible sufficient for their united use. He is a quaint old man with little education, but built large, and all the time thinking.

Alas! for that word *heathen*. Of course we cannot get on without it, and it is true enough in some of the senses in which we use it; but when it comes to mean on all occasions an untutored savage, sitting on the seashore or in the darkness, with a gun in one hand, a spear in the other, a sword in his belt and his whole being calling out for blood, it isn't true; and yet that really is not so far from the picture that that word *heathen* calls up in the mind of Christ's average disciple at home. The deepest conviction, except one, that my missionary life has wrought into me is that *all men are brothers*, not simply in the judgment of charity, but as per the facts of the case. People have been surprised when I have said to them that I have worked among the Pwos for months at a time without the thought ever crossing my mind that they are of a different race from myself. Once in a while it flashes over me, Why, these people are

Karens ! Now this is not because I carry a tomahawk and thirst for blood, but because I really cannot see much difference between a Pwo Christian in a jungle in Burma and a Christian at home. They dress differently, of course, and their habits of thought differ in some marked particulars, but for the most part they live in the same spiritual latitudes.

I have in mind two of the former pupils of our school, Myat San and his gentle wife, Nahn Yeng. The former spent four years as a missionary among the Karens of Northern Siam, in the vicinity of Lakon. To reach the scene of this new work required a journey of a month on foot across the mountains, and by boat along the streams. Myat San, after his four years of work, returned to Bassein on furlough, and nearly three years ago was married to Nahn Yeng, to whom he had been for several years engaged. How well I remember this girl, her patient, never-varying sweetness and earnestness of character, her searching of the Scriptures, her constant watch-care over her younger brother and sister in school with her, her natural refinement, and the sweet face which mirrored her heart within ! After the wedding in our large school building, the young couple set their faces toward Siam ; but not until rumors of war and the gathering of dacoits or banditti along their route had reached them. Her husband wished Nahn Yeng to remain behind rather than risk the dangers of the journey, but she insisted on sharing them with him. They left us in March, 1890. For nearly two years no tidings came from them, except that she had been very ill with fever the early part of the way. Presently came inquiries from the little flock in Siam as to why their missionaries had not returned to them. At length it transpired that they, together with three of the converts from Siam who accompanied them, had been cruelly massacred by the Shan men whom they employed as guides. Four men received, I believe, five dollars each for their bloody work, having been hired by one who had some grudge against the Christians. The Church's martyr-roll was lengthened, and the two whom the mission had spent years in training for their work were in an hour transferred to higher service. The tender flock in their Siam home was left, and is still left, without human care. Our Society is, I understand, waiting for an American family to go to this Karen work in Northern Siam.

Perhaps seven years ago there came to us two young men, strangers, and evidently much stirred. They hastened to tell us that they had been sent from a remote village in a densely heathen district. Some time before, one of the villagers, while away from home, had come upon a copy of the Burmese tract, "Who is Man's Lord?" written by the elder Haswell. He had brought it home with him, it had been read in the village, much interest had been stirred, and these two had been sent the long distance to Bassein, where, it was understood, a Christian missionary could be found. They were to seek further instruction, and to make inquiries about schools which, it was said, the Christian missionaries conduct for the Pwo race. I can never forget their intense earnestness. The next

sions. She took a special interest in Christian work in the parish, and was afterward well known as the wife of the Rev. Henry Duncan, D.D., minister of the parish of Ruthwell, author of the "Sacred Philosophy of the Seasons," in which his wife bore a part, and the founder of savings-banks. Mrs. Duncan also wrote a book on "America as I Found It," after a visit to that country.

Mr. Murray joined the fellowship of the Church of Scotland at Kelso at the age of seventeen. When he decided for Christ he also devoted himself to His service, and cherished an intense longing to engage in missionary work in the foreign field. For this purpose he offered himself to the directors of the London Missionary Society, and was accepted. He was sent for training first to the Rev. Richard Cecil, M.A., the rector of Tiervey, a well-known evangelical clergyman of the Church of England; and afterward to Homerton College, London. Mr. Murray was thoroughly in earnest, and did his utmost to prepare for his work. He was one of a band specially selected by the directors of the London Missionary Society in response to the appeals of the apostolic John Williams, then on a visit to England, to reinforce the South Sea Mission. So long as fifty-seven years ago, in 1835, Mr. Murray with his young and devoted wife sailed from London for his far distant sphere. He was one of a band of six missionaries, all except one being accompanied by their wives, who sailed in the *Dunottar Castle*, a small craft of one hundred and eighty tons, chartered for the occasion. The route lay by Cape Horn, which was passed in the depth of winter amid intense cold and storms. Provisions were short and poor, accommodation was scanty, and the voyage long and trying; but it came to an end, and in April, 1836, they anchored at Tahiti, where they witnessed the triumphs of the Gospel. Mr. Murray was appointed to Tutuila, one of the easterly islands of the Samoan group. In June, 1836, they were landed along with Rev. G. Barnden; but before settling a visit was paid to those islands of the group where missionaries had been already settled. In July they were introduced to the chiefs and people of Tutuila, and were left by the brethren to fulfil their mission. The island was about twenty miles in length by five or six in breadth; the surface was high, broken, and of a volcanic appearance. Its harbor of Pangopango was magnificent. The natives were about four thousand, and they were in some degree prepared to welcome the missionaries. Whalers sometimes called at the island, and Captain Morgan, commanding one, was found to be a devoted Christian. He remained three weeks with Mr. Murray at a time when such a visit was unusually welcome. It was while Captain Morgan was there that he started the idea of a mission ship, and Mr. Murray suggested that he should offer himself to the directors as captain. He at once did so, and the Samoan missionaries strongly recommended him. On his way home the vessel which he commanded was wrecked off the Australian coast, but he escaped and reached England just in time to be appointed to the mission vessel, the *Camden*.



was elicited that they could not afford a new ball. Nevertheless these same boys were giving into my hands every month more than the price of one. One Sunday last dry season, a young man who had just entered the school as teacher, having been for some years a pupil there, brought an offering amounting to twenty-five rupees, or about nine dollars. Some months before he had decided with himself that if ever he came to have a salary of his own, the first-fruits—that is, the pay of the first month—should all go to the Master's treasury. This nine dollars was the first month's salary. For years he has given heavily of his scanty means. During the past seven years the pupils and teachers of the town school have contributed twenty-two hundred rupees through their "school subscription," in addition to about eight hundred rupees through other channels. At present three rupees about equal one dollar. These contributions have sufficed for eleven hundred feet of good fencing, two or three hundred books for the reading-room, a large glass case for the incipient museum, cost of painting the new school-room, a covered walk, and for many other things. The missionaries in charge of the school have joined in these contributions, but to no such degree as to make it other than a genuine Karen enterprise. It should be remembered that the children's parents live in houses averaging from twelve to twenty dollars each in value, and I may add that I once, at a loss to myself, purchased a native house for forty cents. Families average probably a little over a hundred dollars each annual income. There have been many touching instances of self-denial practised by these children and by their Pwo teachers in making these offerings.

But, after all, in the end how truly such giving has its reward! "There is that giveth and yet increaseth." Three foot-balls have been given to the boys since the incident of last year, and I now cry, Hold, enough! To Son Tay, who gave the first-fruits, God returned within a few months several times his donation; and the disciples at large rejoice, not only in the increase of their churches and jungle schools, but also in the marvellous way in which God has led them in providing increased facilities for the work of their central school in Bassein. This has one hundred and forty pupils. Five substantial buildings have been added—a chapel and schoolhouse combined, a home for the American ladies who teach in the school, a large dormitory for the girls, one for the boys, and recently a dining-hall—besides land, grading, fencing, furniture, and apparatus. While speaking of this development of the school, one should not omit to say that every year a large proportion of the older boys and girls, instead of going home, spend the first two months of the vacation in preaching and teaching in remote heathen or newly Christian villages. Most of our churches come into being by such means. These pupils, when the hot season has so far advanced that not even a native can work, return to their homes for three or four weeks of vacation before the rainy season brings the new term of the town school.

In connection with this school I can only mention further its flourishing Christian Endeavor Society, its very useful anti-betel-and-tobacco society, and the stirring kindergarten department in charge of Miss Black. The Karens are fine singers when trained, and render difficult selections in English with great sweetness and power. All are taught musical notation. The school having used for several years the Gospel Hymns Nos. 1-4, a supply of Nos. 5 and 6 has just been sent them, largely through the kindness of Mr. Sankey.

Finally, the heathen Pwos have shown for the past few years a marked willingness, not to say eagerness, to listen to the Gospel and to possess schools. To such an extent is this true that the writer has not at all been able to respond to the numerous calls from heathen villages for evangelistic visits; and it is not strange that under such circumstances it well-nigh breaks one's heart to be compelled to leave the field in impaired health. When shall we have money enough and men enough to provide each field with at least two reasonably congenial male missionaries, in addition to the ladies to whom chiefly is committed our indispensable school work?

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## THE END OF THE MORMON DELUSION

BY REV. D. L. LEONARD, OBERLIN, O.

Not, indeed, of the notorious Mormon creed and practice as a whole, but only of its worst, at least most obnoxious feature, polygamy; and besides, the mortal sickness of theocratic rule, another feature utterly un-American, and without which the amazing scheme of Joseph Smith and Brigham Young could never have attained to such frightful proportions or maintained itself so long. No doubt Mormonism as a "church" will live on and on, clinging to not a few mongrel ideas and customs, but no longer above the law of the land, by all possible means fighting Congress and the courts, hoping, by hook or by crook, in the end to win. From henceforth the Latter-day organization, relegated to an "innocuous desuetude," will take its place with various other odd and outlandish sects, very likely the least Christian and most absurd of them all, but to be opposed only with weapons intellectual and moral.

The course of events which justifies this optimistic statement extends backward at least ten years, and found its culmination in the recent amnesty proclamation issued by President Harrison for the relief of all offenders against the Edmunds law. That executive document may properly be regarded as the formal conclusion of the *cause célèbre* of the United States vs. the Church of Jesus Christ of Latter-Day Saints. Therefore, as a matter of history, and in what may happily be regarded as an obituary notice, or brief funeral discourse, it cannot but be profitable to take note of some of the most prominent steps attending the growth, and also the

decline, of what is without doubt the most astounding religious phenomenon to be found during this century within the bounds of Christendom.

Our backward glance will cover a period curiously close to exactly fifty years—1843-93. For though the vile beginnings may be traced to Kirtland, O., and to 1831, yet the formal "authorization" of "celestial marriage" dates from the famous "revelation" given to the "saints" in Nauvoo in 1843. And the origin of Mormon polygamy is to be attributed to a threefold cause: first, to a religious fanaticism which knew no rational bounds; next, to an absurd conception, or exegesis, of the Scriptures whereby what was permitted to the Hebrew saints was made the obligation, at least the privilege, of the saints of our times; and, finally, the accompaniment in the "prophet" and divers of his most influential followers of morals which recognized no law but selfish, carnal desire. By these prominent "elders" polygamy was practised in secret and increasingly for years, and then at length, to regulate the perilous innovation, and to prevent scandal and rebellion among the faithful, the "revelation" was duly coined and promulgated, in a quiet way, to all such as could be trusted, but to all the world besides for years was denied on all occasions and with language as forcible as could well be framed. Such utterly shameless paltering in a double sense has never been indulged outside the Mormon "church."

Next, by a calamitous happening, soon after ensued the exodus from Illinois to Utah, and more than twenty years of isolation and independence, freedom from interference and from observation even, with the Rocky Mountains and a thousand miles of the "Great American Desert" between them and any legal control. Hence all manner of vagaries and insane projects found unparalleled opportunity to live, thrive, and unfold themselves. Fixed thus in his secure nest, with the number of his helpless followers wondrously increased by an influx of converts from Great Britain, in 1852 Brigham Young felt strong enough to defy all opposition, and so proclaimed polygamy, defended it from reason and Scripture, and sent out a cloud of elders into all lands to advocate this "restored" boon, this institution so indispensable to humanity's weal. Meantime at home means most unscrupulous and inhuman were employed to compel assent and obedience, and for several years (1854-58) the so-called "reformation" ran its frenzied and infernal course, with "blood-atonement" teaching and practice as one of the prominent features, and the Mountain Meadows massacre as one of the horrible results.

It was in these same days of stark madness that the hierarch Brigham presumed to play the rebel against Federal authority, and so an army was sent to bring him to terms. Though the immediate result was a miserable *fiatco*, yet from this time forward Congress undertook to frame measures to end the iniquity and shame. Thus in 1862 soldiers were sent to occupy Fort Douglas, in the immediate vicinity of Salt Lake, and have remained there to this day. It was in the same year also that the first bill against

polygamy was passed. This being found insufficient to accomplish the end in view, in 1874 the Poland bill was put upon the statute-book ; but the theocracy enthroned and supreme in Utah were able to nullify this law also. But finally, in 1882, the Edmunds law was enacted, which, with various decisions of the Supreme Court to establish and define it, as well as certain amendments since made, with such eminent judges as Zane and such prosecuting attorneys as Dickson to enforce it, has accomplished the herculean task. The entire polygamous fraternity was disfranchised, by the hundred the many-wived were clapped into prison, with heavy fines imposed, while a larger number fled and lived for years in concealment to avoid such evils. All which was a surprise at first, but presently sore disappointment deepened into dismay.

As for the leaders, for a long period they were stout-hearted, full of bluster and defiance, while they called loudly on the brethren to stand firm for "conscience" and "religion," promising that in due season victory and peace would come to "Zion," while their enemies would be brought to confusion. At length, however, even the most deluded and determined began to see that no hope remained of being able successfully to resist the will of the nation. Brought to bay, though not in the least to repentance, in October of 1890 "president" Woodruff, the head of the church, uttered a piercing cry for quarter in the shape of a manifesto, or "revelation," alleged to have been received from the skies, suspending indefinitely the practice and teaching of polygamy on account of the evil times on which the church had fallen. But much more, and decisively, in December of 1891 the officials of the Mormon church united in a petition for amnesty for past offences, coupled with solemn pledges that never more will they withstand the law. After waiting a full year the boon thus humbly sought has wisely been conferred. Thus, *exit* polygamy as a public question, a national menace, and source of continual disturbance and disgust.

Thus far I have spoken only of what the law has done working through the President, Congress and the courts, as though it was by such weapons alone that the great battle had been fought and the victory had been won ; but at least two other forces have been at work, and most efficiently, throughout the entire period of struggle, without which the consummation over which we rejoice could scarcely have been secured, at least its advent would have been indefinitely postponed. The first is quite material in character. My reference is to the discovery in 1863 of rich mines of silver in Utah, and by the soldiers from California, who the year before had been sent to Salt Lake to keep the "saints" within bounds. This for the first time introduced into the territory a large population ready to bid defiance to Brigham and his practices, and able to keep the nation well informed of what was said and done in the Great Basin. With these "Gentiles" the newspaper also made its advent, and when the story of the downfall of polygamy is written, most honorable mention will be made

of the prominent part played by the Salt Lake *Tribune*. Then finally the telegraph and the Union Pacific Railroad in 1869 entered the long-secluded realm of the polygamous theocracy, and so the nation was brought into closest contact with the enormity, and the mortal struggle was joined. The scream of the first locomotive was the death-knell of the "twin relic" of barbarism.

Happily to these two mighty foes of Mormon error and iniquity was joined a third, equal to either in efficiency, and which not only hastened the day of jubilee, but made the fruits of victory vastly more substantial. Though late in beginning, at length the Christian churches of the land bestirred themselves, and in 1865 the first emissary of as pure gospel entered the valley through Emigration Cañon, and in the person of Rev. Norman McLeod, sent by the Congregational Home Missionary Society. Two years later the Episcopalians followed, and the Methodists and Presbyterians two years later still, when the railroad was completed. From that day to this ministers and teachers by the score and hundred have plied their vocation in the presence of the "saints," diffusing intelligence, proclaiming the truth as it is in Jesus, and setting an attractive example of godliness.

How encouraging is this outcome to all lovers of righteousness, and how favored is this generation above most, which has been permitted to behold the end of both slavery and polygamy !

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### AT A MISSIONARY'S GRAVE.

BY A. J. GORDON, D. D.

Passing through the historic town of Northampton, Mass., one January day of the present year, I stopped over a train in order to visit a grave. True to the end of the chapter is the saying of John : "Therefore the world knoweth us not, because it knew Him not." The highest saints are often hidden from the eyes of those among whom they dwell while living, and their sepulchres are soon forgotten when dead. Before entering the gate of the old cemetery I inquired of several passers-by if they could direct me to the grave of Brainerd. "I never heard of him," was the reply, though those of whom I asked the question were by their own confession old residents of the place. I succeeded, however, through the kindness of a Christian gentleman of the town, in finding the grave ; and brushing away the snow with which the tablet was covered, I read the inscription :

*"Sacred to the memory of REV. DAVID BRAINERD, the faithful and laborious missionary to the Stockbridge, Delaware, and Susquehanna Indians of America, who died in this town, October 10th, 1747. Aged 30."*

Does it savor of saint-worship or superstition to be thus exploring old

graveyards, wading through snow-drifts, and deciphering ancient headstones in a cold day in midwinter? Perhaps so, on the face of it; but let us justify our conduct. What if the writer confesses that he has never received such spiritual impulse from any human being as from him whose body has lain now for nearly a century and a half under that Northampton slab? For many years an old and worn volume of his life and journals has lain upon my study table, and no season has passed without a renewed pondering of its precious contents. "If you would make men think well of you, make them think well of themselves," is the maxim of Lord Chesterfield, which he regarded as embodying the highest worldly wisdom. On the contrary, the preacher and witness for Christ who makes us think meanly of ourselves is the one who does us most good, and ultimately wins our hearts. This is exactly the effect which the reading of Brainerd's memoirs has on one. Humiliation succeeds humiliation as we read on. How little have I prayed! how low has been my standard of consecration!" is the irresistible exclamation; and when we shut the book we are not praising Brainerd, but condemning ourselves and resolving that by the grace of God we will follow Christ more closely in the future. An early biographer states the case exactly, we believe, when he says of this remarkable man: "One must be either a very good or a very bad man who can read his life without blushing for himself. If ardent piety and enlarged benevolence, if supreme love to God and the inextinguishable desire of promoting His glory in the salvation of souls, if persevering resolution in the midst of the most pressing discouragements, if cheerful self-denial and unremitting labor, if humility and zeal for godliness united with conspicuous talents render a man worthy of remembrance, the name of Brainerd will not soon be forgotten."

But our interest in Brainerd's grave lies especially in this: that, standing there, we stand at one of the fountain sources of modern missions. We doubt if any single life has given such powerful and such permanent impulse to the great movement for the world's evangelization which we are now witnessing as that of this young man, who died at less than thirty years of age.

Within a few rods of his last resting-place stands the old elm which marks the residence of Jonathan Edwards, that theologian and Christian philosopher whom Robert Hall pronounces "the greatest among mortals." This may be an extravagant estimate, but it is the opinion of one of the greatest men of another of the greatest. Edwards in turn gives this estimate of Brainerd: "I never knew his equal, of his age and standing, for clear and accurate notions of the nature and essence of true religion and its distinctions from its various false appearances." We know something of the influence of Edwards in inaugurating the era of modern missions, but perhaps we have thought too little of the influences by which he himself was moved.

