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I.—LITERATURE OF MISSIONS.

THE WALDENSIANS AND THEIR BI-CENTENNIAL.

BY PROF. HENRY W. HULBERT, MARLETTA, O.

“Lux lucet in tenebris.”

ON the 16th of August, 1889, the Waldensians of Italy and their friends throughout the world will celebrate the two hundredth anniversary of the return of the exiled Vaudois to their homes in the Alpine valleys of Piedmont. That heroic episode finds its parallel in few, if in any, of the religious struggles since times apostolic. Shrouded from view as were the beginnings of this body of reformers, the brilliant action of patriotism and faith, which we now celebrate, stands out as the most obvious landmark in the history of that church. It will be interesting and profitable to briefly run over the incidents preceding this event, that we may fully grasp its bearings on subsequent affairs.

As the tourist stands beside the old Capuchin monastery on the hills to the east of Turin, a magnificent panorama is spread out before him. At his feet rush the green waters of the Po. Just across is the city that can boast of a Cavour, and which may be truly called the nurse of modern Italy. Beyond the regular squares of the old capital of the kingdom of Sardinia stretch the farm lands, twenty miles away to the feet of the Cottian Alps. Then the eye rises up through the green of the foot-hills to the gray of the high pasture land, and on up the great gorges to the snow line, then up and up the glistening heights until the sharp peaks cut the azure blue. Directly to the west Mont Cenis may be picked out among the jumble of mountains, and the course of the river Dora may be traced. To the southwest the eye turns instinctively to Monte Viso, that throws up its sharp point into the sky, like some glittering cathedral spire, flashing in the morning sun. With a little care you are able to trace three valleys lying at the foot of the mountains directly between yourself and Monte Viso—the valleys of Lucerne, Perouse and St. Martin, called technically *vallées* Vaudoises. Here the Waldensians have been at home for centuries. The valley of Angrogna, with which their name has been especially connected, is but a branch of the Lucerne valley, and pours its stream into the Pellice just below the crag of Casteluzzo and in the mountain vantage of Torre

Pellice (La Tour). How early the Waldensians settled in these valleys of rushing streams and wooded hillsides history cannot definitely inform us. This venerable church probably took its rise at Lyons on the Rhone in the twelfth century and its name from Peter Waldo, that ancient Count Tolstoi, who disposed of his property that he might give himself to the special work of his Master. Banished from Lyons at length, during the crusade against the Albigenses the new sect betook itself to the mountain retreats south and east, and finally settled in Piedmont, among the beautiful valleys under Monte Viso.

The Waldensians (Vaudois as they call themselves) were not long left undisturbed in their new home. Clinging to the pure and simple Word of God and rejecting churchly authority, it was certain that the vials of wrath from Papal Consistory and royal throne must be poured out sooner or later. It is not our purpose to trace the long story of horrors that gathers headway during six centuries of persecution before the heroic event we celebrate. Denounced and ex-communicated by papal bulls, exiled by temporal rulers, their homes and villages reduced to ashes, harried by mercenary troops, wandering up the mountains, living in caves, wasting away in deathly prisons, and burned at the stake, the devout Waldensians, without a ray of hope coming to them from any quarter of the world, clung to their simple faith desperately and successfully. "For us," they said, "we hold to the doctrine of Christ and his Apostles, while we ignore the statutes of the church. Everything that cannot be found in the gospel ought to be repudiated. To be legitimate the ordinances of the church must date back at least to the date of our Lord's ascension; otherwise they should be regarded as non-existent."

They left little record of themselves during these centuries of persecution, and we must seek their history in the bloody records of the Inquisition. Listen to the testimony of one of their bitterest enemies—the inquisitor of Passan :

"They must be recognized," he writes, "by their manners and discourse. They are sober and modest; they avoid pride in their dress, which is composed of materials neither valuable nor worthless. They have nothing to do with trade, as they do not wish to expose themselves to the necessity of lying, swearing or cheating. They live by the work of their hands as journeymen. Their very teachers are weavers and shoemakers. They do not accumulate wealth, but are content with what is needful for this life. They are chaste, the Leonists especially, and moderate at their meals. They frequent neither tavern nor ball-room, not being fond of that species of vanity. They refrain from anger; although always at work, they find means to study or teach. . . . They are also known by their discourse, which is both sober and modest. They avoid speaking evil of any one and abstain from all foolish or idle conversation, as from lying. They do not swear; they do not even use the expressions 'verily' or 'certainly,' or anything of the kind, for, in their estimation, such are equivalent to swearing."

At last after weary centuries the Reformation dawned. In the vast

chaos of spiritual darkness points of light began to appear in England, in Bohemia, in Germany, Switzerland and France. The rays flashed from peak to peak and began to unite. The lonely, suffering hearts in the valleys of Piedmont plucked up courage. Help at last! Communications were interchanged. Messengers went back and forth, and on Sept. 12, 1532, at the Synod of Chanforans in the valley of Angrogna, Farel and Saunier from Geneva were present, and the little Waldensian church became an active partner in the religious reformations of the centuries to follow.

As may be conjectured, this final and public committal of the persecuted Vaudois to the new doctrines began a new era of horrors. Exterminating edicts, indiscriminate slaughter, overflowing prisons, agonizing cries for help at last aroused the attention of Protestant Europe. In 1655 the Duke of Savoy commanded the Waldensians to return to the Church of Rome on pain of death. They refused. The terrible work began. Under the Marquis di Pianezza 15,000 troops marched to the valley of Lucerne, and butchery scattered the flock far and wide upon the mountains. It was at this point that the voice of blind Milton sent a thrill throughout Protestant Europe :

“Avenge, O Lord, thy slaughter’d saints, whose bones
Lie scatter’d on the Alpine mountains cold;
E’en them who kept thy truth so pure of old,
When all our fathers worship’d stocks and stones.
Forget not: in thy book record their groans
Who were thy sheep, and in their ancient fold
Slain by the bloody Piedmontese that roll’d
Mother with infant down the rock. Their moans
The vales redouble to the hills, and they
To Heav’n. Their martyr’d blood and ashes sow
O’er all th’ Italian fields, where still doth sway
The triple tyrant; that from these may grow
A hundred fold, who having learn’d thy way
Early may fly the Babylonian woe.”

Cromwell flew to the rescue, raising £40,000 for the wretched outlaws. Switzerland interfered; the King of Sweden, the Elector of Palatine and the Landgrave of Hesse Castle interceded. Sir Samuel Moreland was dispatched from England as Envoy Extraordinary to France and Turin, and the dogs of war and persecution were called off and sent skulking to their kennels.

It was evident that this forced peace could not last. The great Cromwell was dead, and Milton’s tongue was forever silent. Europe plunged into an era of spiritual indifference. The revocation of the Edict of Nantes reawakened the spirit of persecution. Church influence at Turin at once aroused the temporal authorities, and the decree of submission or death once more went forth. In 1686 the prisons of Piedmont contained 15,000 unoffending victims, only 3,000 of whom ever came out alive. Again Europe interfered enough to com-

pel the authorities to give the Waldensians the privilege of leaving their country forever. So great had been the destruction that only 7,000 were left to attempt to make the journey over the Alps. Nearly one hundred of these perished in the snow in crossing Mont Cenis. From thence they were scattered in various parts of France, Switzerland and Germany, the larger part remaining in Switzerland in sight of their beloved mountains, and Protestantism seemed blotted out from sunny Italy forever.

But such was not the decree of Providence. Milton's prayer was yet to be answered. The "martyr'd blood" was yet to yield its "hundred fold" "o'er all th' Italian fields." Throughout the Waldensian world the 16th of August, 1689, is counted a sacred day. It is to them more than a "4th of July," and more than the "landing at Plymouth Rock." That day gave as grand an exhibition of Christian faith to the world as it has ever seen. It was more like the faith of Israel as it crossed the Red Sea and started for the promised land. In this case it was the instinct of patriotism, the love for those beautiful valleys under their old cathedral Monte Viso that made the hearts of the heroes strong. Although the scattered Vaudois were under strict surveillance in the countries through which they had been dispersed, they managed to make an arrangement for a secret meeting on the shores of Lake Geneva. Under cover of night on the 16th of August, two hundred years ago, under the leadership of their beloved pastor, Henri Arnaud, the homesick refugees, much less than a thousand in number, with no friends on earth who could or would help them, embarked in small boats at Nions with the purpose of landing on the hostile French shore, to force their way through the rugged defiles of Savoy and over the Cottian Alps, and to trust in God alone to give them back the valleys of their forefathers. Rudely armed and half clothed they started, 800 fighting men. Under strict discipline they marched as swiftly as possible past hostile villages, paying for food whenever the inhabitants would sell it to them. They were fortunate at first in anticipating the soldiery, but every turn in the rough way showed them their extreme peril. Beleaguered and half-starved they toiled over Mont Cenis Pass by a circuitous route, and at last looked far down upon the valleys of their birth. But their difficulties were here just beginning. The Duke of Turin, on hearing of their approach, sent out an army 2,500 strong, composed of 15 companies of regulars and 11 of militia. At the bridge of Salabertraun the troops met the little band of half-starved patriots, the most of whom had never handled a musket in battle before. When the stubborn fight was over 600 of the Italian army lay dead on the field, while the victorious Waldensians had lost only 15. This was on the 24th of August, 1689. The chagrin of the authorities at this signal defeat led them to send out the Marquis de Catinat with 20,000 troops. The long, cold winter stared

the almost helpless Vaudois in the face on those bleak mountains. Pen or tongue will never fully tell the sufferings and horrors of those cheerless months. But the patriots found the impassable snows of winter and the caves to be their true friends. The spring brought on the struggle for life or death. On May 1, 1690, came the heroic storming of the Balsi by the Vaudois, and a second terrible defeat of their enemies. On the 14th of the same month they made a second attempt on the same fortress, but with a most disastrous result. They were defeated and scattered. And thus the bitter struggle went on. For six months 367 Vaudois, confined in the Balsi, repelled 10,000 French and 12,000 Piedmontese. But at last, shattered and dispirited as they were, the sacred cause seemed all but lost.

Then it was that the God of battles seemed to the waiting eyes of His servants to bare His arm, and the mountains were indeed full of horses and chariots. Help came as unexpectedly as it did to young Prussia when her very existence trembled in the balance at the close of the seven years' war, and a friend unexpectedly mounted the throne of Russia and saved Prussia to hold the balance of power in the latter part of the nineteenth century. A rupture took place between the courts of Versailles and Turin. War was declared by the latter power. The Duke of Turin saw that he could not afford to waste his energies on a few mountaineers who had so baffled the allied French and Italian troops. He needed more soldiers who knew the frontier. He forgave the Waldensians, established them in their old home, while in turn many of them volunteered in his service. Peace settled down at last on Piedmont, and Protestantism was finally established in Italy, never again to be vanquished.

The Waldensian Church to-day, spread over the length and breadth of sunny Italy, and sending its missionaries and money to South Africa, is a sufficient return for all the heroic sufferings undergone during almost seven centuries of the most aggravating persecutions. To-day it teaches the pure, simple gospel under the very walls of the Vatican, and no one can say it nay. Most appropriate is it, then, that this 16th of August should be celebrated throughout the evangelical world. As the voice of praise goes up in the assembly at the little Alpine village of Torre Pellice on this anniversary, let Christendom join in the glad refrain! As the Waldensians look back over two hundred years, they recount many a weary struggle, but the way was ever leading out into the light, and most appropriate is the legend upon their official seal—*"Lux lucet in tenebris."* During the struggle between Victor Armadeus and France the Vaudois were faithful soldiers in his service. At one time the Duke fled to the valleys and was protected by the devout patriots. In 1726 he publicly promised them security from all their enemies. Friends cannot live always, but the Church of Rome seems to. Under the rulers of Turin that followed, the Waldensians

were frequently oppressed. In the days of Napoleon Bounaparte the Vaudois were given civil liberty and the maintenance of the Romish clergy was abolished by an imperial decree. The funds which up to this time were used for this purpose were handed over to the evangelical pastors. 1814 saw another setback for the Waldensians, when the King of Sardinia, after Bounaparte's fall, recovered his authority. The valleys once more lost their civil rights. The Vaudois came out to welcome the returning monarch, but within four months Victor Emanuel renewed against them the oppressive edicts.

Such was the condition of the Waldensian Church when a few years later the churches of Holland, Prussia, Scotland and England began to take an active interest in the religious condition of Italy. Christian gentlemen, such as Dr. Gilles and Col. Beckwith, visited the valleys. They found the pulse of the little church beating but feebly. Such was the inevitable result of centuries of the most cruel oppression. Encouraging words and active self-denying labor on the part of brethren from beyond the Alps breathed up a new life in the heart of the little band, and from that moment the Waldensian Church has gone forth conquering and to conquer. In 1831, in Turin, a Protestant chapel was opened at the Prussian embassy, and a Vaudois pastor was selected. At the Synod of St. Jean, 1839, the constitution of the Waldensian Church was revised on the basis of the decrees of the Synod of Angrogna, 1632. In 1848 Charles Albert, immediately after the promulgation of the new constitution of Italy, placed the Waldensians on an equal footing with the rest of his subjects. Then the heroic little church rose in her might. She established herself firmly at Turin, the capital. From Turin she moved on to Florence, and from Florence to Rome. Since 1870 her progress has been remarkable. Milton's "hundred fold" "o'er all th' Italian fields" has been more than realized.

Let us stop and consider the tremendous task this little communion places before itself. The home or mother church is confined to three Alpine valleys of Piedmont. In all Piedmont there are only about 25,000 adherents. Italy itself is a sort of foreign mission field to them, with its 30,000,000 people, held for the most part in the grasp of the most unscrupulous ecclesiastical organization the world has ever seen. To recover Italy to the pure gospel is the mighty task of the Waldensian Church. With her college at Torre Pellice, her theological school at Florence, her advanced schools for girls, and her primary schools scattered through Italy; with her "commission of Italian evangelization," with its 44 churches, 38 pastors, 8 evangelists, 67 evangelical teachers, 9 colporteurs, 6 Bible readers, besides her 24 ministers in the valleys, she calls upon the evangelical world for its prayers, its moral support, and its gifts into the treasury. We have no right to let her struggle alone. Let the 16th of August, 1889, then, be an occasion when this heroic little church shall receive a special baptism

from on high. Let us join our prayers with hers, and heap our gifts upon the altar ; for however much we give, the staunch hearts in the valleys of Piedmont are giving more.

A BUDDHIST DOCTRINE OF SALVATION BY FAITH.

BY F. F. ELLINWOOD, D.D., NEW YORK.

THE Buddhism of Gautama was atheistic. Such scholars as Monier Williams, Max Muller, Hardwick, Coppen and Edkins are agreed that the teachings of the canon adopted two hundred and fifty years after the Buddha's death discarded all divine help, and at least ignored a first cause. "Trust in thyself and in no other, God or man," was the word of the Indian saint to his disciples. Cotemporary and rival Brahmins charged him with atheistic teaching and influence. They claimed him as the ninth incarnation of Vishnu, on the theory that Vishnu, wishing to destroy certain demons, came in the form of Buddha in order to betray them into the fatal doctrines of atheism. Gautama also denied the permanent and distinct entity of the human soul. By a sifting process worthy of Herbert Spencer, he considered what we call the soul as only a succession of conscious experiences. In his view it is only the current of our thoughts and emotions as they pass. To regard this as a soul is an illusion similar to that of a boy who whirls a lighted stick and thinks he sees a ring of fire. There is no ring, but only a succession of points of light. It is not a soul, then, that passes over in transmigration.

Only the "kharma" or character remains at death, and that becomes the responsible inheritance of a new-born successor. There is no permanent being of any kind, but only a perpetual *becoming*. Everything is in a state of flux. There are ranks of intelligence superior to man, but they, too, are subject to the eternal round of life and death until Nirvana shall cut off the necessity of rebirth. Such was the early and canonical Buddhism. I propose to show how its subsequent evolution has been a complete revolution or reversal.

When Gautama died and became extinct, leaving as was believed an interval of four thousand years before another Buddha should appear, his disciples began to realize the cold and desolate logic of his teachings. They could not worship or pray, for there was no object of worship. The heavens were dark and the universe a profound abyss. The cheerless doctrine of Nirvana had practically no attraction ; what mankind longed for was a divine sympathizer and helper, and, in spite of its own canonical authorities, subsequent Buddhism has groped its way toward some such being.

It was understood as a deduction of the system that other beings destined to be future Buddhas were already in existence somewhere in the round of transmigration, and to these "Bodisats," as they were called, human expectation began to turn, and especially to the "Bodi-

satva," the one who should appear next in order. Among the Southern Buddhists this expected Messiah was called Maitreyeh, and in Ceylon his image was placed in the temples as an object of worship beside that of the extinct Gautama.

Pursuing the same idea as the expression of a felt want which the orthodox system did not supply, the Northern Buddhists went still further, and by the fourth century, A.D., they had developed a trinity of Bodisats with distinct personalities. One represented creative power; another was the embodiment of wisdom (Logos); the third was an omnipresent spirit pervading all Buddhist communities upon the earth. Whether this new doctrine was partially the result of contact with Christianity, or whether, as some contend, it had crystallized Hindu philosophies around the Hindu trinity or *Trimurti*, it expressed the want of that supernatural element which Buddhism had vainly striven to discredit and destroy. It was an important step toward a return to religious faith. Most modern types of Buddhism are theistic, but only so far as they have departed from the essential teachings of the early founder.

The worship of Quan Yen, or Goddess of Mercy, which is still exceedingly popular in China and Japan, was another step in the same direction. This worship sought for itself a still nearer and more available divine sympathy, and as in the Romanist Virgin Mary, it sought a more tender sympathy in the female sex. As the legend runs, Quan Yen was a princess who attained Nirvana and was entitled to exemption from rebirths. But on the brink of extinction she waived her privilege and wisely concluded to continue her existence for the purpose of commiserating the world of mortals. Meanwhile she went to Hades, as in the dream of Dante, and beheld the woes of the condemned, that she might the better understand the problems of human suffering. She has been for ages the representative and expression of divine compassion and help in all the wants and distresses of the millions of Buddhists. Whoever has visited the temple of Asokosa in Tokio has seen a large apartment filled with wax figures, illustrative of the many miraculous rescues accomplished by Quan Yen, from fire, earthquake and shipwreck; from famine, plagues, serpents and dragons. Such as it is, the worship of Quan Yen is a religion of faith. It involves a confession of human weakness and dependence, and it belies the cold, atheistic self-confidence of the original Buddhism.

A further advance toward the fundamental principles of Christianity is seen in the doctrines of the Yodo sect, found both in China and in Japan. In Dr. Edkin's account of Chinese Buddhism references are made to this sect, but a fuller account is given in a little book published by Bunyiu Nanjio, a Japanese graduate of Oxford. It is entitled "A History of the Twelve Buddhist Sects of Japan." The doctrines given are from purely Japanese sources, and most of them claim

to have been transmitted from India to China between the years 252 and 400 A.D.

According to this sect, there is a Pure Land far to the westward, separated from us by a succession of worlds and systems which lie between. Over that world presides the Buddha Amitabhu, quite a distinct being from the Indian Gautama.

Amitabhu "will transport to his realm all believers who keep perfectly in memory his name for seven days, or even one day without any reliance upon their own effort in any other respect." The efficacious grace is his gift, only the act of faith involves a sustained remembrance of him for at least a day. Once translated to the Pure and Heavenly Land, the soul of the believer may there pursue the necessary steps to Arahatship under more favorable circumstances than here. This is a doctrine of faith, but it involves conditions which are absurd and difficult to observe. Dr. Edkins describes certain devotees of this faith in China, whose stupid and endless repetitions of the name of Amitabhu seem well calculated to annihilate the mind itself and end in idiocy. And the Japanese allege that Gen-ku, their great apostle of the Yodo faith, followed the rule of repeating the name of Amitabhu 60,000 times a day. Nevertheless, they claim that the grace of Amitabhu, and not the repetition, is the ground of hope. In any case it is an absolute abandonment of orthodox Buddhism.

A much greater advance has been made by the Shin sect of Japan. Its founder, Shinran, discarded the vain repetitions, considered as in some sense prayers, and taught that "believers must depend upon the saving power of the original prayer of Amitabhu alone, who by his great merit had sufficient efficacy to save all who should believe in him.

It is easy to discover a manifest progress here and a nearer approach to Christianity. Shinran was born in 1173 A.D., though, like all founders of Buddhist sects, he claimed to trace his doctrines from Gautama through a succession of high priests and patriarchs of India, China and Japan.

The efficacious "original prayer" was rather an imprecation and ran thus: "If any living beings of the ten regions who have believed in me with true thoughts and desire to be born in my country (the Pure Land), and have even to ten times repeated the thought of my name, should not be born there, then may I not attain perfect knowledge." "This original prayer," says Nanjio, "sprang from his great compassionate desire, which longed to deliver living beings from suffering. With this original prayer he practiced good actions during many kalpas (long ages), intending to bring his stock of merits to maturity for the sake of other living beings."

Here is a doctrine not only of faith but of substitution. And "Amitabhu, thus endowed with power to save, is known as Light and Life, with infinite wisdom and compassion. Therefore he can take hold of

the faithful beings with his own light, and let them go to be born in his Pure Land."

The believer's faith is defined as involving three elements, first, the thought of; second, belief in; and third, desire to be born in the Pure Land. "If we examine our heart," says the Japanese expounder, "it is far from being pure and true. It is bad and despicable, false and hypocritical. How can we cut off all our passions and reach Nirvana by our own power? How can we also have the three-fold faith? Therefore, knowing the *inability of our own power*, we should believe simply in the vicarious power of the original prayer. If we do this, we are in correspondence with the wisdom of Buddha and share his great compassion, just as the water of rivers becomes salt as soon as it enters the sea."

It is interesting to see how this abandonment of the all-prevailing Buddhist doctrine of works is harmonized with a proper requirement that works shall not practically be abandoned. The doctrine which covers this point seems marvelously at one with the New Testament "faith which works by love." "If we dwell in such a faith," says our author, "our practice follows spontaneously, since we feel thankful for the favor of Buddha, remember his mercy and repeat his name. This is the repetition of the thought (of the Buddha's name) only ten times as spoken in the original prayer. Of course it does not limit to the number of ten, so that the words *nai shi* (even to) are added. There are some who may repeat the name of Buddha for the whole life, and while walking, dwelling, sitting or lying down. Some may, however, do the remembrance of Buddha only once before they die. Whether often or not, our practice of repeating Buddha's name *certainly follows our faith*." "This faith and practice," he goes on to say, "are easy of attainment by any one. Accordingly, the general Buddhist rules of becoming homeless and free from worldly desire in order to attain Buddhahood, are not considered essential in this sect. Consequently even the priests are allowed to marry, to eat flesh and fish, while those of other sects are not."

In other words, asceticism, which is the very soul of Buddhism, is here rejected entirely. "In order to make this perfectly clear," the author says, "those who belong to this sect are to keep their occupation properly and to discharge their duty so as to be able to live in harmony. They should also cultivate their persons and regulate their families. They should keep order and obey the laws of the Government, and do the best for the sake of the country." This is Buddhism, turning its back upon all its past history and its essential doctrines. The "noble path" is no longer the life of droning idleness and contemplation, but that of thrifty and industrious citizenship. It has caught something of Paul's terse motto, "Not slothful in business, fervent in spirit, serving the Lord."

It is worthy of notice also that in place of the doctrine of endless transmigration there is a permanent abode in heaven. According to the Yodo sect, those who are welcomed to the Pure Land may there attain Buddhahood by long continued practice in that land, but in the Shin sect "when believers abandon the impure body of the present life and are born in that Pure Land, they *at once* accomplish the highest and most excellent fruit of Nirvana. This is because they simply rely upon the power of the original prayer."

We have now reached as the highest stage of a long-continued development in Buddhism a veritable doctrine of salvation by faith. It does not depend upon any stipulated number of repetitions of the name of Amitabhu. It abandons ascetic practices totally as grounds of hope. It trusts in the stored-up merit of one who is able to save all men. Yet, while it refuses to depend on human merit, it still recommends works as the result of faith and the fulfillment of loyalty, gratitude and love. It dismisses at once the whole doctrine and practice of asceticism as well as the endless and hopeless career of transmigrations. It points to a heaven to which the redeemed shall go immediately after death, and in which they shall dwell forever in the presence of the being by whose merits they are saved. This certainly is a wonderful approach to Christianity. It seems to have been worked out upon the recognized wants of the human soul, and thus bears unconscious testimony to the still more perfect adaptation of the Christian faith to meet those wants. If it has borrowed aught from the Gospel of Grace, that is a tribute; if it has not borrowed, it still pays a tribute to the divine wisdom which has suited the gospel to human needs.

The two sects of the Yodo and the Shin embrace the majority of Buddhists in Japan, and when rightly understood they present the most promising of all fields for missionary effort. It may be said that they are not far from the kingdom of heaven. In one sense they are not; in another they are at an immeasurable distance from it, in that they are trusting in a myth instead of the Son of the living God. Amitabhu is not in the highest sense divine. He is not a self-existent creator, and is not necessarily supreme. Broken cisterns were never more skillfully hewn and were never more empty.

There are in Japan twelve distinct sects of Buddhists, while China claims at least thirteen. Among these are the most conflicting varieties. Some are atheistic, others the thinnest nebulae of mysticism, others subtle systems of pantheism, while in the two sects above named we find near approaches to theism and to the New Testament. What shall the missionary do who knows nothing of these distinctions? Instead of indiscriminate blundering, how important that whoever encounters the believers in Amitabhu should be able to say with glowing heart, "Whom ye ignorantly worship him declare I unto you."

Professor Max Muller, who values everything according to its relation to what he calls the "science of religion," seems to regret these modern departures from the old theoretic Buddhism of Southern India, and he invites young Japanese representatives of these advanced sects to come to Oxford where they may study Sanscrit and learn the true Buddhism of the old time. But those who hope for Japanese evangelization can hardly share his regret. We rejoice rather with the brightest hope and expectation. We look for a time not far distant when those who have already abandoned real Buddhism and are trusting wholly in the merits of Amitabhu shall transfer their faith and hope to Him whose right it is to reign and who alone can save.

THE PRAYER-BASIS OF MISSION WORK.

[EDITORIAL.—A. T. P.]

THE work of missions has, as its central encouragement and inspiration, the promise of a supernatural presence and power. "Lo, I am with you always, even unto the end of the age," means nothing if it does not mean that in a special sense, an exceptional manner, the omnipresent One will accompany the march of the missionary band.

This we firmly believe is the most emphatic of all the arguments for missions, and the all-sufficient compensation for the self-sacrifices which a true missionary life always and necessarily implies and involves. It is, however, a truth that belongs to the highest altitude both of divine teaching and human experience, that there is but one way for man to command the supernatural, and that way lies through the closet. Real prayer is a divine inbreathing and therefore has a divine outreaching; it is of the essence of the miraculous, and works essentially miraculous results.

The power of prayer is the perpetual sign of God's working in the human soul and among men. It is the standing miracle of the ages. Upon no one thing does the word of God so frequently and so heavily lay the stress of both injunction and invitation; to no one agency or instrumentality are effects so marvelous both assured and attributed. Nothing marks the decline from primitive piety, and the virtual apostasy of the modern church, more than the secondary place assigned to prayer both in the individual life and in public worship, and the formalism that substitutes liturgical, or, still worse, mechanically tame, stale, lifeless saying of prayers, for prayers found first of all in the suppliant's heart.

We have affirmed that prayer can be interpreted only by conceding a superhuman element. Much of the benefit and blessing that comes to praying souls may doubtless be traced to natural and secondary causes, but in numberless other cases we are compelled either to deny the fact of the answer or else to admit a supernatural factor. If we deny divine interposition, there are events and experiences in the actual

history of every praying soul which, without that interposition, would be as inexplicable as the deliverance of the three holy children from the furnace, or of Daniel from the den of lions.

Those who are familiar with the biography of Jonathan Edwards must have been struck with the fact that he lived on the verge of the unseen world, and was in peculiar contact and communication with it. From ten years of age, his prayers were simply astonishing, alike for the faith they exhibited and the effects which they wrought or secured. The intellect of Edwards reminds us of a cherub, and his heart, of a seraph. And, therefore, we can distrust neither his self-knowledge nor his candor. His communion with God was neither a dream of an excited fancy nor an invention of an impostor. Yet it was so rapt and rapturous, that the extraordinary views which he obtained of the glory, love and grace of the Son of God so overcame him that for an hour he would be flooded with tears, weeping aloud. Such prayer brought power not less wonderful than that of Peter at Pentecost. His sermon at Enfield on "Sinners in the hands of an angry God," terrible as it was, and delivered without a gesture, was clothed with such unction that it produced effects almost unparalleled. Persons in the audience leaped to their feet and clasped the pillars of the meeting-house, as if they literally felt their feet sliding into ruin.

God chose that one man, in the midst of an apostasy from God that well-nigh wrecked religious society in England and America, to turn, by his prayers, the entire tide of church-life from channels of worldliness and wickedness into a new course of evangelistic and missionary activity. In 1747, Jonathan Edwards pealed out his trumpet call, summoning the whole Christian Church to prayer. In his remarkable tract in which he pleads for a "visible union of God's people in an extraordinary prayer," he refers to the day of fasting and prayer observed the year previous at Northampton, and which was followed *that same night* by the utter dispersion of the French Armada, under the Duke d' Anville; and Edward adds, "This is the nearest parallel with God's wonderful works of old in times of Moses, Joshua and Hozekiah, of any that have been in these latter ages of the world."

That trumpet peal to universal prayer, one hundred and forty-two years ago, marks a turning point in modern history, and especially in modern missions. Edwards felt that only direct divine interposition would meet the emergency, and his whole tract shows that he expected such divine working in answer to believing prayer. The results that followed reveal anew the fact of which we need to be practically convinced beyond a doubt, that, if the Church of God will but pray as she ought, every other needed blessing and enlargement will come to her missionary work.

To emphasize this truth is the sole purpose of this article, and to

impart that needed emphasis we must go back to Edwards' day and get a sufficiently high point of prospect to command the whole horizon. Only an intelligent survey of the state of the world and the church a hundred and fifty years ago would reveal the desperate darkness that drove disciples to the mountain tops for communion with God and kept them on their knees till the light broke forth as the morning.

At the opening of the eighteenth century spiritual desolation was so widespread, that a prospect more hopelessly dreary has not alarmed true disciples since the dark ages. Hume, Gibbon, Bolingbroke, the giants of infidelity, were acknowledged leaders in English society. In France, Voltaire, Rousseau and Madame de Pompadour ruled at the royal court, and at the tribune of the people. In Germany, Frederick the Great, the friend and companion of Voltaire, flaunted his deistic opinions and dealt out to his antagonists kicks with his thick boots. "Flippancy and frivolity in the church, deism in theology, lasciviousness in the novel and the drama," these were the conditions that prevailed in England, which Isaac Taylor declared was "in a condition of virtual heathenism," while Samuel Blair affirmed that in America "religion lay a-dying."

And what was the pulpit of those days doing to offset this awful condition of apostasy? Nothing! Natural theology without a single distinctive doctrine of Christianity; cold, formal morality or barren orthodoxy constituted the staple teaching both in the established church and the dissenting chapel. The best sermons, so-called, were only ethical essays, a thousand of which held not enough gospel truth to guide one soul to the Saviour of sinners. There seemed to be a tacit agreement to let the devil alone; instead of Satan being chained so that he could work no damage, it was the church that was in bonds so that she could work no deliverance. The grand and weighty truths for whose sake Hooper and Latimer dared the stake, and Baxter and Bunyan went to jail, seemed like the relics of a remote past, curiosities of archæology and paleontology. A flood of irreligion, immorality, infidelity, flooded the very domain of Christendom. Collins and Tindall stigmatized Christianity as a system of priestcraft. Woolston declared the miracles of the Bible to be allegories and myths, and Whiston denounced them as impositions and frauds. By Clark and Priestly Arianism and Socinianism were openly taught, and to heresy was thus given the currency of fashionable sanction. Blackstone, the legal commentator, went the rounds from church to church till he had heard every clergyman of note in London; and his melancholy testimony was that not one discourse had he heard among them all which had in it more Christianity than the writings of Cicero, or from which he could gather whether the preacher were a disciple of Confucius or Zoroaster, Mahomet or Christ!

