

THE

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I.—LITERATURE OF MISSIONS.  
FURTHER TESTIMONIES TO MISSIONS.

[EDITORIAL.—A. T. P.]

AMONG the attractions at the great Paris Exposition this year is to be an immense terrestrial globe, constructed on the scale of one millionth, for which, in the center of the Champ de Mars, a place will be set apart. The globe will measure nearly thirteen metres in diameter and will afford visitors some conception of the comparative size not only of continents and islands but even of great cities. Paris, for instance, will cover a square centimeter. The globe will have also an axial revolution to illustrate the earth's diurnal rotation.

Would that, even on a small scale, this world could be made to pass before the eyes of Christian disciples; and that the marvelous changes which missions have wrought throughout their vast field of operation, notwithstanding all discouragements and difficulties, could be made to appear to the vision even of the incredulous and unbelieving!

In two articles, immediately preceding, we have endeavored to present a small portion of the evidence of the grand success of Christian missions. Before we close this series of papers, we add a few pages on the further testimonies to their effectiveness and power.

A valuable work\* has just issued from the press, in which the author has compiled and arranged the witness of men and women, unimpeachable both as to intellectual competency and moral integrity, with respect to the great value and success of foreign missions. It is simply a grand massing and marshaling of testimony from all sources. It comes on the stage at an opportune time when from all quarters there seems to be a combined attack on Christian missions. To those who candidly and carefully read it, there are single pages and even paragraphs of witness so weighty that all the accusations and insinuations of professed friend, or open foe, will be but as a feather's weight in comparison.

But this author has given us only a small part of the available testimonies. Should we crowd every page of this REVIEW for years to come, with the proofs and products of missionary success, after using every available inch of space we should still be hindered, not by lack of mat-

\* "The Great Value and Success of Foreign Missions" by Rev. John Liggins. Baker & Taylor Co.

ter but by want of room, and be compelled to leave the subject, like Newton's ocean of truth, only touched on its remote borders, but still unexplored, unrepresented. Our object has been simply to stimulate the study of the matter by intelligent people, and to arouse those who are ignorant to inform themselves. Let those who doubt, "Come and see." Missionary literature is abundant and varied and cheap and fascinating. It combines the marvels of fable with the solidity of fact; the charms of romance with the value of reality. In the rich literature of missions we have the granite column, wrought into Corinthian grace and elegance. Let us read and search, investigate and discriminate. If one witness seems to tell a tale that taxes our incredulous faith too severely, let us call others to the stand, until in the mouth of many every word of truth may be established and every error or exaggeration corrected. For example let us summon one witness. In Melbourne Rev. A. J. Webb, in a most glowing address, recently gave his own personal testimony concerning the work in Fiji, in which field he himself is a laborer in connection with the Wesleyans.

"All their ancient heathenish practices have been cleared away, and visitors now cannot imagine that this people, with their almost Parisian manners and their mellifluous speech, were the cannibals of former times. I have the latest Government returns, showing the present state of the people, but they only partially represent it; the true character of the work cannot be estimated by figures, but by the inner lives of the people. There are at present in Fiji: Fijians, 111,734; Europeans, 3,567; half-castes, 796; Asiatics, 4,230; Polynesians, 5,664; Rotumans, 4,214—total, 130,205. Of these 111,734 Fijians, 100,154 are attendants at our own public worship—a very large proportion indeed. Where fifty years ago there was not a single Christian, today there is not an avowed heathen. There may be heathen, but if so, they don't stand up and say so. When I first visited Fiji there were thousands of them. In my first circuit of Rewa there were more heathen than in any other—men who would stand up and avow it, too. I well remember one wild, fine-looking young fellow with a head of hair standing out on all sides, which added to the wildness of his appearance, coming right in front of me, and looking me boldly in the face, saying, 'I'm a heathen, and I'm going to be a heathen,' as if it were something to be proud of. But there is none of that now. Instead of it we have as many people whose names are on the class-books in Fiji as you have in Victoria, and those whose names are on the class-books are not conspicuous by their absence. We have at present 53 native ministers, 44 catechists, 1,877 local preachers, 3,192 class leaders, 27,421 members of the church, 4,121 on trial, 2,795 catechumens, 1,019 teachers, as well as day and Sabbath-schools with their teachers, for all the children of Fiji are educated in the mission schools. It is difficult to believe that in a place which fifty years ago was studded with heathen temples—where the first parsonage was a canoe house, open at both ends, in which the Rev. David Cargill and his noble wife were glad to take shelter—there is not today a single heathen temple. In 1,255 places of worship God's Word was preached last Sabbath, and will be preached again next Sabbath."

Such testimony any candid man finds it hard to discredit.

When the German scientist, Baron de Hubner, visited Fiji some time ago, he had enjoyed unusual opportunities of studying men under

different aspects, having traveled three times round the world. He looked for himself; and after making all sorts of inquiries from the various men he came in contact with, as to the cause of the unquestionable changes he saw in the Fijians, he came to a missionary to ask some questions. Himself a Roman Catholic, he thus expressed his mind: "I must say that the change which has come over these islands is wonderful; no candid man can deny it. What I want to get at is, 'How did it come about?' I have spoken to some of the *Government officials* about it, and they ascribe it to the influence of the Government upon them." "Yes," replied the missionary, "but how do they account for the fact that the change was there before there was any settled government?" "That is true," he replied. Then he added, "I asked some of the *traders*, and they attributed it to the influence of trade upon them." "Yes," returned the missionary, "but how do you account for the change that existed before the traders dared to settle there?" Well," he said, "I have come to you as a missionary, and I want you to tell me how you account for it." This was the reply: "*I can not account for the change that has taken place, except in one way. If it has struck you so forcibly, Baron, how has it struck me? You have seen this only as a visitor; I have seen it for years, and have seen it going on. I can only account for it in one way—I believe in God, and I account for it by the influence of the Holy Ghost.*" And he, though a Roman Catholic and a foreigner, bowed his head reverently, and said, "So do I." That is the only way it can be accounted for. It strikes foreigners and travelers strongly, but it strikes the missionaries more strongly still who have been on the ground, and seen the changes wrought before their eyes, that, without admitting the supernatural factor in missions, the transformations cannot be accounted for. No human philosophy is adequate to explain them.

The silent voice of History is itself a witness to missions. We must not forget that many of the crises of human destiny have been turned on the battle-field of missionary conflicts. Nor must we forget that there are many indirect results wrought by the gospel which prove it to be the only true civilizer, preparing the way for the higher triumphs of grace. Resultant motion is a term applied to the product of two or more forces acting jointly. For instance a body, acted upon equally by two impulses the direction of which is at right angles to each other, will not follow the line of either impulse but take a diagonal between them. May not this illustrate the historic fact often exemplified, that a community of people, feeling at once the influence of ancestral and ancient superstitions and of the Christian religion, will be deflected from the lines of their heathenism and paganism, even while they are not yet following the line of a pure Christianity. There is a resultant motion given to the whole political and social life.

Even the secular press is now presenting the testimony to missions. One of the most intelligent women of our acquaintance, herself both a diligent student and a powerful advocate of missions, writes: "It is just to bring out such glorious 'vindications of missions' that Canon Taylor, and men like him, are allowed to make their assaults. I should not be sorry if another Canon should try his hand, if only to draw out this counterfire again." Since this spirit of antagonism began to be especially manifested, two or three years ago, we have read article after article on missions, and sometimes in their vindication, from quarters where we did not expect a plea in their favor. The *Indian Evangelical Review* says:

"In the higher periodical press, for example *Murray's Magazine* for August, 1887, is an article on the 'Church of the British Empire;' the *Quarterly Review* of July, 1886, gives as many as 36 pages to 'Modern Christian Missions.' *The National Review* of June, 1887, on 'The Foreign Missions of the Church of England,' the *Asiatic Quarterly* of January, 1887, on 'The Wellesleys in India,' the *Contemporary Review* of July, 1886, on 'India Revisited,' the *Nineteenth Century* of November, 1887, on 'British Missions in Africa,' the *Standard* of October 26, 1887, the *Daily Telegraph* of 3rd November, 1887, the *Times* of 29th and 30th October, 1886, and 24th August, 1887, and the *Saturday Review* of 4th December, 1886, all give strong testimony in favor of missions and devote much of their editorial space to their advocacy. In the correspondence of Members of Parliament, as that of Mr. W. S. Caine, M. P. for the Barrow-in-Furness, in the lectures of retired Anglo-Indians, as in Sir W. Hunter's lecture of the 'Religions of India,' and in Government reports and resolutions as in that published in the *Gazette of India* in January, 1888, on education, morals, and religion, will be found conclusive evidence of the growing influence missions have acquired and are exercising over modern thought. Even fault finding, when done in a good spirit, is encouraging."

Of late the appearance of such articles in the secular press is even more frequent, owing to the greater frequency, and we may add malignity, of the assaults made on missions. Perhaps in no one year of the modern Christian era have more vindications of mission work been put before the public eye than during the year just closed. Thoughtful men in every rank and calling of life are beginning to ask and answer such questions as that propounded by J. P. Lesley in the *Forum*: "Shall We Call Him Master?" and on purely scientific grounds Mr. Lesley concludes, "His name is above every name, the most precious legacy of time to the ages." The Rev. E. E. Jenkins says:

"I was thinking the other day whether I could 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 can not 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 appetite was 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 examples of righteousness and purity and gentleness conform 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.’”

Similarly Mr. Howells declares in *Harper's*, that “Christ and the life of Christ is at this moment inspiring the literature of the world as never before, and raising it up a witness against waste and want and war.”

These are a few representative utterances showing the trend of intelligent and impartial testimony, on purely scientific and philosophical grounds, to Christ and the Christian religion, and especially to the value of missions for the elevation and education of the human family.

There is one department of witness that must be especially emphasized for its comprehensiveness and value. One of the grandest marshalings of testimonies to Christian missions may be found in the witness of unconverted, non-Christian, but candid observers. There are hundreds yet involved and entangled in the snares and superstitions of heathen systems, who either cannot or dare not forsake the old faith, who are yet conscious of the superior virtue and power of Christianity and its mission work. These testimonies, if compiled, would of themselves make a voluminous collection and a sufficient answer to all modern skepticism and malignant hypercriticism. “Our rock is not as their rock, even our enemies themselves being judges.” Demosthenes and Æschines once engaged in a famous disputation before the assembly of their countrymen. Upon it hung issues next in importance only to life itself. Demosthenes triumphed, and Æschines went into exile. While at Rhodes, Æschines founded his School of Eloquence, and on one occasion read to his pupils the masterpiece of his opponent. When his pupils burst into unrestrainable applause, Æschines said, “Ah! what would have been your admiration had you heard Demosthenes himself speak what I have read!”

Many have been the involuntary testimonies which men have been led or forced to give to Christian missions; and they weigh like the praise which Æschines could not withhold from the orator whose magnificent eloquence drove him into banishment. They are not the words of prepossessed advocates. Nay, they are often the expressions of those who have been prejudiced and even inimical, but who cannot in candor and fair-mindedness longer deny the facts. And, out of these testimonies alone, the vindication of missions could be sufficiently framed. Let us summon to the witness-stand a few of this class.

If we wish to gauge the progress of Christianity in India, what statement can be more authoritative than that which comes spontaneously from the lips of non-Christian Hindus? More importance attaches to such an opinion than to any amount of figures compiled by any laborer engaged in the work. In *The Spectator* of Bangalore, in the Madras Presidency, we find a report of a monster meeting of the Hindus residing in the Cantonment and the Pattah, held on Saturday, November 10, at 4 P.M., in the new chuttram, near Annamma's Temple, Bangalore. The recent conversion of a Hindu girl, named Muthulutchamamah, to Christianity, was the occasion of the assembly. We quote this report, and comment is needless.

“There were over one thousand people present, and the meeting was held in true Oriental style. The speeches were delivered in Canarese, and the audience was accommodated with seats on carpets; Mr. C. Sooba Rao, retired Deputy Collector, Bellary, occupied the chair. The chairman, in a lengthy speech, referred to the conversion of Muthulutchamamah to Christianity, and submitted that it was against the tenets of the Shastras and the Vedas for Hindu parents to send their daughters to mission-schools, where they run the risk of being proselytized. He cited copiously from the Shastras, in Sanskrit, on the subject before the meeting, and explained his citation in Canarese. The Hindus, he observed, never sent their girls to school after they had attained the age of majority; and the Christian padres took advantage of their youth to infuse into them new ideas which were inimical to the Hindu religion. He appealed to his hearers to immediately start subscription lists for the purpose of establishing schools for the education of their girls, and to remove them at once from mission-schools. Mission-schools were mainly supported by the Hindu community, and considering *the incalculable injury the missionaries were doing to the cause of the Hindu religion*, he did not see why they should not have their own schools—the padres to look after themselves. The conversion of the girl was not the first of its kind, and in all such cases he invariably found that the influence of mission ladies was brought into requisition to effect the *work of destruction*. Mr. Advocate Narrian Rao said that the father of the girl Muthulutchamamah had told him that she was only fifteen years of age, and that it was by his allowing mission ladies to frequent his house that his daughter was now lost to him. Mr. Advocate Sooba Rao read the translation in Canarese of a letter bearing on the point at issue, written by the Rev. Mr. Picken, in the last issue of *The Harvest*, and proceeded to explain the same seriatim. Mr. Ramkrishna Iyer, of the Déwan's office, suggested that a large building near the Taluk Cutcherry should be purchased and utilized for a school. Mr. Pattana Iyer remarked that it was owing to their lethargy that the missionaries had so far succeeded in their work of conversion. It was eventually resolved that all Hindu children should be removed from mission-schools, and that subscriptions be collected for opening schools for Hindu girls in the several localities of Bangalore. The proceedings lasted exactly four hours.”

A Bible reader in China lately overheard a Buddhist, who was a chief spokesman in a crowd of disputatious natives, say, “Well, it is plain that our religions are already declining; and this religion of the foreign devils is bound to conquer.” The best and most sagacious

observers in India, China, Japan, those three foremost Oriental empires, cannot hide from themselves the fact that their ancestral faiths have no firm foundation ; and that, whatever truth is built into them, it is a foreign addition, a purer metal that may mingle but will not mix with the baser clay. The Christian faith is consistent and coherent, pure, perfect because divine.

In the South Seas, to-day, the natives have learned to link in their thoughts every beneficent result with the gospel's introduction and prevalence. Their very idioms of speech are a revelation. Their simple classification is this : "This is a missionary man ; this, *no* missionary man," according as they detect on the one hand honesty, integrity, generosity ; or on the other meanness, treachery, and deceit. Such testimony is not only spontaneous, it is involuntary and unconscious. It belongs to the ethics of language. Certain convictions of mankind stamp themselves on human speech. The word *miser* is the unconscious testimony of humanity to the wretchedness of greed. And so the term, missionary, has come to have a moral meaning to the savage and cannibal. It stands for heroism, honesty, self-denial, love. And it would take more than Canon Taylor to shake this solid bastion in the fortress of missionary success ; it rests on the bed-rock of the popular consciousness.

The most conspicuous mark of God's hand in missions is perhaps this : the progress of missionary advance has been supernaturally rapid. In the Hawaiian Isles, in five years, results were reached that mere human power could never have compassed ; and ordinary Christian activity would have been fitly rewarded if such results had crowned the work of fifty years. The triumphs of the gospel among the Karens were like the strides of a giant with his "seven-league" boots in comparison with the common rate of progress. As to Japan, President Seelye, at a meeting of the American Board, Syracuse, calmly affirmed in 1879, and it was confirmed by that immense assembly, that "never before had the gospel wrought such great and speedy changes as during the previous seven years in Japan." He said : "It is not only the most remarkable chapter in the history of modern missions, but there is nothing in the history of the world to compare with it. We talk about the early triumphs of Christianity ; but the early records of the Church, bright as they may be, pale in the light of what is taking place before our eyes at the present time. Even Madagascar offers nothing to compare with Japan." Africa was for thousands of years emphatically the dark continent ; yet so rapidly is missionary exploration going forward that our maps of yesterday are scarce accurate to-day, and will be obsolete to-morrow. At Harpoot, on the Euphrates, we find one little mission church multiplying itself into fourteen, with four hundred and eighteen church members, eleven native pastors—more than half of them supported by these native churches—twelve

licensed native preachers, twenty-one native teachers, and forty-one other helpers; of pupils two thousand and forty-one, and scores of unpaid laborers going forth every Lord's day to tell the story of Christ under the inward impulse of love for souls. The people are very poor, yet so liberal that the faithfully-paid tithes of ten converted families enable their native pastors to live on a level with their people. And all this the outgrowth of a single church, in a single missionary station, in less than twelve years, at a cost not exceeding in all \$150,000—the cost of one modern church edifice! Yes, these little churches on the Euphrates, gathered from native converts in Eastern Turkey, are perhaps the best illustrations in modern times of the three great principles of church life—self-government, self-support, and self-propagation.

Nevertheless, antagonism to missions is in the very air—and many that have never been good for anything else are, like Dr. Guthrie's famous elder, *aye objectin*,—adepts at criticising and faultfinding. We must dare to disregard all these oppositions whether coming from nominal friend or foe, whether resulting from ignorance or from science falsely so called; we must simply in face of all opponents go forward. Here is the authority of our Lord, "Go ye into all the world and preach the gospel to every creature." That alone is enough, both as a reason and a vindication. Said a gunner of Waterloo,—when asked afterward by Dr. Cooke of Belfast, what he saw when standing on an exposed knoll in the very thick of the fight,—“Saw? nothing but a cloud of dust and smoke.” “What did you do?” “*Stood by my gun.*” He had been placed there by his commander and there he stayed till a counter-order was given. The command of our Lord is sufficient, even were it all. But it is not all. There is the impulse of humanity, especially when it is fortified by Christianity. The possession of Christ begets a passion for Christ and for souls. “We cannot but speak the things which we have seen and heard,” though, as to the apostles, our testimony may bring only the scourging. Philanthropy compels testimony, and endeavor to uplift man; and the gospel is the only adequate lever. The “Ely Volume” is an encyclopedia in which are gathered and catalogued the contributions of missions to science, art, language and literature, everything that raises man to a higher level.

But beyond all these is another, and if possible, higher inducement; our Lord's promise: “Lo! I am with you alway, even unto the end of the age.” And gloriously has that promise been fulfilled, nay it is fulfilling before our eyes. To study the history of missions is not only instructive and stimulating, but thrilling; it is the tracing of the golden footsteps of the Lord Christ. During this century of the formative and preparatory period of modern missionary enterprise, what mighty obstacles He has removed! what a missionary spirit He has created and developed! what a chain of organized effort He has forged and stretched around the globe! what work He has impelled woman to do, and with



what imperial success He has crowned it! what enthusiasm He has awakened among our young men and maidens, and among our princely givers! what a new scope He has given to medical missions! what printing-presses and schools He has caused to be erected in foreign lands! Is not all this a literal fulfillment of that word, "Lo! I am with you alway?" Could all this be accounted for on any other ground than this, that, back of all the feeble endeavor of the Christian Church, there has been a mighty divine energy at work, turning and overturning, pulling down and building up, by methods and measures which man could neither devise nor develop, moving the very minds of men in accordance with His eternal purpose? Never was there heard a voice more imperial and imperative than that which now calls the whole Church of our Lord to *go forward!* The walls are down, though thus far we have done nothing but encompass the stronghold of paganism and shout, "The sword of the Lord and of Gideon." An insignificant missionary band has been sent forth, numbering only about 6,000, inclusive of lay teachers and women, to confront a force of over 1,000,000,000 pagan, papal, and Moslem people, *i. e.*, one to 166,000!

Meanwhile Japan in 1853 opens her ports, sealed for three centuries. In 1856 the Hatti Humayün gave the firman of the Sultan as the guaranty of toleration in Turkey. China opens her gates by the treaty of 1858 to the gospel, and assures to converts immunity from persecution. In 1878 ten thousand converts were baptized in the "Lone Star Mission" alone, within ninety days, and sixty thousand people in South India renounced idolatry; in 1877 Stanley, after 1,000 days, completed the exploration of Africa's interior, opening the way for a chain of stations from Zanzibar to the estuaries of Congo; and in 1884 the Berlin Conference, embracing fifteen ruling powers, Protestant, Greek, Catholic, and even Moslem, sat to decree civil and religious freedom to the vast Congo Basin. In this missionary century, every day is a crisis and every hour a pivot of destiny. What are we doing? The cry of retrenchment startles our missionary workers, at a time when our motto should be not only *nunquam retrorsum*, but *semper prorsum*. Retrenchment! Why, if at such a time the Church of Christ restricts her missionary work, hesitates to follow the moving and luminous pillar, God may let back upon his own hesitating hosts the waters which he has heaped up to give us a dry path through the very deep. A church that with such world openings before her,—the last of the hermit nations coming forth from exclusion and seclusion to welcome the contact of the gospel missionary, Ethiopia stretching forth her hands unto God, the isles of the sea waiting for His law and within thirty years rearing thousands of churches on the ruins of idol shrines and cannibal ovens—if the church now fails or even falters with such Divine voices calling, such doors opening, such fields inviting; with harvest ripening so close upon the sowing that the plowman is

overtaken by the reaper—such a church may well ask whether there is not risk of apostasy from God in the matter of missions!

The time for trifling is past; we must go to work in dead earnest. The time for defensive movements is past; we have something better to do than to use spades and throw up earth-works and trenches. Out from behind all walls where we have sought shelter from the fire of the foe, let us move with all the weapons of aggressive warfare, and drive back the enemy by the boldness and promptness and unity of one combined movement. The best apologetic defense of missions is an energetic prosecution of missions. Let the Word of God be scattered in every part of the field, let the children of the Kingdom sow themselves side by side with the Word of God, content to die and be buried if need be in order, dying, to live in the fruits of their heroic devotion to Christ and souls. Let no part of the world be left without the witness of the gospel, let money be poured out in rich abundance that all whom God makes willing may be sent forth into the harvest-field—let there be above all else a new revival of covenant prayer throughout the whole Church of God, for a new effusion of the Holy Ghost—and while critics are complaining, and owl-eyed worldly-wise men are blinking, we shall have compassed the globe with missionary effort, and our sufficient answer to all antagonists shall be found not in the counterfire of argument, but in the waving harvests of a thousand fertile fields!

### THAT QUESTION OF POPULATION.

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

I NOTICE that many secular papers have published articles containing extensive quotations from the late article of Canon Taylor entitled "The Great Missionary Failure." The article, coming as it did from a clergyman of the Anglican Church, excited much surprise, and by many it is thought to have dealt a severe blow to the cause of missions. But let us see.

Canon Taylor plainly shows the effect of having been antagonized by the severe, and in some cases, destructive counter-statements which have been made to his article of some months ago on the merits of Islam as a religion for Africa. He takes now the broader ground of a general attack upon the whole work of missions the world over.

His first point is a preliminary statement that in the means devoted to this work "there is no stint," the implication being that they are wholly adequate to the end in view. But will any thoughtful man say that the means are commensurate with the undertaking? In this country the contributions of Protestant Christians for foreign missions amount to *less than one-sixteenth of one per cent. of their wealth*. The amount given by the average Christian is not a tithe of the average amount paid for any one of a hundred mere luxuries. There are thousands of Christian men whose gifts for this object are

the merest fraction of what is paid for their cigars or their wines. A slight tax upon the bric-à-brac in many a Christian home, or on the recreations and amusements of a dozen kinds, would exceed all that is given for what, by the terms of our Christian creed, is the most important, the most formidable and difficult, the most widely extended of all enterprises that have ever been undertaken by mankind. The more common charge is that of dribbling inadequacy. So small is the percentage given for this great work that the sincerity of Christian belief is sometimes called in question. It was ascertained a year ago in England, that out of 7,000 titled members of the nobility, including all branches of the Royal family, only about \$5,000 altogether was given for the cause of missions. This would not half support the hounds, certainly not a tenth part of the fox-hunting horses of those high and privileged notables, who owe all that they are and all that England is, to the early missionary efforts which raised the British Isles from the darkest savagery to the high position which they now hold among Christian nations.

Canon Taylor next points out what seems a well-nigh fatal consideration, viz.: that the populations of India, China and Africa so far exceed the ratios of increase in Christian converts. This is the fashionable argument just now, and it is wonderfully plausible. Its fallacy lies in the fact that while the increase in population goes on over all the earth, missionary efforts are as yet limited to a comparatively few districts, and that while the growth of population is at its full tide, missionary efforts are as yet only in their beginnings. Every reader of your columns who knows anything of history is aware that the missionary problem has always encountered this same factor in every nation that has been won to Christianity. Intelligent men cannot be ignorant of the fact that when the missionary work of the Christian Church began, all the nations now called Christian were in the depths of heathenism, and that Britain, Ireland, Scotland, France, Germany and all the European nations have been won *by the same seemingly inadequate means*. For a very long time (much longer than is now required) there was a great disproportion between the numbers of the converts and the annual increase of population, and if it be said that the populations did not then increase as rapidly as now, it should also be remembered that the means and agencies then at hand bore no comparison with those which the Christian nations now possess. Yet notwithstanding the scanty means then employed, the time came when the ratio of converts overtook the increase of population, and this has been the law of Christian growth in all lands.

The true comparison lies not in the totals of increase, but in percentages of increase. Some of the enlightened Anglo-Indian statesmen of our day, like Sir William W. Hunter, Sir Richard Temple, Sir Charles Aitchison and others, have given special attention to this very question

as illustrated in the census reports of India. Whoever will consult the July, 1888, number of the *Nineteenth Century*, will see some instructive figures from the pen of Sir William W. Hunter on this subject, which show that the growth of the Christian element in India greatly exceeds either that of Mohammedanism or Hinduism not only, but exceeds four or fivefold and in some cases sixfold, the increase per cent. of population. Sir Charles Aitchison in a recent speech at Simla, India, declared: "That while in the decade from 1871 to 1881 the population in the Madras Presidency actually decreased, the growth of Christians of all denominations was more than 30 per cent. In the Bengal Presidency the growth of population was 10.89 per cent, while the advance in the Christian population was more than 40 per cent." And he adds: "What is most remarkable is the fact that while the increase among Christians of all other races (white men) was only 7 per cent., the increase among native Christians was 64 per cent., or six times the ratio of the general population." He also quotes the Census Commissioner as saying that, "the progress made in the spread of Christianity in that last nine years was one of the most interesting facts brought out in the census taken." In the Northwest Province the population increased six per cent., while the number of native Christians advanced 54 per cent., exactly nine times as fast as the population, and the Census Commissioner asserts that this increase extended through every division of the Northwest Provinces except one. In the Punjab there was the same story to tell. The population increased 7 per cent.: the Hindu and Mohammedan sects were practically stationary, having increased only a fraction of one per cent.: the adherents of the Sikh religion actually declined: the Christian increase was 38 1-2 per cent., or more than five times that of the population!

These figures, which are very similar to those of Sir William W. Hunter, ought to suffice so far as India is concerned. If the same calculation be carried into other mission fields like Siam, or Persia, or China, the per cent. of increase will be found much higher. The communicants of the Presbyterian Board of Foreign Missions in Siam, where the population probably does not increase more than ten per cent. each decade, have increased nearly 600 per cent. in the last decade, while in China, where the increase in population is probably less than ten per cent., the communicants of the same Board have increased nearly 200 per cent. Fortunately we have for China the total gain in all Protestant missions, and the ratio is found to be about 140 per cent. for the last ten years. If we take Japan, where the progress of Christianity is more rapid than it has ever been in any other land since the beginning of the Christian era, the total church membership of the Protestant missions doubles every three years. This for the last decade would be an average of over 300 per cent. for the mission work of all Protestant denominations. And we are confidently informed by

judicious missionaries that in *twelve years more Japan will be a Christian country*. The particular work of foreign missions there, though so recent in its beginning, will have been completed. Of course this does not imply that every individual of the 38,000,000 will have professed Christianity (such a result has not been reached in the United States) but the Japanese churches will then be able to conduct their own propagandism as a home missionary work.

Canon Taylor's article directs its attack particularly against the missions of the Church Missionary Society, but very unfairly, I think. He singles out the fields in which that society has been least successful, and where in fact it has barely made beginnings, and passes over its noblest successes. He cites two or three cases in Egypt, Persia and Arabia, leaving the impression that those are specimen fields of that grand society, and that their work is a fair sample of what is being accomplished in the countries named. He makes no mention of the Egyptian work of the United Presbyterians of America, whose success on the Nile has been phenomenal, nor does he even hint at the work of the Presbyterian Board in Persia, where over 2,000 are gathered in the church, and where not less than a hundred native ministers are successfully employed.

As to the quality of the members of the mission churches, he singles out a region where the iniquities of Christian nations have poured their worst influence upon a helpless and degraded people for several generations. He selects West Africa, desolated by two centuries of the slave trade, and where even yet the deluge of whiskey, imported from Europe and even from Boston, pours its blight upon a long degraded people. Nor is this all. Vice in its worst forms is propagated by the representatives of European and American commerce. Its vile and unblushing character cannot fitly be described in this paper. Moreover, Canon Taylor's statements are *ex parte*, those of an African traveler not in sympathy with the cause of missions or of Christianity in any form, and whose information is gathered from foreign residents who represent *in persona* the very vices of which I have spoken. This has been a world-wide evil. How long were the missionaries in the Sandwich Islands and in Tahiti compelled to fight against the sailors and in many cases the naval officers of all nations who were determined to make those islands a paradise of lust? For three centuries, according to Sir William W. Hunter, the worst influences of Europe have been poured forth upon the countries now occupied as mission fields.

But great as the discouragements in West Africa have been, the result is by no means what Canon Taylor represents. There are scores of missionaries in West Africa who find such encouragement as leads them still, and faithfully, to hold on in their work in spite of all obstacles. They send their reports to a dozen different societies by which, on the

whole, they are deemed encouraging, and they are in a position to judge. Are they all liars? Is only this one transient traveler reliable? Are the great societies of Great Britain, many of whose administrators have been over the fields, all parties to a fraud? Are these missionaries who have suffered so severely in life and health, so anxious to labor on for a pittance of a salary, and in great discomfort, only to support the merest sham?

In the late London Missionary Conference, at which more than 1,500 delegates were present from all parts of the world, there was a class of men of unique character, whose testimony ought to outweigh the statements of travelers who spend a night or two in this or that mission station. These men have held high official position—in some cases for a score of years, in the distant colonies of Great Britain, where the work of foreign missions has gone on directly under their observation. They have looked upon the work from the stand-point of statesmen. They are keen observers of great social movements and were in a position to judge without bias. Among them were the Right Hon. Earl of Northbrook, ex-Governor General of India, Sir Richard Temple, Sir William W. Hunter, Sir Monier Williams, Sir William Muir, Sir Robert Thayer, Dr. Robert N. Cust, Mr. Henry Morris and others. These men acted during the sessions of the Missionary Conference as chairmen of important meetings. Besides these, there was another class who, although not formally in the colonial service, are men of the highest character and of the broadest knowledge. For example, the Earl of Aberdeen, the President of the Conference, Earl of Harrowby, the Bishop of Exeter, Lord Kinnard, Lord Radstock, Sir T. Fowell Buxton, Sir James P. Corry, Sir Robert N. Fowler, Sir John H. Ken- naway, Sir Risdon Bennett, and Mr. James P. Campbell, M. P. These also presided at the different sessions, and several of them took part in the discussions. The following extract from the address of the Earl of Northbrook I think your readers will be inclined to accept as worthy of confidence. In speaking of men of high position who had given their sympathy and support to the cause of missions, he said :

“I will speak of men whom I have known and whom many of you have known. Among civilians what greater name is there than that of John Lawrence, who always during the whole of his life supported missionaries on every opportunity? He was succeeded in the government of the Punjab by Sir Robert Montgomery, an active supporter of missions. After Sir Robert Montgomery came Sir Donald McLeod, a man who on all occasions and especially at the Missionary Conference at Liverpool some years ago, showed his support of missionary undertakings. Now these, mind you, were not men of whom the natives of India felt any suspicion or want of confidence. I remember very well when I was traveling through the Punjab, that I was told that a small and peculiar sect desired to be presented to me. They were presented, and this turned out to be a sect who worshiped the photograph of Sir Donald McLeod. There was no man probably who had so much influence with the natives as he, and he was a warm advocate of Christian missions.

