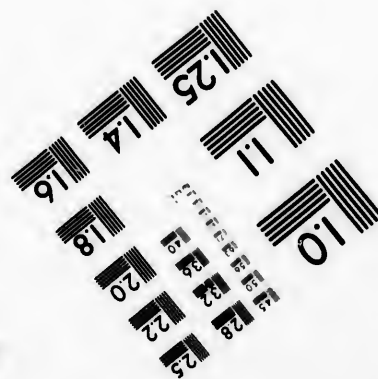
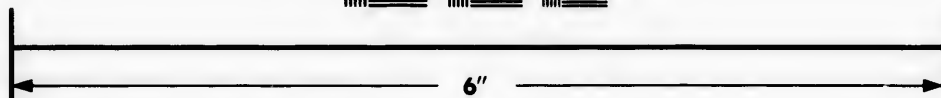
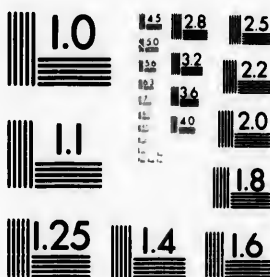


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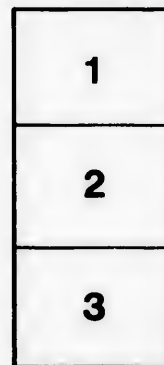
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THE  
First Hundred Years  
OF  
MODERN MISSIONS.

BY THE  
REV. J. S. ROSS, M.A.,  
WOODSTOCK, ONT.

WITH A PREFATORY NOTE BY  
REV. ALEX. SUTHERLAND, D.D.



TORONTO:  
WILLIAM BRIGGS,  
WESLEY BUILDINGS.  
C. W. COATES, MONTREAL, QUE.      S. F. HUESTIS, HALIFAX, N.S.



*Can. Ross, James S.*

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## PREFATORY NOTE.

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THE following extract, from a recent number of the *MISSIONARY OUTLOOK*, will serve very well as the first paragraph of this introductory note:—"The story of missions is the most fascinating story in the literature of the last hundred years, but in order to tell the story effectively, those who speak in our missionary meetings must steep themselves in the literature of missions—now so abundant—and then tell the story as men and women who are thoroughly in earnest about the matter. Next to this is the work of scattering information broadcast by means of the printed page. And just here lies a difficulty; missionary literature, though abundant and deeply interesting, is not available, for the most part, in condensed form, such as can be read by busy men in moments of leisure. It would pay the Missionary Society many times over to have a man or woman of the right stamp to do nothing else but condense and print missionary information and scatter it broadcast through the churches."

This witness is true. Missionary facts are the fuel for missionary fire, but the facts are so widely scattered through a voluminous literature that few, comparatively, know anything about them. A year ago Messrs. Funk & Wagnalls, of New York, issued a "Cyclopædia of Missions," consisting of two royal 8vo volumes of over 600 double-column pages each. Such a mass of digested information on missionary topics was never before brought together in one publication, but the price was \$12.00 for the two volumes, which put it beyond the reach of many. Some cheaper method of circulating the information so laboriously gathered was demanded, and in the following pages Mr. Ross has made a laudable effort to satisfy the demand, at least in part. Of course it was impossible to condense more than a tithe of the information into so small a compass, nor has this impossible task

been attempted, but we have, instead, a boldly outlined sketch of the great missionary movement of the last hundred years, with a bird's-eye view of the field of its operations. To read this sketch without being profoundly impressed with the vastness of the work, and inspired by the grandeur of to-day's opportunities, would be impossible, and we anticipate the best results from this attempt to bring the magnitude of the missionary problem home to the thought and conscience of the Church.

But however well-intentioned and well-executed this attempt may be, it will result in nothing unless followed by appropriate action throughout the Church. The first duty is to secure the widest possible circulation of this pamphlet, which we hope is but the *avant courier* of a multitude of missionary tracts and leaflets; the next is to utilize the information thus supplied in the home, the prayer-meeting, and on the missionary platform. Keep the great theme before the churches; let there be "line upon line, precept upon precept." The great facts will tell, and when these are vitalized by the Holy Spirit's baptism, they will kindle a flame of missionary enthusiasm that will light up the world.

METHODIST MISSION ROOMS,  
TORONTO, *January 2nd, 1893*

A. SUTHERLAND.

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## THE FIRST HUNDRED YEARS OF MODERN MISSIONS.

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"Rise on, triumphant Lord,  
A hundred years record  
Thy victories won ;  
Hasten the glorious day  
When all shall own Thy sway ,  
And earth and heaven shall say  
The work is done."

### A Century of Modern Mission Chronology.

1792. The first British Foreign Missionary Society organized through the efforts of Carey.
1793. Carey landed in India.
1795. London Missionary Society organized.
1796. First mission of London Missionary Society opened at Tahiti, Society Islands.
1798. Death of Schwartz.
1799. Dr. Vanderkemp (Lon. Miss. Soc'y) opened mission to Kaffirs in South Africa.
1804. British and Foreign Bible Society organized.  
Mission to Sierra Leone opened.
1807. Morrison (Lon. Miss. Soc'y), first missionary to China.  
Slave-trade in British dominions abolished by Parliament.

\* Authorities consulted : *Encyclopaedia of Missions*, 2 vols., Funk & Wagnalls, 1891 ; Report of Missionary Conference, London, 1888, 2 vols. ; Report of First and Second (Ecumenical Methodist Conferences ; Patterson's Prize Essay on Missions ; Seelye's "Christian Missions" ; Pierson's "Crisis of Missions" ; Pierson's "Miracles of Mission's" ; Withrow's "Romance of Missions" ; Gracey's "China" ; Robson's "Outlines of Protestant Missions" ; Dorchester's "Problem of Religious Progress" ; Read's "Hand of God in History" ; Montefiore's "Life of Livingstone" ; Myer's "Life of Carey" ; Dean's "Life of Moffat" ; Townsend's "Life of Morrison" ; "Exeter Hall Lectures" ; *Gospel in all Lands*, to date ; *Missionary Review of the World*, to date.

1810. American Board of Commissioners for Foreign Missions organized.
1812. Church Missionary Society organized; (in 1799 organized under another name).  
Wesleyan mission to South Africa opened.
1813. East India Co. compelled by Parliament to tolerate missionaries.  
Judson arrived at Rangoon, Burmah.
1814. American Baptist Missionary Society organized.  
Mission to New Zealand opened by Church Missionary Society.  
Death of Dr. Coke, on Indian Ocean, aged sixty-seven.
1816. American Bible Society organized.  
Moffat sailed for Africa.
1817. Wesleyan Missionary Society organized.
1818. Conversion under Moffat of Africaner, "the terror of South Africa."  
Madagascar Mission opened (Lon. Miss. Soc'y).
1818. Death of Samuel J. Mills, off west coast of Africa, the originator of the American Board of Commissioners for Foreign Missions, and of the American Bible Society.
1819. Missionary Society of Methodist Episcopal Church, U.S., organized.  
First Christian book printed in Siamese.  
Whole of Bible translated into Chinese by Morrison, assisted by Milne.
1820. Mission to Hawaiian Islands opened.
1821. Mission to Liberia opened.
1822. Missions to Tonga Islands, and to New Zealand opened by the Wesleyan Missionary Society.
1823. Raratonga Island, which had eluded the search of Capt. Cook, discovered by John Williams, and mission opened.
1824. Missionary Society of Methodist Church of Canada organized; also that of the Protestant Episcopal Church of America; and that of France.
1826. Mission to the Karens ("wild men of Burmah") commenced.
1828. First Karen convert.
1829. Widow-burning abolished by the British Government in India.
1830. Duff arrived in India.
1833. Slavery abolished in the British Empire; (went into operation August 1st, 1834).  
First foreign mission of Methodist Episcopal Church of U.S. to Liberia commenced.  
Death of Melville B. Cox, first foreign missionary of Methodist Episcopal Church, U.S.
1834. Death of Carey, "the pioneer of modern missions."  
Death of Morrison, "the pioneer missionary to China."
1835. Mission to the Fiji Islands, opened by the Wesleyan missionaries, Cross and Cargill.
1836. Missionaries banished from Madagascar.
1837. First native Madagascar martyr.  
Krapf set out for East Africa.

1839. John Williams, "the apostle of Polynesia," murdered at Erromanga, aged forty-four.
1840. Livingstone sails for Africa.  
Canton, China, taken by the English.
1842. Hong Kong ceded to the English; Canton and four other cities opened.
1844. Missions to China re-opened.  
Missionary Society of Presbyterian Church in Canada organized.
1845. Evangelical Alliance organized.
1846. Death of James Evans, Canadian Methodist missionary, and inventor of the syllabic characters.
1848. Mission to the New Hebrides Islands commenced by Dr. Geddie, of the Presbyterian Church, Nova Scotia.
1850. Missionary Society organized by the New Zealanders.  
Death of Judson, "the apostle of Burmah."
1851. First Zenana teaching in the East begun in Siam.
1853. Missionary Society organized by Sandwich Islanders.  
Wesleyan Mission in China opened.  
Com. Perry (U.S.) sails into Yeddo Bay, Japan.
1858. Japan opened by Townsend Harris Treaty to the Western world after being closed 219 years (treaty went into full operation following year).  
Christianity tolerated in China by the Treaty of Tientsin, (carried into effect in 1860).  
Government of East India Co. abolished by British Parliament.
1859. First missionary in Japan.
1861. Persecution in Madagascar ceased and mission re-opened.
1862. Jesuits enter Madagascar.  
King George of Tonga gave a constitutional government founded on Christian principles.
1864. First convert in Japan.
1865. China Inland Mission commenced.
1870. Missionaries to Hawaiian Islands made last report to their society, these islands having ceased to be missionary ground.
1871. First Protestant Church opened in Rome.  
Bishop Patteson, of Melanesian Islands, murdered at Nukapu.  
Mission to New Guinea opened, (largest island in the world).  
Livingstone found by Stanley at Ujiji.
1872. First Protestant Church organized in Japan.  
Mission to Formosa, China, opened by Presbyterian Church in Canada.
1873. Livingstone found dead at his bedside on his knees at Ilala, Lake Bangweolo.  
Canadian Baptist Missionary Society organized.  
First foreign mission of Methodist Church of Canada, commenced in Japan.  
Edict against Christianity in Japan taken down.
1874. Livingstone buried in Westminster Abbey.  
Fiji islands ceded by their chiefs to Great Britain.

1875. King Mtesa desires missionary teachers to be sent to Uganda, East Africa.  
Presbyterian Church in Canada opened a mission in Central India.
1876. Mission to Uganda commenced.  
Woman's Presbyterian Missionary Society of Canada organized.
1877. Stanley's journey across Africa from Zanzibar and emerging at the mouth of the Congo, 7,000 miles, completed in 999 days.
1878. Missions to the Congo opened.  
Great revival at the Baptist Mission among the Telugus ("Lone Star Mission"); 10,000 baptized between June and December.  
Consecration of the great Memorial Hall by the Karens on the fiftieth anniversary of the first convert.  
Buddhist temple in Province of Shantung, China, deeded as a free gift to missionaries for Christian uses.  
Death of Dr. Duff, aged seventy-two.
1881. Woman's Methodist Missionary Society of Canada organized.  
Canada Congregational Missionary Society organized.
1882. Corea, "the hermit nation," the latest opened to the Gospel.
1883. Death of Moffat.  
Church of England Missionary Society in Canada organized.
1884. Stanley opened the Congo basin; 5,249 miles of navigable rivers; eleven million square miles of territory; inhabited by forty-three millions of people.  
Berlin Conference for government of the Congo country; agreement signed by fifteen ruling powers.
1885. Congo Free State erected.  
Bishop Hannington murdered at Uganda by orders of Mwangu.
1888. First railroad built in China with sanction of the Government.  
First mission of Presbyterian Church in Canada to China mainland opened.  
Whole Bible translated in Japanese.
1890. Memorable Missionary Conference at Shanghai, China,  
Sultan of Zanzibar issued decree against the slave-trade.  
Death of McKay, of Uganda.
1891. Susi, who brought Livingstone's body and papers to the coast, a journey of nearly 1,000 miles, and of a year's duration, died at Zanzibar.  
Edict of Chinese Emperor proclaiming toleration of Christianity.  
First section of Congo River railroad completed.  
Latest new mission, in totally unoccupied territory undertaken—the Central Soudan.  
Death of Samuel Crowther. "Born a slave, died a bishop."
1892. Death of James Calvert, noted missionary to Fiji.  
The Brussels Treaty respecting the prohibition of the slave-trade, fire-arms, and the liquor-traffic in the Congo Free State and interior of Africa, covering an area twice the size of Europe with a population of twenty-five millions of souls, signed by seventeen powers.  
Mission opened in a populous but unevangelized province of China, by the Methodist Church, Canada.

