

THE

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## I.—THE LITERATURE OF MISSIONS.

### PAUL'S MISSIONARY PRINCIPLES.

[EDITORIAL.—A. T. P.]

LOOKING back through the long aisles of the ages and tracing the history of missions, we behold a grand procession, or succession, of devoted men and women, whose names constitute an alphabet of glory. Yet back of them all, farther removed into the distant past, stands "Paul the Little," yet the colossal, commanding figure that even distance cannot diminish—the pioneer, in a twofold sense, of missions to the heathen. Noble as are the names of the missionary host, and inspiring as is the story of their heroism, there is no nobler name, no more heroic career than those represented by the Apostle of the Gentiles.

It may be well to try and analyze the principles that underlay that grand missionary life which, leading all the rest in point of time, has led all the rest in point of excellence and eminence; for the history of man has furnished no higher pattern save only as found in Him who made himself of no reputation and took upon him the form of a servant and undertook the original mission to universal man.

I. In Paul's life as a missionary we observe first a peculiar *law of evangelization*: the occupation of otherwise unoccupied fields. "I have strived to preach the gospel not where Christ was named, lest I should build upon another man's foundation; but as it is written, To whom he was not spoken of they shall see," etc. His special aim was "to preach the gospel *in the regions beyond*" (Rom. xv. 20, 21; 2 Cor. x. 13-16).

The right and left arms of Christian activity are these two—education and evangelization. We are first to proclaim Christ where he has not been named, and then to train converts into active, stalwart disciples and workers. There is undoubtedly a work of building, but foundations must first be laid. And this necessity cannot be too much

emphasized. The mission work is sometimes treated as though it were all one; and so indeed it is in principle. But practically there is a great difference between those who have heard of Christ and those who have not; between the indifference of apathy or habitual resistance, and the indifference of downright ignorance and habitual surrender to the tyranny of superstition.

You ask, Why should a man go to Africa? Are there not souls needing the gospel in Nebraska and Iowa, and even in our own cities? I answer, There are unsaved souls perhaps in your house, but their destitution is not to be compared with that of millions in the interior of China and Africa. These people are without saving faith in Christ; those are without saving knowledge of Christ. With one class it is *light unused*, with the other it is darkness unbroken. Paul did not deny that there were hundreds in Jerusalem who had seen Christ's mighty works and heard his divine words, who yet needed salvation. but he yearned especially to reach those who had not even *heard of him*. Theirs was a double destitution—first, not having Christ; second not having the knowledge of Christ.

Take our most destitute mission districts. Can you find a town or settlement in the remotest frontier where there is not at least some pious man or woman who is competent to guide an inquirer? One of our missionary superintendents went to a small group of hamlets on the Rocky Mountains, where there was neither a church nor a Sunday-school, but there he found a poor but pious widow whose humble home was the gathering place for prayer-meetings, and there was not a soul in that village that would not know where to go for counsel. But when Stanley crossed the Dark Continent, from Zanzibar to the Congo's mouth, over all those 7,000 miles he found no native that had heard of Christ! And in China a poor man who had been convicted of sin journeyed sixteen hundred miles to find an American consul, who, as he thought, could tell him about the God of the Christians. Were the question before Paul afresh for decision, where he would go to preach the gospel? He would go *where no one else would*—where there was the greatest destitution and degradation. If other men feel attracted to the work of building on other men's foundations, let them do that work; but Paul yearned to press into regions beyond, where Christ had never been named, and so within the life of a generation he carried the cross over the known world west of the Golden Horn.

That principle of evangelization must be the law of our Christian life if we are ever to overtake the regions beyond. We must practically feel that the call is loudest where the need is greatest and the darkness deepest. Then, while we shall pass by no really needy field nearer home, we shall press with untiring zeal and contagious earnestness into the farthest corners of the earth.

II. Paul's life was regulated also by the *principle of obligation*. "I

am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise." He was a debtor, owing and owning a debt—something was due, from a man who had such ample revelations of truth, to the rest of mankind.