Archbishop Secker in one phrase gave as "the characteristic of the age" an "open disregard of religion." The bishops themselves led the van in the hosts of the worldly and gay; Archbishop Cornwallis gave at Lambeth Palace balls and routs so scandalous that even the king interfered. It was jocosely said that the best way to stop Whitefield in his work of reform was to put on his head the bishop's miter.

It was such a state of religion and morals, of corrupted doctrine and perverted practice, that bowed true disciples in great humiliation and drove them to God in sheer despair of human help. They felt as David did when he wrote the twelfth Psalm:

"Help, Lord! for the godly man ceaseth,
For the faithful fail from among the children of men."

Over the entire extent of the Christian Church there began to be little praying circles of devout souls who entreated God once more to pluck His hand out of His bosom and show Himself mighty to deliver.

Of such a character was that little gathering which, eighteen years before Edwards blew that clarion blast, began to meet in Lincoln College, Oxford; when John Wesley and his brother Charles, Mr. Morgan and Mr. Kirkham, burdened with the awful condition of an apostate church, conferred and prayed together for such a reviving as could come only from the breath of God. Six years after these meetings began there were only fourteen who came together; but, out of that humble meeting where prayer to God was the entire dependence, was born *Methodism*, the mightiest movement of modern times, excepting only the Moravian, in the direction of evangelical faith and evangelistic work.

The God of prayer heard these suppliant voices, and Whitefield and the Wesley brothers began to preach with tongues burning with pentecostal flames. They were resisted by a rigid, frigid church; but driven into the open fields and commons, they so reached the masses of the people as they could never have reached them within chapel walls.

It was at this precise juncture that, as has been said, Jonathan Edwards in America, profoundly impressed with the dreadful condition of both the world and the church, urged upon the churches of this country concerted prayer; and across the seas another trumpet peal echoed his own, summoning all disciples to unite in special prayer "for the effusion of God's spirit upon all the churches, and upon the whole habitable earth." The era of prayer was now fairly inaugurated. In England, Scotland, Ireland and Wales, and throughout New England and the Middle States, believers began to pray for a specific blessing and to come together for united supplication.

We have not space to trace minutely the remarkable interpositions of God; but a few salient facts stand boldly out in the historic page. In 1780, under the influence of the Haldanes, Andrew Fuller, Row-

land Hill, Sutcliffe and others like them, there came pulsing over the church the mighty tidal wave of genuine revival. William Grimshaw, William Romaine, Daniel Rowlands, John Berridge, Henry Venn, Walker of Truro, James Hervey, Toplady, Fletcher of Madeley—these are some of the men that belonged in this grand apostolical succession that during this period of reformation kept feeding and fanning these revival fires. How was it that, in such numbers and at such a crisis, they were raised up to stem the tide that with resistless momentum threatened to sweep away every landmark of religion and morality? But one answer can be given; Jehovah of Hosts was conspicuously answering prayer. The full significance of those concerted prayers can never be fully known until eternity opens its august doors and unfolds its sealed books. But we can even now trace to those prayers, at the darkest hour of modern church history, the inauguration of the *new era of universal missions*. Out of these prayers came the establishment of the monthly concert of prayer in 1784, the founding of the first distinctively foreign missionary society of England in 1792, the consecration of William Carey to Oriental missions in 1793, and all the wonderful work of that pioneer who, with his co-laborers, secured the translation of the Word of God into 40 different tongues, and the circulation of 200,000 copies, providing vernacular Bibles for 500,000,000 souls, within the space of a half-century!

But this is only the tracing of the results of those prayers in one direction. All that modern missions have wrought on four continents and the isles of the sea; all the doors that have opened into every new land of pagan, papal, heathen or Moslem peoples; all the 120 organizations that have been formed to cover the earth with this golden network of love and labor; all the 300 translations of the Bible into the tongues and dialects of mankind; all the planting of churches, mission stations, Christian homes, schools, colleges, hospitals, printing-presses and the vast machinery of gospel effort; all the thousands of laborers who have offered to go and have gone to the far-off fields; all the Christian literature created to supply the demand of awakening minds hitherto sleeping the sleep of intellectual stagnation; who shall say what is not to be attributed to those prayers that from Lincoln College and Paulerspury and Northampton went up to God a century and a half ago!

We might show, had we space at command, that to those prayers even the details of missionary history are closely linked. For example, take Asia as a continent to be evangelized. To reach its teeming populations the strategy of the gospel struck at the heart of the continent and sought to pierce its vital, working center, India. England was already there in the East India Company, but that company was virtually the implacable foe to missions, for the unselfish and uncompromising morality of the gospel interfered with a lawless greed that

subordinated everything to trade ; and so India was really closed to the gospel. The presence there of representatives of an enlightened Christian government had erected new barriers more insurmountable than any that existed before Elizabeth signed that primitive Trading Company's charter :

But prayer for the "whole habitable globe" included India. And God had heard those prayers and was moving. He had given Britain territorial possessions and political rights in India, and a scepter over 200,000,000 people. Time was close at hand when in this central stronghold of Brahminism, this central field of Oriental missions, Christianity, through that sordid East India Company, was to get a firm foothold. England had an incipient empire in the Indies ; this made necessary an open line of communication with the home government in order to maintain an open highway of travel, traffic and transportation between London and Calcutta. Hence, in the providence of God came that political necessity which ultimately determined the attitude of every nation along that highway that was opened through the Mediterranean and the Red Sea. All along that roadway, through great waters, the bordering nations must, if not favorable to Christian missions, at least be neutral.

Those who care to look more minutely into the providential process by which a highway for the gospel was prepared will note how, within ten years after that trumpet call of Edwards, the battle of Plassey occurred, which deserves to rank among the decisive battles of the world. Robert Clive, the scourge of God, in that conflict settled it that Protestantism, and not Buddha nor the Pope, was to rule in India. Then just one hundred years later the Sepoy rebellion swung the great English power in India to the side of Christian missions and put the great heart of Asia under control of the foremost Protestant and missionary nation of Europe, if not of the world. We have given this one instance with some fullness of detail, as one example of prayer as swaying the balance of national history and a world's destiny. But all we could do was to indicate the bare outlines of that grand march of events which is even now in progress, and whose magnificent movement, if not originated, was marvelously accelerated by the bugle call of the angel of the Lord in response to prevailing prayer !

For thirty years the writer has made the philosophy and history of missions a constant study side by side with the Book of God. Once more with careful and deliberate pen he records his humble but unalterable judgment that the *whole basis of successful missionary work is to be found in believing and importunate prayer*. Whatever enthusiastic appeals are made to human ears, however compact and business-like our Missionary Boards and organizations, however thorough and systematic our methods of gathering offerings, it depends primarily and ultimately on prayer, whether the appeals really move

men, whether the organizations prove effective, whether the offerings are cheerful and ample. The men, means and measures for a world's evangelization have always been hopelessly inadequate and disproportionate to a world's extent and needs; they always will be while selfishness is lord of even nominal disciples. But what we need is supernatural power; then one shall chase a thousand and two put ten thousand to flight. And this divine working comes only in answer to united prayer. No time is lost in waiting for the Holy Spirit and the tongues of fire. Fire means light and heat for the believer, so that he shall no longer walk in the darkness of doubt or the chill of indifference. Fire means a consuming force that burns away, melts, subdues, all obstacles to human souls. Better, therefore, than any new standard of living and giving is a new experience of praying. As surely as believers take their stand on the promises and plead with God as Jacob did, they shall become like him, princes of God, and shall prevail. For a praying church a dying world is waiting.

OUR EXTANT SYDNEY SMITHS.

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

WHILE recently reperusing some of the earlier numbers of the *Edinburgh Review*, I was not a little interested to notice how remarkably, away back in 1808, the clerical editor of that magazine, in his famous and furious assault upon certain attempts to introduce the gospel into heathen lands, had fully anticipated the diatribes against all similar movements in our day. And it plainly appears that Canon Taylor and his co-critics are not originals in the least, but only indifferent copies, and their great, swelling words of wisdom but echoes of Sydney Smith, their prototype, and much the greatest of their kind. Except in lack of brilliancy and wit, they differ from him scarcely more than in the order of their allegations, and the phraseology in which they set them forth. To all such objections I can most cheerfully recommend the essay on Indian Missions, and two others of kindred character on Methodism, as a treasure-house of argument and invective, a very arsenal, all bristling with weapons of the best pattern and choicest workmanship. And, certainly, whoso would decry the task of preaching the gospel to every creature, mark, learn and inwardly digest those able productions.

As this old-time and redoubtable paladin goes forth to bloody war with lance in rest, it is instructive to observe what are the sore grievances which fill his soul with righteous indignation, and why he feels compelled to smite the missionaries and their supporters hip and thigh. It must in candor be confessed that one argument against publishing the gospel to pagan lands does honor to the writer's intellect and moral sense. It is clothed in the guise of grim humor, of sarcasm most cutting. The suggestion is that "Since England has exemplified every crime of

which human nature is capable, if she had common prudence she would not suffer the nations to discover that the Bible forbids to lie, murder and steal, and so would keep the gospel at home, and tell the heathen that Machiavel is our prophet, and the god of the Manichians is our God!" What would have been added if he had heard of opium forced upon China, and of Africa flooded with rum shipped straight from Boston!

But this learned detractor is in a nightmare of mortal fear lest the preaching of the cross shall so stir Brahmin fanaticism to the depths that widespread outbreaks will occur, and wholesale slaughter. "It is not our duty to lay before the nations the gospel scheme so fully and emphatically as to lead to the death of their instructors. Our conduct in India must be most dextrous, or 30,000 Britons will fall a prey to 70,000,000 sable subjects." And it is on such grounds that this clergyman and fine scholar, this man well versed in public affairs, would have every missionary sent home! What is it all but the sluggard's cry, a lion is in the streets. But, in addition, though of the same hysterical sort, the greatest material damage is certain to ensue to the converts. His postulate is: "The duty of conversion becomes less imperative when it exposes proselytes to great present misery. The laws of caste are so rigid that he who becomes a Christian is at once abhorred and cast out, and all human comforts are annihilated forever. Being likely to starve, he must be supported. The slightest success, through the demand for bread ensuing, *would eat up the revenues of the East India Company!*" This is the wisdom of the wise.

It is, moreover, a mistake to push mission work in civilized portions of heathendom, while so many regions are unvisited where the woes of savagery abound. If Christianity cannot be extended to all, then it should be heralded first to such as need it most. The Hindus, *e. g.*, are at least a moral and civilized people. "We believe a Hindu is more mild and sober than most Europeans, and as honest and chaste." That setting forth would seem to contain an over-large element of rose color, nor does the theory, however plausible, appear to be exactly Pauline, for the great apostle confined himself to the Roman Empire, and mainly to the most populous and enlightened portions. Besides, what strange strategy to pass by the dominant races whose relation to human welfare is vastly more important. And, then, if India, China, Japan, the Turkish Empire, etc., were untouched and only Fiji and Patagonia, Hawaiians and Hottentots were looked after, how quickly would infidelity raise the scornful cry, "How impotent is Christianity, a religion fit only for babes."

And further, in the judgment of the scholarly reviewer, missions are a deplorable failure. So few converts are made, and in these the change wrought is of such slight account that the game is not worth the candle. Why all this so great waste? Carey went out in 1793, and

fifteen years thereafter behold, India is yet heathen ! Moreover, it is no man's duty to preach the gospel to pagans, if he merely destroys the old religion without really and effectually teaching the new one.

He who bears the Christian name is commonly only a drunken reprobate who conceives himself at liberty to eat and drink anything he pleases. "After stuffing themselves with rum and rice, and borrowing money from the missionaries, they run away and cover the gospel with every species of ridicule and abuse." And the despairing conclusion is: "Better believe that a deity with a hundred legs and arms will punish hereafter than that he is not to be punished at all." What extant Daniel come to judgment can put the matter so pungently? The facts according to most excellent testimony are far otherwise, but let that go.

Next, and in great part as accounting for this deplorable poverty in results, the instrumentalities employed are so unfit, that is, the missionaries are intellectually and spiritually such a sorry lot. The duty of conversion becomes less imperative when it is impossible to secure proper persons to undertake the task, and recourse is therefore had to "the lowest of the people." No man of moderate good sense is to be found among them. "We believe their fingers itch to be at the gods of stone and clay." Why send out "little detachments of maniacs?" The wise and rational find enough to do at home, "but if a tinker is a devout man, he infallibly sets off for the East." Such hard phrases as these are hurled plenteously at their poor heads: "consecrated cobblers," "delirious mechanics," "didactic artisans, whose proper talk is of bullocks and not the gospel." And the fact is most lamentable that these incompetents will stand in the way when the fit time arrives to undertake the world's evangelization by men that are men. Here again we are reminded of some in our day in whom the soul of Sydney Smith still goes marching on.

But finally and most conclusively the task on hand is too great, and belongs to the doleful category of the impossible. Think of it, ye people. Carey's sermon led to a subscription to convert 420,000,000. In other words, a gentleman actually promised £30 and four guineas a year, and later six and a half guineas were added; and what are these among so many? The weighty question is asked and no answer is appended. Where are the clergy to come from and who is to defray the vast expense? And even to-day, after so long a time, the same query is put by unbelieving souls.

And what shall we say to these things? How could one like Sydney Smith, among the brightest lights of his time, a liberal Whig and radical reformer, with the courage of his convictions, a man most genial and greatly beloved, and as a shepherd of souls faithful, sympathetic and self-denying, how could he pen words so irrational and almost insane? Well, we are to remember that missions were in their in-

fancy when he wrote, and so tangible evidence of their value and potency was but slight and uncertain at the best. Then, he was a churchman possessed with holy horror for all the irregular and unauthorized movements in the hands of dissenters. He would have everything in religion done by the socially respectable and cultured. But yet the fact cannot be gainsaid that he, like hosts of others, both before and since his day, walked but little by faith in the things of the kingdom, or was so far forth of the number of the wise and prudent from whom much is hidden which is revealed to babes. As to spiritual make and mood, he would seem to be closely akin to one who expressed his conviction concerning the blacks of the West Indies as follows: "To bring them to the knowledge of the gospel is undoubtedly a great and good design, in the intention laudable, and in speculation easy; and yet I believe that the difficulties attending *are* and *ever will be* insurmountable." And to another who made this oracular utterance: "Europe, and especially England, would fain save the savage, but he *cannot be saved*." So thought Charles Darwin, once of the Fueginians, but lived long enough to see and to confess his error. So judge all who have no eyes but for perils and difficulties and are stone blind as touching all invincible heavenly helps, whose cry is always "It is possible," and never "We must." Doubtless when the kingdoms of this world are become the kingdoms of our Lord and of His Christ, some sapient cavilers will yet be found laboring upon volumes concerning "Missions to wrong places, among wrong races and in wrong hands."

But, somehow, every year the Christian world is more and more thoroughly persuaded that the Careys and the Coans, the Goodells and the Moffats, the Judsons and the Scudders, were wiser than their critics and calumniators. The tide of faith and zeal steadily rises. The choice sons and daughters of the church are sent forth in numbers, ever increasing, with millions of money to match. And who can doubt that at last the assaults upon missions made by the unsympathetic and ill-informed will be found to have performed important and essential service in quickening fervor and in improving the quality of missionary work. For ours is a God who knows how to make both the wrath and the foolishness of man to praise Him.

THE MINISTRY OF MONEY.—No. I.

[EDITORIAL.—A. T. P.]

THERE is a material basis for spiritual interests and enterprises, a financial basis for evangelization. Could that basis be built broad enough, firm enough, and permanent enough to sustain the structure of our benevolent, philanthropic and missionary work, a new era would begin in our whole church life. Malachi records a representative promise:

“ Bring ye ALL THE TITHES into the storehouse,
That there may be MEAT IN MINE HOUSE;
And prove me now herewith,
Saith the Lord of Hosts,
If I will not open you the windows of Heaven
And POUR YOU OUT A BLESSING
TILL FAILURE OF ENOUGH ! ”—Mal. iii. : 10.

We make certain words in this promise emphatic, to show the symmetry of this parallelism. The one command and condition is, *a full rendering to the Lord of His own*; the grand result is *a full supply for all the needs of His work*; and the grand reward is, *a full blessing from above*, until there is *none left to pour out!*

When God gives His own solution to a problem, we need look no further. He here calls our attention to the ministry of money in His kingdom. Observe, not the ministry of *wealth*. The poverty of the poorest as well as the affluence of the richest has a ministry to fulfill, and the mites of the widow God values as much as the millions of the merchant prince. Nay, the only encomiums bestowed by the Lord on givers have been on those the abundance of whose poverty abounded unto the riches of their liberality.

The subject is one of such wide bearings that we are compelled to treat it in separate papers: and we begin with the scriptural principles upon the subject of giving.

The law of the consecration of the first-born and of the first-fruits sets a sort of keynote to the Scripture teaching on giving. From Exodus xiii. : 14, 15, and parallel passages, it would seem that the law of these first offerings was inseparably linked with the Exodus and the Passover. When, for the sake of the blood, the Lord passed over the houses of Israel and spared their first-born, He decreed that henceforth *all that opened the matrix* should be holy to Himself. By a sublime figure, even the earth itself was considered as coming within the application of this law. Each year she was regarded as anew becoming a mother and opening her womb to give birth to harvests. Nay, more than this, each fresh yield of orchard and meadow, of vineyard and oliveyard, was regarded as a maiden earth coming for the first time to maternity, and from her matrix giving forth unto the Lord her first-born. How much poetry as well as piety there was in the Jewish system of offerings to the Lord!

To us it is transparently clear that the Bible teaches throughout that God asks, and in the highest sense accepts, for the purposes of His Kingdom, *only consecrated money*. While conscious of being in a very small minority, we boldly and with the deepest conviction both hold and advocate this view, because we believe it is not only scriptural and spiritual but that the church will never have the highest blessing in the work of missions till she dares to stand on the same elevated platform.

As far back as Leviticus ii. : 13 we read these significant words :

“And every oblation of thy meat offering
Shalt thou season with salt;
Neither shalt thou suffer the salt
Of the COVENANT OF THY GOD
To be lacking from thy meat offering.
With all thine offerings shalt thou offer SALT.”

Here we perceive an unmistakable parallelism. A divine principle is laid down not only for meat or food offerings where salt is naturally applied as imparting a savor, but to all offerings it is to be applied. Salt represents *covenant relation with God*, and hence it is used symbolically to express the great truth that offerings to God have the savor of acceptableness only when salted with a covenant relationship.

This is remarkable as the only certain reference to salt in the ceremonial law,* and yet so emphatic is the command that from this point increasing importance is ascribed to it. [Compare Numb. xviii. : 19, 2 Chron. xiii. : 5, Ezek. xliii. : 24, Mark ix. : 49, 50.]

This was the one symbol never absent from the altar of burnt offering. What was its significance? Some have carelessly interpreted it as the unfailing sign of the unperishable love of Jehovah for His people. But is this the natural interpretation of the command concerning salt? In its unalterable nature it is the contrary of leaven, which is always held up as an evil and corrupting principle to be avoided as rendering offerings unacceptable. Salt is not only capable of imparting *savor*; it saves as well as savors and seasons. It has a cleansing power and is even an antiseptic, owing to the presence of chlorine. It stands as the opposite of leaven. As leaven made offerings corrupt and offensive and gave them the savor of death, salt made offerings pure, acceptable, and imparted the savor of life. Hence it is clear that in order to an offering being acceptable to God, the offerer must be able to *salt it with a covenant spirit and relation*. God not only has no need of unconsecrated and unsanctified offerings, but will not accept them. He demands first self-surrender, then as a logical consequence—nay, as a logical part of that self-surrender and involved in it—the surrender of what we have, or, as we say, “possess.”

If any one doubts this law or principle let him carefully study Psalm l., which is the fullest exhibition of this truth in the whole word of God. That Psalm is simply Leviticus ii. : 13 expanded into a sublime poem of twenty-three verses. It is a Psalm of Asaph. Its keynote is in the fourth, fifth and sixth verses, which close the first or introductory stanza. Then follows the first address to His people, verses 7-16, and a second address to the wicked, verses 17-23. Both addresses are on the subject of sacrifices or offerings, and set forth fundamental principles. Let us carefully examine them.

First let us sound the keynote of the Psalm : -

* Exodus xxx. : 35, margin.

"He shall call the heavens from above
 And to the earth
 That He may judge His people.
 'Gather my saints together unto me ;
Those that have made a covenant with me by sacrifice,
 And the heavens shall declare His righteousness,
 For God Himself is Judge."

Here two things are plain : God is for some reason taking the judgment seat as if to render an important decision, and He summons to His august presence His own saints, especially those who have made a covenant with Him by sacrifice, or, as the literal rendering is, "those that *set more by the covenant than by any mere offering*" (Cf. Exod. xxiv. : 7, 8), or who "ratify my covenant with sacrifice." In other words, Jehovah solemnly summons to His presence those who have been offering sacrifice and have not properly understood the relation of sacrifice and covenant. And now what has the Judge to say? First to His people ; let us translate literally :

I will not reprove thee on account of thy sacrifices,
 For thy burnt offerings are continually before me.

Jehovah was not now, as afterward through Malachi, reproving His people because of a lack of offerings. Now His reproof was on account of a *wrong spirit* that lay behind their formal obedience. To Asaph himself, a chief among the Levites, whose whole life was devoted to temple service, it was given to set forth in Jehovah's name the inefficacy of all outward offerings, however costly and ample, without the prior offering of the heart and life. All godless or un sanctified giving to God proceeds on the principle that *God has need of money*, which is not true and is here especially disclaimed.

"For every beast of the forest is mine,
 And the cattle upon a thousand hills.
 If I were hungry I would not tell thee ;
 For the world is mine and the fatness thereof.
 Will I eat the flesh of bulls
 Or drink the blood of goats?"

God is neither hungry nor in want of anything. If He were, He would not need to appeal to man, for His resources are infinite. Any offerings, therefore, that proceed upon the principle of supplying a need in God or His work simply are a mistake ! Hence the conclusion :

"Offer unto God thanksgiving,"

literally, "Sacrifice thanksgiving ;" *i. e.*, instead of the legal sacrifice of peace-offerings for a thanksgiving or vow, the acceptable offerer must bring to God that which the sacrifice represents, viz. : praise from a loving, loyal, grateful heart. In other words, the salt of the covenant must not be lacking. Outer offerings are worthless in God's sight that do not express first of all genuine devotion and obedience to the will of God. Here, then, is the great lesson. Our offerings are not primarily intended to relieve or supply any want of God or His work,

but to express obedience and gratitude on the part of the offerer. Hence they imply the salt of the covenant, previous *offering of self*.

The same lesson is taught in the second part of this judicial address. God now turns to the wicked, and in the plainest words rejects his offering :

“What hast thou to do to declare my statutes,
Or that thou shouldest take my covenant in thy mouth ;
Seeing thou hatest instruction
And castest my words behind thee.”

A different class of persons is now addressed--willful transgressors who bring offerings, while they are living in sin and disobedience. The salt of the covenant is lacking—and their formal sacrifices God indignantly rejects, and warns such that instead of accepting their offerings, He may tear them in pieces and none can deliver.

Then the lesson of the psalm is reiterated in a closing stanza :

“Whoso offereth praise glorifieth me,
And to him that ordereth his way of life aright
Will I show the salvation of God.”

We utterly mistake the plain ethical sentiment and spiritual lesson of this psalm if it be not a solemn setting forth of the fact that the primary condition of acceptable offering is that the offerer be in covenant relation with God. God is not a beggar or a beneficiary in any sense whatever. He is not dependent upon the help of any man for carrying on His work. He simply admits us to a double privilege ; first, of giving expression and expansion to our best impulses ; and secondly, of taking part with Him in a holy ministry of benevolence and beneficence. Hence, we repeat the first condition of acceptable offering is that the salt of the covenant with God be present to savor and season the sacrifice.

Hence it logically follows : *First, that no unconverted man can offer an acceptable gift to the Lord.* While he hates instruction and casts His words behind him, the conditions are essentially lacking which make a gift acceptable. Instead of being salted, it is leavened ; the corruption of unforgiven sin and an unrepentant heart spreads itself through the offering and challenges God not only to reject the gift but to destroy the donor !

Secondly, it irresistibly follows that for believers to depend upon unconsecrated money for carrying on the benevolent work of the church is diametrically contrary to the expressed will of God. We have long felt that appeals to unconverted men for pecuniary aid in mission work are both inconsistent and harmful. We remember an instance. A very rich but godless man was approached with a request that he would give \$500 to relieve a pressure of debt in a Foreign Missionary Board. His answer was : “You ministers say from the pulpit that we unconverted rich men are idolaters ; but you come to us idolaters for our money to carry on what you call the

Lord's work!" That was a deserved rebuke to which the Church of God has often laid herself open by her indiscriminate appeals for money.

We believe that the church ought to be bold enough and spiritual enough to take high ground, and appeal *only to disciples* for money for mission work. Great as is the need of money, it is not so great as to justify an unscriptural plan for raising it. God calls us to take the plane of faith, to remember that He owns all; that the hearts of men are in His hand; that He can unlock the treasuries of the rich and make the abundance of poverty to abound unto the riches of liberality. All these frantic appeals for miscellaneous collections; all this eagerness to get large gifts without regard to the character of the donors; all this representation of the pressing needs of God's dearest cause, as though God were a pauper; all this flattery of godless givers which leads them to think they have put God under some sort of obligation by their gifts, while living in rebellion; all this slavish dependence upon those who are not disciples to furnish funds for the work that only disciples can either conduct or appreciate; all this is, we believe, in violation of Bible principles and is a prominent cause of the blessing being withheld from our financial methods!

We write these things sadly but with the intensity of deep conviction. We have watched for many years the unsound and rotten basis of our missionary finances. We have seen Herculean efforts, to raise funds, with a trumpet flourish over success, to be followed by a reaction, a proportionate decline in giving, depletion of treasuries, and a minor strain of complaint and despondency. Surely this is not God's way of carrying on missions. We are not raising money according to a Bible fashion; we are walking by sight, not by faith. We are using pressure of appeal more than the prayer that prevails; we are depending on our importunity with man more than our importunity with God. We forget who it is that opens human hearts and sends forth laborers into His harvest, and bestows the spirit of liberality. We look to human patronage in a work that by its nature disdains any patron but the Lord Himself.

KOREA AND HER RELIGIONS.

BY PROF. H. B. HULBERT, OF THE GOVERNMENT SCHOOL, SEOUL, KOREA.

THE kingdom of Korea stands related to the Empire of China very much as the United States stand related to Great Britain. Not, of course, as respects their relative power or importance, but simply from an historical point of view. Many centuries ago the peninsula of Korea was inhabited by a race of men who left no records of themselves, and whom we call aborigines in default of any knowledge of an anterior race. This, to a certain extent, can be said of the American Indian. Again, Korea, in early historical times, became an asylum

for Chinese refugees. In course of time these refugees obtained the ascendancy over the aboriginal inhabitants, and formed a kingdom, tacitly considered to be a vassal of China. The two races, living in such close relations, were slowly amalgamated, which resulted in the gradual estrangement of the little kingdom from the authority of the mother country. In coming from China the refugees and emigrants brought with them the traditions and customs of that empire. It is to one of these imported customs that we desire to direct attention. All the great Asiatic religions were from time to time imported from China. Each had its period of growth, of supremacy and of decline. The only one that came to stay for any great length of time was Confucianism, which is, indeed, if such an expression may be allowed, the least objectionable of any of the religions of the East. Of Shintoism and Taoism there are no traces left. Buddhism still struggles for existence, although it is confined to certain monasteries scattered about the country, and has no following among the masses. But for many centuries the people have been devoted Confucianists, observing its fundamental tenet of ancestor worship with the utmost punctiliousness.

One might ask why it is that Confucianism holds its own so powerfully, holding to-day as high a place in the minds of these peoples as it did a thousand years ago. I think it can be easily explained. In the first place, it is based upon a real and powerful feeling, that of reverence for parents, a thing good in itself and worthy of praise, but very dangerous when made to answer the demands of the religious nature. The founder of Confucianism seems to have been a deep philosopher in this, that, recognizing the mysticism and the essential powerlessness of the ancient Hindu religions, he was bound to offer something which should have in it a reality, something tangible, and he fixed upon the "*filial feeling*" as being the highest and most sacred reality. Using that as a basis he worked out his system and launched it upon a long voyage.

We have called it dangerous, and so it is, for half truths are more dangerous than entire falsehoods. Perverted truth does more harm than direct falsehood. It is what makes Mohammedanism more dangerous than Buddhism, for the former makes Christ one of its prophets, while the latter is wholly mythological. A second reason for the power of Confucianism is, that it has no priests, no temples, nothing that would make it liable to become an *establishment*. We think it has become evident that established religions are comparatively short-lived. It is surely so in the East. Suppose, if you will, that a certain emperor of a certain dynasty should make Buddhism the court religion, and compel the people to adopt it. It would have a phenomenal growth, for obvious reasons; but suppose further that a new dynasty should come in; it is morally certain that in the

general political housecleaning that political religious institution would go by the board. It is a rule in the East that new dynasties shall have things *as different as possible* from the old. The natural conservatism of the people renders changes in many directions impossible. But to give a concrete example :

Each time there has been a change of dynasty in Korea the capital of the country has been changed, and no one from the old capital allowed to move to the new one. It is probable, then, that a court religion would not survive the change. But Confucianism, or ancestor worship, has none of that pomp and circumstance, that gorgeous ritual which endear some forms of religion to the heart of princes. It, therefore, survives the dynastic changes to which others would succumb. Another reason, derived from the last, is, that the total absence of temples and priestly order render unnecessary those heavy religious taxes upon the people which are necessary in the case of other religions. It may be objected, that the voluntary giving of money creates an interest that makes the devotee even stronger in his adherence. But that objection does not hold here, where the masses are engaged in a hand-to-hand fight with poverty. The few pence that they spend in the simple rights of ancestor worship are all they can spare, and nothing but fear could extort more from them. There are various other reasons why ancestor worship holds such a prominent place in the East, but let one more suffice.

It appeals to a side of man's nature that is always open to approach, and that is *clannishness*. It is the most subtle form of flattery. Confucianism is no religion, properly speaking. It is merely a makeshift. It presents itself in a flattering form, at the same time basing itself on a real affection of the heart, and claims to satisfy the religious sentiment. But it only acts as an anæsthetic to the conscience, convincing, not by the cogency of its real nature, but by the power of collateral and adventitious advantages, in view of which the man loses sight of the essential need—a soul religion.

In spite of these reasons it must be confessed that the great majority of these people are Confucianists because their fathers and their fathers' fathers were such. Custom rules here to an extent that is never imagined by those who have not seen it. Not one man in a million, we venture to say, is a Confucianist on any purely rational or philosophic grounds. Independence of thought or a speculative tendency would be considered evidences of lunacy. Custom is the criterion. Schiller's words may have been applicable to Europe, but they are vastly more so to Asia :

“ Out of the common is man's nature framed,
 And custom is the nurse to whom he clings ;
 Woe, then, to him whose daring hand profanes
 The honored heirlooms of his ancestors.
 There is a consecrating power in time,
 And what is gray with years to man is God-like.”

We have said that Confucianism is the least objectionable of all the Eastern religions, and at the same time the most dangerous. It is dangerous in that it appeals most directly and forcibly to the superficial man, and for outside reasons is most likely to maintain its power; but, on the other hand, it is the least objectionable from the Christian standpoint, and for this reason, that it does not satisfy the religious nature to any extent. Why? Because there is in it no element of *faith*. It requires no faith in its devotees. It must be admitted that the element of faith is what makes any religion powerful. In other words, the religion must be higher than the man, beyond him, or it will not hold him. In breaking down the bulwarks of Confucianism, then, the principal thing is to get through the wall of custom, and to present a real, living truth for the moral nature to take hold upon. There will be little then to unlearn, for, until that moment, faith will have been asleep. But in the mysticism of the Indian, religious faith has been exercised, and the task is a double one, destructive and reconstructive. With Confucianism it is mainly constructive.