### Previous to the Opening of the Missionary Era.

"Some day Love shall claim his own,  
Some day Right ascend the throne,  
Some day hidden Truth be known,  
Some day—some sweet day."

#### MISSIONS UNDERTAKEN.

By common consent the year 1792 marks the beginning of the modern missionary movement—a distinct epoch in the development of Protestant Christianity. Yet this does not imply that there were no missions before that date. The names of Egede, Stach, Ziegenbalg and Schwartz are well known in this period.

The Moravian brotherhood rose to notice when the zeal of all Churches was at the coldest. Driven from Moravia, Count Zinzendorf (author of the hymn, "Jesus, Thy blood and righteousness,") bought an estate for the refugees, near the foot of a hill. This they called Herrnhut—(The Lord's Shelter)—a name which has since gone round the world. The society was composed of about 600 labourers and artizans, yet in the short space of eight or nine years, commencing in 1732, they had sent missionaries to Greenland, the West Indies, the Indians of North America, the negroes of South Carolina, to Lapland, Tartary, Guinea, South Africa and Ceylon. They now report 392 ordained ministers, preaching at 133 stations, to 23,901 communicants. Their missionaries frequently started without knowing how to reach their destination, and often had to procure support by working with their own hands. As showing their spirit, Count Zinzendorf went to a brother and said: "Can you go as a missionary to Greenland. Can you go to-morrow?" And the reply was: "I will start to-morrow if the shoemaker has finished my shoes which I ordered." So long as mankind can appreciate purity of intention, self-sacrifice, and heroism, the name of the Moravian brotherhood will never die.

Missions to the heathen were not undertaken by the Wesleyans until 1786, when Dr. Coke, destined for Nova Scotia, was providentially driven by a storm to the British West Indies, where a mission to the slaves was immediately begun at Antigua. "During his (Dr. Coke's) life it was not deemed necessary to organize a missionary society among the Wesleyans, for he embodied that great interest in his own person." He crossed the Atlantic eighteen times in prosecution of the work of God.

"The Society for the Propagation of the Gospel in Foreign

Parts" was formed in 1701, rather for colonial than foreign missionary objects. This society became distinctly missionary in 1821. Thus, with the exception of the Danish missions represented by Ziegenbalg and Schwartz, and the work of the Moravians and Wesleyans, the whole heathen world, previous to the opening of the missionary epoch, was left in spiritual destitution, not "a solitary representative of the Churches of Great Britain being found on earth preaching Christ to those who had never heard His name."

#### CONDITION OF THE CHURCHES.

It has been truly said, "Never has there been a century in England so void of faith as that which began with Queen Anne and ended with George II., when the Puritans were buried and the Methodists not born." Blackstone, about this period, said he had heard every clergyman of note in London, but not one discourse that had more Christianity in it than the orations of Cicero, or showed whether the preacher was a disciple of Confucius, Mohammed or Christ.

What missionary activity could there be in Churches of this description? To diffuse such a Christianity would be a calamity; but happily it has no inherent diffusiveness. The only hope of the Churches themselves, and of the world, lay in a revival of religion. This occurred under the labours of Wesley and Whitfield, and one year after Wesley was dead, William Carey, *clarum et venerabile nomen*, succeeded, despite many discouragements, in organizing the first British Foreign Missionary Society, under the auspices of the Baptist Church.

To understand his difficulties it may be necessary to recall the prevailing sentiments of the people at that time, both in and out of the Church. When Carey proposed in the Baptist Association to discuss the advisability of sending missionaries to the heathen, Rev. Dr. Ryland is reported to have said: "Young man, sit down; when God pleases to convert the heathen He will do it without your aid or mine." Dr. Ryland simply expressed the prevailing sentiment of the majority of Christian people at that time. The East India Company refused to take Carey to India in one of their vessels. When they found he intended to be a missionary, they ordered him off the vessel, but he reached Calcutta by a Danish ship. Even after his arrival, but for the firm conduct of the governor of the little Danish settlement at Serampore, to which he was invited, Carey and his family would have been seized and sent



back to Europe by the first vessel. Charles Grant, who ultimately rose to be the head of the East India Company, wrote to the Rev. Charles Simeon to send out missionaries to the East, and promised to support them. Simeon failed to find one. Grant afterwards wrote: "I had formed the design of a mission to Bengal; Providence reserved that honour for the Baptists."

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 Red Indians of North America could be converted! Fuller, who was collecting for the new Baptist society, went aside into the by-ways of London city to weep over the callousness of wealthy Christians. Three years after Carey had arrived in India, the Assembly of the Church of Scotland denounced the scheme of foreign missions as "illusory," "visionary," "dangerous to the good order of society," and as "improper and absurd to propagate the Gospel abroad, so long as there remained a single individual at home without the means of religious knowledge."

But the above was mild compared with the diatribe of the Rev. Sydney Smith, who pronounced the scheme of foreign missions as "absurdity in hysterics," "preposterousness run mad," "illusion dancing in maddest frenzy," "the unsubstantial dream and vision of a dreamer who dreams that he has been dreaming."

In the United States, Mills, Judson, Newell, and Nott held the now famous "haystack" meeting, to start a foreign missionary society; and because public opinion was opposed to them, by article 4, the existence of their society was made secret. When a few years afterwards it was proposed to charter the American Board of Commissioners for Foreign Missions, by the Massachusetts Legislature, Mr. B. W. Croninshield objected on the ground that "it would export religion whereas there was none to spare away from ourselves," to which the proper rejoinder was made that "religion is a commodity, the more of which is exported the more we have remaining." At first the Senate rejected the bill, but of five Boston papers, not one gave a report of the debate, or even an abstract of it! What surprise and comment would such a legislative act excite to-day!

**America.**

“Lo, the poor Indian! whose untutored mind  
Sees God in clouds, or hears Him in the wind.”

**MISSIONS TO THE INDIANS.**

The first missionary to the Indians was Rev. John Eliot. He preached the first sermon ever delivered in North America to the Indians in their native tongue. He took a language which had no literature, and had never been reduced to writing, and in eight years had the whole Bible translated. It was absolutely the first case in history of the translation and printing of the whole Bible for evangelizing purposes. It was issued in 1663, being the first Bible printed in America. “Prayers and pains,” he said, “through faith in Jesus Christ will do anything.” Respecting his preaching to the Indians, both in Old and New England it was declared the whole scheme was to make money, and that the conversion of Indians was a fable. He lived however to see six Indian churches and a thousand members. Southey pronounced him “one of the most extraordinary men of any country.” He was followed by Brainerd in the same work.

Another name in connection with Indian missions which deserves to be perpetuated in history, is that of Rev. James Evans, a Canadian Methodist missionary and the inventor of syllabic characters for the Cree Indians, and by which they are enabled to read with surprising facility. Lord Dufferin said to Rev. E. R. Young: “Why, what a blessing to humanity that man was who invented this alphabet. I profess to be a kind of literary man myself, and try to keep up my reading of what is going on, but I never heard of this before. The fact is,” he added, “the nation has given many a man a title and a pension, then a resting-place and monument in Westminster Abbey, who never did half so much for his fellow-creatures.”

**MISSIONS TO GREENLAND.**

For thirteen years in northern Norway, Hans Egede heard the Macedonian cry to go to Greenland. His proposal to set out for that inhospitable region, raised a storm of opposition, but after a voyage of eight weeks he landed there in 1721. Thus began the Danish mission. He was three years in learning the language, and remained there fifteen years.

The Moravian mission began in 1733 (twelve years after Egede), under the Messrs. Stach and Christian David. Before they departed, Count Von Pless recounted the difficulties. "How will you live," he asked. "We will cultivate the soil." "But there is no soil—only ice and snow." "Then we must try and live as the natives do." "But in what will you live?" "We will build ourselves a house." "But there is no wood in the country." "Then we will dig holes in the ground and live there." "No," said the count, "here are \$50, and take wood with you." Their voyage lasted six weeks. The natives were very indifferent to their teachings and mimicked them. They laboured five years before they had one convert. Though zealous and self-sacrificing, Egede the Danish missionary had little success, from the fact he did not give due prominence to the direct preaching of redemption through the blood of Christ. The truth was preached as part of a creed. The Moravians, on the other hand, addressed the heart rather than the reason and had greater success.

SUMMARY OF THE MISSIONARY WORK IN AMERICA.

(Compiled principally from "Encyclopædia of Missions," Funk & Wagnalls, 1891.)

| COUNTRY.           | Population.       | No. of Societies. | Stations.   | Ordained Missionaries | Native Ordained Ministers. | Churches.    | Sabbath School Scholars. | Common Schools. | Communi-cants. | Native Con-tributions for all pur-poses. |
|--------------------|-------------------|-------------------|-------------|-----------------------|----------------------------|--------------|--------------------------|-----------------|----------------|------------------------------------------|
| Greenland .....    | 9,780             | 1                 | 6           | 16                    |                            |              |                          | 32              | 780            |                                          |
| Alaska.....        | 30,426            | 3                 | 5           | 14                    |                            |              | 60                       | 3               |                |                                          |
| Labrador . . .     | 4,211             | 1                 | 6           | 38                    |                            |              |                          | 6               | 496            |                                          |
| Indians, Canada    | 124,589           | 4                 | 85          | 62                    |                            |              |                          |                 | 6,041          |                                          |
| "    U.S.A.        | 249,273           | 12                | ....        | 163                   |                            |              |                          |                 | 21,922         |                                          |
| West Indies ....   | 5,726,876         | 10                | 289         | 112                   | 488                        | 148          | 43,593                   | 169             | 69,707         | \$863,166                                |
| Mexico.....        | 11,632,924        | 8                 | 269         | 50                    | 128                        | 201          | 7,689                    | 138             | 13,263         | 20,360                                   |
| Central America.   | 3,172,684         | 2                 | 15          | 22                    | 6                          | 1            | 805                      | 12              | 871            | 15                                       |
| South America..    | 35,250,224        | 7                 | 140         | 14                    | 47                         | 116          | 3,910                    | 63              | 14,366         | 57,168                                   |
| <b>TOTALS.....</b> | <b>56,200,987</b> | <b>48</b>         | <b>....</b> | <b>491</b>            | <b>.....</b>               | <b>.....</b> | <b>56,057</b>            | <b>.....</b>    | <b>127,446</b> | <b>\$940,709</b>                         |

### **The Pacific Islands.**

“The immense Pacific smiles  
Round a thousand little isles,  
Haunts of violence and wiles.  
But the powers of darkness yield,  
For the CROSS is in the field,  
And the LIGHT OF LIFE revealed.”

There are about twelve thousand of these islands, and by many they were long supposed to be the homes of happy savage innocence. Stern facts, however, in missionary life have dispelled the illusion. Dr. Geddie, of the New Hebrides mission, says, “the spectacle of a father and mother with their children, as one happy social band, is what I have never yet beheld here.” Of the three hundred islands inhabited by the Papuan race, not one has been found where cannibalism did not exist. Female virtue was so unknown in the Hawaiian Islands that the inhabitants had no word in their language to express it.

#### **DIVISIONS.**

The islands of the Pacific are separated into four main divisions. Take 180° longitude. The islands east of that are called Polynesia. The islands west of 180° longitude are separated into two divisions. Those south of the equator are called Melanesia, and those north of the equator Micronesia. The Hawaiian (or Sandwich) Islands make the fourth division; they are situated north of Polynesia, and about half way between Australia and Vancouver. These are not mere geographical divisions, but the names given indicate differences also in race, colour and language.

#### **POLYNESIA.**

Polynesia consists of the following principal groups: the Society, Austral, Hervey (or Cook's), Taumota, Marquesas, Samoan, and the Tonga (or Friendly) Islands.

The publication of the narrative of Captain Cook's voyages caused the early selection of these islands as missionary ground. It is an interesting fact that the reading of this same book first stirred the soul of Carey, and led him to decide upon this field, but God willed India instead. The good ship *Duff*, sent out by the London Missionary Society, set sail in 1796, bearing thirty missionaries—the first purely missionary expedition Protestantism

had sent forth to conquer heathenism. Curious, in the light of the present day, is the fact that these pioneer missionaries were advised, among other things, to procure four pipes of the best wine at Rio, to be put into hogsheads, and paid for by draft on the London Missionary Society!