We often speak of the family of man. God's universal Fatherhood involves and implies man's universal brotherhood, and this brotherhood implies a mutual bond of obligation. We are each our brother's keeper. Huber, the blind naturalist, observed that a wasp or an ant would not stay alone to enjoy some precious morsel, but go to the nest and return as leader of a host that might partake of the same delicacy. If I have found the bread of life, I owe a duty to my hungry and perishing brother to supply his needs, especially since the more I divide my loaf the more it multiplies. He that is content idly to enjoy gospel blessings, without caring for the starving, dying millions, is guilty of inhumanity. There is such a thing as encouraging a monopoly in salvation. And monopoly is monstrous in proportion to the value of the article monopolized.

How can any man contemplate the moral and spiritual ruin of the race and be unmoved! Have we not all one Father? And we, are we not all brethren? What would be thought of a family that should allow a member of the household that was living thousands of miles away in destitution and degradation to go unthought of, uncared for, unaided, because remote from home? Is not that very remoteness a reason why the heart goes out in especial tenderness in that direction? Let a Christmas season come, and the annual love tokens be distributed, and the first child provided for will be the absent one, nay, even the alienated one. Such is the love of God and the love born of God: it seeks the farthest, neediest, poorest, first of all, because the more liable to be overlooked.

Indifference to foreign missions is the natural outcome of infidelity and materialism. Deny the unity of the race in Adam, the oneness of the human family; make man the offspring of the monkey or the clod of earth, and a true manhood the result of development, and the logical effect is apathy toward a pagan world. The Hottentot is a brute. The French governor of the Isle of Bourbon is right: "You may as well attempt to convert oxen or asses as to make Christian men out of the Malagasy." According to the creed of Huxley, Darwin & Co., these superstitious fetish worshipers are brutes, at best only on the long road toward manhood. Why not let them alone and take care of the higher products of evolution! Let these millions of cannibals die eating each other; it matters not if they are never evolved!

But the instant you heartily believe that God has made of one blood all nations of men; that the family of man is one; that there is no human being however embruted or brutal that is a *brute*; that behind the darkest skin and most bestial physique an immortal soul burns like

a gem buried in the dust; that the Maori, Papuan, Terra del Fuegan is my brother and yours, and capable of a future equally glorious with that of any other soul—the moment you accept this truth, such indifference cannot survive.

III. *The Law of Accommodation.* “I am made all things to all men, that by all means I might save some.” This means nothing less than that Paul identified himself with every class of men whom he met and sought to save. Even now Christian character is sometimes rigid and frigid in its inflexibility. We know very little about bending and stooping. We have our inborn, inbred peculiarities; we call them characteristics because they seem inseparable from character. Our high intellectuality lifts us above ignorance, our refined taste above coarseness, our wealthy associations above the environments of poverty. We are prone to consult our affinities. And so society separates into little groups of those who are like-minded. Self-love degenerates into selfishness; we become comparatively isolated, and do not touch the great mass of humanity sympathetically, helpfully, savingly.

This great apostle had everything to tempt him to a similar isolation and separation. He was a man of royal mind, enriched with imperial culture. The schools of Tarsus had done all for him that Greek wisdom and Roman civilization could accomplish, and the schools of the prophets with Gamaliel as teacher had added to all the polish of secular learning the strength and solidity of sacred knowledge. He was fitted for a Corinthian column in the structure of society, for he had the solid, massive, substantial education of Judean scholarship surmounted by the elegance and grace of Athenian philosophy. Besides all this he had refined sensibilities. He was delicately organized. All his emotional and affectional nature was built on the most exquisite pattern. He had the strength of manly courage and fortitude, with the tenderness of womanly sympathy and sensibility. He was aggressively active, yet his energy and activity were qualified by the passive virtues.