Let us recall the fact that in 1747 he issued his famous appeal, entitled

*“An humble attempt to promote explicit agreement and visible union of God’s people in extraordinary prayer for a revival of religion and the advancement of Christ’s kingdom on earth, pursuant to Scripture promises and prophecies concerning the last time.”* This appeal was the echo of one issued a year before from Scotland. It had such a powerful effect upon one Englishman at least that a recent writer names it as one of the chief factors in “the making of Carey.” But what especially moved Edwards in the writing of it? Our reply is more than a conjecture. During this year (1747) Brainerd was dying of consumption at the house of Mr. Edwards, in Northampton. In his sickness he was pouring out those incomparable yearnings for the effusion of the Spirit and the advancement of God’s kingdom in the earth, which we now read from his own diary and from Edwards’s report of them. We give one example from many. “He said to me one morning, as I came into his room,” writes Edwards, “‘My thoughts have been employed on the dear old theme, the prosperity of God’s Church on earth. As I waked out of sleep I was led to cry for the pouring out of God’s Spirit and the advancement of Christ’s kingdom, for which the dear Redeemer did and suffered so much.’ . . . He expressed much hope that a glorious advancement of Christ’s kingdom was near at hand, . . . and on his deathbed a full persuasion that he should in heaven see the prosperity of the Church on earth and should rejoice with Christ therein.” Turn now to Edwards’s appeal and note its phraseology and spirit, and ask how much these yearnings of Brainerd had to do with it. Did he speak only from conjecture when recording his opinion that “however, Mr. Brainerd, during the last four months of his life, was ordinarily in an extremely weak and low state, often scarcely able to speak; yet he was made the instrument of much more good in that space of time than he would have been if he had been well and in full strength of body.” The greatest teachers are they who are the most docile scholars. We are strongly convinced that Brainerd’s deathbed was Edwards’s missionary college, and that the latter meant all he said when he expressed his gratitude to the Providence which ordered that the devoted young missionary should pass away at his house, thus enabling him “to see his dying behavior, to hear his dying speeches, to receive his dying counsels, and to have the benefit of his dying prayers.” It is enough that we ask the reader to note that it was during the months from July to October, 1747, that Brainerd was dying at the Northampton mansion, giving utterance continually to those earnest heart-breathings for the spread of the Gospel throughout the world; that during this same year Edwards issued from that mansion the appeal which has been named the “trumpet-call of modern missions;” and four years later, in spite of the urgent invitations to high positions which his acknowledged genius had won for him, the great divine chose the calling of his departed friend, and went, in 1751, as a missionary to the Stockbridge Indians.

If we thus infer how strongly, through Edwards, Brainerd wrought for

the making of Carey, we know that he influenced him directly and strongly in his life in India. We are familiar with the story of Charles Simeon, of Cambridge, hanging the portrait of Henry Martyn just over his study table, that those earnest eyes, looking down upon him, might perpetually admonish him to faithfulness in Christ's service, as if he were saying, "Be in earnest; don't trifle, don't trifle." In the same way did Carey hang up before him a mental portrait of the devoted young missionary to the American Indians, that he might feel its constant inspiration. For in the spiritual covenant which he drew up for the guidance of himself and his brother missionaries at Serampore occurs the clause: "Let us often look at Brainerd, in the woods of America, pouring out his very soul before God for the perishing heathen, without whose salvation nothing could make him happy."

Are we mistaken, then, in our impression that in standing at Brainerd's grave we are at one of the most potent sources of modern missions?

Let us follow still further this stream of missionary influence.

In Cambridge University, Henry Martyn one day heard Rev. Charles Simeon talking glowingly of the work of William Carey in India, and of "the untold benefits resulting from the services of a single missionary." This conversation put a thought into the heart of the young prizeman which did not find immediate development or expression. A little later he read the memoir of David Brainerd. "He was much struck with Brainerd's biography," says the writer of his life, "and, filled with holy emulation, he resolved to follow the noble example of a man who had jeopardized his life unto death on the high places of the heathen field." Thus did the impact of Brainerd's consecration move and determine another whom the Church reckons among her most eminent missionaries. Indeed, the character and career of Henry Martyn more nearly resembled that of Brainerd than any with whom we are acquainted. As we follow him to India and read the entry in his journal: "In my conversation with Marshman, the Baptist missionary, our hearts sometimes expanded with delight and joy at the prospect of seeing all the nations of the East won to the doctrine of the cross;" and as we read another entry, "I lay in tears, interceding for the unfortunate natives of this country, thinking within myself that the most despicable sudra of India was of as much value in the sight of God as the King of Great Britain;" and again, "I found my heaven begin on earth; no work so sweet as that of praying and living wholly to the service of God," we say, "Surely the mantle of Brainerd has fallen on Martyn." As strikingly alike as were these two missionaries in their ardent consecration, so were they in the circumstances of their early death.

Yet once more is the powerful influence of Brainerd traced in the making of a missionary. In the journal of Robert Murray McCheyne, we find this entry:

"June 27th, 1832: "Life of David Brainerd. Most wonderful man!



What conflicts, what depressions, desertions, strength, advancement, within thy torn bosom ! I cannot express what I think when I think of thee. *To-night more set on missionary enterprise than ever.*"

McCheyne did not live to become a laborer on the foreign field, yet indirectly he was one of the most influential of missionaries. To him it was given to see clearly the relation of the conversion of Israel to the final ingathering of the Gentiles. "To seek the lost sheep of the house of Israel is an object very near to my heart," he writes. "I feel convinced that if we pray that the world may be converted in God's way, we shall seek the good of the Jews." How active and influential he was in inaugurating missions to the Hebrews need not here be told. Only let us not forget to what large proportions the humble beginnings of his day have grown, so that now there are not less than fifty missionary societies engaged in making known to Israel the claims of Jesus Christ as their true Messiah. Brainerd, Martyn, McCheyne—what a trio ! They all died under thirty-two years of age, and yet how effectually they wrought ! It was one power which moved them all ; and yet we have seen how, by a kind of spiritual laying on of hands, the first was honored of God to communicate apostolic grace to the others.

But we have wandered far away from the Northampton grave. Let us return to it for a little : "*When you see my grave, then remember what I said to you while I was alive.*" So the young missionary said to the members of the Edwards household not long before he died. There could not be anything of ostentation in such a request, for Brainerd was one of the humblest of men, and the privilege of reading his instructive journals we owe to Edwards' refusal to regard the dying request of his friend that they should be destroyed.

Let us heed the injunction, and recall a few things which he said in his last days. "He dwelt much on the great importance of the work of ministers," says Edwards, "and expressed his longings that they might be filled with the Spirit of God. Among many other expressions he said thus : 'When ministers feel these special gracious influences of the Spirit on their hearts, it wonderfully assists them to come at the consciences of men, and, as it were, to handle them with hands ; whereas without them, whatever reason and oratory we make use of, we do but make use of stumps instead of hands.'"

Alas ! is there not too much of this clumsy handling of consciences in our day ? The clumsiness of culture without the spirit, the illiteracy of that literacy which can read all books but that of the human heart—how much we see of this on every hand ! By the Holy Spirit alone can we "come at men's consciences." As the Holy of Holies was lighted only by the glory of the Lord, so with man's inner court, which is called the spirit. It is only the Spirit of God that can illuminate the spirit of man. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him ; neither can he know them." So have we read

a hundred times, and yet how slow are we to believe the words ! The presumption of scholarship is visible on every hand in these days. Men use "the scientific method" in the handling of the Word of God and the logical method in handling the hearts of men, with, alas ! too little recognition of the Spirit in many cases. And what is the result ? As Uzziah, the king, presumed to enter into the sanctuary to offer incense unto the Lord, and as a judgment from the Almighty became leprous in the forehead, so with those who make their learning the great qualification for ministering in divine things. They became rationalistic whose first care should be to become spiritual. And what is rationalism but leprosy in the forehead, the brain disease which is begotten by unsanctified learning ! The great missionary spoke from his own marvellous experience when he recommended the power of the Holy Ghost as the great qualification for reaching the hearts of men. With everything against him, the besotted and brutalized character of the congregation, on the one hand, and his own ignorance, in some instances of their dialect, on the other, he yet witnessed marvels of gospel triumph, so that once, having as his mouthpiece only a drunken Indian who acted as interpreter, he saw a veritable Pentecost fall on his savage congregation. Yes, noble missionary, here is the secret which all ambassadors for Christ at home and abroad have need to relearn of thee.

Another lesson closely connected we do well to heed. Mr. Edwards says : "The reader has seen how much Mr. Brainerd recommends the duty of secret fasting, and how frequently he exercised himself in it ; nor can it well have escaped observation how much he was owned and blessed in it, and of what benefit it evidently was to his soul. Among the many days he spent in secret prayer and fasting, of which he gives an account in his diary, *there is scarcely an instance of one which was not either attended or soon followed with apparent success, and a remarkable blessing in special influences and consolations of God's Spirit, and very often before the day was ended.*"

This example and the accompanying comment are worthy of careful study. Only let the reader recur to the story of Brainerd's fast-days and prayer-days as they stand written in his own journals. No human experience which we have ever read brings us so near Gethsemane. Sometimes his intensity of supplication is such that his garments are wet through with his sweat ; sometimes his self-abasement is so deep that he cannot lift up his head before God ; and sometimes, again, he rises to such heights of spiritual victory that he seems able to grasp the whole world in his arms and lift it up before God.

When we think of the obscurity and humility of Brainerd's work, wrought as it was among a decaying race, and in the depths of forest through which he journeyed without companion or coadjutor, and then mark the vast influence of his life upon the great missionary movement of our times, we can reach but one conclusion—viz., that the greatest instru-

ment which God has put into the hands of men is prayer. This agency truly mastered constitutes the missionary irresistible in the power and persuasion of his work among the heathen, and enables him to open a fountain of influence which shall bless distant generations after he is dead. There is a beautiful paragraph of Fénelon's about "the community of spiritual goods," as he names it, the having in common of the inner experiences of grace which characterizes the brotherhood of Christ, so that, however divided, the Church has divine proprietorship in all the saints of all the ages. The aptness of this observation deeply impressed us while standing at the Northampton tomb. This young missionary, toiling in prayer, in the solitary wilderness, was, though he knew it not, laying up a rich store on which those of other generations should feed. Read the memoirs of Payson, and learn how he was impressed and enriched by this devoted life. To McCheyne, Brainerd's journals seem to have been a kind of spiritual directory. "I yearn to climb near to God, to love and long and plead and wrestle and stretch after Him." So wrote the Scotch saint in one of his letters; but a marginal note reminds us that he is repeating a prayer of Brainerd's. Setting out on his mission to Palestine, McCheyne writes again: "I do hope we shall go forth in the Spirit, and though straitened in language, may we not be blessed as Brainerd was through an interpreter?" Thus the inspiration lived on. Martyn was moved, as we have seen, by both Brainerd and Carey; and in his early missionary days we find him holding sweet fellowship with the Serampore brethren, and entering with them into that spiritual covenant which brought Brainerd's picture before them at every reading. Puritan, churchman, and Baptist, they have all things in common; neither does any count aught of spiritual goods which he has his own. Not only possessions but possessors are the general inheritance of the Church. "They are all ours; they who spake another speech, the dead who can never die. Chrysostom and Henry Martyn, buried at Tocat, are brothers with us in the same resurrection with the saintly Crocker as he lies in the hot sands of the African coast, and Judson, sleeping till the sea shall give up her dead. Stoddard, with his astronomy ending in the star of Bethlehem as he teaches it among the Nestorian Hills; John Williams, yielding his back to the smiters at Erromanga; Morrison, giving the Bible to China; the faithful Moravians in the north—who shall separate us from these?"\* A community of spiritual goods truly, but more than that, "The goodly fellowship of the prophets and the noble army of martyrs" are all one and have all as one.

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UNIVERSAL BELIEF IN GOD.—Fred Stanley Arnot found everywhere in Africa, he tells us, first the conception of a Supreme Power, and secondly a future beyond death, so that we have these instincts everywhere to appeal to in our missionary work.

\* Dr. S. L. Caldwell's sermon, "The Missionary Resources of the Kingdom of Christ."

## THIRD DECENNIAL CONFERENCE—INDIA.\*

BY REV. HOMER C. STUNTZ, NAINEE TAL, INDIA.

Allahabad had the honor of entertaining the first Decennial Conference in India in 1872; Calcutta played the host in 1882, and Bombay takes this rôle in 1892-93.

THURSDAY MORNING, DECEMBER 29TH, at 10 A.M., the third session was opened in the Wilson College, Chowpatty, Bombay, Rev. D. Mackichan, D.D., in the chair. The sight was impressive. The large hall was packed in every part. Between six and seven hundred missionaries, representing more than thirty societies, were present. Here were men and women from the borders of Tibet, from the wilds of British Bhutan, from the jungles of Santhalia, Berars, Southern, Central, and Northern India. Men and women whose names are household words were being pointed out when I entered the hall.

The programme embraced twenty main subjects with all their ramifications. I can only speak briefly of a few of those which seem likely to be of the most general interest.

*Work Among the Depressed Classes and the Masses* was the subject for the first day. It is widely known that the last five years has witnessed mighty strides in missionary work among these down-trodden ones. Opposition to this work has been keen, and not always courteous. The discussion of this theme was not only evangelical, but, strangely enough to some of us, it did not bring out so much as one discordant note. Some had come braced for a struggle to maintain their positions as workers among the submerged sixth of the empire, but their occupation was gone.

The discussion fell under three heads: (1) Nature of Instruction Given (*a*) before Baptism, (*b*) after Baptism; (2) Moral and Spiritual Results Produced; (3) Best Methods of Work for the Future.

There was a wide divergence of opinion and practice on the first point. Rev. A. Campbell, Free Church Mission, Manbhum, Bengal, said his work among the Kols had taught him to deal with each case on its merits. Hard and fast rules laying down certain *memoriter* lessons as conditions precedent to baptism in every case were a yoke that no missionary among these classes is able to bear. Instruction given must vary with the intelligence of the candidate. He required candidates for baptism to give intelligent responses to questions about their faith in a personal God, and in the Lord Jesus Christ as a present and eternal Saviour from sin; to promise renunciation of all heathen and idolatrous customs, and to pledge themselves to abstain from all intoxicants—the latter statement being loudly applauded. He had known one good old man who tried in vain to memorize the Lord's Prayer and some portions of a simple catechism who

\* The programme in full has appeared in the January number, p. 55, and remarks on some of the papers in March, p. 205.

yet had great power in exhortation, whose life was one long act of devotion, and whose prayers in the congregation led the people into the very presence of God. "It is not the man who has the most knowledge who is the best Christian." Other speakers agreed substantially with Mr. Campbell, Rev. D. Sutherland, of the Scotch Church, Sikkim, being inclined to be more strict as to the amount and character of instruction given before baptism—generally the Lord's Prayer, the Ten Commandments, the Apostles' Creed, and the Shorter Catechism, with baptism delayed usually six months.

Instruction *after baptism* was of many kinds. Broadly it might be said to be such as would be suitable for and profitable to readers and non-readers respectively. With the former post-baptism instruction was tolerably easy of impartation. The regular divine services, the Word of God in their own tongue, tracts and periodicals, afforded opportunity for this work. With non-readers the task was great. Mr. Campbell and others alluded to the difficulty of getting the dwellers in remote villages together for meetings. In the day they are out earning their livelihood; at night they fear to venture from their huts in the jungle, for fear of wild beasts and serpents. For these, house-to-house catechising secured the only way of post-baptismal instruction.

As the last point, "How best to work for the future," Mr. Campbell said he knew nothing better than the advice of Paul to Timothy: "Preach the Word; be instant in season, out of season. Reprove, rebuke, exhort with all long-suffering and doctrine." It was shown by several speakers that word is being passed along the lines of these depressed classes that in Christ alone is there hope for them in this world, and in all that may come after this world. The movement is not confined to any one mission nor to any one part of the country.

The loyalty of these converts from despised classes was shown in some thrilling incidents. Mr. Sutherland told of a Gurkha who was baptized in British Bhutan at dead of night, and who, after the keen edge of his clansmen's anger had been blunted, began to preach Christ in the bazars and streets. His tribesmen came upon him one day while so engaged and said: "You must not speak any more in this name. If you begin it again we will kill you." The brave man answered: "Very well, kill me; but remember that if you kill me God will raise up ten men in my place to do this work."

Rev. A. Campbell declared it was not, as some had asserted, a low motive that led these sweepers and other pariahs to desire Christian education for their children. "Should we not rejoice that these, who have been so long down-trodden and despised, should begin to feel the stirrings of manhood and desire to assert their right to take a position along with other men?"

On the whole, the discussion revealed a remarkable unanimity of sentiment regarding the great advance among the lower classes, and the feeling

was that we should unfeignedly rejoice that God is taking the poor Indian beggar and outcast from the dunghill and setting him among the princes of the kingdom of God.

*Work Among Lepers* was the subject of one of the sectional meetings in the afternoon. The speeches by Rev. G. M. Bullock and W. J. Richards dealt with the asylums under the care of the speakers. Great things have been done in the asylum at Almorah. Opened by a Christian civilian in 1849, it was made over to the Rev. J. H. Budden and his wife soon after, and has remained under the care of the London Mission at that point ever since. It has now 136 patients. Twenty-one of these received Christian baptism at one service recently; 500 have accepted Christ while within its walls during the fifty years of its history. One convert, Musuwah, Mr. Bullock described as the grand old man among lepers. He was in the asylum for thirty years, and totally blind for twenty years. His work for his brother and sister lepers was Christlike and tireless. His songs, his prayers, his faithful, loving rebukes all worked for the salvation and edification of those who were with him in the loathsome bonds of leprosy. After excruciating agonies, borne with "a triumphant patience," he passed last year to the pure and painless life at God's right hand. Inmates live in small cottages containing four each. These are built in rows of six, and each row is under the care of a man or woman overseer from among the patients, called a *pathan*. These *pathans* form the *panchayat*, or Committee of Control. Separate Bible classes are held for men and women. Attendance upon these and upon all other religious services is wholly voluntary. But when the poor leper hears of the hope in Christ, the dark cloud of his despair lifts. He hears that there is hope for him, and the message is so sweet that compulsion is not needed to secure his attendance at the services. Separation of apparently healthy children from leprous parents has often proved effectual in preventing the appearance of leprosy in the children. Authority to compel separation is lacking, and parental love is not always unselfish.

Rev. W. R. Winstone, Wesleyan, Upper Burmah, told of starting an asylum in Mandalay in 1890. All classes of the public were ready to help. Money came from Buddhists as well as from Christians. God has blessed the beginning. Sixty inmates have come in in the year and a half of its existence. No help had been received from outside of Burmah except one subscription from the Prince of Wales. One civil officer gave five hundred rupees (\$170). There have been a few conversions. One old woman with feet and arms both rotted away, and with her eyeballs eaten out by the awful disease, crawled moaning to the door soon after the asylum was opened. She was admitted, and washed; her wounds were mollified with healing oils, and she was told of Jesus and taught to pray. A few days after, being in unspeakable agony, she cried: "Oh, Isá Masih, take me, a poor, dying leper; wash out my sin, and take me to live with thee." These were her last words. Who shall doubt that her cry was

heard? Mr. Winstone placed a high estimate on the evidential value of leper work. It is "fruit meet" for followers of Him "who went about doing good," and will do more to commend our purely spiritual work than we can estimate.

It was the unanimous opinion of all present that government should be asked to segregate lepers by law. At least all who appeared as public beggars should be rigidly secluded in asylums.

SECOND DAY.—*The Native Church in India—Its Organization and Self-Support*, was the subject discussed.

Thoughtful papers by Mr. Kali Charan Banerji, B.A., B.L., Calcutta, and Rev. Jacob Chamberlain, D.D., Madanapalle, Madras, were in our hands. Mr. Banerji is a convert of Dr. Duff, and was a member of the Free Church of Scotland. He has now set for himself the task of uniting all the churches in India under one "canopy," which has been called "the Christo Somáj." The drift of his contention and proposal may be gathered from the following short quotations from his most suggestive paper :

"That the missionaries of India, the majority of whom represent foreign missions, should, in conference assembled, embody in their programme the conception of 'the native Church,' is an indication of momentous significance. It signifies on their part a readiness to recognize the ideal that the native Church in India should be *one*, not divided; *native*, not foreign. Nay, it conveys the promise that henceforth they shall not impose by rule upon the converts they are privileged to gather the accidents of denominational Christianity, at once divisive and exotic, with which they themselves happen to be identified. . . ." Mr. Banerji calls essentials "substantive" Christianity, and the accidents of organization and creed "adjective" Christianity. This will explain the next quotation: "The ground being thus cleared for Indian Christians to lay a foundation of adjective Christianity for themselves, they should, in view of unity and native development, start with as simple a basis as possible, admitting of initial union and of concerted progress toward a more complex goal. There must be no cutting or clipping when substantive Christianity is in the question. Not one iota of it should be sacrificed at the altar of adjective unity. But as regards matters of procedure, the bond of union should be so formulated as to allow freedom on points, the accentuation of which might lead to dismemberment. Such a plan of operations is called for at the present stage to enable Indian Christians to oppose a united front against the array of unbelief against them, as also to secure the needful co-operation of leaders of Indian Christian thought to work out a suitable system of adjective Christianity for natives of India. . . . Subscription to what is known as the Apostles' Creed and the appointment of committees to regulate the maintenance of Christian ordinances and of missionary effort might be sufficient for the purpose of a starting point; and such a basis, we believe, would lay an effectual

foundation for the native Church in India, if only the foreign churches in the field were prepared to exercise the forbearance of faith."