After a tedious six months' voyage they reached Tahiti, one of the Society Islands, having a population of about sixteen thousand. The *Duff* returned to England, and sailed again with a band as large as before, but was captured by a French privateer. A third expedition sailed in 1800, but discouraging news came from the South Seas. Instead of conquering heathenism, it seemed Christianity was likely to be conquered by heathenism. In twelve years the mission seemed decidedly to have failed, though on the other side it is to be said the missionaries had only received supplies and heard tidings from home twice. A change came over the Christian public of England. Missions were scouted and laughed at. A proposition was made to abandon the mission. This was stoutly opposed by Messrs. Haweis and Wilkes. It was concluded to send letters of encouragement to the missionaries instead. The very ship bearing these letters was crossed in mid-ocean by another conveying the glad tidings that idols had been rejected by the people, and not only the account of the rejection, but bearing the idols themselves! "Before they call I will answer." Thus broke the dawn after a sixteen years' night of toil.

Of Tahiti, Captain Cook said, "This island can neither serve public interests or private ambition, and will probably never be much known." He little dreamed that its name would go round the world. It was in reference to Tahiti that Darwin said, "The lesson of the missionary is the enchanter's wand."

The establishment of Christianity in the islands was precipitated by an attack of idolaters, in 1815, upon the king, afterwards known as Pomare II. They were defeated in what was intended, and proved to be, the crisis battle between the two systems. Christianity was thus established, human sacrifices abolished, concubinage prohibited, the Sabbath observed as a day of rest and worship, a printing press set up, and a missionary society organized. The king became the first president, and its first year's contribution amounted to \$2,500. From this society one hundred and sixty missionaries have gone forth to neighbouring islands. The king also gave a code of laws and a constitution in 1819. He died in 1821. In consequence of the intrigues of Roman

Catholic missionaries, Tahiti was taken possession of by the French in 1843.

The Tongan Islands were visited by the Wesleyans in 1822. The king was converted, and baptized under the name of King George. The people, intellectually, are far in advance of most of the Polynesian race. Christianity spread to the Austral group in 1816; to the Hervey Islands in 1821; to Raratonga, one of the Hervey group, in 1823; and to the Samoan Islands in 1830. This latter group has a Christian population of thirty thousand souls, and in 1890 sent a thank-offering to the parent Missionary Society in London of \$9,000.

#### MELANESIA.

Melanesia consists of New Guinea, New Ireland, Salomon, New Hebrides, New Caledonia, Fiji, and the Ellice Islands, with many other small groups. It is called Melanesia because the inhabitants have more of the negro characteristics than the typical Malay races to the north of the equator, in Micronesia.

#### THE STORY OF JOHN WILLIAMS AND ERROMANGA.

The principal agent in spreading the gospel in all these islands, irrespective of geographical lines, was John Williams, "the apostle of Polynesia," the narrative of whose life and death is very thrilling. He discovered Raratonga Island, which had eluded the search of Captain Cook. The record of his successes produced a profound interest in England. In 1839 he landed at Erromanga, one of the New Hebrides group, noted for its enormous wealth in sandal wood. With his helper, Harris, he was suddenly attacked and murdered by the natives. Rev. G. N. Gordon and his wife, from Nova Scotia, landed on this same island in 1857, and after labouring four years were both likewise murdered by the natives. Nothing daunted, Gordon's brother stepped into the breach in 1864. After eight years the natives murdered him also in similar circumstances. Then followed Rev. H. A. Robertson of the Presbyterian Church in Canada; he now has over two hundred communicants, one thousand church adherents, ten churches, and thirty-three schools. In forty years Nova Scotia has sent ten missionaries to the South Seas.

In 1889, on the fiftieth anniversary of John Williams' martyrdom, a monument was erected at Erromanga to his memory. A descendant of the same man who dealt Williams his death-blow

laid the corner stone, and the youngest son of the murderer is now preaching the gospel in Australia.

NEW HEBRIDES.

Ancityum is the most southern island of the New Hebrides. The Rev. John Geddie, from Nova Scotia, arrived in 1848. The story of his success is told on a tablet in the little church on that island, and reads :

WHEN HE LANDED  
IN 1848  
THERE WERE NO CHRISTIANS HERE  
AND WHEN HE LEFT  
IN 1872  
THERE WERE NO HEATHEN.

NEW GUINEA.

Don George, a Portuguese navigator, discovered by accident New Guinea, which (omitting Australia) proved to be the largest island in the world. It is only 90 miles north from Australia, and has a population of 150,000. When the mission was begun in 1871, the natives did not know what money was, but when Dr. McFarlane left for London in 1887, they gave him a collection of £64 10s. A copy of the New Testament, in the Motu language of New Guinea, was recently presented to the Queen. A converted Chinaman on the Pacific Coast, hearing that many of his own countrymen were residing in New Guinea, sold himself to work there as a coolie slave in order to teach them salvation, and was the means of leading 200 of them to Christ before he died.

FII.

The Fiji Islands, though not far from Tonga, are considered as belonging to Melanesia because the inhabitants are of the Papuan race. They were once ferocious cannibals, and language fails to describe the atrocities committed by these people. The Wesleyans originated the mission here, and through the patronage of King George of Tonga, secured a favourable reception. It was probably owing to his influence that their lives were often spared during the frightful scenes they were compelled to witness. They have now ten missionaries (never having exceeded thirteen at any one time). The churches are well manned by these, and seventy-two native ordained ministers, with hundreds of local preachers, who preach in 909 churches and 414 other places of worship to 27,097 church

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members and to 103,775 adherents out of a population of 125,441. A missionary among 10,000 Fijians said, "I do not know of a single house in which there is not family worship." These islands were ceded to Great Britain in 1874, and are now ruled by a British governor. No English soldiers are needed to preserve loyalty.

The thrilling story of the conquests of Christianity in Fiji ranks with that of Madagascar or Japan.

#### NEW ZEALAND.

The Church of England commenced the first mission here in 1814, followed by the Wesleyans in 1822. A recent census shows that ninety-five per cent. of the population is Christian. The name of Bishop Selwyn, of New Zealand, deserves special mention for his self-denying and successful labours among the Melanesian Islands. The Rev. Sydney Smith, in his bantering way, wrote to one of his correspondents thus: "The advice I sent to Bishop Selwyn, of New Zealand, when receiving the cannibal chiefs, was to say, 'I deeply regret, sirs, to have nothing on my own table suited to your tastes, but you will find plenty of cold curate, and roasted clergyman on the side-board.' And if in spite of this prudent provision, his visitors ate him likewise, I could only add, 'I sincerely hoped he would disagree with them.'"

#### MICRONESIA.

Micronesia consists of the Gilbert, Marshall, Caroline, Ladrões, Bonin, and many smaller groups of islands. They have been colonized by Spaniards, and the native races are nearly extinct.

Missions to these islands commenced in 1852 by American missionaries accompanied by two Hawaiian helpers. Twelve years afterwards they were carrying on missionary operations themselves to the surrounding islands. Out of a population of 84,000, 50,000 have heard the gospel. There are 8,000 converts, and twice as many adherents. In 1880 a mission was begun in the Island of Ruk, "the terror of the Pacific," where there are now eight or nine churches. The missionary vessel *Morning Star*, thrice rebuilt by the Sunday-school children of America, was an invaluable aid to missionary work in these islands.

#### HAWAIIAN (OR SANDWICH) ISLANDS.

These consist of eight islands, the largest of which is Hawaii. They are the most northerly of the Pacific groups. Here Captain Cook was murdered in 1779. The capital is Honolulu.



At the college gate in New Haven, Conn., one morning in the year 1809, a youth of colour was found weeping because there was no one to instruct him. His name was Obookiah, a native of Hawaii. He was distressed both for himself and his countrymen, but was soon taken in hand by Christian people, and ten years afterwards was sent out by the American Board with seven Americans to open a mission on these islands. To their surprise they found that idolatry had been abandoned, temples burned, human sacrifices abolished, and the nation waiting for a religion. Great revivals followed, the horrible *tabu* system was exterminated, and by 1870 the missionaries made their last report to the parent society, these islands having ceased to be missionary ground.

In 1852 these islanders commenced missionary operations themselves, and have already sent missionaries south and west to the Marquesas, Gilbert, Marshall, and Caroline groups of islands.

SUMMARY OF MISSION WORK IN THE PACIFIC ISLANDS.

(Compiled principally from "Encyclopedia of Missions," Funk & Wagnalls, 1891.)

| COUNTRY.                           | Popula-<br>tion. | No. of<br>Societies. | Stations. | Ordained<br>Missionaries | Native<br>Ordained<br>Ministers. | Churches. | Sabbath<br>School<br>Scholars. | Common<br>Schools. | Communi-<br>cants. | Native Con-<br>tributions<br>for all pur-<br>poses. |
|------------------------------------|------------------|----------------------|-----------|--------------------------|----------------------------------|-----------|--------------------------------|--------------------|--------------------|-----------------------------------------------------|
| Polynesia.* . . . .                |                  | 3                    | 44        | 24                       | 366                              | 1,049     | 57,320                         | 483                | 44,430             | \$17,495                                            |
| Melanesia . . . . .                |                  | 2                    | 13        | 10                       | 5                                | 3         | 100                            | 344                |                    | 65                                                  |
| Micronesia . . . . .               |                  | 3                    | 97        | 10                       | 40                               | 81        |                                | 7,729              |                    | 3,571                                               |
| Hawaiian Isl'ds. . . . .           |                  | 2                    | 58        | 2                        | 36                               | 62        | 2,769                          |                    | 5,049              | 20,132                                              |
| Totals of above..                  | 1,550,640        | 10                   | 212       | 46                       | 447                              | 1,195     | 60,089                         | 583                | 57,552             | 41,263                                              |
| Australia and }<br>New Zealand.. } | 3,628,211        | 6                    | 90        | 171                      |                                  | 680       | 39,743                         | 127                | 19,016             | 3,285                                               |
| Malaysia . . . . .                 |                  | 8                    | 198       | 77                       | 3                                | 96        | 1,346                          | 170                | 32,767             | 6,109                                               |
| TOTALS . . . . .                   |                  | 24                   | 500       | 294                      | 450                              | 1,971     | 101,178                        | 880                | 109,335            | \$50,657                                            |

\* These figures for Polynesia include the Wesleyan numbers for Fiji, which mission for the reason given on page 360 is usually considered as belonging to Melanesia.

population of 125,441. I do not know of a ship." These islands were ruled by a British preserve loyalty. Christianity in Fiji

first mission here in recent census shows is Christian. The res special mention ng the Melanesian ing way, wrote to I sent to Bishop nnibal chiefs, was on my own table f cold curate, and f in spite of this I could only add, "

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**Africa.**

“There is a morning star, my soul,  
 There is a morning star.  
 ’Twill soon be near and bright, my soul,  
 Though now it seems so dim and far.  
 And when time’s stars have come and gone,  
 And every mist of earth has flown,  
 That better star shall rise  
 On this world’s clouded skies  
 To shine forever !”

**POPULATION AND “SPHERES OF INFLUENCE.”**

The population of Africa has been estimated variously from one hundred and sixty-two to three hundred millions of souls. Stanley’s estimate is two hundred and fifty millions.

The work of partitioning Africa among the various European nations, has been industriously pursued for several years past, with the result that only about 2,500,000 square miles remain unappropriated, France leading the list. The “spheres of influence” (as they are technically called) extend over the following areas: France, 2,300,248 square miles; Great Britain, 1,909,445; Congo Free State, 1,508,000; Germany, 1,035,720, with many smaller divisions held by other countries.

**RACES AND CLIMATE.**

It is a mistake to suppose that the people of Africa are all negroes. They are only one race out of six. The African races are as follows: 1. *Berber*—colour, black to dark bronze or copper; home, North Africa. 2. *Coptic*—colour, brownish yellow; home, Northern Egypt. 3. *Nilotic*—colour, between black and brown; home, Nubia, Abyssinia, and that part of East Africa south of Abyssinia. 4. *Negro*—colour, black, general physical characteristics well known; home, the Soudan. 5. *Bantu*—colour, warm chocolate, a fine, tall, handsome race. One sub-division of this race (the Kaffirs proper), will never be made slaves. Home, southern half of Africa. 6. *Goriepine*—colour, dull yellow tint; small size, slightly resembling Malays; the Hottentots and Bushmen of South Africa. The great majority of the African tribes are devil-worshippers.

Africa has been called the “martyr land,” and also the “white man’s grave,” from the astounding mortality of the missionaries sent out. In forty years, of eighty-seven men sent by the Church

Missionary Society, thirty died in the first twelve years. The Wesleyan Missionary Society up to 1864 had in their burial ground on the west coast of Africa, graves of more than forty missionaries and their wives. The Moravians sent nine missionaries to Guinea, and in two years they were all dead, and the mission had to be abandoned. Fifty-five missionaries, nearly all of whom laboured on the lower Congo, died within ten years. Professor Drummond, a few years ago visited the Livingstonia mission on Lake Nyassa. He found houses, but they were all empty. One by one the missionaries had sickened and died of fever. Four or five mounds under the shadow of a huge granite mountain told the sad tale of Africa's deadly climate. This continent cannot be evangelized by Europeans alone.