HISTORICAL OUTLINE OF MISSIONS AMONG THE JEWS.

BY REV. B. PICK, PH.D., ALLEGHENY, PA.

THE mission among the Jews is as old as the Christian Church, and the church can never fully do justice to the last words of the Saviour without preaching the gospel unto them "who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants," etc. (Rom. ix.: 4, 5). Although the cross was a stumbling block to the Jews, yet the first Christian community consisted entirely of Jews. In spite of the many difficulties and troubles which St. Paul had to suffer from his own people during his life-time, it could be said unto him: "Thou seest, brother, how many thousands of Jews there are which believe, and they are zealous of the law" (Acts xxi.: 20). According to Eusebius, up to the reign of the Emperor Adrian (120 A. D.) there were fifteen Jewish-Christian bishops at Jerusalem. Among the teachers of the ancient church, who were of Jewish origin, we may mention *Hegesippus* (A. D. 150-180), author of "Memorials of the History of the Church;" *Ariston of Pella*, author of a colloquy between Jason, a Christian, and Papiskus, an Alexandrian Jew; and especially the church-father *Epiphanius*, Bishop of Constantia, the man of earnest monastic piety and of sincere but illiberal zeal for orthodoxy, and whom Jerome called the five-tongued. The same Epiphanius tells (*Hæres. cap. 30*) of the conversion of the Jewish patriarch Hillel, a descendant of the famous Gamaliel.

Without dwelling on the manner in which the Christian Church developed itself, which, on the one hand, gave cause to the Jews for complaining of the great zeal of the church in converting them, and, on the other hand, to the church for complaining of the great obstinacy of the Jews, we will glance at some of the most famous converts prior to the Reformation, and be it remembered that these instances of Jews converted to God are only samples of a whole host of witnesses to the force of the truth—single ears selected out of a multitude of sheaves gathered into the garner of God.

We commence with

SPAIN.

Spain in the Middle Ages; Spain, with its Inquisition and its baptized heathenism; Spain, plundering and murdering the Jews by the thousands

and tens of thousands, at the same time that it thrust into their faces the crucifix, with the alternative, "Baptism or death;"—this Spain, one would think, was a soil in which a Jew, of all beings, was the least likely to become a Christian. Yet this very Spain produced some of the choicest of God's servants among His ancient people. In the latter part of the seventh century flourished *Julian Pomerius*,* Archbishop of Toledo, author of a work against the errors of Judaism concerning the coming of the Messiah, entitled "*De demonstratione scetæ ætatis*" (Heidelberg, 1532). Julian's death in 690 was a great loss to the Spanish Church. Between 1066-1108 flourished *Pedro Alfonso*, † formerly Rabbi Moses of Huesca in Aragon, physician to King Alphonso VI., and author of an apologetical work against the Jews.

A contemporary of Pedro Alfonso was *Samuel*, ‡ by birth an African, but baptized in Toledo in 1085. He returned to Morocco, where he held a public discussion with a learned Arab, on the truth of Christianity.

Of other converts we mention *John de Valladolid*, also *John de Podico* § of the fourteenth century: Joseph Hallorki, called after his baptism *Hieronymus de Sancta Fide* ¶, of the fifteenth century, famous as Talmudist and physician.

But the greatest of all was *Paulus of Burgos*, ¶ also *De Santa Maria*, formerly Rabbi Solomon Levi of Burgos, and baptized with his four sons in 1390. He studied theology after his baptism, and received from the University of Paris the degree of Doctor of Divinity. He was appointed Archdeacon of Burgos, and subsequently Bishop of Carthagena, and lastly Bishop of Burgos, where he also died August 25, 1440. His most important work is his "Additions" to De Lyra's "Postils," a work highly spoken of by Luther and Reuchlin. Of his four sons, Don Alfonso, who for many years was Archdeacon of Compostella, succeeded his father in the bishopric of Burgos. He took his seat at the Council of Basle, in 1431, as a representative of Castile, and was treated with high honor on account of his great talents and distinguished excellence.

We could greatly increase the number of this catalogue, but let this suffice. It must not, however, be imagined that all these conversions were the direct result of the preaching of the gospel in those dark ages—for dark they were, especially for the Jews. All that was done in those days for the spiritual welfare of the Jews was anything but the preaching of the gospel. To persecute and kill the Jews was regarded as the most charitable work of the Christian Church, and kings and priests vied with each other in this respect. The pages of Jewish history of those days are stained with the blood of that poor, unhappy people, shed for the greater glory of God. "Baptism or death"—this was the cry of the church. No country, however, has developed such mad zeal for the conversion of the Jews as Spain. Not only were the children taken away from their parents and baptized, but gray-headed men and women were dragged by their hair to the baptismal font. True, the membership of the church was increased by such forced baptism, especially through that hellish invention called the Inquisition. But was such an addition in harmony with the spirit of the gospel? For really what seemed to be gain was in fact no gain. The church can gain nothing by hypocrites who most naturally constituted a part of these so-called converts, who relapsed into Judaism again when a chance was found, as can be seen from the life of Orobio de Castro,** who, after having been released from the

*For more information the reader is referred to my articles in Moelintock & Strong's Cyclopædia. See *Pomerius Julianus*. †See *Pedro, Alfonso*. ‡See *Morocco, Samuel*. § See *Podico, John de*. ¶ See *Hieronymus a Sancta Fide* in the twelfth or second supplement volume. ¶ See *Paulus Burgensis*. ** See *Orobio*.

pangs of the Inquisition, went to Amsterdam, where he openly professed Judaism. And this is not the only instance. At last the religious madness reached its climax, especially in Spain, and in 1492, 200,000 Jews were driven from the peninsula who would rather suffer anything than become the spiritual children of that monster of humanity, the grand inquisitor Torquemada. And when the poor exiles took refuge in Turkey the Sultan Bajazet exclaimed: "You call this a politic king (Ferdinand) who impoverishes his own kingdom to enrich mine."

FRANCE.

In France the Jews did not fare much better than in Spain. Of Jewish-Christians who became famous we mention *Nicolas de Lyra*, professor of theology (1300-1340.) He is known as the author of "Postillae perpetuae in universa Biblia" (Rome, 1471-72, 5 vols.). How much Luther and the Reformation were indebted to his commentaries may be seen from a comparison of the respective commentaries and from the couplet of the reformer's enemies:

"Si Lyra non lyrasset
Lutherus non saltasset."

(i. e.) If Lyra had not harped on profanation
Luther would not have planned the Reformation.

Besides De Lyra we mention *Philipp D'Aquin* (died 1650), professor of Hebrew at Paris; *Louis Compiègne de Veil* and his brother *Charles*,* *Pierre Vignoles* (died in 1640), for fifty years professor at the College of Paris.

ENGLAND.

In England the Jews had also their vicissitudes. Yet in spite of the manifold troubles special care was taken of those who embraced Christianity. Special buildings, "converts' houses," were erected, in which the gospel was not only preached to the Jews, but the converts were educated there and many a dignitary in the state and church proceeded from these houses. We shall again speak of England in the sequel.

ITALY.

In Italy the Jews were treated on the whole very friendly, and popes and monks were anxious for their spiritual welfare. Since the time of Gregory XIII. the Jews had to listen once a week to a sermon, and many a one was thus led to the feet of Christ. Paul III. founded in 1550 a special institute for the conversion of the Jews. The sixteenth century is especially rich in Jewish converts, of whom we mention the following: *Andreas de Montef*, *Jechiel*, *Pisaurensis*, † philosopher and physician, and his contemporary, *Paul Eustachius de Nola*, § Hebrew teacher of Thomas Aldrobrandin, brother of Pope Clement VIII., *Sixtus Senensis*, ¶ author of the "Bibliotheca Sancta" (Venice, 1566); *Alessandro di Francesco*, friend of Clement VIII., and Bishop of Forlì; *Fabianus Foghi*, professor of Hebrew at the college of the Neophites at Rome; *Emmanuel Tremellius*, ¶ one of the most celebrated men of his time (said to have been converted by Marco Antonio Flaminio), who died in 1580; *Paulus Canossa*** , also Paulus Paradisus, professor of Hebrew (died 1543); *Felix Pratensis* (died at Rome, 1539), editor of the First Rabbinic Hebrew Bible; *Raphael Aquilino* ††, *John Baptista Elianus*, and others too numerous to be mentioned.

GERMANY.

In Germany the Jews had to undergo many sufferings. The inroads of the Tartars, the Crusades, more especially the Black Death, were causes for per-

* See Veil de. † See Monte, Andreas de. ‡ See Pesaro Jechiel. § See Nola Paulus. ¶ See Sixtus Senensis. ¶ See Tremellius. ** See Paulus Canossa. †† See Aquilino in first supplement volume.

secutions. Compulsory baptisms were the only means of escaping the fiercest persecutions, and it was in vain that some popes and teachers like Bernard of Clairvaux protested against such compulsory measures. Yet there were not wanting such among the Jews who could not resist the workings of the divine grace, and who of their own conviction joined the church. This we see especially in the case of Herman of Cappenberg, who after his baptism entered in 1123 the order of the Premonstratensians, and became Abbot of Cappenberg, in Westphalia. He, too, protested against compulsory measures, but in vain. In the 19th session of the council at Basle in 1434 it was enacted that the bishops everywhere should see that the Jews were instructed in the Christian religion. The worldly powers showed a better disposition toward the Jews by protecting them, although this protection was bought at a great price. Yet, after all, shortly before the Reformation a better spirit seemed to prevail in Germany, which had the good effect that many a Jew was brought to the truth as it is in Christ without any compulsion.

A brighter morning came with the Reformation, though on the whole, the Reformation, whether in its early days or in later times, with all its great teachers and numerous adherents, effected little or no change in the disposition of the Christians toward the once chosen people, now so sadly decayed and scattered over the earth, because of their heinous sin. Luther appeared well disposed toward them in the beginning of his career as a reformer. In a treatise especially, which he wrote in consequence of some accusations of heresy concerning the virginity of Mary, "to prove that Jesus Christ was of Jewish birth" (*dass Christus ein geborner Jude war*), he spoke of the Jews in a manner which seemed likely to overthrow popular prejudices against the nation itself, and cause men to set some value on the imperishable privileges of their descent. "Our fools," he says, "the popes, bishops, sophists and monks, those coarse asses'-heads, have hitherto proceeded with the Jews in such a fashion, that he who was a good Christian might well have desired to become a Jew, and if I had been a Jew, and had seen the Christian faith governed and taught by such blockheads and dolts, I should sooner have become a hog than a Christian. For they have treated the Jews as though they were dogs and not men; they have been able to do nothing but scoff at them, and seize their property; when they were baptized, they showed them neither true Christian doctrine nor life, but simply subjected them to popery and mockery. My hope is, that if we act kindly toward the Jews, and instruct them tenderly out of the Holy Scriptures, many of them will become genuine Christians, and so return to the faith of their fathers, the prophets and patriarchs. But we shall only frighten them further away therefrom, by utterly rejecting their views of things, allowing nothing to be right, and treating themselves with haughtiness and contempt. If the Apostles, who also were Jews, had acted toward us, the heathen, as we, the heathen, act toward the Jews, never a heathen would have become a Christian. Inasmuch as they treated us heathens in so brotherly a manner, we ought to treat the Jews in a brotherly way, if so be that some may be converted. And be it remembered, we are ourselves not all up to the point, much less far advanced. My request and advice therefore is, to go gently to work with them, and so to instruct them from the Scriptures, that some perchance may be drawn in."

But afterward he spoke very differently of the Jews, either from indignation at some theologians of Wittenberg, whom he looked upon as infused with the leaven of rabbinism, or from disappointment because the Refor-

mation, by which he had promised himself a favorable influence over the minds of the Jews and their conversion to the gospel, found no more favor or assistance than Romanism with this entirely singular nation.

Yet after all it cannot be denied that the influence which the Reformation exerted, especially by the more careful study of the Bible and its translation, had a salutary effect on the people in general and on the clergy especially. In speech and in writing the preachers and teachers endeavored to impress upon the Jewish mind the truth as it is in Christ, and in this respect they were assisted by the writings of such Jewish Christians as *Paul Staffelsteiner*,* professor of Hebrew at Heidelberg; *John Harzuge*, who in 1540 published his translation of the New Testament in rabbinical type; *Christian Gerson*† and *Georg Philip Lichtenstein*,‡ both ministers of the gospel of the Lutheran Church, and by *Victor von Carben*,§ a priest at Cologne, *Paul Weidner*,§ and others of the Roman Catholic Church.

A new impulse was given to the mission among the Jews in the seventeenth century, especially by the efforts of *Esdras Edzard* of Hamburg. He had studied at different universities, and had especially devoted himself to the study of rabbinic literature. *Buxtorf* in Basel, and the Jewish *rabbi* of his native place, *Cohen de Lara*, were his teachers in Talmudic literature. In 1656 he took his degree as licentiate of theology at Rostock without entering upon the academical career. Being a man of means, he lived as a private man at Hamburg, devoting his knowledge and time to the conversion of the Jews, and he succeeded in bringing a great many Jews to Christ. He not only preached the gospel, but also helped those in a practical manner who had joined the church, and founded a sinking-fund, the interests of which were to be devoted for the mission among the Jews. From all parts of Europe scholars flocked to Hamburg to hear from him how to converse with Jews and how to refute their arguments. After his death in 1708, Edzard's sons continued the work of their father, and the sinking-fund founded in 1667 is now under the administration of the Hamburg Senate, still serving the original purpose. The good seed sown by Edzard bore its fruit in due season, and in many places houses were built for the temporal relief of Jewish converts.

Outside of Germany, the Christians of *Holland* showed an especial interest for the conversion of the Jews, to whom, toward the end of the sixteenth century, permission had been granted to settle again in Holland. The synod held at *Dort* in 1619, at *Utrecht* in 1670, at *Delft* and *Leyden* in 1676 and 1678 passed resolutions concerning the spiritual welfare of the Jews. Men like *Hugo Grotius*, *Labbadic*, *Isaac Vossius*, *John Hoornbeck*, the two *Spanhems*, *Coccejus*, *Episcopius*, *Hulsius*, *Witsius*, *Serarius*, and others, wrote with a view of convincing the Jews, and many a Jew was received into the church.

The Jews formerly banished from *England* were again allowed to settle there under *Charles II.* We have already spoken of the early missionary work among the Jews in England. Suffice it to say that after the resettlement of the Jews the work of converting them was continued. Of the literary productions of this period we only mention *Bishop Kidder's A demonstration of the Messiah, in which the truth of the Christian religion is defended, especially against the Jews*, London, 1684-1700, and translated also into German by *F. E. Rambach*, Rostock, 1751. Another missionary work was *Leslie's: A short and easy method with the Jews*, London, 1698, and often.

* See my art., s. v. † Ibid. s. v. ‡ Ibid. s. v. § Ibid. s. v., Carben. § Ibid. s. v.

(Concluded in next number.)

TRANSLATIONS FROM FOREIGN MISSIONARY MAGAZINES.

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

THE Finnish Missionary Society has also a Jewish missionary in Finland itself, where the number of Jews hardly amounts to 1,000. He writes in the *Missionstidning for Findland* :

"Israel needs to be converted. But this work of conversion the Lord has committed to His church to carry out. Not by extraordinary means will He gather again His wandering people; in His wonted way, by preaching of the gospel, is He minded to accomplish the work; for He is the God of order. Assuredly we cannot master His plans, and it is yet, in a certain measure, a mystery to us how He is to carry out His counsel concerning Israel. Meanwhile, however, so much is clear, that He will first give *individuals* of Israel to find the Saviour of sinners, even as came to pass with and through the apostles in the early time. Thereafter He will in His own time cause the individual souls, when their number is complete according to His counsel, to bring the blessing of Abraham to Israel as a *people*. Our present work, accordingly, is to *gather the individuals of Israel into Christ's fold*. Should that be esteemed an insignificant work? Or should we hold aloof from this work because, in seeming, it bears scanty fruit? In no wise! This work is precious in the eyes of the Lord, and a joy for the angels. For they rejoice when one sinner repents. The mission to Israel may be compared to a stone cast into the water and raising a ripple on its surface. This ripple broadens out into wider and wider rings till they touch the strand. So also does the word of truth which is cast into the soul of a Jew cause a *rippling*, which extends itself in broader and yet broader rings, till they extend themselves to the uttermost ends of the earth, where the people are dispersed, and its sanctifying influence continues to awaken and touch other souls, yea, reaches even the heavenly strand. Therefore I rejoice with all my heart that our Lutheran Church has begun to find time to think upon the so much disparaged Jewish mission. So has it been in Germany, Denmark, Norway and Sweden. And now the Finnish Zion has also begun not only to think upon but also to work for this people's deliverance through the messengers of the gospel. To the Lord be thanks and praise forever."

Terrible as have been the ravages wrought within Christendom by the old belief in witchcraft, which is computed to have caused the death of 9,000,000 human beings, yet even these pale compared with the omnipresent terror and suspicion which poisons the whole air of African society. We give something bearing upon it from the *Finska Missionstidning* :

"To be suspected of witchcraft is the worst thing that can overtake a man or woman in Africa, and at every death it is the priests' business to make out who has been the cause of the death. On such occasions a brother, sister, father, nay, in many cases even a mother, may be accused of the unnatural crime of having occasioned the death of their dearest. Against such a charge there exists no defense. Free room has been left to the priesthood for the execution of its malicious plottings and selfish designs, as they mostly are. It is hard to say which men dread the most, the effects of witchcraft or being themselves accused of practicing it. People avoid with the utmost carefulness and solicitude every look, every word, every act, which is in the slightest measure open to misinterpretation. If any one is seriously ill, care is taken not to be too cheerful, lest it should appear as if one was rejoicing over the expected decease. But, again, one does not dare to seem too solicitous, lest it should be surmised that he is concealing his guilt under a mantle of hypocrisy. And yet, with all these precautions, one is never secure. If such a suspicion has once been uttered against any one, neither age nor rank, nor even known nobility of character defends him from the necessity of submitting to the ordeal of poison, the issue of which is held infallible."

The Finnish Mission in Southwestern Africa has been put under a hard trial. The heir to the throne, Nehale, who had secured the exclusive control of a part of his expected inheritance, within which were some of the Finnish nations, had become so outrageous in his exactions, stripping the missionaries of their very clothes, and then of their wagons and oxen, that they have been compelled to flee into the domain of the chief king, who has dealt with them very kindly, and has severely condemned the behavior of his brother. It is gratifying, as an evidence of real conversion, that nearly all

the Christians have given up their homes and followed their teachers. The number of the baptized is about 200.

Missionary Stosch, of the Lutheran Mission in South India, who has lately gone out, writes:

"During the service in the beautiful Madras church in the Pursowakam quarter, we witnessed the baptism of a heathen Pariah family, and were thus allowed a view into the glory of the missionary work. *A single heathen soul is worth our coming out.* It is true, to us the glory of Word and Sacrament is veiled as yet by the shifting mists of a foreign tongue. But the mists will fall by God's help, and then we shall find as familiar a home at the altars of the foreign people, as in our own Germany. And, indeed, I felt well at home to-day, when present at the celebration of the Lord's Supper in the venerable Jerusalem Church of Prankebar. The same tones of adoration and of consecrating prayer resounded as with us; the same faith bows the knees and lifts the souls of the Tamil Christians; they receive the same hallowed elements—perhaps with greater simplicity and devotion than many Christians at home. Yes, there is something unspeakably great in the missionary work, when we pierce through its unassuming exterior into its inward glory."

The Pariahs, our outcastes, among whom the work of the Lutheran Mission largely lies, constitute a peculiarly large proportion of the population of the District of South Arcad, in the Presidency of Madras, namely, 26 per cent.

Missionary E. Just, of the same Leipsic mission, gives a very interesting account in the *Evangelisch-Lutherisches Missionsblatt* of some of his ways of disputing with the heathen. For instance:

"I asked how it comes that the god Rama, when his wife is stolen and carried off, knows nothing about it, and had to inquire her out from the monkeys, though himself an avatar (*i. e.*, incarnation) of Vishnu. He replied that God, on becoming man, could very easily limit himself in even his omniscience. I thought of the Lord's word: 'But of that day, and that hour, knoweth no man . . . neither the Son,' and was silent. He no more believed in Vishnu as true God than I, so that I could very well let this point drop. But it was a good lesson to me never to use a point against the heathen, which they, if they knew how to use it, could just as easily turn against us. Here there is often a neglect of fairness, and we are not unreasonably chastised by the so-called Hindu Tract Society, which makes it its business thus to turn our own arms against us.

"I therefore turned the discourse from Rama to the Vedanta parable. A king, from the violence of his longing for a beautiful magic horse, fell into a faint. During this his spirit was borne away by the horse into distant regions. The furious chase ended in a magnificent garden. There the king saw a beautiful maiden, and became her husband. They lived happily together for many years, with children around them. At length the king began to long after his old home. As he came thither, the prostrate and inanimate body awoke, and the bystanders assured him that not more than two hours had passed, since he had fallen down as if dead. Then the king apprehended that these various events had not been a reality, but a dream, and from this he drew the knowledge, that it is so with our whole life, *that our whole life is a dream.* This seems to us a desperate leap, but to a Hindu thinker it is perfectly natural. I am persuaded that ninety of every hundred, even if not Vedaists, would take no exception to this application. This doctrine of 'Life a Dream' seems dreamy and innocuous at home, for there it occurs to no one to deduce its consequences. But here it is otherwise. *The Hindus think their principles to an end;* the more astounding the conclusion is to which they arrive the more firmly they hold to it. If now, in reality, we do not live, do not think, do not speak, do not sin, where, then, is the responsibility for my actions? Who will punish me for dream sins? Who can blame me for dreaming as agreeably as possible, so far as depends on me? Whoever comes to know the doctrines of heathenism somewhat intimately will always find that they all come out to the same result, *the dulling of conscience,* and the complete extinction of that spark of light which God still caused to glimmer in the conscience."

The *Allgemeine Missionszeitschrift*, referring to Canon Taylor's slashing criminations of the native Christians of West Africa and elsewhere, says:

"Mr. Taylor is an Anglican clergyman. I do not know his community, but it is probable that there are found in it: Mr. Talkatives, hypocrites, apostates, drunkards, wranglers, impenitent Magdalens, etc. What now would the reverend canon say, if any one were to draw from this the conclusion that his discharge of his office had been 'a great failure'? Everywhere in all Christendom, not merely in India and West Africa, but also in England, Germany, etc., we find *terres*

among the wheat, and that not only to-day, but also in the good old time. Is it therefore reasonable to infer that the whole history of Christianity is 'a great failure?' Even the most skillful surgeons find many of their operations to fail; what would the medical world say if an Anglican canon should on the ground of those unsuccessful operations proclaim that the whole of modern surgery is 'a great failure?' The devil of old found his way into Paradise, and among the twelve chosen by Jesus Himself was a traitor. It would be strange if there was any lack of scandals in the young churches of converted heathen. The reverend canon would have a right to turn this into a charge, only if, as is the case, on principle, in the Roman Catholic missions which he extols, they were suppressed or denied. But he himself cites *missionaries*, as a proof, that this is not alone. Every Protestant missionary magazine would overwhelm him with authentic testimony that our reports from abroad are not pictures painted on a sheer gold background. If our missionaries in their reports suppress the shadows, they are forthwith charged with dishonest embellishment; if they frankly put in the shadows, these are perverted into testimony for the unfruitfulness of missions. What a great ado is sure to be made whenever any lapse into sin comes into view in a missionary congregation, and that by people who themselves are by no means in the odor of sanctity. Very well, that is the way of the world; but we cannot but wonder when an *Anglican clergyman*, who ought to be more capable of discrimination, joins these scandal mongers."

The work of the Rhenish Missionary Society in Sumatra goes steadily on. At the station of Pearadja, on July 1, 1888, 86 persons were baptized. At the out stations, 176 were baptized. In the station of Lagubote there are 133 catechumens; in Haunatas, 75 were baptized in July; in Tambunan, 71; in Butar, 93; in Pilgrim, 77, besides 37 near by; in Hutatalum there are 600 catechumens. In the Sumatra mission great use is made of the native elders. These leading laymen seem to be a very efficient body of men. The missionaries train them and they train the people. Missionary Mohri writes:

"Twice a week they, with the teachers, have to come to me to read and learn God's Word, above all, the gospel for the following Sunday. Then the elder, on Sunday afternoon, must look after the members of the congregation who have been absent from the service. Each elder holds a Bible-class twice a week in his village, visits the sick and sees that they use no heathen charms, but procure medicine from me; urges the children to school, and insists on the sanctification of the Sunday, and particularly that the women do not then take their baskets on their heads and go to their fields. Since then I can observe that the churches are filling more and more, as well as the Bible-classes, and the Wednesday evening prayer-meeting has visibly revived."

Herr E. Dachself, of the Leipsic Mission, gives an interesting sketch of a young Hindu Rajah—Rajah being precisely the same word as the Latin *rex*, king—and of his Prime Minister:

"The present Rajah of Pudukotai, in the Madras Presidency, is a 'little' highness, for he is yet under age. He was adopted by his grandfather, the late Rajah, as the latter had no male issue. The English Government ratified the adoption, and acknowledged the boy as Crown Prince. July 8, 1888, the little prince, Rajah Marthanda Bhyrawa Tondiman, by commission from the Government, was installed in his dignity. Notwithstanding his youth—he is only 13 years old—he is physically well developed, knows how to demean himself agreeably to his rank, of which he is thoroughly conscious, though as yet he has acted without authority. At a late distribution of prizes in the college here, at which the young Rajah presided, I had opportunity to observe him. He was in European garb and wore a gold cap. During the ceremony he sat silently at the table, on which were the books intended for distribution. His Divan, or Prime Minister, spoke for him. The Rajah merely condescended to touch the books as they were given by the director, whereupon they were presented to the scholars. Their obeisances he acknowledged with a gracious wave of his hand. After the ceremony the Divan presented me to him and I exchanged a few words with him. He makes on the whole a very pleasant impression, and has a sagacious face. His education is under the charge of an English chamberlain and of a Brahmin. Unhappily, the influence of the Brahmin is in the ascendant, and is only too sure of its purpose, namely, the moral ruin of the young Rajah. These people understand that art only too well."

Of the Divan he says:

He has formerly discharged several high offices in the English service; then he was Divan in Travancore, from which he still draws a monthly pension of 500 rupees. Finally he was called to be Divan in Pudukotai, and after the old Rajah's death was appointed De-

gent. He receives a monthly allowance of 1,000 rupees (much more than with us, in a country where a laborer can live on six cents a day.) In acknowledgment of his services the order of the 'Star of India' has been conferred on him. As his name indicates, he is of the Brahmin caste. It is a principle of the English to favor the Brahmins above all other castes, and especially to intrust them with the higher civil offices, which has given repeated occasion for complaints in the journals. Whoever has once seen the Divan Regent of Pudukotai will not easily forget him, as he is possessed of a very imposing personal circumference. There are very many well-developed people among the Brahmins, because, as is said, they drink a great deal of clarified butter, but so stout a gentleman I have never seen before. He is already pretty well in years, has a very friendly and intelligent face, and is a man of marked and facile talents. He understands how to bear himself in a very winning and distinguished manner toward Europeans; speaks admirable English, seldom hesitating for a word; is very eloquent and an entertaining companion, by no means lacking in a seemly facetiousness."

Herr Dachselt describes his polity toward the mission as one of which he has no reason to complain.

BRIEF NOTES FROM OUR ENGLISH CORRESPONDENT,

REV. JAMES JOHNSTON, A. S. A.

I. THE SITUATION IN THE NYASSA REGION. CAPTAIN LUGARD.

The chivalrous Captain Lugard, D.S.O., belongs to the British Norfolk Regiment. When on half-pay and traveling in 1888 as a sportsman around Lake Nyassa he consented, at the unanimous request of the English near the lake, to take the command of a small force about to make an assault on an Arab stockade. In the first attack, when he was heroically leading the contingent over the stockade, he was severely wounded. Though falling heavily to the ground he rose, and, refusing assistance, struggled off to the "Hospital Tree." This spot chosen for the ambulance party consists of two immense baobab trees lying between Karongás and the ferry, which is crossed by passengers taking the "Stevenson Road." It was already consecrated earth. Beneath the deep shade of these African giants are the graves of some of the Scotch and English who have given their lives for the country which Arab slavers are now attempting to wrest from trader and missionary, and for the natives whom they are endeavoring to enslave. There sleep the lamented Stewart and McEwan, affectionately remembered on the straths of Scotland for their toils in East Africa. When Captain Lugard was asked to join the wounded in the *Itala*, sailing for the south of Lake Nyassa, his laconic reply was that he "would stop to see it out." A second courageous assault by the British traders in February last was equally fruitless. The Arabs had increased their numerical force and strengthened their barricades.

The Captain claims to have had a definite object, viz.: "to oust the slave traders from their stockades, or, failing that, to hold them in check, and by continued raids and attacks, which, though they may not at once accomplish our hope and drive the Arabs out, it would yet be a misnomer to call 'failures,' to hold our own and deter the neutrals from active participation, and so to prevent the coalition of the slavers and the surrender to their complete domination the whole of the west coast of the lake."

This devoted Englishman is warmly eulogized by all the missionaries. One of them says: "The Captain has been with us for many months, has taken great interest in every detail and bears the respect of every gentleman here." Dr. Laws of Bandawè writes home: "Perhaps you may see Captain Lugard when he is at home. He has suffered much and without a murmur in seeking to check these slavers. He is a cousin of Mrs. Fraser, whose husband did such good work at home in pleading for Nagpore in 1886 Assembly." When the intrepid leader was leaving the north end of Nyassa overland for

Quillimane through Makualand the Scotch traders and missionaries presented him with a regulation sword and field-glass. He subsequently sailed for England to report himself to the War office; and also to confer with the African Lakes Company (a lay auxiliary of the Established and Free Church of Scotland Nyassa Missions), and the directors of the Scotch Missions.

II. CAPTAIN LUGARD'S PORTRAIT OF DR. KERR CROSS.

The eminent Free Church missionary, whose escapes are as thrilling as his courage is unwavering in succoring the wounded in the campaigns against the Arab slave-raiders, is thus described by the Captain in a letter to Dr. Laws, received in Edinburgh, June 28. The communication is dated March 18, 1889:

"When passing through here in May, last year, on my way to the North end, in command of the expedition at that time setting out against the Arab slave-dealers there, I wrote, asking you, as head of the Free Church Mission, to consent to the Rev. Dr. Kerr Cross joining us as a non-combatant medical officer. Before leaving I would wish to place on record my sense of the noble and unselfish work he has done, not in order to inform either you or him—both of whom are well aware of the estimate I have formed of the debt we owe to Dr. Cross—but rather that, as commanding the expedition, my testimony may be a witness to those friends and supporters of the mission at home who are naturally proud to hear of noble, good work done by its members. The sickness at Karongás has been very great. More than half of those who have been up, for however a short time, have been so ill as to have been in danger of their lives, and of Dr. Cross's life I almost at one time despaired. Many have been wounded, too, and I myself owe Dr. Cross a personal debt of gratitude I can never repay for his skill and devoted care of me when wounded, though extremely ill at the time. He has faithfully and earnestly done the highest work that a missionary can do, and he proved the disinterested nature of that work by offering to the Arabs to tend their wounded, if they would take advantage of his offer and send them for treatment. I cannot speak too strongly of my admiration for his self-sacrifice in remaining on with us in danger, in an extremely uncongenial climate, in uncongenial work, prompted only by his sense of duty. If there should be unthinking critics at home who condemn the presence of a missionary where fighting is going on, I hope that this testimony to the consistent missionary and medical work done by Dr. Cross at Karongás may cause them to reconsider their judgment."