You all know that Sir William Muir, when Governor of the Northwest Provinces, openly showed his support of mission work, and Sir Charles Aitcheson, who occupied the post of Lieutenant Governor of the Punjab, and who is now one of the members of the Council, has also been an active supporter of mission work. Then there are Sir Richard Temple, Sir Richard Thompson, Sir Charles Bernard, Henry S. Tucker and others. There is the almost equally distinguished brother of Lord Lawrence, Henry Lawrence. There were Herbert Edwardes, Reynell Taylor, Henry Havelock, and in fact nearly all the men who came forward at the time of the mutiny and through whose exertions the British Empire in India was preserved. I say this for two reasons, I say it first because when you are told that these missionary societies are nonsense, supported by a pack of old women, then you may point to these men—the best statesmen and the best soldiers of India, who have by their lives and on every occasion on which they could, supported mission work. And I say it besides, because I wish to point out that these are men in whom more than in any others the natives of India, whether Christians or not, had the greatest confidence.

“Now a few words as to the result of the work we have been doing, and the prospects of it. Did any of you read the telegram in the *Times* the other day? Of all the men I ever knew Sir Charles Aitcheson is the most careful and accurate, and (according to the telegram) he said at a meeting at Simla, ‘Christianity is advancing five times faster than the growth of the population, and is making greater progress than at any time since the Apostolic period.’”

Other points in Canon Taylor’s article challenge reply, but the above will suffice.

### THE CHINA INLAND MISSION.

BY PROF. HOMER B. HULBERT, SEOUL, KOREA.

It is quite natural that missionary interest among the people of America should be largely confined to those fields which are manned by missionaries from that country. At the same time it must not be forgotten that there are vast missionary movements which have not as yet drawn upon America for workers or funds to any considerable extent and so have not been brought forcibly before the Christian public of that country. Such an one is the “China Inland Mission,” the very principle of whose organization, which I am about to give, is of such a kind as to keep it rather out of the public eye than conspicuously in it.

We desire to present to the readers of *THE MISSIONARY REVIEW OF THE WORLD* a few facts showing how great a work has been done, and is being done, by an organization of which comparatively little is known in America. And it is because that within the last three months that society has begun for the first time to draw upon our country for workers and funds that I deem the subject worthy of special interest on our side of the Atlantic. The statements herein contained were given me directly by the Rev. Hudson Taylor, and it is by his kind permission that I am able to present them.

In order to set forth the subject with fairness, we must look back

to the year 1865, in which the mission was founded. Rev. J. Hudson Taylor first went to China under the "Chinese Evangelization Society" of England as a medical worker in 1853, but because of ill-health was obliged to return in 1860, yet it was with a deep determination to stir up active interest among Christians at home. His efforts led to the founding of the new movement, the one of which we are speaking. A prominent feature from the first was the desire and determination that it should not encroach upon fields already provided for, and that it should not divert men or means from any of the previously existing societies. These fundamental principles were laid down and have been strictly adhered to ever since. They were as follows :

(1) Duly qualified candidates for missionary labor should be accepted without restriction as to denomination, provided there was soundness in the faith in all fundamental truths.

(2) All who go out as missionaries should go out in dependence upon God for temporal supplies, with the clear understanding that the mission does not guarantee any income whatever ; and knowing that, as the mission does not run into debt, it can minister to those connected with it only as the funds sent in from time to time may allow.

(3) There shall be no collections taken up on behalf of this mission and there shall be no personal solicitation of money.

These principles are widely different from those adopted by a large majority of mission societies, and for that reason the working and the results under them ought to be carefully examined by all interested in the foreign work. In 1885 it was seen that in the whole empire of China, with its 300,000,000 souls, there were 97 Protestant missionaries, and these were confined almost entirely to the sea-ports. Eleven out of the eighteen provinces were without a single resident missionary. It was this melancholy fact which led to the inauguration of a new movement.

In May, 1866, Rev. Mr. Taylor sailed again for China, accompanied by fifteen laborers, funds having been sent in by individuals throughout England, though unsolicited. We have seen already that in the selection of these men there was no recognition of denominational differences. Episcopalians, Baptists, Presbyterians, Methodists, Congregationalists, were all looked upon as followers of Christ, and their distinctions ended. Education and culture were not considered qualifications in themselves. The university graduate was a no more acceptable candidate than one who had enjoyed only a common school education. But *capacity* for attainment was an indispensable qualification. The organization itself was prepared to give a man just the kind of education that would fit him for the best and most thorough work on the field. But above and beyond all other things, the *spiritual* condition and attainments of the candidate were examined into. The



question was raised, "How has this person used the opportunities for spiritual development which have been at his command?" Also, "What are the evidences of his deep and thorough consecration?" Of course in answering these inquiries evidence was gathered from various sources; and right here the objection may be made that this is a questionable way to do—to hunt up a man's record so carefully and pry into his affairs. But any one who has followed up the history of missions, through its dark as well as its bright phases, and has marked the injury done in times past through neglect in this particular—the retrogressions that have followed unconsecrated labor—will say that too great care in the selection of workers is impossible. As to theological beliefs, each applicant is required to satisfy the committee as to his belief in the following points: (1) The inspiration of the whole canonical Scripture. (2) The Bible the ultimate and only rule and guide for the Christian. (3) The Trinity. (4) The pollution of the whole race through the fall of Adam. (5) The atoning merit of the death and resurrection of Jesus Christ. (6) Future rewards and punishments. (7) The limitation of probation to this life.

The applicant subscribing to these few propositions as being his settled belief, gives a solemn written guarantee that should his belief in any of them undergo a change he will immediately retire from the work. Then with the assurance that he will be put where there will be plenty of work for the Master, and that his physical wants will be provided for as well as possible by the organization, but without guarantee of definite salary, he goes forth to Inland China. And now another peculiarity of this work comes out. As the person reaches China, he or she immediately adopts the Chinese dress, and so far as possible, Chinese customs. Living in native houses, eating native food, using native methods of transportation, but all this without any attempt to disguise his nationality or his intentions as regards evangelization.

We have said that this work began in 1865, and from that time until the present day the results have confirmed the founders in their adherence to the principles which were adopted at first, the first and all-important one being *entire dependence upon God*. Hundreds of men and women have thrown themselves body and soul into the work, piercing to the remotest corners of the empire, overcoming every obstacle. Repulsed, baffled, persecuted, they struggled on with heroic perseverance until out of eleven provinces which in 1865 contained not a single missionary, nine have to-day resident missionaries and the other two are entered and traversed from time to time in itinerant work. When I say that the work is comprehensive I give no idea of the vast area covered by the Inland Mission. Its laborers may be found from the borders of the Mongolian desert and the boundary line of Siberia on the north, to the banks of the Bramapootra river and the valleys of

the Himalayas on the south, from the Pacific Ocean on the east to the borders of Turkestan and the unknown plateau of Thibet on the west.

Shanghai is the business and distributing center. All workers enter at this point, and after securing their Chinese outfit, board one of the Yang Tse river steamers and ascend that stream a few hundred miles, when they reach a city where the mission has a training seminary for ladies, and a little farther on a similar one for gentlemen. Having spent a year or so at these places training for their work they are drafted off to their respective fields. Some settle in stations near the coast, while others reach their fields only after continuous travel for *five months* over almost impassable mountain ranges, burning deserts, and swollen rivers till they penetrate to regions where the gospel never shone, where the banner of Christ's Church has never been unfurled. Some people think that the romance of missions is a thing of the past, but could the unrecorded histories of many and many of these men be put before the world they would fascinate more powerfully than fiction, and kindle more enthusiasm than all other appeals combined. Some settle in teeming cities, surrounded by envious and hostile eyes, others attach themselves to nomadic tribes of Mongol Tartars, living in miserable tents, and roving from place, to place, no fixed home, no familiar fireside, but wandering over the Tartar plains at the will of wild chieftains, or as the scantiness of pasturage for flocks demands.

And there lies the lofty plateau of Thibet, a *terra incognita*, almost mythical, which for a hundred years has hardly been pressed by a foreign foot, but to-day the workers of the Inland Mission are on its borders and have been offered by local Thibetan officials the opportunity of entering the country of the Grand Llama quietly and without danger of molestation. It is only a matter of months before Christianity will be knocking at the doors of Llamaistic faith, so long left unassailed. The plan of this mission is to carry out its work on great lines as ease of communication or density of population shall indicate. One line, starting at Shanghai, follows up the Yang Tse a distance of 2,000 miles, with stations at intervals and at that point, the river being navigable no farther, it pushes out across the country and continues the chain to the borders of Burmah and the Himalayas. At the point where the river Han debouches into the Yang Tse another line begins, which, following up that river, has reached the confines of Thibet, and rounding the northern part of that province is pushing westward toward Kasgar and the Caspian. The running of such lines of work renders mutual helpfulness much more practicable. To-day there are 300 workers under this mission, with an income, all told, of \$170,000 a year. I will give no statistics of the work further than to say that it has been wonderfully prospered in almost every province. Those who are won to Christ instead of being made to feel that their becoming Christians will prove of pecuniary benefit to them, are from the very

first made to feel the importance of *giving* of their substance for the support of native workers. This is a most severe test of the sincerity of the convert and leads one to believe that the result will be lasting.

A word in regard to America's participation in this work. Rev. Mr. Taylor on his way from England to China stopped in the United States last summer, and while there was invited by Mr. D. L. Moody to address the young ladies of the Northfield, Mass., Seminary in regard to the Inland Mission. It aroused great enthusiasm. Later he addressed a convention at Niagara which awakened such interest that, to his surprise, enough money was pledged for the support of eight new workers in China. With these means at hand he made a strong appeal for workers, and before the summer was over there had been over 75 applications. Fourteen were selected and are now on their way to China. Thus, America is becoming identified in a work which can truly be called one of the most extensive and important now on foot for the evangelization of the world. Remember that (1), it is unsectarian; (2), it demands adhesion simply to the fundamental doctrines accepted by all evangelical denominations; (3), it uses no persuasion or solicitation to procure funds, using simply the medium of prayer and never, during twenty-three years, has that source failed.

Does not this come near the ideal of a mission movement? And now that it has come home to us, by drawing upon us for men and means, shall we not follow them with our prayers and our efforts?

### ULPHILAS AND THE GOTHIC BIBLE.

BY JAMES M. LUDLOW, D.D., LITT. D.

THE Goths were the mightiest of those great nations of half-savage people, Barbarians as they were called, who poured down from Northern Europe and destroyed the Roman Empire. They swept over Italy and Greece, and across the Mediterranean the coasts of Africa trembled beneath the shock of their on-rolling power.

But though the Goths crushed the mightiest of empires, they were not to found one for themselves, nor even to maintain their own racial existence. There are now no representative Gothic powers nor pure Gothic people. Providence, however, had for them a wider mission. They melted into the peoples they conquered, so that Gothic blood and Gothic language are the best ingredients in the civilization of Europe and America. We belong to the Teutonic race, embracing the German, Dutch and Anglo-Saxon; but the whole Teutonic brotherhood is partly Gothic. An expert would recognize the Gothic cast in almost all our faces, and the Gothic words in our common conversation. Here is the Lord's Prayer in ancient Gothic. We can almost understand it without prompting—"Unsar Atta thu in himinam. Weihnai namo thein. Wairthai wilja theins swe in himina jah ana airthai," etc.

It is a most interesting fact that we are indebted for the richest part

of our language to what a single Christian missionary did among these Goths 1,500 years ago. At that time this people had no written speech. They made sounds which they mutually understood, but their language was only in the air. There was nothing to preserve its form. The story of the making of this written language is the story of Ulphilas and his Bible. He is therefore called in history "The Father of Teutonic Literature."

Ulphilas was born in 311 A.D. The wild Goths were in the habit of breaking across the Danube, raiding the country of the Christians, and carrying away captives. According to tradition the ancestors of Ulphilas had been such captives. He was certainly born among the Goths, whether of foreign extraction or not. When twenty-one years of age he was sent to Constantinople, it would seem as a hostage, or, perhaps, as an envoy; for the marvelous genius he afterward displayed must have been recognized by the duller-minded Barbarians among whom he lived. While at Constantinople he mastered the Greek and Latin languages, and imbibed fully the spirit of the Christianity with which he was brought into contact. He became a semi-Arian Christian. After nine years' residence in Constantinople, where he served as a Bible-reader among his Gothic countrymen, multitudes of whom came there, he was solemnly ordained as a missionary bishop to his kindred in their northern homes. Though but thirty years of age he drew to him vast hordes of the barbaric people, organized them into civil society, and became their virtual ruler, as well as minister. His popularity soon drew down upon him the wrath of the still pagan king of the Visigoths, who waged upon him and his followers a war of extermination. Ulphilas, obtaining consent of the Roman emperor, Constantius, selected a new country south of the Danube, and led his people forth, as our fathers crossed the Atlantic for the sake of liberty of conscience, as Moses led the people out of persecuting Egypt. Hence Ulphilas is known as the "Moses of the Goths." In those Mœsian valleys just north of the Balkans, which are now the envy of Russian and Turk, Servian and Bulgarian, he found his Canaan, and for thirty years more lived as the father of the people he had saved.

His great work was giving his people the Bible in their own tongue. But how could he do this when they had no writing, or, if any, only some rudimentary forms which hardly anybody understood? He must first invent an alphabet. Then he must crystallize the rude sound language into visible shape, translate from the ear for the eye. To do this must have been the work of a tremendous toiler, who at the same time was a superb genius. We may doubt if any man ever undertook such a task, save under the direct impulse of the Spirit of God. Written language is ordinarily the slow development of centuries, the exceptions being those cases where that superhuman sort of zeal to do Christ's work and give the Bible to the people has not let the missio.

any falter at the mighty task of first framing for them a speech in which to read the sacred oracles.

Gibbon, sneering whenever he could at things Christian, had only words of marvel and praise for the character and literary exploit of Ulphilas. He wrote (Vol. III., p. 541, Harper's edition): The Goths "were indebted for their conversion to a countryman, or, at least, to a subject, worthy to be ranked among the inventors of useful arts, who have deserved the remembrance and gratitude of posterity. . . . He executed the arduous task of translating the Scriptures into their native tongue. . . . The rude, imperfect idiom of soldiers and shepherds, so ill qualified to communicate any spiritual ideas, was improved and modulated by his genius; and Ulphilas, before he could frame his version, was obliged to compose a new alphabet of twenty-four letters, four of which he invented, to express the peculiar sounds that were unknown to the Greek and Latin pronunciation."

Max Muller in his "Science of Language" (Vol. I., p. 188) pauses to pay reverential tribute to this great consecrated genius: "Ulphilas must have been a man of extraordinary power to conceive, for the first time, the idea of translating the Bible into the vulgar language of his people. At his time there existed in Europe but two languages which a Christian bishop would have thought himself justified in employing, Greek and Latin. All other languages were still considered as barbarous. It required a prophetic sight, and a faith in the destinies of these half-savage tribes, and a conviction also of the utter effecteness of the Roman and Byzantine empires, before a bishop could have brought himself to translate the Bible into the vulgar dialect of his barbarous countrymen."

For many years Ulphilas was spared to his people, in his piety their exemplar, in his wisdom their counselor, by both exalted in popular estimate as their prophet. At seventy he was aged perhaps more by outward hardship as the leader of his rude tribes, and by the long confinement of his study, than by years. At this time a new emperor, Theodosius, had come to the Roman throne. He was an orthodox Christian, and determined to crush out the Arian faith. The city of Constantinople was seething with riots between the two parties. The Emperor summoned Ulphilas to his court, whether to receive punishment as a leader of the heretical Barbarians, or that he might act as a peace-maker between the hostile sects whose contentions menaced the unity of the empire, we do not know. He crossed the Balkans and appeared in Constantinople, in repute, perhaps, the fairest man of his age, his decrepitude almost transfigured by the veneration in which he was held. But he had scarcely entered the capital when his labor-worn frame gave way, and the giver of speech to a race was called to learn the new language of heaven.

But the fragrance of Ulphilas' life never died out. His Gothic Bible

was for five hundred years the sacred text-book of Italy and Spain, where the descendants of the Barbarians had become the guardians of all that was left of the civilization they had overthrown. The very expressions of that Bible as he had written them were the molds in which was cast the religious sentiment of Northern Europe, and largely of our modern Christian thought.

In the year 1648 the Swedish army captured Prague. Among the spoils sent to Stockholm was a strange manuscript of Ulphilas' Bible. The vellum was originally tinted a delicate purple. Its letters are in silver, apparently stamped upon the vellum with types. Its capitals are in gold. Altogether the book is a splendid specimen of the highest art of Italy in the sixth century. About half of the entire work of Ulphilas is thus preserved on 188 skins or folios.

If all pleasant words are, as Scripture says, "like apples of gold in pictures of silver," well may this book be written in gold and silver, for it not only contains the pleasant words of God to poor men, but the story of its making is one of the finest illustrations the world has known of man's humanity to man—for Ulphilas's devotion to his Goths was unsurpassed in tenderness and bravery by even the zeal of the Apostles. The gold of its letters might well have been taken from the crowns of kings, for in giving written speech to that race, the missionary made the Goths Christian, and secured to their descendants the glory of building the empire of modern Christendom; a work that is matched not by that of Constantine or Charlemagne.

A beautiful lesson is taught us in this story, of the incidental blessing that may follow any service offered to God. We are wiser than we know in every act of consecration. Ulphilas had no foresight of the far-reaching results of his labors; no dream that for thousands of years the scholars and statesmen of the world would class him as chief among themselves. His plan was only to be a faithful missionary. Translating the Scriptures, with all that it involved both of labor and consequence, was incidental to missionary duty. So every Christian is but an intelligent tool giving itself into the hand of the Infinite Artist for a little work; but the tool knows not what work the artist may execute therewith. Our lives are but touches against the clay which God, the potter, is revolving on the wheel of time; and what an exquisite thing, how large a vessel he may shape with these touches we cannot now know.

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## THE DISTRIBUTION OF MISSIONARY AGENTS.

BY REV. EDWARD STORROW, BRIGHTON, ENGLAND.

THROUGHOUT the non-Christian world with its 1,030,000,000 souls, about 5,000 European and American missionaries are placed and 30,000 native workers. About 3,000 of the latter are ordained ministers; the remainder are variously employed as assistant evangelists, catechists and school-teachers. Of the former about 3,000 are or-

dained ministers, 700 lay missionaries, and 1,300 lady teachers and the wives of missionaries. Valuable as the services of many of the latter are, they cannot all be regarded as effective laborers, so that to estimate the female missionary laborers at 1,300 is as high a number as accuracy will justify.

According to these figures the proportionate number of agents sent from Europe and America to evangelize non-Christian races is one to 206,000, and of all Christian laborers one to 20,400.

In America and Great Britain, the ministers of religion are in the proportion of one to less than 1,000 of the population. The town missionary evangelists and lay preachers are equally numerous, whilst a yet greater number of Sabbath-school teachers, district visitors and general helpers in every good word and work render to the cause of religion an amount of service which cannot be too highly valued. Apart, then, from the latter agencies, to which there is nothing analogous in most pagan lands, it will be seen that the distribution of avowedly Christian agencies bears no fair relation to the wants of Christian and non-Christian races. Those who need the most have least.

The Church of Christ is responsible for the disproportion. It is neither wise, nor generous, nor benevolent. It cannot please Christ. Perhaps it explains why our agencies at home are not more successful. If we did less for ourselves, that we might do more to spread Christ's name and grace throughout the world, would He not by His presence and blessing more than recompense us for the sacrifice? The words of Scripture have profound relations to many things beside money. "There is that," etc. See Prov. xi: 24, 5, etc.; Luke vi: 38.

Missionaries are not only few, they are very unequally distributed over the non-Christian world, as will be seen by the following observations, which take account of but one aspect of the mission field, the proportion of foreign missionaries to population.

The countries best supplied are North America, including Greenland and the possessions of Great Britain and the United States; the West Indies; the coast of West Africa south of the Senegal; South Africa; Madagascar; New Zealand; Western Polynesia; European Turkey; Syria and Palestine. The countries moderately supplied are Japan, China proper, Burmah, British India, Ceylon, the Dutch possessions in the East, and Egypt. The countries where there are the fewest missionaries are, S. Central Africa; Morocco; Algiers; Tunis; Tripoli; Northeastern Africa; New Guinea; New Britain; New Ireland; Corea; Manchuria; Mongolia; Siam; Tributary India; Persia and S. America. Whilst the vast Soudan, many islands in the Indian Archipelago, Asiatic Russia, Cochin China, Tonquin, Laos, Thibet, Turkestan, Afghanistan and Arabia are practically without missionary agency.

At a time when the world is unfolding itself as never before, not

only to our knowledge but our influence, as an opening flower to the sun, and when the Church of God is happily eager to send forth more laborers into the harvest, it is interesting and indeed important to consider where, with the greatest advantage, fresh agencies may be employed. Of course the gospel should be preached to every creature and nothing short of a supreme attempt to win the whole human race for Christ can satisfy Him or absolve His church from its solemn responsibility; but seeing that there is no probability of this being done in our day by united and well advised effort on the part of any considerable number of Christian communities, it may be of service to consider where missionaries may be sent with the greatest probability of finding "a great door and effectual opened unto them," and with the fewest adversaries to oppose their entrance and impede their endeavors.

Assuming then that the Protestant churches of Christendom had 25 per cent. additional agents to send into the mission field, where would it be advisable to locate them? Not necessarily where there are the fewest. To us it seems that several conditions should have due weight in arriving at a decision, so as to turn the forces at our disposal to the best uses, that is, so as to avoid waste of power and secure the probability, at least, of the greatest success.

That mistakes, great and varied, have been made in the location of missionaries is undoubted, but they should be judged in much charity, remembering that some missions have been founded because other spheres were not open, or in unhealthy localities, or among unfriendly races, through inadequate information, and it must be admitted, not seldom through more zeal than knowledge, or under the pressure of popular sentiment, which mission boards should have had the courage to resist. We now have an amount of knowledge and experience to guide us, which mission boards and societies fifty years ago and even half that time had not, and its application might with advantage take the following directions:

1. No new mission should be established where the area and population are limited and one or more missions are already in possession. In Sierra Leone, for instance, and Liberia, among the North American Indians, in some of the West India Islands, and even the more important cities of India, China, and Japan, the number of societies represented is injuriously and wastefully great. On this ground the establishment of high Anglican missions in the Sandwich Islands and Madagascar, after other societies had labored alone and successfully for many years, must be condemned, alike on the ground of economy, fairness, discipline, and Christian charity and courtesy. And the instances here adduced, and in future paragraphs, are illustrative but by no means exhaustive.

2. An adequate amount of knowledge of a country and its people should be obtained prior to the formation of a mission. Instances could



readily be given where, through the neglect of this simple rule, some missions have had speedily to be abandoned and others have been prosecuted at an unforeseen cost of life and money and with no adequate results. In such instances, men have been sent out, who, though able in themselves, have been ill suited to the spheres in which they were placed. Disappointment, failure, and heartache have ensued. Men capable of great things have done but little; money has been wasted, societies have been discredited, and the friends of missions discouraged. Mistakes of this nature were inevitable when little was known of heathen lands and races; but they are made yet, even where careful inquiries can be made, but through haste or negligence, or ill-regulated zeal are not, and some of the most expensive enterprises of our own time, attended with the heaviest losses in life and health, and with no adequate results, have arisen from this cause. And there is danger that such mistakes will be repeated. There is the Soudan, for instance, to which it is suggested missionaries should be sent, since now it is unoccupied. But it is one of the least-known regions. Our information respecting its population, where it concentrates, the states into which it is divided, their political, social, and religious condition are so vague, and so far as we do know, so unpromising, that all operations should be suspended until our knowledge is more complete. And this is the more imperative since there are so many countries well-known which are open to almost all forms of Christian effort.

3. Freedom to settle in a country for the avowed purpose of propagating Christianity is an important condition.

The striking contrast between the hostility and friendship of governments toward missions will occur to the minds of all familiar with the history of Christianity in Japan, China, India, Madagascar, and many islands in Polynesia, as well as with its earlier propagation throughout the states and tribes of medieval Europe. Of course, no government hostility can be accepted as a final bar to Christian propagandism, but where there are several countries, in some of which this unfriendliness prevails, and others where it does not, the strength of our resources should be concentrated on the latter, whilst around the former, posts only of observation as it were, should be placed to act as pioneers and to witness for Christ and His truth as favoring circumstances dictate. For instance, all through British India there is free scope for almost every form of evangelization, such as there is not in most of its feudatory states; it should therefore be the chosen field for the best work and workers. On the other hand, to Afghanistan, Bokhara, Turkestan, Central Arabia, Darpen, where the governments are bigoted, and supported in their intolerance by the fanaticism of the people, where the life of a European is not safe, and where, if he made converts, he and they would most likely be massacred, no

missionary should be sent. To Morocco, Tunis, and Tripoli, which are only so much better as they are awed by the presence and fear of Europeans; to the Indians of South America, where the governments are weak and corrupt and Roman Catholicism exerts its intolerant power, and to such settlements or possessions as those of Portugal in the Philippine Islands, and France in New Caledonia, where bigotry on the one hand, and policy without principle on the other, render the governments subservient to the intolerance of Romanism, it is questionable if any missionary should be sent. But from a country such as Uganda, where missionaries were well received and converts made, it is not advisable voluntarily to withdraw, however cruel, capricious and repulsive the monarch may be.

4. The friendly or unfriendly disposition of the people should have due consideration. The difference in this respect between various islands in Polynesia, districts in China, provinces and races in India, and tribes in Africa, is as wide as success is from failure. The disinclination of a people to receive the ambassadors of Christ must be deplored and every effort should be made to remove such an unhappy prejudice, but whilst it exists effort, unless carefully used, is more likely to sharpen hostility than to subdue it.

It does not meet our contention to say that the world is usually in opposition to true and pure Christianity, and that the conquests of the latter have been won in spite of the former. Where Christ has most triumphed has usually been where at least numbers have had a desire for something higher and better than they possessed and therefore have been willing to welcome whatever seemed fitted to meet their spiritual wants. Where the attitude of mind on the part of a people resembles that of the man of Macedon whom Paul saw in his vision and others that the Gadarenes who besought Christ to depart from them, the choice should be readily made.

5. The healthiness of a country merits more consideration than it usually receives. It is a fine characteristic of our age that whilst life is valued as perhaps it never was before, there are numbers prepared to go anywhere, braving danger and death for Christ's sake. Sierra Leone—the white man's grave as it has been called—and some of the missions in Central Africa, afford ample evidence that the martyr spirit yet lives. But whilst a missionary should be ready to sacrifice his life for the gospel's sake, his desire should be to live and work. This is the primary aim of his appointment. And to secure this should be the aim of those who send him as their representative. Theirs is a solemn responsibility. Apart from higher considerations of the value and sacredness of human life to an individual and relatives, a missionary has value as a trained and selected agent sent out for an important purpose at much cost and not easily replaced. Risks in sending out such are inevitable, but it is important that they be minimized. And they may

be in various ways. For instance, the constitutional adaptability of a missionary to a climate should be considered. He should be sent so as to enter on his sphere at the least unhealthy time of the year. Only small bands of missionaries should be sent to unhealthy regions until they have been explored and the least unfavorable localities for settlement discovered, or some great opening for extended usefulness justifies more hazardous enterprise.

6. The probability of continuous labor uninterrupted by war or revolution should have great weight. Contingencies in these directions must be accepted in many instances. There is not a mission in all Africa beyond the British possessions and Little Liberia free from this danger. And in these instances the risk must be accepted. But where adjacent countries present these alternatives or the probability of their occurrence this should have great weight. Until the Burmese Empire was conquered missionary labor was confined to the British Provinces on the sea-coast. Tonquin and Cochin China are wisely avoided for China on the one side and Siam on the other, as Dahomy and Ashanti are for Liberia to the west and the states on the Niger to the east.

7. The inexpensiveness of a mission and the probability of self-support should be considered. Missionary funds should be administered with the utmost care and economy. They are almost always inadequate to the work to be done, and therefore if higher considerations do not intervene the spheres where most work can be done in the shortest time at the least cost and with the greatest results should have a preference. And also for a reason other than that of economy.

The results of missions, alike on their friends and enemies, are of the utmost importance. If with great expenditure there be but meager results the former are discouraged and the latter gain a weapon of attack they can use with great force, as recent incidents have shown; if on the other hand the results are rapidly gained and at a small cost other enterprises can afford to be undertaken and the desire to do so is greatly stimulated. Instances of discouragement could easily be cited; it is more agreeable to indicate the effects of success. The speedy success and great results in money and agencies, with but moderate expenditure, of the Baptist Society in the West Indies; the London Society in Polynesia and Madagascar; the Wesleyans in Fiji; the Church Society in Tinnevely, and the American Board in the Sandwich Islands, have done more to gain for these societies prestige, popularity, and support than any other causes that can be named. Not only have these demonstrated the efficiency of missions to convert the heathen and to elevate them; self-supporting churches have been formed, large contributions to missionary enterprises have been permanently secured, and numerous agents have been obtained to minister to the native churches or to become missionaries to lands yet unevangelized.

It is not my intention to apply these principles by indicating more definitely where new missions should be formed or existing ones enlarged. This must be left to mission boards and the judgment of individuals seeking spheres for themselves or others. But the principles themselves we hold to be sound and of the utmost importance. To have acted on them in the past was not always practicable through lack of information and experience, but to act on them now is imperative if we would use well our resources, deal justly and honorably with Christian brethren of other churches, and secure the largest results with the resources at our disposal.

#### IMPORTANT EVENTS IN PAPAL LANDS.

[I bought in Paris in August last a very remarkable book. It bears the name "*Les Saints Evangelés.*" *Traduction Nouvelle, par Henri Lasserre.* It has a most significant history bearing upon modern missions.—A. T. P.]

HENRI LASSEIRE is a devout Roman Catholic. He read the Scriptures and saw that his nation needed the gospel in the vernacular. In the preface of this edition of the Holy Gospels he says: "It is a notorious fact that of a hundred persons who practice the sacraments, there is seldom one who has ever opened the Gospels. The book par excellence; the book whose teachings have changed the face of the world; the book which is found everywhere, which is quoted each day; the book which God placed in the foundations of the church—namely the gospel—is in reality rarely read by those who profess to be fervent Catholics, and never read by the multitude of the faithful."