With the exception of the Soudan where, it is said, from sixty to eighty millions of people reside, and where no missionary has yet penetrated, though an attempt is being made at the present time, Africa is no longer "the dark continent." In our school-boy days, the centre of Africa was marked over with pictures of lions and camelopards to show that these only inhabited this region, or that it was entirely unknown. How surprising to find by the journeys of explorers (not the least of whom were missionaries) that the country is densely populated by millions of people. In consequence missionary societies are eagerly seizing the magnificent opportunities presented.

#### WEST AFRICA.

Sierra Leone was founded by the British, and Liberia by the Americans, each for the purpose of putting down the slave-trade—for rescuing, liberating and educating those who had been slaves. The Wesleyan Methodists of Sierra Leone have just celebrated their centenary anniversary. During the War of Independence, 1,131 slaves fled to Nova Scotia. They succeeded in 1792 in gaining a home in Sierra Leone, 223 of them uniting with the Wesleyan Church. This mission, at its centennial, reports forty churches, and thirty-eight other preaching places, sixteen native missionaries, 6,387 communicants and 20,676 adherents, with an annual income of \$21,757.

The Church Missionary Society opened a mission in Sierra Leone in 1804. At the beginning the work was very discouraging—the first signal success being under a Lutheran schoolmaster named Johnston. The Yorubu and Niger missions were opened by Bishop Crowther, who had been carried off as a slave-boy, rescued by the

British, educated at Sierra Leone, and was subsequently ordained Bishop of the Niger. Years afterwards he had the satisfaction of finding his mother in the interior, from which part he had been carried off as a slave. He died a few months ago, "full of years and honours." The old Calabar mission originated with the Presbytery of Jamaica; the Cameroons with the Baptists; the Gold Coast and Gambia missions with the Wesleyans; and the mission to Liberia with the Methodist Episcopal Church of the United States.

#### SOUTH AFRICA.

The first mission to the Hottentots was commenced by the Moravians, under George Schmidt, from Holland, in 1737. The Dutch farmers compelled him to return to Europe in 1744. With the history of missions in South Africa is imperishably bound up the name of Dr. Vanderkemp, physician, cavalry officer, scholar, and sceptic—the son of a Dutch clergyman. Through the drowning of his wife and daughter in Holland he was led to Christ, and by a series of strange providences, became, in 1799, the London Missionary Society's agent in South Africa. He preached among the Kaffirs and Hottentots, though over the church doors in Cape Colony he read, "Dogs and Hottentots not admitted." He was the first missionary to the Kaffirs. When converted they walked arm in arm with their wives to church. On seeing this their heathen neighbours rushed to the doors of their huts, exclaiming in indignation, "There's a man yonder who has made himself into a woman's walking-stick."

Among the chief names in this part of the continent is that of Robert Moffat, especially in connection with the conversion of Africaner, "the terror of South Africa," the most cruel and bloodthirsty chief of modern days. A price was set on his head many times over. That Moffat should risk himself in his company, whatever professions he made, was considered foolishly reckless. But Africaner, by the consistency of his life, convinced the most incredulous at last. On one occasion, after the efforts of rain-maker had been in vain, the natives blamed the missionary for the drought. The chief came with his followers and told him he must leave the country, brandishing at the same time his weapons in a threatening manner. Mrs. Moffat, with the babe in her arms, was watching the crisis at the cottage door. Moffat told them he was resolved to abide by his post, and throwing open his waistcoat, said: "Now then, if you will, drive your spears to my heart." At

these words the chief said: "These men must have ten lives when they are so fearless of death," and slunk away. Moffat translated the Bible into the Sechwana language. The narrative of his work at Kuruman is most interesting. Mrs. Moffat was a true heroine, and rightly shares the honours of her husband. Dr. Livingstone married one of their daughters.

A striking providence was manifested in the life of Barnabas Shaw, the Wesleyan missionary to South Africa. He was forbidden by the Government to preach, or build a chapel in Cape Town; and the Dutch farmers even forbade him preaching to slaves. He then determined to push into the interior, being seconded by his noble wife, who said: "If expense be a difficulty, we have each a little property in Yorkshire; let it go for this." After journeying three hundred miles he camped on the twenty-seventh day near a party of Hottentots, who, with a chief, were going to Cape Town after a missionary to teach them the great Word of which they had heard. Had either party started on its journey half an hour earlier they would have missed each other.

#### CENTRAL AFRICA.

##### *The Story of Livingstone.*

With Central Africa the name of Dr. Livingstone is imperishably associated. "Traveller, explorer, geographer, astronomer, zoologist, botanist, physician, missionary, what a many-sided man!" At starting out he told the directors of the London Missionary Society that he was at their disposal "to go anywhere, provided only it be forward," and plunged into the very heart of "darkest Africa." As exhibiting his cheerfulness, on setting out for Loando on the west coast, on one occasion, he remarked that he was glad the Boers had taken possession of his goods, "for it saved him the trouble of making a will."

##### *How Stanley found him.*

For a long time no word of him had been heard by the outside public, save a rumour which had come to the east coast that he was dead. There was so much uncertainty about the matter that Mr. Bennett of the *New York Herald*, commissioned Henry M. Stanley to find Livingstone, which he did after a journey of nearly two years. He was discovered at a most critical juncture. In 1871, when Livingstone was near the sources of the Nile, his men absolutely refused to proceed one step farther. All usual and unusual appeals were in vain. There was nothing therefore for him but to tramp back to Ujiji, where his supplies were stored. But sor-

rows never come singly. He found his supplies had been stolen and sold, and the thieves, to save themselves, had started the story that he was dead. To add to his distress there were no letters from home, and Livingstone found himself sick, forsaken, and almost at death's door. But, sixteen days after, a strange party arrived in his camp. It was Stanley's. Who can describe the joy and gratitude of that moment? If Stanley had not been delayed by the war with Mirambo, he should have gone on to Manyema, and very likely lost him. They remained together four months, and Stanley admits that the greatest impulses of his life, especially his attitude towards Christianity, (for he had previously been somewhat sceptical), were due to the influence of Livingstone.

*His last hours and honours.*

After Stanley left him he continued to prosecute his journeys, but the strong iron constitution was beginning to give way at last. In 1873, at Ilala, Lake Bangweolo, the great Livingstone died, aged sixty years. He was found by his ever-faithful Susi at four o'clock in the morning in his grass hut, on his knees by his bedside, dead! How symbolic that his heart should be buried beneath a moula tree in Africa, while his body should be borne to the resting-place of England's greatest dead. The expedition led by his devoted blacks, Susi and Chuma, bearing Livingstone's body from Ilala to Zanzibar, is one of the most remarkable on record. This dangerous journey of nearly a thousand miles, and which occupied nearly a year, was successfully accomplished, and not one paper of all the last seven years of Livingstone's life was lost. The body was ultimately conveyed to England, identified by Moffat, his father-in-law, and buried in Westminster Abbey amid the profoundest respect and sympathy of the nation. Livingstone was attacked with fever forty times, travelled 29,000 miles, and added to the known part of the globe about one million square miles.

THE CONGO BASIN.

One of the greatest feats of modern times is the journey of Stanley across Africa, a distance of 7,000 miles, which he successfully accomplished in 1877, emerging at the mouth of the Congo on the west coast 999 days after he had left Zanzibar on the east. This opened to the world the great Congo basin with its 5,249 miles of navigable rivers, an area of eleven millions of square miles, inhabited by forty-three millions of people, speaking 168 languages. For navigation purposes the Congo is spoken of

had been stolen and started the story that there were no letters from him forsaken, and almost a large party arrived to describe the joy and not been delayed by him to Manyema, and after four months, and his life, especially his previously been some-Livingstone.

execute his journeys, to give way at last. Livingstone died, faithful Susi at four knees by his bed- to be buried beneath to be borne to the expedition led by Livingstone's body remarkable on record. miles, and which accomplished, and not one's life was lost. and, identified by the Master Abbey amid on. Livingstone 29,000 miles, and one million square

the journey of which he success- h of the Congo bar on the east. with its 5,249 lions of square e, speaking 168 is spoken of

as the Lower and Upper. The Lower Congo is only 100 miles long, from its mouth to Underhill, where cataracts and other impediments begin, and continue to Stanley Pool, a distance of 268 miles. To overcome these obstructions a railway is being built, the first section from Matadi to Leopold Ravine being now completed, and construction trains running. At Stanley Pool, where the Upper Congo begins, there is a clear and uninterrupted course for 1,000 miles. This does not include its tributaries. The Lulongo River which meets the Congo a little north of the equator, including its branch, Lopori, is navigable a distance equal to that between Quebec and Hamilton. By another branch steamers have travelled as far as from Port Arthur to the foot of the Rocky Mountains. Commencing at Stanley Pool, there is river navigation on the Congo and its branches of from 7,000 to 10,000 miles.

After King Leopold of Belgium lost his son he adopted Africa instead. He is at the head of the Congo Free State, gives princely sums to it annually, and intends to will it to Belgium at his death. This new state covers an area of 1,508,000 square miles, about equal to the Dominion of Canada east of the Rocky Mountains, and contains a population estimated at thirty-nine millions. In order that the state should have a foundation for permanent prosperity, Stanley in two years concluded treaties with 450 kings or chiefs.

In the Congo region at the present time there are three Roman Catholic missions and eight Protestant, among which is that founded by the celebrated Bishop William Taylor. There are twenty-eight stations and ninety-five missionaries. The Protestant missions have been undertaken by the Swedish, English, and American societies.

#### THE SOUDAN.

For forty years missionaries have looked toward the interior and sought to find a way into the Soudan country. Krapf, with great modesty and bated breath, revealed his thoughts of establishing a chain of stations from the east coast; the Presbyterians tried to enter from the west coast by the Calabar and Gaboon Rivers; and the Baptists sought an entrance by way of the Cameroons, but all in vain. Stanley, however, has proved that after the cataracts are passed, the Congo is the best way to the Soudan. By it three routes are offered to this, the greatest unevangelized territory on the face of the earth. The Soudan

may be said to be bounded on the north by a line joining Cape Verde to Khartoum, and on the south by the eighth parallel of north latitude, a vast region 3,500 miles across the continent, by 500 miles broad. It has an area of four millions of square miles—greater than that of all Europe—and a population of from sixty to eighty millions—as many as the whole of the United States. And this vast territory is not occupied by a single missionary of the cross! But we are now at the back door of this great dark land. A company from Kansas, U.S., started out about two years ago, but they all died before reaching their destination. Another attempt is now being made, however, the party intending to reach Lake Tchad at the earliest opportunity.

#### EAST AFRICA.

The first missionary of note in East Africa was a young German from Basle Missionary Society, Ludwig Krapf, who began operations in 1837. His name ought to be as well known as Livingstone's, whom he preceded by four years. At Mombasa, he buried within six months his wife and child. Writing home he said: "Tell our friends 'you have now a grave in East Africa, and are therefore summoned to the conversion of Africa from its eastern shore.'"

#### *Uganda.*

In East Africa lies the kingdom of Uganda, with a population of about five millions, and directly south lies Lake Tanganyika, discovered by Speke in 1867—the largest and longest lake in the world, having a coast-line of over 2,000 miles.

Mtesa, King of Uganda, expressed to Stanley his desire to have missionaries sent to him. Stanley wrote a letter to the *Daily Telegraph* urging that it be done. That letter had a strange history. Stanley gave it to Linant de Balfonds, one of the officers of Gordon Pasha. When the former was killed by the Baris, the letter was found in his boot, and forwarded by Gordon to England. The Church Missionary Society responded to the call. Mwanga succeeded Mtesa, and persecution soon began. The martyrdom of three boys took place, followed by the murder of Bishop Hannington, McKay in the meantime holding bravely on. Mwanga was driven out of his kingdom; professed conversion; was then restored; and joined the Roman Catholic Church. Encounters between the Roman Catholics and Protestants are reported from time to time in the daily press, and may yet cause trouble between France and England.



## MADAGASCAR.

*Geographical and Historical.*

Omitting Australia, Madagascar is the third largest island in the world. It has an area four times the size of England and Wales, and is divided into twenty-eight provinces. The population is about five millions, and the capital, Antananarivo, contains 100,000 inhabitants. The Hovas are the principal tribe.