III. UKUKWI—A NEW MISSION STATION.

In the spring of the present year an interesting letter from Nyassaland informed the Foreign Mission Committee of the Free Church of Scotland that the Rev. Andrew C. Murray, of the Dutch Reformed Church (whose representative is working in conjunction with the Free Church Mission), and Rev. J. Alex. Bain, had surveyed upward of 90 miles of country due north of the lake. At the extreme point of the Livingstone range they discovered an extended plateau, known as the Ukukwi territory, occupied by a large tribe who were well disposed to Europeans. The climate was good, and the people spoke in a tongue totally differing from that of the Mwiniwanda on the west. A station was built at Maindu, 35 miles northwest of Nyassa on the Kiwira River, and good hopes were entertained of a successful missionary center being permanently established.

In May last the following account of the place and its inhabitants was sent to England by Mr. Murray:

"The Ukukwi country is fairly well wooded, well watered, the soil fertile, and food apparently abundant. They raise sweet potatoes, beans, maize, pumpkins and a kind of pea, but their principal article of food is banana flour. The people are intelligent and cleanly. Nor are they such inveterate beggars as elsewhere along the lake.

The villages, planted with banana trees in regular rows, are models of neatness and cleanliness. The men are, as a rule, dignified (not haughty like the Angoni), and the women modest. Clothing is at a discount there. The women wear a strip of bark-cloth very neatly, while the opposite sex is often protected by a twig of some tree, suspended by a piece of banana bark. Boys enjoy nudity. However, as cloth is introduced, I believe matters will improve—if, indeed, clothing is an improvement. The hair is either shaven off entirely or into all manner of patterns, as half-moons, circles, footpaths, etc. The

smoke a good deal both of tobacco and wild hemp, drawing the smoke of the latter through a gourd full of water. Cattle are fairly abundant, while also sheep and goats are found. But for the occasional raids of Merere's people and the Magwangwara cattle would be more plentiful. At the village of the Chief Kavaramuka, in Ukukwi, we spent the last four or five months of 1888, the intention being to establish a visiting station thereabouts, and build a small house. After looking about on both sides of the Klwira, a spot was selected about 400 yards from the village we were staying in. During our stay there we were engaged superintending the house building, in teaching under some trees a small school with an average attendance of between 40 and 50, and in nursing one another when necessary."

Mr. Murray's temporary sojourn in the Ukukwi district was interrupted by a painful attack of sunstroke in November, 1888. For several weeks he lay in a paralyzed condition, and subsequently returned to his station at Njuyu, Angoniland, inland from the west coast of Nyassa. Reviewing his experiences he writes;

"I arrived at Njuyu in the beginning of February, and may stay still after the rainy season, after which I hope, God willing, to visit some of the parts southwest of Bandawe, more especially the Angoni chief, Chiwere, in order to see what opening there is for mission work in those regions. On the whole, I have no reason for complaining of ill-health during the time, now nearly eight months, I have been in this country. The attacks of fever I have suffered from were slight. Looking back, then, my motto must ever be that of Chrysostom, 'Thank God in everything.'"

IV. SHOCKING BARBARITIES AT UKUKWI.

The bright prospects at Ukukwi have been tragically overshadowed. Wide-spread sorrow will be caused by the perusal of the subjoined narrative. The Rev. J. Alex. Bain writing to Scotland says:

"You have heard, too, how cordially we have been received by the natives wherever we have gone. The most serious obstacle to our work here presents itself from a source entirely outside of us, as you will see. At daybreak on Friday, the 15th of this month (March), we were roused from our sleep by a number of shots fired in rapid succession, and at no very great distance from us. We were told that it was Merere or Nzukuru, as the natives call him, who had attacked Mwasoyghi (whose village was seven miles from the Maindu station), our nearest neighbor, as his land is coterminous with that of Kavaramuka. Two large bands of Arabs were with Merere. The surprise was complete. Upwards of 30 women, with their babies, and several young girls were captured. The men, scarcely awakened, tried to defend themselves and to save their wives and children, but were driven back by the murderous fire of the Arab guns, and finally driven from their villages. The miscreants, having securely intrenched themselves in a stockade of bamboos and banana stems, settled down to enjoy themselves in their own brutal way, gorging themselves on the spoil, and glutting their savage lust by outraging the women and young girls. Two children (weeping over the mutilated bodies of their mothers), who disturbed their beastly revel, were flung into the flames of some of the burning houses. All the next day and the next again were spent in plundering, destroying the food, and burning the villages of which they had made themselves masters. Two poor women escaped by night. They alone will ever see their home again. The cattle, of which some 20 were seized, are Merere's; the women go to these merciless scoundrels, the Arabs, who will probably sell them when they have sated their fiendish lust. After burning everything that would burn, the enemy went his way, much to our relief, as you may suppose, for we were all greatly alarmed. Eight of Mwasoyghi's people were killed, and almost as many wounded. The people here regard their deliverance as due to the presence of the white man. You may tell them that God is over all, and overrules all; they will turn round and tell you that you are God. Poor people! their ignorance and their helplessness are terrible to contemplate. Well may we pray, 'Thy kingdom come.' We have begun school again, which was interrupted from several causes, chiefly, however, the busy harvest and the heavy rains, which, without school buildings, make teaching uncertain and uncomfortable for us all. The interest excited at home about this part of Africa is good, if it does not end in mere excitement. I wish people could only know of and see, as we know and see, the oppression and slavery and bloodshed of which these cruel Arab invaders are the cause. There are things which cannot be written or spoken of in the narrative of the late raid by the Arabs in this neighborhood. The description I send you is therefore very inadequate to the circumstances."

A later communication to hand, dated April 29th, from Mr. Bain at Bandawe, whither he had removed, tells the story of the mission being temporarily abandoned.

"Ukukwi is vacated in the meantime in deference to the unanimous request of the defenders of Karonga station, who declared that by remaining there I was endangering the successful termination of their difficulties with the Arabs. On the 15th I was able to leave the Wakukwi, who were reluctant to let me go, but agreed on condition that Dr. Cross was speedily to reoccupy the station. On the 17th the school was closed. Our roll was 53, but the average attendance much less than that. Upwards of 20 had mastered the alphabet. The Arabs seem to be growing weaker, but may hold out for some time yet. All the Bandawò friends are well, and taxed to the full extent of their powers by the magnitude of the work."

V. DR. LAWS.

This honored missionary of Bandawò (lat. 13 deg.), the headquarters of the Free Church Mission, writes with joy on the 27th of April :

"In Angoniland the gospel is making progress as a leaven, and the comparison of the present time with that of the first visit made to it shows how the leaven is working. Last Sabbath I had the pleasure of baptizing here (Bandawò) five adults and three children. The adults belong to the Yao, Tonga, and Nyanja tribes. We have thus been privileged to receive the first fruits of our work among the Abonja. On the coming Sabbath these five adults will sit down with us at the Lord's Table. To God alone, be all glory, thanks, and praise."

VI. REINFORCEMENTS.

It is announced that Dr. Crombie's eldest daughter, the only child by his first marriage, has sailed for Africa to strengthen the heroic band of Scottish missionaries on the shores of Nyassa. At the late meeting of the General Assembly of the Free Church of Scotland it was resolved to nominate Mr. George Steele as an additional medical missionary to Livingstonia. It is anticipated that Mr. Steele on his graduating M. B., C. M., in Glasgow University, will sail in 1890 for the dark regions of East Central Africa.

VII. COMMANDER CAMERON ON CENTRAL AFRICA.

On the 6th of July I was favored with a letter from V. Lovett Cameron, R. N., the distinguished African traveler and author of "Across Africa." The intelligence it conveys will be appreciated by those who know the unquestionable superiority of the British over the Portuguese in whatever pertains to the advancement of commerce, colonization, and Christianity. Commander Cameron says : " I am in hopes that we shall very soon see a great development of British authority in Central Africa, and that those to whom power will be intrusted will be pledged against slave trade, slavery, and the liquor trade. I am not free at present to say more."

VIII. DEATH OF ARCHDEACON GOODYEAR OF THE UNIVERSITIES' MISSION.

A telegram from Zanzibar states that Archdeacon Goodyear, of the Universities' Mission, died at Magila, of jaundice, June 24. He had been a member of the mission since 1883, and was appointed Archdeacon of Magila by Bishop Smythies at the beginning of the present year. The death of two missionaries in this important district, at such a short interval, calls for immediate reinforcements from home ; but an almost greater need to which it points is the presence of a duly qualified doctor in that district in succession to Dr. Ley, who was recalled to England by his father's decease. Bishop Smythies mentions this as " the pressing want just now. Who will come forward to fill this gap for Christ's sake? "

One of the secretaries of the mission makes a pathetic appeal for medical assistance. " If any one," he writes, " of our many Christian medical men feels it his duty to offer himself, for the love of the Great Physician, for this work of self-sacrifice, it will be well for him to communicate with the Secretary of the Central African Mission."

It is only a few months since Archdeacons Hodgson and Farler were obliged to relinquish their part in the work, which they had faithfully served by uniting fervid zeal with conspicuous gifts. Yet another discouraging

paragraph must be added touching the mission, with reference to the indefatigable and self-forgotten secretary, the Rev. W. H. Penney, with whose labors at the office of the mission in Westminster every visitor is acquainted.

Says the editor of the Universities' organ :

"We regret to announce that Mr. Penney's health has so far given way under the continued strain of the work in Delahay street that he has received imperative orders from his medical adviser to take, at least, a year's total rest. The prayers of all our friends will follow him for his full restoration to health and strength. The committee have great pleasure in being able to announce that the Rev. Duncan Travers has undertaken to act as assistant secretary during Mr. Penney's absence. Mr. Travers (twice driven through ill-health from laboring in Zanzibar) is a relative of Bishop Smithies, and will bring to the post a personal knowledge of the work in Zanzibar, and the members of the mission, that will prove of the greatest service to him in the heavy task he has so kindly come forward to engage in."

We append this additional paragraph from the July number of *Regions Beyond*.—EDS.

THE STRUGGLE ON LAKE NYASSA.

The miserable Arab campaign in defense of slavery is still continuing around the shores of Lake Nyassa, and, judging by their conduct, the Portuguese are playing into the hands of the atrocious slave-traders. Captain Lugard, to whom Mr. Moor, of the African Lakes Company, committed his powers when leaving Nyassa, has had the greatest difficulty in holding his ground against his assailants, severe illness having attacked his little troop, and he himself being laid aside from the effect of wounds he had received from the Arabs. They were obliged for the time to remain on the defensive, instead of taking any further measures to drive away their assailants. Even when the cannon arrived from England they had not strength to work it, especially during the rainy season, in which sickness is exceedingly prevalent. It seems almost impossible for a little band of Europeans to hold out unless they are quickly and silently reinforced. Yet the interests they are protecting are most important, and any loss of prestige on the part of the anti-slavery English colonies of Nyassa land would be a deplorable event. It would immediately enable the Arab slave-traders of the north and of the east of the lake to combine, and put an end to all the important improvements that have been introduced into the country already by the missions and by the Lakes Company.

It seems deplorable that our Government cannot lend a hand of help at this critical time, when the fate of the land of Livingston is trembling in the balance. Such European governmental interference as does exist is of an adverse character; for Portugal is acting clearly in the interests of the slave-traders. Her words are fair, but her deeds are worse than equivocal. English "consular protection and diplomatic effort" have been liberally promised, but the Englishmen, whose interests and lives are in danger on the spot, receive little or no actual benefit. The English Consul seems to have informed the Arabs at Karonga that the English Government would take no part in the struggle, and that its subjects on the lake would receive no official help. Captain Lugard writes that he would rather have had the Arab forces doubled than have had this declaration made by the Consul! It was a withdrawal of the moral support that existed in the very presence of a British Consul on the lake. A "Nyassa Anti-Slavery and Defense Fund" of £10,000 has been raised by private liberality, to organize an armed force designed to resist the Arab attacks against the Scotch settlements on Nyassa. This will, we trust, soon alter the position of affairs on the lake. Finding they are to be resolutely opposed, the Arabs will give in and retire from that district to less protected regions, where they can work their wicked wiles unseen by the white man. O for the day when Christ shall break in pieces the oppressor, and deliver the needy and "him that hath no helper!"

II.—GENERAL MISSIONARY INTELLIGENCE.

Heroic Women. While great praise has been bestowed on certain heroic missionaries and explorers who have braved the dangers of Africa, little has been said concerning the women who have endured equal hardships amid the same hostile tribes and inhospitable climates. Mrs. Livingston laid down her life while accompanying her husband on his second great tour in Africa. Mrs. Hore made her home for several years

on an island in Lake Tanganyika. Mrs. Holub was with her husband when he was attacked by the natives and robbed of everything, and endured with him the hunger and fatigue of which they both well-nigh perished. Mrs. Pringle traveled in a canoe several hundred miles up the Zambesi and Shire rivers to Lake Nyassa. Lady Baker was traveling companion to her husband when he discovered Albert Nyanza. And

now we are told that three ladies will accompany Mr. Arnot and his wife as missionaries to Garenganze, and to accomplish the journey they will have to be carried in hammocks for hundreds of miles. Women who accompanied Bishop Taylor have shown a degree of courage in venturing into the perils of Africa which promise well for their heroic enterprise. The *New York Sun*, which furnishes most of these facts, says: "White women have certainly had their full share of the hardships and sufferings of pioneer work in Africa."—*Christian Advocate* (New York).

—Mohammedanism. If it is true that Mohammedanism is again reviving and rapidly spreading over the Oriental world, threatening to dislodge every other form of religious faith, it is no cause of alarm and no ground for discouragement. As a missionary religion, resorting to the sword for the propagation of its doctrines, its success is not surprising; and it may providentially open the way for Christianity by the destruction of idolatry, which is its chief negative work. Though the most stubborn of all foreign religions and the most difficult to subdue, it may be instrumentally effecting a preparation for the better religion that is not in our calculations. Just as the Mohammedan power in Europe is crumbling to pieces, and when no Mohammedan people, province or empire is rising into significant strength, it is not the time to imagine that as a religion Islamism will check Christianity or drive it from the field. The Mussulman himself believes that his religion is doomed, and his present activity may be but the temporary brightness of the light that is about ready to expire.—*Methodist Review*.

—The Cross. "I was thinking the other day whether I could not find out one single force, acting for the benefit of the human race, that did not come from the cross—that had not its origin from the cross. I cannot find one. Who discovered the interior world of Africa, and set in motion the intellect of that people, and made them an intelligent people? Missionaries. Who has solved the problem of preaching liberty to the women of India? Missionaries and their wives. Who first brought into modern geography the hidden lands and rivers of China, unsealed for inspection the scholarship, and opened for the enrichment of commerce the greatest empire of the East? Missionaries. Who first dared the cannibal regions—the cannibal shores of New Zealand and Tonga and Fiji—and converted wolves, whose appetites were for blood, into a nation? Missionaries. To come nearer home, who are those in Europe who are now lifting up their voices against war, that horrible perversion of the intellect, and of the soul of man? Who are devoting their means and influence against vice in the high places, and vice in

low places, and against the infliction of wrong upon the defenseless? Who are those whose example of righteousness and purity and gentleness conforms with their own spirit, the legislation of governments and the sentiments of society? The followers of the Nazarene. 'The foolishness of God is wiser than men, and the weakness of God is stronger than men.'—*Selected*.

—Spurgeon and Revivals. "Oh for a great and general revival of true religion! Not a burst of mere excitement, but a real awakening, a work of the Eternal Spirit. This would be a glorious reply to skepticism, and would act like a strong wind in clearing the air, and driving away the miasmata which lurk in the stagnant atmosphere. Let us pray for such a visitation of the Holy Ghost with our whole souls. It is not only desirable, it is essential; we must either be revived by the Lord Himself, or the churches will descend until error and ungodliness swallow them up. This calamity shall not happen, but only divine grace can avert it.

"At the same time, we cannot expect a graceless revival till we are clear of complicity with the deadening influences which are all around us. A man of God writes us: 'You cannot well overstate the spiritual death and death which prevail in the provinces. Where the "minister is successful" no Unitarian would be offended with the preaching, and where "not successful" we see a miserably superficial handling of the Word, without power. Of course there are valuable exceptions. What can be expected as to spirituality in the church when deacons are better acquainted with "Hamlet," and Irving's actings, than with the Word of God? And what about the next age, when the children are treated to pantomimes, and a taste is created for those things?' This brother's lamentation is of a piece with hosts of others which load our table. They come from men who are second to none in spiritual weight. Either these brethren are dreaming, or they are located in specially bad places; or else there is grievous cause for humiliation. We will not go deep into this question; it is too painful. The extent to which sheer frivolity and utterly insane amusement have been carried in connection with some places of worship would almost exceed belief. . . .

"Those who through Divine grace have not defiled their garments must not content themselves with censuring others, but must arouse themselves to seek a fuller baptism of the Spirit of God. Perhaps these organs are permitted that they may act as a sieve upon the heap gathered on the Lord's threshing-floor. Possibly they are allowed that our syncretistic churches may be aroused. We know already of several cases in which true ministers have gone over the foundation truths again with their people, and have preached the saving Word with clearer emphasis. In other cases churches have been summoned to special prayer about this matter. This is a good be

ginning; let it be carried out on the widest scale. As one man let us cry mightily unto the Lord our God, that He would arise and plead His own cause. Now, it never before, let those who are loyal to Jesus and His Word be up and doing. A boundless blessing is awaiting for the asking. We believe in prayer. Let us pray like Elijahs."

Gen. Booth, of the Salvation Army, writes vigorously in the *North American* on the necessity of enthusiasm if the world is to be won for Christ. We give an extract:

"The world has become so sadly unaccustomed to the sight of men leaving all to follow Christ, or putting themselves to any serious trouble on His account, that they are naturally incredulous when they meet with any one who professes to have commenced so extraordinary a life. Therefore the man who attempts it with a weak and trembling spirit is not likely to persevere. The same man, filled with the joy of the Lord, and rushing upon the world with the ardor of a soldier eager for battle, will be far more likely to endure the cross, despising the shame. How often do we see men and women who have all their lives been indifferent, or even opposed to religion, suddenly reverse their course, declare themselves sorry for the past, and resolve to be godly in the future. If we sent such people out with multiplied cautions, with doubtful looks, and exhortations to be very careful not to be too loud in their professions of devotion to their new Master, in ninety-nine cases out of a hundred, if they did not relapse immediately into their former life, they would become timid, reserved, ineffective servants of God. But we welcome them into His kingdom with a shout. We help them to sing as if they really did believe in Jesus Christ, and they really do follow Him. We make them understand that we rely upon their daring to stand up as public witnesses for Him the very next day, and we find the Swede and German capable of becoming as flaming zealots in His cause as the Hindu or the Irishman. We are anxious to avoid saying any word that may reflect upon any other followers of the same King. But do not the sermons and speeches of the leading ministers of most churches tell us plainly enough that where the motto, expressed or understood, is "No enthusiasm allowed here," the whole body sinks to a level of indifference that no person is capable of stirring? Enthusiasm is valuable in its influence upon the crowd. But, unfortunately, the last thing that many able teachers of religion desire to see is any crowd. They have a notion that the excitement of the multitude on the subject of religion must bring with it a profane and irreverent result; as though there were danger of crowding Jesus Christ Himself. The story of His three years' ministry

shows He had no such dread of the multitude; and it would do much to disabuse the gospel of the halo of sanctimonious uselessness that so obscures it in our day, if we could only realize the clouds of dust and the buzz of Oriental chatter that proclaimed in His day the coming of the Son of Man. To win the million there must be the putting forth at every turn of such efforts as only spring from the most enthusiastic partisanship. . . .

"We shall yet, by God's help, turn the millions right about face. Need I say that I regard what has been called the enthusiasm of humanity as one of the most invariably distinctive marks of the true follower of Jesus Christ? When once a man has found in Him the one grand source of light and happiness, love to his neighbor must above all demand supreme effort to lead that neighbor to Christ; and this principle, in view of a world determined to forget Christ as much as possible, must needs imply a lifelong struggle to lead the crowd to the cross. The masses are never likely to take particular interest in a religion whose meeting places remain closed most days of the year, and most hours of the exceptional days on which they are utilized. Enthusiasm is necessary to perseverance in hard work. To overcome the disastrous results of so much religion without enthusiasm; to drive out the strange gods that to-day command the honor and devotion which are due to the one Almighty Saviour, and to disciple all nations for Him, demand an amount of self-denying and painstaking effort such as enthusiasts alone can put forth. We have to turn one of the smallest and most insignificant of minorities into a majority, and for such a purpose anything short of desperate activity is absurdly inadequate. In an age devoted above all to gain, I have seen many thousands of men and women give up home, friends, situations and prospects to become the despised officers of the Salvation Army. How is it that, with all the prizes of the world before their eyes, young men can be relied upon amid the snows of Canada, or Sweden, the jungles of India and Ceylon, to carry out the same system of daily toil for others, enduring want and suffering; only too uncomplainingly rather than even trouble with the story of their perplexities the leaders who are supposed to be so cruel to them? I say that such lives would be impossible but for the reproduction by the Spirit of God in our own day of the very enthusiasm which brought the Saviour from His throne to a manger, and from the Mount of Transfiguration to Calvary."

Africa.—The Society which carries on the most extensive missionary operations in Africa is the English Church Missionary Society. It

has large missions at Sierra Leone, the Niger Territory, the Yoruba country, and in Eastern Equatorial Africa, from Mombasa to Uganda. Soon after the organization of the society missionaries were sent to West Africa, and when Sierra Leone became an English colony it was made the principal field of the society's operations on that coast. The living cargoes of slave ships which English cruisers captured were taken to this colony, and to them the climate was not unsuited, but it proved to be so fatal to Europeans that the expressive title the "White Man's Grave," was given to the region. Missionaries dropped in the first rank, but others came forward to take their places and fell in their turn.

In a work entitled "The English Church in Other Lands," it is stated that "in the first twenty years of the existence of the mission, 53 missionaries, men and women, died at their post;" but these losses seemed to draw out new zeal, and neither then, nor at any subsequent period, has there been much difficulty in filling up the ranks of the Sierra Leone Mission, or of the others established on the same coast. The first three bishops—Vidal, Weeks and Bowen—died within eight years of the creation of the See, and yet there has been no difficulty in keeping up the succession.

The present results are a sufficient reward for all the self-sacrificing devotion. There is now at Sierra Leone a self-sustaining and self-extending African church. The only white clergyman in the colony is Bishop Ingram, the whole of the pastoral work being in the hands of native clergymen. Many native missionaries, both clerical and lay, have been furnished for the Niger and Yoruba missions. A recent publication of the Church Missionary Society says: "The society's work in West Africa is now represented by 25,000 adherents, under seven European missionaries, 40 native clergymen (one of whom is an honored bishop of many years' standing), 9,000 communicants, 7,000 scholars in 90 schools and seminaries, and by 1,228 baptisms in the last year."—*Canadian Church Magazine*.

China.—Mission Work in Shansi. Probably no part of China is more accessible to the gospel messenger than the Province of Shansi. Here the door is wide open and the people are quite friendly. It may be that when converts become numerous persecutions will arise, occasioned by the temple taxes falling more heavily upon those who shall continue to adhere to heathenism; but until then there is nothing to be feared. At present the missionary is free to travel anywhere over the province. At some places he is even welcomed by many of the people, and everywhere he is regarded as a man of honor. Recently at a strange city I went into a restaurant for my dinner. After dinner I said to the proprietor, "My money is at the inn. Send a man with me and I will pay him there," this being a common practice among the Chinese. It surprised me

not a little when the man—who had probably never seen me before—replied: "Pay the next time you come along." Missionaries move about freely in Chinese crowds and they are generally treated with respect. The county magistrate at this place has several times taken pains to indicate his friendly feeling toward us.

The province is occupied by 60 missionaries (including wives) at 17 stations. The English Baptists have 2 stations and 11 missionaries; the China Inland Mission has 13 stations and 40 missionaries; the British and Foreign Bible Society has 1 married missionary, and the American Board has 2 stations occupied by 7 missionaries. Several of the Shansi missionaries are persons of wealth who have left all for the service of Christ in this land.

With such a staff of laborers great results may be expected, and the expectation will no doubt be realized in the future. At present, however, the main work is to sow the seed; and if this is well done, the reaping time will be sure to come by and by—when "both he that soweth and he that reapeth may rejoice together." But the work must proceed slowly. All interested in the conversion of China need to cultivate patience. President Angell well expressed the situation in his lucid address at the annual meeting of the American Board at Cleveland last year. The conversion of a Chinaman is indeed a difficult task, but, thank God, it is not an impossible one. There are about 300 church members in this province, and the number is increasing. Individual missionaries have tried the "instantaneous baptism" plan of making converts, but this short and easy method of filling a Christian church with baptized heathen has been found to be altogether unsatisfactory, and it is now wisely abandoned; and the more advisable mode of having a previous probation is the general practice.—*Rev. J. B. Thompson, Missionary of the American Board.*

Germany.—A striking illustration of the reflex influence of missions is seen in the case of the Hermannsburg Parish, Germany. In 30 years from the time the people began their foreign mission enterprise this church had about 150 missionaries and more than 200 native helpers in their missions, with 3,920 communicants. During the first 17 years of this time the home church received 10,000 members. The reflex influence of the foreign and domestic work is recognized by all. The dome of the Pantheon at Rome suggests to Brunelleschi of Florence to build the magnificent dome that for these 500 years has crowned the historic church of that city; Rome gets back her pay through Michael Angelo, who, equally at home in Florence and in Rome, building St. Peter's Church in the latter city, taking the hint from Florence, crowns that marvel of architecture with the noblest dome in all the world. The high-domed edifices of Christianity we erect in this land shall set the pattern for yet nobler edifices that are to

stand on the great heights of foreign lands; where they, in turn, incorporating such beauty and glory as the genius of other peoples shall indicate in the edifices they rear, shall make the helpful suggestion to America herself in turn, to build all the mightier and nobler structure for the King of kings.

India.—The Latest Hero Missionary. In William Henderson Stevenson the Church of Christ has lost another of those heroic martyr-missionaries who have not been wanting to the Free Church of Scotland. Under circumstances almost precisely similar to those in which Adam White laid down his life at an early age, when tending the Hindu people in the Western India town of Pandharpoor, during an epidemic attack of cholera, William H. Stevenson has died for the Santals of Eastern India, to whom he had given 12 years of a most fruitful missionary life. So, too, Stephen Hislop was suddenly cut off, but by drowning, near Nagpoor, in Central India, while in the vigor of his best days, after 20 years' service to Marathas and Gonds. So David Ewart, D.D., fell a victim to cholera in Calcutta, but in the ripeness of his career, the second of Dr. Duff's early colleagues. We are still lamenting for Ion Keith-Falconer and for our Central African saints. Letters from the Rev. William Milne of Calcutta, the Rev. Andrew Campbell of our Santal Mission, the Rev. John Hector, and Dr. Walter Saise, a devoted friend of the mission (of the East India Railway Coal Company), tells the story of William H. Stevenson's last days. Leading articles and sketches in the *Englishman* and the *Indian Witness* bewail the loss suffered not only by the church but by the government of Bengal and Santal people, of whom 800,000 are intrusted to our spiritual care. His work lay in a quiet, secluded district, and was of itself of a nature little likely to attract public attention. But among those who were privileged to know the man, and to observe the influence he diffused alike among Europeans and natives, it was commonly recognized that he was one in whom the missionary light burned brightly, and who among an aboriginal people raised the estimation in which his countrymen are held. Modest in manner and thought, inspired by a lofty ideal and free from the slightest tincture of cant, Mr. Stevenson had indeed achieved much of that work of "conciliation and concord" which is so large a part of the national task assigned to the missionary in this country. Mr. Stevenson was engaged for some years as Government Inspector of Schools in Santalia, and no better officer could have been desired, as a visit to his own school at Giridih would attest. Having devoted himself to an exact study of the Santal language, he was at home among the people, and might fairly be considered a valuable link between these primitive simple-minded people of ours and the *Sirkar* (state), of which they stand in no little dread. We believe that for some time past the deceased had been at work upon a Santal dictionary, and it is to be hoped

that the fruits of his labors will be carefully preserved.—*Dr. George Smith in Free Church of Scotland Monthly.*

—Mr. Caine's letters on missions in India contain a most mischievous suggestion that our missionaries should imitate the methods of the Salvation Army by living like fakirs. Such a suggestion is just the one that is likeliest to captivate the popular fancy at home, and lead unthinking people to think that the existing system is extravagant. On this point Dr. Conders of Leeds says, "Granting that a Hindu can understand, as Mr. Caine contends, a religious teacher who is an ascetic after the model of their own fakirs and holy men, is it our business to adapt Christianity to his prejudices, or to lift him out of his heathenish narrowness into the light of a religion meant not for fakirs, monks, and nuns, but for mankind—fathers and mothers, husbands and wives, brothers and sisters? Why begin by presenting a false ideal of Christianity, even if it be to him more acceptable than the Christianity of Christ and His apostles?"

After years of observation, Sir William Hunter says, "You may pass a whole life in contact with the missionaries who are doing the actual toil, without having to listen to a single insincerity. The results of their labor need neither over-statement nor concealment. I believe that those results justify the expenditure of money and the devotion of the many lives by which they are obtained. And I am convinced that if Englishmen at home knew the missionaries simply as they are, there would be less doubt as to the merit of their claims, and as to the genuine character of their work."

Scotland.—New departure in missions. —The Ayrshire Christian Union, which has been in existence for 12 years, has associations in over fifty towns and villages and projects a "New departure in Missions." It is proposed to send out to Southern Morocco, a vast and virtually untouched field of missionary labor, young men full of faith and of the Holy Ghost, who have proven their fitness for work abroad by faithful and successful work at home, and have the overwhelming conviction that they are called of God to this work, and will go forth prepared to suffer hardship and persecution, and, if need be, to lay down their lives for His name's sake. Approved candidates will be supported at the Mission House at Mogador, while acquiring the language and otherwise preparing for the work. When deemed ready for active duty they will be sent forth, two and two together, without salary, and without any provision for their journey, having to depend upon God alone for guidance, protection, and the supply of all their needs.

Native costumes will be adopted and native food used. £20 per annum will suffice for the support of each missionary while undergoing his preliminary training.

—The *Manchester Guardian* publishes a letter from Bishop Smythies which gives interesting information respecting the Church of Scotland missions near Lake Nyassa. The Bishop urges the British nation to maintain open communication with both ends of Lake Nyassa, now seriously threatened at the north by the Arabs, and at the South by the arrogant claims of the Portuguese to levy customs, now that British enterprise has made this an object. The Bishop says: "The one outlet for the waters of Lake Nyassa is the river Shiré, which flows into the Zambesi. Except for a short distance in one part, this river is navigable throughout its course. . . . About halfway between Katungas and Natope is the African Lakes Company's store and settlement at Mandaina, and a little more than a mile from it the flourishing mission village of Blantyre of the Established Church of Scotland. It is wonderful to see this village, with its gardens, schools, and houses, in the midst of Africa. The writer has twice within the last three years, when visiting Nyassa, experienced the generous hospitality of Mandala and Blantyre, and so can speak from his own personal observation. Being situated on such high ground, the climate is much more favorable to Europeans than is the case in most other mission stations in that region. It is easier, also, for the same region to grow fruits and vegetables imported from Europe. It is difficult to overestimate the effect of such a settlement as a civilizing agency in the country. Mr. Hetherwick, who was in charge of the station for some time in Mr. Scott's absence, has mastered the language of the great Yao tribe, and has lately published a translation of St. Matthew's Gospel, which shows a wonderful grasp of the genius of the language. Mr. Hetherwick has now returned to his mission station, some fifty miles to the northeast, under Mount Zomba. Mr. Scott is said to be equally a master of Chinyanja, the language of the Nyassa tribes. The English Government have recognized the important influence these settlements are likely to have by appointing a consul to Nyassa, who has lately built a house close to the flourishing coffee and sugar plantations of Mr. Buchanan, under Mount Zomba, some forty miles from Blantyre, and near Lake Kilwa, or Shirwa. Mr. Fuchanan is also a good Yao scholar, and takes care to teach the people, who come to him in considerable numbers for employment. Situated high up on the slopes of Mount Zomba, which rises precipitously above it—the streams which rush down from its summit

being diverted and distributed so as to form a system of irrigation for the different crops—Mr. Buchanan's plantation is a picture of beauty and prosperity, and offers every prospect of health and permanence. But all these settlements must depend very much for their welfare on their waterway to the coast—the rivers Shiré and Zambesi. They were established under the belief that this waterway would be always open to them without interference. It would be very disastrous if they felt that they were entirely at the mercy of what the Portuguese on the coast might at any time choose to do. Those who live there have good reason to watch jealously any encroachment on liberties hitherto enjoyed and supposed to be guaranteed, and there is no doubt that a little firmness on the part of the English Government is all that is wanted for their adequate protection. The difficulties of establishing missions in the region of Nyassa are sufficiently great without any obstacles being put in their way by a European power.