M. Lasserre himself undertook a translation of the four gospels into a sort of idiomatic, popular and very attractive rendering. And, strange to say, he obtained not only the imprimatur of the Archbishop of Paris, but the sanction of the Pope!

Our true yokefellow, Rev. Dr. A. J. Gordon, in the *Morning Star*, has told the story of the recent "Emancipation of the Bible in Papal Lands," and of the extraordinary blessing which is following, and we take the liberty to make copious extracts from his admirable pen. He says:

"M. Lasserre did not give a bare, literal rendering, but rather threw the whole into a free translation, in which the meaning was, for the most part, admirably preserved. The divisions of chapter and verse were dispensed with, technical terms avoided, and familiar and colloquial phrases substituted in their stead. It is printed in two forms; the one a plain and neat volume of 500 pages, and the other a splendid illustrated edition, the engravings of which are of the most exquisite character.

"Pope after pope has forbidden the translation of the Scriptures into the vulgar tongue, and the reading of the same by the common people. When Wycliffe sent out his version of the Bible, Pope Gregory condemned it by a bull, denouncing the conduct of the great reformer, in presuming to give the Scriptures to the common people, as a '*de' establie kind of wickedness.*' Pope Pius VII. cursed Bible societies as '*a crafty device by which the very foundations of religion are undermined,*' and as '*a pestilence dangerous to Christianity.*' But have not the times changed? Henri Lasserre expresses himself plainly on this point, declaring that the Catholic Church, without absolutely prohibiting the Scriptures, '*aims at taking out of the hands of the faithful the Divine Book, which is the foundation of our faith, and substituting for it the devotional works of the church.*' This he regards as a great calamity, and adds, '*We must lead back the faithful to the great fountains of living water which flow from the inspired Book. We must make them hear, taste, and relish the direct lessons of the Saviour; the words full of grace and truth which fell from His lips.*' Well! strange to say, some of the light of the Reformation, and of modern ideas, has penetrated even into the Vatican. The Archbishop of Paris shared Lasserre's desire that the French people should have the Gospels in their own tongue. He commended his work to the Pope, and, astonishing to relate, the Pope gave the work his formal sanction. Here is a copy of it.

“ ‘Most Illustrious Seigneur : “ ‘To M. Henri Lasserre, of Paris.

“ ‘The Holy Father has received in regular course the French translation of the Holy Gospels which you have undertaken and accomplished, to the delight, and with the approval of, the Archbishopal authority.

“ ‘His Holiness commissions me to express to you his approval of the object with which you have been inspired in the execution and publication of that work so full of interest. He thanks you for the homage of filial devotion which accompanies the volume which you offer to him ; and he charges me to make known to you his earnest desire that the object which you pursue and which you indicate in the preface of your book may be fully attained.

“ ‘Yielding most willingly to your desire, His Holiness sends you, from the bottom of his heart, his apostolic benediction.

“ ‘And I myself profit by this opportunity to declare myself, with much esteem,

“ ‘Your very affectionate servant,

“ ‘L. Cardinal JACOBINI.

“ ‘Rome, 4th Dec., 1888.’

“ ‘With the imprimatur of the Archbishop of Paris, and the official approval of the Pope, the work was put to press.

“ ‘Astonishing as was the Pope’s indorsement, still more so its reception by the Catholic people of France. Edition after edition was sent out, the press and the bindery being hardly able to keep within the demand, till, *within twelve months, twenty-five* editions had been sold, amounting to 100,000 copies. It seemed as though France, long bound in darkness, was about to become a nation of Bible readers, and to shake herself free forever from the bonds of her ignorance. As a mere publishing venture, one has called this ‘*the greatest bookselling success of the century.*’ But as a triumph of the Bible, what shall we say of it ? We can only read the story with amazement, as an indication of hunger for the truth, which proves France to be the most open to the gospel of any nation on the Continent to-day.

“ ‘But now comes the astonishing thing. No sooner has this great achievement in the distribution of the gospel begun, than the thunders of the Vatican are heard condemning what a little while ago was sanctioned. The infallible malediction now falls upon the same book that a little while ago received the infallible benediction. ‘Doth the same fountain send forth at the same place sweet water and bitter ?’ asks the Apostle James. Yes, marvelous to tell, this fountain of infallibility which was opened at Rome in 1870 can bless and curse from the same mouth ; and can bless and curse the same identical thing with the same mouth. Yes, and here is a copy of the papal decree of prohibition :

(*Translation.*)

“ ‘DECREE.

“ ‘MONDAY, December 10, 1887.

“ ‘The sacred congregation of the most eminent and reverend cardinals of the holy Roman Church, by our Most Holy Lord Pope Leo XIII. and the holy Apostolic See appointed and delegated for the index of books of degraded doctrine, and for proscribing, expurgating, and sanctioning the same throughout the whole Christian State, held in the Apostolic Palace of the Vatican on Dec. 10, 1887, condemned and condemns, proscribed and proscribes, or if previously condemned and proscribed, commanded and commands, the following works to be put on the index of forbidden books :

“ ‘*Les Saints Evangiles, traduction nouvelle, par Henri Lasserre. Paris, 1887.*

“ ‘And so let no one of whatsoever rank or condition dare in any place or in any tongue, either to publish in the future, or if published to read or to retain the forementioned condemned and proscribed works, but let him be held bound to deliver them to the Ordinaries of the place, or to the Inquisitors of heretical iniquity, under the penalties proclaimed in the Index of forbidden books.

“ ‘These having been referred to Our Most Holy Lord Pope Leo XIII. from the Secret Councils of the Sacred Congregation of the Index, by me the undersigned, His Holiness approved the decree and ordered it to be issued. In token whereof, etc.

“ ‘Granted at Rome on December 20, 1887.

“ ‘Fr. THOMAS MARIA, Card. MARTINELLI.

“ ‘*Episc. Sabinen Præf.* FR. HIERONYMUS PIUS SACCHERI,

“ ‘*Ord. Præf. S. Ind. Congreg. a Secretis.*’

“ ‘And so as a loyal Catholic, Henri Lasserre has been obliged to suppress his translation of the gospel, and to do what he can to put it out of circulation. And the great court of ecclesiastics, cardinals, archbishops, and priests say Amen ! How long will the intelligence of nineteenth century Catholicism endure such holy prevarication as this and name it church authority ? The same identical thing called white to-day and black to-morrow ; blessed to-day and cursed to-morrow ; and all by an infallible mouth, which can speak nothing but truth !

“ ‘But what was really a Jesuit blow at the Scriptures has turned out for their still wider distribution. Lasserre’s edition of the gospel still lives on in spite of papal anathemas, and the tidings of its success have moved others to follow in his steps.

"For instance, in Milan, Signor Sonzogno, the proprietor of a leading daily paper, has commenced to publish a popular Italian edition of the Bible in half-penny numbers. He sees that there is money to be made in the venture, learning this from the history of Henri Lasserre's work in France. But this is not all. This Catholic publisher is anxious for the moral elevation of his nation. He sees plainly that the reading of the Scriptures, and their incorporation into the life of the people, will be a mighty means to this end. In his paper, the *Secolo*, he pays a high tribute to the Bible, in announcing his new plan for its publication. He says:

"There is one book that gathers up the poetry and the science of humanity, and that book is the Bible: and with this book no other work in any literature can be compared. It is a book that Newton read constantly, that Cromwell carried in his saddle, and that Voltaire kept always on his study table. It is a book which believers and unbelievers alike should study, and that ought to be found in every house."

"But can this book be circulated in Italy, where within the present year priests have secured the arrest and imprisonment of colporteurs for distributing the Bible? Ah! but that is *old* Italy. The Parliament has made all that impossible now by its recent act of religious toleration. It can not be done with this Milan editor as was done with Henri Lasserre. Fifty thousand copies of the first number of this Italian translation were sold in one week. And such has been the emancipation of Italy from the Pope that though a thousand bulls were issued against the work, it probably would not interfere with its sale. And now the enterprise is becoming contagious. In Spain the darkness is denser than in any country in Europe. But a secular paper in Barcelona—such is the latest news—has made arrangements to publish a Spanish edition of the Bible after the same plan as the Italian.

"Now to me this seems to be the most marvelous event of recent times. It is certainly a fact that continental Europe is being rapidly emancipated from the chains of darkness and error that have so long bound it. Italy and France have both abolished the parochial school as dangerous to the liberty of the country, and both France and Italy are reaching out for the Bible as the best nurse and conservator of that liberty already acquired. We are called to rejoice and be glad at these remarkable events; but especially to prayer and eternal vigilance, lest the chains which long-suffering Italy and France are shaking off may be bound upon free America. These countries have abolished the parochial school because nurseries of disloyalty, since they would train the children to pay their first allegiance to the Pope instead of to the state. And yet in the legislature of six different States last year bills were introduced for the division of the taxes of the State—support of parochial schools. The same power that has forbidden the reading of Henri Lasserre's Bible in France would forbid the reading in our public schools, and has done so in repeated instances. Let us have charity in all our religious discussions, but let us look to it that our charity does not give away the priceless inheritance which we have received from our liberty-loving fathers."

#### GAVAZZI.

ALESSANDRO GAVAZZI, the celebrated Italian preacher who died recently, in his eightieth year, was known as Father Gavazzi, and has lectured in America first in 1850, and afterward in 1873. He was one of the most remarkable men of his day. He was born in Bologna in 1809, joined the order of the Barnabites in 1825, and subsequently at Naples held the chair of rhetoric. He reminded us of Savonarola in his religious zeal, of Victor Emmanuel in his generalship, and of Daniel O'Connell as a political agitator. He was in Rome at the outbreak of the Revolution in Lombardy, and in the Pantheon delivered a funeral oration in behalf of those who fell in that conflict. Then and afterward, until Italy became free, he made appeals in behalf of national independence that were as passionate and eloquent as Patrick Henry's in the era of our own Revolution. The Pope appointed him Almoner of the Roman Legion which was dispatched to Vicenza, and the people called him *Pietro Eremita*, Peter the Hermit, of the national crusade. In Venice crowds thronged St. Mark's Place to hear his fearless addresses, and his eloquence moved them to give money to carry on the war. Pius IX. as the Revolution gained ground, recalled his army to the Eternal City. Gavazzi went to Florence, and, when driven thence, to Genoa; then being recalled to Bologna, the people who had taken a bold stand against papal domination rallied

round him with great enthusiasm ; and the republican government made him chief chaplain of the army. After the French occupation of Rome in 1849 he took refuge in England, where for more than thirty years he has found, at least, an occasional home. He has been known in this country chiefly as a politico-religious orator. He has lectured all over the United States and Canada and Great Britain, vehemently protesting against the errors and delusions of the papacy. No more powerful orator ever spoke to American assemblies. Graceful, accomplished, impassioned and intrepid ; with wonderful command of language, marvelous facility and felicity of vocal inflection, and singular effectiveness of gesture, he held vast throngs under the peculiar spell of his magnetic presence. We remember to have heard him when, as yet, old Tripler Hall in New York was standing, and though it is more than thirty years ago, the impression is perfectly fresh and vivid. He wore a long, black doctor's gown that swept the floor and hung in full folds about him. That gown he used more effectively and variously than Mr. Gough ever used his "coat-tails." For example, when speaking of the delusions of the papacy, he would gather up the loose and ample skirt of his robe and peer into the hidden recesses behind it, and describe what was there concealed, until you could scarcely persuade yourself that he actually saw nothing ; then after curiosity had been wrought up to an extreme, and the imagination had taken judgment captive, he would slowly sway his long arms to each side and carry with them the capacious folds of his mantle, until the emptiness was revealed ; and so he would illustrate the hollowness of papal pretensions and promises. That same robe represented the dark secrets of the confessional, the horrors of the Inquisition, the superstitious appeals of purgatory, the systematic deceptions of the priesthood, the elaborate ritualism that obscured the true worship of God ; and every other error or evil of the Roman Catholic Church. Now he would let it hang loosely about him ; again he would gather it tightly around his person and fold his arms ; again he would rapidly stride across the stage with its long folds sweeping through the air ; or again he would raise it about his head, and speak from behind it, or reach out his arms to their fullest extent until he looked like some monster bird with out-spread wings like a bat. He was a mighty man of valor. Italy owes to him an immeasurable debt, politically and religiously. He was a man raised up by God in the crisis of his country, to stand in the breach. He was as bold as John Knox, as out-spoken as Luther, and as fervent as Whitefield. Cav. Mattei Prochet was, in some respects, his complement, and we rejoice that this noble man still survives to conduct the work of Italian evangelization for which Gavazzi largely prepared the way.—A. T. P.

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#### SIR WILLIAM HUNTER ON THE RELIGIONS OF INDIA.

DR. THOBURN, of the Methodist Episcopal Mission in North India, is reported as saying, that everything in India indicates that before long there will be there an expansion of missionary effort which will break through the present range of expectation, throwing back all that has been done hitherto into the rank of a merely introductory work. This is highly probable, and a presage of it seems to be afforded in the rapidly ascending scale within the present stage of efforts and results. Another thing which gives encouragement for the belief that an epoch of rapid largeness of development in the missions of India is at hand is, that the lines of the problem, the rational grounds and limitations of forecast as to the calculable future are fast coming into distinctness, and thus affording a basis for the more definite forma-

tion and more resolute prosecution of plans of evangelization, and also for a more definite co-ordination of the work as a whole.

This view of the probable future of the missionary work in India is quite in line with a profoundly interesting paper on the Religions of India, lately read by Sir William Wilson Hunter before the Indian Section of the Society of Arts, in London, and reported in full in the *Times*. It reveals the correlation of the three great spiritual forces of India—Hinduism, Islam, and Christianity—with a distinctness which appears to render it an invaluable basis of forecast.

It has slowly come to be understood, at least by some, that Hinduism, though utterly incapable of being, like Christianity, a missionary religion for the world, or like Islam, for two parts of the world, or like Buddhism, for Asia generally, being absolutely territorial, is yet, within its own sacred land, not only a missionary religion, but the chief missionary religion, having annually, it is said, more accessions by far than either Christianity or Mohammedanism. After 4,000 years of occupancy, it has not yet by any means closed up its assimilation of aboriginal tribes. And according to Sir William Hunter, there are still in India fifty millions of human beings lying outside or barely inside the pale of orthodox Hinduism and Islam. Here, he holds, is the line of least resistance, along which the church is called to regard it as her principal immediate duty to advance. He says: "I believe that within fifty years these fifty millions will be absorbed into one or other of the higher faiths, and that it rests in no small measure with Christian England whether they are chiefly incorporated into the native religions or into Christianity." This shows, as Sir William remarks, that Christianity in India has a vast area of extension opened before it, even if it should not for an indefinite length of time lessen the numbers, or even stay the advance, of Hinduism and Mohammedanism. One-fifth of the people of India is a prize worth trying for, even according to the canons of ordinary probability.

Islam has another fifth of the people of India, and these, both according to Sir William and to the author of an article only less important than his, published in the February *Contemporary*, are very far from having been principally won by the sword. Indeed, around the three centers of Mohammedan rule, Delhi, Agra, and Lucknow, the Mohammedans are under fourteen per cent. of the population, while in Lower Bengal they are thirty-one per cent. Islam, Sir William shows, while not forgetting its advantages of conquest, and its obligations to violent conversion of its Hindu subjects, did also what the church is invited to do, plunged among the teeming millions of the lower races, "fishermen, hunters, pirates, and low-caste tillers of the soil, whom Hinduism had barely admitted within its pale." To these, he says, "Islam came as a revelation from on high. It was the creed of the governing race; its missionaries were men of zeal who brought the gospel of the unity of God and the equality of man in His sight to a despised and neglected population." And in this century a great religious revival has purged out the abject pagan superstitions and "fuliginous rites of low-caste Hinduism," amid which "the white light of Semitic monotheism had almost flickered out." But the author shows that it is unwarranted to suppose that Mohammedanism is advancing largely now in India. Of the five provinces outside the famine area of 1877, within which a religious census has been taken, the Moslem increase in one, from 1872 to 1881, has gained a good deal on the population, in two more has gained somewhat, in one has fallen behind, and in one has fallen a good deal behind. In Bengal, where



Islam is strongest, the population has gained 10.89 per cent., the religion 10.96 per cent. Intellectually, it has made very rapid progress, of course, however, on lines laid out by Christian culture, within a generation, and Sir William declares, contrary to general impressions, that "Islam in India has shown that it is perfectly able to dwell in peace and comfort in the new Indian world."

Though Christianity in India has been said to be advancing much less rapidly than Hinduism, and in several provinces much less rapidly than Mohammedanism, yet regarded as gaining on its own numbers, it seems to be growing much faster than either. Passing over, though not with disparagement, the 1,600,000 Catholic and Syrian Christians, who do not seem to represent at present "the new disruptive force" of Christianity, the author dwells mainly upon the 600,000 Protestant Christians of India. Protestant Christianity was introduced by Danish and German Lutherans, who are still, though now overshadowed by the missionaries of the governing race, going quietly and steadily on. "English missionary work practically began in the last year of the last century. It owed its origin to private effort. But the three devoted men who planted this mighty English growth had to labor under the shelter of a foreign flag, and the Governor of a little Danish settlement had to refuse their surrender to a Governor-General of British India. The record of the work done by the Serampur missionaries reads like an Eastern romance. They created a prose vernacular literature for Bengal; they established the modern method of popular education; they founded the present Protestant Indian Church; they gave the first great impulse to the native press; they set up the first steam-engine in India; with its help they introduced the modern manufacture of paper on a large scale; in ten years they translated and printed the Bible, or parts thereof, in thirty-one languages. Although they received help from their Baptist friends in England, yet the main part of their funds they earned by their own heads and hands. They built a college which still ranks among the most splendid educational edifices in India. As one contemplates its magnificent pillared facade overlooking the broad Hugli River, or mounts its costly staircase of cut brass (the gift of the King of Denmark), one is lost in admiration of the faith of three poor men who dared to build on so noble a scale. From their central seminary they planted out their converts into the districts, building churches and supporting pastors chiefly from the profits of their boarding-school, their paper mill and printing-press. They blessed God that during their thirty-eight years of toil they were able to spend more than £50,000 of their own substance on his work. But when two of them had died and the third was old and broken, the enterprise proved too vast for individual effort, and the Serampur Mission was transferred to stronger hands. In death they were not divided. An evergreen circle of bamboos and palms, with delicate feathery masses of the foliage of tamarind trees, surrounds their resting-place. A path, lined with flowering shrubs, connects their tombs. And if the memory of a great work and of noble souls can hallow any spot, then this earth contains no truer *campo santo* than that Serampur graveyard." The beauty and the noble appreciation of this memorial passage, delivered from the high places of science and English culture, and sent throughout the world on the wings of its greatest journal, may well console us for the shallow mockeries which rained upon these men, and "the silent smiles of slow disparagement" bestowed on their successors by that still shallower thing which, in certain supercilious circles, passes for American culture.

Sir William Hunter, while remarking that the statistical reports are a very fallacious basis for estimating the present work of Christianity in India, shows that it is, even in itself, one from which Christians have no occasion to shrink. "While the number of native Protestant Christians has increased by fivefold during the thirty years preceding the last census, the number of their communicants has multiplied by nearly tenfold. The progress has been a progress of conversion, concurrent with a progress of internal growth and of internal discipline. It is a result, not alone of the zeal which compasseth the earth to make a proselyte, but also of the pastoral devotion which visits the fatherless and widows in their affliction, and labors to keep its flock unspotted from the world." This regenerating influence, as the *Times* remarks, [Sir William does not ascribe either to Hinduism or to Islam, which are not the agents of a transformation of character, but simply of social organization. Hinduism is described by the author as having a power, of which hitherto few had known anything, of slowly drawing up lower castes in the scale of ceremonial purity and social dignity, until at last some of them have even ventured to assume the sacred thread of the Twice-born.

Sir William says that from 1872 to 1881 the general population of India increased by 10.89 per cent., the Mohammedans by 10.96 per cent., the Hindus by less than 13.64 per cent., the Christians generally by 40.71 per cent., the native Christians by 64.07 per cent. He may well say, therefore, that though Christian missions are not to be judged according to mere statistics they can well afford to be judged even according to them.

Against the vast advantages of a pastoral care unknown to Islam, which really has no clergy, of a cordiality of welcome and completeness of incorporation unknown to Hinduism, which is calmly indifferent to its aboriginal proselytes, of the exaltation of woman, whom both the other religions disparage and one degrades, Sir William Hunter is obliged to set off the terrible temptation of the Christians in being set free to drink. Americans will agree with him that the gospel in India must proceed "on a basis of total abstinence." He thinks that even caste might be purified and humanized, and yet retain its immense social forces of protection and mutual helpfulness. And he agrees with the author of the article in the *Contemporary Review*, that both Christ and Christianity must be presented—and before long, by a great native episcopate and ministry—in those aspects which give the Hindus that which they have not, but which they long for—Christ on that side especially on which we are so slow to apprehend Him, although in the first gospel it is so luminously evident—on the side of His kingliness.

Sir William Hunter's concluding words are: "I thank this society and its distinguished council for the opportunity they have given me of telling some plain secular truths concerning the religions of India. It is not permitted to a lecturer here to speak as an advocate of any creed. But on this, as on every platform in England, it is allowed to a man to speak as an Englishman. And speaking as an Englishman, I declare my conviction that English missionary enterprise is the highest modern expression of the world-wide national life of our race. I regard it as the spiritual complement of England's instinct for colonial expansion and Imperial rule. And I believe that any falling off in England's missionary efforts will be a sure sign of swiftly coming national decay."

## BRIEF NOTES FROM OUR ENGLISH CORRESPONDENT,

REV. JAMES JOHNSTON, A. S. A., BOLTON.

## I. BOKHARA AND THE LIQUOR TRAFFIC.

CHEVALIER Max de Proskowetz, of Vienna, a member of the Native Races and Liquor Traffic Committee, has written an interesting letter relating to the drinking customs of the Bokharese in Central Asia. It appears that the Amir of Bokhara, notwithstanding his compliance with the introduction of Russian merchandise, has made a stipulation according to which no liquors are to be allowed in Bokhara for consumption by his own subjects. This interdiction keeps the Bokharese people back from the temptations offered by the establishment of liquor stations. Although Islam prohibits the use of alcohol by its adherents, the allurements of beer, wine, and strong drinks, in the places where the Russians are boundless, and where their soldiers and bar-keepers can freely indulge in their bibulous or mercenary inclinations, seduces the Asiatic aborigines to drinking and inebriety. The Mohammedan peoples in the Caucasus have been long accustomed to wine, and along the entire line of the Transcaspian Railway from Asunada to Samarcand the Mussulmans are induced to be regardless of their religious prescriptions. It is to be feared that the Russian supremacy in the larger part of Central Asia will in time propagate the plague of alcoholism among the natives of Transcaspia, Turkestan, China, Bokhara, and probably the north of Persia, skirting the Transcaspian Railway, in the stations of which Chevalier Proskowetz saw the inevitable stocks of strong liquors held up for sale for the garrison and the passengers. It is widely known that the Russian troopers in Central Asia are duly renowned for their inebriety, an effect of their loneliness, national habit, and the want of nobler pastime. Inebriety in Russia itself prevails to a frightful degree. Against this pestilence a movement has been registered at Moscow where the popular author, Count Leo Tolstoi, has established a society. Many of the Russian peoples may be regarded as native races; *i. e.*, on the Volga rivers and in some steppes, so that the liquor traffic ought to be checked among them by the enforcement of the principles of the "Native Races Committee," to prevent a demoralization which is unfortunately precipitated by the Russian Government which, like the Indian Government, derives a considerable profit from protecting the development of distilleries and liquor shops, flourishing everywhere on a disgusting scale, though heavy taxes are imposed on their existence.

## II. A MISSIONARY MARTYR.

To the ever-lengthening roll of the noble army of martyrs the name of Mr. Arthur Brooks must now be added, whose death at M'Kange, near Saadani, lying on the East African coast, occurred under tragical circumstances on January 21. Having heroically served the Master in connection with the London Missionary Society's mission on Lake Tanganyika, he was returning to England on furlough at the termination of seven years' labor in Central Africa. After the young missionary-artizan had successfully passed through 500 miles of country in the interior, his life was sacrificed within the borders of the territory which has been the scene of so much disastrous strife between the Germans and the natives. Together with sixteen of his followers, Mr. Brooks was murdered by a mixed crowd of coast people and Zanzibar Arabs. A servant who saw Mr. Brooks shot dead afterward fled with the lamented tidings to Zanzibar. This eye-witness states that the missionary was killed simply as being a white man, and in revenge for German outrages.

"This murder is most significant," the *Times'* correspondent at Zanzibar observes, "indicating the extent of the native hatred which has been

aroused by the Germans against all Europeans without distinction. Saadani has been for many years past the starting point for the interior of all European missionaries, where they, especially the Englishmen, were eagerly welcomed and assisted by the natives. The present murder of an Englishman has caused a greater sensation than all the recent murders, and the probabilities as to the punishment of the perpetrators by the English are eagerly discussed."

Mr. Brooks was born at Edgeware in 1860, and was consequently only 29 years of age. In May, 1883, he sailed for Africa as an agent of the society to undertake engineering responsibilities at the Tanganyika Mission. He assisted in the construction of the steamer *Good News* at Liendwe, at the southern end of the lake, and in the launching of the hull of that vessel in March, 1885. In October of the same year he removed to Urambo, taking charge of the station during the absence of the Rev. T. F. Shaw in England. It is satisfactory to learn that this sad event is not regarded at headquarters as affecting the safety of the remainder of the London Missionary Society's missionaries at Urambo and on Lake Tanganyika, who are far beyond the immediate range of the coast troubles. No fears are entertained respecting them, unless a sudden change should come over the relations which at present exist between them and their Arab and native neighbors. Meanwhile communication with them is suspended, and the fate of Mr. Brooks is an evidence that it would not be safe for them to come down to the coast.

### III. MOHAMMEDAN REVOLUTION IN UGANDA.

The latest intelligence from the south of Victoria Nyanza forebodes important changes in the destinies of Uganda and the surrounding countries. Last October Mwanga, the reigning sovereign, who succeeded Mtesa two years ago, had become unpopular among his subjects. Distrusting his personal bodyguard he conceived a diabolical plot for their destruction by abandoning them to starvation on a small island in the lake not far distant from the capital Rubaga. The bodyguard, being warned, refused to enter the caucos, and returned to the capital which they immediately occupied and also stormed the palace. Unaccompanied by any attendants the monarch fled and his elder brother Kiwewa was chosen king.

The new king, a friend of the Christians, awarded favors to the Christian adherents in his court which speedily resulted in the rising of the jealous Arabs, followed by the murder of many native Christians, the sack of the French and English missions, and the establishment of the Mohammedan rule in one of the most extensive and densely populated regions of Central Africa.

Happily the French and English missionaries reached Usambiro, which lies to the southwest of Victoria Nyanza. Much regret was however expressed at the loss of five of the native French converts in the church missionary's vessel, the *Eleanor*, which was sunk by a hippopotamus. It is gratifying to learn that the Catholic missionaries exhibited the most brotherly generosity to the members of the English mission in their hour of jeopardy. It is reported that Msalala, the mission station near the south shore of the Nyanza, which has been serving as a temporary depot for Mr. Stanley, is uninjured. The same cheering announcement is also telegraphed with respect to Mpwapwa in Usagara some 180 miles from the Zanzibar coast.

Mwanga, who is detained by the Arabs at Magu, has appealed to the English missionaries for assistance in spite of the capricious and cruel treatment to which he formerly subjected them. The Arabs, or, to speak more correctly, the Swahilis and kindred coast tribes of the lowest type, have flauntingly addressed Mr. Mackay upon their triumph in Uganda, together with

the prediction of exterminating all missionary effort in Uganda in revenge for England's anti-slavery policy. Although the Arabs boast of making Uganda a Mohammedan kingdom it is very doubtful whether the chiefs of Uganda will tolerate their usurpation beyond the time of a ruler being chosen from their own people, or, possibly, a son of Mtesa receiving the offer of the crown.

Uganda (the country of Ganda) proper, lying round the north shore of Victoria Nyanza, is a country of about 20,000 square miles, and with its adjoining dependencies its total area will be equal to 60,000 square miles. The Uganda influence has been dominant east and west, and even northwest into Unyoro. Mr. Stanley estimates the mixed population, the majority of which belongs to the Waganda branch, at 2,500,000, and Mr. Felkin at 5,000,000. The standing army comprised 600,000 well-disciplined men.

#### IV. THE FAMINE IN CHINA.

A great national calamity has befallen China which involves the lives of many millions and extends over an area of thousands of square miles in some of the usually most fertile provinces of the Celestial Empire. In 1877-8, when the different missionary bodies vied with each other in noble philanthropy, it is supposed that upward of fifteen millions of souls perished in the dreadful famine of those years. Over an enormous area a more terrible fate was impending, resulting from flood, drought or famine. Immense tracts of country have been devastated and reduced to the most pitiable condition by causes of the most opposite nature. While some have been laid waste by the inundation of the waters of the Yellow River, in others the crops have literally been burnt up in consequence of the want of rain. Flood and fire appearing at the same moment, have intensified the evil by making it impossible for the people of one region to give the other that assistance which, had misfortunes come singly, they might mutually have rendered.

The cattle, which in China are reared almost exclusively for agricultural purposes, have been killed for food, or to keep them from dying for want of grass. The Chinese peasant it is well known has made the ox only one degree less sacred than it is to the Brahmans in the courts of the temples of Benares; and, consequently, the peasant owner must have been driven to great straits before he laid his hand on the life of the patient associate with him in the labors of the field.

The countries suffering most acutely are the following: In the province of Anhui, the prefectures of Fungyang, Yungchow, and Shuchow are flooded by the Yellow River; in Kiangsu (the province in which Shanghai is situated) the crops have entirely failed from drought in the prefectures of Yangchow, Chinchiang, Hsuechow and Chinkiang, all of which appear to be in the Yangtze, and, are, therefore, the districts lying on the Yangtze Valley. In Shantung and Manchuria there are extensive floods, and the area in which suffering prevails is described as immense. The numbers already starving cannot be estimated. In a single district, that of Hofei, half a million of people are in a state of starvation. From Manchuria, around Newchwang it is reported that bands of homeless men, women, and children are roaming about the country. They are styled "devourers of villages," because wherever they settle down for a time they eat up everything. Elsewhere it is stated that women and children are dying in thousands by the wayside, while the starving men are powerless to help them. The Rev. A. G. Jones of Shantung telegraphs: "Thousands in this district are perishing and dying from hunger. Pray make urgent appeals for funds. We must have help. Telegraph funds immediately, "China Famine Re-

lief Fund." Missionaries representing every branch of Christendom are heroically grappling with this wide-spread national calamity for which they piteously entreat the sympathies of Europe and America. As the Lord Mayor of London remarks: "For this is a case in which, without speed, the gift is no gift. The people to be helped may soon be beyond help." Halliday Macartney writes: "Great as is the misery, more black yet is the outlook in the immediate future."