*The Opening of the Mission.*

The French governor of the Island of Bourbon told the first Protestant missionaries that they might as well try to convert cattle as to make Christians of the Malagasy. Now Madagascar is one of the miracles of modern missions, and the crown of the London Missionary Society.

The mission began in 1818, and by 1828 there were 100 schools, and 10,000 scholars connected with them. The king, Radama, issued a proclamation giving liberty to his subjects to receive baptism and to profess Christianity. Soon afterwards he died at the early age of thirty-six, his untimely end being brought on by his vices, especially the habit of intemperance, which he had learned from the Europeans at Tamatave.

*The Era of Persecution.*

His successor, Queen Ranavalona I. (the "bloody Mary" of Madagascar), alarmed at the progress of Christianity, ordered a general and horrible persecution of the Christians, which has been unequalled in modern times. Four hundred officers were reduced in rank, and two thousand were fined. The missionaries were ordered to leave the island, except a few to teach the natives soap-making. This opportunity they employed to press forward the translation and printing of the Bible in Malagasy. By the time they had taught the natives the useful art above referred to, they had the whole of the New Testament and the greater part of the Old printed and in circulation.

Now all human teachers were gone, and for a quarter of a century the poor hunted Christians had only this Bible. In one district they kept the only copy they had during all this time in a cave which was used for a small-pox hospital, and where the Government officers would not go.

When the last missionary was expelled in 1836, there were 300 Christians in full communion; while they were absent upwards of 1,600 had been murdered for Christ's sake; and yet when the missionaries returned in 1861, there were found to welcome them

back 740 members, and 7,000 adherents (fivefold more than when the work of extermination began). "The blood of the martyrs is the seed of the Church."

There were four special places of martyrdom: One where the victims were speared and thrown to dogs; one where they were hung over a precipice 170 feet high by a rope around the waist. Being asked if they would renounce Christ, on refusal the rope was cut and they were dashed to pieces on the rocks below. Another was where they were stoned to death, and the fourth where they were burned, straw being stuffed into their mouths to prevent their praising God.

These four places, after the persecution ceased, were made over to the missionary of the London Society, and on their sites, four memorial churches were built at an expense of £12,000 subscribed in England.

The French Jesuits found their way to Madagascar in 1862, and by their intrigues have managed to keep up a constant irritation between the Government and France, which has now a protectorate over the island. To the disgrace, however, of the English Government, be it said, it is responsible for the prevailing intemperance, as it forced the vile rum of Mauritius on the island in spite of the strict prohibition of the Government.

Though three missionary societies are working, scarcely one-half of the population has yet been reached by the Gospel. In February, 1869, the Queen Ranavalona II., with her husband, was publicly baptized, and on the following September she publicly burned the national idols. The present queen, Ranavalona III., has reigned since 1883, and is a noble, patriotic, Christian woman.

#### SUMMARY OF MISSION WORK IN AFRICA.

(Compiled principally from "Encyclopædia of Missions," Funk & Wagnalls, 1891.)

| COUNTRY.       | Population.  | No. of Societies. | Stations. | Ordained Missionaries | Ordained Native Ministers. | Churches. | Sunday School Scholars. | Common Schools. | Communi- cants. | Native Con- tributions for all pur- poses. |
|----------------|--------------|-------------------|-----------|-----------------------|----------------------------|-----------|-------------------------|-----------------|-----------------|--------------------------------------------|
| The Continent  | *250,000,000 | 43                | 1,352     | 611                   | 209                        | 565       | 29,730                  | 839             | 101,212         | \$179,650                                  |
| Madagascar . . | 5,000,000    | 3                 | 1,250     | 57                    | 1,166                      | 143       | 4,448                   | 891             | 56,539          | 4,400                                      |
| TOTALS . . . . | 255,000,000  | 46                | 2,602     | 668                   | 1,375                      | 708       | 34,178                  | 1,730           | 157,747         | \$184,050                                  |

\* Stanley's estimate.

Asia.

“The night is well-nigh spent, my soul,  
 The night is well-nigh spent ;  
 And soon above our heads shall rise  
 A glorious firmament,  
 A sky all clear, and glad and bright,  
 The Lamb once slain, its perfect light,  
 A star without a cloud,  
 Whose light no mists enshroud,  
 Descending never !”

BURMAH AND SIAM.

Adoniram Judson and his wife, with other missionaries, were sent out from America to India. On their arrival at Calcutta they were ordered to be put on board a ship and sent to England. Judson and his wife, however, escaped to the Isle of France. An order was sent to the governor, Sir Evan Nepean, to expel them, but, being a man of deep religious feeling, he secured instead their residence in the country till the next year (1813), when the arbitrary power of the East India Company was broken. They ultimately arrived in Rangoon, Burmah. The first baptism of a convert took place in 1819—six years after Judson's arrival.

In 1823 war broke out with England. The Burmese entered upon it with great spirit. Being ignorant and very conceited, they anticipated speedy victory and great glory. On gaily caparisoned boats they went dancing and singing to meet the enemy—their only anxiety being lest “the cock-feather chief” should get away before there was time to catch any of his army for slaves. One Burmese lady sent an order for four English soldiers to manage her household, as she had heard they were “trustworthy,” while a courtier sent an order for six “to row his boat.” From this it is evident that during the intervening centuries, the reputation of Britons for making efficient slaves had considerably advanced since the time when Cicero advised a Roman general to make slaves of all his prisoners except the Britons, who, he said, were too lazy and illiterate for any good! It is well to look sometimes at “the hole of the pit whence we were digged.”

The Burmese were everywhere defeated. “Seize the missionaries,” cried the people in revenge. Judson was thrown into the death-prison at Ava, Mrs. Judson, however, being left free. The record of her devotion during these trying nine months, makes

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 , Ranavalona III.,  
 Christian woman.

ERICA.

k & Wagnalls, 1891.)

| Common Schools. | Communi- cants. | Native Con- tributions for all pur- poses. |
|-----------------|-----------------|--------------------------------------------|
| 839             | 101,212         | \$179,650                                  |
| 891             | 56,539          | 4,400                                      |
| 730             | 157,747         | \$184,050                                  |

one of the most thrilling chapters in all the history of female heroism. "The annals in the East present us with no parallel." Burmah was finally annexed to British India in 1886.

(For the latest missionary statistics of Burmah, see the "Summary of Mission Work in Asia," page 481).

#### THE KARENS.

Scattered throughout Burmah and parts of Siam and China, is a race inhabiting jungles and mountainous districts. These are the Karens, or "wild men of Burmah." The Burmese virtually made slaves of them.

About 1826 Judson purchased the freedom of the first Karen convert, Ko-thah-byu. He became a preacher, and had wonderful success. His name will never be forgotten so long as the annals of Christianity are written. Boardman was also a successful missionary amongst them. Though the people offered sacrifices to propitiate demons, they had no idols. They welcomed the Bible in their own tongue, as they had a tradition that books once existed in their language, although they had no literature of any kind. No people were ever discovered who were so prepared to receive the Gospel.

The fiftieth anniversary of the first convert was celebrated in 1878—fourteen years ago. To commemorate this event, they built a Jubilee Memorial Hall at a cost of \$15,000, for school and mission purposes. It represented 20,000 then living disciples. At the present time there are about 30,000 baptized members, and 100,000 adherents. They have a missionary society of their own, sending agents to people of other tongues. In 1880 Burmah ranked third on the list of donors to the Baptist Missionary Union—only Massachusetts and New York outranking her. And of \$31,616 from Burmah, the Karen churches contributed over \$30,000.

#### SIAM.

Siam is called "the land of the white elephant." It has a population of six millions. Its capital is Bangkok, "the Venice of the Orient," with a population of about 400,000. The only mission in the kingdom is carried on by the American Baptists. The present king is about thirty-eight years of age, and is the first King of Siam who ever travelled abroad. Next to the Mikado of Japan, he is pronounced to be "the most progressive sovereign of Asia." For many years the missionaries enjoyed high favour at the court. In one of their reports, as far back as

1855, the missionaries of the American Baptist Society express grave doubts whether they can justify making themselves useful to the king by translating official documents, instead of giving their whole time to preaching the Gospel. Fancy Jesuits in the same circumstances burdened with such scruples!

(For the latest missionary statistics of Siam, see the "Summary of Mission Work in Asia," page 481.)

## INDIA.

### *Population and Religions.*

The official census of India for 1891 has just been published. The population numbers 288,159,672—more than four times the inhabitants of the United States. Of every six infants born into the world, one has its natal home in India. Of the above population the Hindus number 207,654,407; the Mussulmans, 57,365,204; the Forest Tribes (animal worshippers), 9,402,083; Buddhists, 7,101,057; and the Christians, 2,284,191. The balance is composed of Jains, Sikhs, Parsees, Jews, Atheists, and Agnostics (the two latter classes together numbering 289). This enormous population is kept quiet by only 60,000 English troops, assisted by native auxiliaries. The population in the province of Bengal numbers 500 to the square mile; in British India, 233; in the whole of India, 179. In India there are 150 spoken languages and dialects, seven of which may be considered chief languages. The capital is Calcutta.

### *Opposition to Missionaries.*

The policy of the East India Company was decidedly antagonistic to the admission of missionaries into India. In 1793 (the year Carey arrived), Mr. Lushington, a director said, "if there were only a hundred thousand natives converted to Christianity, he should hold it as the greatest calamity that could befall India." Another of the directors said he "would rather see a band of devils than a band of missionaries in India." In 1813, Wilberforce, in the House of Commons, in spite of most determined opposition, led a movement against the Company to compel the toleration of missionaries, and won. He said: "I heard afterwards that many good men were praying for us all night." In writing to his wife he said: "Blessed be God, we carried our question triumphantly about three or later this morning." But even as late as 1852, over three and three-quarter millions of dollars were paid from public funds to repair temples, support a pagan priesthood, and provide new idols and idol-cars! When the first tidings of the mutiny reached

the India House, one of the directors threw up his hat and shouted, "Hurrah, now we shall get rid of the saints." Vain prediction. The saints got rid of them. Their power was abolished by the British Parliament in the following year.

*First Missionaries.*

The three great names connected with Protestant missions in India, are Schwartz, Carey, and Duff. The pioneer mission was undertaken by the King of Denmark who sent out missionaries in 1706. The first converts were five slaves baptized in 1707; the first Protestant church was opened in the same year, and by 1711 missionary Ziegenbalg had completed the translation of the New Testament into the Tamil language, which is spoken by fifteen millions of people.

Schwartz, of the same mission, arrived in 1750. His personal influence was so great that both the English and Rajahs alike desired to use it. Sultan Hyder Ali, the bitter foe of the English, positively refused to trust any ambassador save Schwartz. "Send me the Christian," he cried, "he will not deceive me." At his death in 1798, both the Rajah of Tanjore and the East India Company erected memorial churches in his honour.

Carey, the founder of the first British missionary society, who had been refused a passage on any English ship, arrived at Calcutta by a Danish vessel in 1793. The East India Company endeavoured to have him expelled, but the Danish governor invited him to the little settlement at Serampore, and protected him there. He was soon joined by Marshman and Ward, and in course of time was appointed professor of Sanskrit in Fort William College, being the best scholar of that language in India, or perhaps, in the world. Thus the humble cobbler developed into the learned "Dr." Carey. He had a peculiar gift in learning languages, and before he died translated the Bible into thirty-six of the spoken dialects of India. Duff arrived in 1830. He made a distinct departure by making a specialty of education in connection with mission work.

The Wesleyans began a mission as early as 1814 in Ceylon, and now have extensive missions in Madras, Mysore, Calcutta and Lucknow. The Methodist Episcopal Church of the United States has prosperous missions in Oudh and the north-west provinces.

Even in conservative India, quiet but important changes are being constantly inaugurated. The agitation for increasing by law the marriageable age, is likely to be successful. Medical and

Zenana missions are also increasing at a remarkable rate. The scheme which Lady Dufferin began seven years ago, for the amelioration of the physical condition of the women of India, is already producing striking results. Last year 466,000 women received medical treatment. A wide field is hereby opened for lady medical missionaries.

*The Telugu Mission.*

The great revival among the Telugus in the south of India, deserves special mention. Their language is spoken by sixteen millions of people. For many years the American Baptists had a mission there, marked on their map by a red star, their only mission on that side of the Bay of Bengal. For thirty years they laboured with scarcely any success, till at last at their annual meeting in Albany, N.Y., in 1853, it was seriously proposed to abandon what came to be called their "lone star mission." The proposal was opposed, and the discussion led Dr. S. F. Smith, the author of "America," to write what proved to be a prophetic hymn, commencing with:

"Shine on Lone Star! thy radiance bright,  
Shall yet illumine the western sky," etc.