Such a man was one most likely to retire into the comparative exclusion and seclusion of a few cultured friends. He might have been at the head of an academy, or a court, or an army, but he would have been naturally the center of a small circle of intimate associates. But Paul had beneath his life a principle of accommodation. He saw all men in a lost condition, and so terrible was spiritual alienation from God that in those measureless depths all comparative differences were lost, as in the star-sown depths of illimitable space. And he forgot his intellectual gifts and graces, his fine sensibilities and selfish affinities, in one burning desire to save men. To the Jew he was a Jew, that he might gain the Jews; to those who were under the law or without law, as himself in the same condition, that he might save them. He sacrificed no principle, he denied no truth, he compromised no eternal verities, but he

got down to every other man's level and *from his point of view* looked at life and duty, law and penalty, sin and salvation. Beside a poor man he felt poor; beside the rich man he imagined himself encompassed by the snares of greed; with the ignorant he forgot his learning, and with the gross his refinement. The idolater and sorcerer found in him a man who could sympathize with a mistaken religiousness and a temptation to impose on popular credulity. Chained to a soldier as a common convict, he became interested in the soldier's life as an armed defender of the state, and became for the time himself a soldier, and as day by day he was chained to a new member of the Prætorian guard he told anew the story of the cross till so he had preached the gospel to the whole guard in turn. Whether in the palace of the Cæsars or the Philippian jail; whether in the house of Lydia or the synagogue at Thessalonica; whether on Mars Hill or the Temple stairs; among the barbarians of Malta or the disciples at Antioch, he never anywhere held himself aloof from human souls. There is no lofty air of superiority in the presence of the lowest and no servile air of cowardice and flattery in the presence of the highest. This accommodation might almost be called assimilation, for it brought him into such vital, honest, sympathetic contact with man as man.

I have a friend who holds weekly in his church parlors a theological clinic. He brings in convicts, the vicious, the abandoned, the profane, the infidel, and asks them questions concerning their life and opinions and notions of men and things, that, to a band of Christian workers, he may by a kind of dissection of spiritual experience unfold the mysteries of that strange thing the human heart. Paul's life was one long spiritual clinic. He studied men that he might know them, and sought to know them that he might reach them.

IV. Again, Paul was moved by the *principle of self-abnegation*. "Not seeking mine own profit, but the profit of many that they may be saved." Mark, not even his own *profit*. There are many who get where they forego *pleasure* for others' profit, but Paul surrendered even his own *profit*. He simply *lost sight of himself* in his passion for souls.

Only in the light of this marvelous enthusiasm for God can we interpret Paul's self-limitation. "I determined not to know anything among you save Jesus Christ and him crucified." Wisdom of words he could forego lest the cross of Christ be made of none effect. Literary ambition beckoned him on to receive its shining crown, but he forgot all else in that absorbing passion. He could say with Count von Zinzendorf, "*Ich hab' eine Passion, und die est Er, nur Er.*"

In this flame of devotion to his Lord all else was consumed. The lust of gain, of applause, of pleasure, of office, of power, of achievement, all burned as to ashes in those inward fires that left only the image of his Redeemer to survive and glow the more brightly. Of this self-abnegation there is no expression more sublime than that in the

epistle to the Colossians (i. 24), "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church."

To be crucified with Christ was a reality to such a man. It meant a cross and a death to self in order to save others. Christ's death saved no human soul. It only made salvation possible. The word of God is but the declaration of the terms of salvation. The Holy Spirit must take of the truth and blood and apply them to the soul. But how does the application come? *By human agency.* A believer, one to whom salvation has come by faith and faith by hearing, becomes the missing link that joins Christ on the cross, in the word and in the Spirit, to the penitent soul. The believer is a witness and a herald; he tells the story of redeeming love, and he adds his own experience to attest the word. The Holy Spirit uses that believing testimony to convince the reason, persuade the heart, and move the will. It may be reverently said that the blood of Jesus *plus* the witness of the word, *plus* the work of the Holy Spirit, *plus* the believer, save sinners, for, each in its own place, all together are used by God to accomplish the salvation of the lost. God might have saved men immediately. He chose to do it mediately. Hence Paul needed to fill up what was behind of the sufferings of Christ in his own flesh for his body's sake. He had no need to atone for men, for the work of atonement was "finished;" he had no need to furnish the Holy Scriptures of truth, for they were all embraced in the Bible; he had no need to act as a divine physician to apply the balm of Gilead. The blood, the word, the Spirit were provided; all he had to do—but that was still lacking—was to get human souls where the blood could sprinkle them, where the word could reach and teach them, where the Spirit could touch and transform them. And to do this he was content to suffer with Christ and bear in his body the marks, *stigmata*, of the Lord Jesus, as one literally crucified with him.