#### V. THE MISSIONARY AREA IN INDIA.

At the farewell banquet, given in honor of Lord Dufferin, the departing Indian Viceroy, in Calcutta, the event was celebrated with great brilliancy and made memorable by the speech of the Governor-General. By the reproduction of some of its passages, the advocates of missions will apprehend what are the manifold physical and ethnological features of that immense empire.

#### *Population.*

What is India? It is an empire, equal in size, if Russia be excluded, to the entire continent of Europe, with a population of 250,000,000 souls, composed of a large number of distinct nationalities, professing various religions, practicing diverse rites, and speaking different languages. The census report says there are 106 different Indian tongues—not dialects—of which 18 are spoken by more than a million persons, while many races are still further separated from each other by discordant prejudices, conflicting social usages, and even antagonistic material interests.

#### *Territory.*

India has a land frontier of nearly 6,000 miles and a seaboard of about 9,000 miles. On the east she is conterminous with Siam and China, on the north with Tibet, Bhotan and Nepal; while on the north-west she marches, at all events diplomatically, with Russia. On the coast are many rich and prosperous seaports—Calcutta, Bombay, Madras, Kurrachee, and Rangoon. (Upon the "Human Aspects of Indian Geography" the readers of THE MISSIONARY REVIEW OF THE WORLD will find a masterly article in the *Contemporary Review* for December, 1888, by Sir William Hunter.)

#### *Communities.*

The most patent peculiarity of the Indian Cosmos is its division into two mighty political communities—the Hindus, numbering 190,000,000 and the Mohammedans 50,000,000, whose distinctive characteristics, religious, social, and ethnological, it is unnecessary to mention. To these two great divisions must be added a host of minor nationalities. Such are the Sikhs, with their warlike habits and traditions and theocratic enthusiasm; the Rohillas, Pathans, Assamees, Beloches, and other wild and martial tribes on the frontiers; the hillmen, dwelling on the Himalayas; British subjects in Burmah, Mongol in race and Buddhist in religion; the Nairs, Bheels, and other non-Aryan peoples of the center and south of India, and the enterprising Parsees, with their rapidly developing manufactures and commercial interests.

#### *Characteristics.*

At one and the same moment, all the various stages of civilization through which mankind has passed, from prehistoric ages to the present time, are exhibited. At the one end of the scale is the naked, savage hillman, with stone weapons, head-hunting, and polyandrous habits and childish superstitions; at the other the Europeanized native gentlemen, with the refinement, polish, and literary culture of Western philosophy and advanced political ideas; while between the two lie layer upon layer, in close juxtaposition, of wandering communities, living in tents, with flocks of goats,

collections of undisciplined warriors, with blood feuds, clan organization and loose tribal government, feudal chiefs, or barons, with picturesque retainers seignorial jurisdiction, and mediæval modes of life; and modernized country gentlemen, enterprising merchants and manufacturers, with well-managed estates and prosperous enterprises. Besides all these, under direct British administration, the Government is required to exercise a certain amount of supervision over 117 native states, with their princely rulers, autocratic executives, and independent jurisdictions, and their fifty millions of inhabitants. The mere enumeration of these diversified elements will suggest to the most unimaginative mind a picture of as complicated a social and political organization as has ever tasked human ingenuity to govern and administer. Within India itself the limit of accountability has not yet been exhausted. The rulers are bound to provide for the safety and welfare not only of Hindu, Mohammedan and other native subjects, but also for the large East Indian community, the indigenous Christian churches, and the important planting and manufacturing interests scattered over the face of the country.

#### *Education.*

Out of the whole population of British India, which may be put at 200,000,000 in round numbers (literally 268,000,000 according to last returns), not more than five or six per cent. can read or write, while less than one per cent. has any knowledge of English. Thus the overwhelming mass of the people—perhaps 190,000,000 out of 200,000,000—is still steeped in ignorance. Of the 10 or 12 millions who have acquired an education, three-fourths, or perhaps less, have not attained to more than the most elementary knowledge. In a recent review of the progress of education it is pointed out that 94½ per cent. of those attending schools and colleges are in the primary stage, while the progress made in English education is measured by the fact that the number of the students who have graduated at the universities since 1857—that is, during the course of the last 31 years—is under eight thousand. During the last 25 years probably not more than half a million students have passed out of the English schools with a good knowledge of that language; there being, perhaps, a million more with a smattering. Consequently, it may be said that out of a population of 200,000,000, only a very few thousand may be considered to possess an adequate qualification so far as education and acquaintance with Western ideas, or even Eastern learning, are concerned.

It is not astonishing that this golden river of splendid oratory and wonderful comprehensiveness should have created a profound impression among the leaders of the political, educational, and religious life in India.

### TRANSLATIONS FROM FOREIGN MISSIONARY MAGAZINES.

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

The *Organ der Nederlandsche Zendingvereeniging*, "Organ of the Netherlands Missionary Union," for September, 1888, remarking on Mark xvi: 20; "The Lord wrought with them," says, "This word, unchanged, still gives the only explanation of the birth and growth of every congregation at our missionary stations, and of the addition of each individual living member of this. Yet," it remarks, "these additions do not everywhere take place under equally impressive circumstances. There are mission-fields from which you may at any time look for exceedingly 'interesting' reports and narratives. Not so the Sunda Islands. What is done here displays, even as do the people themselves, the utmost possible calmness and equability."

The *Agaan* has the following account of the "feeling after" God, of which St. Paul speaks, as illustrated in the case of a Caffre woman.

"Even when I was a young girl, and before ever the word of God had been brought into this and, I felt the trouble of heart which I now feel. On a certain day, while working in the field, I was all at once drawn to thinking about the great God. I looked up to heaven, fell upon my knees but could say nothing, for I only felt how bad my heart was. I went home and related what had befallen me to my parents, who assured me that the bird which makes the thunder had caused that feeling in me. I must fetch and burn a bunch of long grass and thorns, and rub the ashes vigorously into my skin, and then I might expect to feel better. Of course I did so, but it was of no use. I remained wretched until a missionary came here. People told me about him. I lost no time in going with my husband to see him and hear him, and we resolved to settle in the dwelling-place of the Christians."

*De Macedonier*, published by Dr. Dijkstra, of Leyden, in Holland, says:

"Since recent parliamentary and cabinet changes have brought into office a ministry which turns a friendly countenance toward missions, and even invokes their help, the desire has arisen in our minds to make from time to time a little excursion into the domain of statemanship. When the Government rather endured than valued missions, we had usually little inclination to waste time on useless pleas and unheeded remonstrances. But now there is hope that a complaint or a suggestion may sometimes fall into good ground, and now and then bear fruit. It appears to us, moreover, that there is now peculiar occasion to consider the colonial policy from the missionary point of view. The more highly the Government esteems our work, the more risk does it run in an evil hour of soliciting its help, and in our willingness to please it, of losing our proper aim out of view."

The same magazine speaking of Christian work among the Chinese of a certain locality in Borneo, says:

"These Chinese had always loved the missionaries and met all their advances with a welcome. When visited and addressed by the latter they would assent to everything. They chose rather to send their children to the Christian than to the irreligious government schools, but they had no mind to become Christians. One of the missionaries with the help of a friendly Chinese found a locality in the midst of the Chinese quarter where he held regular Bible readings; the Chinese came as regularly, and an interest was aroused. But when their leaders perceived that the new missionary was really in earnest to induce them to become Christians, and that many were inclined to this, their enmity broke loose. They could not, however, withstand God's work. The Lord had touched the heart of a merchant's servant. He declared that he could not hold his place longer, since his conscience forbade him any longer to practice the wonted tricks of trade. His master was at first for discharging him, because he would not give short weight, or work any longer on Sunday. But matters did not come to this, inasmuch as the zeal and faithfulness with which he served, brought his employer to another mind, and secured to himself still more confidence than before. He was baptized, and has shown himself a sincere Christian. In July of last year he died in the sure confidence of his redemption in Christ. His example took hold of three other Chinese one of them his brother. Before the latter applied for baptism he had a severe struggle as his mother declared that if he, too, like his brother, became a Christian, she would starve herself. But he did not yield, and by last account his wife and four children have also been baptized."

The *Journal des Missions Evangeliques*, under the title, "An Unnoticed Friend of Missions," says:

"Our society numbers many friends; some are known, all the world names them; others remain even till their death unknown to all, save perhaps two or three persons, who are sure of their love for missions, and of the sacrifices which they lay on themselves to help them forward. During the visit of the 'Director' [that is the Secretary] to the church at Montpellier, in 1884, he was taken by the pastor to see a humble woman, formerly a servant, who, in a modest little room, was leading a simple and quiet life. Assuredly, on seeing this poor apartment, no one would have expected to see proceeding from it a truly royal gift of missions, and yet it is from thence that we have received one of the largest subscriptions for the erection of the Missionary House, a sum of about \$2,000, the fruit of the savings of this humble servant, who thus consecrated to God the labor of a long life."

M. Jacottet of South Africa writes in the *Journal*, that the sad financial depression under which that region has been suffering for several years is slowly abating.

The Roman Catholics seem to be disposed to follow that policy of unscrupulous intrusion upon the French mission in South Africa by which they



(and I am sorry to say a large body of the Anglicans, not to speak of some other denominations) appear to be doing their best to identify themselves with the Judaizers who tormented St. Paul. A Roman Catholic station has been founded near the home of Massoupa, a chief. The *Journal* remarks:

"Father Deltour, the author of the letter, describes his joy at the proposition made him by Massoupa to establish a station in his village, and then adds: 'I promptly accepted his offer, for thus we were going to strike at the heart of Protestantism.' It is shown with how much care we avoid in this journal everything like polemics, and the satisfaction with which we have mentioned the relations of Christian courtesy which had been secured between the Catholic missionaries on the Zambesi and M. Coillard. But we cannot refrain from mentioning facts which constitute one of the most serious difficulties against which our brethren in Bassutoland have at present to contend."

The *Journal des Missions* has had extended and highly appreciated accounts of the London Conference, which has naturally been very encouraging in its working upon the French brethren, plunged as they are in such a morass of Roman Catholicism. They, however, do not spare a temperate criticism, as follows: "It might here be in place to address a criticism to the organizers of the Conference. Have they not erred in allowing facts to predominate quite so much over ideas, and over discussion? Would it not have been possible to pay a closer regard to the equilibrium established by nature among the different faculties of man, by assigning less to the memory and more to thought and the heart? The reunions of the Evangelical Alliance of Basle, in 1879, have left on our mind, in this regard, a more satisfying impression. Facts, assuredly, were not lacking in the admirable reports of an Orelli, a Christlieb, and a Godet; but, less pressed for time, these orators found a way to guide their hearers to the sources of thought and to the summits from which one may survey the vast horizon of general ideas.

"It appears to us that, in the reports given at London, over-numerous as they were, and therefore necessarily incomplete, comprehensive views came a little short. The discussion of questions of method, which, for foreign delegates, had a very special interest, suffered a little under the restrictions laid on it. The very proportions of the Conference hindered a thorough-going discussion of technical subjects. As was said by the secretary of one of the English societies, a real light could only have been thrown on the subjects by a gathering of fifty or sixty delegates of the societies of most experience in them, deliberating in a little hall, and not by assemblies as large as those of the Conference.

"But, these reservations apart, let us hasten to add that, if the pending questions have not been able to be resolved, they have at least been propounded in the distinctest shape, and in the shape best suited to impress the mind. If discussion, properly so called, has not been able to establish itself, at least the currents of opinion have distinguished themselves with a singular vivacity. The sittings devoted to the training of missionaries, to the question of polygamy, to the trade in brandy and in opium, will live in the memory of those who had part in them. We shall not forget the evening devoted to this last subject. With perhaps one exception, all the speakers denounced the national sin of the legalized trade in opium with an energy which does honor to our brethren beyond the channel. Gatherings of this kind are worth more than theoretical discussions; they are acts which leave an impression in the moral history of peoples; they involve for those who have had part in them an instruction of a superior order and infinitely precious.

"It is here, in this personal contact with such things, and with individual men, that, in our view, we are to find most distinctly the immediate profit of the Conference. To see close at hand and to hear the representatives of the grand missionary enterprises—such men as Hudson Taylor, Bishop Crowther, Dr. Post of Beirut, and so many others; to hear from their own mouth the narrative of their experiences—this is an advantage the lack of which nothing can supply, and which of itself is worth all the technical information, all the instruction in details, which the mind refuses to record."

"Such are, in brief, some of the impressions which we have brought back from London. Shall we acknowledge it? More than once, during the sittings, we have experienced a painful feeling, while noting the difference between the conditions in which we have to work and those in which most of the other missionary societies find themselves. The greater part of these societies have the moral support of powerful Protestant nationalities; most of them have millions of men behind them. We, on the other hand, are working in

isolation, sustained only by a minority which three centuries of persecutions have reduced and enfeebled; often ill-understood by our countrymen, and even sometimes misjudged by our own co-religionists. This contrast has more than once come over us in the course of the London meetings. But, if the first thoughts to which it has given birth are sad, the final conclusion of the comparison has nothing discouraging. After all, our isolated situation, if it imposes on us some sufferings, presents also great advantages. It obliges us to rest on the true ground of missions: the disinterested love of souls, the service of Christ disengaged from every utilitarian and terrestrial after-thought. The position which is assigned to us has its difficulties, but it has its privileges also; it is the position of the first Christian missions, it is the position of the Moravian brethren, it is the position of the missionary work as it was understood at the opening of this century, at the time of the great awakening from which our society has sprung, and all our desire is that we may never forget the principles which have presided over our beginnings."

"Let us conclude this statement by rendering a deserved tribute to English hospitality. The reputation of this hospitality has been long-established; we have had the proof that it has not been exaggerated. Let our English brethren be assured of our gratitude for the reception given to the delegates of our society. They will not forget this reception, which has once more proved to them that Christian brotherhood is not a vain word."

### THE GREAT FAMINE CRY.

BY MISS M. A. WEST, OF SYRIA.

"TELL your people how fast we are dying; and ask if they cannot send the Gospel a little faster."—*Words of a Heathen Woman.*

HARK! the wail of heathen nations;

List! the cry comes back again,  
With its solemn, sad reproaching,  
With its piteous refrain:

"We are dying fast of hunger,  
Starving for the Bread of Life!  
Haste, oh, hasten! ere we perish,  
Send the messengers of life!

"Send the gospel faster, swifter,  
Ye who dwell in Christian lands;  
Reck ye not we're dying, dying,  
More in number than the sands?  
Heed ye not His words—your Master:  
'Go ye forth to all the world'!  
Send the gospel faster, faster—  
Let its banner be unfurled!"

Christian! can you sit in silence  
While this cry fills all the air?  
Or content yourself with giving  
Merely what you "well can spare"?  
Will you make your God a beggar,  
When He asks but for "His own"?  
Will you dole Him, from your treasure,  
A poor pittance as a loan?

Shame, oh, shame! for very blushing  
E'en the sun might veil his face:  
"Robbing God"—ay, of His honor,  
While presuming on His grace!  
Keeping back His richest blessing  
By withholding half the "price"  
Consecrated to His service;  
Perjured, perjured, perjured thrice!

While you dwell in peace and plenty,  
"Store and basket" running o'er,  
Will you cast to these poor pleaders  
Only crumbs upon your floor?

Can you sleep upon your pillow  
With a heart and soul at rest,  
While, upon the treacherous billow,  
Souls you might have saved are lost?

Hear ye not the tramp of nations  
Marching on to Day of Doom?  
See them falling, dropping swiftly,  
Like the leaves, into the tomb,  
Souls for whom Christ died are dying,  
While the ceaseless tramp goes by;  
Can you shut your ears, O Christian,  
To their ceaseless moan and cry?

Harken! hush your own heart-beating,  
While the death-march passeth by—  
Tramp, tramp, tramp! the beat of nations,  
Never ceasing, yet they die—  
Die unheeded, while you slumber,  
Millions straying all the way;  
Victims of your sloth and "selfness"—  
Ay, of mine and thine to-day!

When the Master comes to meet us,  
For this loss what will He say?  
"I was hunger'd; did ye feed Me?  
I ask'd bread; ye turn'd away!  
I was dying, in My prison,  
Ye ne'er came to visit Me!"  
And swift witnesses those victims,  
Standing by, will surely be.

Sound the trumpet! wake God's people!  
"Walks" not Christ amid His flock?  
Sits He not "against the treasury"?  
Shall He stand without and knock—  
Knock in vain to come and feast us?  
Open, open, heart and hands!  
And as surely His best blessings  
Shall o'erflow all hearts, all lands,

II.—ORGANIZED MISSIONARY WORK.

Danish Evangelical Missionary Society.  
GENERAL report of receipts and expenditures from Jan. 1, 1887, to Jan. 1, 1888.

RECEIPTS.

(1) a. Gifts, received from Bazaars, Missionary Circles, Female Societies, etc.....	\$13,734 00
b. Regular Contribution from Copenhagen.....	26 J
c. From Legacy of Ostenfeld and Wife.....	53 60
d. Various Testamentary Bequests.....	83 08
(2) Interest of (a) Grnd. Hans Andersen's Legacy.....	24 12
(b) George Pedessen Holt's Legacy.....	10 42
(c) Miss Olive Emilie Andersen's Legacy.....	18 76
(d) Pastor Emer. Chr. Ostergaard's Legacy.....	55 04
(e) Hatternager Feldberg's Legacy.....	71 28
(f) Sven Skaaven Lauridsen's Legacy.....	56 28
(g) The Scholtz Legacy.....	280 21
(h) Jens Rasmussen's Legacy..	22 78
(i) Tailor Rasmussen's do. ...	56
(k) Niels Jorgensen and Wife's Legacy.....	3 75
(l) Need of Gift, E.....	12 96
(m) Bonds.....	191 38
(n) Current Accounts with Savings Banks.....	40 69
	<hr/>
	\$650 81
(3) Note of Subscription Cashed..	25 51
(4) Mission Atlas.....	321 60
(5) Herr Logstrup, for Mission among the Tamuls.....	53 82
(6) Missionary Boxes.....	43 12
(7) Profits of <i>Missionsblad</i> .....	155 51
(8) Contribution from Brit. and For. Bible Soc. to a Bible Woman in Madras.....	29 18
(9) Discount on Loan.....	68 34
(10) Balance paid in.....	4 15
Transferred.....	13,734 02
	<hr/>
	\$15,076 06
EXPENDITURES.	
(1) Balance from 1886.....	624 59
(2) Missions in East Indies.....	
(a) Salary of Missionary H. Jensen.....	808 40
For support of his children in Denmark.....	93 80
Salary of Missionary A. Ihle	763 80
" Miss Jorgensen.....	107 20
" Berg and Andersen..	285 86
" Miss. Chr. Schlesch.	648 56
" " Chr. Kofaed....	80 40
" " Lazarus.....	74 86

Outfit and Passage of Berg and Andersen....	\$804 00
An Advance.....	19 54
(b) Station of Madras.....	908 01
" " Siloam.....	2,171 13
" " Bethany.....	613 40
" " Asampore.....	675 84
(c) Santal Mission.....	46 14
(3) Mission in Greenland.....	158 96
From Legacy.....	28 24
(4) Missionaries in Training.....	
(a) Support.....	1,058 60
(b) Instruction.....	440 77
(c) Purchase of Hamonium..	60 30
(5) Refunded Interest, etc.....	595 81
(6) Missionary Meetings.....	134 04
(7) Missionary Library.....	81 33
(8) Expenses for Collections by Collectors' Books.....	552 81
(9) Missionary Boxes.....	42 83
(10) Provost Vahl for Appendix to Catalogue.....	15 41
(11) Lent Out.....	95 14
(12) Discount, Exchanges and Postage.....	28 73
(13) Bookkeeper.....	107 20
(14) Sundries.....	23 41
	<hr/>
	\$9,736 92
Transferred.....	624 59
	<hr/>
	\$10,361 51
	210 25
	<hr/>
	\$10,571 76

Assets Dec. 31, 1887 (including balance).....	<i>Crowns.</i> 17,146 89
January 1, 1887.....	7,769 43
Increase during 1887.....	9,377 46
Special Assets.....	15,660 00

Special Contributions paid to the Treasurer of Santal Mission.... 7,201 99

Mission Board of the Moravian Church  
EXTRACTS from the annual report for 1888. [We are indebted to Rev. C. L. Reinke, American Secretary, for the following abstract, translated from the German.—EDS.]

A further proof of the faithfulness of our God, who will not let us sink, we have experienced in our West Himalaya Mission. In Leh, the capital of Western Tibet, we had a hopeful commencement of a medical mission, to which the English Government had lent kind aid. The church knows what a sad interruption of this work took place, because of the necessary dismissal of the missionary physician; and we saw no prospect but that, in consequence, the whole work in Leh would be taken out of our hands again. But the Lord has interposed in mercy. He has restored the backslidden brother through whose misconduct the disturbance had arisen, so that

we have again been able to give him the right hand of fellowship. In other respects, also, we have seen how the Lord indeed led us to begin this station at Leh, especially because of the formal opening and consecration of our chapel and school September 2, 1883. The establishment of this station is the most important event in the history of our West Himalaya mission during the last ten years. From this station twice as large a field can be evangelized, as from either of the other older stations, Poo and Kye-lang. It had long been contemplated to attempt establishing a mission in this capital of West Tibet, but even only two years ago there seemed to be no prospect of being able to begin it. The Lord would first prepare the way; and this was done as follows: The old Maharajah, or prince, died a few weeks after he had given permission to Brother Redslob to begin the mission, and upon his death a great change in the political situation ensued. The British Government became the virtual ruler, and we owe it to this fact, under God's goodness, that this new mission post could be established in so short a time. It is to the Lord's overruling providence that we must keep looking, if our courage and confidence are not to fail; for especially in this Himalaya mission the things of the Kingdom of God seem often to work by a different and much slower process than we had hoped and believed. The brethren who were first sent out have grown old and gray in their work, and in part are fallen asleep, leaving almost no visible fruit of their labors. But did they spend their strength for nought, and have we hoped, and prayed, and given money, and sent out laborers in vain? When brother Arthur Smith returned last year from his journeyings into the bush country of South Africa, he said to himself. "I reap where I have not sown." Even so others of our brethren in the service of the Lord may likewise sow, and leave the harvest for those who shall succeed them. The final result will show that the Lord hath done all things well. May this be our only mission policy—to trust Him, the all-wise Master; to follow Him, the mighty Leader!

Such shall also be our policy in Australia, where He elected our Moravian Church to perform the last and best offices of love for a poor, broken-down, and rapidly perishing race. By the close of the year 1889, our two stations, Ebenezer and Ramahyack, may have to be relinquished. By that time there will be very few blacks there, and the rest, the half-breeds, will have to leave the stations by order of government, to care for themselves. They will then be scattered all over the country. The settled parts of Australia are well supplied with churches and schools, and those of them who desire to unite with the former will scarcely lack the opportunity. The hope of the extension of our mission to North Queensland (N. E. Australia) is still as uncertain as it was last year. The church is aware that the Mission Board did not primarily take into consideration

the raising of funds, but the finding of missionaries for this new field; however, our friends in Australia do not venture upon anything decisive until the Colonial Government shall engage to grant more permanent assistance.

In another of the enterprises of our Unity, the Leper Hospital in Jerusalem, the blessing of the Lord has attended the work, the number of the inmates having likewise increased. The patients, numbering about twenty-four, not only manifest more gratitude for the bodily comforts which they receive, but are also more receptive for spiritual impressions than was the case in the first years. The case here, however, is somewhat similar to that of our mission in Australia. It is written, "To whom much has been given, of him shall much be required." But these poor people's endowments are very small; nevertheless, if they do not become burning and shining lights during their lifetime, they become patient sufferers, and die happy deaths. Through the daily instruction they receive the Name of Jesus becomes precious to them, and to it they cling, whether Moslems or Christians, in all simplicity, often in great spiritual and physical weakness, and this Name of Jesus gives them a soft resting pillow in their sufferings and in death. Is not this then likewise a blessed work, worthy to be the life-work of the brethren and sisters engaged therein, and worthy of being regarded by the church as of equal importance with the other labors of love with which our Lord has charged us for even the least of His brethren?—*The Unity's Elders' Conference, Harnhut, Saxony.*

### The Evangelical Lutheran Mission (Leipzig).

[We are indebted to *The Harvest Field*, the organ of this Society, for this sketch of its history and present status.—EDS.]

"The Evangelical Lutheran Church was the first among Protestant denominations to have her feet shod with the preparation of the gospel of peace, having been at work among the heathen in Lapland, Greenland, North America and India long before any others of them. At present we shall consider only that work which this church is doing among the fourteen and a half millions of Tamilians in Southern India. The society has two names; it is called the "Tranquebar Mission" as well as the "Leipzig Mission." How these two names came to be given to it will appear from the following:

"In the year 1860 a Danish vessel came to grief off the coast of Tranquebar, which was then part of the country belonging to the Maharajah of Tanjore. The captain with his crew landed, only barely saving their lives. The latter, however, were all killed on shore; the captain alone escaped to Tanjore, where he was treated kindly by the king, who granted him a long interview,

the result of which was the ceeding of Tranquebar and its vicinity with about 30,000 inhabitants to the King of Denmark for trading purposes. For a whole century trade was the only thing carried on. But at the beginning of the eighteenth century the pious King Frederick IV. of Denmark, encouraged by his zealous court-chaplain Dr. Lutkins, began to send out missionaries to Tranquebar. Ziegenbalg and Pluctsohau, university men of Halle, were ordained in Copenhagen and arrived in the year 1706 in Tranquebar.

"Within three and a half years 150 souls had been baptized, and five years after their arrival they had translated the New Testament into Tamil. In 1725 the Old Testament also was printed, for they were men of linguistic attainments as well as great missionary zeal. In 1736 there were 2,329 native Christians in Tranquebar, who increased to 3,812 in 1756 under the care of five missionaries. Altogether 56 missionaries had been sent out when the church of Germany began to feel the deadening influence of rationalism. Those 56 we may call the first generation of missionaries, after whom mission work was sadly neglected. Although their stations in Tranquebar, Tanjore, Madras, Trichinopoly, Palamcottah and Cuddalore were in a flourishing condition, the missionaries died out and there were no new-comers to take their place.

Hence in 1830 Lutheran missionaries gave up to the Society for Promoting Christian Knowledge, 1,300 native Christians, 11 catechists and 11 small churches, as they had some time before given up to the same society much property amounting, it is said, to more than three lakhs of rupees. This property is now in possession of the S. P. G. Of the 56 missionaries mentioned above, 43 died in India, one died at sea, and one was killed in Africa.

"Now the connecting link between the first Danish-German mission and the present Leipzig Society is the Rev. H. Cordes, who is still alive. Already in 1819 a new association had formed itself in Dresden. In 1845 the Danish Government sold Tranquebar to England, but at the special request of the native congregation the mission continued to be carried on in connection with the Evangelical Lutheran Church. Four years later (1849) the Royal Missionary Collegium of Copenhagen made over all their property at Tranquebar and Poriar to the Missionary Collegium at Leipzig. Inasmuch as there was a university at the latter town, the mission college at Dresden, which had been founded in 1832, was transferred to Leipzig in 1848. Hence the name—Leipzig Lutheran Mission.

"This society has at present 24 European missionaries, 14 native pastors, 57 catechists, 156 schools and 3,991 pupils of both sexes. The members of the church number more than 13,500, who are scattered about in 577 towns and villages. Most of our Christians come from the poorer classes, but last year, apart from gifts

for special objects, they contributed Rupees 2,018 for general church purposes and Rupees 2,573 toward the support of their own poor. Several districts now receive no help whatever for their poor from mission funds, though a good many other districts get a moiety."

### Spanish Evangelistic Mission in Figueras, North East Spain.

Balance Sheet for the Year ending June 30th, 1888.

#### RECEIPTS.

	£	s.	d.
Balance in hand, 30th June, 1887...	123	2	9
Donations received by Pastor and Madame Rodriguez and Rev. J. C. Stewart Mathias, including sale of pottery, etc.....	1,157	5	4
Donations for site and new Halls in Figueras and Vilabertrano.....	735	18	0
	£2,016	6	1

#### PAYMENTS.

	£	s.	d.
Salary of Pastor Lopez Rodriguez..	156	0	0
Salaries of evangelist, three schoolmasters, two schoolmistresses, and one colporteur.....	298	0	11
Rent of seven Mission Halls, Boys' and Girls' School, and Mission House.....	137	0	2
Repairs and furniture of halls (including four harmoniums).....	85	13	5
Medical Mission expenses.....	49	7	6
Evangelization and traveling expenses.....	79	12	8
Printing, postage, stationery, and publishing <i>El Heraldo</i> .....	134	19	4
Coal, gas, and oil.....	22	12	10
Carriage and sundry expenses.....	54	5	4
Expenses of horse and tartana.....	21	15	8
Maintenance of two orphans in pastor's family for one year.....	40	0	0
Purchase of site for hall in Figueras	600	0	0
Balance in hand, 30th June, 1888:			
New Halls Account £214 0 6			
General Account... 119 17 9			
	£383	18	3

£2,016 6 1

#### Totals of Receipts from the commencement of the Mission in 1887.

Year 1877.....	236	11	3
" 1878.....	113	7	0
" 1879.....	196	3	0
" 1880.....	193	11	3
" 1881.....	134	0	4
" 1882.....	530	14	4
" 1883.....	685	7	3
" 1884.....	775	4	11
" 1885.....	835	17	4
" 1886.....	923	9	0
" 1887.....	1,205	0	11
" 1888.....	2,016	6	

### London Missionary Society.

COMMENCED 1795. STATEMENT FOR 1888-9.

"The London Missionary Society is now entering upon the ninety-fifth year of its existence, and its directors desire to acknowledge with gratitude to God the abundant blessing which is still vouchsafed to the labors of its missionaries, and the ever-increasing opportunities for usefulness which are set before them in every part of the great mission field. It is a sign full of promise that missions to the

heathen have received an amount of attention from the press and the public during the past year which has never been manifested before.

"The wisdom and foresight of the founders of the society are strikingly exhibited in the broad platform on which the society rests. Its agents have no desire to reproduce in the eastern world an exact counterpart of any of the schools of western theology. They bear from us those great fundamental principles of Christianity which are the common heritage of all Evangelical churches, and which find intelligent recognition and response in the universal heart of man. It has been the peculiar glory of the so-

ciety in the past, that the ecclesiastical organization of the mission churches planted by it have been shaped, not in rigid conformity to any particular model, but in accordance with the necessities of different fields of labor and the special characteristics of different peoples. It will be its strength, and the pledge of its success in days to come, to endeavor to cultivate among those who are brought to the knowledge of Christ by means of its missions, an intelligent and independent study of the truths of the Divine revelation in the freedom of a life which is not compelled to form itself on Western models."

STATISTICS.

	English Missionaries.	Female Missionaries.	Native Ordained Ministers.	Native Preachers.	Church Members.	Other Native Adherents.	SCHOOLS.		Local Contributions and School Fees.
							Number.	Scholars.	
1. China.....	22	11	8	72	3,695	1,817	71	2,634	£ 2,584 0 3
2. North India.....	16	11	8	32	535	1,872	101	6,630	2,859 4 1
3. South India.....	24	4	14	104	1,105	7,619	131	6,785	2,443 5 11
4. Travancore.....	..	4	19	25	5,192	45,170	285	13,295	1,029 7 10
5. Madagascar.....	22	..	670	3,785	50,435	236,862	756	79,458	3,666 0 3
6. Africa.....	24	..	..	88	2,407	10,735	37	2,002	577 9 0
7. West Indies.....	3	..	..	3	489	1,380	6	1,271	452 2 9
8. Polynesia.....	33	..	312	523	14,760	41,554	544	24,485	5,792 7 2
Totals.....	152	32	1,031	4,637	78,616	347,015	1,933	336,560	19,404 6 3

Mission stations and out-stations occupied by the society:—South Seas, 450; Madagascar, 1,312; Africa, 33; India, 500; West Indies, 4; China, 66.—Total, 2,365.