In 1877 the revival began. The people came to the missionaries in thousands, piling up their idols in the missionaries' back yard, and asking for baptism. The missionaries had no leisure even to eat, and were staggered by success. Had they come one at a time they would have known what to do, but when they came in thousands, the task of examining and deciding who were fit for baptism was very trying indeed. In 1866 the converts only numbered 38; in 1877, 4,517; in 1878, 10,000; in 1890, 33,838. Within six months in 1878, 10,000 converts were baptized near the town of Ongole. Thirty thousand have become converted in twelve years. In one day, 2,222 converts were baptized—"the nearest parallel to Pentecost since the Book of Acts closed." It is doubted whether in all missionary history there is a better illustration of the passage—"a nation born in a day."

*Increase of Christianity.*

In 1851 there were twenty-one native ordained pastors in India; in 1891, 912, a growth of forty-three-fold in forty years. The increase of native Protestant Christians the first fifty years, was twenty-five fold; between 1851 and 1891 (forty years) the increase has been eighty-fold. During the last decade (1881-91), the

Hindu population increased ten per cent.; the Mussulman, fourteen, and the Christian population, twenty-two per cent.

(For the latest mission statistics of India, consult the "Summary of Mission Work in Asia," page 481.)

#### JAPAN.

Japan consists of several large islands to the north-east of China, containing a population of 40,072,020, and is the most progressive of all the Asiatic nations.

##### *Edict Against Christianity.*

Roman Catholic missionaries early entered the country, but by their political intrigues were ultimately driven out, and Japan became hermetically sealed against foreigners for 219 years. The following edict was posted up at all the leading cross-ways in the empire:

"So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan; and let all know that the King of Spain himself, or the Christian's God, or the great God of all, if he violate this command shall pay for it with his head."

This edict was not taken down till 1873—fifteen years after the country was opened to foreigners. Even after the restoration of the Mikado in 1868, penal laws against the "evil sect" were re-enacted, and as late as 1871 the teacher employed by a missionary, who had asked to be baptized, was thrown into prison, where he died, November, 1872.

##### *The Opening of the Country.*

In consequence of the complaints of American seamen who had been wrecked off the coast of Japan, the United States Government sent Commodore Perry to arrange matters with the Japanese Government. He dropped anchor in Yeddo Bay in 1853. After five years' deliberations, certain ports, by the Townsend-Harris Treaty were thrown open to the Western world, which treaty went into effect the following year. Three missionary societies were ready to enter at once. Drs. Cochran and McDonald, the first Canadian Methodist missionaries, went out in 1873.

##### *Progress of the Empire.*

Since the treaty above referred to, the progress of the country has been without parallel. Thirty-one years ago Japan had no newspaper, but by 1886 she was publishing over two thousand—more than in Italy, or Austria, or Spain, or Russia, or in all Asia.



In 1881 the total of literary publications was above 5,000. The Roman characters are displacing the signs of their own alphabet. In 1873, the calendar of Christian nations displaced the pagan. In 1876, the national "fifth day" gave way to the "one day in seven." The establishment of schools and universities, along with the construction of ships, railways, and telegraphs, is progressing at a most amazing rate. Their postal system is one of the best in the world. In 1890 they elected a Parliament under a written constitution.

*Progress of Christianity.*

One evening in 1860, Murata picked up a book floating in the water. The writing to him seemed to be curious, running from side to side like "the crawling of crabs." It was the Christian Bible. He took it to Dr. Verbeck, of the Dutch settlement at Nagasaki, for interpretation. In consequence Murata's name now stands first on the roll of Protestant Christians in Japan.

The Christians number about one in 2,000 of the population; in no province do they even approach a majority, yet one in twenty-eight of the new Parliament is a church member. In the House of Peers there are three professed Christians. Eleven Christians were elected as members of the first House of Representatives, one of whom has had the high honour of being chosen as its first president.

In 1865 the first convert was enrolled; in 1872 the first Christian congregation was formed at Yokohama with eleven members. The converts have doubled every three years since. If the same ratio should continue, by 1900 there will be 256,000 members. Dr. Seelye, at the meeting of the American Board at Syracuse, in 1879, said: "We talk about the early triumphs of Christianity, but the early records of the Church, bright as they may be, pale in the light of what is taking place before our eyes at the present time. Even Madagascar offers nothing to compare with Japan."

(For the latest mission statistics of Japan, consult the "Summary of Mission Work in Asia," page 481.)

CHINA.

*Population.*

Various estimates have been made of the population of China. The Chinese ambassador in Paris stated it to be 400,000,000. Dr. Legge, forty years a missionary in China, and now professor of Chinese in the University of Oxford, thinks no one can say anything more definite than this.

Several expedients have been adopted by various-writers on China, to enable the mind to take this "great idea" in, such as the following: If one should count 2,000 an hour, day and night without stopping, it would take him twenty days to count one million—and yet China contains four hundred millions. The population is more than six times as large as the United States. The population of Great Britain, the United States, Germany, France, and Russia combined only make sixty-one per cent. of the population of China. Should all come over to the Dominion at once, the Canadians would be out-voted eighty to one. If all the world were placed in a row, every fourth man, woman, or child would be a Chinaman, a Chinese woman, or a Chinese child; in other words, to evangelize China means to evangelize one-quarter of the population of the globe. Thirty-three thousand (more than in the city of London, Ont.) die every day; and as many as the population of the whole Dominion are buried every five months.

*Extent and Resources.*

China can be dissected into 104 Englands, or 176 Scotlands; it is seven times the size of France, and has one plain greater by half than the German empire. One river is larger than even the Mississippi. Lay China on the United States and it will overrun into the Gulf of Mexico and the Pacific Ocean. It is divided into eighteen provinces, each one on an average nearly as large as Great Britain.

Its coal-fields are twenty times greater than those of all Europe. The conditions of its climate and soil have made intercourse with the rest of the world needless, teeming millions having been sustained there since the patriarchal age.

*History.*

When Abraham was leaving Ur of Chaldea, Chinese astronomers made observations which have since been verified. Egypt, Assyria, Babylon, Persia, Greece, and Rome have all risen and fallen since its history began. With the mariner's compass, porcelain, and gunpowder, the Chinese were familiar hundreds of years in advance of other nations. They were dressed in silk when the inhabitants of Britain wore coats of blue paint. They manufactured paper 1,200 years before it was known in Europe, and invented printing 500 years before Caxton was born. Their laws were codified 2,000 years ago, and have been revised every five years since. They had a lexicon of their language 1,700 years ago—still a standard. China was 700 years old when the Israelites crossed the Red Sea.

She had already existed 1,500 years, when Isaiah (Isa. xlix. 12) prophesied of her future conversion. Her civilization is founded upon Confucius, who was born 550 B.C., and whose death preceded the birth of Socrates.

The Chinese text-books are the same as they were 2,000 years ago. Their geography gives nine-tenths of the globe to China, a square inch to England, and the United States and Canada are left out altogether. They still think China celestial as compared with other nations. Their isolation is founded upon inordinate conceit arising from ignorance. Consequently, when Westerners attempt to preach to them salvation through Christ, they scornfully ask: What can these people teach us, who themselves only yesterday emerged from barbarism?

*The Opening of China.*

The taking of Canton, China, by the English in 1840, followed by the ceding of Hong Kong, and the opening of five cities, paved the way for the Treaty of Tientsin in 1858 by which Christianity was tolerated. On the authority of Hon. W. B. Reed, American ambassador, toleration was introduced at the suggestion of the Chinese officials themselves.

The Roman Catholics have had missionaries in China for nearly 600 years. In 1870 they claimed 404,530 adherents, and yet in all that time they have not given the Bible to the Chinese, nor any portion of it. Morrison was the first Protestant missionary, arriving there in 1807. By 1819, he had, with the assistance of Milne, the whole Bible translated into the language. During his whole career in China, he could only work for Christ in secret.

*Opening of Methodist Missions.*

The Wesleyan mission to China, commenced strangely. George Piercy, son of a Yorkshire farmer, applied to the Conference to be sent there. They were not prepared to open a mission then, and it is not very clear he would have been sent even if they had been. He solemnly believed, however, that it was his duty to go, and go he would, and go he did. He returned written answers to the usual disciplinary questions for the reception of candidates (having, of course, no chairman or district meeting to examine him), with the result that he was duly received.

The circumstances attending the opening of the Methodist Episcopal U.S. mission were somewhat similar. J. D. Collins wrote to Bishop Janes to place his application before the Board

once more, and should they decline, asked that a passage might be engaged for him before the mast, on the first vessel sailing for China, adding, "my own strong arm can pull me to China, and support me after I get there."

*The Emperor and Empress.*

On December 1st, 1891, the Emperor of China, under two tutors, commenced the study of English. His text-book is "The Model First Reader," an American school book, handsomely illustrated. It is to be feared that the reading in English of the latest Chinese Exclusion Bill, passed by the Congress at Washington, would not be promotive of his usual good nature!

A few years ago, a pious lady at Peking called on a Manchu lady of high rank, and read some portions of the Scriptures. A young lady present listened to the old Gospel story with interest. When the Christian visitor had concluded, she said: "I am glad you have come to tell me this. Some day I will have a place built where people can meet to worship this God, and hear this Gospel preached." That young lady is now the Empress of China. She recently permitted a student of the Mission College to explain Christianity to her, remarking at the close, "I understand the Christian doctrine much better now."

*Progress of Christianity.*

The progress of Christianity in China has been discouragingly slow—more so than in any other portion of the globe. At the end of seven years, Morrison had one convert; at his death in 1834, there were only four. Fifteen years after the translation of the Bible (a work which occupied twelve years of time), there were only four native Christians in the whole empire to read it. In 1843 there were six converts reported; in 1855, 361; in 1863, 2,000; in 1873, 6,000; in 1882, 20,000; in 1885, 25,000. In 1890 the Shanghai Conference reported 31,000 communicants, and 100,000 native nominal Christians; in 1891 the communicants returned number 40,350. This represents the gain during forty-nine years, as work only fairly began in 1842, when China first became open for resident missionaries at the treaty ports. Taking simply the ratio of increase, Dr. Legge, at the London Conference, said: "The converts have multiplied during thirty-five years at least two-thousand-fold, the rate of increase being greater year after year. Suppose it should continue the same for other thirty-five years, then in A.D. 1913, there will be in China twenty-six millions of communicants, and a professedly Christian community of one hundred millions."

A memorable missionary conference was held at Shanghai in 1890. More than 400 delegates, representing over forty separate organizations, were present. One decision arrived at will have a far-reaching influence, namely, to undertake the production of a *Standard Version* of the Bible, which in various editions may suit alike the scholar and the peasant. The difficulty in making such a version may be learned from the fact that the language has a singular incapacity for expressing sacred ideas, so much so that for half a century translators have doubted what name to use for God—"the Chinese tongue seeming to be Satan's master-device to exclude the Gospel." (For latest missionary statistics of China, see table below.)

SUMMARY OF MISSION WORK IN ASIA.

(Compiled principally from "Encyclopædia of Missions," Funk & Wagnalls, 1891.)

| COUNTRY.                        | Popula-<br>tion. | No. of<br>Societies. | Stations. | Ordained<br>Missionaries | Native<br>Ordained<br>Ministers. | Churches. | Sabbath<br>School<br>Scholars. | Common<br>Schools. | Communi-<br>cants. | Native Con-<br>tributors for<br>all purposes. |
|---------------------------------|------------------|----------------------|-----------|--------------------------|----------------------------------|-----------|--------------------------------|--------------------|--------------------|-----------------------------------------------|
| Arabia .....                    | 8,500,000        | 1                    | 1         | 1                        | .....                            | .....     | .....                          | 2                  | .....              | .....                                         |
| Persia .....                    | 7,653,600        | 3                    | 11        | 22                       | 44                               | 27        | 5,210                          | 177                | 2,399              | \$2,000                                       |
| Turkey, Bul-<br>garia & Syria } | 27,078,275       | 11                   | 402       | 98                       | 117                              | 147       | 31,611                         | 640                | 14,938             | 54,022                                        |
| Burmah .....                    | 8,000,000        | 3                    | 622       | 44                       | 147                              | 521       | 3,957                          | 449                | 29,816             | 52,312                                        |
| Siam .....                      | 6,000,000        | 1                    | 5         | 13                       | 1                                | 42        | 676                            | 21                 | 1,114              | 304                                           |
| India .....                     | 288,159,672      | 40                   | 4,223     | 816                      | 912                              | 1,855     | 117,707                        | 6,574              | 222,283            | 477,283                                       |
| Corea .....                     | 13,000,000       | 2                    | 2         | 6                        | 2                                | 2         | 43                             | .....              | 149                | .....                                         |
| Japan .....                     | 40,072,020       | 18                   | 422       | 175                      | 131                              | 207       | 17,092                         | 72                 | 29,663             | 99,403                                        |
| China .....                     | *400,000,000     | 30                   | 1,071     | 537                      | 247                              | 439       | 10,377                         | 700                | 40,350             | 36,865                                        |
| Totals ....                     | 798,463,567      | 109                  | 6,759     | 1,712                    | 1,601                            | 3,240     | 186,673                        | 8,635              | 340,712            | 722,389                                       |

\* Estimate of Chinese Ambassador in Paris.