United States.—"Father" Hecker, a Romish priest, who died in New York lately, and whose funeral was attended by a number of the chief dignitaries of the church, was nearly seventy years of age. In his early years he was a dweller at Brook Farm in Massachusetts, where that "Transcendentalism," which Emerson called an "excess of faith," was professed. He was in preparation for the ministry of the Episcopal Church, when a strong Puseyistic drift bore him into the Roman Catholic communion, in 1845. He went to Europe and obtained from Pius IX. liberty to establish a new order of American priests to be called the Congregation of St. Paul, of whom he became the head, and whose members went everywhere, preaching Romish doctrine. Meanwhile, his brothers established the flourishing "Hecker Flouring Mills" of New York City.

—The Only Regenerative Force. God never repairs Christ never patches. The gospel is not here to mend people. Regeneration is not a scheme of moral tinkering and ethical cobbling. What God does. He does now; new heavens, new earth, new body, new heart—"Behold I make all things new." In the gospel thus we move into a new world and under a new scheme. The creative days are back again. We step out of a regime of jails, hospitals, and reform shops. We get live effects direct from God. That is the gospel. The gospel is a permanent miracle. God at first hand—that is miracle. The gospel thus does not classify with other schemes of amelioration. They are good, but this is not simply better, but different, distinct, and better because distinct; it works in a new way, and works another work. Compare the wrought chains

dyed on the demoniac, and the divine word working a new creation in the demoniac. It is all there. It is like the difference between the impotent Persians lashing the turbulent sea with chains, and the gracious Lord saying to the troubled sea, "Peace, be still." That is undeniable truth. And that is the reason why civil government which has to deal with vice and crime cannot ignore or be indifferent to the only regenerative force in human life. And as between religions, it cannot hold all on the

same level of indifference. There is only one true, saving, transforming religion. All others are false and valueless. That one divinely revealed religion has given birth and form to American institutions. It is their life blood still. To ignore or to deny this relation is national suicide. The need of the hour, the indispensable safeguard against some of our sorest perils, is the frank and intelligent avowal and careful maintenance of our national Christianity.—*C. H. Parkhurst, D.D.*

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

China.

Letter from Rev. H. Corbett.

CHEFOO, MAY 16, 1889.

MY DEAR BROTHER: To-day's mail brought your welcome letter of April 5th, with checks and letters inclosed. All were read with thrilling interest, and my heart was deeply stirred by the assurance of your constant prayers, and your constantly increasing interest, and great and self-denying liberality in reference to the missionary work here. Also that God is raising up other liberal and praying friends to share in the same blessed work.

On my late journey, baptized the first woman received in a new district. Her husband, a military man, when in camp, many days' journey from his home, heard the truth and was subsequently baptized. He is a rather weak Christian, but two of his children, through his testimony, became earnest Christians. One of them, a young man of much promise, he brought to the college at Tungchow. Soon after, when home during vacation, he was taken suddenly ill and died. During the last night of his life his mother was watching with him. Being in great pain, he pleaded with his mother to kneel by his side and pray for him. She had never learned to pray, but she knelt and he taught her what to say. His faithful and clear testimony and trust in his Saviour made such an impression on his mother that she has been daily praying ever since and has been received into the church.

Two days ago word came from a district three days' journey to the southeast of a number of inquirers, and among them some women who greatly desire to have us send a Bible-woman there to teach them. Everywhere on my late journey I found people ready to listen with an intentness I have not before met. The famine and the high price of grain outside of what is known as the famine district have sobered the people and caused them to think as never before. Surely God has rich blessings in store for His people following the terrible distress the

famine has caused. Vast sums of money have come from England, America, and elsewhere, and thousands of lives have been saved. Surely God will use this in opening the hearts of men to receive the truth.

In two weeks our new theological class will assemble here for a term of study. One young man who is to join it is *Le Sy Who*, one of our school boys. He has graduated from the college at Tungchow, and subsequently taught school two years for our mission at Chenanfoo, the capital of this province, and has this year been out preaching in a district 100 miles south of this. He gives promise of being a very able and efficient preacher. He has a wife and two children, and will require at least \$60 a year to support him in three months' study and three months' preaching alternately.

I have sent for two other men, Fan Yinn Fa, 40 years old, and Kao Yoong Tih, 42 years, to come and study with a view of being lay preachers. They have both been in my training class two years and are gifted and earnest men. I trust God will use them in doing a great work in China. Fifty dollars per year for each will, for the present, enable them to give their time to preaching. Who will provide for these men? Pray for them and for us all.

H. CORBETT.

[We append the following statement from Rev. S. T. Davis, Principal of the Christian Mission Institution at Denver, Colorado, to whom the above letter was written.—EDS.]

The Christian Mission Institution supports 14 of these preachers. It depends on means sent in answer to prayer (John xv.: 7, 16) without soliciting money from any one. After prayer, and a long-time desire to send out 70 of these native preachers, I add these three names to the list, making in all 17, trusting God will hear prayer for their support. A report of the work will be sent to any one. Dr. Asa Mahan died praying to God to send out 10,000 foreign missionaries. But what are the present 6,000 missionaries among so many heathen? Two things are sure, if the church rises to

her privileges: First, the gospel can be preached to "every creature" *this century*. Second, this can be done by "foreign missionaries" raising up and training NATIVE PREACHERS (1 Cor. xii. :28-31). And thousands of Christians can have a *native preacher* as a substitute at only \$50 per year. "Lord increase our faith," and help us to answer our own prayer, "Thy kingdom come."

India.

WE are sure our readers will peruse the following letter with deep interest.

COMILLA, EASTERN BENGAL, May 30, 1889.

DEAR EDITORS. Several weeks ago, on reading the January number of the *MISSIONARY REVIEW*, kindly lent to me by a friend. I was seized with a desire to help you, if ever so little, in the sustaining of such a splendid magazine but being "only a poor missionary," and having a very heavy strain upon me while endeavoring to get a zenana mission house erected here, monetary help was out of the question, and so I thought a few facts might be of use to you.

Judging from various missionary publications of the present day, Australia and New Zealand are still regarded as fields for missions from the older countries, but this idea the Australians resent, and in fact sustain missions to the aborigines of their own colonies, to the South Seas, New Guinea, India, and besides contributing to English and Scotch missions already established in other countries, and a good number of Australians have gone as missionaries to Africa, India, China, New Guinea, South Sea Islands, etc. To speak more particularly of what I know personally: As early as 1864, a missionary from India, Rev. J. C. Page, of the English F. M. S. visited the colonies of South Australia, Victoria and New South Wales, and was instrumental in arousing a good deal of missionary enthusiasm amongst the Baptist churches of those colonies. In South Australia he found a small missionary organization (Baptist) which was looking about for a field of labor, and he induced them to undertake to sustain work in the district of Furreedpore, E. B. Victoria was also persuaded to undertake to support native preachers in the district of Mymensingh, but no separate missionary society was then formed in that colony, and perhaps for this reason the work did not advance very much for some years. In N. S. W. no organizing was done, and so the affair soon died down. The work of South Australia continued in Furreedpore, and the number of preachers was gradually increased, until in 1880, when one of them, who was a convert of the mission, visited South Australia, there were five Bengali men employed.

In 1882 Miss Gilbert and I were sent out to commence zenana work, being the first missionaries sent out and sustained by an independent Australian Missionary Society, so far as we

know. (What marvelous changes have come about since then! There is now quite a small army of Australian missionaries besides our own band.) In 1884 the health of one of our ladies broke down, and in great sorrow of mind and disappointment she was forced to return to Australia. But out of that ruin God raised a glorious monument of His power, for during the fifteen months the doctors detained her in the Southern Hemisphere she was able to traverse the colonies of South Australia, Victoria, New South Wales, Queensland, Tasmania, and New Zealand, and to plead for the heathen in nearly every Baptist church, and also in others. The ignorance on missionary topics was most appalling, but the people had warm hearts, and it only wanted information and organization to start a grand work for Christ in Eastern Bengal. In about ten months, societies were formed in each of the colonies, and districts have since been allotted to them. Each society works independently, except Tasmania, which has become an auxiliary to South Australia. In 1885 our sister returned to India with four new workers, and additions have come every year until the present time our united staff numbers 13 zenana missionaries and one man, but two of our ladies, who came out in 1887, have gone home invalided, one being certain not to return. Most of the missionaries have lived at Furreedpore during the first year, as the first house was built there, but now we are getting houses elsewhere our agents will proceed direct to their own stations as they can be accommodated.

The stations at present occupied are:

Furreedpore, by South Australia (1884).

Mymensingh, by Victoria (1884).

Comilla, by New South Wales (1885).

(*Zipperali*.)

Narayangunge, by New Zealand (1886).

Puna, by S. Australia (man).

Noakhali, by Queensland (1889).

In Comilla and Mymensingh the English B. M. S. had missionaries for three or four years, but have gladly made all the work over to the Australian brethren. The other stations have never been occupied by anyone, except that the Roman Catholics are in Noakhali. There is a strong family feeling amongst us on the field, and we work and feel as one, going to each other's assistance when necessary, and once a year we have a family gathering at one or other of our stations—generally about Christmas time.

The workers now on the field are:

Miss Gilbert, 1882.

Miss Pappin, 1885.

Miss Fearce, 1888.

Miss Parsons, 1888.

Mr. Summers, 1887.

Miss Fuller, 1885.

Miss Wilkins, 1885.

Miss Jelland, 1887.

Miss Seymour, 1888.

Miss Denness, 1887.

Miss Arnold, 1882.

} Agents for
South Australia.

} Agents for
Victoria
(now in Australia).

} Agts. for N. S. W.
(transferred from
S. A., 1887).

Miss MacGeorge, 1886. } Agents for
Miss Nowcombe, 1887. } New Zealand
(now in Australia)
Miss Plested, 1885, agent for Queensland.

We have great reason to thank God for these workers, as they are all true missionaries, and seem to be especially fitted to adapt themselves to circumstances, and to put up with inconveniences such as would seem hardships to people who have been delicately reared in the old country. Our work is purely evangelistic, and a little medical (which work so greatly wins the hearts of the people), and we have never taken anything but the plain gospel, backed by practical sympathy in sickness, into the zenanas. We are often asked to teach fancy work, English, etc., but always reply we have not the time. Yet we are nearly always kindly received, and our message is heard with varying degrees of attention. Many of our dear women in each station (except the two last new ones) give us ample reason to believe they have really accepted Jesus as their Saviour, and we know what it is to rejoice over as distinct cases of conversion as you have at home, but these would not satisfy Mr. Caine and his friends, since the names are never tabulated on earth. When we look back and think how we were received when first coming to this station, and how it is now, we wonder if we are in the same country.

In spite of all the severe criticism of missions now going on—which cannot but hurt our feelings very much, not that we fear investigation, but people misunderstand and misrepresent us so, while they know literally nothing of our work,—in spite of all this, I say, we were never so sure that the work is progressing, and the missionaries I know *could not* leave the work even if the friends at home were to withdraw all support. God grant they may not so sin against their own souls, but even if they do, we *must* go on, and God will provide. When I see the various criticisms in print it always seems to me the writers cannot have seen or heard of our Australian missionaries and work. I don't believe what they say of any missionaries is true, but I'm sure and know, it is utterly false of the Australians.

Time falls to tell you of the great trials we have had lately, in common with many of God's people. Here in Comilla we have been dragged through the criminal court over a building site, but the Lord put our enemies to confusion. We have been burnt out of our home, there having been five attempts at fire in two and a half months. Three times the house roof was found in a blaze, but God graciously stayed the flames before we suffered much. Once all our out-houses went, and in a most miraculous way the fire suddenly stopped before it reached the dwelling-house, and once our chapel was just saved. During our two years in Comilla we have moved from house to house and sadly need a fixed residence where we may live and properly organize our work, as well as to have a place where our new agents may remain

while learning the vernacular. After two years' waiting, praying, and depending on the Lord, we now have a healthy site secured to our society, and a substantial house in course of construction. The Lord has moved the heart of one friend in Australia to give us sufficient money to construct the lower story, which will only accommodate two ladies, and we are expecting large reinforcements next November and the following one. So we are beseeching the Lord to send us enough money to construct an upper floor for sleeping rooms. In this damp, swampy country Europeans have a much better chance of keeping well when sleeping on an upper floor, especially newcomers. So while feeling very averse to have any luxuries, we do feel we must throw ourselves on the Lord for this second story. You can have little idea what building a house in this place means. Only God knows the well-nigh insurmountable difficulties, the delays, disappointments, worries, responsibilities and fears. Then there is the anxiety about funds, and the work of arousing people at home to give when they think they are already doing their utmost. But one by one the obstacles have been overcome. God has never forsaken us, though He has often tried our faith, and we have sometimes to feel as though our hearts would burst with gratitude to Him. It will be eighteen months before this building work is finished. May God move His people to hold up our hands, and to push this good work on to completion.

There is much more I would like to write, but my letter has already grown too long. If you want more Australian news Rev. S. Mead, Flinders street, Adelaide, South Australia, would be the man to give it, as he is the "father" of Australian Baptist Missions," and has been used of God to set the whole thing going.

I cannot help mentioning that the elder school-boys, who are fast being turned into infidels by the present-day education, come to our mission houses in considerable numbers to read the Bible during hours in which we are at liberty from our zenana work, and good is being done amongst them. Please pray for these youths who are just at the most critical period of their lives, and over whom we may gain a holy influence. Apologizing for troubling you with so many dry details, and praying that God may greatly prosper THE REVIEW,

I remain yours faithfully,

ELLEN ARNOLD.

P. S.—The mission houses belonging to our societies are as follows:

Furreedpore, constructed 1st part, 1883; 2d part, 1885. Cost £1,350.

Mymensingh, constructed 1886, £750.

Comilla, commenced last April.

IN THE JUNGLE, NORTH OF ELLICHOOR,

December 24, 1888.

DEAR DR. PIERSON.—Your editorial note in

answer to Prof. Drummond's suggestion at the London Conference—"that it is not right to go on sending missionaries into Africa in place of what seems a providential barrier against a European missionary living there at all," etc.—was deserved. The remarks of Prof. D. were unworthy of him, whether as a Christian or a scientist. Dr. Livingstone knew Central Africa better than any other man, and it was his decided conviction that the highlands of Central Africa would be found comparatively healthy for Europeans and others. Mr. Stanley—no mean judge, gives as his opinion that they will be found as healthful as India. It is Satan's device to make Christ's servants in Christian lands believe that the climate in heathen lands is much worse than it is. I have spent here upward of 12 years preaching, principally to the hill tribes in Western-Central India. I have found the reports of the terrible unhealthiness of the country incorrect. The health of myself, wife and family has been as good on the whole here as in New York and Maryland. In 1883 we came 80 miles away from the nearest civilisation to Bhaardahi, a small town of nearly 3,000. Here we built a house, 24 feet by 60 feet, having a chimney and two fireplaces, costing about \$200, and planted a small garden. We had no good account of the place from the English officers of the district. We found that thermometrically Central India differs little from Southern California, the extremes running from 51 degrees to 102 degrees here and the same year, in Los Angeles, from 52 degrees to 102 degrees, Fahrenheit, a difference of but one degree!

Physicians in Italy, etc., believe malaria to consist of a fungus floating in air and soaking in the water, and likely to enter the system in much larger quantities through the water drunk than through the air breathed. Hence, in malarious districts all drinking water should be boiled and then filtered. In India filters are often made as follows: Three earthen pots made in the Oriental fashion, each containing about four gallons, are placed on a wooden frame, one above the other. The upper one is about half filled with charcoal (animal charcoal is the best), broken into pieces about the size of small peas, or finer; in the second vessel two or three quarts of clean, fine sand; in the bottom of both vessels a small hole is punctured and a short straw placed in the hole; in the lowest vessel is held the filtered water. These unglazed vessels cost about two cents each. Elevated locations are deemed safest for residences, swept by the winds on all sides. Low, deep ravines should be avoided, except toward the close of the dry season, during the hottest months, when they may be visited with comparative impunity, if pure drinking water is secured.

India is making extraordinary strides in

material and commercial prosperity. Last year in the *Madras Mail* appeared the following table:

Percentage of increase of foreign trade in 1884 as compared with 1873:

England.....	0.6
Italy.....	3.14
France.....	7.21
Germany.....	7.89
United States.....	21.4
India.....	53.49

The increase of trade in this decade is thus shown to have been about three times as great in India as in the United States, and almost 100 times as great as in England.

The export of some articles has increased, as shown below:

	1875.	1884.	Increase.
Indigo.....	\$12,881,510	\$23,204,955	\$10,323,445
Rice.....	23,828,670	41,916,400	17,887,730
Wheat.....	2,457,255	44,479,035	42,021,780
Other grain.....	1,156,920	1,822,455	665,535
Gums.....	885,075	1,988,005	1,102,930
Hides&skins	13,388,835	23,833,940	9,445,105
Horns.....	395,060	782,730	387,670
Jute.....	16,234,410	22,963,175	6,728,765
Lac.....	1,270,055	2,778,800	1,508,745
Oils.....	1,771,295	2,602,370	831,075
Seeds.....	16,179,750	51,472,300	35,292,550
Spices.....	987,455	2,004,650	1,017,195
Sugar.....	1,971,920	5,838,600	3,866,680
Tea.....	9,817,750	20,871,105	10,653,355
Other articles	6,290,410	10,714,605	4,424,195

\$100,528,370 \$256,529,205 \$147,022,535

There has been an enormous increase of nearly \$150,000,000 in the exports of India in these years!

What has caused this material and commercial prosperity? Some say it is the result of the beneficent rule of the British Government. But while India owes much to British rule, yet a government which has in India monopolized the culture and trade of opium, and forced the body and soul-destroying drug on the Chinese at the cannon's mouth, to add £7,000,000 to its revenue, cannot lay claim to any great moral accomplishments.

Whether the story of Queen Victoria and the African prince be fact or fiction, an "open Bible" in nearly all the languages of India's 389,000,000 is the secret of India's developing power, whether commercial or otherwise. Ziegenbalg, soon after landing on the Tranquebar coast in 1703, began his Tamil New Testament, and the work has been going on ever since.

How much India owes to translators like Carey and Henry Martyn, only the last day will reveal. From Ziegenbalg's arrival, in 1703, about 1,800 Protestant missionaries, according to Bailey, have come to India. Some of the most gifted servants of Christ have here labored long with martyr devotion. No other heathen countries show such a long list of missionaries, with Schwartz, Carey, Henry Martyn, Judson, etc. Why, then, some ask, have there not been more conversions in India? When New Orleans was built, they had to put three spiles down, in successive places, one upon the other, to get a foundation. This had to be done, morally and spiritually, in India. But the day of results has come among

this population, which includes one-sixth of the inhabitants of the globe. India now needs Christians endowed with power from on high. to go everywhere preaching the Word. Let those who canno. come to India at least give liberal-ly and pray earnestly for those working the field and for the native Christians.

Yours in Christ,
ALBERT NORRON.

Valuable contribution from Rev.
S. Mateer, Travancore :

The Syrian Christians.—Of the ancient Christians so-called there are several distinct sections such as the Chaldeans (under the Pope., the Nestorians, the Jacobites, and the Syrian Christians of Malabar. Some of this name visit England occasionally to make appeals for aid to establish schools amongst their people and teach Bible truth. It is important, however, to inquire whether such schools will not teach the superstitions of Mariolatry, prayer to saints, prayers for the dead, and such like. For instance, when the Jacobite Patriarch of Antioch (who claims jurisdiction over the Malabar Church) visited England about 1874, he was received by many as evangelical and was largely helped, but shortly afterward he came to Malabar and set himself by all means available to crush those of the Syrian Church there who sought reform from the ancient superstitions of Antioch. His address to the Syrians in Travancore, carefully translated from the Malayalam, we give to show his real sentiments.

"In the Holy Name of the Eternal Essence who is the infinite fullness, the Lord of All, to whom belong praises, Peter the Third, Ignatius, Patriarch of the Apostolic throne at Antioch who has authority over the Syrian nation and all the East. May the Divine goodness and heavenly blessing come and dwell on the heads of our spiritual children, the priests and deacons, the chiefs, the church wardens, and all our people residing in the blessed land of Cot-tayam, believers who hear and obey the voice of their Shepherd, and are built on the rock of faith of the three unchangeable Synods. May the blessing of God rest on you and your houses, your children and all you have, by the *prayer of Mary who gave birth to God*, and of all the Saints. Amen. The blessing and peace we have now twice invoked for you we again give you, while our weakness and infirmity inquire of your state and health. We pray to the Lord God who blesses that you may always have satisfaction in the soul and health in the body, and that you may have joy by the strength of the Lord who gladdens every one, and that you may rejoice in the Salvation of God, the High One, your Saviour, that He may grant you long life and years of plenty. But if you inquire of our health, we offer unto God the sacrifice of grateful voices that we are well by the grace of God

till the hour of our writing this letter of benediction. Again we pray to the Almighty, the Ruler of rulers, that He may be your help; that He may not forsake you, but grant unto you perfect joy, and the light of His countenance before His awful and highly exalted throne: thus *through the prayers of Mary who gave birth to God*, and of those who have been dear to God and done His will, the prophets and apostles, martyrs, and the righteous. Amen. Now, as regards our present work we declare to your unfeigned love that it has properly terminated by the grace of God, and the Rajah has given us permission to go about visiting the churches of our people according to the Spirit, and the Rajah has also given written orders to all the officers of his heathen government which shines in God, requiring them to listen to all our matters, and be subservient to us and to do honor to us with due respect. If the Lord now grant us life we start on the third day after writing this letter of benediction, and will come to you if the Lord will, and we have, therefore, sent beforehand Kojah Curien, our beloved and spiritual son, that he may come to you and that you might make the college ready for us, preparing and adorning it suitably before our arrival. You should all love one another and present yourselves to us on our arrival, clothed in white dresses according to the Spirit, and we shall rejoice and feel satisfied by your comely and agreeable appearance. Again we pray to the Lord God who blesses, and is the Lord over all, beseeching Him of His goodness to watch over you with His merciful eyes, to be united to you and your sons, and to open before your faces the door of His blessings and the treasury of His grace, this through the *prayer of Mary who gave birth to God*, and offers prayer unceasingly, and does not put to shame those who *pray to her*. She will strengthen you. She will heal your sick ones. She will drive away the occurrences that pollute you. She will sanctify your souls. She will cleanse your conscience. She will restrain your passions. She will loose from you the bonds which afflict your minds. She will make your path straight. She will confirm your footsteps. She will *alone for your offenses*. She will blot out your errors. She will gird up your loins. She will help you. She will uphold your aged. She will screen your virtuous women. She will support your children, your chaste females, and babes. She will bring back in peace and gentleness such as walk in strange and grievous paths. She will comfort the souls of your deceased believers who have confessed her only begotten Son. She will remove and cast away from you the wickedness of the wicked, and all evil-disposed men like the noted Bellal, and the Reforming Metran. She will protect you from the hands of unmerciful rulers. She will guard all the offspring of the Holy Church who rely on Her spotlessness and take refuge in Her that She might be to you a covert and hiding place to shelter you and pre-

serve you from all the mischiefs done by your secret or open foes through the prayers, indeed, of Mar Thomas the Preacher, Apostle,

Guardian of the Indians and of all the sainted men and women. Amen. "Our Father which art in heaven," etc.

IV.—INTERNATIONAL DEPARTMENT.

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

The Sixth Annual Meeting of the International Missionary Union.

THE International Missionary Union met in its sixth annual convocation at Binghamton, N. Y., July 5, and continued in session until the evening of July 11. The missionaries at home temporarily or permanently who were present were as follows:

Of the American Board, Rev. W. H. Belden, Bulgaria, 1879-81; Rev. J. H. Bruce, India, 1862-69; Rev. Cyrus Hamlin, D.D., Turkey, 1837-77; Rev. C. W. Park, India, 1870-81; Rev. Henry J. Perry, Turkey, 1866-86; Rev. Henry D. Parker, M.D., China, 1872-89; Miss Maria A. West, Turkey, 1853-87; Rev. Geo. W. Wood, D.D., Turkey, 1838-86. Of the American Missionary Association, Rev. George Thompson, Africa, 1848-56. Of the Presbyterian Church, Rev. S. R. House, M.D., Siam, 1846-76; Rev. R. M. Mateer, China, 1881-89; Miss Maria Morgan, Persia, 1879-89; Rev. Charles B. Newton, India, 1867-89; Rev. H. V. Noyes, China, 1866-89; Mrs. H. V. Noyes, China, 1872-89; Rev. T. J. Porter, Persia, 1884-85; Mrs. T. J. Porter, Persia, 1884-85; Rev. J. L. Potter, Persia, 1874-89; Rev. H. W. Shaw, India, 1850-56; Rev. J. H. Shedd, D.D., Persia, 1860-89; Mrs. J. H. Shedd, Persia, 1860-89; Miss Sarah A. Warner, China, 1878-89. Of the Canada Presbyterian Church, Rev. John Morton, Trinidad, 1867-89; Mrs. John Morton, Trinidad, 1867-89. Of the American Baptist Missionary Union, Rev. M. B. Comfort, Assam, 1867-74; Miss Julia M. Elwin, Burmah, 1861-89; Miss Ellen E. Mitchell, M.D., Burmah, 1879-88; Rev. John Packer, D.D., President Rangoon College, Burmah, 1873-89; Mrs. M. E. Ranney, Burmah, 1853-62. Of the Free Baptist Church, Rev. J. M. Phillips, M.D., India, 1865-89. Of the Baptist Missionary Society of England, Rev. E. C. B. Hallam, India, 1858-89; Mrs. E. C. B. Hallam, India, 1866-89. Of the Methodist Episcopal Church, Rev. George A. Bond, Singapore, Malaysia, 1886-87; Rev. J. T. Gracey, D.D., India, 1861-68; Mrs. J. T. Gracey, India, 1861-68; Rev. James Mudgo, India, 1873-83; Rev. M. L. Taft, China, 1880-89; Mrs. M. L. Taft, China, 1880-89; Rev. J. E. Worley, China, 1882-89; Mrs. J. E. Worley, China, 1882-89; Rev. Ross Taylor, Africa. Of the Reformed (Dutch) Church, Rev. J. A. Davis, China, 1869-1870; Mrs. J. A. Davis, China, 1869-70; Rev. L. W. Kip, D.D., China, 1861-89;

Mrs. L. W. Kip, China, 1861-89; Rev. G. T. Verbeck, D.D., Japan, 1859-89; Prof. M. N. Wyckoff, Japan, 1881-89.

This makes an aggregate of 47 missionaries, representing 9 different missionary societies. The fields represented were as follows: Africa, 2; Bulgaria, 2; Burmah, 4; China, 13; India, 11; Japan, 2; Persia, 6; Siam, 1; Malaysia, 1; Turkey, 4; West Indies, 2. Total, 11. There were also present two candidates and eleven secretaries and delegated representatives of missionary societies, making a grand total of 60 persons. One of these delegates represented the Society of Friends, one the Seventh Day Baptists, one the Congregational Woman's Board, and one the Woman's National Indian Association. There were also present Mr. Boonit, a native of Siam, studying in this country for the ministry in his own; Rev. M. Oshikawa, of the United Church of Japan, and Rev. J. Honda, the first native of Japan ordained to the ministry in the Methodist Episcopal Church. Mr. Honda has been President of a Provincial Congress in his native country, and, it is said, might reasonably anticipate nomination for a seat in the Parliament of Japan next year, but that the Constitution prohibits the election of priests or ministers, and he prefers the ministry to civil and political promotion.

The sessions of the Union were held in the First Presbyterian Church, while the members were the guests of all the churches in the city, and occupied the pulpits generally on Sunday. The order observed was much as is usual to the Union. Devotional meetings for one hour in the morning, discussion of themes during the day, and platform addresses in the evening. The devo-

tional meetings were, as they have always been, seasons of rare spiritual power and inspiration. They elude the pen, and hence none but a detailed and protracted delineation of them could bring a reader even into the outer court of apprehension of them. One may go in the strength of them many days. The papers presented were varied and strong. Rev. Mr. Ballagh, of Japan, sent from Tokyo a paper on "The Outlook in Japan," and a letter from Rev. Mr. Candor, of Colombia, South America, pointing out the needs and opportunities for evangelistic work in that land was read, also one from Rev. J. H. Fagg, of China, and one from Rev. Dr. T. J. Scott, of India. Rev. Dr. Hamlin read two papers, one of which will be found in the current number of this REVIEW, on "Characteristics of the Recent Adverse Criticisms Upon Missions," and another, which we will print also at another time, on "The Missionary in the Midst of Poverty."

The Rev. Mr. Mudge read a paper on "Missions of the Methodist Episcopal Church," an able production; the first of a series contemplated to be furnished to the Union on the several leading missionary societies. The following is a brief summary of the paper:

The chief work of the Christian Church, he said, should be the evangelization of non-Christian nations. The Methodist Church has, however, paid more attention to work among Romanists abroad and Home Missionary work. Speaking for his church he said: We have three missions among the Roman Catholics, one in Italy, one in Mexico, and one in South America, but it is only recently that aggressive work has been done. The Mexican mission has about 5,000 adherents. Italy has not been so fruitful, there being only about 1,000 communicants. We have one mission among the Greek Catholics in Bulgaria. Our work in the

Lutheran countries of the North of Europe has divided into five conferences with 87,000 communicants. This work began through emigrants to this country. The influence of Methodism on the torpid state of the churches of those European countries has been very salutary.

In America our work covers ground which most other societies reach by separately organized home boards. We preach the gospel in thirteen foreign languages in the United States, not to mention the Indian languages. We have one mission in Liberia, which has, however, been very disappointing, and has barely succeeded in keeping the American emigrants from sinking back into the condition of their neighbors.

India, China and Japan are the principal fields of our work. We have one mission, just started, in Corea and another in Singapore. The Japanese mission is the most progressive, and it looks as if it would be the first to set up for itself.

We entered China in 1847. In 1857 the first convert was made. The whole number of communicants in the church now number 5,207. To gain this result we have spent one and a half million dollars.

Our largest missions are in India, especially in the north of India. The latter were begun soon after the Sepoy rebellion. A convert from Mohammedanism was gained within a year, and we have now a native Christian community of 11,000. Converts have been mainly from low caste Hindus, as is true wherever large accessions have been made. A network of schools has been spread over the country. Closely related to the day-schools are the Sunday-schools. In 1888 we had 26,885 pupils in these schools, and though most of these are not Christians, they meet to worship with us. Our Asiatic missions altogether have 20,000 communicants.

As to the question whether all this

is a success, he would ask what is success, what is failure? The duty was before us and its performance can not be measured by figures. Statistics! What has He who ruleth the army of heaven to do with them?

The thought and feeling of these foreign nations are being revolutionized, and the missionaries are doing much in bringing this about. We propose to keep right on in the old path and we shall increase our efforts. The twentieth century will see triumphs of the cross that you can hardly think of.