Dr. J. L. Phillips, Secretary of the India Sunday-school Union, said he would offer the testimony of one of the oldest, wisest, and most spiritual native pastors in India as his own testimony. This old man had said to him recently: "We are not ready for union. We are not ready to trust one another, and we have not properly trained our children. Only the Holy Ghost can lead in such a far-reaching matter, and we must work on in love, ready to follow His leading when God's time comes for union." So he would say with the Revelator, "He that hath an ear to hear, let him hear *what the Spirit saith unto the churches.*"

Rev. J. Shilliday, Irish Presbyterian, Guzerat, said he was reminded of a proverb, "Catch your hare before making your soup." He would emphasize the *gathering* rather than the organization of the Church. First *get* the Church. Life always compels an organization for itself.

Self-support was also thoroughly threshed out so far as it could be on paper and platform. All recognized the vital need of securing an all-around self-support at the earliest possible hour. Mr. Kali Charan Banerji deprecated making self-support a mere matter of rupees. He would have it include the supply of an indigenous pastorate and the erection and care of churches, together with aggressive missionary work.

Rev. F. Hahn, Gossner's mission, spoke at length in favor of a minute scheme for even taxing assistants and communicants, as well as foreign missionaries, so as to swell funds raised in India. In these latter suggestions he met with no sympathy. He urged receiving contributions in kind. Let the people bring their vessels of rice and wheat, and drive their kids and cattle to God's house, and let the proceeds be put into the Lord's treasury. Insistence upon support in *money* only hindered self-support among the poor villagers. In his mission it was no uncommon thing to see a farmer lead his bullock to the church and fasten him to the door-handle as a token that he was an offering of substance unto the Lord. He also pleaded earnestly for keeping the expenses of the mission machinery at the lowest possible figure. "We are working for a condition of things which poor people can perpetuate." Pastors should be trained men, and trained men cost money. An inferior order of pastors was being started among them.

Bishop Thoburn said our efforts toward self-support had begun at the wrong end. We have been thinking of and planning for the cities. We must plan for the jungle villages. In December of 1903 there will be a million Christians in India. What shall be done then? A trained pastorate will be utterly out of the question. We err in making the percentage of giving demanded from our Christians too high, because salaries of pastors are too high. We ask native Christians to give two annas in the rupee—one eighth. Have we thought what that percentage would mean for ourselves? He had proposed one pice a family per week (two cents a



month). Let the circuit system be worked, and a few hundred families in contiguous villages could support their own ministry. We must plan for the villages. The strong men and the resources are there, poor as the outlook seems.

THIRD DAY.—*Work Among the Educated Classes of India* occupied the forenoon session.

Mr. Modak called attention to the rapidly increasing number of educated Indian youth, whose education had driven them from their old anchorages, but had left them wholly adrift on "the sunless sea of doubt." Many were atheists. They *must* be evangelized. Many are convinced, but wait for relatives. He had an uncle who was supposed ready for baptism, but who had gone to bring his wife, and had not returned.

Rev. H. U. Weitbrocht, Ph.D., of the Punjab, pleaded for more intimate *social touch* with these educated classes. He said we must treat them as men and brothers. We must get close to them if we would win them for Christ. Love could not be simulated. None are more keen to the mere simulation of love and sympathy than the educated Indian. He differed from the position of Mr. Slater in the paper before the conference. He believed we needed dogma. Mr. Slater pleads for "less dogma and more life;" he knew no dogma worth the name which was not built on *facts*, and these were the corner-stones of all truth. Dr. J. C. R. Ewing, of Lahore, said that the greatest hindrance to work among these young men which he had found in the Punjab and Northwest India is the society known as the Arya Samāj. Its members were in open and constant antagonism to the Gospel. His greatest difficulty was to get to see what they thought about things. When he could see what their thought was, then he could plan his campaign to win them. We who would work among educated Indians must interest ourselves in those things which interest them—social, mental, and political. Young Hindu students founded a regular prayer-meeting at his college, and when the founder died the missionary was called in to offer prayer. He saw encouragement in this. A native Christian, now in government employ, had told him that his conversion was due, under God, to letter after letter written him by a busy missionary who once travelled seventy miles in the hottest time of the year to see him about his soul's salvation. Rev. Maurice Phillips, L. M. S., Madras, said that the painful part of this whole question is that the only organized opposition which Christianity has yet had to meet has been from the efforts of Hindu graduates of our universities. They remain as bigoted and as bitter against the Gospel as the most ignorant village *gura*. The Hindu Tract Society had for its president a graduate of the Madras University. His creed was almost violently idolatrous. He was convinced that this conference should make a call to all the home churches for especial efforts to save this large and growing class of the Indian community. (This statement was enthusiastically applauded.)

Rev. H. Haigh, Wesleyan Mission, Mysore, called for sympathy for

Romanism, pure and simple, is. They have in mind the Romish Church modified by its Protestant environment, such as we see it in our own land, obliged by an enlightened public sentiment and conscience to be externally and to do many things which are in contradiction to its traditional and essential principles and policy. I saw the other day, in Omaha, a specimen of the magney plant, perhaps three feet high by two feet in diameter. It was an exotic. If I had taken it as a fair sample of the product I should have greatly erred. It had been dwarfed and hindered in its development by its unnatural and unfavorable surroundings. I could not but contrast it with the magnificent plants I had seen in Mexico, where soil and climate favor their growth, and where they attain to the height of ten to twelve feet and a similar width. So it is, if I mistake not, with Romanism. What we see in our own favored land is really a modified form of the system. It is not the natural and symmetrical development of its declared principles. It is not the normal outgrowth of its peculiar genius and spirit. Take the authorized utterances of Romanism and compare them with the Church as we see it, and they do not correspond at all. For example, Rome teaches that the many should be kept in ignorance and that only the few should be educated. But among us it is rare to find a Romish child who is not being taught either in the public or the parochial schools. And Father McGlynn gives us the explanation of this when he says that "if there were no public schools there would be no parochial schools." In Mexico, where the Romish Church has had unlimited sway for more than three centuries over a people naturally gifted and susceptible of high civilization, she has educated only a very few of her children, so that even to this day not more than one in ten of her men and not one in twenty of her women can read, while she has suffered slavery for debt to exist under protection of law over a large part of the country. The canon law of the Romish Church distinctly declares that the Pontiff "as God is far above the reach of all human law and judgment, and that all laws contrary to the canons and decrees of the Roman prelates are of no force." In our own land, Romish citizens, as a rule, are obedient and loyal so far as outwardly appears, and honor the claims of the civil law; but in Mexico the people, following the precepts and example of the priesthood, fought for thirty years the nascent republic, and to-day are found in uncompromising rebellion against the laws of the land relative to public instruction, monastic orders, public religious processions, and the wearing on the streets of priestly vestments. Wherever these and such like laws are respected it is done under protest and only through fear. Away from the great centres there is a systematic and consistent violation of them. One of the provisions of Rome's canon law is that "heretics are to be deprived of all civil and paternal rights," and it is added, "We do not esteem those homicides to whom it may have happened, in their zeal for their mother Church against the excommunicated, to kill some of them." Now, in the United States converts from Romanism enjoy equal liberty and protection with

much we fall short of our ideals. More and more should all engaged in this work seek the endowment of power from on high.

Rev. L. B. Wolf, M.A., Guntur, reviewed the papers which were in our hands, concluding (1) that the New Testament had no prohibitive will against higher education as a missionary agency ; (2) that such work fills a gap between the ignorance and superstition of Hinduism in general and the dangers incident to a morally colorless education such as might be had at purely government schools ; (3) that it is necessary, if we would leaven the thought of educated young India with the Gospel ; (4) that educational missionaries preach the Gospel of Jesus Christ, full and free, and if results are slow in appearing they should not be charged with the blame.

Bishop Tholurn prefaced his remarks by saying that he wished there might be a hundred more colleges like the one whose abundant hospitality this conference is sharing. Many rush to the extreme of criticism by making the mistake of supposing that because something is best, other things are not good. We need to remember that all our lives converge upon one point. He had not found an ideal Christian college even in America. Asking us to remember what he had said at first, he hoped the time would soon come when, following providential indications, we could have Christian colleges in India in two senses : Christian *pupils* and Christian *teachers*. Make the atmosphere as thoroughly Christian as possible, frame the work with a view to Christian pupils, and let it be understood that Hindus and Mohammedans are welcome if they will come on these terms. He agreed with Dr. Ewing in believing that that which makes an institution of real missionary value is the Christian atmosphere pervading the class-rooms. He had learned since coming to the conference that many supposed the mission he represented to be opposed to educational work. Two colleges in Lucknow and all the system of primary, secondary, and high schools feeding these colleges ought to be sufficient reply to such a baseless claim. He believed a great, overshadowing Christian university for India to be the goal toward which we should pray and labor. Then from bottom to top it could be wholly Christian.

Kali Charan Banerji and Dr. Mackichan opposed the idea of a Christian university, on the ground that it would separate the native Christian from their non-Christian brethren, and thus a powerful factor would be dropped out of the problem of winning these for Christ.

In the afternoon an interesting *Sabbath* discussion took place, in which the suggestion of the Rev. F. W. Warne, B.D., of Calcutta, that a Sabbath union should be formed, was heartily endorsed.

FIFTH DAY.—*The Social Condition of the Lower Classes* was discussed in the forenoon. The question affects South India chiefly, and has arisen from the discovery of the semi-enslaved condition of the *pariahs* there. It was agreed that the surest way to elevate them is to evangelize them. Something, however, might be done by way of seeking governmental interference on their behalf.

*Missionary Comity* occupied one of the sectional meetings in the afternoon.

Rev. A. Clifford, C. M. S., bishop-elect of the see of Lucknow, advocated the old district system pure and simple. He would have all extension take the form of occupation of new territory. If we did otherwise we were not working according to the mind of the Spirit.

Bishop Thoburn closed the debate. He said that India has tried the district system for a hundred years, and it has utterly failed. District lines are not observed even by those who advocate them, as every missionary of experience knows. Besides, no good purpose would be served if they *were* observed. No real work of God hinders any other work of God. Is it possible that we cannot work together? He was surprised that the members of the conference dared to hope for a condition of things on the mission field which was impossible of attainment in the life and work of churches in England and America. At every stage of his missionary life of thirty-three years he had been met by this charge: "You are interfering." He began a Sunday-school in Naini Tal years ago, but had to shut it up because it interfered. If this policy which is being advocated so strenuously had been strictly adhered to they would not have seen him at this conference. In all probability he would have been still shut up in the little mountain province of Gurwhal, safe in his district! When he entered Cawnpore he was told he was interfering. Souls were there to whom no one was even pretending to minister; but when he went to them, in response to a clear, providential opening through which God had given many souls, opposition was at once aroused. Just now he had in his pocket earnest entreaty from 15,000 people in a district to come and preach the Gospel to them, but he could not go to them without an infraction of the rule advocated. And why should he go? Because the mission claiming to occupy that field not only *does not*, but *cannot* work for the people who send this request. *Cannot*, because they have not been led, as our mission has been led, to the poor and lowly, and have learned how to approach them. *Will not*, if the history of the mission and the declared purpose of the staff can furnish an answer. What shall be done? Here are people ready to accept the Lord Jesus Christ. They seek instruction with a view to being disciplined unto Christ by baptism, but instruction may not be given, nor, indeed, any advance made, because the territorial line of another mission which does nothing for those people is in the way. He was ready to go beyond others in the matter of taking workers from other missions. He was prepared to say he would not take them at all. His speech was well received, and made a deep impression.

The third decennial conference is over. The chief value will come in the line of deepened fraternity and charity, and more definite expectations that the kingdom of God is really coming. Such a force of godly workers, bending every energy to this work and seeking guidance and power from the Spirit of the living God, must bring to pass the salvation of many souls.

## II.—INTERNATIONAL DEPARTMENT.

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

### The Decennial Conference in India.

[ J. T. G. ]

The custom of holding a general conference of all the missions in each of the great foreign mission fields once in ten years or so is one involving great labor, considerable expense, and interruption of work, but it certainly must find its compensations in the wisdom got from interchange of view and the general attention attracted to the work, as well as in the mutual stimulation of social and religious intercourse. We have looked with great interest to the Conference which convened in Bombay, in the last days of last year and the early days of this year. The papers, discussions, and addresses will be filtering through the press for many a day to come, and we must be content with a partial reference to it at this time.

#### THE STATISTICS.

We had come to make estimates of the growth of the missions, based on the previous ratios of increase, so as to anticipate what these returns would show; but we have reckoned wrongly this time. The figures are not as encouraging as was anticipated. We cannot now say what the cause or causes may be. One feature of difference is that these are made for nine years, while the others were made for ten years, the change being made to conform hereafter with the date of the government census. So far as ratio of increase goes, of course it is not so easy to maintain this on the larger number as on the smaller; it is much easier to double ten than it is to double ten thousand; but the returns do not need any apology. They will show an advance per cent far ahead of the ratio of increase in the population. Possibly the increase of the population might be conceded to be 10 per cent, while the Christians have increased at least 50

per cent. The aggregate figures for India, Burma, and Ceylon are as follows: Native Christian community at the end of 1890, 559,661, being an increase of 142,289 during the nine years from 1881 to 1890. The number of communicants is 182,722, being a gain of 69,397. The number of pupils in mission schools is 279,716, an advance of 92,064. Of the grand total, about 175,000 are boys and 104,000 are girls. These figures exclude the Sunday-schools, the pupils in which number 135,565, compared with 61,688 in 1881. Taking the figures by provinces as to communicants, Bengal gives an increase of 32; Northwest Provinces, 193; Punjab, 210; Central India, 111; Bombay, 88, and Madras, 55 per cent. Scheduled in relation to denominational societies, American and British, the Baptists show 53,801 communicants, as against 30,245 in 1881; Congregationalist, including the London Missionary Society and the American Board, 13,775, as against 9689; Episcopalians, 52,377, instead of 40,990; Presbyterians, 11,128, instead of 5714; Methodists, 15,732, instead of 4205; the large proportion—viz., 13,111—being those of the Methodist Episcopal Church of America.

Confining ourselves to the statistics for India proper, we find that a striking feature of these returns is the increase of agents. The foreign and Eurasian agents went up between 1871 and 1881 from 488 to 586—increase, 98; between 1881 and 1890 the advance was from 586 to 808, an increase of 222, or more than twice as many as the preceding decade. This shows an increased interest in Christian countries in the evangelization of India, and an increase in the opportunities and conditions of foreign work. The next item of interest is the increase of the native ordained workers. From 1871 to 1881 the advance was from 225 to 461, an increase of 136. Now it is from 461 to 785, an

doctrines of purgatory, together with the bald idolatry of the worship of the Virgin Mary, could have no other effect than to degrade any people who should believe and practise them.

Fortunately there was an occasional priest, as there is to-day, who had independence and courage enough to resist this tide and openly declare for the truth. Foremost among these was Hidalgo, the first Governor of Mexico by "the national will," and the "Patriarch of Mexican independence." He had been teaching his parishioners the use of some industries; but the viceroy ordered the industries destroyed, and there was much talk of turning Hidalgo over to the Inquisition; but undaunted, he organized his forces and declared the independence of Mexico, as "captain-general of the forces." He was finally betrayed, captured, degraded from the priesthood, bound with chains and fetters, and handed over to the civil authorities for execution. Fortunately for the cause another brave, honest priest, Morelos, had joined the patriotic host—and two braver men than these never lived—who at once became the leader. He organized a Congress to give the movement a national character. Taken prisoner November 15th, 1814, he said: "My life is nothing if the Congress be saved." Degraded by the bishop, and handed over to the civil power, it was determined that he should be shot in the back as a traitor. Following him, the two Bravos, father and son, were among the most sacrificing patriots. When the father was taken prisoner and condemned to be shot, the viceroy offered him his life if he would persuade his brother and son to join the royalists. The offer was scorned. At this moment the son had three hundred Spanish prisoners, many of them men of influence, whom he offered to exchange for his father; but the viceroy refused. So great was the grief of young Bravo that he ordered all these prisoners to be shot. At sunrise, when his army were confronting the prisoners ready to obey the order, riding before

the doomed men, he said: "Your master, Spain's minion, for one life might have saved you all. So deadly was his hate, that he would sacrifice three hundred of his friends rather than forego this one sweet morsel of vengeance! Even I, who am no viceroy, have three hundred lives for my father's; but there is a nobler revenge than this. Go! You are all free! Go find your vile master, and henceforth serve him if you can!" With streaming eyes they rushed to their deliverer, gave themselves to his cause, and remained faithful to the end.

In 1820, under fresh kindling of hope, renewed efforts for independence were made in which the infamous Iturbide figured, being crowned emperor as Augustine I. His treachery being discovered, he was banished; but returning fourteen months later, he was executed. This was the end of the empire, and a republic, without religious freedom, was established in 1824, with General Victoria as President, which continued until 1829.

Following this came the struggle which rescued Texas and California from the dominion of papacy. In Mexico, in 1847, during the war, Bibles were freely introduced, and many of the people met together to read them; but as soon as the army was gone, the priests wherever possible seized these Bibles and burned them with indignities. Evidence is not wanting to show that Rome was opposed to the United States, and that she was planning for the overthrow of our Government.

Her intolerance has been shown in every country where she has held the power. An illustration is found in Ecuador, where the treaty was negotiated with Antonelli, the Pope's Secretary of State. The first declaration was: "The Roman Catholic and apostolic religion is the religion of the Republic of Ecuador. The existence of any other worship, or the existence of any society condemned by the Church will not be permitted by the republic. The education of the young in all pub-

lic and private schools shall be entirely conformed to the doctrines of the Roman Catholic religion." Hence says Lord Palmerston: "In countries where Roman Catholics are in the minority, they instantly demand not only toleration but equality; but in countries where they predominate, they allow neither toleration nor equality."

Early in the reign of Pius IX. he deceived the people of Rome by making them believe that he was ready to give them a liberal constitution. Leading men in America rejoiced—as they do today—in the new spirit which had taken possession of the Pope; but alas! when the people demanded the fulfilment of his promise, he assumed to believe that his life was in danger and fled to Gaeta in the disguise of a lackey. The Romans proceeded at once to organize a constitutional assembly, closed the Inquisition, provided means for education, and then invited the Pope to return as the head of the Church, reserving the right to control in civil affairs. This was spurned by the Pope, and he called upon the Catholic powers to rescue him by force of arms. Louis Napoleon responded with 40,000 men, who, with Austria, crushed for the time these liberty-loving Romans. Restored to authority, the Pope was more malignant than ever. One hundred and eighty-six persons were shot in Bologna alone, but in the midst of the cruelty there stands out one ruler, Charles Albert, king of Sardinia, who, aided by the immortal Cavour, kept his little province from being stained by the blood of the persecutors.

In 1853 Santa Anna was again made President for one year. Without delay he overthrew the republic, announced himself as permanent dictator, recalled the Jesuits, and proceeded to establish a monarchy. The excitement which followed caused his overthrow, trial for treason, confiscation of property, and sentence to be hanged. President Juarez commuted his sentence to banishment for eight years. Then followed the attempt to establish a free State, in-

cluding religious liberty. The Congress devoted a full year to framing a constitution on the basis of the "law of Juarez." Of this Mr. Seward said, he "considered it the best instrument of the kind in the world." But backed by the influence of the Pope, it was fought by the clerical party, who undertook to terrorize the people by threatening to shoot, without investigation, all who supported this constitution.