**Statistics, Estimates and Prospects.**

"'Tis coming up the steep of time,  
 And this old world is growing brighter;  
 We may not live to see the dawn sublime,  
 Yet high hopes make our hearts throb lighter.  
 We may be sleeping in the ground  
 When it wakes the world with wonder,  
 But we have felt it gathering round  
 And heard its voice of living thunder—  
 'Tis coming! yes, 'tis coming!"

**HEATHENISM VERSUS CHRISTIANITY.**

The population of the globe is reckoned at 1,400 millions; of this number, 400 millions are nominal Christians, leaving 1,000 millions heathens. Of the nominal Christians, fifty millions are supposed to be real Christians. The problem then to be faced is: Can fifty millions of Christians evangelize 1,000 millions of heathen?

One encouraging fact is, that of this world's population, 800 millions live under the government of Christian States. Of 175 millions of Mohammedans, 100 millions are already subject to Christian powers. But Mohammedanism is nothing without political power. The political downfall of the system is therefore assured. With the exception of savages, no nation on earth is under the independent rule of an idolatrous government.

The converts to Christianity in heathen lands 100 years ago, did not exceed 300; now at the close of the century they number 885,116. Counting adherents, the number of the Christian community in heathen lands rises to 3,000,000.

**PROPORTION OF MISSIONARIES TO POPULATION.**

In Central Africa there is one ordained missionary to 5,000,000 people; in Arabia, one to 1,500,000; in China, one to 733,000; in Siam, one to 600,000; in Corea, one to 500,000; in India, one to 350,000; in Africa (as a whole), one to 300,000; in Persia, one to 300,000; in Japan, one to 215,000; in Burmah, one to 200,000; in Madagascar, one to 100,000; in Turkey, one to 45,000; in Syria, one to 30,000.

In the United States, the average proportion of ministers is one to 800 of the population; in non-Christian countries, the average is one minister to 400,000.

## MISSIONS AND WEALTH.

Among the working classes of the United Kingdom, the earnings have increased in fifty years (1836-86) from \$95 per head to \$210. One hundred years ago (1786), the total yearly income of the United Kingdom was \$1,000,000,000; in fifty years it had increased to \$2,500,000,000, and at the end of a hundred years (1886), it had further increased to \$6,350,000,000. In 1801, the total values of all property in the United Kingdom were \$10,150,000,000; in 1882 (eighty-one years) it had risen to \$43,600,000,000.

The wealth of the United States is \$62,500,000,000. There is added yearly to the capital of the country, \$1,400,000,000. A great share of this belongs to Christian men. In 1850, the communicants of evangelical churches in America were worth \$1,000,000,000; in 1880 (thirty years) they were worth \$9,000,000,000. A recent article shows \$720,000,000 in the possession of nine men. Seventy per cent. of the business men of the United States are members or adherents of Protestant churches. Of the sixty-eight richest men in the United States, only four are Roman Catholics. In 1886 the wealth of Canada amounted to \$3,250,000,000, with a yearly income of \$590,000,000.

*What one Man could have Done.*

As an illustration of the immense possibilities within the grasp of one man, arising from wealth, the case of William H. Vanderbilt, a Protestant Christian, is in point. He died in 1885, aged sixty-five, worth two hundred millions of dollars. Let us suppose he willed half of this property among his children or dependent relatives numbering, say, ten. This would give each ten millions of dollars which being invested, say at three per cent., would give to each an annual income of \$300,000—certainly sufficient to afford a permanent protection against the possibilities of the poor-house. Let us further suppose that he placed the other half in the hands of trustees for Christian missionary purposes, with the proviso that not a dollar of the capital should ever be touched, but only the interest used. Suppose that these trustees invested the amount in U.S. Government bonds yielding three per cent. interest. This yearly income (allowing a salary of \$1,000 to each), would support three thousand missionaries in the field, till that day arrived when "the angel should stand upon the sea and upon the earth, and

lifting up his hand to heaven, should swear by Him that liveth for ever and ever, that there should be time no longer."

#### MISSIONS VERSUS OTHER EXPENDITURES.

"Whiskey is the stand-pipe in our comparative expenditures," (Dr. Ashmore.) The whiskey level for Canada stands at \$37,885,258 annually. The whole of Christendom contributed for missions last year \$11,250,000. This would only pay Canada's liquor bill for three months and a half—a country young and comparatively poor. The leading societies of Canada contributed for home and foreign missions in 1891, \$350,632. This would not pay Canada's liquor bill for four days.

The United States spends on intoxicating liquor 821 millions of dollars annually. The contributions of all the missionary societies in the world last year would not pay its drink bill for five days. They raised last year less than five millions of dollars for missions—about the same amount as its own liquor bill for two days.

Great Britain spends on intoxicating liquors, 660 millions of dollars annually. What the whole world raised for missions last year would not pay its drink bill for seven days. Its own missionary contribution would not pay its liquor bill for four days.

#### PER CAPITA CONTRIBUTIONS TO MISSIONS.

The average wages in Japan are twenty-four cents per day; last year the Christians there contributed \$3.30 per head for religious purposes. At the rate of the wages paid on this continent, this amount equals \$16.50 per head—which places the Japanese among the most liberal givers in the world.

The contributions of Protestant Christendom (inhabiting as it does the most wealthy countries on the globe) for missions, is an average of thirty-seven cents per head.

The donations of the United States Churches, per member, to home and foreign missions was as follows: In 1850, 35 cents per head; in 1860, 48 cents; in 1870, 63 cents; in 1880, 59½ cents; in 1886, 57 cents. It is to be noticed with regret, that there was a falling off in 1880 as compared with the former decade, and a further falling off in 1886.



**Contributions to Missions by Churches.**

(Compiled from "Encyclopædia of Missions," Funk & Wagnalls, 1891.)

| CHURCH OR SOCIETY.                      | COUNTRY.           | Per head. |
|-----------------------------------------|--------------------|-----------|
| Moravian Brethren.....                  | Germany.....       | \$6.57    |
| Friends' Association.....               | England.....       | 2.15      |
| Seventh Day Adventists.....             | United States..... | 1.73      |
| Covenanter Presbyterians.....           | ".....             | 1.71      |
| Baptist Missionary Society.....         | England.....       | 1.69      |
| Wesleyan Methodist.....                 | ".....             | 1.51      |
| Presbyterian Church.....                | ".....             | 1.32      |
| Reformed Dutch Church.....              | United States..... | 1.31      |
| American Board.....                     | ".....             | 1.26      |
| Wesleyan Methodist Connexion.....       | ".....             | 1.17      |
| Free Church.....                        | Scotland.....      | 1.17      |
| U. P. Church.....                       | ".....             | 1.09      |
| General Baptist Missionary Society..... | England.....       | 1.06      |
| Un. or Secession Church.....            | Scotland.....      | 1.05      |
| Presbyterian Church (North).....        | United States..... | 1.02      |
| Methodist Church.....                   | Canada.....        | .93       |
| Congregational Church.....              | ".....             | .90       |
| Presbyterian Church.....                | ".....             | .63       |
| Baptist Church.....                     | ".....             | .43       |

**MISSIONS AS A BUSINESS INVESTMENT.**

Sir Bartle Frere, who was very familiar with heathenism, says: "Civilization cannot precede Christianity." Dr. Seelye says: "The savage does not labour for the gratifications of civilized life, since these he does not desire." Rev. H. Marden writes (and the same is true of all non-Christian lands): "The Oriental left to himself is entirely satisfied with the customs of his fathers; no contact with western civilization has ever roused him from his apathy, but when his heart is warmed into life by the Gospel, his mind wakes up, and he wants a clock, a book, a glass window, and a flour-mill. Almost every steamer from New York brings sewing machines, watches, tools, cabinet organs, or other appliances of Christian civilization in response to native orders that, but for an open Bible, would never have been sent."

The Fijians were formerly ferocious cannibals. In 1889, their imports amounted to \$945,000. At twelve and one-half per cent. profit, this trade would realize a profit of \$118,125 in that year alone. It has only cost the missionary society three dollars per head for each convert. Land there is \$70 per acre. Before missions were established it had no market value whatever.

The trade of the United States with Micronesia in 1879 amounted to \$5,534,367. At the same per cent. of profit as above, this would realize a profit of \$691,796. During that year, the mission to Micronesia cost only \$16,975; so that for every dollar spent on the mission, trade reaped \$40.75.

During the year ending June 30th, 1879, the trade of the United States with the Hawaiian Islands amounted to \$5,546,116, with profits at \$693,264. The entire cost of evangelizing these islands was \$1,220,000; the whole amount therefore spent in Christianizing these islands during twenty years (1850-70), would be repaid by such profits *in two years*.

#### LATEST MISSION STATISTICS OF THE WORLD.

A few months ago the New York *Independent* published carefully compiled statistics of seventy-three leading societies of the world. Dean Vahl, President of the Danish Missionary Society, and author of the well-known "Vahl's Mission Atlas," has prepared similar tables for 1890. The distinctive characteristic of this latter summary is that it is confined as closely as possible to missions to the heathen, and embraces the reports of 265 societies. These two tables are the latest published statistics which attempt to cover the whole ground. To all who have ever attempted the work, the task of compiling correct statistics in this department is known to be very difficult.

|                                                         | No. of Stations. | Men Missionaries. | Women Missionaries. | Native Preachers. | Native Helpers. | Churches. | Schools. | Pupils. | Sabbath School Scholars. | Communicants. |
|---------------------------------------------------------|------------------|-------------------|---------------------|-------------------|-----------------|-----------|----------|---------|--------------------------|---------------|
| Table by <i>Independent</i> (73 leading societies)..... | 10,311           | 3,775             | 2,539               | 11,979            | .....           | 2,419     | 11,960   | 575,829 | 819,282                  | 605,807       |
| Dean Vahl's table (265 societies).....                  | .....            | 4,495             | 2,062               | 3,374             | 42,870          | .....     | .....    | .....   | .....                    | 885,116       |

#### HOW THE WHOLE WORLD MIGHT BECOME EVANGELIZED IN TEN YEARS.

How could "every creature" on this globe hear the Gospel, and hear it repeatedly within ten years? In the *Missionary Review of the World* for July, 1892, the Rev. Dr. Angus, author of the

celebrated "Hand-book of the Bible," attempts to answer this question. He says, in the five Churches (Methodist, Church of England, Presbyterian, Baptist, and Congregational) of Great Britain and America, there are twenty-three millions of communicants. To accomplish the result above contemplated would require fifty thousand missionaries in the field for ten years, and seventy-five millions of dollars a year for ten years. However Utopian, at first sight, this proposal appears to be, it would only claim one missionary for every 460 members of the evangelical churches of Great Britain and America, or one for every 300 members, if we should include the continent of Europe. England sent that many to take one fortress in the Crimea.

And seventy-five millions of dollars a year would only require a contribution of \$3.26 from each member of the evangelical churches of Great Britain and America. The Afghanistan war cost sixty million dollars. England spends on her army and navy alone, \$175,000,000 a year. The Crimean war cost \$500,000,000, and the American war, ten times as much. It would be easy to find ten thousand Christians who could give it all, which would indeed require but \$7,500 from each. In the United States alone, there are eight thousand Christian families with an average income of \$25,000 each, above expenses; and 100,000 Christian families with an average income, above expenses, of \$10,000 each.

### **Striking Facts, Incidents, and Contrasts.**

#### AMERICA.

The first subscription ever given by any Englishman for missionary purposes was one of £100, made by Sir Walter Raleigh in 1589, for the State of Virginia, "in special regard and zeal of planting the Christian religion in those barbarous places."

In connection with the American Board, in the years from 1810 to 1860, 704 voyages were successfully completed by 496 of their missionaries; and of these, 467 voyages were from 15,000 to 18,000 miles in length. In all that time, no individual connected with the Board was ever shipwrecked, or lost his life by drowning.