Rev. Dr. Packer's paper on the Element of Success in the Karen Mission, Rev. Dr. Porter's paper on China, Rev. Dr. Shedd's on Persia, Rev. Dr. Verbeck's on Japan Affairs, and Rev. Mr. Morton's on Trinidad Missionary Work, will probably all find their way hereafter to our readers. Rev. Mr. Noyes' paper on "The Chinese Question" awakened a great deal of interest, and roused one of the local papers to severe comment. Rev. Mr. Belden's paper on Books on Missions suitable for general use took a wide survey of the whole range of missionary current literature. He spoke at some length on the character of missionary books that are getting into the Sunday-school libraries. He said there was a demand for a list of available missionary books. The total of titles of books on missionary subjects in English is 1,575, besides a large number in other languages. The work of classifying and preparing a list of such of these books as could be recommended was, however, very arduous. Many were out of publication, and in order to recommend a book to the Sunday-schools or missionaries, it was necessary to know something of its contents. To attempt to review all the books on missionary subjects required a great deal of time and labor. A list of books to be valuable should contain, besides the title,

author and price, some statement of what the work treated and how well. The preparation of a list in this way would be a grand work for the union to undertake. He had prepared a partial list according to his idea, which he read. Later it is proposed to publish this complete list in this REVIEW.

The special themes taken up for discussion were not so numerous as heretofore. "Is Hinduism or Mohammedanism securing new adherents as rapidly as Christianity?" brought out a good deal of information and was the occasion of some wit concerning statistics. One member thought statistics to be of great value when correct. They should not rely much on statistics. A prophet of old constructed an argument on his own statistics, but subsequently found himself 6,999 out of the way of a total of 7,000. The question of the "Comparative merits, as tested by history and experience, of colonization, or self-supporting schemes of missionary labor, and the ordinary plan pursued by missionary societies," brought out much adverse criticism to asceticism in general, in missionary work. Many instances were cited where missionaries had thrown away their lives by exposing themselves to too great hardships. The Salvation Army was quoted as the greatest missionary society, but the greater mortality amongst its laborers on foreign fields indicated too great self-denial for such climates. The discussion on "How may returned missionaries render the best service to the cause of missions while at home?" took largely the direction of the bearing on missionaries' health, of the demands made on them for addresses, when in feeble health, which often resulted in the postponement or prevention of their return to their field. The conclusion reached will be found in the resolution adopted, as found in another place. Rev. Dr. Wood was

asked to prepare an article on the subject, to be printed hereafter. The ladies had all of one day for the consideration of Woman's Work, holding a morning and an afternoon session alone for this purpose, and an open meeting in the evening, with lady speakers.

Miss Abbie B. Child, Secretary of the Congregational Woman's Board, Boston, and Mrs. A. S. Quinton, President of the Woman's National Indian Association, as members of the Committee appointed at the London Conference to secure co-operation amongst the women of the several churches, on missionary lines, were present throughout the day, and addressed the Union and spoke at the ladies' meetings. Mrs. J. T. Gracey was appointed by the Union to represent its lady members on the World's Committee of Women.

The Union made a new departure in beginning a Lending Library through the post for the use of its members, and appointing Rev. James Mudge, of East Pepperill, Mass., Librarian. It also provided for the initiation of a Central Bureau of Missionary Information, placing the development of the same in charge of Rev. J. A. Davis, of Newark, N. J.

The closing session was a farewell meeting to fourteen of the missionaries, soon to return to their fields of labor. Rev. Dr. Wood gave a farewell blessing to the outgoing missionaries. Miss Bruce, about to accompany her father to India, sang a hymn in Mahratti. Rev. Dr. Packer sang "Nearer my God to Thee" in Karen. Dr. Hamlin spoke of the high appreciation of Binghamton and its hospitality, and the pastor of the church, Rev. Dr. Nichols, who had welcomed the Union at its opening session in an able address, spoke graceful words now in recognition of the great value of the meetings to Binghamton.

Two of the members of the Union

had deceased during the year, and the following minute was ordered engrossed:

Resolved, That we express our deep sense of loss in the removal during the year of two of our number, Mrs. Mary D. Culbertson and Miss L. E. Rathbun, from the duties and experiences of earth to the higher duties and the blessed experiences of heaven.

Mrs. Culbertson was born July 19, 1823, near Salem, Washington County, N. Y.; was married May 16, 1841, to Rev. M. Simpson Culbertson, of the Presbyterian Board of foreign missions; soon after went to China, where she spent eighteen years in faithful service until the death of her husband, in 1862; since that time she has been in this country.

Miss Rathbun was born in Conquest, Cayuga County, N. Y., Dec. 3, 1838; went to Rangoon, Burmah, in 1877, where she remained in constant service until her death, with the exception of two years spent in this country.

Various letters were received from absent members of the Union and from secretaries of societies expressing their regret at not being able to be present. The following from Rev. Dr. Barnum, about to return to his field of labor, was amongst the number:

AUBURNDALE, MASS., July 6, 1889.

I am glad to have had the privilege of attending two meetings of the International Missionary Union, and glad to be counted among its members. Our return to Harpoot, Turkey next month gives me so much to do that I am not able to be at the Binghamton meeting, and that I regret. No meetings that I have attended during my two years' vacation have been more delightful than those of our Union. Nowhere else have I seen Christian fellowship more beautifully illustrated, a fellowship which rises above denominational differences, and which, it seems to me, must be a foretaste of the fellowship of heaven.

But our meetings have not been mere love-feasts. It is worth much to us all to compare missionary methods, and it is a stimulus to faith to see along how many lines the Lord's hosts are moving in their endeavor to conquer the world for Him.

If I might be allowed to give a message to the brethren and sisters which more than anything else represents my idea of our great need as missionaries, it would be, Be ye filled with the Spirit! Indispensable as were the teachings of Christ to His disciples, one hour of Pentecost was doubtless of greater value still. Why may we not have the same baptism and in the same measure that the

disciples had, and go to our work with the same irresistible efficiency?

May the Lord bless this present meeting to all the dear brethren and sisters, and may it be even more fruitful of good to the people of Binghamton than the last year's meeting was to Bridgeton.

Ever sincerely yours,

A. N. BARNUM.

A committee was appointed to bear the fraternal greetings of this Union to the Inter-Seminary Missionary Alliance at its next meeting; and also to confer with the organization representing the "Students' Movement." The following were adopted:

Resolved, That the Christian governments, by their forcible protection and promotion of the opium traffic and of the traffic in alcoholic liquors, and by unjust and oppressive treaties with heathen nations, do thereby oppose the greatest obstacles to the success of Christian missions.

Resolved, That in the judgment of this International Missionary Union every missionary returned from his field, and so withheld from work abroad on account of impaired health, should be subject explicitly to the advice of his physicians in undertaking any missionary service at home.

Other resolutions of appreciation of the hospitality of the churches and citizens of Binghamton, and of high appreciation of the services of the retiring Secretary, were also heartily adopted.

The suggestion was made that the Union adopt the hour from five to six o'clock on Sunday evening as a prayer hour for the members for all missionary workers, and for the speedy conversion of the world.

The following officers were elected for the ensuing year:

President—Rev. J. T. Gracey, D. D.

Vice-Presidents—Drs Cyrus Hamlin, S. L. Baldwin, William Dean.

Secretary—Rev. William H. Belden.

Treasurer—Prof. M. N. Wyckoff.

Librarian—Rev. J. Mudge.

Executive Committee—Dr. J. L. Phillips, Rev. M. B. Comfort, Rev. C. W. Park, Rev. E. C. B. Hallam, Rev. J. A. Davis, Miss Daniels, M. D., and Mrs. M. E. Ranney.

Characteristics of the Recent Adverse Criticisms Upon Missions.*

BY REV. CYRUS HAMLIN, D. D.

WE need mention only three

*Read before the International Missionary Union, at Binghamton, N. Y., July, 1889.

critics as specimens of the class. If we take the Rev. Canon Taylor, Mr. W. T. Caine, M. P., and Rev. Mr. Knapp, the Unitarian missionary to Japan, we shall have good representatives of a very large number of men and women.

The first characteristic I shall notice, and it is common to them all as a class, is that they are very earnest friends of the cause. Their criticisms are for the purpose of enlightening the friends of missions and of leading to very important and much needed changes, very greatly to the advantage of missions. They would thus appear as the champions of missions. Mr. Caine, M. P. is very strenuous in protesting his high and sacred interest in missions.

The second very noticeable characteristic is the rash and inaccurate statement of numbers. Mr. Caine in making out his case against the English Baptist Mission overstates the number of missionaries by 47 per cent., and understates the converts by 67 per cent. He had every facility for ascertaining the facts.

He declares that no one of high class has been proselyted by the missionaries, and that all their gains were from the very lowest classes and were persons of no influence.

Now, every one who has followed the history of Japanese missions the past ten years knows this representation to be notoriously false. The declarations of Japanese writers, of travelers, the journals of missionaries, reports of public meetings in Japan, the history of the Doshisha University, all prove the statement to be utterly without foundation in fact. Mr. Cony admirably refuted the assertion and quoted from a Japanese Christian newspaper a complaint, or regret, that while many of the learned, the students, the scholars, the intelligent of the Japanese had embraced the truth, comparatively few of the common people had been reached, and now the question

is, how shall we reach them? Such a course discredits any statement which Mr. Knapp may make, if it depends upon his testimony. How many similar statements in tone and spirit have been put forth to the public which were equally destitute of truth?

Canon Taylor shows a marvelous readiness to be deceived; to be "humbugged" by any story that makes against Protestant missions. He narrates that in one of the Christian villages a quarrel arose in which a number were killed. The victors then cooked and feasted on the bodies of their neighbors, whom they had killed. For this offense the native pastor suspended them from church privileges for a season. Cannibalism a temporary suspension from holy communion! This in his view seems to be an exponent of the success of Protestant missions. Canon Taylor was not ashamed to publish this deliberately in the *Fortnightly Review*. If he supposed it would injure the missionary cause so much as his own reputation, he would be a victim of that blinding prejudice that leaves no place for common sense.

There is a large crop of such stories always ripe on foreign fields. The guides and commissaries of hotels furnish them according to the "gullibility" of their subject. Canon Taylor seems to have rendered himself a willing subject to such an operation and probably rewarded him with a *backsheesh* for his interesting statement. There can be nothing too monstrous to be believed and circulated by this class of "friendly" critics.

Canon Taylor, and with him others, while exalting the character and success of hostile missions, Moslem, papal, or Buddhistic, passes over lightly or silently the real obstacles which Christian missions have to struggle with—the character of foreign commerce and of foreign residence and the measures of Christian govern-

ments. In the antagonistic mission everything works with them and for them and they have had a long career. Papal missions have been in the field nearly four times as long as Protestants and Islamites ten times as long. This is an important matter which none but the special pleader would pass over.

Christian governments and Christian commerce have united in certain things which form the chief barrier to Protestant missions and our "friendly" critics were bound in honor to give them full weight. The English opium trade with the Chinese is destroying tenfold more men than all the Christian missions to China are saving. The enormity of the trade is rightly estimated by the Chinese Government, and many thousands of lives and untold millions of property have been sacrificed to prevent Christian England from perpetrating this unparalleled atrocity. This, more than heathenism, blocks the way to the entrance of Christianity into China.

Another great and more widely spread enormity is the trade in alcoholic drinks. In this our own country has a most disgraceful share. No sooner do Protestant Christian societies begin missionary operations in Central Africa than millions of gallons of Medford rum follow them with most destructive effects upon the natives. The nations of Europe, too, vie with each other in this work of destruction and demoralization. There are many Christian merchants who have become noble and generous friends of the missions but they are not rumsellers. As a whole the so-called Christian commerce with heathen and Mohammedan lands is a huge barrier to Protestant missions.

Co-operating with all these obstacles are the licentious and infamous lives of foreigners from Europe and America, who, bearing before the heathen and Mohammedans the Christian name, run riot in all the

sinful indulgences which Christianity condemns. Heathen and Moslems avail themselves of this abominable treasury of scandals against Christianity.

Our critics before proffering their advice were under obligations to survey the field and know something of the real work. Their ignorance or dishonesty is marvelous and is equaled only by their cool effrontery and the hypocrisy of their friendship. The advice given should be carefully and dispassionately considered by all missionaries and other societies. It may be summed up in "Asceticism the true law of Protestant missions." This is old advice and it has been often trite. It has always brought forth some sublime and noble characters. But take its history as a whole and it has been a sink of corruption, a "habitation of devils, the hold of every foul spirit and a cage of every unclean and hateful bird." As a system Protestantism has rejected it with overwhelming abhorrence and scorn. The Papal Church and the Jesuits have consecrated it to themselves and have made it "a cage of every unclean and hateful bird."

It is noticeable that these critics are generally men who are living in all the enjoyments of modern civilization and their luxurious lives are the only qualification they possess for becoming the teachers of missionary asceticism. That the general effect of these criticisms has been a greater confidence in the missionary work there are significant facts to prove. They have called forth abundant and worthy replies from the Christian press. It is easy to pronounce the results of any enterprise "poor and miserable," if one may take such liberties with the facts. This same misstatement of easily known facts runs through the "friendly" criticisms of all these critics, and inevitably suggests the substitution of some other word for

friendly. We cannot accuse them of such mental obtuseness as would free them from moral responsibility for false statements. Canon Taylor has made himself notorious by this free use of numbers. Such criticisms fall to the ground as worthless and make us pity the critics. He has also placed himself before the public as an exceedingly weak and silly reasoner in his use of admitted facts, or as a man so blinded by prejudice that he is blind to the true meaning of facts.

It is admitted that the natural increase of the heathen population far exceeds the number of conversions to Christianity. The Canon says in the *Fortnightly Review* that for every Christian convert added to the church 180 heathen are added to heathendom! Hence he infers that missionary effort to convert the world is just as absurd as the race of a tortoise with a railroad. The longer it continues the farther apart they become. Now we have nothing to do with his numbers but only with the absurdity of his view, which a decent regard to his reputation should have made him ashamed to utter. It is just like this. Suppose two brothers begin business, one with \$100,000 capital and the other with \$1,000. The elder with his \$100,000 engages in a business which yields him six per cent. annually on his capital. The younger begins a business which yields him fifty per cent. At the end of the first year one has gained \$6,000 and the other only \$500. Now the Rev. Canon Taylor contends that it will take the younger brother twelve years to reach the first year's interest of the elder brother's business. If he had only a schoolboy's knowledge of arithmetic he would easily find that in twelve years the younger would have just about the capital with which the elder started and in twelve more, having passed up into the millions, would leave the elder so comparatively poor that he would not be

able to invite him to his table to dinner, as the world goes.

But if we suppose that the learned Canon had forgotten his arithmetic and knew nothing of the laws of compound interest which govern populations still he had the facts before him in the published statistics of his subject. He knew, or should have known, that Christianity is increasing at a much higher per cent. than heathenism and that makes the Canon's reasoning ridiculous. He knew, or should have known, that native Protestant Christians in India increased from 91,000 in 1851 to 492,882 in 1881, more than five-fold, and the number of communicants in the same time nearly ten-fold, the native ministers twenty-seven-fold, and the number of lay preachers six-fold. If only this rate is kept up India will be Christianized in less time than it took to Christianize the Roman Empire. Canon Taylor claims that it can never be done; that missions are a miserable failure. He ridicules their work.

What shall we think of the critic? We cannot avoid having some theory with regard to his moral and mental condition. Is he mentally "wanting" so that he cannot think and reason straight? Or is he morally perverse, a hater of missions, and bent upon doing them all the mischief he can with no scruples as to the means? The other two critics seem to have the same inability to use numbers correctly. Mr. Knapp, the unique missionary of Japan, professing a very careful use of statistics, takes the excess of the conversion of the last year over those of the former as the whole number of conversions for the year. A man must work very hard to make such a mistake. Mr. Caine visits the least successful portions of the Baptist missions in India, ignores entirely the more successful fields, and although he admits that some societies can "show districts in which success of a marked kind has gladdened the hearts of all Chris-

tians, yet in the main the results are miserably inadequate and surely discouraging." It is difficult to discern friendliness or fairness, or even truthfulness, in a judgment passed upon such principles.

There is another general characteristic of these critics. It is to magnify excellencies and ignore defects in the systems, heathen or Mohammedan, or papal, which are antagonistic to Protestant missions. Canon Taylor has made himself famous by his eulogy of Islam. He magnifies its missionary character, especially in Africa, and conceals all the atrocities of the most inhuman slave trade, slave capture and slaughter of the aged that accompany it. He defends the Koran against the charge of sanctioning slavery and concubinage. He must know that these already existed and the Koran refers to them as existing and sanctioned. But the great fact passed over by him without a mention is that Islamic law, under which all Islam lives and works and dies, is derived in a very small part from the Koran. He ought to know that he can no more understand Islam from the Koran than he can understand the whole Roman Catholic Church from the Epistles of St. Paul. He must go to the "Tradition" and especially to the "Multa-ka" (the "Confluena") that is of all laws and traditions. This he has not done and has exhibited the most deplorable ignorance of his subject. This makes his comparison of Islam with Christian missions absolutely worthless except to those as ignorant as himself. That may be the condition of many readers and it makes the responsibility of a man of reputation for learning very great when he plunges haphazard into a subject of which he knows little and from his high position pours forth his own ignorance as authoritative truth.

This disposition to make positive assertion take the place of inquiry

and ascertainment of fact is quite common to these unfriendly critics.

The common sense of the Christian public has condemned the attacks as unjust and untruthful, and consequently there has been a decided reaction in favor of the institutions thus assailed, as exhibited in largely increased contributions.

It is important that the friends of missions should understand the real origin, the true inwardness of these calumnious attacks. In character they strike one as hypocritical. They profess to result from a friendly interest and a desire to remedy defects. This is flatly contradicted by exaggerating the virtues and hiding the defects of hostile systems, giving credence and circulation to monstrous libels upon the missions, and concealing the difficulties under which they labor. There is no element of friendship in all this. The wounds they give are not the wounds of a friend. These critics minify the

results of Protestant missions and try to make them appear ridiculous. Such friendship is hypocrisy. It is assumed in order to make the shaft strike deep.

The Church of Christ on earth is not pure. It has never been. In apostolic days there were many deceivers and "many anti-Christ's" in the church. The apostle John declares it to be a characteristic of "the last days."

Such men as Canon Taylor are very numerous in the church. They are enemies of the cross of Christ. They can have no sympathy with Protestant missions. Their hostile attacks influence only those who wish to be thus influenced. Their effect upon missions and missionaries should be to make them more watchful, more devoted, more Christlike, more consecrated to Him who had called them to the work and will not allow the gates of hell to prevail against them.

V.—THE MONTHLY CONCERT OF MISSIONS.

BY ARTHUR T. PIERSON, D.D.

JAPAN, THE SUNRISE KINGDOM.

GOD gave to the United States the privilege of unlocking the doors of this island empire, after they had been bolted and barred for centuries. In the middle of the sixteenth century, Francis Xavier, the "apostle of the Indies," visited the Sunrise Kingdom, and conversions to the Papal Church were reported in vast numbers, even Japanese nobles and princes being among the converts. In 1582 the Catholic converts sent an embassy to Rome bearing letters and presents to the Pope in token of their allegiance to the Supreme Pontiff. Their return was the signal for new conquests over the natives, and in two years 12,000 more were said to have been baptized. The haughty disdain with which the Portugese merchants treated the Japanese, their lordly assumptions and arrogance, awakened

distrust on the part of the natives. Portugal and Spain were at that time united; and a Spaniard, when asked by Taiko Sama how his king (Philip II.) had managed to possess himself of half the world, replied, "He sends priests to win the people; he then sends troops to join the native Christians, and the conquest is easy." Such an unwise answer acted like a wind to fan the fires of distrust already kindled. In 1587 Taiko decreed the banishment of the missionaries; the edict was renewed by his successor in 1596, and the next year 23 priests were put to death in one day at Nagasaki. The Romish converts, instead of seeking to conciliate, defied the government and attacked the religion of the islands, destroying both fanes and idols. Persecution kindled her fires, and in 1619 and 1614 many converts were put to death, and their churches and

schools laid in ruins, and their foreign faith was anathematized as treason both against the gods and the government. Again, in 1622, a fearful massacre of native Christians took place; and when, fifteen years later, a conspiracy was detected between the Japanese, Portuguese, and Roman Catholics to overthrow the imperial throne, and erect the Papal See upon its ruins, persecuting violence swung to its last extreme. Edicts forbade the Japanese, on any pretext, to quit the country, or any Christian, or even the Christian's God Himself, to set foot on the islands.

The exact form of this ancient edict is worth preserving: "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."

By the close of 1639 the Portuguese were expelled, and their trade was transferred to the Dutch, who, as their enemies and the enemies of Roman Catholicism, were tolerated. In 1640 the native Christians openly rebelled, seized a fort, and were only subdued by the aid of the Dutch. When their stronghold fell the thousands within its walls were indiscriminately slaughtered; and henceforth Japan would have no intercourse with foreigners and even the Dutch were confined to the island of Desima.

The ports of Japan remained shut even against vessels of commerce, until the middle of the present century. In 1852, in consequence of complaints as to the treatment of American seamen wrecked on the Japanese coast, the United States sent Commodore M. C. Perry with an expedition to demand protection for American ships and their crews and secure a treaty for purposes of trade.

In 1853, on the Lord's Day, he, with seven ships-of-war, cast anchor in the bay of Yeddo. Spreading the American flag over the capstan of his vessel, from an open Bible he read the one hundredth Psalm, and then, with his crew, sang Kethe's version:

"All people that on earth do dwell," etc.

It was the signal of a peaceful conquest, without firing a gun or shedding a drop of blood. Commodore Perry delivered a letter from the President of the United States to the Emperor; and on March 31, 1854, negotiations were concluded and the treaty signed, followed by similar treaties with Britain, Russia and Holland.

During these 35 years the progress of Japan toward the civilization of the Occident has been without precedent or parallel. Between thirty and forty millions of people within the average lifetime of a generation have changed in everything. Intellectually, socially, politically, religiously; in government, education, and religion; in individual life and family life; in trade and manners; in army and navy, finance and political economy they are scarcely recognizable. A young Japanese convert, a student in Johns Hopkins University, said lately in Bethany Church, Philadelphia, that "nothing is left as it was thirty years ago, except the natural scenery;" that "the Light of Asia is fading and waning; but while it is at its sunset, the Light of the World is rising on that island empire."

The Mikado is showing himself one of the most progressive sovereigns in the world, and the people do not lag behind. In building ships and machinery; in projecting lines of railway and telegraph; in establishing schools and universities; in cultivating mind and soil; in postal system and political economy; in banishing feudalism and disestablishing Buddhism; and in a hundred other radical changes and giant

strides, Japan is astonishing mankind. If it be true that the newspaper is an index of civilization, Japan thirty years ago had not one; now she has more than Russia and Spain combined or all Asia besides.

Meanwhile Japan is going everywhere. The sea, no longer her "bulwark," is now her "pathway," and at every European capital are Japanese representatives. Caste distinctions are giving way to democratic ideas, and the old cumbersome alphabet to Roman characters; there are new coinage, new tax system, new social life. In 1881 the total of literary publications was about 5,000, and in one year the total increase of pupils in schools was 200,000.

At the beginning of the year 1886 the old ministry with its privy council gave place to the modern "cabinet," and the Mikado decreed the intelligent reorganizing of the whole administration. The new cabinet embraces eleven departments; the President and Premier, the Minister of Foreign Affairs, and the head of the Department of Education are believed to be the most progressive men in the empire. Official orders decreed the organization of the Imperial University at Tokio, with five colleges of law, medicine, engineering, letters and science, and branch institutions in four other cities. The people accepting the new *regime* are to choose a constituent assembly in 1890.

The calendar of Christian nations has displaced the pagan, and since 1873 *Anno Domini* determines all dates. In 1876 the national "fifth day" gave way to the "one day in seven" as a day of rest. The ancient edict against Christians is a dead letter; editors, orators, authors and statesmen openly advocate absolute toleration, and as a measure of political economy advise the acceptance of Christianity as a State religion. Mr. Fukuzawa, who some years ago publicly urged that Christianity

be not even tolerated, now with equal vehemence urges the *adoption of Christianity by the Japanese*; and this not as a religious convert, but on purely economic and political grounds, as the best thing for Japan ethically and socially.

Dr. Gracey says: "Japan is ripe for the Christian religion as no other country is on the globe, and may become *Christian by royal decree in a day.*"

About 13 years ago the first Protestant church was formed with 18 members; now there are 250, with 25,500 members. In five years the number of Protestant missionaries in Japan has increased from 240 to 443. The number of native ministers from 50 to 142; of licentiates and helpers from 160 to 287. But best of all, the church members, *in five years*, from 1883 to 1888, grew *more than five-fold*, from 5,000 to 25,514! Buddhist priests are in danger of being driven to work to avoid starvation. The popular faith in Buddhism is about dead, and instead of the vast sums formerly spent on temples, it is estimated that not more than \$150,000 are now expended, and an ex-daimio sent \$500 and a chandelier as a present to the mission church at Sanda at its tenth anniversary.

We were recently favored with a most eloquent address from a native Japanese, Rev. K. S. Kurahara, a graduate of Auburn Theological Seminary, who gave most startling and vivid views of the marvelous progress of Japan. He mentioned, however, four difficulties needing prompt consideration:

1. The indifference of the upper classes to religion.
2. The hold of Buddhism as an ethical system.
3. The necessity of the alliance of political and governmental matters with the future religion, whatever it shall be.
4. The present activity of skeptical

scientists and philosophers in influencing the awakening minds of the people.

Never was such opportunity presented to the Church of Christ; and woe be to us if we come not up to God's help in this juncture.

Japan remarkably illustrates the sudden subsidence of obstacles and barriers. Such a preparation as was there found for the gospel no other land ever, perhaps, presented to the same extent; and it could not be traced to man, for Japan had been for centuries a hermit nation, shutting herself in and shutting others out. There was every reason why, according to all human expectations, the institutions and character of this exclusive people should have been found, after over two thousand five hundred years, petrified and fossilized into impenetrability and immobility. Yet God has gone before His people, and, in advance of their approach, thrown down gigantic barriers. Here was a people tired of a dual government, an oppressive feudal nobility, and a dead state religion. Revolution had paved the way for political reformation and social regeneration. A nation by temperament aggressive and progressive, divinely prepared for a new order of things, waited for a day dawn. Just at this critical, pivotal era in Japan's history, the foremost of Christian nations peaceably knocks at her doors and asks entrance. A great republic and a great monarchy, both Protestant and evangelical, approach for trade, and bring the gospel. This awakened nation finds at once a better model of government, a higher type of civilization, a loftier plane of education, and a purer form of faith; and with incredible rapidity is taking on the complexion and character of Christian nations. Was not God in this subsidence of obstacles? Was not this another example of the coming of the fullness of His time? He struck when the iron was hot,

and only He could know when it was hot.

Yes, God not only chose His own way, but His own time, for opening the doors of Japan. At the very crisis of affairs, when the dual government of seven centuries was overthrown, and the Tycoon and his divided followers surrendered to the Mikado as the sole ruling power, at this providential juncture of affairs, when the various elements of Japanese life were in a state of fusion, ready to be molded anew, God provided a matrix in which the new Japan should take shape. Foreign commerce was knocking loudly at the long-shut gates, bringing with it Western thought, enterprise, and manners. It was not only easy, but natural, to accept the new order of things; and consequently revolutions have taken place, intellectually, socially, and religiously, that centuries have not wrought elsewhere. which astonish not only all outside observers, but the Japanese themselves.

KOREA, THE HERMIT NATION.

THIS country has been suddenly thrown open to evangelistic labor after centuries of strict isolation. Its territory is partly peninsular and partly insular; the peninsula, which extends southward between the Yellow Sea and the Sea of Japan, is about 400 miles by 150, and shaped like Italy. Numerous adjacent islands constitute the Korean archipelago, chiefly of granite rock, some rising 2,000 feet above sea-level. The population cannot vary far from that of Siam, from eight to twelve million. The climate differs greatly in the north and south; and in vegetable and mineral products Korea compares favorably with other lands.

The predominant religion is Buddhism, though there are some Confucianists and Shintuists. Indeed, religiously, Korea seems a cross be-

tween its two immediate neighbors, China and Japan.

Since 1882 Korea has been opened to American commerce; and the key used by God to unlock this empire to the gospel was the medical mission. Somewhere between the sixteenth and eighteenth centuries Romanism was carried into this country by papal converts from Japan and China. About one hundred years ago Senghuni, a distinguished official, professed conversion and was baptized under the name of "Peter;" the missionaries were popular, and the more educated classes saw that even this corrupted form of Christianity was an improvement upon paganism. The government became alarmed; the priesthood led on a persecution, and the Catholic converts recanted, fled to China, or endured torture and martyrdom. In 1835 Roman Catholic missions again found a way into Korea by way of China and Manturia; and the Jesuits claimed 15,000 converts, even as late as 1857, after being again driven from the field.

In 1876 Korea made the first complete treaty with her neighbor, Japan, across the channel; six years later, partly through the aid of the great Chinaman, Li Hung Chang, a similar treaty was made with the United States. In 1884 the Presbyterian Board, at the solicitation of Rijutei, a Korean of rank, who was converted while representing his government in Japan, established a station at Seoul, F. N. Allen, M.D., a medical missionary from China, going there. Gen. Foote, the American resident Minister, appointed him physician to the legation. Dr. Allen was simply tolerated at first; but during a revolt in Seoul several persons of rank, who were wounded, recovered under his care; he saved the life of the King's nephew, Min Yong Ik. His skillful treatment, so in contrast with the methods of the native doctors and surgeons, whom he found trying to stanch the

wounds with wax, won the admiration of the Koreans. The King's nephew declared that they believed him "sent from heaven to cure the wounded." The gratitude of the King for his medical services to the royal family found expression in the encouragement given Dr. Allen to build a government hospital, which the King names *Hay Min Lo*, House of Civilized Virtue, and which is under the care of the Presbyterian mission and the supervision of Dr. Allen. The mission was begun in 1884. Rijutei proved a true helper to the mission, and devoted his energies to giving the Koreans the New Testament in their own tongue. Mr. Arthington, of Leeds, paid for printing 3,000 copies of the Gospels of Luke and John; and so the last door opened for the admission of the gospel. The working force has been increased by the addition of Rev. H. C. Underwood, lately married, and J. W. Heron, M.D., and his wife; also Mrs. Annie Ellers Bunker, M.D., and Miss Lillian S. Horton, M.D., and six native helpers. And there is every indication that here, as in Japan, God is going to work a great change, whereat we shall all marvel. Papal missions, with all their perversions of Christian doctrine, God used to prepare the way in part for the entrance of the gospel. Japan, waking to the knowledge of God, has been a help to Korean evangelization. Fragments of evangelical truth, brought by stealth from the Sunrise Kingdom, found their way to the heart of Rijutei. Years passed by, and the crisis came. Rijutei was the means of saving the life of the Queen, and so earned favor with the King. At once he went to Japan, where he learned the way of Christ more perfectly; and so was led to undertake, like Luther, to give his own countrymen the Word of God in their own tongue. Here is another proof of God's seal on the work of missions. A few years ago we were just begin-

ning missionary teaching in Japan; and now Japanese converts are proposing to go to Korea as evangelists!

The work in Korea has during the last two years been making rapid progress, the propagation of Christianity among the natives being approved formally by government. Here especially the importance of medical missions is seen. Dr. Allen first gained access by medical skill, and was rewarded by the royal confidence and that of the court; and afterward was intrusted with the responsibility of a confidential relationship to the Korean Legation at the United States capital. His associate, Dr. Heron, was put in charge of the government hospital at Seoul, and became physician to the King. Mrs. Bunker is the Queen's medical attendant, and the success of all these accomplished physicians and surgeons has not only won for them distinguished favor but has helped vastly the cause of missions.