Less than three years after Louis Napoleon was placed in power in France he overthrew the republic and announced himself as Emperor of France. This was quickly endorsed by the Pope, and, says Victor Hugo, "by the clergy, from the highest to the lowest."

Louis Napoleon now turned to the establishment of a monarchy in Mexico, with the avowed purpose of dividing republican influence in America. In Rome and at Miramar efforts were made to hasten the departure of Maximilian for Mexico. He had already accepted the crown. Warnings made him hesitate, but reassured he hastened his preparations. As Napoleon's army advanced the Mexican President was forced to retire from the city of Mexico.

All things being ready, Maximilian went to Rome for the papal benediction. Receiving full assurance of the perpetuity of his dynasty and the "blessing of heaven upon his enterprise," the Pope intimated that when he had succeeded in Mexico he might then exert his influence upon "the other disorderly republics of the new world." The Senior Director of the Press of the Cabinet of Maximilian declared that "the object of Napoleon in the intervention was to checkmate the United States." The ostensible purpose was to elevate the races by bringing them under monarchical and papal rule. Strange that Rome dare boast of her love for education and power to elevate the people, while the history of Italy and Spain is open before the world!

Maximilian soon found it impossible

to carry out the schemes of the Pope, and in consequence was abandoned by him. Finding himself deceived by the representatives of the hierarchy of Rome, he did not hesitate to tell them so. He had been trying to draw to his support some of the Mexican republicans, even proposing an interview with President Juarez, with the hope of securing concessions which would result in Juarez's co-operation with him. The dignified and patriotic reply of the President dispelled all hope in this direction. Driven to extremities, Maximilian lost his magnanimity, and became vindictive in the extreme, announcing that sympathizers with the republican cause would be regarded as brigands, to whom no mercy would be shown.

Meanwhile Napoleon had grown weary of his thankless undertaking, and in 1866 determined to withdraw his troops and the grant for their support. Alarmed at this desperate state, Carlota determined to cross the ocean alone for the purpose of securing help; but Napoleon was deaf to her appeals, Austria's power had been broken by Prussia, and her forlorn hope was aid from the Pope; but alas! her appeals even for sympathy from him were fruitless. All this so affected the despairing Carlota that she lost her reason.

And now, despairing of further aid from Napoleon, and apprehensive of further disaster, Maximilian resolved secretly to leave the country; but Marshal Bazaine refused to allow him to embark unless he should formally abdicate. The Church party, alarmed lest their plan should fail entirely, rallied with men and money for Maximilian, so that for a time success seemed assured.

Napoleon, compelled by our Government, evacuated Mexico March 11th, 1867. Maximilian, fearing that his own generals were to abandon him to save their own lives, offered to surrender on condition that his life be spared; but anything less than unconditional surrender was refused. President Juarez

directed that the three chief offenders should be tried legally by court-martial. Maximilian declared court-martial incompetent to try him. The trial lasted two full days, and all that the most able lawyers could do was done. The fact that the legation of Spain, France, Prussia, Belgium, Italy, Austria, and England had protested against the bloody rule of the men he had kept in power, and that in spite of this he had arranged to perpetuate this reign of terror, told powerfully against him. When condemned, the Emperor of Austria, Queen of England, and Emperor of France besought the United States Government to use any legitimate means in its power to prevent the execution of Prince Maximilian. Accordingly, Mr. Seward very delicately sent this expression to Mr. Romero, but without avail. After Maximilian was sentenced to be shot he again attempted to escape through intrigue. The officer who had him in charge received through Princess Salm Salm, a devout Roman Catholic, the offer of two drafts of \$100,000 each, drawn by Maximilian on the imperial family in Vienna, on condition that he was allowed to escape. The officer was only to close his eyes and turn his back for ten minutes, and all would be accomplished. The plot being disclosed, the princess was compelled to leave for San Luis Potosi.

Maximilian was shot on the morning of June 19th, 1867; but the war did not stop. Marquez, Maximilian's commander-in-chief, prolonged the siege of Mexico for seventy days. Finally, through the representative of our Government, urged by other foreign ministers, it was arranged with General Diaz of the republican army that the foreign legion, mostly Austrians, should be spared on condition that they cease hostilities, shut themselves in the national palace and remain there; whereupon the white flag was raised over the Halls of Montezuma. When the army took possession of the city it was found that the infamous Marquez had during the night escaped with his booty; but it was



understood that political Romanism in Mexico was dead.

July 15th, 1871, the wife of President Juarez returned from the long exile in the United States, sent home by the United States revenue cutter *Wilderness*. President Juarez arrived from the north the same day. Great was the rejoicing at the capital when, with the political power of Romanism crushed, the people met their loved and trusted President, *to rejoice together and celebrate the triumph of constitutional republicanism and religious liberty*. This noble man was worthy of all honor which could be conferred upon him. The laconic message of Victor Hugo addressed to him on June 20th, 1867, told the story: "America has two heroes, Lincoln and thee—Lincoln, by whom slavery has died; and thee, by whom liberty has lived. Mexico has been saved by a principle, by a man. Thou art that man!"

In 1867 the body of Maximilian was asked for by his brother, Emperor of Austria. The request was promptly complied with, and the remains were sent to Vera Cruz at the expense of the Mexican Government, with an escort of 100 dragoons and a number of officers.

The two lawyers who defended Maximilian declare that President Juarez, with his cabinet, gave them every facility which they could desire, and that his trial was as fair as could possibly be asked.

With much interest the author traces the indications of Divine retribution on the leaders in this plot to overthrow constitutional liberty. First in importance is the overthrow of the temporal power of the Pope, following so quickly after the declaration of his infallibility. "The very day after the proclamation of this dogma Napoleon III. unchained the furies of war, which in a brief time swept away the Empire of France, and with it the temporal power of the infallible Pope." "In just 47 days two of the greatest armies Europe ever saw" met in conflict, and the overthrow of Napoleon at Sedan opened the way for the Liberals of

Italy to enter Rome. Victor Emmanuel, though urged by the people to do it, refused to assume control of the government, until by vote of 50,000 people declaring for him as their ruler, against 49 only for the Pope, he took possession of the city. It was not strange that the poor old Pope should declare that he was abandoned by his own children; but the mayor of the city declared at a public banquet that "the people of Rome would rather see their city perish in ashes than again be subjected to papal domination."

Nevertheless the Pope appealed to the governments of Europe to unite to restore to him his throne. He declared to Emperor William that any baptism, Protestant as well as Romanist, gave him claims and control over all who had received the rite, to compel conformity to the rest of Rome's requirements.

Equally swift retribution followed Emperor Napoleon. His surrender to Emperor William at Sedan is most pitiful. Approaching the majestic old emperor, he said: "Unable to die at the head of my army, I tender to your majesty my sword." Says Mr. Gladstone: "History records no more striking example of swift retribution of chimerical ambition."

Of Maximilian and the beautiful Carlotta nothing more need be said. Of the Jesuits it is enough to say that they, with all their compeers, monasteries, nunneries, and Sisters of Charity, were expelled from the Republic of Mexico, never, it is hoped, to be allowed to return.

Of the vast resources of Mexico, of which Baron Humboldt says: "This vast empire, under careful cultivation, would alone produce all that commerce collects together from the rest of the globe," there is no room to speak. The one thing for which most to be thankful is the legitimate outgrowth of this triumph of constitutional liberty: the establishment of evangelical missions. The fruit of this is seen in lifting the people to a higher plane than would be

possible without religious liberty. The opposition to this on the part of the Romish priests was bitter and often at the risk of the lives of those who persisted in the work.

In 1872, appointed by Bishop Simpson, the author of this book established in Mexico a mission for the Methodist Episcopal Church. A portion of the monastery of San Francisco, elsewhere referred to, was purchased for headquarters of the mission. At Puebla, the ecclesiastical capital of Mexico, a portion of the old Inquisition was secured. When this building fell into the hands of the republicans search was made for friends who had been missing. Some were found alive; but it was found that the thick division walls were in some places hollow. On making openings, twelve individuals were found, some of them women, manacled and in their daily clothing, who had been walled in here while alive, sacrificed for freedom or for Christ; one other victim was found while preparing the building for the mission. Under the floors were found tiers of skeletons closely packed together and thinly covered with earth and cement near these martyrs' cells.

These appalling revelations show us the spirit of the Romish Church wherever she has had dominion. Ever since the introduction of Protestant missions no less than fifty-eight have been stricken down by the fury of these deluded fanatics.

In this fearful struggle for liberty we have seen some of the noblest heroes of any age; but in the midst of it is that saddest picture of misguided ambition, Maximilian, over whose mournful though seemingly just fate we can but drop a tear.

Would that the men of our nation might look into this mirror of history and learn that wisdom which cannot be gained too soon.

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Our churches should be centripetal for life and light and centrifugal for service.

### An Important Movement Among Native Christian Chinese.

REV. ARTHUR H. SMITH, SHANTUNG, CHINA.

About three years ago the announcement was made that a number of native Christians belonging to several denominations in Canton had organized an association, the object of which was to lend good books to those who could read them, but who would not be likely to buy them.

From a letter written by Dr. Chalmers, of Hong Kong, to the *China Mail*, we now learn something both of the *modus operandi* of this society, and of what it has already done and intends to do. It appears that the constituents of the organization are the Chinese themselves, both in China and out of it, foreigners having no connection with the society. The centre of administration is in Canton, where bi-monthly and annual meetings are held, attended by subscribers or their deputies, and matters are there discussed and voted on as they would be in similar gatherings in Exeter Hall. The object of the society is declared in its printed regulations, to be the circulation of good literature; the object is not to form churches, nor to meddle in any way with terms and dogmas, nor to preach, lest trouble should ensue, but to circulate its literature in every city, market town, and hamlet in the province.

After two or three years the book-lending is to be followed by a general offering of prizes for the best essays by non-Christians on Christianity and kindred subjects. The various missions interested will ultimately be invited to come in and take a share in the wide field thus opened, in order to form and build up churches.

"There are eighteen very practical rules laid down for the conduct of book-lenders. They are to be plain, honest, peace-loving men, chosen from the Canton churches, who are willing to serve in this capacity for a consideration of \$6 a month. They take with them, beside the books, a small supply of sta-

tionery for sale, by way of introduction to schoolmasters in the villages. Books are of course to be lent only to schoolmasters and such other respectable residents as can read; and they are lent on trial with the prices marked, a register being kept of the place, the person borrowing, the date, and the book lent, and an intimation given that the lender will return, say a month after, to inquire and effect a sale or an exchange, as may be desired. The lenders are to avoid disputes with the natives, are not to resent rudeness, but to take it as a thing to be expected, and even if harm is done to the books, they are to be content with the smallest compensation or apology. The only literary qualification necessary in a lender is ability to keep his register and make his report, which is to be transmitted every two months through the nearest mission station."

According to Dr. Chalmers, whose opinion ought to have great weight, if the report and the regulations now published were translated into English as good as is the Chinese, they would astonish English readers, whether friends of missions or not, by their completeness of detail, by their eloquence of appeal, and perhaps most of all by their thoroughly business-like character. "It is no exaggeration to say, that for earnestness of purpose and breadth of view, these tracts resemble far more chapters of General Booth, edited by Mr. Stead, than any utterance of natives of Canton," and the impression upon the mind of the reader is said to be a feeling that "the conquering of the province is no mere dream." The books to be lent are carefully selected by the managing committee, and nothing is asked from foreign sources except the books, for the purchase of which a fund amounting to \$1379 has been raised. About \$400 has been subscribed for expenses of book-lenders, four of whom are actually at work, and good reports have been already received of progress made.

This much space has been devoted to a summary of these reports, that they

may serve as a basis for a few words of comment. It is a significant circumstance that this movement was originated and developed by the Chinese themselves, and is under their own management.

Every one who is interested in the welfare of China desires that the reading men of the empire, of whom there are unknown millions, should be brought in contact with the best literature of the West. As to the particular kind of literature which is "best," there are considerable differences of opinion. Some are convinced that "the Bible, without note or comment," is the great want; others desire the Bible—or parts of it—but with notes and comments; others again prefer tracts as a beginning; and still others wish to see China enlightened by works on practical science, popularized and illustrated. Much has been already done toward carrying out each of these views. The Bible societies have a large staff of native workers, and the annual sales of tracts run high into the millions. Scientific book depots have been established, the receipts of which have surpassed all expectations. But it is still as true as ever, that China, as a whole, remains unaffected by western literature.

Yet if there is to be any substantial improvement in the attitude of the intellect of the empire toward western thought, the first impulse must unquestionably come from this western literature put into attractive forms. Such literature the educated men of China will not buy. Many of them would not take it as a gift. But there is reason to hope that by judicious management some of them might be induced to examine it, if offered as a loan. The Chinese respect for letters is innate. The presumption is always in favor of reading a book, until prejudice begins to act. By the system of lending books, the evils both of the promiscuous giving of books—now generally abandoned—and of mere sale as of any other commodity, would be decidedly ameliorated,

and added dignity would be imported to the circulation of western literature in China.

At present it is well-nigh impossible to get at the higher classes at all. But if a book-lending system were in operation in each of the fifteen hundred countries of the empire, it is a moral impossibility that within a single generation the results should not be greater than they seem likely otherwise to be for a century to come. There are many enlightened Chinese who would be glad to order special works, such as those on medicine, mathematics, etc., who do not know where or to whom to apply, the commercial facilities of China being much limited by lack of newspapers, and of a postal system. The book-lender would be the natural agent for such sales, and it is probable that the business thus developed would surprise the most sanguine. There is also reason to expect that the demand for mechanical and scientific appliances will prove to be a large one, when the long closed door to the Chinese intellect shall once have been opened, and perhaps even money-wise the scheme would in some of its branches prove a profitable investment. In any case good literature is a seed for which the Chinese mind is a seed-bed, such perhaps as was never elsewhere known in the history of mankind.

From whatever point of view it is considered, the Canton book-lending plan seems to be a great idea. Like many other great ideas, it is simple, but far-reaching. It ought to commend itself alike to consuls, merchants, and missionaries, and to be put at once into operation wherever it is possible to make a beginning. It is perhaps the best available way of sowing light broadcast in China. And we cannot be far astray in the conviction that a few years of book-lending in those provinces most hostile to foreigners—could such work be carried out—would do more toward preventing a repetition of last year's riots than could be effected by volumes of diplomatic dispatches, or by all the threats of the use of force.

### The Sixth National Social Conference in India.

Twenty-five years ago India was without the check and guidance of a public sentiment. Under the example and fostering care of Great Britain that condition has been materially changed. One result and at the same time one cause of this is found in the assembly of prominent native gentlemen, from which Europeans are excluded, which meets annually for the purpose of formulating the views of the native people on public questions, political, social, or religious. From the proceedings of that which met at Allahabad, before us, we select some of the resolutions adopted December 31st, 1892. They show a growing power and mark the spirit of progress among them. The second resolution comes just in time to open the way for the attendance of caste-men at the World's Fair.

1. That in the opinion of this Conference, it is necessary to curtail marriage and ceremonial expenses, and the Conference recommends each community to lay down fixed scales of such expenses and provide measures for the enforcement of their rules.

2. That in the opinion of the Conference distant sea-voyage or residence in foreign countries should not by itself involve loss of caste.

3. That the Conference would emphasize the necessity of promoting female education in every possible way, and making an organized effort in each district and province for the purpose.

4. That in the opinion of the Conference, it is essential that the marriageable age of boys and girls should be raised, and that all castes should fix minima varying from eighteen to twenty-one for boys and twelve to fourteen for girls, according to their circumstances, the final irrevocable marriage rite (*saptapadi* or *phera*) be postponed till the bride becomes fourteen years old.

5. That every endeavor should be made to promote reunion among subdivisions of castes, and intermarriage among those sections which can freely dine together.

6. That the Conference reaffirms its second resolution passed last year regarding the discouragement of polygamy.

7. That the disfigurement of child-

Society of Jesus began a mission among the aborigines of Australia, near Port Darwin, in the Northern Territory. Two other stations were opened on the Daly River. These three were closed a year ago, as they were either too near the town of Palmerston or on too poor a soil. The Government of South Australia then gave a grant of land on the right bank of the Daly River, about sixty miles from its mouth. It includes three hundred acres of good land, and a tract of country on the opposite bank of one hundred square miles in extent. The government also gives about £50 a year. Many difficulties have had to be encountered, and the life is very trying. For a time the missionaries had to live in rude "humpies," similar in architecture to those of the blacks, and had to endure privations; but they have now got a proper house erected. They are one hundred and seventy miles from Palmerston, the nearest township, and there is not easy or frequent communication. The missionaries have had to live on kangaroo and wild game for months, and they have also been subject to fever. The blacks have gathered around them, and some land has been cleared and cultivated. The superior is Father McKillop, who is Australian-born. There are three other priests and seven lay brothers engaged in the mission. They wish the country around to be reserved from Chinese and white settlers, who have been entering the district as miners, in order to make the mission really useful to the blacks. The language has been mastered, and the missionaries are hopeful of success.

HARVEST STREET.

NORTH SYDNEY, NEW SOUTH WALES,  
November 26th, 1892.

and superintendent of the oldest mission of his church in that country. He sends the following rejoinder to the criticism of a correspondent on the Methodists entering Chentu in West China :

NEW YORK, January 14, 1893.

DEAR SIR : There is more absurdity to the square inch in the little notice headed "Missionary Comity," in your issue of December, 1892, page 940, than I have seen anywhere in a long time.

It ought to be fully understood that missions which are at work in any of the provinces of China always expect to have a representation in the capital of the province, and, therefore, the sending of missionaries by our Society to Chentu is no ground of complaint on the part of the China Inland Mission, any more than it will be a ground of complaint on the part of either of our missions that the Canadian Methodists have also established themselves in that city. Had this sort of theory been established, the China Inland Mission would not now be in many places where it is operating successfully, as it was much behind other missions in Ningpo, Shanghai, and many other places.

It is hardly in place for "Spectator"—whoever he may be—to suggest to our mission that it shall occupy some of the unoccupied cities throughout the province before it establishes itself in the capital. No principle of missionary comity has been violated by our sending missionaries to the capital city of a province; on the contrary, we are following in the general line of missionary operations in the empire, and with abundant examples from the China Inland Mission itself.

Sincerely yours,  
S. L. BALDWIN.

### Another Note on Missionary Comity.

Rev. S. L. Baldwin, D.D., the Recording Secretary of the Methodist Episcopal Missionary Society, was himself a missionary for twenty years in China,

*International Missionary Union.*—The International Missionary Union sends out its announcement of its tenth annual meeting, to be held at its permanent place of meeting, Clifton Springs,

of missions in India, let us all "expect great things from God, attempt great things for God."

For the reflex blessing to yourselves, as well as for India's sake, we beseech you "hear what the Spirit saith unto the churches" The manifestation of Christ is greatest to those who keep His commandments, and this is His commandment: "GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE."

A. MANWARING,  
J. L. PHILLIPS,

Secretaries of Bombay Decennial  
Conference.

January 4, 1893.

### New Guinea Mission.

The Anglican Church Mission in New Guinea has secured a ketch-rigged boat of fifteen tons for service in the waters of that island. The vessel has a length over all of 52 feet, and on water-line of 40 feet; beam, 12 feet, and depth of hold, 6½ feet. She is constructed of the finest seasoned timber, keel, stem, and stern-post being of the best selected hardwood, planking and decks of kauri, and copper-fastened throughout. The cabin has accommodation for six passengers, fitted up with varnished kauri and dark-brown upholstery. The crew's quarters are roomy and well appointed. This vessel has been built in Sydney, and has been named the *Albert MacLaren*, after the pioneer missionary of the Anglican Church in New Guinea, who fell at his post from fever in 1891.

ROBERT STEEL,

SYDNEY, JANUARY 23, 1893.

### The International Missionary Union.

Some erroneous statements as to the date of the Tenth Annual Meeting of the International Missionary Union having had wide circulation in the press, we re-announce that this Union meets every year at Clifton Springs, N. Y., on the evening of the second Wednesday of June. Hence, this year the dates are June 14th-21st. All persons who are or have been foreign missionaries will be entertained gratuitously by the

munificence of Dr. Henry Foster, founder of the celebrated Sanitarium. All missionaries are urged to attend, as there is no meeting similar to this, nor as helpful to them. It is a great council of missionaries, in which missionaries only take part, though it is open to the public, and everybody is invited. The list of those who signify their intention to be present is already large.