In 118 years (1770-1888), the missionary vessel of the Moravian Brethren, which left London (not the same vessel, but a succession of them), never failed to cross the Atlantic in safety, and to reach Labrador with provisions and reinforcements for the missionaries. There has never been a wreck during that long history. At the present writing the time now reaches to 122 years.

Mexico is called a Christian country, but Bishop Hurst, of the Methodist Episcopal Church, says there are 8,000,000 people in Mexico who never saw a copy of the Holy Scriptures.

Charles Darwin, while on a tour as a naturalist, visited the island of Terra del Fuego in 1831, and declared the people in many respects worse than brutes, and incapable of elevation. The British Admiralty forbade all ships in future to touch at that port. Before he visited that island again, the Rev. Thomas Bridges had brought the Word of God to the people, and Mr. Darwin was so satisfied of the power of the Gospel to redeem even the vilest savage tribes that he became a subscriber to South American missions.

#### THE PACIFIC ISLANDS.

When John Williams visited Raratonga in 1823, he found the people all heathens; when he left in 1834, they were all professed Christians. He left 6,000 attendants upon Christian worship; the Word of God in their own tongue, where formerly they had no written language; and he left them with family prayer morning and evening in every house on the island. A young man, a few years ago, visiting the British Museum, saw among the many wonders there the first Raratonga idol his eyes had ever beheld, though he was born and had lived nineteen years in Raratonga. Yet there had been once 100,000 idol-gods in that island.

Rev. John Geddie, after eighteen years in Aneityum, wished to bring away some idols as relics, and *none could be found*.

The largest church membership in the world, numbering 4,500 communicants, is on the island of Hawaii.

#### AFRICA.

Mtesa, King of Uganda, after inquiring of Stanley respecting the health of Queen Victoria and the Emperor of Germany, asked, "What tidings can you bring me from above?" Unfortunately the great explorer was not versed in these matters, but gave the king a copy of the New Testament, which, he declared, contained the only answer man would ever receive to that momentous question.

In Stanley's journey of 7,000 miles, from Zanzibar to the mouth of the Congo, he neither saw a Christian nor one man who had even heard the gospel message!

"Every tusk, piece, and scrap of ivory in possession of an Arab trader has been steeped and dyed in blood. Every pound weight

has cost the life of a man, woman, or child; for every five pounds a hut has been burned; for every two tusks a whole village has been destroyed; every twenty tusks have been obtained at the price of a district, with all its people, villages, and plantations. It is simply incredible that because ivory is required for ornaments or billiard-games, the rich heart of Africa should be laid waste at this late year of the nineteenth century."—*Stanley*.

•  
ASIA.

Corea, "the hermit nation," the latest country opened to the Gospel, was entered in 1882 through a medical missionary.

"We now receive more converts in a month than we used to receive in a decade. When I return to my field I shall expect to greet 10,000 new converts—men and women who were worshipping idols four months ago."—*Bishop Thoburn*, of India, before the Methodist Episcopal General Conference at Omaha, May, 1892.

More than 19,000 heathen in India broke their idols last year, and united with the Methodist Church.

SOME SHARP CONTRASTS.

A Latin author once wrote, "*Brittanos hospitibus feros*." (The British are cruel to their visitors). To-day, through the mollifying influences of the Gospel, they are defenders of the persecuted, sympathizers with the oppressed, and the protectors of the weak in all lands.

In 1565, a slave-ship named *The Jesus* sailed into an American port. Her commander, Sir John Hawkins, wrote in his diary that God had been very merciful unto them in giving a safe passage, because He would be kind to His elect—and that vessel carried 400 slaves stolen from the coast of Africa. Just 300 years after (1565-1865) Abraham Lincoln with a stroke of his pen emancipated the four millions of slaves then inhabiting the American Republic.

In 1760, in a little room in Geneva (since turned into a Bible House), Voltaire said, "Before the beginning of the nineteenth century Christianity will have disappeared from the face of the earth." On the contrary, since that time Christianity has won her greatest triumphs.

Rev. Sydney Smith ridiculed the piety of Carey, saying, "if a tinker is a devout man he infallibly sets off for the East"; he declared the "missionaries would expose the whole Eastern Empire to destruction, to convert half a dozen Brahmins who, after stuffing themselves with rice and rum, would run away. If the missionaries

were not watched the throat of every European in India would be cut." He calls the missionaries "a nest of cobblers," and finally surpasses himself by classing them with "vermin which ought to be caught, cracked and extirpated."

In a memorial to the British Parliament, the directors of the East India Company placed on record "their decided conviction (after consideration and examination) that the sending of Christian missionaries into our eastern possessions is the maddest, most extravagant, most expensive and most unwarranted project that was ever proposed by a lunatic enthusiast."

Over against this place the testimony of Sir Rivers Thompson, Lieut.-Gov. of Bengal: "In my judgment Christian missionaries have done more real and lasting good to the people of India than all other agencies combined. They have been the salt of the country, and the true saviours of the Empire."

Eighty years ago the East India Company acted as above described; now the British East African Company has invited the Church Missionary Society to place missionaries at all their stations as fast as they are opened. The world really moves!

#### CLOSED AND UNOCCUPIED TERRITORY.

The only two countries in the world *closed* to the Gospel are Nepaul (population, five millions), situated on the north-eastern frontier of Hindustan, and Thibet (population, six millions), situated in the heart of Asia. A Moravian missionary has been living, however, on the outskirts of Thibet for years, translating books, into their language, so as to be ready to enter whenever the door opens.

The *unoccupied* mission fields are: (1) British North Borneo, 25,000 square miles, population, 200,000, under British authority, no missionary; (2) A portion of the Eastern Archipelago, the Philippine Islands, 120,000 square miles, population about five millions, under Spain which now tolerates Protestant labourers in her other possessions; not one Protestant missionary; (3) Cambodia, Annam and Tonquin, 175,000 square miles, population about fifteen millions, under France which is now tolerant of all demoninations; not a single Protestant missionary; (4) The Central Soudan of Africa, population from sixty to eighty millions; no missionary there yet, though an attempt is now being made to enter.

## NOTES.

In his travels round the world, Rev. Mr. Parkhurst saw not one *new* heathen temple.

The "Hard-shell" Baptists were opposed to missions on the ground that when God elects to save the heathen, He will do so. They have now nearly died out. Moral: The churches at home need to keep up foreign mission work in order to save themselves from decay and death.

Five thousand students of colleges have volunteered for the foreign mission work. This fact and the rapid increase of medical missions, are the two most hopeful developments characterizing the close of this the first century of modern missions.

## TIME BETWEEN THE FIRST PREACHING AND THE FIRST CONVERT.

"Full many a gem of purest ray serene,  
The dark unfathomed caves of ocean bear."

Burmah—six years (1813-19); name, Moug Nau, under Judson.

India—seven years (1793-1800); name, Krishnu Pal, under Carey.

China—seven years (1807-14); name, Tsae-Ako, under Morrison.

Polynesia—sixteen years (1796-1812); name, King Pomare II.

Micronesia—five years (1852-57).

Greenland—five years (1733-38).

Uganda—six years (1876-82).

Kuruman, South Africa—eight years (1821-29); under Moffat.

Madagascar—thirteen years (1818-31).

## Striking Mottoes and Sayings.

"Out of the shadows of night,  
The world rolls into light,  
It is daybreak everywhere."

—Longfellow's last words.

## MOTTOES.

"*Vicit Agnus noster: eum sequimur*": Our Lamb has conquered: let us follow Him.—Seal of Moravian Brethren.

The representation of an Indian standing erect, with an arrow in his hand, and the motto, "Come over and help us," is the seal of the State of Massachusetts, adopted 1629.

## PACIFIC ISLANDS.

"Where a trader will go for gain, there the missionary ought to go for the merchandise of souls. In these islands something must be risked if anything is to be done."—*Bishop Selwyn*.

"It isn't High, or Low, or Broad Church, or any other special name, but the longing desire to forget all distinctions that seems naturally to result from the very sight of these heathen people."—*Bishop Patteson*.

"A man who takes the sentimental view of coral islands and cocoanuts is worse than useless; a man possessed with the idea that he is making a sacrifice will never do; and a man who thinks, any kind of work "beneath a gentleman" will simply be in the way."—*Bishop Patteson*.

"I have now been reading the twenty-ninth chapter of the Acts of the Apostles."—Exclamation of the *Bishop of Ripon* as he laid down the wonderful story of John Williams' missionary career.

## AFRICA.

"Africa—the last stronghold of paganism."—*Dr. Sims*.

"An African is the image of God carved in ebony"—*Dr. Fuller*.

"An African slave-dealer is the image of the devil carved in ivory."—*Dr. Johnston*.

"Let a thousand fall before Africa be given up."—Dying words of Melville B. Cox, first foreign missionary of the Methodist Episcopal Church, U.S., who died of African fever less than four months after his arrival.

"The end of the geographical feat is the beginning of the missionary enterprise."—*Livingstone*.

"I have been in Africa for seventeen years, and I have never met a man who would kill me if I folded my hands."—*Stanley*.

"If I am to go 'on the shelf,' let that shelf be Africa."—*Livingstone*, in 1867.

"To exaggerate the enormities of the slave trade, is simply impossible."—*Livingstone*.

"All I can add in my loneliness is: May heaven's rich blessing come down on every one, American, Englishman, or Turk, who will help to heal this open sore of the world."—*Livingstone's* last message to the outer world in reference to the slave trade. This sentence is carved on his memorial slab in Westminster Abbey.



## INDIA.

"I make Christ my heir."—*Schwartz*, who willed all his property for missions to the heathen.

"I am now dead to Europe and alive to India."—*Dr. Coke*, 1813.

"If ever I see a Hindu converted to Jesus Christ, I shall see something more nearly approaching the resurrection of a dead body than anything I have yet seen."—*Henry Martyn*. To-day there are 222,000 native communicants in India.

Judson laboured for six years in Burmah without a single convert. When it was hinted to him that the mission was a total failure, a seraphic glory lighted up his countenance as he exclaimed: "The conversion of Burmah is as bright as the promises of God." There are now over 29,000 communicants.

"You are the only people arriving here who do not come to squeeze my people."—*King of Siam*, to the missionaries.

"We are indebted more to William Carey and the £13 2s. 6d., which was the first sum subscribed for him, than we are to all the heroism and cunning of Clive, and to all the genius and rapacity of Warren Hastings."—*Canon Farrar*.

"Christ, not the British Government, rules India. Our hearts have been conquered not by your armies, gleaming bayonets, and fiery cannon, but by a higher and a different power. No one but Christ has deserved the precious diadem of the Indian crown, and He will have it."—*Keshub Chunder Sen*.

## CHINA.

"O rock! rock! when wilt thou open?"—*Xavier*, 1552. Opened, 1842.

"It is a great step towards the Christianization of our planet, if Christianity gain entrance into China."—*Neander*, in 1850, a week before his death. Christianity tolerated in China by the Treaty of Tientsin, 1858.

"When China is moved, it will change the face of the globe."—*Napoleon*.

"The devil invented the Chinese language to keep the Gospel out of China."—Reported saying of *Rev. John Wesley*.

"In China the sense of truth is not only almost unknown, but is not even admired."—*Rev. F. Horton*.

"The only real interpreter of the thought and progress of the west to the millions of China is the missionary."—*London Times*.

## GENERAL.

"If you want most to serve your race go where no one else will go, and do what no one else will do."—*Mary Lyon.*

"Had the whole missionary work resulted in nothing more than the building up of such a character it would be worth all it has cost."—*Theodore Parker, on Judson of Burmah.*

"I make bold to say that if missions did not exist it would be our duty to invent them."—*Sir Chas. A. Elliott, Lieut.-Governor of Bengal.*

"There is nothing in all human history which can be placed alongside of the story of the evangelical conquest of the world, for rapidity of progress, overthrow of obstacles, and real and effective work for the bettering and ennobling of mankind."—*Llewellyn Bevan.*

## THE FERVENT MISSIONARY.

"Then shall I not at God and duty's call  
Fly to the utmost limits of the ball?  
Cross the wide sea, along the desert toil,  
Or circumnavigate each Indian isle?  
To torrid regions fly to save the lost,  
Or brave the rigours of eternal frost?  
I may, like Brainerd, perish in my bloom,  
A group of Indians weeping round my tomb;  
I may, like Martyn, lay my burning head  
In some lone Persian hut, or Turkish shed;  
I may, like Coke, be buried in the wave;  
I may, like Howard, find a Tartar's grave,  
Or perish, like a Xavier, on the beach  
In some lone cottage, out of friendship's reach;  
I may—but never let my soul repine,  
'Lo, I am with you'—heaven is in that line;  
Tropic or pole, or mild or burning zone  
Is but a step from my celestial throne."



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