The work of the clerical missionary, Rev. H. G. Underwood, has been highly prospered. In 1887-8 a church of 30 members suddenly sprang up, and the outlook grows brighter every day. Several applications for baptism have come from the old capital, Song Do. He thinks Korea will advance more rapidly than even Japan.

TEXTS AND THEMES.

The Seeking and Saving of the Lost, Luke x., is a group of three parables in which are

set forth with marvellous clearness and beauty both the nature of *Sin* and the nature of *Salvation*. *Sin* is a condition of *Lostness*. The sheep has no instinct like the dog by which to find his way back. The piece of silver is utterly dumb and senseless, the original imago and superscription of God worn away, and no consciousness even of a lost state; but self-recovery impossible. The lost son, estranged, enslaved, dead to his father's love. SALVATION is of God. The shepherd goes after the sheep, the woman searches for the silver until found, and then the sheep is borne back, and the silver picked up and restored to the necklace. Salvation is also dependent on human activity. The first two parables might leave us to infer that God does all—that man is passive. The third is added to show us that as all the departure and depravity are voluntary, so must be the repenting, resolving and returning.

These three parables beautifully portray the work of the Trinity in human salvation. The first sets forth the vicarious work of the Son; the third presents the Father yearning over his erring child. May we not find in the second a hint of the Holy Spirit in the church, like a wife-mother, jealous for the necklace of silver pieces, and by the candle of the Word and the broom of diligent search, recovering the lost to the place among the elect.

What a comment is the group of parables here upon modern indifference to the lost condition of men. While we treat the souls of men with apathetic listlessness, God so rejoices over a repenting sinner that He cannot contain His joy: it overflows, and there is joy in the presence of the angels of God. They rejoice, indeed, but it is a second-hand joy, primarily that of God, and theirs only as participating in the overflow.

What an argument these parables furnish for our great missions! The very degradation, depravity, insensibility of men, the defacement and almost effacement of the divine image, which men use as an argument for apathy, is God's motive to activity.

VI.—EDITORIAL NOTES ON CURRENT TOPICS.

The African Slave Trade.

PROFESSOR DRUMMOND in the June *Scribners'*, and a writer in a recent issue of the *United Presbyterian Magazine*, give us a chapter of horrors on the slave traffic as at present carried on in Central Africa, so terrible, so diabolical in cruelty and atrocity as to call loudly for a combination of all the civilized nations of the world to arrest and put it down. The continuance of so tremendous a curse as this, and the rum traffic,

with Africa opened, accessible on every side, to Europeans and missionaries from all lands, with great European interests already planted there and railways introduced—is a disgrace to the civilization of to-day. Combined Europe and America could put a stop to it speedily. The blood of these friendless and slaughtered millions cries aloud to Heaven; and is there no power in Christianity and in the Christian civilization of Christen-

dom to avenge it and cause the horror to cease? Oh, for another Milton to thrill the nations as did the blind bard two centuries ago when the Duke of Savoy slaughtered the Waldensians in the valleys of Piedmont. "Cromwell flew to the rescue, raising £40,000 for the wretched outlaws. Switzerland interfered; the King of Sweden, the Elector of Palatine, and the Landgrave of Hesse Castle interceded," and the bloody work ceased. So would it be in this case, if the nations interested in Africa would rouse themselves and combine their efforts.

Says Professor Drummond :

"Do not let it be supposed that this horror is over, that this day of tribulation is at an end. This horror and this day are now. It is not even abating. *Slavery is on the increase.* Time, civilization, Christianity, are not really touching it. No fact in relation to the slave trade is more appalling than this.

"The cause of this revived activity of the slave trade is not far to seek. It is the normal expansion of a paying business. More men engage in it; more capital is invested in it. The Arab never retires from business. With the prophets of his first small caravan he equips and heads a larger one. As the years pass, his flying columns grow larger and larger, and fiercer and fiercer. Now he can attack with impunity a region which, in former days, he must have let alone. Formerly he fraternized and traded with the great interior nations; now he overthrows and carries them off bodily. Having much capital and better fire arms, he can push farther and farther into the country, establishing depots as he goes, which become minor centers of the trade. Long ago the Arab dared not venture beyond a limited distance from the coast line. Now he pervades and almost dominates the continent. As one region after another is drained of its slaves and ivory, fresh and remoter fields have to be sought out. So home after home is made desolate, region after region is ravished, state after state is demolished, nation after nation is mowed down like grass. Such being the state of matters in the interior of the country, to talk of the civilization of Africa, till this butchery is stopped, is but a mockery. . . . It is an open secret that several large and defined markets for slaves exist in many parts of Africa and in the adjoining islands. Off the Zanzibar coast, for instance, the extensive plantations of Pemba are wrought by slave labor. Owing to the

nature of the work and the fatal insalubrity of the climate the death rate here is terrible, and a ceaseless traffic with the coast has to be kept up to supply the almost daily blanks."

Says *Regions Beyond* :

"Cardinal Lavigerio has stated, and the statement has never been called in question, that 400,000 slaves are annually brought to the coast of East Africa. Livingstone reckoned that for every slave embarked from the coast, at least ten human beings had perished, either in the capture or on the march. Many even of the number embarked die on the voyage, or are purposely drowned—thrown overboard with stones tied to their feet—to escape capture by the cruisers. This gives over four millions of our fellow-creatures enslaved, tortured, or killed, year by year, continually, to gratify the inhuman greed of gain of a few murderous Arab thieves. Is this to be suffered to go on? Cardinal Lavigerio takes a much lower estimate, and assumes that only five perish for each slave secured, but he is probably below the mark. The track of the slave-caravan is marked by a line of bleaching bones. Never, in any part of the known world, or in the pages of history, has there been such butchery and murder."

Father Froidoux, a Roman Catholic missionary, writes from the south-east coast of Lake Tanganyika that on his journey from Mpwapwa to the lake he passed many caravans of slaves, who were for the most part living skeletons. In spite of their miserable condition, the men wore the slave fork on their shoulders, while the women were fastened together in long lines by chains. All the children who could walk bore burdens in proportion to their size. Father Bridoux tells terrible stories of finding wretched captives who, overcome by weakness, had been left to die along the route, and who were still alive when he saw them. The Comoro Islands, south of Zanzibar and Madagascar, have in the past been the destinations of many thousands of slaves captured by the Arabs on the mainland. The Sultan Abdallah of the Comoros has now, under the influence of Dr. Ormieres, the French Resident at his capital, issued a proclamation abolishing slavery in his islands. He forbids the purchase and sale of slaves, and

announces that any person landing on the Comoros shall be free, whatever his previous condition. There are about 23,000 slaves in the Comoros, who have been brought from the mainland. March 8 the Queen of Madagascar issued a proclamation to her people, in which she says that all slaves who are landed in her dominions shall be free when they touch her soil. "If the natives of Africa are brought across the sea and introduced into any part of Madagascar to be slaves, they shall not be slaves, but free subjects."

From all parts of East Africa comes the same horrible story. On his second journey up the Congo Stanley found 118 villages, which on his first trip he had seen smiling and prosperous, desolated, burnt, deserted! On his present expedition, in the region between the Congo and Lake Albert, he nearly perished with all his party in consequence of famine in the desert produced by the destructive raids of the Arabs. People, villages, stores, fruit-trees, all were gone, enslaved, or killed, or burnt, and naked desolation and gaunt starvation had to be faced, where human hearts and homes abounded a year ago.

The brave words of Prof. Drummond ought to crimson our nation's cheek with shame, and call forth a proper response to his burning question. He asks:

"What will America do to help? Time was when the United States kept a cruiser on the West Coast of Africa to check this trade. But when the attitude of America to the Congo treaty is remembered, and her refusal to touch the question of the exportation to Africa of arms, ammunition and liquor,* can it be said that she keeps her place to-day in that moral reformation of the world which is the duty and privilege of all the foremost nations? Is it true that Constitution of which she is so worthily proud, that with reference to these questions, and in the words of the Prime Minister of England: "They (the United States)

* The reader will remember that in the Conference in regard to the Congo Free States treaty, our representative refused assent to the provision excluding the importation of liquor, etc.—an eternal stigma to us!—Ed.

have told us that, owing to the peculiarities of their Constitution, they are not very anxious to enter into obligations with foreign powers?" America has never been provincial. She must not become so. No manifold and pressing are now the interests of her own great country that she might also be pardoned if she did. But the world will be bewildered and disappointed if she separates herself now from the rest of mankind in facing those great wrongs of humanity from which none cannot divide her and which her poorer brethren in every part of Europe are giving themselves to relieve. America does well in refusing the entanglements of European politics. Let her be careful lest she isolate herself from its humanities. None who know her will fear for a moment that the breadth of her sympathies and the greatness of her national heart will not continue to be shown in her sustained philanthropies, in her joining hand to hand with the advanced nations of the earth in helping on all universal causes which find their appeal in the world's great need and tribulation."

Thank God there are signs that the two most crying evils of the nineteenth century, as they apply to Africa, are to receive the consideration which they demand. Two Congresses are to meet this autumn to deal with the difficult and tremendous problem. One is to assemble at Brussels. For more than a year the King of the Belgians has wished to convene a Congress of the signatories to the acts of the Berlin Conference. But the German troubles in East Africa prevented the realization last autumn of this desire. Now most of the Great Powers have agreed to the proposal of such a Conference to be held this coming autumn. It is to consider not only the slavery question, but the scarcely less pressing one of the demoralization of the native races by drink; and also that of the supply to them of arms and ammunition.

The other Conference assembles at Lucerne at the invitation of Cardinal Lavigerie from the 3d to the 10th of August next. The Council of the Canton have granted the use of the local "House of Commons," and invited the Convention heartily. The Convention will, it is hoped, represent most of the experience gathered on the painful subject, and will use

its united wisdom to discuss, devise, and recommend the practical measures most likely to succeed in putting an end to the present horrible state of affairs. It will be a popular Congress, composed of the lovers of God and of men—the ministers, missionaries, philanthropists, travelers, explorers, and other benefactors of the human race. It is hoped that by means of this conference public opinion throughout Europe will be roused so that the governments will unite in such pacific plans as will lead to the suppression of the trade.

"The assembling of these two great Conventions," says *Regions Beyond*, "is cause for profound thanksgiving to God. The evil with which they are to grapple—the East African slave-trade—has already assumed gigantic proportions, and is still growing greater. Unless it can be arrested and extirpated, the civilization and Christianization of Africa is hopeless."

Says the *Christian Union* :

"The British and Foreign Anti-Slavery Society has for a long time past been agitating the subject, and has done much to educate and direct public opinion in England. The most effective and hopeful instrumentality, however, is to be found in the organization of anti-slavery societies all over Europe—the noble work of Cardinal Lavigerie, who, like Peter the Hermit, has gone from country to country, pleading eloquently and passionately for the mute thousands in Africa. These anti-slavery societies are rapidly spreading in Germany, France, Belgium, Italy, Spain, and other countries, and large sums of money are being raised through their endeavors."

It gives us great pleasure to add that the General Assembly of the Presbyterian Church, in which President Harrison is a Ruling Elder, at its recent session in this city, directed its stated clerk to officially announce to the President of the United States that it views with horror the present slave trade in Africa, and to inquire if some steps cannot be taken for a co-operation of this country with European powers for the suppression of the traffic.

The New York *Evangelist* adds these pertinent words to this announcement :

"It cannot be charged, under the circumstances, that this action is either premature or too vigorous. It might have been earlier, if the

public had been sooner informed of the extent and atrocities of the slave-trade in Africa, as they are portrayed in a recent issue of *The United Presbyterian Magazine*, though it might not have been more efficient. The suggestion of our Assembly's resolution should receive prompt and efficient action by Government if the way for it can possibly be opened. It certainly can be opened, if instead of contenting ourselves with praying 'that Ethiopia may soon stretch out her hands unto God,' and with sending half a dozen white missionaries into Africa every year, we awake to efficient civil and political action under this trumpet call of Divine Providence."

J. M. S.

Criticism of Dr. Cyrus Hamlin.

Editor of Missionary Review of the World:

DEAR SIR.—Will you allow an aged missionary of 35 years' residence in Turkey, at the capital, to dissent from your criticism upon President Harrison with regard to Mr. Strauss?

Mr. Strauss got up a treaty between the United States and the Porte, or at least he allowed himself to be the official medium of the treaty. It was kept secret from Americans in Turkey until it had been sent away to Washington. Many citizens in Turkey wrote a strong protest against it just so soon as they knew of it. When I saw its provisions I knew that they would be injurious to all our interests—national, missionary and educational—a treaty, as I suspect, concocted in Russian interests. I hastened to Washington to protest against it, fearing that some peculiar points might not be seen in their Oriental bearing. Our foreign office cannot be hoodwinked by Oriental diplomacy. I had to need to make the journey; but at all events the treaty was shelved, and I rejoice, as a missionary, that its author was shelved with it. Mr. Strauss is doubtless a very kind and admirable gentleman, but he is wholly wanting in that acuteness, or penetration, or comprehensive view which can make a man safe in such an office as Constantinople offers. President Harrison has made the change patriotically and wisely, and he can be condemned only by those who are entirely unacquainted with the real merits of the case. Will you do me the favor, so far to present the other side as to insert this note in your next number? Yours sincerely,
CYRUS HAMLIN.

LExINGTON, July 16, 1859.

We give place to the above out of respect to Dr. Hamlin; at the same time we "dissent" from some of his statements, and see no reason for changing our views. We did not write in ignorance of the essential facts involved, and hence our criticism was not that of one "entirely unacquainted with the real merits of the case." Dr. Hamlin has not resided in Turkey for years, and his letter betrays "ignorance" respecting the genesis and history of this treaty, and of the fact that its provisions were known and canvassed in Turkey long before it was

"sent away to Washington." We give below the testimony of one long, and till within a few months, a resident of Constantinople—the Rev. Edwin M. Bliss, for years associated with his father, the late Rev. Isaac G. Bliss, D.D., in the work of the American Bible Society in the Levant. We leave Mr. Bliss' letter to speak for itself.

Our readers will note that we based our opinion as to the value of Mr. Strauss' services wholly on the general tenor and results of his administrative skill and integrity, particularly his manifold friendly offices in behalf of our American schools, while Dr. Hamlin condemns and declares him unfit for the office because of the part he took in this single transaction.

Since writing the above we see in the August *Missionary Herald* additional proof of Mr. Strauss' fidelity and usefulness. He procured, as late as May 16 last, a very important order from the Turkish Government which interdicts local authorities from interfering with established mission schools. The order is too long to give here, but we will give it in our next issue.

Says the *Missionary Herald*: "The importance of the new order consists in the declaration that established American schools shall not be closed for the lack of official permits; and it requires that complaints against schools must be sent to the capital, and not be closed by local officials.

"This order was procured through the friendly offices and wise management of Mr. Strauss, the late United States Minister; and it is but one of many valuable services which he has rendered." The Italics are ours. J. M. S.

NOTE FROM REV. EDWIN M. BLISS.

"Dr. Hamlin's opinions always carry weight. In this case, however, he seems to be under certain misapprehensions.

1. He is mistaken in giving the impression that the Americans in Turkey know nothing about the treaty until it had been formally presented at Washington. To my personal knowledge it has been under discussion in Constantinople for at least two years. Its general provisions were well known, and received almost universal approval. One point, however, which seriously affected a number of persons long identified with American interests in Turkey was universally regarded as unjust, and it is that which occasioned the protest of a number of the residents there.

2. The treaty was conducted on the general lines laid down by two successive administrations, one Republican and one Democratic. Mr. Strauss merely took it up where Mr. Cox left it, and he in turn received it from Gen. Wallace. It was not by any means concocted in Russian interests, but directly in the interests of the United States Government.

3. The circumstances that have occasioned the peculiar form of the treaty to which Dr.

Hamlin objects so strongly have largely arisen since he has been in America, and very possibly he is not fully aware of them. The principle of extra territoriality by which foreign residents are amenable only to their own consular authorities has given rise to a sort of foreign protectorate by the consulates, over many persons who were in reality Turkish subjects. The United States Government has in years past been quite free from the complications resulting from this abnormal, though necessary, system. There were a number of naturalized American citizens who had returned to Turkey, but they resided chiefly in the seaboard cities, were law-abiding and gave occasion for no special difficulty. Of late years, however, their number has greatly increased. They are not confined to the seaboard, where they are within easy reach of the consulates, but are scattered over the whole empire. Whenever they are educated men there is comparatively little danger of complication, but there are more and more who, entirely uneducated, have no conception of American citizenship except as a means of avoiding police supervision and the payment of taxes. There are now in this country large numbers of these men, whose avowed purpose in coming here was to remain just long enough to secure their naturalization papers, and then return and claim all the immunities and protection of American citizens, even in towns and villages many days' journey from the nearest American consul. It is easy to see what complications must result—as has already been the case—complications, too, which cannot fail to injure 'all our interests, national, missionary and educational' to a degree that is appalling. The general justice of the treaty does not, however, relieve the special injustice against which many have protested, by which a number of *bona fide* worthy American citizens are classed with and subjected to the same law as these pseudo Americans. Much more might be said, but space forbids.

Mr. Strauss has shown himself by far the most successful minister the United States Government has had at Constantinople for many years. This involves no criticism upon such men as Horace Maynard, Geo. H. Boher and Gen. Lew Wallace; it simply means that he has had peculiar adaptations for the place. Had Dr. Hamlin consulted with him in his office, as have many others of as long and even wider experience, I feel sure that he would never have spoken of him as 'wholly wanting in that acuteness or penetration or comprehensive view which can make a man safe in such an office as Constantinople offers.'

President Harrison would have been no less patriotic and far more courteous had he, in appointing Mr. Strauss' successor, followed many examples in seeking the

counsel and deferring to the desires of those interested in American work in Turkey. This he did not do.

"EDWIN M. BLISS."

NEW YORK, July 29, 1889.

THE trial of Dr. King, Bishop of Lincoln, for ritualistic practices, is awakening much interest. On both sides the controversy waxes warm. Some fear a disruption of the church if the Bishop is condemned. The six points to which he holds are: "Lights on the altar, incense, eastward position, vestments, mixed chalice and wafer bread." This trouble is the outgrowth of long-continued practices. "The Church Union," composed of ritualists, is a strong body and zealously push ritualism to the extreme, with a large measure of success. In the last twenty years fifteen bishops and deans have been appointed by the Government. Of these ten are ritualists, three Broad-church, one English Church Union and one Evangelical. The Bishop of Lincoln has wide influence over clergy and students. During the ten years that he was Principal of Cuddesdon College eight gentlemen were perverted to Romanism, and of 160 who passed through the institution during that time 129 have joined ritualistic societies, or signed papers in favor of ritualism. He claims that "the struggle is for the sacerdotal character of the Christian ministry." Archdeacon Farrar asks: "Is it on behalf of such petty innovations on its ritual that the glorious Church of England—so wise, so learned, so beloved—is to cease to be the church of the nation?" We add another question: Is it not more than a pity that at a time when the world is open as never before to missions, a great church should be convulsed—nay, a whole denomination—by a question of "flexions and genuflexions, postures and unpostures," bowings to the East and all sorts of man millinery and Romanizing ritualism?

A. T. P.

THE editor has received a letter from a very prominent author and Christian advocate of missions, from which we print extracts.—A. T. P.

"I have just been reading with interest your 'Retrospect of the world's conference,' and think there is much truth in your strictures. It is much easier to note what was unsatisfactory than to estimate the practical difficulties that were successfully overcome, and it is only in view of possibly improving the arrangements for some future conference that one would notice any defects. But there are two that I hope will be remedied if ever a like meeting is convened again.

"First, there was hardly any representation of the native churches in the fields of missionary labor. Bishop Crowther, William Kalopathekes, and two or three others contributed very much to the interest of the meeting. But from India, South Africa, and I suppose from some of the American missions there might have been delegates able to speak very well in English, and whose testimony would have been invaluable on very many of the subjects discussed. Such, for example, as the organization of native churches, elementary literature, social customs, etc. It would also have refreshed and stimulated them to be present.

"Secondly, there was an extraordinary lack of arrangement for the conduct of praise. At the public evening meetings a good choir was always secured, but at the national meetings the singing was often a complete breakdown. Mr. Moody has shown how much of the heartiness of religious meetings depends on the service of praise, and there ought at least to be one competent leader responsible for this at each meeting."

Dr. F. F. Ellinwood writes in a personal letter:

"Do not go to the circumscribed parish work. It is a good work, but it is in a bottle instead of an ocean. If we are ever going to spread the gospel over this earth we must avoid congestion in spots. That is what cripples us now. We have organized societies all through the country, having local mission work in charge, with numerous branch associations. That is what Paul hated. No grand Cephas associations; no Apollos' societies; no Pauline leagues. One Master only, and one distribution, and that as fair and just and equitable as was that of the loaves and fishes, where, to prevent all grabbing, jostling, etc., the multitude was made to sit down in exact squares. It was a splendid object lesson which the church constantly forgets."

VII.—ORGANIZED MISSIONARY WORK AND STATISTICS.

London Missionary Society.
REPORT FOR YEAR ENDING APRIL 30, 1889.
BALANCE SHEET.

<i>Receipts :</i>			<i>Expenditures :</i>		
	£	s. d.		£	s. d.
Contributions.....	111,280	4 11	Deficiency.....	7,960	5 8
Legacies.....	9,562	17 6	Expenditures.....	122,506	5 1
Dividends.....	4,407	3 6	Investment.....	500	0 0
Total Income.....	125,250	5 11			
Subject to Annuity.....	500	0 0			
Investments drawn.....	2,570	0 0			
Balance against Society.....	2,736	4 10			
Total.....	£131,056	10 9	Total.....	£131,056	10 9

STATISTICS.

MISSIONS.	English Missionaries.	Female Missionaries.	Native Ordained Ministers.	Native Preachers.	Church Members.	Other Native Adherents.	SUNDAY SCHOOLS.		DAY SCHOOLS.		Local Contributions and School Fees.		
							Number.	Scholars.	Number.	Scholars.			
1. China.....	80	14	11	75	4,001	1,580	7	450	60	2,124	1,763	9 3	
2. North India.....	16	13	8	34	578	1,965	29	1,059	98	6,013	2,795	7 2	
3. South India.....	28	4	16	117	1,485	8,106	28	1,131	145	8,193	2,990	4 4	
4. Travancore.....	8	1	19	25	5,365	44,638	..	..	235	13,229	1,040	3 0
5. Madagascar.....	26	4	919	3,475	43,135	198,730	74	5,585	823	64,959	3,159	3 8	
6. Africa.....	25	..	..	91	2,773	12,033	..	..	20	1,218	836	16 5
7. West Indies.....	1	..	..	3	489	1,380	3	813	3	458	452	2 9
8. Polynesia.....	22	312	499	16,301	47,332	277	14,673	566	13,833	3,273	4 11
Totals.....	154	36	1,185	4,319	74,127	316,355	418	23,711	2,065	110,027	16,319	11 6	

The heavy deficiency from the last year led the Directors to examine very carefully every line where retrenchment seemed possible. Failing in this the only alternatives were withdrawal from some fields or a special appeal. The latter was made and the response was so hearty as to give a new cause of gratitude and hope.

Twenty-two missionaries (of whom 6 were ladies) have entered the foreign field. It has

been decided (under certain conditions) to accept men who have not had a course of theological collegiate education, and send them out for a term of years as lay evangelists.

The Non-Conformist students of Cambridge have formed a University Auxillary to the society similar to that at Oxford. The reports from the different fields are full of encouragement and hope.

Church Missionary Society.

REPORT FOR YEAR ENDING MARCH 31, 1889.

<i>Receipts :</i>			<i>Payments :</i>		
	£	s. d.		£	s. d.
Contributions.....	182,422	7 9	General Fund.....	205,973	10 11
Legacies.....	24,482	10 2	Disabled Missionaries' Fund...	8,389	14 2
Interest, etc.....	4,473	5 7		£214,363	5 1
Ordinary receipts.....	£211,378	3 6	Less borne by Extension Fund.	8,651	4 0
Contingency Fund.....	866	0 5			
Extension Fund.....	3,425	19 10	Ordinary payments.....	£205,712	1 1
Various Special Funds.....	36,346	9 8	Special Funds.....	21,461	15 3
Total receipts.....	£252,016	13 5	Total payments.....	£227,173	16 4

STATISTICS :

Stations, 299; European missionaries: ordained, 270; lay, 45; ladies, 40; total, 355. Native and Eurasian clergymen, 286. Native lay and female teachers, 4,556. Native Christian adherents (including catechumens), 188,936. Native com-

municants, 84,194. Schools, 1,759. Scholars, 75,126. (Incomplete returns from some missions.)

Out of 350 who made inquiries about missionary work, 132 were actually considered by the Committee, and 53 accepted, including 12 clergy-

men, 6 physicians, 26 ladies. Of the ladies, about one-third go out at their own charges.

The Committee firmly uphold the principle that family life exercises a most important influence among the heathen. At the same time, they have lately adopted new marriage regulations, applicable to all missionaries, so as (in ordinary cases) to require three years' probation in the field before marriage; and they have encouraged the formation of bands of associated evangelists, who are to live in common on small allowances.

The field reports are encouraging, showing especial advances in Africa.

London Association in aid of the Moravian Missions.

REPORT FOR YEAR ENDING FEB. 20, 1889.

Receipts:

	£	s.	d.
Balance.....	32	11	11
Contributions.....	3,050	12	10
Legacies.....	758	10	0
Special Funds.....	863	5	9
Total.....	£5,343	0	6

Payments:

	£	s.	d.
To Treasurer Moravian Missions.....	4,091	15	0
Expenses.....	911	5	7
Balance.....	339	19	11
Total.....	£5,343	0	6

This Society carries on no independent work. In our next number we shall give the full statistics of the Moravian Church and its missions.

Colonial and Continental Church Society.

REPORT FOR THE YEAR ENDING MARCH 31, 1889.

Receipts:

Subscriptions.....	£ 757
Associations.....	6,363
Legacies.....	1,030
Donations, etc.....	1,767
Continental receipts.....	5,416
Special Funds.....	2,840
	£18,173
Amounts locally raised and expended..	18,990
Total Income.....	£37,073

Payments:

These are not tabulated, but are stated as £1,769 in excess of income. The heaviest strain is in connection with debts on church buildings, for which the Society is liable to the sum of \$10,000. It has been decided to do no more in that line, but to confine the payments of the Society to the expenses of living agents, with special reference to the great and pressing needs of the newer colonies. There are agents of the Society in 26 Colonial Dioceses in Canada, West Indies, Mauritius, India, Africa, Australia and New Zealand. Permanent chaplaincies are connected with it in 59 cities on the Continent, and

it arranges for divine services during the season at 112 other places in France, Germany, and Austria, Italy, Norway and Switzerland.

Reformed Presbyterian Church.

REPORT FOR YEAR ENDING MARCH 31, 1889.

Receipts:

Balance from last account.....	\$2,323 22
Contributions.....	2,304 67
Bequests and individual donations.....	2,710 49
Special donations.....	2,832 30
Interest on investments.....	1,885
Balance, deficit.....	1,014 88
Total.....	\$19,770 65

Payments:

General expenses.....	\$19,438 65
Transferred to account of Boys' Industrial School.....	334
Total.....	\$19,770 65

STATISTICS.

	Missionaries.	Native Helpers.	Native Teachers.	Congregations.	Communicants.	Added.	Schools.	Scholars.
Latakiah.....	9	12	34	6	186	37	25	735
Tarsus.....	4	3	13	3	48	16	11	245
Totals.....	13	15	47	9	234	53	36	980

The great difficulty the Board has met has been the deficit. It is not generally understood that the administration costs the Board not a dollar, even for postage. Every cent contributed goes direct to the foreign field. The Covenant Church is doing a hard and noble work.

British Syrian Mission Schools and Bible Work.

REPORT FOR YEAR ENDING DEC. 31, 1888.

Receipts:

	£	s.	d.
General Fund.....	4,138	10	8
Br. and Foreign Bible Society..	211	0	0
Contributions Syria.....	1,482	18	11
From Pupils.....	252	8	1
Books, etc.....	63	15	4
	£8,146	13	0
Less passed to Reserve Fund..	251	7	7
Total.....	£5,895	5	5

Payments:

	£	s.	d.
Balance Dec. 31, 1887.....	416	11	7
Current expenses.....	5,770	4	10
Building expenses.....	304	19	2
Balance Dec. 31, 1888.....	113	9	19
Total.....	£5,895	5	5

LOCALITY.	EUROPEAN STAFF.	STATISTICS.
Beiyont.....	3	3
Damascus and Hasebiya.....	8	5
Lebanon, Baalbec, and Tyre.....	11	5
Women's Classes.....	52	26
	12	11
	0	0
	2,770	1,821
	3,300	2,770
	6	1,232
	300	40
	30	100
	180	0
	530	15
	1,448	230
		180
		180
		180
		180

STATISTICS.

China Inland Mission.

REPORT FOR YEAR ENDING DEC. 31, 1888.

Receipts:

	£	s.	d.
Balance, general account.....	52	17	0
Property, etc., accounts.....	455	13	2
	£508	10	11
Donations, general account.....	20,457	3	7
Donations, special account and sales of goods and publications	12,467	7	9
Donations, China and America..	2,672	15	9
Interest, etc.....	413	12	2
Total.....	£36,519	10	2

Payments:

	£	s.	d.
To China.....	26,303	5	10
Candidates and outfits.....	3,787	13	2
Publications, etc.....	1,788	2	4
General expenses.....	2,751	19	7
Balance.....	1,988	9	3
Total.....	£36,519	10	2

STATISTICS.

Provinces.	Stations.	Out stations.	Missionaries.	Native helpers.	Chapels.	Organized churches.	Communicants.	Baptisms.	Schools.	Pupils.	Hospitals, refugees, etc.
15	77	68	332	144	127	80	2,464	472	21	235	38

The year was one of unprecedented trial. For the first time the amount of sickness and the number of removals by death exceeded the average of the whole missionary staff in China. There have been persecutions and disappointments, but on the whole advance and encouragement. During the year 55 new missionaries were sent out, most of whom proceeded to the Training Homes at Yau K'ing and Yang-chau.

In addition to those regularly commissioned by the Board six members of the Bible Christian and three members of the Swedish Missionary Societies are working under the general directions of the mission.

—Dr. George Smith, in *The Free Church of Scotland Monthly*, reviews the last ten years of the foreign missions of that church, and finds much encouragement therein. In 1878 the adults baptized were 277; in 1888, 815; in 1878 the native communicants were 3,317; in 1888 they were 6,272; the pupils had also doubled and the contributions from native churches and the number of native Christian agents. The revenue has also increased in the same proportion. It was £48,775 from all sources in 1878 and £97,542 in 1888, the home donations being £31,263 as against £64,999, and the foreign £17,512 as against £32,548. Starting now on the next decade with what is practically £100,000 a year, it is to be hoped they may again double it. This little church has a missionary record of which it may well be proud.

Keith-Falconer Mission, South Arabia.

REPORT FOR THE YEAR ENDING MARCH, 31, 1889.

This first Annual Report since the death of the beloved founder of the mission is naturally one of prospect rather than retrospect, an examination of the problems before it, more than a statement of results already reached. The mission force consists of three missionaries, one male and two female Abyssinian teachers. Dr. Paterson's medical work has been most successful. In Oct., 1888, about 62 Galla children were rescued from three slave dhows. Their language was almost unknown, and many of them died from the effects of change of climate, food, etc., but it is hoped that much good may be done among them. A full account of Hon. Ion Keith-Falconer will be found in the June number of the *MISSIONARY REVIEW*.

Statistics of the Brazil Mission of the Northern Presbyterian Church, 1888.