### The World's Congress of Missions.

The World's Congress of Missions Auxiliary of the World's Columbian Exposition of 1893 is confidently expected to contribute much to the progress of Christianity throughout the world. Every known Christian missionary society is being invited to send representatives—one from the administrative department of the society and one or more missionaries or converts from the society's fields of labor.

It is expected that the entire proceedings, including stenographic reports of the addresses and discussions, will be published by the Congress Auxiliary.

The Congress of Missions, as well as the other congresses, will be held in the Memorial Art Palace on the lake shore, Chicago. The time allotted to the Congress of Missions is eight days—September 28th to October 5th, inclusive. Three sessions will be held each day. The Woman's Congress of Missions will be in session simultaneously in the same building during Monday, Tuesday, and Wednesday, October 2d-4th, with two sessions each day. Other missionary services, as many as may be desired, may be held in the same building during any of these eight days. The committees are not supplied with funds to provide free entertainment for this large body of missionary representatives.

A prominent feature of the congress will be the World's Missionary Sunday, on which, it is hoped, all the churches and missions will hold special services, in support of this proposition—the universal, immediate evangelization of every nation, kindred, tribe, and tongue.

It is also earnestly requested that in the midweek prayer-meeting, during the conference, all Christians may unite in a world's concert of prayer and supplication to God for the overthrow of the great obstacles to the progress of evangelization, especially the rum and opium traffic, and for a gracious outpouring of the Holy Spirit on the work and the workers in every part of the world.

### III.—DEPARTMENT OF CHRISTIAN ENDEAVOR.

CONDUCTED BY PROFESSOR AMOS R. WELLS.

In the following graphic way Dr. Clark describes a Christian Endeavor meeting in Japan: "Inside the church are some benches and a little cabinet organ. Thin paper screens keep out the chill air to some extent, and a wooden box, with a little bed of live coals, in the middle of a large bed of sand, is kindly placed near us, so that we can toast our numbed fingers over it. Sometimes a hand-warmer would be given us. This is a little tin box filled with ignited charcoal and covered with cloth, and can easily be clasped in one hand. On one side of the church is a board on which are hung from hooks sixty or seventy or more pieces of wood with Japanese characters upon them. These, we find, are the names of the church-members; and when one dies or moves away, his name-card is taken down. Is not that a method worth transplanting into our Endeavor societies? That visible roll-call would be a constant reminder of obligation and duty. Soon the meeting begins. The same old tunes, the same sentiment, the same aspirations, the same prayer, breathed in song, even though the words are Japanese.

Then comes a series of prayers, earnest, devotional, strong in utterance. Our hearts are lifted up to God, even by this foreign tongue. Then follow Scripture verses, testimonies, and more songs; and then one who has the gift of the 'interpretation of tongues' stands up with us, and tells the audience what we in English are attempting to say concerning the work of God among his young people in far-off America, and Australia, and England. Japanese audiences are models of politeness. No one yawns, snaps his watch, shuffles his feet, or goes out, even though the speaker is talking in an unknown tongue. Every eye is upon the speaker. When he begins to speak, he is greeted by a polite obeisance from every one in the audience; and when he concludes, an-

other low bow from every one in the room says silently, 'I thank you.' After the address another song, a prayer, and benediction, and then what? A grabbing of hats, and canes, and overcoats, and a 'break' for the door? Ah, no; the Japanese have not learned thus to close their worship. All drop into their seats again; for a full minute they sit with covered eyes and bowed heads, and then slowly and reverently pass out of church or break up into little groups. This is another method worth taking up by the roots and transplanting into every church and Christian Endeavor society in America. After twice bowing low to all the friends that come to greet us, we say, 'Sayonara' (good-by), one of our three Japanese words, get into our little carriages, and are trundled off as we came, through crowded streets, past open stores and houses and peddlers and beggars and children and babies, saying to ourselves, 'After all, young people are the same, and Christian Endeavor is the same, and faith in Christ is the same, and genuine spiritual prayer meetings are the same, all the world over.'"

The growth of the Christian Endeavor movement has been notably accompanied and promoted by the growth of Christian Endeavor literature. Nearly all of the State unions now conduct papers in the interest of the work, nearly all of the large city unions, and many a local society. The progress of the work in Australia is wonderfully aided by that vigorous little sheet, *The Golden Link*. Only recently, a German paper, *Der Mitarbeiter*, has been established in this country, solely for the aid of societies of Christian Endeavor that speak the German tongue. The *Chinese Illustrated News* has established a Christian Endeavor department. Canada has her Christian Endeavor papers; and the latest addition to the goodly fellowship is the *Christian Endeavor*, the name of whose name would be enough to indicate that

it is published in London. The already rapid increase of the societies in England will be made still more rapid by the work of this new ally.

The missionary conference of the Christian Endeavor societies of the Reformed Church has already held two sessions, in January and February of this year. The first meeting brought together representatives of about fifty societies. Rev. A. DeWitt Mason was elected chairman. Missionary addresses were enthusiastically received. At the second meeting the societies represented pledged amounts aggregating \$1500 for the support of a "Christian Endeavor missionary" to India, and the building of a second "Christian Endeavor church." A general missionary conference of the Christian Endeavor societies of the Reformed Church is soon to be held.

Presbyterian Endeavorers are being roused to missionary enthusiasm by similar methods. In January, at the New York headquarters of the Presbyterian boards, a Christian Endeavor missionary conference was held, with Rev. H. T. McEwen in the chair. Brilliant missionary addresses were eagerly listened to, and a plan was matured for bringing missionary work and its needs very clearly before the Presbyterian Endeavorers of New York. The Presbyterian boards have recently added several workers whose principal efforts are to be among the young people. Mr. Robert E. Speer, of the foreign board, is exceedingly popular in Christian Endeavor gatherings. Mr. Grant, of that board, Mr. Penfield, recently added to the force of the home board, and Miss Elizabeth M. Wishard, secretary of the Indiana State Christian Endeavor Union since its organization, but recently added to the force of the Woman's Executive Committee of the home board—all these will devote their main energies to rousing the missionary enthusiasm of the young. When, before the Christian Endeavor movement, would such a thing be even thought of, and what a promising sign it is!

Here is a revival experience reported from a United Brethren church in Cleveland, O. : "One young lady under conviction could not make up her mind to accept Christ until a Christian Endeavor pledge was shown her. The wording presented the essentials of faith and service so plainly and fully that she there gave her heart to the Lord."

A union of the Christian Endeavor societies of all Australasia is contemplated. Of course such a union must be formed sooner or later. A union has already been formed in Tasmania.

Christian Endeavor societies have increased in number in Louisiana sufficiently to warrant the formation of a State union. That, with the recently formed State union of South Carolina, leaves Mississippi, Nevada, and Wyoming the only States whose Christian Endeavor societies are not thus organized. There are also three unorganized territories—Arizona, Alaska, and the Indian Territory.

Christian Endeavor Day was observed this year more widely and enthusiastically than ever before. The most famous and eloquent speakers addressed immense audiences in the cities, and in all the quiet country towns gatherings were held that were filled with the same splendid enthusiasm. Dr. Clark's suggestion of a week of self-denial for missions was very generally adopted. These ardent young people entered upon their task with a tender conscientiousness and a warm love for their Saviour, that produced noble results. It is too early to give exact statistics, but enough is known from isolated reports to assure us that the missionary contributions of the day were more generous than ever before. The novel missionary exercise furnished by the United Society of Christian Endeavor was very widely used, and everywhere the observance of the week and the day took on, as it was intended to, a most decided missionary aspect. Truly the Church of the next decade will be a missionary church.

There exist already in Japan twenty Christian Endeavor societies, most of



them formed since Dr. Clark's visit, while more are in process of formation. Most of these Japanese Christian Endeavor societies conform to the custom of the country, and are for one sex only. Wherever the public sentiment will permit it, however, the boys and girls are brought together in Christian Endeavor meetings, and this serves still further to break down the artificial distinction between the sexes, that stands in the way of the best church work.

The Wesleyan Christian Endeavor societies of Victoria, Australia, at the request of the Wesleyan Foreign Missionary Society, have entered zealously upon the subscription of funds for a large whaleboat, to be used in a branch of the Fiji mission. One society heads the list with £10. The boat is to be called *The Endeavour*.

The Baptist Endeavorers of Victoria, Australia, have entered upon a quadruple crusade, whose four goals are (1) an Endeavor society in every Baptist church in Victoria; (2) increased missionary activity among Baptist societies; (3) a union Baptist missionary committee, made up of the chairmen of missionary committees of the local Baptist societies; and (4) a week of evangelistic services, to be held every year by every Baptist society. This is a large and glorious programme.

A Junior Endeavorer, belonging to the society in the Centennial Methodist Church of London, Canada, is certainly in earnest about missions. She hates to make beds, but nevertheless she has asked permission, and rises half an hour earlier every morning to make her little brother's bed. For this labor she receives one cent a week, which she proudly deposits in the missionary collection. Good!

Two Christian Endeavor societies have just been organized in the Rangoon College Baptist Church of Rangoon, Burma, one using the Burmese language, the other the Karan. Seven associate members from these societies have lately joined the Church.

The Lutheran Christian Endeavor Society of Mount Carmel, Ill., has undertaken to build a prayer-house in an India mission field.

Last fall the Clarendon Street, Boston, Baptist Society of Christian Endeavor assumed the support of a young man, one of their own number, who went out as a missionary to Africa. This requires the raising of at least \$600 every year. At a recent meeting of deep spiritual interest held by this society, the last hundred dollars for the year was subscribed.

In one of her letters, Mrs. Clark gives this pleasant account of some Christian Endeavor children in China, in one of the mission schools: "There were about a hundred boys and young men there, most of them members of a Christian Endeavor society. They read the Scripture lesson, each one in turn reading a verse, and then the hymn was given out, and a little twelve-year-old Chinese boy went to the organ and played the tune very correctly, and the boys sang a gospel hymn as well as any Endeavorers in America would sing it. There was one dear little Chinese baby at this meeting, and he also took some part, aside from singing, in the meeting. For some reason—perhaps because he was a Christian Endeavor baby—became in his mother's arms, instead of on her back. He crept down the aisle to the platform, and stood up, patting his little hands on the floor, and applauding the speakers in baby Chinese, as well as any little American baby would do it. If that baby goes to Christian Endeavor meetings before he is a year old, what do you suppose he will do when he is a man? Boys and girls at home, will you pray for your little brothers and sisters in China? Will you talk about them to your fathers and mothers at home, and invite them to come to your missionary meetings and bring their pocketbooks with them? Will you give some of your money to China? We cannot do everything, but let us not be satisfied till we have done all we can."

#### IV.—EDITORIAL DEPARTMENT.

The editor finds that some readers have taken exception to the paragraph in the editorial notes of January as to the Free Church Congress in Manchester in November last. The charge has been made that for the editor of an unsectarian missionary review to make such an "unjust and un-Christian" attack on "members of the Baptist denomination," etc., is the very "essence of sectarian bigotry!"

Surely such readers must overlook two facts:

1. That the editor especially refers to "those Baptists who either cannot or will not see," etc. This surely is no attack on Baptists as a body, but only on certain people who call themselves Baptists, who hold these views or manifest this spirit.

2. The simple fact is that at this congress certain persons of this character were present and thrust their views upon the body, maintaining that there is but one mode of scriptural baptism, and that there can be no true fellowship with so-called believers who neglect a plain duty, etc. These parties did all they could to break up the congress, and their conduct was a matter of criticism even by the more liberal-minded of the Baptists. The paragraph in question was not designed as a reproach to *Baptists as such*, as the editor thought any intelligent reader would see.

Moreover, is it likely that with such a man as Dr. Gordon on the editorial staff and a very intimate friend, any such attack on Baptists, as such, would be made by the editor-in-chief? Is it likely that, at the very time when preaching to the largest Baptist church in the kingdom, and treated with such unparalleled generosity by English Baptists, the occupant of the pulpit of the Metropolitan Tabernacle is disposed to speak or write disparagingly of his Baptist brethren?

Regretting exceedingly that his words were so misunderstood, the Editor will

only add that, had he been himself a Baptist, these same words might have been written. Since coming to London to undertake the occupancy of the pulpit that dear Spurgeon so long filled, I have been met by not a few who call themselves "Baptists," who not only disbelieve in the intelligence and scriptural candor of "pædobaptists," or "sprinklers," as they call them, but have written to me calling in question the *saved state* of any professed believer who has never been, as they say, "baptized"—i.e., immersed.—A. T. P.

#### Persecution of the Russian Stundists.

We have before us a letter from a friend in Russia confirming the reports of the persecutions of the Russian Stundists. It seems almost impossible of belief that such brutal deeds should be permissible in this enlightened nineteenth century. There have been, from some quarters, denials of the severity and official character of these persecutions, but it seems that the truth has been mollified rather than exaggerated. We give a few extracts from the letter:

"I have made inquiries into many of the alleged atrocities against these poor wretches, and, I am sorry to say, things are worse than I had anticipated. Women violated and horribly beaten, children terrorized, houses wrecked, beasts killed, impossible fines inflicted, imprisonment—this is what is being borne by these Stundists, and borne often with a serenity and patience beyond the understanding of westerners. I have a long record, and a horrible record it is, of these cruelties. It seems as though it were the Independent or Stundist wing of the Russian Protestants which most suffers. The Baptists are more or less organized, and somehow they seem to be gradually gaining a footing in the toleration, if not in favor, of the government. Perhaps the reason may be that the Stundists draw more converts direct from the orthodox Greek Church,

while the Baptists almost invariably are recruited from the Stundists."

The directors of the East India Company, early in the century, placed on record the following: "The sending of Christian missionaries into our Eastern possessions is the maddest, most expensive, most unwarranted project that was ever proposed by a lunatic enthusiast." Severe as was this arraignment at the time, it was not repudiated by the judgment of the bulk of the English people. But there were a few men of faith and prayer and enthusiasm who thought otherwise, and were willing to invest their means in sending the Gospel messengers to the perishing of India. Eighty five years afterward, Sir Rivers Thompson, Lieutenant-Governor of Bengal, said: "In my judgment, Christian missionaries have done more real and lasting good to the people of India than all other agencies combined." This convincing testimony is from a witness who has had every opportunity of forming an honest and intelligent opinion, and whose word carries immense weight.

### British Notes.

BY REV. JAMES DOUGLAS.

An article of exceptional pathos and power, from the pen of Lucy E. Guinness, appears in the *Regions Beyond*, setting forth the scope and work of the Société des Missions évangéliques de Paris. Out of a population in Basutoland of over 218,000, 11,000 souls have been gathered into the Church, so that the proportion of adult Christians to heathen is about 5 per cent. There are 24 European workers. Three especially heavy losses by death have befallen them this year: Dr. Eugène Casolis, Madame Keck, and M. Louis Duvoisin. The last words of the latter—a noble soul of large benevolence and true humility—afford a radiant glimpse beyond the veil. He had feared death, but, writes M. Boegner, "when the gate of heaven opened for him, he was heard to murmur in the passage from

time into eternity: "Que c'est beau; mais que c'est donc beau, tout à fait exceptionnel! Ce n'est pas difficile, et moi qui croyait que ce serait si difficile! Je passe! . . . Je passe . . ." et son âme s'envolait vers Dieu."

Madame Keck's farewell to the little church was that of a true mother in Israel. "My children," she said, "you know how much I love you. I left France to teach you the name of Christ, the only name by which you can be saved. . . . Cling to Jesus. Abide close to Him. Dwell in peace; and may God bless you."

The veteran Coillard's sorrow and success in the Barotsi Valley is a plaintive story. "Heathen Africa," writes M. Coillard, "can find no parallel to their state. . . . The whole land is a Sodom; and the benighted people, whose conscience is dead, glory in their shame." After seven years' toil, and just at the time of Madame Coillard's death, the first convert is gained and four other young men are brought in, one of them being Litia, the king's eldest son. "What a spectacle," writes the long-tried missionary, "was that of a *Barotsi weeping*—and weeping for his sins! This was the last meeting at which my wife was present on earth. Could I have desired a more beautiful sunset to close her career?"

The Société des Missions évangéliques de Paris, which was founded in November, 1822, attains its seventieth birthday, and its sixtieth anniversary of its Missionary Training Institute.

The Presbyterian missions have united to form the Church of Christ in Japan, with 13,000 members, adopting as their doctrinal standard the Apostles' Creed and two or three appended doctrinal paragraphs. A few years back it looked as if Japan was to be gained for Christ by a rush. Matters wear a different aspect now. The tension upon faith is great. But He knows the measure of strain to apply or to permit. Happily the strain which proves too much for Pliable, only spurs Christian

on the more in the way by necessitating a firmer grasp of Christ and the Gospel.

The Rev. J. E. Hanauer, a convert from Judaism, supplies in the January *Jewish Missionary Intelligencer* a thoughtful paper on "the Jewish Quarter in Jerusalem." His comments on the spirit of inquiry there spreading are couched in a serious tone. He cannot regard the critical tendency as rightly rooted. There are two main directions of this tendency answering to the two schools of Jews in Jerusalem—the old school and the new. The first study the New Testament "to find occasion for cavilling;" the second do this in order to find, if possible, a *modus vivendi*—"some way in which Jews may assimilate with Christians and yet remain Jews, and, as such, unpersecuted." We gather, then, from this witness, that the old school of Jews study the Word from unbelief, and the new school from a double heart. Nevertheless, let us pray that the honest heart may be wrought in them by the Spirit in the Word.

A South Sea Island teacher has for some time been at work in Tupuselei, New Guinea. Mr. Pearse, of the London Missionary Society, referring to this, says: "If you were to ask me which is the best station in New Guinea for missionary work, I should say Tupuselei. There are not more than 350 people in the village, and certainly they are in every respect Christianized." He also tells of considerable gains in his own mission work at Kerepuno.

In Persia a bold stand for Christ has been taken by Mirza Abraham, a Mohammedan who was baptized about three years ago. He had been at work preaching Christ, and when demanded by the Serperast, "Why should you, a Moslem, be teaching the Christian doctrines?" Mirza Abraham, taking out his Testament, asked in reply, "Is not this Injil a holy book?" The Serperast

acknowledged that it was. "Then am I not right in reading and teaching it?" "But how about Mohammed?" "That is for you to say. My faith is in Christ and His Word. He is my Saviour." Mirza Abraham was then kicked and beaten, together with the Christian brother at whose house he had been arrested. But he was undaunted. To the Serperast, who had himself kicked him terribly, he said: "You may shoot me from the cannon's mouth, but you cannot take away my faith in Christ." Eventually, after being put in prison, and witnessing there a good confession, he was sent on to Tabriz, to await the royal sentence. The case is crucial, as a direct issue is joined. Will the Shah put a man to death for leaving the Koran and following the Gospel? One thing we know: His sheep shall never perish.

An interesting letter has recently appeared in the *Christian* (December 29th, 1892) from the pen of F. S. Arnot, on the subject of African industrial missions. He differs *toto cælo* from Bishop Taylor's project of evangelizing Africa through the children. His contention is, speaking from large experience, that children are more difficult to obtain in Africa than in England. Such as can be obtained must be bought, and to favor this is to encourage kidnapping; for the Africans will not sell their own children, though they will sell readily enough the children they can manage to steal. The conclusion, therefore, at which Mr. Arnot arrives is, that such preliminary and education work as Bishop Taylor recommends is a mere waste of time *at first*; that the first thing is to aim at the conversion of the people; and that such direct ministry is not "love's labor lost," for, as this devoted missionary says, "I have seen the truth of God illuminate darkest hearts and minds."

Upon the Midway Mission to the Jews, chiefly in East London, the blessing of God has, during the past year,

rested in a pre-eminent manner. An unprecedented awakening and turning to God among the Jews coming in contact with this mission has taken place. Between thirty and forty have, during 1892, given clear testimony of a heart faith in Jesus Christ. Recently, at the close of an address, Mr. Baron asked all the Jews present who in their hearts believed in the Lord Jesus, though still unbaptized, to stand up, when over thirty immediately rose to their feet. Thanks be to God that it is given us to see in these latter days, in growing numbers, that there is still in connection with Israel "an election according to grace."