Churches planted by the society,\* but now self-supporting:—South Seas, 300; Madagascar, 1,200; Africa, 17; India, 20; West Indies, 24; China, 20.—Total, 1,581.

Total Income for the year ending April 30th, 1888, £124,800, 1s. 9d. Balance against the Society, £7,060, 5s. 8d.

\* During the past thirty years.

Japan Mission of the M. E. Church, South.

RESUME FOR 1888.

Numer of mission stations.....	5
Number of missionaries, 9; wives of missionaries, 5; whole numbers of workers.....	14
Net increase in membership.....	99
Total membership in Japan.....	163
* Amount raised on salaries and expenses of self-supporting missionaries.....	2,523
* Whole amount raised on the field.....	3,897.80%

C. B. MOSELEY,

Statistical Secretary.

\* The value of the yen is about 76 percent. of that of the American gold dollar.

American Free Baptist Mission in Southern Bengal, 1888.

CHURCH STATISTICS.

No. of Churches.	When Organized.	Added by Baptism.	Added by Letter.	Dismissed by Letter.	Excluded.	Died.	Resident Members.	Non-resident Members.	Total of Communicants.	Native Contributions.	Sabbath-School Scholars.	Native Christian Community.
10		62	22	17	5	11	563	91	654	Rs. 640	*2,701	1,286

\* This includes pupils of jungle schools.

EDUCATIONAL STATISTICS.

Stations.	Schools.	Christian Pupils.	Hindus.	Moham-medans.	Santals.	Boys.	Girls.	Total Pupils.
12	21	340	1,322	102	1,298	1,850	992	3,058

RECAPITULATION.

Number of Churches.....	10
.. Communicants.....	654
.. Nominal Christians.....	1,298
.. Sabbath School pupils.....	2,701
.. Pupils in all the Schools.....	3,058

CASH RECEIPTS.

From Government.....	Rs. 6,204 0 0
Foreign Mission Board (for education).....	3,516 3 0
Woman's Board.....	4,581 10 11
New Brunswick Woman's Board.....	328 12 9
Special Donations.....	8,528 4 8
<b>Total.....</b>	<b>Rs. 23,156 15 4</b>

Association for the Religious Improvement of the Remote Highlands and Islands in connection with the Free Church of Scotland. Thirty-eighth annual report, 1888.

ABSTRACT OF RECEIPTS AND EXPENDITURES to Nov. 27, 1888.

RECEIPTS.		EXPENDITURE.	
Subscriptions and Donations,		Salaries of Teachers.....	£1215 16 0
General Fund.....	£016 14 3	do. Sewing Teachers..	183 10 0
Glasgow Association, General		College Aid.....	135 0 0
Fund.....	230 14 8	Traveling Expenses of	
Legacies.....	206 9 10	Teachers.....	46 0 0
Sewing Classes.....	26 12 6	Clothing and Material for	
Clothing Fund.....	14 4 0	Sewing Classes.....	60 19 10
Contributed by people in the		Bibles and Books.....	39 2 2
Highlands.....	18 4 6	Furniture.....	14 2 10½
Proceeds of Clothing sold....	37 14 7	Printing and Advertising....	31 11 6
do. Books do.....	17 2 5½	Incidents, Freights, Postages,	
do. Furniture sold....	0 9 0	etc.....	14 17 1¼
Bank Interest.....	9 4 0	To Building Fund.....	20 0 0
	£1477 9 9¼		£1760 19 6
Balance from previous year..	452 2 2¼	Deposit Receipts..	£150 0 0
	£1929 12 0	On Bank Account.	13 18 10
		In Treasurer's	
		hands.....	4 13 8
			168 12 6
			£1929 12 0

The Seamen's Rest, Marseilles, France, under the direction of Mr. Charles E. Faithful. Ninth annual report to Nov. 1, 1888.

RECEIPTS.		EXPENDITURE.	
£	s. Frcs. Cs.	Frcs. Cs.	
Donations and Sale of		Balance forward.....	2,503 05
work.....	584 9 14.635 26	Loan returned to Monsieur Mathe-	
Sailors' board and lodg-		ron.....	1,560 30
ing.....	250 5 6.480 25	Household bills, including board of	
cadets of <i>The Christian</i>		Mission staff and servants.....	8,409 80
per Messrs. Morgan and		Salaries of Manager and Matron,	
Scott.....	1 25 15	two lady helpers, and servants'	
Association for the Free		wages.....	4,568 45
Distribution of the		Rent, taxes and insurance.....	4,044
Scriptures.....	5 125	Director's traveling expenses....	700 10
Transferred from Cloth-		Furniture and repairs.....	451 30
ing Fund.....	36 4 905 20	Scriptures for Free Distribution..	125
Sale of clothes to Sailors.	16 400	Printing and advertisements.....	294
Sales (various).....	7 1 174 10	Books, periodicals, etc., and car-	
Interest on Reserve Fund		riage of same for Reading-room.	78 35
bonds.....	4 10 112 50	Stationery and postages.....	271 50
Balance.....	39 8 985	Interest on loan.....	150
		Traveling expenses (Capt. Christ-	
		ensen and family).....	226
		Bad debts.....	398
		Petties (including boat and bus	
		hire.....	82 55
	£052 18 23.842 40		23,842 40

## Darjeeling Mission. Founded 1870.

REPORT, OCTOBER, 1888.

Ordained Missions.	Preaching Stations.	Schools.	Total Pupils.	Training Institutions.	Students.	Printing Press.	Hands.	Colporteurs.	Book Department.	Medical.
1	18	22	732	1	12	1	16	1	1	2

## CHURCH CENSUS.

NAME OF CHURCH.	Communi- cants.		Non-Communi- cants.				Total.		GRAND TOTAL.	
	Female.	Male.	Adults.		* Child'n.		Male.	Female.		
			Male.	Female.	Male.	Female.				
1. Darjeeling.....	58	24	22	23	21	33	38	85	81	166
2. Kurseong.....	19	10	11	9	9	11	8	30	28	58
3. Nagri.....	15	8	9	6	6	10	8	24	23	47
4. Salom.....	10	3	7	6	7	7	3	18	11	29
5. Kainjilia.....	3	1	1	2	2	2	1	6	4	10
6. Sonadah.....	4	4	2	0	0	6	6	7	10	17
7. Tindaria.....	6	5	6	1	0	6	4	12	11	23
8. Gumba.....	1	1	1	0	0	0	1	1	2	3
9. Badamtam.....	2	2	0	0	3	3	3	5	5	10
10. Poomong.....	2	1	1	1	0	0	2	2	4	6
11. Terai.....	50	21	18	25	23	16	28	62	69	131
Totals.....	170	82	82	80	65	90	101	252	248	500

\* Under 14 years of age.

In 1870 there were no native Christians in the district; in 1880 there were 184; in 1888 considerably over 1,000.

## Free Baptist Woman's Missionary Society.

In our December number, page 927, in Mrs. Gracey's paper on "Woman's Missionary Boards," a slight error occurred in her account of this society which we gladly correct at the instance of the secretary. We said: "These ladies do not publish a

separate paper, but conduct a department in both *Foreign Mission Journal*, Richmond, Va., and *The Baptist Basket*, Louisville, Ky." Both of these statements, it appears, are wrong. The society *does* publish a magazine of their own—*The Missionary Helper*—and "the Western ladies conduct a column of society matters in *The Free Baptist*, published at Minneapolis."

## III—CORRESPONDENCE and GENERAL INTELLIGENCE

## Korea.

INTERESTING letter from Rev. H. G. Underwood:

SEOUL, Dec. 23, 1888.

EDITORS OF THE MISSIONARY REVIEW OF THE WORLD.—I have wanted to write you for some time about the work here, but my hands are so full of work that I get little time for writing. I have now but a few minutes, and can simply give you a few hints about what the Lord is still doing in this land. We can report an advance all along the line and in every department of work. We cannot keep pace with the work as it opens up. But a year ago there were just a score of baptized Christians in this land; now there are more than five times that number. In one year we have increased fivefold. We thought we were asking "large

things" when last year we prayed for "scores" of souls, and the Lord gave us over a hundred. Has He not indeed been good to us? But we look forward to another year, and the question is, have we faith for a like increase, for another "fivefold" blessing, this coming year? Has the Church at home, as she tries to uphold our hands by her prayers, faith for such a blessing as this? On every side of us are men who are wanting to study "the doctrine." Teachers are called for, but they are not here. Ministers to baptize the people are desired, but there is no one to go. Oh! how my heart yearns for this people. I had planned for quite an extended trip through the country last fall, but there was no one to take my place in Seoul, and I could not go. There is need for men, north, south, east, and west, but



where are they? When they do get here they have a difficult language to learn, that will take several years to master, and when are they coming?

These are questions that are before us, and that ought to present themselves in a practical way to the Church at home. Is she going to step in? Let her stop praying for more doors to be open, and enter those already open, and then let her pray again. Not till then can she pray with that fervent zeal that will bring down the blessing she desires. Great things are in store for the Church of Christ in Korea, if she will but take them. Will she do it? Will the Church of Christ accept the responsibility that now rests upon her and go forward in the work that lies before her here?

We are just now seeing the manifestations of the power of the Spirit in our midst. Our services are well attended, our room is at times crowded, and on the Sabbath is always full of men who pay strict and earnest attention for an hour and more. Our weekly prayer-meetings are carried on with a zeal and earnestness that is cheering. Not many months ago a boy of 16 years of age came and desired to be taught about Christ; he studied night and day, and has since made a profession of faith. He went and found another boy, one who could not read, taught him to read and brought him to Christ. These two went after more, and now there is a regular weekly native *boys'* prayer-meeting. Thus the work goes on, but we need more men. Reinforcements are coming, but as we think of the millions in this land and their readiness to accept Christ, we feel that we should call for more and more laborers. Has not the Lord given the Church wonderful fruits thus far? Has He not shown that the harvest here is indeed ripe? See what has already been done. It is but a little over four years since the first missionary for Korea landed here. There are to-day two organized churches in this land, with a total membership of over a hundred. Applications for baptisms are coming to Seoul to-day by the hundreds from all parts of the land where copies of the gospel have been distributed. The people are let alone in their faith. Public service is being held in the city, and has been for months without the least opposition. A revival is now in progress in the native church. Truly the Lord has done wonders in our midst. Will not the Church at home remember us in their prayers? Pray for *great things* for us; ask *largely*, and pray also for laborers in this field. Are there not some who will read this whom the Master is calling to work in this land?

How the work in Korea strikes a new-comer.

SEOUL, Dec. 23, 1888.

To-day at two o'clock a native Korean service was held, the first of the kind I have seen in this heathen city. About fifty assembled under the leadership of Mr. Underwood. It was a surprise to me, for on my way here I had been told by many that the doors were closed again in Korea and that there was no sound of the gospel there.

The opening hymn, however, sung to the tune of "Old Hundred," so rung out through the open walls, that it must have been heard by everyone in the neighboring streets of the city. A striking sound indeed!

Following this, eleven dusky young Koreans came forward for baptism. The witnessing of each for Christ was of the brightest kind. Mr. Underwood translated their replies into English and such a succession of testimonies I had never heard before. Many others at the present time are studying the Word of God.

Such is the work in Korea. The missionaries in the midst of their abundant labors are looking prayerfully homeward for more help. Before them lies this whole land, with its millions of heathen, still unoccupied. The harvest so great and no laborers.

JAS. S. GALE,

Toronto Univ. Coll. Y. M. C. A. Missionary.

### France.

LETTER from Director C. E. Faithful:

MARSEILLES, January 29, 1889.

DEAR DR. SHERWOOD.—The monthly visitor in the shape of your excellent and esteemed REVIEW is, I can assure you, a source of unusual pleasure. At the same time I feel very guilty that now for a year I have been thus invited and yet, I fear, nothing has reached you that could help to add in any measure to its already very complete arrangement and information. Moreover, you most kindly added my name to your list of correspondents. At that time my residence was in Nice, from which place we removed in September, my health having, through the goodness of our God, been sufficiently restored to enable me to take the personal oversight and direction of the mission here. This removal and the necessity of a somewhat prolonged sojourn in England last summer must be my special reasons for remaining so silent. Allow me then to thank you most heartily for your liberality to so unworthy a contributor.

As I write you the minds of the French are considerably agitated and there seems to be a probability of further upheaving. Cæsarism on the one hand and anarchy on the other afflict this poor nation—so needy, though unconscious of it, of that which alone can make a people free and great, the gospel of Jesus Christ. At the same time

much good is being done, and in this city of nearly 400,000 inhabitants the efforts made to reach the masses and also special classes of men and women compare well with those made in most large cities. In addition to the churches, established free, the McAll Mission, with which I am associated as a voluntary helper, takes the foremost place. Its earnest and energetic director, Pasteur Lenoir, is fully alive to the requirements of the people and seems also to know how to reach them. The one, and sometimes two, evenings a week that it is my privilege to aid in their meetings are always agreeable occasions. Then the work among the soldiers is most interesting and successful, and two efforts are afloat for the sailor, one especially for Britishers, the other for sailors of all nations. This latter, under the title of *The Seamen's Rest*, is the work it was my privilege to inaugurate nearly ten years ago. In addition to a Home capable of receiving from thirty to forty men, there is a bright and well supplied reading-room where also the meals are served for those lodging in the Rest. In this room also meetings are held regularly on Sundays, Tuesdays, Thursdays, and Saturdays. Frequent conversations daily are carried on with individual cases requiring assistance, spiritual and otherwise, by my two lady helpers, one Scotch, the other German Swiss. The manager is a retired captain, a Norwegian, the cook is a Dane and the man who attends to the rooms, French, so that we are a polyglot house indeed. Services are held also on board ship, and constant visits paid to them and to the hospital. I am now engaged in planning regular visits to the beer-shops, 63 of which exist on the three-quarter of a mile quay where our Rest stands. Next door to us was formerly one of these, but is now a temperance coffee-room and restaurant. For all these efforts may I claim a petition for a corner in your valuable journal to ask for prayer and sympathy. The work is one of faith, and the way the means are supplied affords undoubted proof that the God of Elijah still lives and reigns. In a few days I complete my twenty-fifth year of service for Christ and am hopeful I may be permitted to mark it by meeting demands that are very pressing just now, and besides, by removing all debt, I need at least \$1,000 to do this and go forward clear.

### Spain.

LETTER from Madame Lopez Rodriguez.

CALLE PEDRO, 30 FIGUERAS (GERONA),  
Jan. 14, 1889.

EDITORS MISSIONARY REVIEW OF THE WORLD:  
By this post I send a copy of our new report, containing outlines of the work, with donation

list and balance sheet duly audited. The accompanying "Letter from Spain" supplies details of the progress of the work through God's blessing, during the past year. We much hope that you will be interested in the perusal, and will kindly insert extracts in REVIEW. Regarding the building of our new hall in Figueras, we have good news to tell. In November "a friend" most generously sent £500, with the promise of £300 this year. It came as a "glad surprise" and filled our hearts with joy and thanksgiving. The societies, Do San Vincent and St. Paul and the Holy Cross, did their best to prevent us getting a site, by over-bidding for the first one we had in view. Another in a far better situation was soon after unexpectedly offered for sale, but at a higher price. The Lord sent the extra £250 needed, and the purchase was made before the Romanists had time to discover and prevent. Then came the difficulty; where was the money to come from for the building? We knew of no one to whom to apply who did not already know of the need. Should we make a special appeal in our new report? No, for that might injure the General Fund, which wants replenishing. So we decided just to lay the matter before the Lord in prayer, and to leave it with Him. We felt sure that after sending the money for the site, He would not allow the enemies of His truth to triumph for lack of means to build. As I have told you, He did not disappoint our trust, and hope in Him. "He hath done great things for us, whereof we are glad," and praise Him with full hearts for His faithfulness. For many years an old house, now being pulled down, occupied part of the site of the new hall, and was the abode of a priest and his servant. On hearing that it was to be replaced by a Protestant gospel hall, she exclaimed, "Oh, God I can it be that on this spot, where so many prayers and rosaries have been repeated, those vile heretics should come to teach their infamous lies." Far too long have poor souls like that woman been bound in the chains of Romish superstition, and we do beg the prayers of God's people, that in our new hall hundreds of such captives may be set free and "turned from darkness to His marvelous light."

Since sending the "Letter from Spain" to press, we have been cheered by a remarkable conversion, result of our evangelistic work in a town at some distance by train. From curiosity a man was induced to listen at the foot of the stairs to the preaching in our hall. Becoming interested, he crept up and was invited to enter by the converts, who could hardly believe that the well-known "Carlist murderer," employed by his party to commit many acts of cruelty (nine men he confessed to have killed in cold blood), could possibly wish to join their number. How great the change that grace has wrought! For three months he never missed a meeting. One night, when weary from work, he went early to bed. Living next door to our hall, he was awakened by the sounds of the harmonium.

Springing up, he washed, put on his best suit, and hurried into the meeting, which he forgot took place that night. Before all the converts he told his sad story, drawn out by the pastor asking if he were willing to accept Christ as his Saviour? "Yes," was the ready reply. But when further asked if he were prepared to follow and confess Him before his old companions, he answered with much agitation, "Only one thing keeps me back. I have yet one debt of revenge to pay. There is one enemy I can never forgive. In the war, I was taken prisoner. On my knees, clasping a crucifix, I implored for mercy. It was granted by all but one who turned the tide against me. Aim was taken. A moment more and I should have been a dead man, had not friends come up on horses to rescue me. That man I can never forgive, and would take his life if I could." The pastor laid his hand on the man's shoulder, soothed his excited spirit, and gently reminded him how the blessed Saviour on the cross forgave those who were taking His life; then, how God, for Christ's sake had forgiven us. Another thought, "Who can tell that your enemy may not come here, be converted as you have been, and supplicate your pardon?" The poor man tried hard to keep back his tears, and in a tremulous voice replied, "It is true! It is true! There is now nothing to keep me back." To God be all the praise for "another brand plucked from the burning." Asking the prayers of your readers that we may have the joy of seeing many more such rescued by the love of our forgiving Saviour.

### Mexico.

LETTER from Rev. M. E. Beall:

SAN LUIS POTOSI, Jan. 21, 1889.

DEAR EDITORS.—The inclosed is a translation of a letter sent by one of our seminary boys working during vacation, to our native preacher here. Its only merit is, that it is a very true picture of the beginnings of work in Mexican towns. It is one native writing to another with no thought of another reading what was being written. There is no victory to report, no special danger to fear, but simply the common every day work.

EL VENADO, Jan. 14, 1889.

BELOVED BROTHER PANFILO.—Senor Justo, notwithstanding his fanaticism, has conducted himself toward me as a friend. We have talked together of our respective beliefs and he is now reading some of our literature. I have been having some conferences by night with a few persons. I was with the mayor of the town on Saturday, and he showed himself to be a red liberal, and spoke of his father who was mayor of Villa de Cos when our church commenced work there, and the father took an active part in protecting us. One day last week we found at the door of our house many torn tracts and two half burned Gospels. I knew who did it, for two persons who were with me the evening before showed themselves kindly disposed to-

ward our church and begged that I should give them something to read touching our faith; they departed seemingly well contented, and promised some hope, but, what deception. The priest advised them to burn or destroy all I had given them, with the result already mentioned.

Although many persons are afraid to announce themselves, we are making some progress. They have reduced the wages of Don Ventura who is working in the factory, and the fear of losing his place kept him from our services last Sabbath. A lady named Doña Luisa returned all the tracts that Guadalupe had given her because her husband had threatened that if she continued reading such books he would take her family from her and leave her. Just see the result of ignorance and of her companion, fanaticism.

Sabbath morning we had a congregation of twelve persons and among them three who had never heard the gospel, and while preaching about the redemption, several persons in the street listened attentively. At night we had a congregation of sixteen and at the beginning there was nobody at the window, but when I commenced to preach there was a congregation of twenty-five at the window, and to them I directed my remarks, and heard them say among themselves "Good," "That's so!" and "Well, the Protestants do worship God." In my remarks I invited them to come and talk with me whenever they were so disposed. The priest Ayala was watching from a neighboring window, and it is quite certain that he will prohibit the people from even standing at the window. But in time I trust that both fear of the priest and the fear of what society may say will not prevent earnest souls from seeking the truth.

Receive, my brother, the heart of him who esteems you,

Your most affectionate servant,

ATHANASIO QUIROZ.

### North Africa Mission.

BRIEF note from the Secretary:

JANUARY 26, 1889.

DEAR DR. PIERSON.—I have just returned from visiting most of the missionaries connected with the North Africa Mission in Morocco, Algeria and Tunis. The prospect among the Mohammedans is encouraging and we are hoping to send out more laborers. There are now 41 on our staff, and two more leave us in a week.

We are now proposing to take up work among the Europeans as well as the Mohammedans, and also establish a station in Tripoli, which is quite without the gospel.

Yours heartily in Christ,

EDWARD H. SLENNY.

Hon. Sec. of N. Africa N.

### Sweden.

[It gives us pleasure to lay the following earnest request before our

readers. It is made by an American who is laboring as an evangelist in Sweden—the Rev. Otis L. Leonard. As an earnest of his interest in missions in his native land, he sends us \$10, after paying a year's subscription to THE REVIEW, the balance to go to our "Volunteer Fund" Sure we are that our many thousand readers will join heartily with him in prayer for such an object.—EDS.]

REQUESTS FOR PRAYER.

DEAR CHRISTIAN FRIENDS.—Will you all pray for Sweden. We need a great revival here. Pray for it! Pray for me, an evangelist, laboring here! Pray for a student who is ill, called of God to preach, that he may be healed! Pray for a mighty revival of God's work, all over Sweden!

GENERAL INTELLIGENCE.

Africa.—Rum on the Congo. A Memoria from the World's W. C. T. U. asking Congress to act. Bishop Newman presented the memorial praying that immediate and decisive steps be taken to suppress the liquor traffic in the Congo Free State and basin of the Niger. The memorial shows that during 1885 more than 10,000,000 gallons of the cheapest and vilest spirits ever manufactured were sent from the United, States Germany, Holland, England, France and Portugal to the natives of Africa. The quantities contributed by the different nations were:

United States, 737,650 gallons; Germany, 7,823,042 gallons; the Netherlands, 1,099,146 gallons; France ("pure alcohol"), 465,944 gallons; England, 311,384 gallons; Portugal, 91,524 gallons.

The memorial, continuing, says that abundant evidence proves that this deadly rum has developed in the natives an alcoholic passion almost without parallel, and has sunk them into a state of degradation lower than they occupied before they had contact with our commerce and civilization. The march of commerce will soon place the rum traders in communication with over 50,000,000 of savages, and unless the traffic is totally suppressed, the result will be most disastrous to the cause of humanity, a reproach to the Christian nations, and an outrage second only to the slave trade itself.

The purposes of the memorial and of the arguments made by Bishop Newman and Mr. Hornady are to bring about such a revision of the General Act of the Berlin West Africa Conference as shall completely suppress the liquor traffic in the territory in question; to obtain a law from Congress prohibiting the exportation of liquor from this country to any port of Africa, and to persuade the United States Government to use its influence to induce other governments to co-operate.

Mr. Hornady spoke with great earnestness and impressiveness. "The United States Government," he said, "stands to-day as the ob-

structor of a most wise, humane, and philanthropic measure undertaken by Great Britain three years ago, in which our co-operation was asked. We stand to-day as the champion and protector of the trading wretches who sell dangerous firearms and ammunition, and equally deadly spirits in the islands of the Western Pacific. We occupy before the other civilized nations a position which is indefensible and humiliating in the last degree.

"The liquor traffic in Africa can be stopped forever by an international agreement such as Great Britain very nearly effected respecting the Pacific Islands. The friends of humanity, not only in this country but all around the world, ask through this memorial that the Congress of the United States shall exercise its power toward the accomplishment of that result."

—Livingstone's Discoveries. The source of the Nile was the unsolved problem of ancient geography. In 1770 James Bruce, a famous traveler, thought he had found it, but it proved to be only the head of a branch called the Blue Nile. More than 90 years later Lake Victoria Nyanza was discovered, which has an area as large as the State of New York—more than 49,000 square miles. From this lake flows a broad river—the head waters of the Nile.

Dr. Livingstone discovered a great river in the heart of Africa. H. M. Stanley traced it to its mouth and found it to be the Congo, which pours more water into the sea than any other river except the Amazon.

"Livingstone himself traveled 29,000 miles in Africa, and added to the known part of the globe about a million square miles. He discovered Lakes Ngami, Shirwa, Nyassa, Moero, and Bangweolo; the Upper Zambezi, and many other rivers; made known the wonderful Victoria Falls; also the high ridges flanking the depressed basin of the central plateau; he was the first European to traverse the whole length of Lake Tanganyika, and to give it its true orientation; he traversed in much pain and sorrow the vast watershed near Lake Bangweolo, and through no fault of his own just missed the information that would have set at rest all his surmises about the sources of the Nile. His discoveries were never mere happy guesses or vague descriptions from the accounts of natives; each spot was determined with the utmost precision, though at the time his head might be giddy from fever or his body tormented with pain. He strove after an accurate notion of the form and structure of the Continent; investigated its geology, hydrography, botany, and zoology, and grappled with the two great enemies of man and beast that prey on it—fever and tsetse."—*Memoir*.

—The distinguished African traveler, Lieutenant Wissman, recently delivered an address before the Hamburg Geographical Society on "The Arab Question in Central Africa." He stated that within the last few years a great change had taken place in regard to the attitude of the Arabs in

Africa toward the Europeans. The threatening danger of European ascendancy has made them very hostile, defiant and relentless. They no longer hesitate to show that the right belongs to them of carrying on the slave-trade, and that they mean to exercise it. The slave-dealers charged Lieutenant Wissman to inform the English on Lake Tanganyika that any attempt on their part to interfere with the traffic would bring war upon them. The traveler is convinced that war-like measures against the Arabs must be resorted to if a secure foundation is sought for the establishment of European civilization in Africa. Arabs and Europeans cannot exist side by side. Lieutenant Wissman attaches great importance to the proposed expedition for the relief of Emin Bey. He insists that the only feasible plan is an advance from the coast, and declares that it would be useless to employ others than natives as soldiers and carriers. In the meanwhile a sudden obstacle to such an expedition has arisen in the disturbed state of the Zanzibar coast.

—**Missionary interest in East Africa.** The massacre of German missionaries at Dar-es-Salam, on the East African Coast below Zanzibar, has been followed by the massacre of an English missionary named Brooks with sixteen of his followers, at Sandani, a point nearly opposite Zanzibar. These massacres, committed by the Arabs and natives under their control, in the rising against the Germans, were not unexpected. The course of the Germans, who had no experience with African Arabs or natives, was such as to provoke hostility. They established their commercial enterprise last August, and in a few weeks the Arabs were up in arms. The blockade of the coast maintained by Germany infuriates the rebels because it stops their traffic, and they will, it is feared, massacre all the missionaries on whom they can lay hands.

Missionary interests have become very extensive in East Africa. The Church Missionary Society and the Universities Mission, of the Church of England; the Established and the Free Church, of Scotland; the London Missionary Society, the United Methodist Free Churches and the Church of Rome, all have missions on the coast or in the interior.

The Church Missionary Society has two distinct lines of missions—one with its basis at Mombasa, in the English sphere of influence, with eight stations, some of which are on or near the coast and some in the interior. One is in the neighborhood of Mount Kilimanjaro. The second line of stations is that which stretches from Zanzibar to Uganda. There are 9 stations in this line beginning with Mombasa and Mpwapwa, nearly due west from Zanzibar, and including Usamiro, Msulala and

Nasa, south of the Victoria Nyanza, and Rubaga, in Uganda, at the north of the great lake.

The Universities Mission has twelve stations, one at Zanzibar, four in the Usambara country north of Zanzibar, four on or near the River Rovuma, and three on the east shore of Lake Nyassa.

The two Scottish Churches have—the Free Church five stations on Lake Nyassa, the Established Church, one on Lake Shirwa, at the south of Lake Nyassa. The route to this region is by the Zambesi and Shiré Rivers.

The London Society goes further west than any of the other societies, and plants two stations on Lake Tanganyika, and one at Urambo in the Unyamwezi country, south of the Victoria Nyanza and near the stations of the Church Missionary Society. The route was formerly from Zanzibar through Mpwapwa to Ujiji; now there is another route by the Zambesi and Shiré, Lake Nyassa and a road thence to the southern end of Lake Tanganyika.

The United Methodist Free Churches have two missions in the Mombasa region and one in Gallaland.

Three German Protestant societies have five stations—three in Gallaland, one in Zanzibar, and one in Dar-es-Salam, where one of the massacres took place. It is the Berlin Society which maintains the last two stations.

These are all the Protestant missions between Wito and the Rovuma River; but there are German and French Roman Catholic stations. There are three French stations on or near Lake Victoria, the most important of which is the one in Uganda, under the control of Pere Lourdel; two on Lake Tanganyika; one at Bagamoyo, near Zanzibar, and one or two others. The Jesuits have also a few stations, and the German Catholics have one at Dar-es-Salam.

In all, there are thirteen missions—six British, four German, and three French. One society, the Church Missionary, alone has spent \$500,000 in the last thirty years in East Africa.—*The Independent.*

—How some missions were saved. At Mombasa, Frere Town and Bahai, on the east coast of Africa, the English Church Missionary Society has for some time been carrying on a work similar to that which has been so greatly blessed at Sierra Leone and other places on the west coast. The natives who have been rescued from the Arab slave vessels by the British cruisers have been taken to the first-named towns, where they have been cared for and instructed by the missionaries of the society, and a large number of them have become new creatures in Christ Jesus, and are now diligent in tilling the soil or in following other industrial pursuits.

For several years fugitive slaves from the

adjoining country have sought refuge at the mission stations from the oppressions of their Mohammedan masters. Every effort has been made by the missions to prevent mere runaways from settling around the stations; but it has lately been found that many who came and placed themselves under Christian teaching, and who were supposed to be free natives, were really fugitive slaves. Many of them have embraced Christianity, been baptized, and are leading "quiet and peaceable lives in all godliness and honesty."

Suddenly the former Mohammedan masters of the fugitives combined and threatened destruction to the missions unless they were given up again to slavery. It has been a time of great anxiety to the missionaries, and in this crisis they could only commit all to the Lord. Happily the danger has been averted by the wise and timely action of Mr. Mackenzie, the chief agent of the new Imperial British East Africa Company whose head-quarters are at Mombasa. Mr. Mackenzie saw that if the *regime* of this politico-commercial company began with the restoration of a thousand escaped slaves to the slave owners, its influence would be seriously injured. He has, therefore, undertaken to compensate the Arab slave-owners, on condition that the whole of this fugitive slave population, a large portion of which is Christian, are declared free forever. This arrangement has delighted all parties. A grand feast has been given by the Mohammedans to Mr. Mackenzie, while the slaves are set free and the missions are saved.