No. and date of organization.	Names of Churches.	No. received from be- ginning.	Received on profes- sion of faith, 1888.	Recd by letter, 1888.	No. in full commu- nion, 1888.	Adults baptized, 1888.	Minors baptized, 1888.	No. candidates for the ministry.	No. in Sunday-schools	No. of schools.	No. teachers in ditto.	No. of pupils.	Contributions in Dollars, at Two Mil-reis to Dollar.				Average per member.
													Congregational.	Missions.	Miscellaneous.	Total.	
1. 1862	Rio de Janeiro.....	398	5	1	223	12	22	1	80	1	1	264	\$3,260 83	\$25 00	\$330 50	\$2,612 43	\$1 85
2. 1865	Sao Paulo.....	268	9	7	193	12	31	1	60	1	1	4	1,485 02	409 82	588 41	2,483 25	13 64
3. 1868	Provas.....	287	6	1	159	2	15	..	..	..	1	16	1,495 02	122 50	55 28	2,477 78	17 76
4. 1868	Lorain.....	150	4	..	114	6	11	..	..	..	1	21	195 76	4 79	..	4 70	3 14
5. 1869	Sorocaba.....	135	6	..	68	..	..	..	..	..	..	..	195 76	80 84	..	278 30	3 14
6. 1872	Petropolis.....	67	4	..	33	..	..	..	..	..	..	..	195 76	..	..	15 00	7 45
7. 1873	Rahib.....	179	4	..	63	..	..	..	..	..	..	..	195 76	..	..	15 00	7 45
8. 1873	Rio Novo.....	133	6	..	68	..	..	..	..	..	..	..	195 76	..	..	15 00	7 45
9. 1874	Rio Claro.....	133	6	..	68	..	..	..	..	..	..	..	195 76	..	..	15 00	7 45
10. 1874	Caiques.....	62	2	..	23	..	..	..	..	..	..	..	195 76	..	..	15 00	7 45
11. 1874	Marchogo.....	65	2	..	40	..	..	..	..	..	..	..	195 76	..	..	15 00	7 45
12. 1875	Dous Corregos.....	155	10	..	148	..	..	..	..	..	..	..	195 76	..	..	15 00	7 45
13. 1875	Cruzeiro.....	35	8	..	23	..	..	..	..	..	..	..	195 76	..	..	15 00	7 45
14. 1875	Caracas do Pinhal.....	112	8	..	54	..	..	..	..	..	..	..	195 76	..	..	15 00	7 45
15. 1876	Cachoira.....	84	5	..	15	..	..	..	..	..	..	..	195 76	..	..	15 00	7 45
16. 1876	Campos.....	65	2	..	41	..	..	..	..	..	..	..	195 76	..	..	15 00	7 45
17. 1876	Borda da Mata.....	90	9	..	86	..	..	..	..	..	..	..	195 76	..	..	15 00	7 45
18. 1876	Araxina.....	115	7	..	94	..	..	..	..	..	..	..	195 76	..	..	15 00	7 45
19. 1876	Araraquara.....	154	10	..	122	..	..	..	..	..	..	..	195 76	..	..	15 00	7 45
20. 1876	Lençoes.....	92	8	..	158	..	..	..	..	..	..	..	195 76	..	..	15 00	7 45
21. 1876	Uberaba.....	151	19	..	130	..	..	..	..	..	..	..	195 76	..	..	15 00	7 45
22. 1881	Cabo Verde.....	80	26	..	26	..	..	..	..	..	..	..	195 76	..	..	15 00	7 45
23. 1883	Guareby.....	60	13	..	74	..	..	..	..	..	..	..	195 76	..	..	15 00	7 45
24. 1883	Campanha.....	38	13	..	35	..	..	..	..	..	..	..	195 76	..	..	15 00	7 45
25. 1884	Curitiba.....	211	122	..	211	122	20	..	..	..	..	..	195 76	..	..	15 00	7 45
26. 1884	Castro.....	62	17	..	50	..	..	..	..	..	..	..	195 76	..	..	15 00	7 45
27. 1884	Parangueiras.....	30	12	..	28	..	..	..	..	..	..	..	195 76	..	..	15 00	7 45
28. 1885	Pirassununga.....	6	2	..	5	..	..	..	..	..	..	..	195 76	..	..	15 00	7 45
29. 1885	Itapetininga.....	85	6	..	78	..	..	..	..	..	..	..	195 76	..	..	15 00	7 45
30. 1885	Porto Catu.....	45	4	..	32	..	..	..	..	..	..	..	195 76	..	..	15 00	7 45
31. 1885	Leatuby.....	45	4	..	32	..	..	..	..	..	..	..	195 76	..	..	15 00	7 45
32. 1885	Leatuby.....	45	4	..	32	..	..	..	..	..	..	..	195 76	..	..	15 00	7 45
33. 1885	Leatuby.....	45	4	..	32	..	..	..	..	..	..	..	195 76	..	..	15 00	7 45
34. 1888	Canna Verde.....	46	15	..	15	..	..	..	..	..	..	..	195 76	..	..	15 00	7 45
		3,308	344	70	2,421	287	302	6	405	18	30	604	\$6,063 79	\$1,022 11	\$1,224 00	\$8,311 90	\$10 66

Christian Missions.

Table of the Catholic Missions of China.
 Republished from the Shanghai Courier for 1887.

VICARAGE.	POPULATION.	ORDER.	FOUNDED.	Europeans.	Chinese.	CATHOLICS.	CATECHUMENS.	CHURCHES AND CHAPELS.	SCHOOLS.	PUPILS.	SEMINARIES.	STUDENTS.
Fukien & Formosa.....	22,000,000	Dominicans	1686	24	16	36,090	2,420	51	24	1,230	2	20
Shansi.....	14,000,000	Franciscans	1686	12	11	14,850	2,500	10	10	200	1	17
Shantung { North.....	29,000,000	"	1839	7	16	16,020	4,970	200	36	200	1	25
{ South.....	23,000,000	Belgian Sem.	1844	15	14	830	2,150	30	1	80	2	15
Shensi.....	10,000,000	Franciscans	1845	3	2	21,300	105	105	15	100	1	35
Honan { North.....	23,000,000	Mall'd Sem.	1845	3	2	1,240	.....	8	8	100	1	17
{ South.....	18,000,000	"	1874	7	5	5,000	.....	26	19	1,000	1	12
Hongkong.....	18,000,000	Augustines	1879	4	1	6,800	.....	6	1	10	1	12
Hunan { North.....	27,500,000	Franciscans	1856	4	8	5,000	.....	33	7	85	1	24
{ South.....	9,200,000	"	1859	8	10	6,200	.....	27	10	620	1	15
Hupeh { North-West.....	76,000,000	Franciscans	1870	14	13	13,000	.....	42	19	1,065	1	20
{ West.....	9,200,000	"	1870	6	5	4,120	.....	21	2	80	1	12
{ South-West.....	23,000,000	Belgian Sem.	1878	5	6	1,500	.....	9	3	35	1	10
Kansuh.....	7,200,000	Jesuits	1699	83	29	105,000	2,660	250	743	13,300	12	83
Kiangnan.....	19,000,000	"	1696	5	6	3,220	750	24	24	740	1	12
Kiangsi { North.....	23,000,000	Lazarists	1858	10	4	10,870	510	43	22	740	1	12
{ West.....	7,200,000	"	1879	8	6	3,500	1,440	25	16	140	1	12
{ South.....	19,000,000	Parisian Sem.	1875	11	4	1,020	.....	4	5	70	2	12
Kwangtung.....	5,300,000	"	1850	29	5	28,670	.....	121	117	1,620	2	20
Kweichow { North.....	35,000,000	"	1847	26	7	16,900	.....	73	84	1,090	2	20
{ West.....	18,000,000	"	1696	24	49	38,800	3,000	46	156	2,670	2	20
{ South.....	28,000,000	Parisian Sem.	1856	31	28	26,050	2,000	64	123	1,390	2	85
Szechuen { North.....	18,000,000	"	1860	23	9	18,000	.....	36	62	1,500	2	28
{ West.....	28,000,000	Lazarists	1833	3	7	7,450	.....	39	37	500	1	23
{ South.....	5,600,000	"	1690	27	11	32,770	560	121	66	1,840	2	14
Chekiang { North.....	28,000,000	Jesuits	1856	37	20	24,530	1,620	402	148	1,710	1	46
{ South-West.....	9,000,000	Lazarists	1856	10	8	26,250	420	81	5	280	1	18
{ South.....	6,000,000	Parisian Sem.	1840	21	2	11,210	.....	53	30	200	1	18
Yunnan.....	6,000,000	"	1831	18	4	13,650	.....	140	.....	.....	.....	.....
Korea.....	2,000,000	"	1840	41	5	5,500	.....	76	.....	.....	.....	.....
Manchuria { West.....	4,000,000	Belgian Sem.	1840	21	3	9,000	.....	115	.....	.....	.....	.....
{ Central.....	2,000,000	"	1833	41	5	3,500	.....	30	.....	.....	.....	.....
{ South-West.....	4,000,000	Parisian Sem.	1857	9	.....	1,000	.....	18	.....	.....	.....	.....
Total.....	890,700,000	.....	.....	828	385	541,720	24,900	2,942	1,879	31,625	36	744

China.—The American Presbyterian Mission at Canton report the last year 30 missionaries, 3 native-ordained preachers, 69 assistants, 8 churches, 509 members, of whom 82 added on profession the past year, a gain of 19 per cent. over the previous year; 32 day schools, 804 pupils or 1,000, including 3 boarding schools. Dr. John G. Kerr continues his invaluable work in the hospital and in translating medical books. Dr. Thompson has published medical and historical matter.

There have been 1,558 patients indoor; 417 visited at their homes and 35,226 outdoor patients treated; 3,454 on country trips; total, 40,666. There have been 2,777 surgical operations.

Prof. E. P. Thwing, M.D., who has the chair of nervous diseases in the New Jersey Medical College, expects to spend the winter with Dr. Kerr. There is great need at once for the establishment of a hospital for the insane.

—The following is a summary of the new list of the missionaries in China issued by the *Presbyterian Press*: Total British, 231 (gentlemen, 183; ladies, unmarried or widows, 47). China Inland Mission, 262 (gentlemen, 143; ladies, unmarried or widows, 119). American and Canadian, 301 (gentlemen, 196; ladies, unmarried or widows, 105). Continental, 40 (gentlemen, 36; ladies, unmarried or widows, 4). Grand total (wives excluded), 834.

VIII.—PROGRESS OF MISSIONS: MONTHLY BULLETIN.

Africa.—The railroads of Africa are becoming quite a factor in its civilization and development. The Portuguese are now constructing a railroad in the province of Angola, from Loanda to Ambacca, a distance of 250 miles. The work is progressing rapidly. Several locomotives and cars have already arrived. A railroad is also planned to go around the Congo Falls, on the south side, some distance from the river, where the ravines and mountain gorges are not so difficult of passing as near the river.

—It is announced in England that the London Missionary Society has come to the conclusion that more elasticity is required in the appointment of missionaries, and have decided to send out bands of celibate missionaries to select centers, to work for a term of years at the lowest salary consistent with health, under the guidance of some experienced head.

—Missionaries for Central Africa. The departure of Mr. T. H. Morris, Dr. Fisher and others, to join Mr. F. S. Arnot's mission in Central Africa, has been awaited with lively interest by many churches and congregations throughout the country. Now the departure is a historical fact. Last week a telegram was received from Mr. Arnot, who was still at Benguela, stating that transport inland was difficult. Thereupon Mr. and Mrs. Morris determined to leave their children in England for the present. The last days of the devoted band in this country were happily spent, many friends commending each and all to the God of all grace and power. On Thursday last week a large farewell meeting was held in the Folkestone Road Gospel Hall, Walthamstow, and it was felt by many to be a very blessed season.

The party left the London Docks for Lisbon on Saturday in the steamship *Gibraltar*. In addition to Mr. and Mrs. Morris and Dr. Fisher, there were: Messrs. Gaul, Thompson and Johnson, and Misses Davies and Gilchrist. An inspiring meeting was held just before the ship left, twenty or thirty friends being present. Among the melodies that were sung was "Go ye into all the World," with its stirring and cheering refrain, "All Power is Given unto Me." Afterward a prayer-meeting was held on the green near the docks, the loved ones who had gone forth being earnestly committed to the loving care of the Lord of the harvest. On the same ship were three American workers, also bound for spheres in the interior of Africa—Mr. Cotton and his wife, the latter a Doctor of Medicine, and Mr. Leo. —*The Christian (England).*

—Central Africa. The Universities' Mission report four mission fields (no stations having as yet been abandoned through the

present unsettled state of affairs) and a staff of 102 workers. Of these 36 are natives, and 19 are English ladies.

The Church Missionary Society has some seven workers in the interior, but the German operations and native quarrels surround their work with both difficulty and danger. At Mombasa on the last Sunday of 1888 the communion was observed by 140 communicants, all but eight being natives. The work here has been going on for thirteen years, and a Divinity class has been started.

—The British East Africa Company is about to start a railroad which is expected ultimately to connect Victoria Nyanza with the sea. The company has sent two caravans of a thousand people into the interior for purposes of exploration. If the church were half as enterprising as commerce, the world would soon be converted to Christ.

—At Msrija (a station of the French Protestant Mission among the South African Basutos), 75 new converts were received into the church on the 30th December last. An assembly of 1,500 natives witnessed their baptism, and 35 persons previously careless asked to be placed under special instruction.

—Bechuanaland postal runners carry the mails at the rate of 130 miles a day, each runner covering fifteen miles. The route between Tangier and Fez, in Morocco, is 150 miles of mountainous crooked roads, bridgeless and ferryless rivers. The Arab carriers run, walk, and swim this distance in three and a half days.

—Effect of the Blockade. We learn from letters of African missionaries in the English papers that the international blockade on the east coast of Africa has prevented the export of slaves, but it has not diminished the slave traffic in the interior. Mr. Robson, of the Church Missionary Society, writes from Mombasa, near the coast, north of Zanzibar:

"If the blockade is preventing the transportation of slaves in boats it has not arrested the trade. The crimes committed by the Arabs in the interior are worse than ever. No longer able to export the negroes, they drag them far north by land, and scarcely one in ten slaves reaches his destination. Many of the slave bands that are passing north through this country come from the Makua district east of Lake Nyassa. By the time they reach this region they have traveled several hundred miles."

Belgium.—An interesting account is given in *The Sunday-School Times*, by one of its correspondents, of the Evangelical Missionary Church of Belgium, which was fully organized in 1849, its first small society having been

established in 1837. It has now 26 regular churches and 62 other congregations, meeting steadily for worship. It has also 60 Sunday-schools, with about 2,500 children in attendance. The present membership of the churches is nearly 7,000. There are many cases of persecution; the people are very poor and the funds scanty, but the workmen do not fail, and the growth is steady. There is in the country another branch of the Protestant Church, supported, along with the Roman Catholic, by the Government; but of its numbers and condition we are not informed.

China.—Inland Mission. Mr. Broomhall, Secretary of the Mission, stated at the late anniversary that during the past year 54 new missionaries have joined the C. I. M. from England and America. The total number of workers is now 323, including the wives of missionaries, most of whom were themselves missionaries before their marriage; 15 accepted candidates are preparing to enter the field; 473 have made profession of faith throughout the year, and 13 new stations have been opened in different provinces. In speaking of progress in the province of Kiangsi, Hudson Taylor observed that it was almost wholly due to the devoted efforts of the sisters; nothing, indeed, had more deeply impressed him of late than the way in which God has honored the labor of the lady missionaries. It is clearly through them that many of the higher ranks of the Chinese can be won for Christ.

—Dr. J. Hudson Taylor says: "I have labored in China and for China for over thirty years, and I am profoundly convinced that opium is doing more evil in China in a week than the missions are doing good in a year."

—Dr. Nevius, at Chefoo, writes: "In 1835, while itinerating in a region about 200 miles from here, previously unvisited, I was, by providential circumstances, drawn aside from the road I was traveling, and a person whom I should not have met in the proposed course of my journey, was providentially drawn from his home to meet me. While the crowds with whom I met in the market town where I was stopping sought me, and listened from mere curiosity, this man listened with intense interest. After some time he introduced himself, and said: 'This is what I have been waiting for for twenty years. I have been earnestly seeking for light and guidance, but without success. This is the very truth I want.' This man—his name is Yang-yiu-shin—received and embraced the truth at once as a person prepared and called. He has been an earnest and successful student of the Bible ever since, and he has been God's instrument in establishing three churches in and about his home. I have met with no similar case in my experience."

Cuba.—The Baptist Work in Cuba, under the leadership of Rev. Mr. Diaz, is in a very flourishing condition. There are six preachers in Havana who hold 25 services a

week, with congregations varying from 100 to 700. The additions to the churches in Havana average about ten a week. Leading men in high social position, who have been alienated from the Roman Catholic Church by the ignorance and arrogance of the priests, are in sympathy with the Baptist work, and give it their active co-operation. The mission is under the care of the Home Mission Board of the Southern Baptist Convention.

England.—The Foreign Mission Report, given in by Mr. M'Murtrie, the Conventer, if it had to tell of a decrease in special funds and of difficulties surrounding our East Africa Mission, nevertheless told of advance in many directions. The addition of able missionaries to the working staff, the large ingathering of converts in the Punjab and at Darjeeling, the impression created by the admirable addresses of the missionaries at home on furlough, both in the country and at the Assembly, were matters of congratulation and of thankfulness to the Lord of the harvest. The figures in the report were instructive. In Africa, India and China the church has 83 European missionaries, 19 of whom are ordained; and 195 Christian native agents, of whom 7 are ordained, and 2 licentiates. There are 3,700 baptized converts, of whom 800 are communicants, while the scholars in the mission schools number 5,400. The income for the year for Foreign Missions had been £35,000.—*Home and Foreign Mission Record.*

—The income for the past year of the Church Missionary Society, which is now 90 years old, was stated at the annual meeting to be higher than that of any previous year. The amount is £211,378. Adding the receipts from special funds, there is a grand total of £252,016. The report thought such a financial success especially striking, seeing that Protestant missions had been so sharply attacked during the past year. It seemed as if the Christian public, by their increased liberality, wished to cast a vote of confidence in missionary methods, and to show how unmerited they considered the hostile demonstration to be. Fifty-nine new missionaries had joined the staff, 26 of these being ladies.

—The World's Sunday-School Convention opened very auspiciously in London. Among the interesting facts brought out in reports are the following: 10,000,000 people weekly study the international lessons; out of 50,000,000 children in India, only 100,000 are in Sunday-schools, and 217,000 in mission day-schools. France and Switzerland do not use these lessons, thinking the cycle—seven years—too long and the subjects too difficult for children.—*Union Signal.*

France.—The *Missions Catholiques* published at Lyons, has given interesting letters to Cardinal Lavigerie from Mgr. Livinhac, the Bishop of the Roman Catholic Missions on the Victoria Nyanza, describing the *first* of the re-

cent revolutions in Uganda; and from one of the other French missionaries, narrating the incidents of the second revolution, the sacking of the missions, the expulsion of the missionaries, the voyage across the lake. It has all along been of great interest to observe the versions given of events in Uganda by the French missionaries. The chief point in Mgr. Livinhac's letter is this, that he and his colleagues endeavored to dissuade their leading adherents from joining in the revolt against Mwangi, on the ground that "rebellion, even against the worst of kings, is forbidden by the law of God." The principal Roman Catholic convert, named Honorat, seems to have held aloof, but failed to induce his followers to do so. When Kiwewa was put on the throne, Honorat was appointed to the office of Katikiro. The writer of the narrative expresses warmly his gratitude to "Messieurs les Anglais" for bringing him and his comrades away in the *Eleanor*.

Jews.—Rabinowich and his Mission to Israel. The second annual statement of the Council, who support Rabinowich in his work in Russia, shows that the interest in him has not abated. Not only by his preaching but by his printed sermons, he is reaching thousands. "His sermons, published in Hebrew, Russian and in the Jargon, reach, in ten thousands of copies, the masses of the Jews in eastern Europe. They find eager readers in the most remote districts of Siberia, and in the secluded valleys of the Carpathian mountains. A preacher so highly gifted, so versed in the Scriptures, so deeply rooted in the Divine Word of the New Covenant, the Jewish nation has not possessed since the days of the Apostles."

—Statistics have been published in confirmation of the growth of Jewish emigration from Russia. In 1886, 18,000 Russians landed in New York; in 1887, more than 25,000; and in 1888, about 33,000. Scarcely 10 per cent. of the latter are Christians, the bulk of the immigrants being Jews, chiefly from Poland and Lithuania.—*Jewish Chronicle*.

India.—"Bombay," writes a missionary, "is a perpetual wonderland. Whence came the 800,000 inhabitants? Last week a Greenlander called, seeking work. Two days after a man from Australia wrote me, asking a favor. A few weeks ago a West Indian came to attend to repairs on my house. Last Sunday night I preached to a congregation in which sat, side by side, a Russian from the Baltic and an Armenian from the foot of Mount Ararat. Among my parishioners is an Abyssinian, Turks from the Dardanelles, Greeks from the Adriatic, Sidhee boys from Zanzibar. Norwegians and South Africans live, do business and die in this human hive. Is it not a wonderland? God is working in this city. I found the Greenlander trusted Him; the Abyssinian wept as he talked of Him, and the Sidhee boy from Zanzibar needed Him."

—At the Mission House in Dum Dum,

India, wonderful spiritual interests are developed. "The ground floor is devoted to the boarding and training-school for Bengali girls. One of the upper rooms is the office of the weekly Methodist vernacular newspaper, the labor and cost of which are divided between the British and American Methodist missions. Last year revised editions of Methodist catechisms, translations of Wesley's sermons and collections of Bengali hymns were also published. The missionary has also gathered his helpers into a band of disciples, who learn the Greek Testament, Sanscrit grammar, and church history in pleasant talks, while paddling across the lagoons or tramping the dusty roads to their preaching appointments."

—The M. E. Church has three annual conferences in India. According to the latest reports these conferences have an aggregate of 84 foreign preachers and 51 native, 10,318 members and probationers, 138 churches, 126 parsonages and 20,138 scholars in day schools.

—Rev. J. Newton, D.D., of Lahore, in a recent letter gives it as his opinion that the number of secret believers in India is very great. We believe this is the opinion of every missionary who has wide acquaintance with the people. We have it on good authority that quite a number of Hindus living in a city of the N. W. P. meet regularly for the study of the Bible and the worship of Christ. They are deterred by caste ties from an open confession of Christ by baptism.—*Makhzan-i-Masahi*.

—In several towns near Bombay offers have been made to the missionaries to open schools among the natives, no objection being raised to the assurance that the education would be on strictly Christian principles. A lack of money to occupy these centers was the only reason for refusal, as freedom to teach the Bible was fully granted by the Brahmins, who desired the thorough teaching and high moral influence of the missionaries. Several societies of Brahmins in Southern India have been formed for the sole purpose of studying the Bible. Questions are often sent to the missionaries for replies on serious points, and these are discussed, on being returned to the societies in secret session. The Sanscrit Bible is anxiously studied by some of the high priests of Hinduism—a token for good to those who watch for signs of the times.

—At the recent National Congress in India, 700 representatives were gathered at Madras from all parts of India. They spoke in different languages, and English was the only common medium of communication. All the proceedings were in that language.

—The Fourteenth Annual Report of the Mission to Lepers in India, of which the Rev. W. C. Bailey is Secretary, shows that good work has wonderfully spread over India, Burmah, and Ceylon. The very existence of such a society affords striking

proof that Christ still lives on earth. No human beings seem more miserable, and the gospel alone can smooth their pathway to the grave. We are glad to see that increased attention is given at present to the subject of leprosy, although much said about the sufferers in the papers is very harsh, if not inhuman. We have little doubt that this terrible affliction stalks in the wake of another almost equally terrible and repulsive disease, the fruit of social vice. In a remote province into which a regiment of soldiers introduced syphilis during the Mutiny, the leprosy became almost epidemic, but everywhere followed the path of the other disease.—*Indian Witness*.

—**Indian Railways.** Says the Administration Report of Railways in India for 1888-1889:

"The length of railways open for traffic in India at the end of 1867-68 was 14,383 miles; the length added during 1868-69 was 880 miles; deducting certain branch lines which have been closed, the total length of open line at the end of 1888-89 was 15,245 miles. Of the total open line of 15,245 miles, 9,788 miles are worked by Guaranteed, Assisted and other companies; 4,998 miles are worked by direct Government agency; and 451 miles are worked by Native States. During the year sanction has been given for the construction of additional mileage to the extent of 630 miles. The total sanctioned mileage on 31st of March, 1889, was 17,501 miles, showing an increase over the corresponding figures at the end of the previous year of 637 miles."—*Allahabad Pioneer*.

Madagascar.—"Mr. Henry E. Clark, of the Friends' Foreign Mission Association, who has been for many years a missionary in Madagascar, has written to us in reference to the paragraph in our last week's issue on Dr. Cust's new book, and the charge he brings that some English missionaries in Madagascar countenance slavery. Mr. Clark says that it is altogether incorrect to say that English missionaries in Madagascar countenance either slavery or the slave trade; that on the contrary their action is gradually undermining the system, and is preparing the way for its ultimate abolition."—*The Christian (London)*.

—A new hospital will shortly be erected at Madagascar by the London Missionary Society, assisted by the Friends' Foreign Mission Committee.

Russia.—Persecutions. A dispatch from St. Petersburg, dated July 12, is to the following effect: "The Government has totally suppressed the Lutheran Church in Russia. According to the latest official reports of the Holy Synod, those for 1885, there were 2,800,000 Protestant European Russia, and the bulk of these belong to the Lutheran

Church. The three Baltic provinces—Courland, Esthonia and Livonia—have a total population of nearly 2,500,000, the greater portion of whom are Lutherans. This is especially the case with the landed gentry, whose sympathies are essentially German. This is another step in the effort to fully Russianize the Baltic provinces, edicts suppressing German schools and the holding of lands by citizens of Germany having preceded it. Attacking the religious prejudices of the people, this step is regarded as much more serious than the others, and, as the State Church of Prussia is singled out, it will probably give rise to a protest from Berlin."

Scotland.—A great farewell meeting for African and Indian missionaries was held in Music Hall, Edinburgh, on the evening of the first Friday of the General Assembly. The missionaries were Rev. Alex. Hetherwick, F. R. G. S., Miss Christie (sent by the Ladies' Association), Mr. Duncan, and Mrs. Fenwick, about to proceed to Africa; and Rev. Henry Rice, Rev. Robert Kilgour, and Miss Augusta Reid (of the Ladies' Association), who proceed later in the season to India. The meeting, which was presided over by Rev. Dr. Scott, of St. George's, was large and enthusiastic.

South America.—The Transit and Building Fund Society of Bishop Taylor sent, from New York on the last Saturday of May, six more missionaries to South America, and \$10,000 more to erect school and church buildings.—*African News*.

Spain.—The Protestant Church of Spain numbers at present 112 chapels and school-houses, 111 parochial schools with 61 male and 78 female teachers, 3,545 boys and 2,095 girls. There are 80 Sunday-schools with 183 helpers, and 3,231 scholars. The churches are ministered unto by 56 pastors and 35 evangelists; the number of regular attendants of Divine service is 9,164; of communicants, 3,442. Pastor F. Fliedner reports steady progress on all sides.

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

United States.—The International Medical Missionary Society, 118 East Forty-fifth street, held its anniversary exercises in Dr. Parkhurst's Church; it was an occasion of rare inter-

est. Dr. Wm. M. Taylor and Dr. F. F. Ellinwood made addresses full of eloquent appreciation of the work accomplished by the society, and were followed by others in the same strain. And no wonder, for the facts presented by the Medical Director, Dr. Dowkontt, were inspiring. During the past year two houses have been occupied in Forty fifth street, containing 59 students. Seven dispensaries were maintained, and nearly 15,000 attendance on the sick poor were recorded. With the medical help to the bodies, there is a ministry to minds and souls diseased, and these medical missionaries are trying to imitate the Great Healer, the Lord Jesus Christ, in curing all the ills that flesh is heir to, in His Name. As Dr. Ellinwood said, one might as well talk of "countenancing the sun" as of indorsing a work like this. The amount of good done in the past year by so small a sum as \$9,829 is almost beyond belief. We refer to the society now, to remind our readers that it is entering on its summer work in the hot and crowded sections of our great city, and that being undenominational, it looks to all denominations for the means to carry it on.

—At the closing session of the Mormon Conference, April 8, Geo. Q. Cannon read the statistics of the church, which are: 12 apostles, 70 patriarchs, 3,719 high-priests, 11,805 elders, 2,009 priests, 2,292 teachers, 11,610 deacons, 81,899 families, 115,915 officers and members; and 49,302 children under eight years of age, a total Mormon population of 153,911. The number of marriages for the six months ending April 6, 1889, was 530; births, 3,754; new members, 483; ex-communications, 113.

—Baltimore Brown Presbyterian Memorial Church, under the earnest lead of Dr. M. B. Babcock, at a recent monthly concert, raised \$700 to support one of the "volunteers," Rev. Wm. Langdon, who has gone to Peking, China. The money was raised with enthusiasm and without abatement of other usual benevolences.

—Dr. Arthur Mitchell of the Presbyterian Board of Foreign Missions expects to sail early in August for a visit to our missions in Japan, Korea and China. He will leave New York in time to observe operations on the Pacific coast among the Chinese and Japanese before sailing.

—The *Chinese Evangelist* of New York gives a list of 123 Chinese schools and missions in this country. The average attendance, so far as given, is about 1,000. This total does not include the missions of the Pacific coast, in connection with which there are 217 Christians. In this city and Brooklyn there are 35 schools, with an average attendance of 700, of whom 64 are Christians.

—The Congregational Year Book will be ready for issue next month. The following are among the more important summaries: Number of churches, 4,569; number of new churches, 284; gain in number, 165; number of members,

475,608; added on confession, 25,064; added by letter, 19,042; added total, 45,036; increase, 18,024; Sunday-schools, members, 580,672; gain, 28,981; benevolent contributions of the churches, \$2,205,563; gain, \$110,000.

—*Word and Work* (London) points out that Moravian missionaries have long been doing a work similar to and not less valuable than that of Father Damien. In 1818 a Moravian hospital for lepers was started amongst the Hottentots, and has been kept up ever since, the missionaries residing amongst the patients. The Robben Island asylum, with its hundreds of sufferers, was soon after started by the Moravian Missionary Society, and still exists in full work, the missionaries of course living with the lepers. In 1837 an asylum for lepers was started in Jerusalem by the same society, and has since been much enlarged, four missionaries having devoted their lives to the work.

—The Southern Baptist Foreign Mission Board last year received \$99,023.75 and expended \$101,818.41. The balance on hand last year is reduced to \$814.97. Eighteen missionaries were appointed. The Board calls for \$150,000 for the next year's work.

—In the 65 years of its existence the American Sunday-school Union has organized more than 84,000 Sunday-schools, and gathered in 4,000,000 scholars and teachers. It has been organizing on an average four Sunday-schools every day.

—At the convention of the Christian Endeavor Societies, recently held in Philadelphia, it was stated that the number of societies now organized is 7,671, with a membership of over 470,000. They are attached to evangelical churches in 22 different denominations.

—The Executive Committee of the American Baptist Missionary Union has issued an appeal for eighty men to go abroad without delay—15 for Burmah, 4 for Assam, 9 for India, 2 for Siam, 30 for China, 10 for Japan and 10 for Africa.

—It will surprise most people to learn that the Icelanders are numerous enough in this country and Canada to maintain a distinct and vigorous religious organization of their own. It is called the Icelandic Lutheran Church of America, consists of 22 congregations, and has just held its fifth annual conference at Argyle, Manitoba.—*New York Sun*.

—The demand for the Arabic Bible is so great that although the printing presses at Beirut are working day and night, pace cannot be kept with the orders.

—Abbel, David. Of Rev. David Abbel, D.D., for many years missionary in China, Dr. Samuel Wells Williams, the author of the "Mandarin Kingdom," said that he came nearer to the ideal of a Christian missionary than any other man he had ever met.

—There are still over 10,000,000 square miles of unoccupied districts in various islands, where missionaries thus far have not entered.