The opening article in the *Church Missionary Intelligencer* (January, 1893), by T. A. Gurney, would be worth quoting *in extenso*. It is fervid and spiritually incisive to a rare degree. The theme is "The Epiphany of the Fulness of Christ." The following must serve as a sample: "A church which realizes its own insufficiency apart from Christ is the church to make known the sufficiency of Christ to others. The church which rested on its social position, its temporal endowments, its national authority, its ancient history, its orthodoxy of faith, would be a church sufficient without Christ, and no 'wine' would be forthcoming then. But the true mission of the Church is to draw out Christ's fulness with empty pitchers, and carry it to those who need it, the supply being proportioned to the destination and measure of our faith, but otherwise being inexhaustible and infinite."

The work in connection with the North Africa Mission is being prosecuted in the face of every discouragement. The workers among the Kabyles, at Djema Sahridj, are, however, cheered. They have had considerable trial, but rejoice that the young converts are growing in grace, and the people seem increasingly interested.

Miss Trotter reports the baptism of a Mohammedan woman whose husband

confessed Christ in a similar way some months since.

In the *Church of Scotland Mission Record* the conversion is recorded of Prosonno Coomar Vidyárutú, a Sanscrit scholar of eminence. The Rev. G. C. Laha, minister of St. Andrew's Bengali Church, Calcutta, in reporting it, says, "When a profound Sanscrit scholar like him declares openly in his ripe age, after mastering all the ancient and sacred books of the Hindus, that there is no salvation out of Christ, we may rest assured the advocates of Hinduism will not find it an easy task to defend it, and will have ere long to give up the attempt altogether."

"*Compromise as an Expedient in Religion*" is the topic of an address to Hindu gentlemen, delivered by James Munro, C.B., at Krishnagar. It is a searching exposure of Hinduism as a religion of compromise. The appeal toward the close is most timely. We trust that with some at least it proved telling. Now that the Christian doctrine of a Mediator has been propounded in Brahmo circles, the danger is lest the spirit of compromise enter and the result be ruined. A sentence or two of this admirable appeal we subjoin: "Do not follow the ensnaring policy of *compromise*—do not forget that as God is *one*, the one God of all creation, so the Mediator also can only be *one*—one for all men—one for east and west—one for you and for me. Do not, instead of the perfect Man, put Keshub Chunder Sen, as it is proposed to do, nor place any one in that office but the only perfect Man who has ever trod this earth—the Man Christ Jesus, who lived and died for us all, who is the only Mediator because He is not only *perfect man*, but *the Divine Son of God*. Why take the shadow of the idea of mediation from the west, and leave the substance? Why put your burden of sin on the shoulder of an imperfect human being, when you have the Son of man and Son of God waiting to carry it for you?"

## V.—THE MONTHLY CONCERT OF MISSIONS.

### India\* and Ceylon—Brahmanism.†

THE MISSIONARY STATISTICS OF INDIA,  
BURMAH, AND CEYLON.

BY REV. EDWARD STORROW, BRIGHTON,  
ENG.

The fifth issue of these valuable tables has recently been published.

The series was commenced in 1851 by the late Dr. Mullens, solely on his own authority, but based on returns collected from every part of India, and with the warm encouragement of the Calcutta Missionary Conference.

This was followed in 1861 by a similar but more complete body of tables, and a book of great value ‡ embodying an immense amount of accurate information, supplementary and elucidatory of the statistical tables. The Church of God owes much to Dr. Mullens, for so much of accurate and encouraging information on the whole subject of Indian missions as it possesses. His amazing energy, accuracy, and insight alone produced these first reports; they were used and quoted in newspapers, magazines, reports, and speeches as no other missionary documents have ever been, and it is to his example mainly we owe the subsequent decennial reports, collected and published under the auspices of the Calcutta Missionary Conference, probably the largest association of missionaries found anywhere, and belonging to seven of the most important missionary societies.

The tables just issued are for 1890, and report, therefore, the results of nine years' advance instead of ten, so as to bring them into line with the great decennial statistical reports of the government.

Some changes have been made in the

arrangement of the returns, but others are much required; and if the missionaries, at one of their great conferences, would come to a general agreement on such questions as the following, their relative returns would be much clearer and of more value: "Are missionaries' wives to be counted as missionaries?" "Who are included under 'Native ordained agents'?" "Are the 'native lay preachers' solely engaged in mission labor, or are some of them engaged in business and occasional preachers only?" "Should not accessions by conversion from non-Christian religions be distinguished from growth by natural increase?" "What marks the distinction between a station and an out-station?"

There are 47 distinct societies in India with 6 isolated missions; but some of the former include small groups of auxiliaries, the Australian Baptist Mission including 5 such. The number of women's societies cannot be satisfactorily named, because, while some are distinct societies, others, apparently as important, are branches or auxiliaries of great general societies.

The number of missionaries is more clearly defined; and if to them be added the male and female foreign and Eurasian teachers in mission schools, and, therefore, largely engaged in Christian work, it will be seen what progress there has been of late made in foreign agency in India apart from Burmah and Ceylon.

	1881.	1890.
Ordained Foreign and Eurasian Missionaries.....	586	857
Foreign and Eurasian Lay Preachers.....	72	118
Foreign and Eurasian Teachers.....	98	75
Lady Missionaries.....	479	711
Total.....	1,235	1,761

If the Eurasians are omitted, the latter figures will closely approximate to the government census returns for 1890,

\* See also pp. 26, 47 (January), 205 (March), and 248, 276, 292 (present issue).

† See p. 241 of this issue.

‡ "A Brief Review of Ten Years' Missionary Labor in India, from 1852 and 1861," by Joseph Mullens, C.C.

which report the foreign agents, male and female, as 1686. This only gives one foreign agent to each 165,000 of the population—a proportion far below what India requires.

The following figures will show the progress in various directions that has been made since the returns for 1881 :

	1881.	1890.
Native Ordained Agents....	461	797
Native Preachers not Ordained.....	2,488	3,491
Congregations.....	3,650	4,863
Native Christians .....	417,372	550,661
Communicants.....	113,325	182,722

#### Male Education.

	1881.	1890.
Theological and Training Schools.....	56	81
Pupils.....	1,235	1,584
Anglo-Vernacular Schools..	385	460
Scholars.....	45,240	53,564
Vernacular Schools.....	3,020	4,770
Scholars.....	84,760	122,103

#### Female Education.

Schools.....	1,120	1,507
Pupils.....	40,897	62,414
Zenanas Open.....	7,522	40,513
Pupils.....	9,132	32,659

In Burmah 7 societies have representatives; the oldest and most influential being the American Baptist Missionary Union. The entire number of foreign and Eurasian missionaries was 52, and of lady workers 46—no less, however, than 16 of the latter being absent on furlough. The native pastors numbered 146. The only item on which a comparison with the past can be instituted is in the number of native Christians, who in 1881 were 75,260, and in 1890, 89,182; no fewer than 33,037 of them being communicants, and of these 30,646 belonged to Baptist Union churches.

Education by missionaries is not as prominent a feature as in India, nor is it so much needed.

The Anglo-vernacular schools are reported as 31, with 1490 pupils; the vernacular schools were 484, with 10,119 scholars; and the girls' day schools as 8 only, with 3554—if correct, a singular disproportion between schools and scholars.

The Ceylon statistics are imperfect,

since 7 societies have missions there, but 2 of them give no returns.

So far as appears from page 26 of the report, the number of foreign and Eurasian missionaries is 37, the lady workers 4, and the native pastors 115; but these numbers are difficult to reconcile with the returns on page 48. There is a serious difference between the number of native Christians in 1881 and 1890, the returns being 35,708 for the former year, and only 22,442 for the latter—the difference much more likely arising from imperfect returns than actual defections. The educational returns call for little notice; the pupils in 428 schools for boys numbering 29,027, and in 111 schools for girls, 9510. The Sunday-schools number as many as 384, with 16,557 scholars.

1. Returning to the Indian report, it is disappointing to find that the accelerated rate of increase in the native Christian community, noticeable in the returns of 1861, 1871, and 1881, has not been sustained. It would be interesting to have explanations of this from missionaries in various parts of India, since the rate of increase in the great provinces varies greatly, and, from the character of the different races, may be expected to vary. But the question is not inopportune, and could be justified—has preaching to the heathen, with an earnest aim for their conversion, as large a share of the efforts of missionary and native evangelists as it should have?

2. The progress within the Christian community compares favorably with its extension from without, excepting in one feature—the number of students being trained either as teachers, pastors, or evangelists, is smaller than aggressive Christian effort or the care of the churches require, or the qualifications of the converts could supply. We have heard with pain and surprise of aggressive work diminishing, even almost ceasing, through the pastoral requirements of the Christian communities being so great that they demand almost all the resources alike of missiona-

filled up and the work went on. Ten died on St. Croix in a few months, but Zinzendorf only sang in German verse: "Ten have been sowed as if lost, but upon their bed (seed-bed) stands 'This is the seed of the Moors,'" while twelve were on their way to take their places. Six died in a few weeks on St. Thomas in 1817. The same day on which the news reached Bethlehem, Pa., eight volunteered to take their places.

Such consecration had to tell, and their work spread from island to island; but then their stations were often devastated by hurricanes, earthquakes, droughts, and famines, but nevertheless they kept on.

Gradually the opposition began to die down. Planters began to see that the Christian negroes were more faithful and reliable, and that they brought better prices in the slave-market (*sic*!), and, by the by, to this day "Moravian" negroes are particularly sought after as servants.

Thus for over a century the missionaries labored among the slaves, until finally the Day of Emancipation dawned—in the British Islands, August 1st, 1838, in the Danish Islands in 1848. On the night of July 31st, whatever may have been the disturbances among the heathen negroes, the Christian negroes gathered in their churches and spent the solemn night in praise and prayer. Their watchers were stationed on the surrounding hills to report the first rays of the sun that was to rise upon the day of freedom, and when their hallelujahs heralded that glorious dawn, the worshipping congregations poured forth, praising God with loud voices that the year of jubilee had come.

Up to that time there had, of course, been no possibility of self-support, and in spite of all the help received from truly Christian planters, the work was beset with numberless difficulties. The mission made great strides in the following years, but the problem of self-support is being solved but very gradually. As laborers receive in some islands only 19 and 20 cents a day even

at this time, it is easy to see with what difficulties the work is surrounded. Nevertheless, the Moravian missions expect to be constituted an independent province of the Unity, on the same footing with the home provinces, by July, 1899, and are receiving but little support from Europe and America now.

There are at this time but very few absolutely heathen negroes on the British and Danish islands. Nearly all are nominally under the care of some church; but remnants of African superstition can be found among many, and sorcery is still practised by some. Sexual immorality, the awful legacy of slavery, is their besetting sin. The actual church-membership of the Moravian missions is not large, because of the strict church discipline exercised; but the rules of the Church are very rigid in this respect.

Another peculiar phase of the work at present is the unfortunate caste feeling that has grown up between the "colored" and the "black" people. The blacks are those of unadulterated negro descent; the colored are those with white blood in their veins. The latter, little realizing that their color testifies to their parents' shame, look down upon and despise their black brethren. The "colored" people are, on the whole, more intelligent, but they are slower to become genuine followers of the Lord Jesus.

On the island of Trinidad, which has but recently come into renewed prominence, there are a large number of heathen coolies imported from the East Indies, numbering over sixty thousand, almost slaves, and sadly needing the blessed Gospel of Jesus Christ.

The Moravians have a large number of native helpers and teachers educated in their theological seminary in St. Thomas, and in their normal school for male teachers in Jamaica and for female teachers in Antigua and Jamaica.

The Moravians entered the islands of St. Thomas and St. John in 1732; St. Croix, 1740 (these three are Danish, all the rest of the islands on which Mora-



as 2,159,781 ; and of these, 559,661 as Protestant native Christians—goodly numbers, doubtless, in themselves, but small in comparison with 279,684,203 of the splendid empire ; the larger number only 0.77 of the whole, and the latter 0.20.

But there are some features of Christian progress of which none of these figures take account. They cannot be tabulated, but they are of immense importance—probably, indeed, as significant of success as the tables are—and they deserve a much higher place in the estimation of professing Christians than they receive.

1. Besides the avowed and baptized adherents to Protestant missions, there are multitudes who have an intelligent knowledge of the great truths of Christianity and more or less believe in them. There is also an inner circle containing a large body of secret disciples. Every missionary of experience knows of such or has heard of them. Their number of course cannot be ascertained, but it has been estimated by those whose opinions are entitled to deference as probably equal to that of the avowed believers.

2. Again, anywhere, but especially in India, more than individual conversions are to be taken into account. We are engaged there in the most stupendous enterprise the Church of God has ever undertaken, not excepting the conversion of the Roman Empire. It is being done. But much that is done is not seen. Probably more has been accomplished that is not seen or tabulated than is. It is certain that the whole system of popular beliefs, superstitions, and customs springing out of them are changing and giving place to opinions, sentiments, and usages more or less Christian. Polytheism is giving place to monotheism. Transmigration theories of the soul are losing their strange power. Caste is weakening. Brahmanical influence is waning. Christian conceptions of morals and of a future life are spreading ; and all the restrictive

and pernicious domestic and social customs relating to the status and influence of women are rapidly changing. Christianity and Hinduism are now in deadly conflict, but the issue cannot be uncertain.

—Miss Margaret W. Leitch is authority for the statement, which may well make the saints of Christian lands to blush, that there are in North Ceylon 2700 native Christians, gathered into 22 native churches, the majority of which are entirely self-supporting. The native Christians not only support their own pastors and a number of resident workers as evangelists and Bible-readers, and give to the support of the Bible Society, Tract Society, and to educational institutions, but they also support 13 native missionaries, whom they send out of the peninsula to labor in the “ regions beyond.” As a rule they are accustomed to give *one tenth of their entire income to the service of God*. Those who receive a salary give one tenth of that amount. Those who are farmers give one tenth of the produce of their fields or gardens, and the firstling of the flock and of the herd. The women daily set aside one handful of rice in aid of their foreign mission work, diminishing the amount of food which the family was accustomed to use day by day by this quantity.

And an English Church missionary tells a similar story of giving which costs : “ You know about the Bhalaj church being seated by a widow there in memory of her husband. Another member of the Bhalaj congregation has offered to erect a pulpit (a table and desk have hitherto been used). Last Monday I visited a member of the Nariad congregation, who is ailing, and before I left he handed me 50 rupees to be used in connection with the Nariad church. A member of our church in Anand here sold a piece of land a week or two ago, and brought me 25 rupees—a tenth of the price—to be used for the good of the church.” D. L. L.

## VI.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

## Extracts and Translations from Foreign Periodicals.

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## THE CONTINENT.

—The Rev. William Boyd, in the *U. P. Record*, describing the Vaudois valleys, gives a new impression of them. He says: "The valleys are extremely beautiful. The vegetation is rich. Shrubs and flowers, confined to the conservatory with us, grow luxuriantly in the open air, and all around on the terraced hills are vineyards, in which I saw red and white grapes hanging in luscious clusters." The Scottish Presbyterians, instead of aggravating the divisions of Italian Protestantism, by setting up churches of their own, more wisely help the Waldensian Church. In the same magazine he also says of the Free Church of France: "This church—founded in 1848, when the *Église Réformée*, from which she seceded, rejected by a large majority her ancient Confession of Faith—has not advanced in number or in influence as was at first expected. But the principles for which she contended have advanced, and that in a very remarkable degree. I don't think the Synod of the *Église Réformée*, if it were to meet now, would repeat the vote which led to the disruption, more than forty years ago. The wave of rationalism has subsided. A very large majority of the French clergy are now decidedly evangelical, and the same can be said of the members of that church, who number about half a million people, while it is admitted that the happy change is in no small measure due to the influence of their less important sister."

—The earliest Swedish missionary society was formed at Gothenburg in 1829. The Swedish Missionary Society (absorbing the former) was formed in Stockholm in 1835. Though not dis-

tinctively Lutheran, it was welcomed by the Church, which was then glad of its aid against rationalism. As this foe receded, the ecclesiastical and doctrinal senso grew stronger, and in 1845 the Lund Society was formed on a strict Lutheran basis. In 1854 it came into connection with the rigorously Lutheran Leipsic Society. In 1856 the *Fosterlandsstiftung* was formed for both home and foreign missions, and one that is both, the Lapp Mission. This represented a more free church tendency; but since the formation by the Waldenströmians of the Swedish Missionary League, in 1881, it has assumed a position nearer that of Lund. In 1874 the Church of Sweden herself organized a missionary board, whose six members are chosen by the Quinquennial Convocation, the archbishop also being *ex-officio* president, and a permanent secretary having the immediate direction. Lund and the Swedish Society have fused themselves in this. The *Fosterlandsstiftung* remains distinct, though friendly and co-operative. The Tamil Mission is still in connection with Leipsic, and the Swedish Society retains its distinctness in the Lapp Mission.

—Missionary Charles E. Faithfull, of the Seamen's Rest, 38 Quai du Port, Marseilles, France, publishes from time to time attractive reports in fac-simile, the last including three months' work. We make some extracts: "*January 2d*. Was our annual *fête*. About 60 sailors present, representing several nationalities. One of the French pastors presided, and other friends gave valuable assistance, making the soirée pleasant and instructive. After music, recitations, and refreshments, brief gospel addresses followed in French and English. By the kindness of the director of the McAll Mission, Mr. Lenoir, it was held in his fine hall next door. It pleases God to try our faith in the matter of

means ; several times lately a few pence was our only *visible* fortune, but on every occasion help came in time to meet all claims. 'Jehovah jireh!'—With multitudes the world over we mourn the departure of dear Mr. Spurgeon, in whom I lose a personal friend and subscriber.

—*February.* Profiting by the visit of Dr. Loba and Mr. Réveillaud, of the McAll Mission, a special service was held ; subject, 'The Greatest Voyage in the World.' Both friends spoke powerfully, and with evident appreciation, on the sailors' part. A noteworthy fact the local papers kindly announced the meeting free of charge.—Again this month it has been our privilege to help on their way either going or returning missionaries laboring in India or China.—*March 20th.* Mr. C. Cook interested the sailors by prison experiences. *31st.* Visited the Australian liner ; a Christian sailor is on board ; he takes with him a parcel of books, besides some New Testaments. The reading-rooms continue to be well frequented ; 5195 visits have been paid during the past four months, of which 3911 were French, 592 English, 505 Scandinavian, 113 Germans, 12 Dutch or Belgians, 5 Greeks or Italians, 12 Spaniards or Portuguese, 45 Russians, 1 Swiss. The hospital has been visited regularly. Please pray for the sick ones, who for the most part are doubly worthy of pity, as, in addition to their physical sufferings, they are frequently treated far from wisely or well. I know of one who has been there for more than three months with a broken leg, and for five weeks he had not a drop of water wherewith to wash his face and hands. The French, as a rule, fear water in sickness. . . .

"As to the gold and silver, I have only to thank the Lord and His servants for the comparatively liberal supplies, always more at this time of year, owing to the customary visits to the Riviera and Switzerland."

—From Russia Mr. Friedmann writes, in *Jewish Intelligence* : "A Jewish rabbi applied to me for instruction and baptism. Being unable to provide him and

his family with the necessaries of life, he went to the Bishop of Wilna, who showed him great kindness." The result has been the establishment of a concurrent Lutheran and Greek mission to the Jews in Wilna.

—The Rev. L. G. Hassé, of the Moravians, who within a few years have reacquired legal recognition in Bohemia and Moravia, where they now have five congregations, writes : "This whole locality teems with reminiscences and traditions of the Ancient Brethren's Church. Almost every name is familiar. Here among the hills of Reichenau, the Unity of the Brethren was instituted ; some one has cut the figures 1457 into an old fir tree which stands on the hillside at Lhota. Here the first synod assembled ; here, at Brandeis, was the last hiding-place of Comenius. This neighborhood is the cradle and the grave of our ancient Unity of the Brethren."