**China.**—Opium Havoc. Archdeacon Wolfe, of the C.M. S., has written an account of a visit to Hoh-Chiang, commencing in September last. He says:

"Kang Cheng is situated in the heart of a beautiful valley, rich in rice crops, and well watered at all seasons of the year. The population is immense, and the position is well suited as a missionary center for the entire valley; but, alas! it is filled with opium smokers, and where these abound there is very small hope of an entrance for the Gospel of Christ. Though the town stands in the midst of such natural beauty and grandeur, there are no attractions in the town itself; on the contrary, every sight and object that the eye rests on, as well as nearly every word that the ear listens to, is most repulsive and degrading. Such is heathenism in every place that I have seen it in China, and especially in a place given up to opium smoking.

"In consequence of the removal of the local tax on the sale of opium, the drug is very much cheaper than before; consequently its use is rapidly spreading among all classes, and is fast destroying the vitality of this people. The devil could not have invented a more pernicious vice for the destruction of soul and body than this of opium smoking, and woe to the man who by word or deed gives any support or encouragement to the hell-born traffic! It is necessary for every friend of the Chinese to speak out in

the plainest and most decisive manner of the evils of opium smoking. The people are being ruined by it, and it is indeed a lamentable spectacle to see professing Christian men speaking and writing in defense of the horrible crime.

"The pernicious results of this soul and body destroying vice are apparent all around. Cadaverous-looking faces meet one on every side, and the slovenly habits and the filthy appearance of the people generally testify too plainly to the evil it is working on this once industrious and energetic population. The rapid progress which opium smoking has made during the last twenty years among all classes of this population is a very serious matter for us missionaries. Humanly speaking, opium smokers are beyond the reach of conversion, as the vice unfits them for the perception of any moral or spiritual truths. Can the Church of Christ in England do nothing to influence the nation to withdraw from the abominable traffic which is causing so much moral, spiritual, physical ruin to this great people? It is a sad reflection on the Church of Christ in England that it seems powerless to influence the English people in so important a matter as the Indian traffic in opium.

"Almost the entire population in some places is abandoned to the use of this poisonous drug. The effects are witnessed in the extreme poverty of the people, in the broken-down and dilapidated dwellings all through the village, and in the gross immorality which prevails among the inhabitants. Men openly and without shame prostitute their wives, in order to procure for themselves the means of indulging in opium smoking. Little children are sold as slaves and turned away from the embrace of their helpless mothers in order that their degraded fathers may have money to buy opium. All this and much more may be told of the effects of opium smoking on the miserable people; yet professing Christians in England see no harm in it, and openly advocate the abominable traffic which makes it possible and comparatively easy for the Chinese people to ruin themselves and their wives and children for time and for eternity!

"At one place I met Sia, the literary graduate, and had a long and painful conversation with him on this question. Sia himself comes regularly to church, and contributes to the support of the catechist and the repairs, etc., of the church, but at present he is much discouraged and disgusted by the conduct of England and China with reference to the opium question. He says that since the recent arrangements which allow the opium to be transported into the interior free of tekin tax the consumption has more than doubled, as the price has by these arrangements been much reduced. The Imperial revenue has been largely increased; but, the local taxation having been removed by the special request of England, it can be conveyed into the interior and sold for a much less price than it cost under the old arrangement! Hence the country is being vis-

ited with a heavier curse than ever before by the action and greed of England. Will not God visit for these things? Sia's only son has succumbed to the temptation, and has become within the last year a confirmed opium smoker. The grief and anger of the father may well be imagined, and the shame and helpless indignation of the English missionary are beyond expression. Often and often has the missionary to endure the humiliation which no other nationality has to bear in this country. Often has he wished in his heart that the flag of some other nation which is not stained with the poisonous, polluted opium drug, was the one under which he lived in this country rather than the English, which to the Chinese is the emblem of the moral ruin of their nation."—*The Christian* (London).

**Roman Catholic Missionaries in China.**

[We copy below from the *New York Evangelist* in a condensed form the substance of an able article which recently appeared in the *London Times* on "The Past and Present Positions of Roman Catholic Missionaries in China."—EDS.]

"After the treaty of Tientsin in 1857, Napoleon III. assumed the protection of Roman Catholic missionaries in China, irrespective of their nationalities. Italian, German, and Spanish missionaries knew nothing of the official representatives of their own countries. Practically they were all Frenchmen, not willingly, but by force of circumstances. French officials secured for them favors or redress, and received from them reports upon civil, political, and social matters. The power and influence secured in this way by France were felt as a menace to China, which lacked either the resolution or opportunity or both, to protect itself.

"This French protectorate over Romish missionaries in China might have continued to the present time but for the recent war between France and Tongqua, a country having close religious and political relations with China. When it found that in that conflict Roman Catholic missionaries became unscrupulous French political emissaries, China saw her danger, and improved her opportunity for escape. The result of the missions of special agents and private messengers was an agreement that the Pope should send to China a Legate, who in his name should have control of all missionary matters, receive all communications from missionaries, entirely ignoring the French Legation, which would immediately lose its protectorate and power. Then the French Government threatened that if the proposed arrangement was carried out, the Pope should receive the denunciation of the Concordat, and the supplies of the French clergy should be withheld. This Chinese agreement therefore was thrown overboard, the site of the obnoxious Pic-tang Cathedral being restored to the Emperor, and the

building removed by the French as a crumb of comfort to him.

"At this juncture China proposed a new solution of the difficulty. Without proposing to meddle with the French missionaries, whose relations to their own authorities could not be changed, and with a desire to deal justly with all parties, it proposed that the Ministers and Consuls of the other nationalities should treat Roman Catholic missionaries of their nationalities as they treated merchants and others: should secure passports, consider complaints, demand redress, etc.; thus superseding the French Minister and Consuls, and of course diminishing the power of France, which could scarcely dare to protest against so obviously equitable an arrangement. Her power had hitherto been only a usurpation. Within the last two months, Germany and Italy have made agreements with China on the terms proposed. Without pausing to examine their probable motives too closely, we may safely assume that at an early day the other European powers will do the same. The French protectorate in China is a thing of the past. It will no longer obstruct the success of Protestant missions."

**Europe.—Standing Armies.** The tabular statement given below, showing the strength of standing armies of Europe, even when on a peace footing, will convey some idea of the waste of human energy involved, to say nothing of the cost of their maintenance.

**EUROPEAN ARMIES ON A PEACE FOOTING.**

*Great Britain.....	208,357 (officers and men)
Austria-Hungary.....	300,659 (17,867 officers, 281,792 men)
Belgium.....	53,895 (3,315 officers, 50,581 men)
Denmark.....	19,653 (645 officers, 19,018 men)
France.....	525,711 (officers and men)
Germany.....	402,000 (officers and men)
Greece.....	23,340 (officers and men)
Italy.....	265,889 (under arms)
Permanent Army.....	650,582 (on unlimited leave)
Netherlands.....	55,000
Portugal.....	35,000 (men and officers)
Romania.....	19,812 (1,200 officers, 18,612 men)
Russia.....	783,858 (combatants only)
Sardinia.....	18,000 (standing cadre of the army)
Spain.....	144,064 (officers and men)
Sweden.....	30,464 (combatants only)
Norway.....	18,000 (actually under arms)
Switzerland.....	201,828 (including Landwehr)
Turkey.....	166,810 (officers and men)

\*Total.....3,980,513  
 +This number includes the garrisons on foreign stations.  
 +Including the reserves, which could be called out in a few weeks, the amount is approximately twelve millions.

**England.**—Prof. Sir Monier-Williams delivered a powerful address a few days ago at a C. M. S. meeting at Kensington. Having shown that the missionary spirit is of the essence of Christianity, he maintained that those who talk of failure in this work cannot know what is in their own heart, or be conscious that a deep-rooted repugnance to the healing power of the Cross lurks in the very soul and intellect of man. At present God wills to do His work slowly, through man's agency, and progress is not to be settled by the multiplication table. We cannot all bear witness in a foreign land, but we can all persevere in praying to our Father that His name may be hallowed and His kingdom come over all the earth. We have undoubtedly to wrestle with formidable forces, but victory is not doubtful, for "power belongeth unto God."

**Turkey.**—The *Withering Influence of Mohammedanism*. Canon Taylor says that Mohammedan countries do not require the gospel. The Turkish Minister of Finance, in a report to the Sultan, states that the deficit in the Budget is £1,500,000 and that no means will be available to provide against it if the present system of abuses be continued. Economy in certain departments, or reorganization, with strict control and regularity in payments, to maintain Turkish credit abroad, are suggested as of the first necessity for recovering an equilibrium. It remains questionable (the *Times*' correspondent says) whether the salutary advice of Agop Pasha will be adopted, considering the powerful influence militating against reform in a department which is a hotbed of illicit gain to so many. This deficit by no means represents the whole state of financial collapse of the only Mohammedan Government in the world. It is in arrears with many of its chief officials for years of salary. They depend for keeping up their position upon grinding the faces of those who are below them. Had it not been for the Crimean War and the Berlin Treaty, Turkey would have perished as an independent state long ago. It would have been better for the common people had she done so.—*Dombay Guardian*.

—Why am I a Missionary? This question is not one bounded by denominational lines, but can be answered by almost every Christian church in almost the same terms, as a non-mission church may be called a non-Christian church. I am inspired by the encouragements presented. The Christian world is earnestly engaged in the work of foreign missions. It has become an established part of church work, engaging its best talent both at home and on the foreign field. The latest statistics tell us that the following sums are being contributed annually for this great work:

32 American societies contributed.	\$3,011,027
28 British societies contributed. ....	5,217,385
27 Continent'l societies contributed.	1,083,170
Total, 87 societies, contributed. ....	\$9,311,582

With this large sum—

Societies.	Men.	Women.
American are employing. ....	986	1,081
British are employing. ....	1,811	745
Continental are employing. ....	777	447

Total..... 3,574 2,273

These societies have the following visible results as testimony to their faithfulness in their appointed work:

	Members.
Pertaining to American societies.	242,733
Pertaining to British societies. ....	340,242
Pertaining to Continent'l societies	117,532

To'l membership in heathen lands 700,507

This is larger than the membership of the Presbyterian Church in the United States, and the amount expended is nearly the same that said church spent at home last year for her own current expenses. But foreign missions have not only gained this large number of converts from heathenism, but they have also the following educational work to report:

Societies.	Children.
American have in schools. ....	124,813
British have in schools. ....	434,774
Continental have in schools. ....	67,154

Total..... 626,741

In addition to all this, missionary ships, freighted with "The Word of Life," sail on many seas and steam on the lakes of Central Africa. Hundreds of papers, in almost as many languages, "drop their leaves for the healing of the nations." Moreover, modern missions are yet in their infancy. The past has been a time of seed-sowing. The oldest American society, the American Board, was born in 1810, and of the British and Continental societies, all but six were established within the last eighty years. There is grand inspiration in the history of the cause. Missions have always been important factors, in the providence of God, in giving to the world the civilization it now enjoys. There is goodly fellowship in the work. Missions have given to the world the lives of such men as Robert Moffat, of South Africa; Dr. Livingstone, his son-in-law, of all Africa; Robert Morrison, of China; Henry Martyn, of Persia; Adoniram Judson and his wives, of Burmah; Schwartz, of India; Eygde, of Greenland; and a host of others as worthy of canonization as any saint in the Roman calendar. Missions, by the blessing of God, can and do regenerate nations. They have reduced scores of languages to writing, and have given a literature to many lands. In Japan, where twenty-five years ago there was not a single paper in circulation, there are now more than in all the rest of Asia combined; more than in Russia and Spain together. She is casting away her old cumbersome alphabet, if such it can be called, and adopting the Roman letters. She is



filling theatres with thousands hungering and thirsting for the gospel. The Bible will do for Japan and other nations what it has done for England and America. I am a missionary because, while our Savior taught us to pray, "Thy Kingdom come," He also said, "Go ye into all the world and preach the gospel to every creature." Praying and working must go together. That church is not truly evangelical (evangelizing) which preaches the gospel in but one language.—*M. E. Beall, in North American Review.*

—*The World's Debt to Missionaries.* Mr. Liggins' book, "The Great Value and Success of Foreign Missions," is calling forth strong commendation from the press and from eminent clergymen. Dr. Clarke of the American Board writes:

"No one can read this volume without being profoundly impressed with what has been accomplished by Foreign Missions. It is a rare collection of just those facts and incidents which I who are interested in missions will find helpful in presenting the cause. Every pastor should have it; every Sunday-school superintendent should have it as a storehouse of interesting incidents."

We extract two items in regard to the Island of Celebes. In the Dutch East India Islands there are many missions supported by Christian people in the Netherlands. On Java, Sumatra, Amboyna, Ki and the Aru Islands, there are large congregations and many converts, and there

are also converts in Timor, Wetter, and those portions of Borneo and New Guinea, to which the Dutch Government lays claim. The island of Celebes has become Christian, there being 199 Christian congregations, and 125 schools. The number of adherents of the missions is no less than 80,000.

—*Alfred Russell Wallace's Remarkable Testimony.* The book by Alfred Russell Wallace, the distinguished scientist, entitled "The Malay Archipelago, a Narrative of Travel, with Studies of Man and Nature," contains the following:

"Just opposite my abode in Rurukan in Celebes was the school-house. The school-master was a native, educated by the missionary at Tomohou. School was held every morning for about three hours, and twice a week in the evening there was catechizing and preaching. The children were all taught in Malay. They always wound up with singing, and it was very pleasing to hear many of our old psalm-tunes, in these remote mountains, sung with Malay words. Singing is one of the real blessings which missionaries introduce among savage nations, whose native chants are almost always monotonous and melancholy. The missionaries have much to be proud of in this country. They have assisted the Government in changing a savage into a civilized community in a wonderfully short space of time. Forty years ago the country was a wilderness, the people naked savages, garnishing their rude houses with human heads. Now it is a garden, worthy of its sweet native name of 'Minahati.'"

## INTERNATIONAL DEPARTMENT.

### Applied Missionary Information.

THERE never has been a time when the methods for the conduct of foreign missions were the subject of more varied suggestion than now. There is manifest a growing disposition to find out what is extraneous in existing modes, and to experiment with "new departures," in the hope of finding some method or methods which admit of more vigorous and extended advance on heathendom. Inexpensiveness, simplicity, and greater freedom of individual effort are earnestly sought. There is, besides, a conviction that the duty of evangelization ought in some way to be more distributed among individuals, without lessening that of the organized societies. Acknowledging all the worth of organized effort, there is still the thought that men and women ought

to be impelled individually to venture on their own responsibility to go everywhere; merchants, mechanics, teachers, professional men, in a great uprising of missionary enterprise going to the ends of the earth to pursue their several vocations, that by such opportunity as shall occur to them, they may act as lay missionaries. How far this might lead to disorder, and put on the several fields irresponsible persons who would not contribute to the advance of Christ's kingdom is amongst the queries that attach to the suggestion.

Is it possible to establish an intelligence office which shall supply such persons with information about the specific opportunity for such labor, that they may form a better judgment, whether what they feel moved to do is likely to prove of any practical value?

There are fields where workers are needed to do just such specific work. What else besides that which existing organizations supply can be set up to try to bring the workers and the work in all the world intelligently together?

These are practical and important matters. An international and inter-denominational committee, for general oversight and stimulus, is amongst the hints that this matter has brought out. Another form of it is seen in conventions, colleges, and individual churches assuming the support of individual missionaries, with or without alliance with already existing societies. That there are indications of need in all this which call for mature deliberation can scarcely be called in question.

Workers of one country or church may sometimes be suitably employed to meet the demand under already existing organizations in some other country or church, just as many of the early missionaries of the English societies were found in Germany. Are the societies doing what should be done internationally or interdenominationally to bring work and workers all over the world together? or, have they already more than they can do, and should there be a voluntary organization to collect and collate this class of information to be placed at their disposal, such organization becoming auxiliary and supplemental to the regular missionary societies of all countries and co-operating with them?

If such voluntary organization be realized, can it become the medium for collating and classifying all information likely to be of practical value to independent as well as organized missionary enterprise?

*A Beginning.*—At the close of a Conference in Manchester, England, in 1886, several well-known gentlemen met, and after anxious and prayerful discussion unanimously adopted the following resolution:

"We think it advisable to form a Missionary Consulting Committee, in various large cities of Great Britain in connection with a Central Body in London to meet monthly for prayer, for the study of the great needs of the world-field, to consider missionary information, and to interchange opinions."

The result of this was the organization of a "Missionary Intelligence and Registration office" in London "for the registration of missionary information, and the encouragement of vigorous self-supporting missionary enterprise in all parts of the world, in harmony with existing missionary societies." This numbered amongst its patrons such persons as Robert Arthington, Rev. Hugh Price Hughes, Rev. F. B. Meyer, and other eminent men.

This organization has varied its title of late into "*Missionary and Evangelistic Bureau.*" The objects of this enterprise are definitely stated as follows:

"*First.* To collect and put into practical form, reliable information concerning spiritually-destitute and neglected places, as well as Christian work in operation, throughout the world, and to disseminate the same through suitable channels.

"*Second.* To call attention to promising fields of labor, and to encourage all (men or women) who are willing to be used in the Lord's service, for the evangelization of the world, and to furnish missionary information.

"*Third.* To establish a system of correspondents in foreign lands, who will report on suitable openings for missionaries, self-supporting or otherwise, and act as referees to those who go out; also generally to keep the Bureau furnished with suitable information, and to put those of the Lord's people who may travel, 'en rapport' with Christian work in the countries they may visit.

"*Fourth.* To urge on Christian people throughout Great Britain and elsewhere, the claims of the heathen, and their responsibilities respecting them, and to seek to infuse zeal and energy into the Christian public at large for the support of missionary enterprise with their means and influence.

"*Fifth.* To stimulate Christian congregations to seek representation on the Foreign field, by members selected, sent out, and maintained from amongst themselves.

"*Sixth.* To act as agents for either missionaries or evangelists, by representing them in London, and facilitating their work,

by relieving them of such business affairs as they may desire to depute, and by enlisting sympathy in their behalf."

In actively attempting to secure this purpose the work is divided into departments. 1. The Department for Registry of Missionary Effort, in all parts of the world of whatever name, the record to be available for all desiring information. 2. The Department of Requirements, to bring work and workers together. 3. The Department of Employment of Missionaries, to bring to the knowledge of suitable men and women means of livelihood abroad while working for the Lord.

This Bureau has prepared blank forms for the collection and registry of information, of which there are six classifications lettered as follows :

(a) For the registration of any particular missionary effort; (b) on suggested openings abroad where Christian workers may be profitably employed; (c) for Christian workers seeking a missionary sphere; (d) for opportunities of suitable secular employment for the support of missionaries; (e) for vacancies in existing missions or societies; (f) for such private and confidential information as will enable the Bureau to act as representative of missionaries and others.

It may help to a better apprehension if we quote from these forms enough to indicate the plan. The registry of effort seeks to record: when any mission was commenced, number of stations, area worked by mission, number of missionaries, European or native, also of evangelists and lay helpers, communicants, baptized persons, cost of mission, etc. The registry of openings requires to know: where any such exists, extent and population of district, nature, objects and prospects of proposed work; climate, expense, whether for established or new work, special difficulties, how reached, how possibly to be supported, etc. The registry

of requirements includes: name, age, married or single, health now and formerly, hereditary physical traits, trade or profession, education, acquaintance with any language or languages, whether person will work at profession or trade provided opportunity for systematic work for conversion of souls is afforded, what evangelistic work he has hitherto done, denomination, if denominational work is desired, references. The Registry of Requirements includes: society or mission requiring worker, whether work is old or new, scope and objects of work, age, if payment of passage will be met, if for any specified term, and the official, if any, with whom arrangements are to be concluded.

That such a society would find an abundance of applications for information is certain. There are those who would like to go to Japan on their individual account, to engage in teaching by which they could support themselves and at the same time do incidental missionary work, but who are ignorant as to whether any such openings exist now, as they did a few years ago. There is no doubt of their qualifications, yet no society has at this time the means to send them forward for its organized work.

The Bureau gives illustrations of the daily applications made to it, and also of applications for workers. It mentions among others the call for an educated lady for South India, amongst higher class native women, and two working-men for colporteur evangelism in Bombay presidency, India; and further of openings in general, as in Kashmir, where a carpenter, printer, shoemaker, photographer, nurse and others could find an opening.

We have been thus explicit because this organization represents a general spirit and tendency of the times, while itself only one form of the expression of it. Such a Bureau

involves immense and patient work. Persons desirous of further information concerning the operations of this Bureau, or who are willing to cooperate for securing the same ends in America, may address Rev. J. T. Gracey, D.D., Buffalo, N. Y.

#### Islam.

(Continued from page 218.)

#### JEWISH AND CHRISTIAN FACTORS.

The most prominent Jewish and Christian idea appropriated by Muhammad was that of a Divine revelation. The extent to which Muhammad was impressed with the Jewish and Christian Scriptures is a matter of no little surprise to the student when he first approaches this subject. Sir William Muir, in his "Testimony Borne by the Coran to the Jewish and Christian Scriptures," collates a large number of passages from the Quran, which show how prominent this thought of "The Book," the sacred "Scriptures," the Divine revelation, was in the mind of Muhammad. Mr. Muir says: "A considerable portion of the Coran is occupied with narratives of events recorded also in the Sacred Scriptures of the Jews and Christians. Such narratives show very frequently a close correspondence, amounting in some places to actual coincidence in the cast and turn of expression with the Bible." Besides this, the Jews and Christians are some fifty times in the Quran styled the "People of the Book," the "People possessing the Revelation," etc. These are in fact the commonest designations of Jews and Christians in the Quran.

Muhammad evidently only expected to succeed in impressing Jews and Christians by producing a revelation, as their prophets had done. A revelation was considered absolutely indispensable.

"The people of the book will ask thee that thou cause a book to descend upon thee from the Heavens" [Sura iv: verse 149].

It is plain that all good Mussulmans must believe in that which was revealed before the Quran. Muhammad's inspiration is said to be of the same character as that of former prophets of the Jews and Christians.

"Verily we revealed our will unto Abraham and Ishmael and Isaac and Jacob and the tribes and Jesus and Job and Jonas and Aaron and Solomon, and we gave unto David the Psalms and apostles whose stories we have not revealed unto thee" [Sura iv: verse 161].

The authority of a Divine revelation, and the obligation to be guided by it, which was Jewish and Christian, was fully appropriated by Muhammad.

"And he sent down the Tourât (Pentateuch) and the gospel from before for the guidance of mankind, and he sent down the Forcan (Quran). Verily they that reject the revelation of God to them shall be a fearful punishment" [Sura iii: verse 2].

Muhammad seizes, perverts, and applies to himself Christ's promise to send the Paraclete, and places on a parallel with that of Jesus and to the prophets of old the revelation made to himself.

"Jesus said: Oh, children of Israel, verily I am an apostle of God unto you, attesting that which is before me, the Tourât (Pentateuch), and giving glad tidings of an apostle that shall come after me whose name is Ahmad" [Sura lxi: verse 6].

The style and mode of the inspiration of the Quran are here put in the same category with that of the Jewish and Christian peoples. And the coincidences between the Jewish and Christian Scriptures and the Quran are claimed as a proof to the Meccans of the inspiration of the Quran, as in Sura xxvi: verse 191: "What, is it not a sign unto them that the wise men of the children of Israel recognize it?" or,

"Thus doth the glorious and wise

God communicate revelation unto thee and unto those that preceded thee" [Sura xlii: verse 6]; or again,

"Thus have we sent down to thee the Book (Quran) and those to whom we have given the Scriptures believe in it" [Sura xxix: verse 47].

"We believe in that which hath been revealed to us, and in that which hath been revealed to you, and your God and our God is one" [Sura xxix: verse 46]. Thus the text of the Quran is claimed to be of the same manner as that of the Scriptures, and also of identical origin. The source of the Quran is also the same. This is not an accidental reference. The Quran abounds in similar references to the Scriptures. Mr. Muir has collated some one hundred and fifty of such references in the Quran to the Jewish and Christian Scriptures. Muhammad was evidently profoundly impressed with this Jewish and Christian conception, and availed himself of it.

The conception of a revelation involved the personality and unity of God, and his selection of a person through whom to make known his will. This was soon concreted by Muhammad into: "There is no God but God, and Muhammad is his Prophet."

The one overpowering thought of the revelation of the Divine purpose and pleasure to the individual was clearly Jewish and Christian, and this was the great factor furnished by these people to Muhammad. Whatever else may or may not have been amongst the elements of the times, these were, and, given these and Muhammad, the result is the Quran.

A collateral part of the idea of Divine revelation adopted by Muhammad, was that of the necessity of outward evidence to support the revelation. The prophets who had preceded him had confirmed the claim of the supernatural revelations made to them by supernatural works—

miracles. Muhammad distinctly recognized this, but declared that no necessity existed to confirm the message of the Quran, no other evidence could enhance that of the book itself. "Each prophet has received manifest signs which carried conviction to men, but that which I have received is the revelation." In other words the Quran itself is a literary miracle; no book in the world can compare with it in thought and expression; the Arabic of the Quran is the Arabic of Heaven; no revelation could be more self-evident. Muhammad challenges men and genii to produce a single chapter like it. The challenge has not been accepted.

Incidentally, we may put a few contrasts. Let it be conceded that the Quran is the most untranslatable book in the world; that no book in the world loses so much by translation as it does, because its beauty and force inhere in the Arabic language. But on the other hand, no book in the world is so translatable as the Jewish and Christian Scriptures. Another strong contrast is seen in the fact that the Quran having been delivered through one medium and within a period of little more than twenty years, is all of one time and one manner; and has uniformity of expression, but strangely enough has no continuity of design; while the Bible, written by various authors, at various periods of history, has great variety of expression and most marked unity of design. This suggests another phase of the idea of revelation adopted by Muhammad, that of infallibility in the revelation. Muhammad said the later message must always take precedence in authority over the earlier, and abrogated all which were of a contradictory character to it. This abrogation pertained however only to commands and prohibitions, and the *abrogation must itself be a part of the revelation*, and must be announced and historically preserved. This is a most

important point in the controversy of Christianity with Islām. The Moslem world, being obliged by the Quran to recognize Muhammad's indorsement of the Jewish and Christian revelations, offset the force of the fact by asserting that the Quran being the latest revelation, annuls all the Jewish and Christian revelations contrary to it. But Sell asserts that "it cannot be shown that either Muhammad or his companions ever said that the Bible was abrogated."

#### POST-MUHAMMADAN ELEMENTS.

Three streams of tendency follow from all that we have said :

1. The followers of Muhammad have imitated the prophet in extending the Gnostic eclecticism which he inaugurated. If Muhammad adopted, adjusted, appropriated religious doctrines and customs of his time and country, why should not his followers? Islām has sometimes appropriated what it could not assimilate, as in the island of Java, where a strange mixture of nature-worship, animism and Hinduism with Muhammadanism, and is so nearly a new conglomerate, as that it takes a distinct name, as *Javanism*. Another illustration of appropriation is in the offering of sacrifices at the tombs of saints to secure their mediation. Kuenen well remarks, in view of the absence of the doctrine of sacrifices from the Quran, "The Moslem seeks what his faith withholds from him, and seeks it where the authority which he himself recognizes forbids him to look for it." It is no part of Islām; it is not even a product of it. It can only be adopted on the prophet's own principle of action, that of the agglutination of ideas. It is thus that it has partially adopted in India the caste system of the Hindus.

2. A second tendency is to appeal to primitive ideas and principles, or to read a philosophy into the teachings of the prophet himself.

The great feature of Islām in this century is not its geographical

extension over Africa or Malaysia, but rather the revival of Moslem Puritanism by the Wahābees. Abdel-Wahāb, at the close of the last century "saw that his co-religionists had fallen away from that purity of life and belief which made Islām master of all the civilized world save a corner of Europe; he resolved to bring them back to the truth. He scouted the traditions which had buried the pure Quran under their mass, . . . he learned to distinguish between the essential elements of Islām and its accidental or recent admixtures," . . . and found "the keystone, the master-thought, the parent idea" to lie in the phrase, *La ilah illa Allah*—"There is no god but God." This he said meant much more than a negation of any deity save one alone, but that this one Supreme Being is also, as Mr. Palgrave puts it, "The only agent, the only force, the only act, existing throughout the universe, . . . the sole power, the sole motor, movement, energy and deed, is God; the rest is downright inertia and mere instrumentality from the highest archangel down to the simplest atom of creation." Hence, in this sentence, "There is no god but God," is summed up a system which Palgrave terms, "the Pantheism of force or act." It is not ours to defend all this. We are only illustrating the movement toward Puritanism from a Moslem standpoint, a recurrence to the original elements of Islām within our own times; a great movement which is secretly wide-spread over Asia, and greatly reinvigorating and intensifying the Moslem community. The Pantheism which the Sufi Moslems clam has been an historic doctrine of Islām for three centuries is put much more nearly after Hindu form. A chief among his sect says: "God himself is the vessel and he is the hopper. He is the clay and he is the wine-drinker. He is the buyer

and he is the vessel when broken to pieces." They say, "If of a piece of cloth one makes stockings of one part and caps of another part, the honor of the one would be apparently greater than the other, though they would be really the same." However much they differ as regards name and appearance—internally or really, God and the whole creation are identical; and hence Persian, Indian, and Arabic, Moslem Puritanism says *La Ilah illa Allah* is but an axiom, a confession of faith, the condensed creed of the Moslem Pantheist. This is of value to us, however, rather as illustrating the tendency, which is always possible of manifesting itself, of a return to the primitive elements of Islām.

3. But the far more forcible tendency that has hitherto flowed from what we primarily set forth, has been to set up the "Prophet" himself as the rule and the example for Islām, and to bound all interpretations of Islām by the "Prophet" himself, thus prohibiting all accretions or adaptations, and denouncing all philosophies, defying all interpretations, and sternly, irresistibly limiting Islām by the personality of Muhammad. Hence the immobility of the Moslem Creed and civilization, and a prejudice against innovation which petrifies progress at the boundary line of the personality of Muhammad and the literal text of the Quran.

Muhammad said: "Bring ink and paper. I wish to write you a Book to preserve you always from error." But it was too late. He could not write. Hence he said: "May the Quran always be your guide. Perform what it commands you; avoid what it prohibits." Mr. Sell well says: "The letter of the book became, as he intended it should become, a despotic influence in the Moslem world, a barrier of free thinking on the part of the orthodox, an obstacle to innovation in all spheres,

political, social, intellectual, and moral."