Paul's success in evangelism is no mystery; it is all an open secret. Give us one man, moved by such principles of evangelization, obligation, accommodation, abnegation, and again the history of humanity shall show a man who in one generation will compass the known world with the network of his personal labor and make a continent echo with the trumpet voice of his testimony!

## DAVID BRAINERD.

[EDITORIAL.—J. M. S.]

HAVING briefly outlined his Life in a previous paper, we proceed  
 II. TO SET FORTH IN BRIEF OUTLINE BRAINERD'S CHARACTER.

An analysis of his character is not difficult to make. for the leading traits or qualities of the man stand out in bold relief and challenge our observation and admiration.

1. The first thing that impresses the reader of Brainerd's life is *the genuineness, depth and thoroughness of his personal piety*. We see at once that there is nothing superficial, transient, doubtful, half-hearted about it. We are brought into contact with a Christian character, and a Christian experience, and a Christian life, most rare and extraordinary in many of their elements and features. There is something startling and awe-inspiring in the depth and intensity of his religious "frames" and "exercises," as recorded so frankly and faithfully in his diary, running through several years, with no expectation that any eye save his own and God's would ever read them. "He belongs to a class of men," as one has well said, "who seem to be chosen of Heaven to illustrate the sublime possibilities of Christian attainment—men of seraphic fervor of devotion, and whose one overmastering passion is to win souls for Christ and to become wholly like him themselves."

The Law made thorough work with him. His sense of the evil, guilt, and awfulness of sin, of his own deep moral corruption and desert of God's wrath, his personal unworthiness, and entire dependence on divine grace, and his constant need of the Holy Spirit to cleanse, enlighten and sanctify, was most profound and ever present with him. He could not find language strong enough to express his hatred of sin and desire to be entirely and forever cleansed and delivered from it. He longed and strove after holiness, after complete victory over sin and the world and the devil, after entire conformity to the will and likeness of Christ, with a strength and intensity of soul that seem almost superhuman,

2. *His consecration to the Master's service was, seemingly, entire and sublime*. Not since the apostolic age has the church produced a grander illustration of the power of the gospel to subdue human selfishness and the love of ease and pleasure and self-indulgence, and to make Jesus Christ supreme, "all and in all," in the affections and life of the soul. Like Paul, he made a total surrender of every faculty and power of body, soul and spirit, to the divine Son of God, and at the same time an unreserved, absolute consecration of his life and being to his service. He could not love and serve God enough. He was jealous

of his own heart and life lest he should not render every day and hour a full measure of love and labor. He kept nothing back. From the time he gave himself to Christ he devoted his life and strength and attainments and acquirements and opportunities to the work of saving souls, without recreation, without cessation, sparing himself in no particular ; serving God to the full extent of his ability, and even beyond. The amount of work he did was almost incredible. He broke down his constitution in four short years, by exposure, privation, and labors of every kind ; literally wore his life away in the cause of his blessed Master. It is affecting in the highest degree to read the entries in his journal from day to day, of what he did, what he attempted, what he longed to accomplish ; and in the midst of his incessant labors to hear him bemoan his shortcomings, his barrenness of spirit, his unfruitfulness, and pray God to forgive him his unfaithfulness and grant him a new baptism of love and zeal. Here is a specimen :

“Here I am, Lord, send me ; send me to the ends of the earth ; send me to the rough, the savage pagans of the wilderness ; send me from all that is called comfort in the earth ; send me even to death itself if it be but in thy service and to promote thy kingdom.”