—"Old Catholic Congress at Lucerne.—The second international congress of the Old Catholics, which took place at Lucerne in September, was an event of more than ordinary interest. Not only were the Eastern churches, which still claim to be Catholic, represented by influential dignitaries, but the invitation was extended to the Protestant churches of the West. The Reformed communions of Germany and Switzerland were specially asked to send representatives, and the gathering at Lucerne also included bishops of the Church of England and notable English Nonconformists. The Russian Church sent a prominent ecclesiastic, who was spoken to very plainly by some of the English visitors on the subject of the Stundist persecutions. He listened to their remonstrances quite courteously, but seemed unable to understand the British ideas of religious toleration."—*Missionary Record* (United Presbyterian, Church of Scotland.)

#### PALESTINE.

—To the sons of George Fox, whether they are still found within the coun-

munion dating from him or not, nothing is more gratifying than the revival of missionary zeal within it on distinctly evangelical lines. Those Christians whom we call Ritualists are doing a vast amount of most excellent work. Yet, as *The Christian* well remarks, it is good to hold up, against some recent rather alarming recrudescences of mere sacerdotalism, the recent growth of numbers and zeal in the Society of Friends—a society which has ministers, indeed, but has neither “clergy” nor “laymen.” One of the most beautiful missions of the American branch of the society is the Eli and Sybil Jones Mission in the Holy Land. This has established a monthly meeting at Ramallah, north of Jerusalem (held by Ewald to be Ramah of Samuel), from whose epistle to the New England yearly meeting we give some extracts. It is signed by two Arab clerks of meeting.

“DEAR FRIENDS: ‘Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord.’ The many blessings which have been given us by our heavenly Father through you constrain us to send you greeting at this, the beginning of a new year. We realize that you are sending of your sustenance to this far-off land, to elevate us, both temporally and spiritually. Not only this, but you have given and are giving for our benefit your very selves. Those of your own honored members have come to us. First, we would mention the sainted Eli Jones, who, with his noble wife, was the founder of the mission. The good work so well begun by him only eternity will reveal, and the blessed memory of those dear people of God in this place will ever remain and be transmitted to our children and children’s children after us. They are now saints in glory: but others of your number are walking in their footsteps and have taken up their work.

“Spiritual worship became wonderful and beautiful to our people as they were carefully guided to an understanding of its meaning, although it was very diffi-

cult for some to abandon the many forms and ceremonies to which the people in this country have been accustomed for so many centuries. We now number thirty-seven members, besides five birthright members. We hope, as the new-born babes receive physical growth and strength, that they may grow spiritually in the Christian religion.

“In the days before the Friends began mission work here, many of our people were thieves and robbers. They often fought and troubled each other and their neighbors; but now all is changed. The people come quietly to the meetings, and there is no need for arms. Although the good changes are slow, they are sure, and we can be encouraged for the future. The changes seem like the new moon—not easily descried at first, yet as it approaches the full, can easily be seen by the weakest eyes.

“Although far separated from you in body, yet we feel that we are spiritually united. Our country, language, and customs greatly differ from yours, yet ‘by one Spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have all been made to drink into one Spirit.’

“Finally, we ask you, when you pray, not to forget us who are connected with you in the bonds of Christian love. We especially ask you, in the meeting now assembled, to lift up your hearts to the only high and true God, to ask Him to richly bless His work in this country, where our Saviour Jesus Christ lived and died, and to make this mission as a minaret upon a high hill, to shine out and bless all around. May the grace of God be with you all. In behalf of Ramallah Monthly Meeting of Friends in Palestine. Your brothers in Christ.

“SALHEM SAADY,

“CLEAS ATDI,

“Clerks.”

—If every member of another denomination who is of Quaker descent would

send one dollar to William T. Hussey, North Berwick, Me., this exercise of "natural piety" would, we are sure, bless both the giver and the receivers.

#### MISCELLANEOUS.

—"When it is a time like that night on the Sea of Tiberius, when they labored in vain, who knows but that, as yonder the Stranger on the shore called to them, 'Cast the net on the right side of the ship!' so the Lord is already making ready the hour when the nets shall be found full and more than full, and the word shall pass, as in John, 'It is the Lord!' Who knows, moreover, how the Lord will uplift the hearts of His servants, having already prepared for them the meal upon the shore, at which they may rejoice in His presence, and all questions sink into silence before the one joyful consciousness: 'It is the Lord!' He was with them in the night of waiting; He will be with them in the dawn of blessing."—The Very Reverend Superintendent WERNER, in *Evangelisch-Lutherisches Missionsblatt*.

—Great uncertainty has been felt over the final results of the great abundance of Christian labor in Jamaica. Even the present writer, after spending ten years in the island, knew not what to say at the end. It is therefore encouraging that Bishop Romig, of the Moravians, says: "We find the black people owning land and houses, a number of small peasant proprietors, industrious, honest, and God-fearing; acquiring and practising, year by year, those habits of steady application, intelligence, and self-reliance so essential to success in the black or white man. Among their number to-day are lawyers, doctors, clergymen, and schoolmasters, talented, successful and respected members of their professions." The Moravians and Presbyterians have been especially successful here in developing solid character among their people.

—The Moravian brethren report that the Greenland winter and spring of 1891 were uncommonly mild. Some of the

days were like the spring of Europe. The health of the people and the produce of their fisheries were both good. In this land of perpetual hardship every mitigation is a matter of special thankfulness. The grippe, it is true, visited the people, but was fatal in only a few cases.

—The Moravian congregations in Jamaica are beginning to develop special interest in their East African Mission. The Presbyterians of Jamaica have long been specially connected with the United Presbyterian Mission in West Africa. Perhaps these are the first-fruits of a mighty reflux influence from the children of Africa upon the motherland.

—The quiet little Moravian Mosquito Mission is changing its face. "The Mosquito Reserve is no more the little land, still and far from the world, in which our missionaries were the only authority. More and more is it coming into the circle of the world's commerce. This, in some respects, has its evil sides; but it lays out a wider range of responsibility before our Mission as the Lord gives into our hands an ever wider and more important field of activity."

—"What David Livingstone is to the tribes of Africa, Henry Martyn is to the people of Persia. These clever Mohammodans could argue point by point in favor of their own religion; but the fact of this noble, self-sacrificing life, so like the Christ he came to commend, either convinced them or sent them away baffled. The fact that so few were converted under Martyn, and that so few have been won since, shows what a difficult task the Church has before her. This work is not to be done at our ease, with the mere surplus of our wealth and the fragments of our time. It demands all the energy, and faith, and prayers of the Church. It is a dead lift, demanding the redeeming grace of the Almighty God working through man doing his best. The Church of Christ is slowly awaking to this fact."—*The Church Monthly*.

## THE WORLD AT LARGE.

—Dr. Paton says it is demonstrated by figures that in the South Seas a soul is saved for every \$5 expended upon missions.

—These are the words of David Brainerd, with reference to his toil in behalf of the Indians, and they contain the secret of his success: "I cared not where or how I lived, or what hardships I went through, so that I could but gain souls for Christ. While I was asleep I dreamed of these things, and when I awoke the first thing I thought of was this great work. All my desire was for their conversion, and all my hope was in God."

—A recent visitor to Northfield and Mount Hermon, Mass., writes thus concerning what he saw: "As one looks around he must be impressed with the massiveness of these foundations on which these great schools are established—the massiveness of the faith and energy of one living, loving, and devoted layman; and one asks himself the question, 'Suppose every layman and every clergyman were equally devoted, what would be the results to the church of Jesus Christ?'"

—The Moravian Church, after ten years' provisional administration, has finally assumed permanent control of the Protestant Lepers' Asylum at Jerusalem.

—Things old as well as things new have a place and a value; therefore recall this: It is related of the Duke of Wellington that when he was in India many friends of missions would ask him, "Do you think, Duke, that we are making progress here? Do you think India will ever be Christianized?" The old duke was wont to draw himself up and answer, "What do I think of missions? Will India ever be Christianized? What is that to me? Tell me the marching orders."

"Forward!" the captain's cry;  
Theirs not to make reply,  
Theirs but to do and die."

For the Church's marching orders see Matt. 28:19, 20, and *passim*.

—As the *Missionary Herald* reminds us: "Eighty-five years ago the directors of the East India Company placed on solemn record: 'The sending of Christian missionaries into our Eastern possessions is the maddest, most expensive, most unwarranted project that was ever proposed by a lunatic enthusiast.' A few months since the Lieutenant-Governor of Bengal said: 'In my judgment, Christian missionaries have done more real and lasting good to the people of India than all the other agencies combined.'"

—All this happened only a hundred years ago: A bishop of the Church of England said he had in his diocese a very good clergyman, but one who was very eccentric, and gave as proof of it the fact that the said clergyman actually believed the Indians of North America could be converted! Three years after Carey had arrived in India the Assembly of the Church of Scotland denounced the scheme of foreign missions as "illusive," "visionary," "dangerous to the good order of society," and as "improper and absurd to propagate the Gospel in heathen lands so long as there was a single person in Scotland who was without the means of knowing the way of life."

—In a clarion call for a crusade in behalf of the world's evangelization Canon Farrar expostulates: "If all the inhabitants of the globe were to pass by us in long procession, two thirds of the whole innumerable multitude would be fetish worshippers, or fire worshippers, or idolators, or followers of Confucius, or sunk in the thinly veiled negations of Buddhism. Would this have been possible if the Church had retained the fervor and enthusiasm of her early faith and had sent forth not merely an isolated preacher here and there, like a Paul, or a Boniface, or a Columba, or a Xavier, but an adequate number of laborers into fields already white unto the harvest?"

—A missionary in Japan protests vigorously to the *Missionary Herald* against the use of the term heathen as applied to the non-Christian peoples of Asia, and appears to make out his case. This is his language: "The Japanese are very sensitive over this word. It seems to them an offensive and rude term, a word of inferiority or even of contempt. It was from our English Bible, doubtless, that it came so widely into use. Yes; but go to the Revised Version, and not one single passage in the New Testament can be found with this word in it. Christ and His disciples never used it. They spoke of *nations* with respect and hope; never of *heathen*, *pagans*, *outsiders*. The revised Old Testament, too, has largely done the same. Our new Bible is pretty well cleared up, so far as the word *heathen* is concerned. The worst people in our so-called Christian civilization use this word most freely. Gamblers, hard drinkers, pharisaical moralists, and low politicians cannot ring changes enough on it. 'The heathen Chinese,' 'the heathen Jap,' are the words of human beings who never had a noble thought toward the people of another nation, nor a spark of true patriotism. So that I would raise the question: Isn't it time that we missionaries part company with those who roll the word *heathen* under their tongues as a sweet morsel of contempt? Shall we Christians at home or in mission fields be courteous in preaching the gladdest tidings on earth, or not?"

*Query.*—Will not the same plan work as well in Christian lands? Dr. Paton does not tell the cannibals to whom he has ministered so successfully what errors of teaching they must avoid, nor does he dwell even on the sins which they commit. But rather he tells them that Jesus offers them full redemption from sin, and calls them to abandon sin and serve Him. Bishop Patteson, laboring among the same people, said: "I don't even tell them that cannibalism or taboo is wrong. I simply teach them great positive truths, and trust to the in-

fluence of these truths to lead them to abandon their old evil practices. I find that this plan answers better than any negative teaching could possibly do."

—This is Stanley's story of what one Bible accomplished: "In 1875, Miss Livingstone, the sister of David Livingstone, presented me with a beautifully bound Bible. On a subsequent visit to Mtesa I read to him some chapters, and as I finished it flashed through my mind that Uganda was destined to be won for Christ. I was not permitted to carry that Bible away. Mtesa never forgot the wonderful words, nor the startling effect they had upon him; and just as I was turning away from his country to continue my explorations across the Dark Continent, a messenger who had travelled two hundred miles came to me crying out that Mtesa wanted the book, and it was given to him. To-day the Christians in Uganda number many thousands; they have proved their faith at the stake, under the knobstick, and under torture until death."

—A Greek Christian in Turkey has sent to the treasury of the American Board a draft for \$1320, and wrote in the letter which conveyed it: "Feeling that God has placed me under great obligations for blessings bestowed, I have decided to keep a part of the sum He has given me as a trust to be administered for His glory, and a part I send you to be used as herein directed." This man became a Christian some years ago, while at Constantinople. He has done much evangelistic work, entirely at his own expense, has been the object of protracted persecution, has been often in prison, and from the first has calmly faced the probability of losing all his earthly possessions.

—Eugene Stock, of the Church Missionary Society, after a wide observation of the facts in the case, is thoroughly convinced of "the unwisdom of trying to create missionary interest by getting a parish or a Sunday school to support a catechist in India or a child in a Melanesian boarding-school." He repudi-

ates "the idea that missionary interest is fostered at all by the plan of thus concentrating attention upon one spot and one individual;" and affirms that "had one half the energy expended in getting a few pounds together for a local object been used to tell of the vast needs of India or Africa, and to band the praying people together to meet and read and pray and stir one another up, the results would have been much better."

—The *Medical Missionary Record* of New York has prepared with great care a list of all the medical missionaries in the world. It contains the names of 359, of whom 74 are women, and only those possessing full medical qualifications are included. The Presbyterian Church of the United States has 48; the American Board has 32; the Methodist Church, 30; the Church Missionary Society, 25; the Free Church of Scotland, 20; the United Presbyterian Church, 10; and the Church of Scotland, 8, and the Presbyterian Church of Canada the same number. The United States has 173; Great Britain, 169; Canada, 7; and Germany, 3. As regards countries occupied, China has the largest number—126; India, 76; and Africa, 46.

—Bishop Levering, when asked how it came about that the Moravians were so noted for their self-denial and activity in missions, replied: "When the converts join the Church we try to get them to realize that they are joining a great missionary society."

—The Lutheran churches of Christendom sustain 40 missionary societies on 22 fields, occupied by 700 stations, 1000 missionaries and 4000 native helpers, in charge of 210,000 members; 1600 common schools, with 60,000 pupils, and 25 higher institutions. Annual income and expenditures, \$1,200,000. There are 20 institutions for the training of missionaries, and the circulation of missionary periodicals is very large. So states Professor W. Wackernagel, of Muhlenberg College, Allentown, Pa., in the *Lutheran Observer*.

## AMERICA.

**United States.**—Surely, gross mercantilism and materialism are not universal even among wealthy Americans, for the *Congregationalist* is able to record these as among the events of a single week: "John D. Rockefeller has added \$1,000,000 to the endowment of the University of Chicago, to which, within four years, he had previously given \$2,600,000. Dartmouth College has been the recipient of \$180,000. Miss Mary Garrett has given \$400,000 to endow the Women's College of Medicine at Johns Hopkins University, Baltimore, while Gammon Institute, in Georgia, has just become the legatee of an estate valued at \$750,000. Mr. George W. Vanderbilt has given his art gallery building, valued at \$100,000, to the American Fine Arts Society of New York City." The total is \$2,430,000, "made known to the world within 168 hours."

—Perhaps, all things considered, Dr. Daniel Kimball Pearsons, of Chicago, among living givers approaches nearest to the ideal. Within five years his benefactions have reached a round million, and in his giving he makes a specialty of spurring others to open their purses. "I'll bestow this sum on — college, or theological seminary, or hospital, if you will secure this other sum within a given time."

—It is estimated that it costs well-to-do people in this country \$125,000,000 yearly to support charitable institutions, while about \$500,000,000 are invested in permanent buildings, where the needy are cared for. Add to this one item in the paragraph preceding; add also the cost of all our academies, colleges, theological seminaries, etc.; to this add the cost of our prisons, hospitals, etc.; add also what we pay for tea and coffee, for fashions and all manner of personal indulgence—not to name tobacco and liquor; and is it not clear that our 65,000,000 expend a hundred-fold more upon themselves than they do upon the 20 times 65,000,000 in the world outside?



—The American Institute of Sacred Literature, of which Dr. W. R. Harper is president, has students in 15 different countries, including Korea, Hawaii, Burma, Assam and Bermuda; 3000 are enrolled in the Hebrew and Greek department, and thousands more in the English elementary and advanced Bible study.

—It is estimated that the public and private hospitals of New York City contain 11,000 beds, and during a year minister to between 50,000 and 60,000 patients, at a cost of \$2,500 000. In addition, at the 50 or more public and private dispensaries upward of 664,000 persons receive annually medical or surgical aid. At least so much is done in the metropolis to solve "the problem of sickness." Rev. George S. Baker, pastor and superintendent of St. Luke's Hospital, states these facts in the *Churchman*.

—There are now 4 Jewish-American papers which favor holding synagogue services on Sunday. Upon this subject the *Jewish Tidings* says: "The other Jewish journals will soon fall into line, for they certainly cannot long oppose the inevitable. The sentiment of the majority of the Jews of America is unquestionably in favor of the introduction of Sunday services, and come they must."

—The Boston Seaman's Friend Society dates from 1827, has an income of nearly \$10,000, and has recently purchased a piece of property for its uses, paying \$32,000 in cash and giving a mortgage note for \$40,000. Vessels are visited and religious services are supplied, as well as meals, lodging, etc.

The British and Foreign Sailors' Society raised over £21,000 (including the sums raised for local purposes), and the Missions to Seamen's Society (English Established Church) raised £28,000 during the last fiscal year.

—Said Dr. F. F. Ellinwood recently: "The beginnings of faithful work among the Indians of Alaska were made, not by government agents—though the government has now undertaken something

like an educational plan—but by an earnest Christian woman, who pitied the children of her sex who were being sold as victims of the lust of agents and miners, fur traders and adventurers. It would be impossible to exaggerate the importance of Christian influence in checking evil in Alaska, or the heroism of missionaries of various denominations who are pushing their work up to the gates of eternal ice in Bering Straits."

—In justice to the smaller denominations, as, indeed, also some of the larger ones, it should be borne in mind that they have but few men of wealth in their membership, and hence their missionary societies receive but little or nothing from bequests—a source which supplies to the stronger societies a large part of their income.

—Our Baptist brethren rejoice at the prospect of raising \$1,000,000 to celebrate the centenary of foreign missions. John D. Rockefeller has contributed \$50,000; James B. Colgate, \$10,000; Charles L. Colby, \$7000, and J. Lewis Crozer, of Philadelphia, \$5000; while from one Baptist church \$25,000 is expected for this same fund.

—Chaplain McCabe puts two things together in this fashion: "The total income of the Roman Catholic propaganda in 1891, with all the world to collect from, was \$1,271,947. The income of the Missionary Society of the Methodist Episcopal Church for 1892 was \$1,269,483. Only about \$10,000 of this came from our foreign missions. An increase of \$3000 more in our income, and our Methodist Missionary Society will pass the Roman propaganda. But, in justice, we ought to add to what the parent society raises all missionary offerings, such as the Woman's Foreign Missionary Society and the Woman's Home Missionary Society, and Bishop Taylor's work. This brings the grand total up to more than \$1,800,000—far beyond the highest sum ever reached by the Roman Catholic propaganda. We are fully half a million beyond Rome in our annual offerings."

## WOMAN'S WORK.

—The first woman's foreign missionary organization—the Society for Promoting Female Education in the East, of England—was founded in 1834. The first woman medical missionary was Dr. Clara Swain (Methodist Episcopal), who reached Bareilly, Northwest India, in 1870, and the work in which she was a pioneer is now carried on by not less than 75 of her sex.

—At the 32d annual meeting of the Union Woman's Missionary Society (the oldest in the United States), recently held, the treasurer's report showed the receipts for the past year to have been \$54,505 and the balance for 1891, \$1398. The expenditures for 1892 were \$47,581, leaving a balance of \$8322.

—Of the \$1,000,000 centennial offering proposed by the Baptist Missionary Union, the Woman's Society undertakes to raise one fifth part—\$200,000.

—The Society of the Methodist Episcopal Church has 12 hospitals and dispensaries, in which, during the last year, some 35,000 women have received care. A girl, a Hindu waif, once in the Bareilly orphanage, has since received a medical education, and is now in charge of the woman's department of a government hospital. This society has promised Bishop Thoburn to raise the money required to educate 500 girls, at an annual cost for each of \$10.