#### ANOTHER TEST CASE IN INDIA COURTS.

WHAT has suddenly become famous as "the Patna case" bids fair to attract as great attention as did that of Rakhmabai. This involves another phase of the question of the morality and the liberty of person of the women of India. It appears that two native women applied to Miss Abraham of the Indian Female Normal School and Instruction Society at Patna for baptism. The younger, a virgin of 14 and a widow, whose mother sold her to a life of shame, to avoid which the girl fled to the missionary. The India papers teem with the various incidents, and with discussion of legal principles involved in the case. We quote from one of these, the *Indian Witness*, the following summary of facts:

"The girl Lachmin is fourteen and a half years old, and was sold by her mother to a shop-keeper by the name of Radakissen. All the parties belong to the Khetri caste, and hence Radakissen being prohibited by caste rules from marrying a widow, his object in procuring the girl is plain. While negotiations for the sale of the girl were in progress, Miss Abraham, a Zenana missionary (of the I. F. N. S.), visited the home of Lachmin without knowing anything about the girl's history. Lachmin and an older woman, who had heard the gospel before, decided to forsake their evil associates and accordingly went to Miss Abraham's house. Lachmin yielded to the operations of grace and became a firm believer in Jesus Christ. Radakissen, seeing that his gain was gone, for it is alleged he was trying to sell the girl into infamy, made application to the magistrate under section 551 of Indian Procedure Code to have his prey restored, and charged Miss Abraham with 'abducting the child for immoral purposes!' Rioters surrounded the magistrate's court, attacked Miss Abraham's house, and put the missionaries in peril. The magistrate yielded to the clamor and issued a summons on Miss Abraham, in which he called Radakissen Lachmin's husband! Possibly every Brahman and Pundit in Patna would contradict this error, as Lachmin's boy husband died in infancy and the girl was a virgin widow, but the mistake in the summons had a baneful effect. Miss Abraham employed a lawyer, and, better still, laid the case before the undaunted knight errant of the *Bombay Guardian*. This last gentleman pointed out that section 551 referred to detention of girls for immoral purposes, which did not apply to Miss Abraham. Mr. Dyer also

showed that under section 373 Radaklissen and the girl's mother were liable to ten years' imprisonment. The case came before the magistrate on November 6th, and that gentleman was disposed to order Miss Abraham to give up the girl without hearing any evidence, but the lawyer informed him that he was watching the case on behalf of the Purity Party in England, and this electric shock had its effect. Another adjournment followed by an appeal to the high court, Calcutta, and on December 6th, the girl was forcibly torn from Miss Abraham's arms, in spite of her most heart-rending cries for mercy, by the magistrate's order. Mr. Dyer at once telegraphed to Lord Dufferin to save the girl. No reply came. The Patna Solicitor telegraphed Mr. Dyer, 'Quinn (the magistrate) has given Christian girl to Radaklissen, her screams can be heard here. Rouse all England, it is not too late. Mr. Dyer telegraphed this to the Viceroy, and added: 'England expects you to save the girl.' Telegrams were also sent to Lord Cross, six members of Parliament, and nine papers in England. The private secretary to the Viceroy then telegraphed Mr. Dyer: 'I have at His Excellency's direction sent your two telegrams for official disposal.' Two telegrams were then sent to the Viceroy and one to Lady Dufferin urging interposition on behalf of the Christian girl. The *Pall Mall Gazette* of last Saturday thrilled London with details of the case. Questions were asked about it in Parliament on Monday, and Sir John Gorst replied to them; *The Englishman* and *Pioneer* say satisfactorily. Mr. Dyer at once telegraphed to Parliament that 'Sir John Gorst's statement about the Patna case was untrue; fuller particulars will follow.' This is a brief history of one of the most memorable cases of this time. If it leads to the dethronement of Sir John Gorst and proper legislation for the protection of girls, this poor child will not have been ruined or possibly killed in vain. God forgive her persecutors!

—THE SIXTH ANNUAL MEETING OF THE INTERNATIONAL MISSIONARY UNION will be held in Binghamton, N. Y., July 5-12. All returned missionaries of whatever church, or in whatever foreign or pagan mission they may have labored, are cordially invited to attend, and participate in the proceedings of this meeting. Entertainment will be afforded gratuitously by the citizens of Binghamton and the several churches. Let those interested communicate at an early date with either the Secretary, Rev. C. W. Park, Birmingham, Conn.; or

the President, Rev. J. T. Gracey, Buffalo, N. Y. It is desirable that missionaries abroad shall contribute suggestions, or papers to be read on this occasion, especially calling attention to the needs of specific fields, the outlook, the perils, or the help needed from Christian lands.

### Foreign Missionary Prayer Union.

On Dec. 12, 1888, several missionaries met in the Young Men's Christian Association rooms, in London, to consider the proposal of forming a *Foreign Missionary Prayer Union*, open to all missionaries and to those interested in foreign missionary work, whether in Christendom or amongst Jews, Heathen or Mohammedans. The organization was effected and the conditions are that the members agree to pray for each-other *dutily* and for the coming of the Kingdom of God.

It was also suggested that, in order to promote definiteness in these intercessions, the following order should be observed:—

*The Lord's Day.*—For missionaries, native churches, and Christian workers in all lands, and for a greater manifestation of the Unity of the Body of Christ.

*Monday.*—For the Greek and Roman Catholic Churches throughout the world.

*Tuesday.*—For Persia, India, China, Japan, and all other Asiatic countries.

*Wednesday.*—For the heathen in Africa, Madagascar, New Guinea, and the Islands of the Sea.

*Thursday.*—For the heathen in North and South America.

*Friday.*—For Mohammedans, whether in Europe, Asia, or Africa.

*Saturday.*—For the Jewish race in Palestine and the lands of their dispersion.

And it were practicable, it was urged that the same hour should be observed so that the wave of prayer might follow the dawn of light round the world. The early morning hour of prayer is therefore suggested, and thus may be realized the ancient prediction "For Him shall prayer be made *continually*."

Persons willing to join this Prayer Union are requested to sign the following form.

*In dependence on Divine help, I agree, so far as possible, to pray each morning for those who are my fellow-members in the above Union, and for the extension of the Kingdom of God throughout the world.*

Name.....

Address.....

Date.....

This is to be forwarded to Mr. J. M. Pamment Secretary, Missionary and Evangelistic Bureau, 186 Aldersgate Street, London, E. C., who will furnish the list of members to the several parties entering into this prayer union,



## V.—THE MONTHLY CONCERT OF MISSIONS.

BY ARTHUR T. PIERSON, D. D.

THE subjects which fall into this month are India and Ceylon and Brahmanism. On pages 301 *et seq.* of THE REVIEW for 1888, will be found a sketch of missions in India. The matter now presented will be additional thereto.

1. *Some facts.* British India embraces an area of 1,129,632 square miles, with 544,855 towns and villages and an estimated population in 1881 of 208,870,421. The native states have an area of 471,549 square miles, with 153,844 towns and villages and a population in 1881 of 52,002,924. This makes a total area of over 1,600,000 square miles, 698,699 towns etc., and 260,673,345 population. There are 21 towns of over 100,000 inhabitants. Calcutta and its suburbs lead, with about 875,000; Bombay is next with 775,000; Madras, with 405,000; Hyderabad with 354,700, and Amritsir and Cawnpore, Lahore and Allahabad with about 150,000 each.

There are "42,000,000 children in India who ought, according to their age, to be in school. Only about 3,500,000 of these are receiving any education, and less than 200,000 of this comparatively small number are learning the truths of Christianity." Many adults who learned to read at school are forgetting the art because of the scarcity of books. "There are thousands of towns and cities in India with a population ranging from 5,000 upward, accessible to Christian life, that never have had a single missionary."

*Brahmanism* is simply the doctrines of Brahma. The Shaster is a religious treatise, received among the Hindus as authoritative. The Veda is the most ancient collection of sacred Hindu literature. The Brahman is the upper and sacerdotal caste. Brahmā (neuter) designates the universal spirit, ground, and cause of all existence; rather an object of contemplation than worship.

It is the doctrine of a refined Pantheism. The human soul is a portion of this universal spirit, and can be freed from transmigration and reunited to Brahma only by getting correct notions of this supreme IT and of the soul, the infinitesimal IT, which is to be absorbed in the other like a drop in the ocean. Brahmā (masculine) is one of three chief gods of the Hindu Pantheon, and specially associated with creation, himself only a creation or an emanation from Brahmā. Manu relates the origin of Brahmā, a curious specimen of cosmogony. In a seed, deposited in the original abyss of waters by Brahmā, and which seed expanded into a golden egg, Brahmā began to be. After a year's continuance in the egg, he by a thought divided the egg, and from the two shells made the heavens and earth; placing in the middle the sky, the light regions and the eternal abode of the waters.

*Child-marriages and child widowhood in India.* The results of these customs are appalling and incredible. Thus there were, according to the census of 1891, 20,930,626 widows, of whom 78,976 were under nine years of age, 207,388 under fourteen years, and 382,736 under nineteen years! Over twenty millions of widows—more than the entire female population of the United States above three years of age! Ramabai writes of widowhood in India as follows:

"Throughout India widowhood is regarded as the punishment for horrible crimes committed by the woman in her former existence. . . . If the widow be a mother of sons she is not usually so pitiable an object, but the widow-mother of *girls* is treated indifferently, and sometimes with special hatred. But upon the child-widow in an especial manner fall the abuse and hatred of the community as the greatest criminal upon whom Heaven's judgment has been pronounced. A Hindu woman thinks it worse than death to lose her beautiful hair. Among the Brahmans of the Deccan the heads of all widows must be shaved regularly every fortnight. The widow must wear a single coarse garment and eat only one meal a day

and never take part in the family feasts. The relations and neighbors of her husband call her bad names, and curse her as the cause of his death. She is always looked upon with suspicion, lest she may some time bring disgrace upon the family by some improper act. She is closely confined to the house—*forbidden* even to associate with female friends. . . . Her life, destitute of the least literary knowledge, void of all hope, empty of every pleasure and social advantage, becomes intolerable—a curse to herself and to society at large."

WILKINS, in his "Modern Hinduism," says of the Hindu home :

"The typical Hindu family house is built in the form of a quadrangle, with an open courtyard in the center. Opposite to the entrance-gate is a platform built to receive the images that are made for the periodic religious festivals that are held in honor of the various deities. On the ground floor the rooms to right and left of the courtyard are used largely as store-rooms, offices, etc., whilst over these are the public reception rooms, well lighted and generally well furnished, some of them having chairs, etc., for the convenience of European visitors. Here also is a room in which the family idol is kept, before which the priest performs service generally twice a day. All these apartments are used by the male members of the family only. Excepting at feasts, the meals are not taken here, unless there may happen to be a number of visitors other than members of the family who are not admitted into the more private portion of the house. From the back of the courtyard a passage conducts into a second and smaller yard, which is also surrounded by rooms in which the lady members of the family live. Here the meals are eaten, and here the sleeping apartments of the family are to be found. The guests sleep in the rooms adjoining the outer courtyard. These inner rooms are generally much smaller than those in the more public part of the house, and the windows are also smaller and placed high in the walls, for Manu distinctly declared that it was not right for a woman to look out of the windows." During the day the gentlemen generally occupy the more public rooms, as they may be transacting business or amusing themselves in various ways, whilst the women are engaged in household duties, or in their own forms of recreation. As it is considered indecorous for a man to speak to his wife during the day, their only time for conversation is when they retire to their own apartment for the night. And as it is not considered right for a married woman to look at or address her husband's elder brothers, it will be clearly realized that anything like the social home life of an English house is impossible under such conditions. It is more like hotel

life than that of a home. As during the day the men usually associate with the men, and the women with the women, and even during the meals the husband sits down to his food with his wife attending on him as a servant, and not eating with him as an equal, there is, there can be, nothing at all answering to the pleasant sociality of an English dinner-table. When further it is remembered that in some of these immense houses over three hundred people live together, it will be still more clearly seen how vast is the difference between the Hindu and the English home. Few things in England seem to please the Hindus who come over here more than the sociability of an English home.

"The Hindu family system may be described as a sort of joint stock company, in which the head of the family is managing director, with almost unlimited powers; or as a little kingdom, in which he is an almost absolute sovereign. The sons, grandsons, nephews, who form the family, regard all their earnings as belonging to the common treasury, and their expenditure is under the direct control of the karta, or head. Thus it happens that when several members of the family are absent from home, engaged in various ways, the balance of their salaries or profits must be remitted to the karta. This has its advantages and disadvantages. There is a home in which a man can leave his wife with confidence when he is hundreds of miles away engaged in business or filling some government appointment. This, to the Hindu, who would not regard it as a safe procedure to have his family with him in an ordinary house, is a source of immense comfort. Once a year, if his business is distant from his home, he takes leave that he may have a few days with his family. There is also the certainty of support in case of sickness or permanent incapacity for work. But it has its drawbacks, too. An idle, worthless son has no necessity laid upon him to work; he can obtain all the necessities of life without it, and many a family has one or more members who are mere parasites, doing nothing whatever to increase the income of the family, and, according to our ideas of life, it is destructive to the most sacred institution, the home. Often, however, the idle son is not altogether without his place in society. If he will not, or can not, go out to earn money as the other members of the family do, it is something if he remain at home to look after the domestic and other affairs, and to afford protection to the ladies who live there. Where all are workers, if the head of the family is growing old, the sons take it in turn to remain at home, perhaps for a year at a time, or the one who has the worst prospects of advancement will re-

sign his appointment at a distance and devotes all his time to the care of the family."

*Tokens of religious progress in India.*

1. *Education.* Many are running to and fro and knowledge is increased. Through the spread of the English language and literature, English schools and colleges, religious science and preaching of the gospel, darkness is giving way before light, and whenever darkness departs, those birds of the night, superstition, ignorance, degradation, are correspondingly driven away. Vaccination has robbed of many human victims the goddess to whose malign influence small-pox was attributed, and who, it is thought, formerly claimed a million lives every four years. Hundreds of cruelties and superstitions cannot survive the day dawn of a true civilization, and much that was peculiar to Indian idolatries is becoming as impossible as in England itself. An educated Hindu, in Bombay, recently, though not himself a Christian, said: "Cast your eyes around and take a survey of the nations abroad. What has made England great? Christianity. What has made the other nations of Europe great? Christianity. What has started our present religious Somajas all over India? Contact with Christian missionaries. Who began female education in Bombay? The good old Dr. Wilson and Mrs. Wilson, of beloved memory—Christians again! Christianity has not only been the saviour of man's soul, but the regeneration of man's habitation on earth."

2. *Agitation.* Daniel O'Connell held this to be the prime necessity for the removal of existing wrongs. Garrison, Wendell Phillips, and such men used this as the main lever for removing slavery from our land. All India is more or less stirred up, and stagnation is broken up, by the entrance of occidental ideas and Christian civilization. The very atmosphere is full of motion, the news-

papers of the great cities are fermenting leaven in the great lumps. Pulpit, platform and press, Christian church, school and home, the very conversation of men in the thoroughfares, betray the awakening of the public mind. The forty tongues of India are busy with discussion. Intolerance and bigotry, ancestral faiths and follies, the selfishness and sordidness of the old man, will make a hard fight against social and especially religious reform. National pride, a mercenary priesthood, petrified notions, caste prejudices, and the lack of real aspiration among the great masses, will hinder advance. But it will come. We see signs of it every day. The suttee is no more—Juggernaut lacks devotees. Cruel tortures are virtually abolished. Even caste is giving way. Hindus themselves advocate re-marriage of widows, and pundits of holy Benares deprecate the miseries of child-marriage. The zenanas are opening to visitors, and Christian homes with family altars already abound.

DR. WILSON of Bombay enumerates the benefits of British rule in India as follows:

Horrors and iniquities removed:

1. Murder of parents by suttee, by exposure on river banks, and by burial alive.

2. Murder of children: by dedication to the Ganges to be devoured by crocodiles; by Rajpool infanticide.

3. Human sacrifices; temple sacrifices; by wild tribes—Meriahhs of the Khonds.

4. Suicide: by crushing under idol-cars; by devotees drowning themselves in rivers; casting themselves from precipices; widows leaping into wells; by Traga.

5. Voluntary torment: by hook-swinging; by thigh-piercing; by tongue-extraction; by falling on knives; by austerities.

6. Involuntary torment: barbarous executions; mutilation of criminals; extracting evidence under tor-

ture; bloody and injurious ordeals; cutting off women's noses.

7. Slavery: hereditary, predial; domestic; importation of slaves from Africa.

8. Extortions: by Dharaná; by Trága.

9. Religious intolerance: prevention of propagation of Christianity; requiring Christian soldiers to fire salutes at heathen festivals; saluting gods on official papers; managing affairs of idol temples.

10. Support of caste by law: exclusion of low castes from office; exemption of high castes from appearing to give evidence; disparagement of low caste.

*Missionary influence in India.*—Sir William Hunter, the eminent East Indian official, writes:

"To a man like myself who, during a quarter of a century, has watched the missionaries actually at their work, the statistics of conversion seem to form but a small part of the evidence. The advance which the missionaries have made in the good opinion of great non-Christian populations well qualified to judge, such as those of India and China, is even more significant than their advance in the good opinion of sensible people at home. I shall speak only of facts within my own knowledge. But I know of no class of Englishmen who have done so much to render the name of England, apart from the power of England, respected in India, as the missionaries. I know of no class of Englishmen who have done so much to make the better side of the English character understood. I know of no class who have done so much to awaken the Indian intellect, and at the same time to lessen the dangers of the transition from the old state of things to the new. The missionaries have had their reward. No class of Englishmen receive so much unbought kindness from the Indian people while they live; no individual Englishmen are so honestly regretted when they die. What aged viceroy ever received the posthumous honors of affection accorded to the Presbyterian Duff by the whole native press? What youthful administration has in our days been mourned for by the educated non-Christian community as the young Oxford ascetic was mourned in Calcutta last summer? It matters not to what sect a missionary belongs. An orthodox Hindu newspaper, which had been filling its columns with a vigorous polemic, entitled 'Christianity Destroyed,' no sooner heard of the death of Mr. Sherring than it published a eulogium on that missionary scholar. It dwelt on 'his learning, affability, solidity, piety, benevolence, and business capacity.' The editor,

while a stout defender of his hereditary faith, regretted that 'so little of Mr. Sherring's teachings had fallen to his lot.' This was written of a man who had spent his life in controversy with the uncompromising Brahmanism of Benares. But the missionary has won for himself the same respect in the south as in the north. If I were asked to name the two men who, during my service in India, have exercised the greatest influence on native development and native opinion in Madras, I should name, not a governor, nor any department head, but a missionary bishop of the Church of England, and a missionary educator of the Scottish Free Kirk."

#### TEXTS AND THEMES.

*The Field is the World.* Matt: xiii, 38.

1. Its vast extent—world-wide.

2. The two kinds of seed. (a) The Word of God, (b) The children of the Kingdom.

3. The rapidity and abundance of Harvest. Compare Amos ix: 13. The lowest measure indicated is thirty-fold.

4. The main dependence: Prayer to the Lord of the Harvest. Compare His promise, Isa. lv: 13; Matt. ix: 38.

5. The final scene of marvelous triumph.

"The desire of the slothful killeth him, For his hands refuse to labor," Prov. xxi: 25, *f. c.* The sluggard's desire to enjoy slothful repose will destroy him, for in consequence of such inclination, his hands refuse the labor from which support comes. What a wide application has the philosophy of this acute proverb! The sluggish disciple's desire to enjoy slothful repose is destructive of all true Christian character and service; for it leads him to withhold himself from all those wholesome and holy activities by which service is secured and even self-support and growth. There is too much "folding-wing" piety. If there be the life of Christ, it will start as soon as the moisture of the Spirit touches it, as the seed of the *collomia grandiflora* under a drop of water. We fear if the truth were told the following lines would represent but too well many nominal disciples.

#### THE UNSPOKEN PRAYER.

O, to do nothing, nothing!

Only to live at my ease;

And swing in a silken hammock

While fanned by a gentle breeze.

Sweet is a life of pleasure.

Sipping the honey of flowers;

Like a butterfly in the sunshine

Enjoying the golden hours.

Chorus.—O, to do nothing!

O, to do nothing, nothing!

Others who will, may work;

But I much prefer to be quiet,

Life's burdens and cares to shirk.

Lilies and sparrows do nothing

Yet all their wants are supplied;

Much of our labor is wasted

And gets not a "Thank you" beside.

Chorus.—O, to do nothing!

O, to do nothing, nothing !  
 Ministers—what is their trade  
 But doing the work of the Master ?  
 And for it they're pretty well paid.  
 Of course, some people are fitted,  
 Which I don't pretend to be ;  
 They like to make speeches in meeting,  
 Which is out of the question for me.

CHORUS.—O, to do nothing !

O, to do nothing, nothing !  
 That is the way to be blest ;  
 There can be no labor in heaven,  
 For that is a perfect rest.  
 Rather do nothing, nothing,  
 Than always go bustling about,  
 Trying if I can't do something,  
 And never quite making it out.

CHORUS.—O, to do nothing !

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

**Africa.**—The Jesuits are busy in Africa as elsewhere. A company of fifty so-called "Black Fathers" are working at seven centres along the Eastern coast. Others, who are penetrating into the interior, are said to be giving special attention to the care of the sick. In another band of Roman Catholic priests, recently arrived from Germany, are a number of artisans and agriculturists.

—All vessels bound for West and South Africa, coming from ports in Europe and America, stop at Madeira. Here is the list of liquors which passed through in *one week*. It is taken from the daily returns posted in Liverpool :

960,000 cases of gin.....	£240,000
24,000 butts of rum.....	240,000
30,000 cases of brandy.....	90,000
23,000 cases of Irish whiskey,	56,000
800,000 demijohns of rum....	240,000
36,000 barrels of rum.....	72,000
30,000 cases of Old Tom.....	60,000
15,000 barrels of absinthe....	45,000
40,000 cases of vermouth....	3,000

The compiler calls it "The Devil's Missionary Enterprise."—*Bombay Guardian*.

—The latest news from Uganda shows that affairs have taken a most alarming turn. Mwanga has been dethroned. His older brother, who was made king in his stead, has now been driven from the throne by the Arabs, who are for the moment supreme. The Arabs have attacked the native Christians, and the Church of Uganda is threatened with ruin. The English missionaries, Revs. E. C. Gordon and R. H. Walker, are safe, having escaped across the Lake Victoria Nyanza to Mr. A. M. Mackay, who is fortunately near the scene of his former labors and heroic endurance. No more pressing subject can be brought before united meetings for prayer than that of the revolution in Uganda, to which we again advert. King Mtesa was a protector of missionaries; his son Mwanga is weak, vain and cruel; and it seems beyond doubt that at his door lies the murder of Bishop Hannington. The tyrant is himself now a fugitive, and the Arabs are supreme. Their intentions are threefold—to root out Christianity, to establish Islamism, and to extend the horrors of the slave trade. But for faith

in God the outlook would be dark. He, however, works for the deliverance of the oppressed in unexpected ways, and Africa's own sons may, under Him, become their own deliverers from the most inhuman of oppressors.

—Bishop Taylor's advance party has reached the goal in the depths of Africa toward which he has so long been struggling. Before his pioneer band of missionaries started, the Bishop declared his intention to plant stations among the tribes along the Upper Kassi and its tributaries. Toward this region his chain of stations has been steadily lengthening. Dr. Harrison, one of the party that the Bishop led up the Congo in July last, has reached Luluaburg, the new station of the Congo State. He is one of the four physicians who have followed the Bishop to Africa, and he is now established among the natives. These Balubas are among the most remarkable savages in the world.—*Bombay Guardian*.

—Lukunga on the Congo River has a Baptist Church of seventy members. A society called "The Christian Union" has been formed in England for the severance of the British empire from the opium traffic. The income of the British-Indian Government from opium last year was \$30,000,000.

—At Equator Station, Central Africa, 800 miles from the sea, the people are beginning to understand and appreciate gospel truth. The station is among the Balotos, one of the finest tribes of Africa.

—Rev. Theo. H. Hoste, of the Congo Mission, resigned a commission in the English army to go to Africa and preach the gospel to the heathen.

**East Africa.**—According to the *Monatsblatter*, the Church Missionary Society's work in East Africa stands thus: Baptized Christians, 791; communicants, 402; catechumens, 1,000. A small beginning, but yet a beginning.

**Liberia.**—Rev. William Allen Fair is conducting an independent mission in Liberia, the whole expense of which, including the support of Mr. Fair and his family, is paid from the products of a large farm. This can be done in some countries, but it won't

not be safe to conclude it could be done everywhere.

**Algiers.**—A French missionary in Tunis says that the most shameless drunkenness reigns among all classes of Mussulman society there, notwithstanding the Koran prohibits the use of wine to the followers of Mohammed.

**Austria.**—The hostility to evangelical work in Austria is growing more intense. The Roman Catholic archbishop has called a conference to consider the question "What means shall the priests employ in the hope of resisting successfully the farther progress of the sects, the Free Reformed Churches and the Baptists?"

**Belgium.**—Ten years ago the King of Belgium entered upon the development of the Congo region and the establishment of a new African State. An official report of the progress attained has just been rendered, giving these facts: The Lower Congo has been opened up to navigation by large vessels as far as Boma, soundings having been made and the course marked out by buoys; a cadastral survey of the Lower Congo has been made as a step towards the preparation of a general map of the entire region; justice is regularly administered in the Lower Congo, and a trustworthy and cheap postal service has been established. At Banana, Boma, and Leopoldville medical establishments, under the direction of Belgian doctors, have been founded, and a considerable armed force of blacks, officered by Europeans, has been called into existence. The caravan route between Matadi and Leopoldville is as free from danger as a European road, and a complete service of portage by natives has been established. A railway has been projected and the route almost entirely surveyed. The State has established herds of cattle at various stations, and in the very heart of Africa; on the waters of the Upper Congo there is a fleet of steamers every year increasing in number. A loan of 150,000,000 francs has been authorized and the first issue subscribed. Many of the more intelligent natives from the country drained by the Upper Congo have taken service with the State, and numerous trading factories have been established as far up the river as Bangala and Leuebo. In addition several private companies have been formed for developing the country, and finally geographical discoveries of the greatest importance have been made, either by the officers of the State or by travelers who received great assistance in their work from the State.—*Christian Intelligencer*.

**Burma.**—"The Loyal Karens of Burma," by D. M. Smeaton, M.A., of the Bengal Civil Service, speaks very highly of the work of the American Baptist missionaries among the Karens. It says: "Its success has

been unique in the history of missions because it has at once satisfied a great national religious need, and in doing so has developed a national civilization."

**China.**—The Chinese Exclusion Bill passed by Congress has excited great hostility among the officials in Canton, China, and the missionaries are suffering much persecution and difficulty in consequence.

—When Dr. S. Wells Williams arrived in Canton in 1833 there was only one Chinese convert, and the penalty for teaching foreigners the Chinese language was death. Now there are 33,000 converts.

—The Chinese Sunday-school, numbering 100 men, connected with Dr. A. J. Gordon's Church in Boston, Mass., has voted to support three native missionaries in China.

—The *Missions Catholiques* of Lyons gives some particulars of the expulsion of the Roman Catholic missionaries from Thibet, which has been several times alluded to by our Shanghai correspondent. The stations, it states, have been utterly destroyed, except the establishment at Tachienlu, on the Chinese side of the great Thibetan declivity. During last autumn the mission houses and buildings were one by one destroyed or thrown down; the houses of the congregations met with the same fate, and priests and people were hunted out of the towns. No massacres took place. The persecution began in June and continued until October, when it ceased, because there was nothing more to destroy, and all those who would not apostatize were in flight. Out of nine mission centres scattered along the border in Yunan and Szechuan two alone remain. It is stated that while the real cause of this persecution is the intense hatred of the Lamas for Christianity, the excuse on this occasion was the British expedition to Sikkim to drive out the Thibetan troops; for, although strictly the region where the missions were is Chinese, the people are really Thibetans. The report concludes by stating that the acts of violence took place under the eyes of the Chinese authorities, who took no steps to punish them.—*London and China Express*.

**England.**—Lay missionaries. The directors of the London Missionary Society have taken a notable step by resolving to avail of the services of lay missionaries who have not undergone a special training. The following is the text of their resolution: "Resolved that, without interfering with the existing rules of the society relative to the training of students for missionary service, in the judgment of the directors it has become desirable also to encourage offers of service from young unmarried men of approved Christian character and good general education, who have not passed through a theological training at college, but have been successfully engaged in Christian

work. Such candidates, if accepted, to be appointed as lay-workers for a term of years." This action, it is fair to suppose, has been long in contemplation, and is now entered upon as a settled policy. It can but have an important influence. We trust it will turn out to the advancement of the missionary work.

**Formosa.**—The Canada Presbyterian mission in Northern Formosa now embraces fifty-one native preachers, who are described as the "sharpest, brightest, and most learned class of men in Northern Formosa. There are fifty churches and a college with twenty students—all Christians."

**France.**—Lasserre's French translation of the gospels, which the infallible pope both cursed and blessed, is on sale at Bagster's, Paternoster Row, London. The following tribute to the work done by Lasserre is of interest :

*Dear Dr. Wright:* I thank you very much for Lasserre's "Evangiles." I have read the book, and enjoyed the reading very much. Although the translation may not be called literal, yet I consider it one of the best I have seen in French.

Yours truly, L. L. BONAPARTE.

**India.**—Dr. Jex-Blake, late headmaster of Rugby, thus sums up in the *Mission Field* his impressions of mission work in India during a recent visit: "1. The degradation of the Hindu religion is so deep, and the immorality and unnatural vices of both Hindu and Mahometan races are so revolting that the need of religious renovation is more urgent and the opening for Christianity is more patent than I had any conception till I saw with my own eyes and heard on the spot with my own ears. 2. The Indian mind, though now with most degraded objects and theories of worship, is essentially a reverent and religious mind, and, if once won to Christianity, would be a fervent Christian mind. 3. To win India to Christianity is not a hopeless task, if only enthusiasm at home were strong enough to multiply the army of workers tenfold, and to send men of such quality as those now at Delhi and Peshawur. 4. Every great religion still active in the world is an Asiatic religion, and the more imaginative or ideal side of Christianity is really akin to Indian veins of feeling and of thought—really Asiatic still. 5. England has no moral ground for holding India beyond the moral good she does there; and no moral good that she could do could equal the spread of Christianity all over that vast continent, peopled by scores of distinct nations, with no unity whatever except the subordination of each to one empire."—*Record of the Church of Scotland.*

—Rev. J. Shillidy, in an address at Duncairn, Ireland, recently, packed very closely some telling statistics of progress in India.

First, as to contributions. We have risen from Carey's collection of \$85 in 1792 to \$10,250,000 as a recent total. Second, as to societies. In 1813 there were at work in India 2 societies. In 1830 they had increased to 9; in 1887 they had increased to 57 separate missions. In 1851 the mission stations in India and Burmah were 220. In 1881, after thirty years, they had grown to 601. During the same period the native churches had increased fifteenfold, the number of native ordained pastors twenty-sevenfold, and the number of lay agents from 493 to 2,856. The Roman Catholic Church has 93 native priests in the whole of India, but there were in 1881 461 ordained Protestant native ministers. With all the boasted success of Roman Catholic missions, the number of their churches in India is 2,677, while that of Protestant churches is 4,180.

—It is thought that the census of 1890 will give Bombay's figures at 1,000,000. Its present growth is unprecedented. In the midst of all that is good and bad in this great city, the mission of the American Board is greatly encouraged in its share in Christianizing and educating. It has now nine Sunday-schools in the city and suburbs, with an average aggregate attendance of 450 members.

—One of the greatest hindrances to the gospel in Ceylon is said to be "the coquetting with Buddhism which has become fashionable among Europeans." Buddha's birthday is now a government holiday in the island.