And it was no ascetic or misanthrope that wrote thus, for he adds :

“At the same time I had as quick and lively a sense of the value of earthly blessings as I ever had, but only saw them infinitely overmatched by the worth of Christ's kingdom. Farewell friends and earthly comforts, the dearest of them all ; the very dearest, if the Lord calls for it : adieu, adieu ; I will spend my life, to my latest moments, in caves and dens of the earth, if the kingdom of God may thereby be advanced.”

He was affianced, as is well known, to a youthful saint of rare gifts, the youngest daughter of Jonathan Edwards ; and such a pure, intelligent and sensitive nature as his would have enjoyed, in an eminent degree, the felicity of domestic life. But he sacrificed even this, and plunged alone into the wilderness and passed his years with savages, that he might win them to Christ. The little patrimony left him he also devoted to the education of a poor young man for the ministry soon after entering upon his missionary work.

3. *His love for souls amounted to a passion, which nothing could cool or conquer.* No miser ever clung to his treasure as he grasped this idea and made it an ever-present and supreme object with him. No matter where he went, or what were his surroundings, the ruling bent of his soul was manifest. In health and in sickness, in his wigwam among the Indians, on his numerous and solitary journeys from settlement to settlement in the wilderness, and in his occasional visits to New England, his supreme desire was to convert souls ; and no occasion, no opportunity, did he fail to improve, however weary or racked with pain, or weak or broken down from disease. This intense, ever-burning passion often finds expression, as when he writes in his diary :

“O, how I longed that God should be glorified on earth ! Bodily pains I



cared not for, though I was then in extremity. I never felt easier; I felt willing to glorify God in that state of bodily distress, so long as he pleased I should continue in it. The grave appeared really sweet, and I longed to lodge my weary bones in it: but O that God might be glorified! this was the burden of all my cry. O to love and praise God more, to please him forever! This my soul panted after, and even now pants for while I write, O that God might be glorified in the whole earth! Lord, let thy kingdom come! . . . O the blessedness of living to God! . . . Spent two hours in secret duties, and was enabled to agonize for immortal souls, though it was early in the morning and the sun scarcely shone, yet *my body was quite wet with sweat*. . . . With what reluctance did I feel myself obliged to consume time in sleep! I longed to be a flame of fire, continually glowing in the divine service, and building up Christ's kingdom to my latest, my dying moment."

Is it any marvel that many souls—even the souls of such ignorant and degraded savages—were given to him? And he never regretted his devotion and self-sacrificing zeal in this work. Read his thrilling words as he hung over eternity while in Boston: "I declare now I am dying, I would not have spent my life otherwise for the whole world."

4. *His humility and spirit of self-denial and cheerful submission to deprivations and hardships for the gospel's sake* are touchingly illustrated in his life. According to President Edwards' testimony, he was a young man of "distinguished talents;" "had extraordinary knowledge of men and things;" had "rare conversational powers;" "excelled in his knowledge of theology, and was truly, for one so young, an extraordinary divine, and especially in all matters relating to experimental religion." "I never knew his equal of his age and standing, for clear and accurate notions of the nature and essence of true religion." His "manner in prayer was almost inimitable, such as I have very rarely known equaled." He "had a very extensive acquaintance, and engaged the attention of religious people in a remarkable degree." He had also many invitations to settle in his own New England, and an urgent and oft-repeated call to "East Hampton—the fairest, pleasantest town on Long Island, and one of its largest and wealthiest parishes." So that he did not give himself to the missionary work, as is often though unjustly said of other missionaries in these days, because he could not succeed at home. His talents, gifts, and Christian attainments made him the peer of New England's most gifted preachers, with few exceptions.

But he put from him all these tempting offers, and all considerations of a merely personal and temporal nature, and gave his whole self for life to the work of teaching the poor American Indians the way of salvation. And he had no thought that he was doing anything *wonderful*, or that he was degrading himself, or throwing away his talents and life by so doing. On the contrary, he evidently felt that God had greatly *honored* him in calling him to such a service; and he consecrated his heart and soul and mind and strength and life to it with as much hearti-

ness and enthusiasm and ambition as though he were ministering to a highly cultured people in some conspicuous and wealthy parish.