—The Society of the Reformed (Dutch) Church maintains a library committee which has in charge to loan to auxiliaries a missionary library of some 50 volumes. Books can be kept two weeks. A catalogue is printed, giving the postage of each book. Every copy loaned contains that most impressive chart with figures, "A Mute Appeal in Behalf of Foreign Missions."

—The Daughters of Syria Society, of London, formed in 1860, has a training institution in Beyrout, with branch day schools for Mohammedans, Druzes, Jewesses, Oriental Christians, and Protestants, in Beyrout, Damascus,

Mount Lebanon, Baalbec, Tyre, etc., also schools for the blind and a staff of 31 Bible-women, hareem visitors, and Scripture readers. The number of schools is 29, with the highest entry of 3500 pupils. The sum needed for the maintenance of these various agencies is £6000 per annum.

—The Ladies' Association for the Support of Zenana Work and Bible-Women in India and China, in connection with the English Baptist Missionary Society, occupies 22 stations in India, with a staff of 56 zenana visitors and assistants, and 160 native Bible-women and school-teachers. There are 64 girls' schools. Representatives are to be sent this year to China. The expenditure was £8600, and an increase of £1200 is urgently called for.

—Herr von Donner, of Hamburg, believing his wife's recovery from a dangerous illness to be due to the skilful treatment of Dr. Michelsen, a woman physician, has given \$500,000 to found a woman's hospital in her honor in that city.

## EUROPE.

**Great Britain.**—According to a catalogue recently published, the library of the British Museum contains copies of 2700 different editions of the Bible, and complete Bibles in about 90 tongues.

—Yet again does Saul appear among the prophets, for the London *Times* comes to the defence of missionaries in China. It says: "The only real interpreter of the thought and progress of the West to the millions of China is the missionary; and when we remember that European knowledge of China is derived almost wholly from the works of missionaries, we may fairly say that these men stand as interpreters between the East and the West. As to the charity, we can only answer that China had no efficient hospitals or medical attendance until the missionaries established them, and, in truth, she has no other now; and when her great men, such as Li Hung Chang and Prince Chun, are in serious danger, they have to go to the

despised missionary doctor for that efficient aid which no Chinaman can give them."

—If one is of the opinion that Britons are only selfish and greedy to possess the earth, let him examine almost any number of the London *Christian* and learn better. Entire pages are covered with the names of all sorts of benevolent enterprises, and a banking firm in a single issue reports donations received for no less than 116 societies which minister to the poor, the sick, the distressed, and the heathen.

—In the year 1833 the Rev. M. Jennings, a curate in Norfolk, gave an apple-tree to the wife of a farmer in whose house he was lodging. When it was planted, she promised that as long as she lived she would sell the apples and devote the proceeds to the Society for the Propagation of the Gospel. This promise she faithfully kept for fifty-nine years, during which time the tree only failed to bear a crop twice. Of the exact sum received no account has been kept, but it is known to exceed £50.

—Quoth the *Evangelical Churchman* (Toronto): "It is said, on the authority of the priest in charge, that at the shrine of the great heathen god at Calcutta, not long ago, a sum equal to \$1,500,000 was given in one day as the devotions of the people to their god. Yet England, with all her wealth, can only raise \$5,000,000 in a whole year for missions, although she spends \$600,000,000, it is said, for drink. The very heathen shows us the spirit of sacrifice."

—The Salvation Army idea is taking root. The London correspondent of the *Southern Churchman* writes: "The work of the Church Army is growing with that calm, quiet growth that means so much. It is growing as the Church grew, as the oaks grow, with the roots deep down in the soil. There is no sudden, gourd-like shooting up, no wild extravagance; all is solid and real. The men are carefully trained and proved, and are winning their way to the confi-

dence of the public. Some of the soldiers are doing a grand work in the mission field abroad, others are laboring in every city and town in the kingdom, others again in villages. Labor-houses, training-schools, coffee-houses, prisons, public institutions, are reaping the benefit of the organization of the Church Army."

—During 1892 the Board of Examiners of the Propagation Society (S. P. G.) accepted 15 clergymen and 15 laymen for mission work, and with regard to destinations, the 30 are distributed thus: 11 were sent to Africa, 2 to Newfoundland, 4 to Canada, 3 to the West Indies, 2 to Australia, 2 to Corea, and 6 to India.

—The Church Missionary Society has been holding meetings to agitate for a large increase of non-ordained persons in the field. The key-note was struck by Mr. James Monro, late chief commissioner of the Metropolitan Police, but recently engaged in mission work in India, who suggested that the missionary call was not to a select few among the clergy, but was to the whole Church—to the laity as well as to the clergy. One result of this exclusion of the laity was that the number of missionaries had been very much limited. It had also created the impression in the minds of the natives of India that laymen had nothing to do with religious teaching. He thought that the society would have to follow up its scheme of associated lay evangelists by one of associated female evangelists.

—The East London Institute for Home and Foreign Missions was founded in 1872 to train men and women for missionary service. Upward of 3500 have applied, coming from upward of 30 countries and from almost every denomination. Of those accepted, 120 are now in the midst of their course, and about 640 have entered upon their work in the service of 30 societies. What nobler monument is possible to the founder, H. Grattan Guinness?

—Colonel Evans, of the Salvation Army, explains in this way the phenom-

nal success which has attended that organization: "The real moving, heart-stirring, soul-saving power has been the fire of the Holy Ghost. It is this fire that has enabled the weakest to face and subdue the most brutal and vicious. It is this fire burning in their souls that has made the prison-cell a palace and the darkest dungeon a mansion of light. With it they have been able cheerfully to bear poverty, hunger, suffering and trial. This, and this alone, is the hidden, secret, vital force that has placed the army where it stands to-day."

**The Continent.**—Light in a dark place. The Missionary Church of Belgium has 25 pastors and 20 other agents, who provide for 28 congregations and 63 Sunday-schools, and carry on evangelistic work in 105 localities. They also have about 40 halls, and hold an average of nearly 8000 meetings a year. Their growth varies from 500 to 600 conversions every year. These are mostly among the poor miners and workmen, who give liberally and show great activity. Still it is impossible for them to meet all the expenses involved, and earnest appeals have been made to England and this country. Any persons interested in the work may forward funds to Mr. Louis Bichsel, 114 West Twenty-first Street, New York.

—The Berlin City Mission Society is more successful than ever in its sermon distribution. The weekly edition is now 130,000. Of these 18,000 are used in Berlin among those whose work does not permit them to attend the church services; 67,000 go to other parts of Prussia; 25,000 to other German countries, and 6500 to other parts of Europe. The Dresden Society publishes an edition of 12,000 each week, of which about 1300 go to other countries than Saxony.

—The Deaconesses Mother House at Kaiserswerth recently celebrated its fifty-sixth anniversary. There are now 63 mother houses, with more than 9000 sisters in 2800 fields of work. The total income was 8,000,000 marks during the past twelve months. The original house

at Kaiserswerth has 664 deaconesses, 192 probationers, and 16 deaconess pupils. One of the deaconesses is a native of Arabia.

—The persecution of the Jews in Russia has had one admirable (?) result. It is reported that some 30,000 of them have been forced by their misery to become Christians, and they are kept corralled apart from other Jews, under strict watch and instruction, for fear they will apostatize.

A Moscow merchant has become the godfather of 400 Jews who have been baptized to avoid persecution. He promised to remember in his will every one who should be certified to have received the sacrament once a year, and only two have so far reported themselves.

*The March of Civilization.*—Tramcars are to run ere long in the streets of Thessalonica. The concession has been obtained by Hamly Bey, a local Croesus.

#### ASIA.

**Turkish Empire.**—Robert College, Constantinople, has issued its 29th annual report, which is full of cheer. The bulk of the expenses of the college was met by the students. The number of pupils increased from 159 the previous year to 194, embracing 12 nationalities, the Armenians, Bulgarians, and Greeks being most largely represented. The number of Turks in the college will continue to be small so long as the government maintains its hostility to foreign and Christian schools; but President Washburn believes that the time will soon come when this policy will be abandoned. A new science hall is almost completed, a professorship of chemistry and mineralogy has been established, and a flourishing Young Men's Christian Association has been organized.

—Dr. Balph, of Kessab, Asia Minor, holds a clinic in the morning. One day a man brought his wife to have the doctor treat her eyes. He asked him if any one had treated her before. He replied,

"No; I took her to a physician, and he asked me to pay two liras (about \$9), and I told him I did not want to waste so much money on her. Why," he continued, "I would sell her for half that amount."

—If to be "mad" is a sure indication that "the gods" are about to send destruction, it looks much as though the time of "the sick man" was short. It is pleasant to read this in the *London Christian Leader*: "The censorship in Turkey over the religious press is becoming intolerable, and Her Majesty's representative has declared that the Christian Scriptures must be admitted intact. The censors have been erasing 'Jew' and 'Hebrew' in all places, and inserting the word 'Christian' before sinners, thus: 'Jesus came into the world to save (Christian) sinners'—as if no Turks could be sinners." And, further, the shocking intelligence comes that a Mohammedan mob has burned the fine new college building of the American Board at Marsovan.

And why should not redemption be brought in part by the locomotive? Scarcely had we read of the completion of the railroad from Joppa to Jerusalem before we are informed that another is under way from Acre, under Mount Carmel, through Esdraelon, past Cana and Nazareth, across the Jordan, and thence north to Damascus; that a French company has broken ground for a third from Boyrout across the Lebanon range to the same city; and, finally, that a Belgian company will soon build a track from Samsoun, on the Black Sea, to Ceyas, on the Mediterranean, thus opening up the heart of Asia Minor! Let His Serene Highness look out for the engine.

—Professor Fleischer, who died a few years ago, was an uncommonly fine Arabic scholar. One of his works, an edition of Beidhawi's "Commentary on the Koran," was submitted to the Sheik-ul-Islam at Constantinople, the highest of all Moslem dignitaries, who considered it beneath him even to glance at

an infidel's disfigurement of the classical work of Mohammedan theology. But in the end he was led to open the book and read a few lines, which so impressed him that he read on, and then expressed his astonishment that there existed among infidels a man who apparently understood Beidhawi as well as an orthodox doctor.

India.—Rev. W. H. Ball says that 90 per cent of native converts in India are won by native preachers, men of wonderful eloquence.

—The Rev. Abdul Ali, of Banda, a lineal descendant of the prophet Mohammed, has died after more than twenty years' loving and successful service in the Gospel ministry. He gained converts from all classes, his first convert of distinction being a learned Maulvi. Another of his converts was one of the Maharajah's' pandits. No journey was too difficult, if only he could win the inquirers to whom he went to Christ.

—A native paper of Bombay—the *Dny-uno-daya*—calls upon any person who has found in any of the Hindu sacred books the thought that God hates sin, to point out the passage, quoting chapter and verse. It says that it knows no utterance affirming that God desires that man should be saved from sin and made pure in heart.

—There are more missionary societies represented in India than in any other country of the world; there are more missionaries, more schools, more churches, more communicants, a wider opportunity for every form of Christian endeavor, the use of every weapon of Christian warfare, the application of every Christian principle. And well may it be so; for the population numbers 288,000,000, and the idols worshipped 330,000,000. And besides, India is under the especial care of Christian Britain.

—Hindus show their piety in building hospitals for mosquitoes, snakes, and scorpions, but allow their wives and

mothers to die a dog's death when attacked by disease, rather than expose them to the touch, or even gaze, of a physician.

—T. G. Scott, of the Bareilly Theological Seminary, pleads with his Methodist brethren to send him \$20,000 for enlargement: "*The call is for pastors and evangelists. In the history of this seminary 200 preachers have been sent out, but we now should send them out at a much more rapid rate, and here is the deadlock. A Moslem college close by has been lately endowed with a sum which makes \$20,000 look paltry; and a Hindu temple is being completed at a cost of some \$2,000,000.*"

—The Dublin University mission to the diocese of Chota-Nagpore has settled in Hazaribagh, a town of 30,000 inhabitants. A number of buildings belonging to the military station, abandoned by the government ten years ago, have been made over to the mission for a nominal rate, and will serve the members for dwelling-house, hospital, dispensary, chapel, and school.

—The *Missionary Herald* of the Presbyterian Church in Ireland, referring to the fact that the missionaries in Gujarat and Kathiawar mourn over a want of vital godliness, a lack of spiritual progress, and the comparatively low standard of morality among the converts, well says: "The converts have been steeped in heathenism, with its uncleanness and abominations of all kinds, from their earliest years. Their tastes and connections and habits and beliefs have all been moulded by heathenism. They have centuries of heathen teaching behind them. Even when they see and believe the truth they cannot in a moment shake off all the past and attain the same strength of character and purity of heart and charity of spirit as those who have always lived in an atmosphere laden with Christian truth. The Dheds, from whom many of our converts are taken, are the outcasts of Hindu society, the lowest of the low, and their degraded position must

react upon their thoughts and character."

—The editor of a Madras vernacular newspaper, himself "an astute, staunch, and orthodox Brahmin of a renowned priestly family," takes this gloomy view of the situation: "We entertain no more any hope for that religion which we consider dearer to us than our life. Hinduism is now in its deathbed, and, unfortunately, there is no drug which can be safely administered into it for its recovery. There are native Christians nowadays who have declared a terrible crusade against the entire fabric of Hinduism, and many men of splendid education are also coming forth, even from our own community, who have already expressed a desire to accept Christianity; and should these gentlemen really become first Christians, and then its preachers, they will give the last deathblow to mother Hinduism, because these men are such as will never turn their backs from the plough after having been once wedded to it. Every moment our dear mother (Hinduism) is expected to breathe her last. This terrible crusade is now carried on by the native Christians with a tenacity of purpose and a devotion which in themselves defy failure."

—The famous Hindu god Lingam is now owned by an English gentleman, who paid a sum equal to \$13,000 for it at an auction sale of East India relics in 1888. This image stands but 12½ inches high, but, small as it is, it is well worth its weight in first-water diamonds. The base is of pure hammered gold, and around it are set 9 gems—a diamond, ruby, sapphire, chrysoberyl, cat's-eye, coral, pearl, hyacinthine, garnet, emerald, and moonstone. The apex, which is in the shape of a pyramid, is encircled with a plinth set with small but very fine diamonds. The pinnacle is a topaz in the shape of a horseshoe, the centre being a cat's eye of exceeding brilliancy.

When the last king of Delhi was exiled to the Andaman Islands, his queen

secreted this idol, and it was never seen again until recent research brought it to light.

—A Methodist church was organized about a year ago at Quetta, Afghanistan, and a new house of worship has since been dedicated.

—How far that *little* candle throws his beams! That is, what a world of good can be accomplished in the Orient with a ridiculously small sum of money. Thus Bishop Thoburn finds that for \$10 each, boys and girls can be maintained for a year in *boarding-schools* in the Northwestern Provinces, and he calls for enough to start 1000 on a course of education.

—This is a sample of how the heathen Hindus give, at least at Neyoor, in the native State of Travancore. We must premise that, in order to gain a certain privilege, he was ordered to be weighed in gold, and this gold made into coins to be distributed to the Brahmins. On the morning when the ceremony was performed the Maharajah visited the royal temple, where he spent some time in worshipping the idol and repeating prayers. He then retired to his palace, put on his royal apparel, and armed with a shield and sword, again went to the temple, where there were assembled all the Brahmins of the State. The king then walked round the scales three times, prostrated himself before the sacred part of the temple, and, receiving permission of the priests, he mounted the scales. Gold coins were put into the other side until the Maharajah, with shield, sword, and all his ornaments, rose high in the air. This ceremony, in which the king was "worth his weight in gold," cost 200,000 rupees, or £20,000—all given simply that the ruler of the State may have the privilege of seeing the Brahmins at their food. But even then he is not allowed to eat with them, as he is considered to be of lower caste than they.

—Rev. H. G. Downes, of the Propagation Society, diocese of Madras, states that the outlook is most hopeful. The

people are flocking in much more rapidly than the missionaries can receive them. Last year the increase of converts was from 8000 to 10,500. If the clergy were doubled in number, and the native agents multiplied by three, there would still be too much for them to do. The candidates for baptism are kept in the catechumenate for two, and even as many as five years.

China.—A missionary writes: "One day we went to visit the giant Buddha of Foh-hsiang. At a height of some 600 feet from the ground great niches have been cut out in the solid rock of the mountain, in all of which are idols, and in the largest of which sits the Buddha himself. He is made of the usual straw and clay, painted and gilded, and is no less than 100 feet in height. His feet are 12 feet in length, a toe-nail being the size of a man's head."

—A Chinaman came to a missionary to ask for baptism. When asked where he had heard the Gospel, he answered that he had never heard the Gospel, but had *seen* it. He then told of a poor man at Ningpo, who had once been a confirmed opium-smoker, and a man of violent temper. This man had learned about the Christian religion, and his whole life was altered—he gave up the opium and became loving and amiable. "Oh," said the candidate for baptism, "I have not heard the Gospel, but I have *seen* it."

—At a meeting of Chinese women held at Winchow, a missionary read some extracts from the autobiography of John G. Paton, missionary to the New Hebrides, and suggested that prayer be offered for the degraded people of those islands. Afterward the women came bringing a contribution, which they had taken up of their own accord for Dr. Paton's work, saying, "We must think not only of those near, but also of those afar off, for they also are our brethren."

—The records of the Medical Missionary Association of China show that 196

foreign missionary physicians have labored among the Chinese since 1834.

—The *Chinese Recorder* has some interesting statistics on medical missionary work. In 1890 there were in the empire 61 hospitals, 44 dispensaries, and 100 medical students; the patients treated in one year being 348,439. In 1891, in Shanghai alone, the number of patients treated was 56,933.

Dr. J. G. Kerr, during his nearly forty years of work, has made this record: Over 1,000,000 attendances to the sick and suffering; over 35,000 operations performed; some 30 volumes of medical and other works translated; besides the training of 100 or more native Chinese as medical missionaries. For twenty years the desire of his heart has been to see a lunatic asylum established in China. To build and equip this will cost some \$50,000, but when once started it will be almost, if not altogether, self-supporting.

—Can these bones live? Yes, when the Divine Spirit blows upon them. And a missionary of the Methodist New Connection records this marvel, which may well rebuke unbelief and lead us to expect to see great things in China: "But the whole village have renounced the gods of their fathers, and removed every vestige of idolatry from their homes, and are ready to sweep away from their midst all trace of a worship of which every other hamlet, town, and city in the empire has its monuments, and to have only a house for the worship of the living and true God. Practically, Tsai Chia is a Christian village. It is said that every family is, or inclines to be, a Christian family. We have 44 members (30 men and 14 women), and the remainder are either candidates, inquirers, or hearers." They propose to build a church upon the site of a ruined heathen temple.

—The Reformed (et al.) Church in America has a body of disciples in Amoy numbering 968, who contributed during 1891 the sum of \$332, or at the average rate of about \$3.50 each. And

this though it is ten times more difficult for a Chinaman there to earn a dollar than it is for us in this land. The giving of that company for ten years aggregates \$23,703. Thus even the Chinaman is not altogether of the earth earthy.

—The China Inland Mission, laying foundations for solid and permanent work, is about to expend in Chefoo, a treaty port in Shantung province, £5000 in the construction of a collegiate school for boys and girls, primarily for the benefit of the children of its missionaries, of whom there are now 172, and in order to save the cost of sending them to Christian countries to be educated. But the children of other missionaries will be received as well as those of merchants, etc., who object to patronizing Catholic schools.

Japan.—A Japanese by the name of Jujii Ishii, who is termed the Oriental George Müller, has an orphanage of Okayama, with 207 children in it—146 boys and 61 girls. Some are learning to print, some to be barbers, some to weave, and more than 170 are learning to make matches. There is a kindergarten for those under seven years. English and agriculture will be taught the boys, and the girls will be taught all the important work which will make them good housekeepers. In Nagoya many children were left orphans by the earthquake, and Jujii Ishii took them and started another orphanage.

—This is the testimony of Dr. DeForest, writing from Sendai: "That a wide Christian influence is coming in everywhere throughout the empire is a fact of no doubt whatever. It is safe to say that the thirty years of missions in Japan, together with contact with Christian nations, has resulted in a wider and deeper Christian spirit in the government, in education, in public opinion, in family life, in social standards, than could be found at the end of the third century in an empire that had become confessedly Christian."