—The Leipzig missionary, *Johann Kabis*, who has been transferred to Madras from Majáwesan, after seventeen years of labor there, writes in the *Evangelisch Lutherisches Missionsblatt*: "For what a rich blessing we had to thank God! In the seven years I had been allowed to baptize 1,000 heathen, and the number of members had gone up from 954 to 1,860."—*Starbuck.*

—Missionary *Pamperrien*, describing in the *Missionsblatt* the formations of the first Tamil Synod of the Lutherans, says: "We have every reason to thank God for this Synod. The corner-stone is laid for the independence of the Tamil Lutheran Church—the Christians of the different congregations have united in a communion built on God's word. Therewith, for this, the time of childhood, the period of laying foundations, is brought to an end, a *new time is beginning.*"—*Starbuck.*

—The *Indian Witness* says two events of peculiar importance occurred in India in one week recently. One was the arrival of a member of Parliament who had come from England to labor for the deliverance of India from the curse of rum; the other was the advent of sixty cases of Scotch whiskey consigned to his excellency, the new viceroy, who was on his way to rule over the

country. The government contends against the greatest curse under the sun with one hand, and strengthens its grip on the country with the other. Governments will not deal with rum as it deserves until they are forced to do so by the growing intelligence and conscience of the people.

—North Indian Methodist Conference. In connection with this conference the *Indian Witness* reports that the number of baptisms for the last twelve months was 1,201, an increase of 369 on the preceding year. Of the accessions to the church, 35 were from Mohammedanism and the rest from Hinduism. The number of Sunday-school pupils is 26,585.

—At the Durbar held in Calcutta, India, the Marchioness of Dufferin held a reception, which was attended by 700 native ladies of Calcutta. These ladies broke through all the prejudices of their class to show their appreciation of the work done by the Marchioness in securing medical help for the women and girls in India.

—The American Baptist Telugu Mission calls for a re-enforcement of eight men this year. Rev. D. H. Drake says that faithful evangelistic work during the next five or seven years will result in a greater blessing than any before experienced.

—In the Mysore country, India, the people believe that the gods will be angry if a child is born in or near a human habitation. The mother and little child must remain in the field or forest twenty-one days, and no one will come to bring even a cup of water until the child is several days old. Even the faith of heathenism is cruel.

Japan.—A well-known missionary to China, the Rev. T. Richards, recently describing the Christian missions in Japan which he had visited, says that their educational work is surprising. There is no street chapel preaching as in China, and little medical missionary work, evangelizing being almost exclusively educational, although the distribution of Bibles and tracts is carried on by native colporteurs. He observes that Christian missionaries in Japan are very happy in the sympathy with which their labors are regarded by all classes, and by non-Christians. Japan wants to be westernized. China does not, and the Japanese believe—men of high rank have stated it in so many words—that they will be the more readily admitted into the comity of nations when they are a Christian country. Hence the anxiety to assist and promote the work of missionaries. "The general feeling is that if things go on as they do now, the main work of the foreign missionary will be accomplished by the year 1900—i. e., only twelve years hence! Not that Japan will be all converted by that time, but then with the aid of the missionaries in the field, and

the Japanese Christians, there will be enough to go on to the completion of the work." The statistics given by Mr. Richards state that there are 19,829 Protestant converts, with 123 missionaries (men only), 103 unmarried ladies, and 102 native ministers; 32,000 Roman Catholic, with 62 missionaries and 40 unmarried ladies, and 14,000 members of the Greek Church, with 3 missionaries, 9 native ministers, and 90 catechists.

—There are in Japan 93 native preachers and 169 theological students. Of 193 organized churches, 64 are reported to be self-supporting! Last year the native converts, with average wages of one shilling a day, gave nearly £7,000 for mission work. Were the Christians of Scotland to give in the same proportion the treasuries of the churches would be overflowing.

—The Greek Church seems to be alive in Japan. It is stated that the Greeks are building a fine large church, in a commanding site, in the city of Tokio. The lot was given years ago to the Russian legation, and they turned it over to the bishop of the Greek Church. Thirty thousand dollars has been spent on the foundation alone. It is built of brick and iron, and will be completed within a year.—*Canada Presbyterian*.

—The largest and most successful Christian school in Japan is the Doshisha, at Kyoto. At its head is Rev. Mr. Neeshima, who has had such a remarkable history, and whose efforts for his own countrymen have been so signally blessed.

—Rev. A. Lloyd writes from Japan that Unitarianism is so wonderfully like Confucianism that it seems likely to prove specially attractive to the Japanese. Without change of heart or opinion they will be able to call themselves Christians, and that is just what they most desire.

Korea.—Korea is to-day another miracle in modern missions. As late as 1882 mission work was not only forbidden but prohibited. A medical missionary, Dr. Allen, was used in 1884 in unlocking the door for the entrance of the gospel, and shortly after the government provided him with a hospital wherein to "heal the sick and preach the gospel." Now the Queen of Korea employs as her private attendant a Christian lady physician at a salary of \$1,800 a year, and just a few months ago Dr. Allen was sent as an ambassador at the head of a Korean delegation to Washington to formulate a treaty with the United States Government in case of war with China or England.

—Aid asked. A dispatch from Hugh A. Dinsmore, American Consul-General at Seoul, the capital of Korea, says: "A terrible famine prevails in the southern portion of Korea. People are reduced to the last extremity and many are starving. The need of assistance is urgent and relief funds should be cabled." Mrs. Dinsmore will



promptly devote to the relief of the sufferers any funds which may be forwarded her

**Madagascar.**—"Madagascar," says the *London Missionary Chronicle*, "ought to be specially prayed for just now, for a work is beginning there among the young such as has not been seen for many a year. There seems to be a real stirring among the dry bones. The work begun at Betsileo, where at one meeting over sixty stood up in token that they wished to forsake their sins and lead new lives really consecrated to God. The interest has since spread to the capital."

—In an article in the *Union Signal* Mrs. Mary C. Leavitt describes her recent visit to Madagascar. Referring to the men who conveyed her from Tamatave to Antananarivo, a distance of 200 miles, she says: "I suppose they were all slaves. Some year ago, in consequence of pressure brought to bear by England, the slave trade with Africa was forbidden. The Malagasy Government saw no way to enforce this but to free all African slaves and make it a penal offence to be found holding an African slave. But this did not touch Malagasy slaves. Most of them are descendants of captives taken long ago in wars between the different tribes."

Mrs. Leavitt further writes: "I have visited no country more impure than this. The Hovas, living on the great central plateau, the ruling people, are nominally Christians. There are many, many true-hearted Christians, pure and upright; but still, as in all Asiatic countries, the missionaries and pastors are plagued by immorality and lying in the churches. A Malagasy Moody is wanted to preach up and down the country. The London Missionary Society and the Friends work most harmoniously. At the present time both are preaching and teaching. Outside the city they each have their own districts."

**Mexico.**—Bishop Hurst, in *The Independent*, says that 23 newspapers are now published in Mexico—72 in the capital and 157 in the provinces. Of these six are published by Protestants.

**Spain.**—The *Irish Presbyterian Work*. 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."

**Sweden.**—Princess Eugenie, of Sweden has borne the expense of establishing a mission house for the benefit of the Laplanders in the northern part of Sweden. It is over two hundred miles north of the Arctic Circle.

**Syria.**—The Syrian Protestant College at Beirut is this year enjoying one of the most prosperous years that it has had since its foundation. Its corps of professors and teachers in the five departments is full; its endowment fund has been increased by the efforts of Dr. Post among the friends of the college in America; additions have been made to the chemical and physical apparatus, and the library has been enriched by many gifts and purchases. Nearly two hundred students have entered, by far the largest number ever on the rolls. They come from every division and sect of the Levant. Egypt sends three bright little fellows from Khartûm and others from Cairo, Alexandria, and Suez. At least eight living languages are spoken by the students, so that when the longed-for outpouring of the Spirit comes there will be a literal speaking in many tongues, and they will carry the blessing into every one of the Oriental churches, and bear the light of the gospel into some very dark corners of the earth.

—Rev. George F. Herrick, D.D., missionary in Turkey, says in the *Missionary Herald*: "I never yet saw a missionary wife whose companionship did not double her husband's usefulness. I have known more than one whose face, as the years of life increased, took on that charm, that wondrous beauty, that youthful features never wear—the beauty of a character disciplined by suffering, of a life unselfishly devoted to the highest ends. One of the choicest things of missionary work is the unwritten heroism of missionary homes." He says, furthermore, "It is the missionary's wife who, by years of endurance and acquired experience in the foreign field, has made it possible in these later years—the years of women's missionary societies—for unmarried ladies to go abroad and live and work among the people of Eastern lands."

—The emigration of Syrians to foreign lands continues. Between ten and fifteen thousand of them from the pashalic of Mount Lebanon alone have taken out passports during the last few years, going mostly to the United States, to Brazil, and Buenos Ayres.

**United States.**—The net gain of new churches in the United States during the year 1888 was 6,434; the increase in the number of ministers was 4,505, while the increase in church members was 774,861. The average gain for each day of the year was 17 churches, 12 ministers and 2,120 members. According to this showing the churches do not seem to be dying out.—*Presbyterian Journal*.

VII.—STATISTICS OF THE

SUMMARY OF THE FOREIGN MISSIONS OF

MISSIONS.	Foreign Missionaries.	Assistant Missionaries.	Foreign Missionaries.	Wom. For. Miss. Society.	Native Workers of	Native Ordained	Native Unordained	Native Teachers.	Foreign Teachers.	Local Preachers, Other	Members.	Probationers.	Adherents.	Conversions during Year.	Adults Baptized.	Children Baptized.	No. of Theolog' Schools.
	Preachers.	Preachers.	Preachers.	Preachers.	Preachers.	Preachers.	Preachers.	Preachers.	Preachers.	Preachers.							
Africa.....	6	6	5	5	3	53	33	23	6	60	2,641	161	7,490	176	36	91	..
South America.....	6	6	5	5	3	53	33	23	6	34	717	616	7,490	176	9	319	1
Poochow.....	6	6	5	5	3	53	33	23	6	6	2,297	1,267	2,372	258	179	460	1
Central China.....	11	10	6	6	1	9	3	3	1	14	305	374	850	33	48	2	..
North China.....	12	11	6	6	1	9	3	3	1	19	655	303	.....	.....	124	27	1
West China.....	2	2	2	2	1	1	1	1	1	19	9	7	.....	.....	3	27	1
Germany.....	.....	.....	.....	.....	.....	58	17	1	.....	83	7,296	2,203	6,638	1,061	.....	.....	1
Switzerland.....	.....	.....	.....	.....	.....	33	5	2	.....	41	4,846	906	4,400	716	.....	.....	150
Sweden.....	.....	.....	.....	.....	.....	33	41	2	.....	117	12,333	3,453	8,870	2,509	.....	.....	455
Norway.....	.....	.....	.....	.....	.....	30	3	1	.....	3	3,668	533	.....	.....	157	181	1
Denmark.....	.....	.....	.....	.....	.....	9	3	6	.....	1	1,361	214	1,342	400	.....	.....	88
North India.....	24	20	18	18	306	47	126	620	17	118	4,186	4,186	8,109	1,164	1,167	729	1
South India.....	22	15	23	23	5	9	9	52	3	21	582	157	1,146	426	27	88	..
Bengal.....	24	13	23	23	8	21	32	19	4	19	750	439	2,079	248	51	83	1
Bulgaria.....	4	5	2	2	7	1	1	1	.....	7	99	94	116	34	.....	13	1
Italy.....	2	2	2	2	6	21	26	6	.....	21	920	174	.....	.....	.....	29	1
Japan.....	20	19	12	12	22	16	32	44	16	.....	2,854	849	.....	.....	980	149	5
Mexico.....	10	12	7	7	9	9	26	30	3	27	1,155	949	5,452	229	85	130	1
Korea.....	4	3	3	3	2	.....	3	4	6	6	11	27	165	34	34	.....	1
Grand total.....	148	121	69	400	353	441	916	69	69	594	46,432	16,863	49,219	7,295	9,909	3,260	18
Last year.....	135	130	62	427	369	453	804	3	3	588	44,255	16,013	50,742	5,232	2,409	3,099	15

NOTE.—By Foreign Missionaries is meant American missionaries sent out from the United States. By Assistant Missionaries—the wives of Foreign Missionaries; the wives of Native Preachers are not here reported. "Other Helpers" embraces Bible Readers, Colporteurs, Chapel Keepers, and wives of natives specifically employed. By Adherents is meant the Christian community belonging to us, in addition to the Members and Probationers.

SUMMARY OF THE DOMESTIC

MISSIONS.	Missionaries.	Assistant Missionaries.	Missions of Woman's Home Miss. Society.	Native Workers of Wom. Home Miss. So.	Native Ordained Preachers.	Native Unordained Preachers.	Native Teachers.	Other Teachers.	Local Preachers.	Members.	Probationers.	Conversions during the year.
	Preachers.	Preachers.	Preachers.	Preachers.	Preachers.	Preachers.	Preachers.	Preachers.	Preachers.	Preachers.	Preachers.	Preachers.
American Indians.....	18	.....	.....	.....	.....	.....	.....	.....	33	1,207	310	.....
Welsh.....	2	.....	.....	.....	.....	.....	.....	.....	2	151	85	.....
French.....	6	.....	.....	.....	.....	.....	.....	.....	3	148	16	.....
German.....	271	190	.....	.....	.....	.....	.....	.....	190	24,922	2,760	.....
Scandinavian.....	149	105	.....	.....	.....	.....	.....	.....	117	7,518	1,197	.....
Bohemian.....	3	.....	.....	.....	.....	.....	.....	.....	1	381	73	.....
Chinese and Japanese.....	5	.....	.....	.....	.....	.....	.....	.....	8	257	58	.....
Arizona.....	10	.....	.....	.....	.....	.....	.....	.....	.....	233	33	.....
Black Hills.....	12	.....	.....	.....	.....	.....	.....	.....	.....	479	87	.....
Indian Territory.....	13	10	.....	.....	.....	.....	.....	.....	.....	409	67	94
New Mexico.....	11	11	.....	.....	.....	.....	.....	.....	2	65	46	.....
New Mexico, Spanish.....	24	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Utah.....	21	15	.....	.....	.....	.....	.....	.....	.....	400	116	.....
Nevada.....	31	.....	.....	.....	.....	.....	.....	.....	17	715	78	.....
English-speaking Confer- ences	3,087	2,990	.....	.....	.....	.....	.....	.....	2,730	205,211	35,571	.....
Grand total.....	3,632	3,231	4	.....	.....	.....	.....	.....	3,102	242,336	40,680	181
Last year.....	2,893	2,259	5	.....	.....	.....	.....	.....	3,442	250,787	44,644	275



Statistics of Protestant Missions in China—December, 1888.  
Compiled by Dr. L. H. GURICK, Agent of American Bible Society and editor of Chinese Recorder.

NAMES OF SOCIETIES.	Date of Mission	Foreign Missionaries.			Total.	Native Ordained Ministers.	Unordained Native Helpers.	Communi- cants.	Pupils in Schools.	Contributions by Nat. Churches
		Men.	Wives.	Single Women.						
1 London Missionary Society.....	1807	31	21	13	65	8	72	3,655	1,627	(?) \$14,420 00
2 A. B. C. F. M.....	1850	16	13	6	35	4	105	816	443	425 07
3 American Baptist, North.....	1831	11	9	10	50	6	37	1,340	244	1,077 00
4 American Protestant Episcopal.....	1835	10	8	3	21	23	3	496	1,814	588 18
5 American Presbyterian, North.....	1838	48	36	18	102	17	84	3,788	2,352	7,090 00
6 American Reformed (Dutch).....	1812	7	6	2	15	6	16	814	163	2,870 03
7 British and Foreign Bible Society.....	1843	14	7	..	21	..	(?) 114	..	..	..
8 Church Missionary Society.....	1844	28	17	5	50	11	81	2,832	2,041	3,469 20
9 English Baptist.....	1845	21	16	..	37	1	130	1,130	425 00	..
10 Methodist Episcopal, North.....	1847	32	31	17	80	43	91	3,903	1,288	4,900 91
11 Seventh Day Baptist.....	1847	2	2	..	5	..	1	30	0	..
12 American Baptist, South.....	1847	7	6	7	20	7	18	776	232	687 70
13 Basel Mission.....	1847	24	19	..	43	2	49	1,885	892	949 86
14 English Mission.....	1847	24	16	10	50	8	80	3,423	577	5,435 10
15 Rhenish Mission.....	1847	4	2	..	6	1	4	154	37	50 00
16 Methodist Episcopal, South.....	1848	10	9	15	34	4	7	280	835	246 91
17 Berlin Founding Hospital.....	1859	1	1	4	6	..	1	27	91	..
18 Wesleyan Missionary Society.....	1852	25	12	0	43	2	55	975	532	403 00
19 Woman's Union Mission.....	1859	..	4	4	4	..	36	36	109	8 18
20 Methodist New Connexion.....	1860	..	..	1	1	..	36	1,232	180	101 00
21 Society Promotion Female Education.....	1864	7	5	7	19	..	11	..	..	..
22 United Presbyterian, Scotch.....	1865	130	62	115	307	12	14	772	..	(?) 150 00
23 China Inland Mission.....	1867	10	8	3	20	..	15	2,175	357	493 45
24 United Methodist Free Church.....	1868	9	6	..	15	2	8	322	309	263 00
25 National Bible Society of Scotland.....	1868	3	2	..	6	..	(?) 60	..	..	..
26 Irish Presbyterian.....	1870	5	3	..	8	..	68	..	..	..
27 Canadian Presbyterian.....	1870	2	2	1	5	..	50	2,650	318	491 80
28 Society Propagation of the Gospel.....	1874	4	2	4	10	..	..	..	..	..
29 American Bible Society.....	1874	1	1	..	(?) 11	..	63	..	..	..
30 Established Church of Scotland.....	1878	4	4	..	8	..	3	30	80	..
31 Berlin Mission.....	1882	1	1	1	3	..	21	500	70	..
32 Allen. Ev. Prot. Miss. Gesell.....	1884	1	..	..	1	..	..	..	..	..
33 Bible Christians.....	1885	4	2	..	6	..	..	3	..	..
34 Foreign Christian Mission Society.....	1886	5	2	..	7	..	..	2	..	..
35 Soc. Prop. Christ. and Gen. Knowledge.....	1886	1	1	..	2	..	..	..	..	..
36 Society of Friends.....	1886	1	1	2	4	..	..	..	..	..
37 American Scandinavian Congregational.....	1887	2	..	..	2	..	..	..	..	..
38 Chinese Zealium Miss. So.....	1887	..	..	3	3	..	..	..	..	..
39 Independent Workers.....	1888	..	..	1	3	..	3	(?) 39	(?) 62	..
Total—December, 1888.....		526	337	290	1,123	162	1,278	34,555	14,817	\$44,173 30
Increase over Dec., 1887.....		37	17	30	63	..	..	2,235	1,140	\$5,998 69

## EDITORIAL NOTES ON CURRENT TOPICS.

### Good Tidings from Utah.

MISSIONARY intelligence from this land of darkness is always quitelike to be of a sort nondescript and decidedly unique, and to relate to secular matters even more than to things spiritual. The governing forces of the Mormon Church being so largely of the earth earthy, and the chief concern of the leaders financial and political rather than religious, it follows that the doings of Congress and the courts, business booms and elections, as well as the efforts of Christian teachers and ministers, the growth of Christian churches and schools, are potent weapons against existing errors and iniquities.

The latest event in the pathway of progress, and also one of the greatest in the history of the struggle against the theocracy, is found in the recent election in Ogden, a city, after Salt Lake, the largest in Mormondom, at which the victory was overwhelming against priesthood and polygamy. A struggle of months had preceded to avert, or at least to postpone, so dire a calamity, including a shameless attempt to keep a Mormon minority in control by gerrymandering the voting precincts, and a last desperate expedient of arresting and imprisoning Gentiles enough on election day to turn the scale. But both schemes came miserably to nought, the one through decrees of the Federal courts, and the other through the presence and prompt action of the Federal Marshal with a company of troops as posse.

Before and from the beginning it had been the chief duty of every official to defend and strengthen the church, but now and from henceforth mayor, council, chief of police and all are thoroughly American in sentiment. This great victory was made possible largely by the fortunate residence in the city of some hundreds of conductors, engineers, telegraph operators, &c., in the em-

ploy of the five railroads centering there. With one populous county, Summit, already redeemed by the presence in it of a large body of miners, who, if not specially lovers of righteousness, are, to a man, fervid haters of the hierarchy, and Weber County, of which Ogden is the capital, soon to follow, it is not likely that Salt Lake will be far behind in the race. Already a foretaste of good things to come is enjoyed. For, two years of marked business prosperity and growth have resulted in the loss to the church of six wards, a solid block in the very center of the city, leading in particular to a complete revolution in the control and the character of the public schools. And all these things are the more significant and cheering from the fact that since the passage of the Edmunds law in 1883 scarcely a crumb of comfort has fallen to the lot of the Utah "saints," but, on the contrary, for them the situation has steadily waxed worse and worse.

### Justice in India.

THE machinery of the law seems to be on its trial just now, to a large extent, in India. The famous, or rather infamous, Patna case has opened our eyes to the possibility of justice being perverted in its very seat and center. The proceedings of the Crawford Commission, recently concluded, also reveal an alarming condition of veniality and corruption in places of judicial power. It appears that the Bombay Government had previously given a pledge of indemnity to those called on to give evidence. Now that some native magistrates have confessed their misdeeds in the witness-box, the public conscience is scandalized at the idea of their being permitted to resume magisterial functions. The Calcutta correspondent of the *Times* (London), says:

"Lord Reay is now impaled on the horns of a

dilemma. He must apparently either falsify the Government's pledge, and so break faith with these magisterial witnesses, or else he must betray his duty to the public by prostituting the administration of justice. Unless he at once make up his mind to resign all thought of the latter immoral alternative, public action will be promptly taken in the matter."

In the Patna case it seems as if there had been great moral obliquity as well as legal blundering—a perverse indisposition to side with righteousness. It is well that public attention has been so imperatively directed to the case. Sir John Gorst's miserable attempt to smooth it over was characteristic. Men of his stamp are likely to have some rough lessons administered by the awakening Christian conscience and growing Christian sentiment of Great Britain. The sooner the better. Says the *Indian Witness* of recent date:

"The Patna girl case is coming before the Calcutta High Court on appeal next week. The delay in bringing the case before the High Court must have been very serious to the cause of the Mission; but the Government of Bengal had the original papers without which the case could not proceed. And the Government was not very expeditious in deciding what to do in the case, or to return the papers. Indeed, it was semi-officially published that the Government had decided to rebuke Mr. Quinn, [the British magistrate who consigned this Christian girl to a life of shame,] but after a painful delay a contrary decision, in which Government washed its hands of the matter, was made public. Mr. Dyer [Editor of *Bombay Guardian*, who has nobly exerted himself to have outraged justice vindicated] has informed the Social Purity Party in England of the decision of the Bengal Government, and the Queen-Empress is being influentially moved to interfere in the case. The end is not yet."—J. M. S.

THE sudden death of Dr. Isaac G. Bliss, of Constantinople, so long a prominent missionary in the Levant, will be a painful surprise to multitudes all over the missionary field. We give a few facts concerning his life and work.

Isaac Grout Bliss was born in West Springfield, Mass., July 5, 1822. The family afterwards moved to Springfield, Mass. He fitted for college and graduated at Amherst in 1844, in the same class as Rev. E. K. Alden, D. D.,

Secretary of the American Board. He then studied at Andover and Yale Theological Seminaries, and was ordained as a missionary of the A. B. C. F. M., in 1847. Was married to Eunice B. Day, of West Springfield, and sailed from Boston for Turkey in September of that year. He was stationed at Ezroom, Turkey, about 240 miles south of Trebizond, and was the first to open up to missionary influence a large section where some of the most successful Christian work has since been done. Continued traveling, unintermitting labor, broke a naturally powerful constitution, and in 1852 he was obliged to return to America. Once and again he essayed to return to his chosen field, but each time was obliged to give it up. He entered the pastorate first at Southbridge, Mass., and afterwards at Boylston, Mass., and severed his connection with the Board. It was a bitter trial to him, but it seemed necessary, and he accepted it as providential. In 1857 the proposition was made that he enter the service of the American Bible Society as their agent for the Levant. The work, which was more varied and less confining, seemed suited to him, and he accepted the position. He sailed from New York December 25, 1857, reaching Constantinople early in February of '58, and commenced the great work of his life. In 1866 he returned to America to raise funds for the erection of the Bible House, and was here until the fall of '67. Was called to New York again for a short visit in 1870, in regard to the great question of publishing the Arabic Bible. Since then he has made two visits to this country, one in '83 and one in '86, with the hope of regaining strength from the heavy strain of many years of hard, unintermitting labor. He returned each time refreshed, but hardly recuperated. Vital power was weakened. The harsh winds and damp air of a Constantinople winter and

spring were dangerous for him, and he often took that time to visit the southern portions of the great field under his care. Last January he left again with his wife, and reached Assiout, in Upper Egypt, planning to stay a few weeks with dear friends there. Letters from him from Cairo were full of cheer, hope, and courage. But the Master had other work, and Saturday, February 16th, he passed to his rest. No details have come. His son, Rev. Edwin M. Bliss, who was for many years associated with him, received a telegram from his mother, "Father very ill." The same evening brought another, "Father gone." That is all that is as yet known. He leaves a widow, four sons and one daughter, one brother, Rev. Edwin E. Bliss, D.D., missionary of the American Board in Constantinople, and four brothers in this country. The agency remains in the care of Rev. Marcellus Bowen and William G. Bliss, his second son.

Dr. Bliss's great work was in connection with the American Bible Society. Indeed he may be said to have been the pioneer of the organized work of that society in foreign lands. Previous to his appointment in 1857, a number had served as agents, but their agency had in almost every case been subordinated to work in connection with some missionary society, and had never had the elements of permanency. The first agent in the Levant was Rev. Simeon H. Calhoun, a missionary of the A. B. C. F. M. in Syria, who served from 1836 to 1844. The next appointment was that of Rev. Chester N. Righter, in 1854. He made an extensive journey that demonstrated the necessity of a special agency, but his early death prevented his carrying out the plan. When Dr. Bliss commenced his work in 1858 he found it no easy task to organize and develop the agency on its own foundation. But patience, tact, unintermitting labor, never failed, and before the Lord

called him away he was able to see the fruit of his labors in a thoroughly organized well established system, by which every portion of the great field under his care was reached by special colporteurs, so that it may truly be said that there is no one in that vast empire beyond the reach of the Word of God.

The Levant Agency, as at first constituted, included Turkey in Europe and Asia, Greece, Syria, Egypt, and Persia. He was warmly seconded in his efforts by the missionaries of the different Boards operating in those countries, and had the assistance of his oldest son, Rev. Edwin M. Bliss, from 1872 to 1888—with the exception of two years, during which he finished his theological course. Three assistants in Athens, Beirut, and Alexandria cared for the details in Greece, Syria, and Egypt. Still the wide extent of territory made it seem wise to divide, and in 1880 Persia was made a separate Agency. Subsequently Greece was transferred to the British and Foreign Bible Society.

Hardly of less importance than the distinctive Bible Society work, was the service rendered by Dr. Bliss to the general influence of Protestant Christianity in the Levant by the building of the Bible House at Constantinople.

The need of a central building, capable of furnishing offices for the different societies, storage rooms for Scriptures and evangelical books, and the many other needs of an increasing Christian work had long been felt. Indeed the lack of permanent location had given occasion to some to feel that Protestant, or rather Evangelical, Christianity had not come to stay. All wanted such a center, but no Society would take up the matter. At last, after much pressure from Dr. Bliss, the Bible Society allowed him to take time for the collection of funds in America. He came to this country in 1866, and returned to Constantinople in 1867,

with something over \$50,000. A most advantageous site was found, and at last, in 1872, the building was complete. Since then two additions have been made, and it stands now one of the most imposing edifices in Constantinople, exerting an influence over the whole empire. It is owned and managed by a Board of Trustees in New York City, and is entirely independent of any of the Societies. Those that have offices there—the American Bible Society, the American Board of Missions, and the British and Foreign Bible Society—all pay rent. The income, when the property is complete, will go to the general interests of Bible work in the Levant.—J. M. S.

THE protest against the manufacture of opium by the British government in India has been spread through the pages of this REVIEW (see p. 678 of 1888). But the extent of the evil is very little understood. Says the late Dr. Medhurst:

"Those who grow and sell the drug, while they profit by the speculation, would do well to follow the consumer into the haunts of vice, and mark the wretchedness, poverty, disease, and death which follow the indulgence; for did they but know the thousandth part of the evils resulting from it, they would not, they could not, continue to engage in the transaction. It has been told, and it shall be rung in the ears of the British public again and again, that opium is demoralizing China, and becomes the greatest barrier to the introduction of Christianity which can be conceived of. Calculating the shortened lives, the frequent diseases, and the actual starvation which are the results of opium-smoking in China, we may venture to assert that this pernicious drug annually destroys myriads of individuals."

A "Christian Union" has been formed in Britain for the extermination of this opium traffic. The circular gives some reasons for the formation of this union of prayer and protest, and among them are these:

"Because as a nation we are responsible through our Indian government for a trade which is ruining the bodies and souls, and destroying the homes of multitudes of the Chinese.

"Because our national connection with this evil traffic is peculiarly close and revolting. The

poppy is grown in Bengal alone over an extent of more than 500,000 acres, and this growth is carefully fostered by the Indian Government. The opium drug is manufactured under constant government direction and supervision. It is sold at auction by the government, expressly and intentionally for the Chinese market. Including that from the native states, about 85,000 chests, containing over 5,000 tons of opium, are thus exported annually from India to China, and a revenue of five, six, or seven millions sterling is derived by government from it. It is a great government institution, for which England is directly and peculiarly responsible.

"Because through many, many years this traffic has been carried on in spite of the remonstrances of the Chinese Government, and of the thousandfold testimony that it ministered only to debauchery and to moral and social ruin. The Convention of 1835, though it has given to the Chinese the right to put a heavier tax upon imported opium, has not altered in the slightest degree our own relations as a country to the gross immorality of the trade.

"Because while, for very shame's sake, we have done a little (only a little) to restrain the havoc which opium was working among our Burmese fellow-subjects, we have done *nothing* to check the ruin which it is working in China among a people in friendly alliance with us.

#### The Missionary Year-Book for 1889.

A "HAND-BOOK OF MISSIONS" was published in connection with the World's Missionary Conference in London, in June, 1888. The work was admirable in design and full of information. Its only serious defect related to the missions conducted in the United States and Canada. The account of these was extremely meager and inaccurate. A "Missionary Year-Book" is now in contemplation, the American and Canadian portions thereof to be written and edited by Rev. J. T. Gracey, D. D., who has charge of the international department in this REVIEW. This will be united to a somewhat larger department relating to European missions, and the whole will be published simultaneously on both sides of the Atlantic. It is proposed to give in this work a full presentation of the work of the American societies, as well as historical and statistical accounts of the principal Protestant Missionary Societies in Great Britain, and Continental Europe.

This valuable Missionary Year-Book will be published by Fleming H. Revell, Chicago, and Bible House, New York.