So real and great was his humility that he often expressed his surprise that he was called to such a noble service; that the Indians should have any respect for him, or show him any attention, or that any good should come from his labors. His *privations and hardships* likewise were such a few missionaries have ever experienced. An extract or two will serve to introduce the reader to his mode of life:

“My diet consists mostly of hasty-pudding, boiled corn, and bread baked in the ashes, and sometimes a little meat and butter. My lodging is a little heap of straw, laid upon some boards a little way from the ground, for it is a log room without any floor, that I lodge in. . . . I have now rode more than 3,000 miles [on horseback] since the beginning of March [8 months]. . . . Frequently got lost in the woods. . . . At night lodged in the open woods. . . . Crept into a little crib made for corn and slept there on the poles.”

And yet not one word of complaint do we hear from him. Even in his times of extreme melancholy and dejection, and they were frequent; when sick and racked with pain; when lonely and disconsolate, not one breath of murmur rises to heaven. His forest home was often a “Bochim,” or as the “valley of Baca,” as it respected the outward man and his surroundings. And yet, even then and there, like Jesus after the temptation of the wilderness, angels comforted him and his soul often exulted while he magnified the God of his salvation, “who giveth songs in the night.”

5. *He exemplified the law of Christian meekness and forgiveness in a pre-eminent degree.* The unusual attention which his extraordinary career and saintly character attracted, at home and abroad; the sympathy and interest manifested in him by many of the most eminent ministers of his day, among whom were Jonathan Edwards, Bellamy, the Tennants, Pemberton, Aaron Burr, and Jonathan Dickinson, and the high esteem in which he was held by the Christian world, especially toward the close of his life, did not tend in the least to elate him. On the contrary—as in all cases of real and eminent worth and superiority—it only tended to make him more humble; it induced Christian meekness, and filled him with a profound sense of his unworthiness. The expressions of this feeling in his journal are frequent, emphatic, and evidently sincere.

In all the annals of human life and experience, excepting those of the God-Man, we have no more striking example of *Christian forgiveness than the life of BRAINERD furnishes.* Take a single particular.

He was *wronged*—wronged as few men in similar circumstances ever were wronged. He was wronged by a public institution; wronged before the world; nay, it is not uncharitable to say that he was persecuted, insulted, outraged, and all redress refused, and that against the united, solemn, and earnest protest of such men as President Ed-

wards, Burr, Dickinson, Pemberton, and many others of the most distinguished men of the times. He was wronged in a way to mortify, humiliate and injure a young man of his ambition and talent and genuine manliness and high Christian character and standing, to the utmost possible extent. The wrong was *persisted* in, with iron determination and relentless severity, even after he had made the most manly and Christian acknowledgment and confession that it was possible for the college authorities to exact, or a gentleman, respecting his own manhood, truth and righteousness, could consistently make.

And that he *felt* the wrong exquisitely, and smarted under it, and carried the memory and the scar of it to his grave, his diary affords abundant and affecting proof. This ill treatment at his tender years had much to do with his dejection. It preyed upon his sensitive nature. He felt as if a brand was placed upon his forehead. Most of all he mourned over it, because he thought *religion suffered* in consequence of it. No one can read the entries made in his journal during his visit to New Haven a year after his expulsion—at the time when he would have graduated but for that unjust procedure—afraid to show himself in the town for “fear of imprisonment,” hiding away in the house of a friend in the outskirts of the town as if “guilty of some open and notorious crime,” and there spending Commencement day in prayer and sweet converse with Christian friends—and not feel his heart rise in rebellion against that stern and unrighteous decree which on that occasion crushed his last hope of redress! Earnest application was made on his behalf to the authorities of the college by a “council of ministers at Hartford,” and by Edwards, Burr, and many other distinguished men in the various colonies, that he might be allowed to take his degree with his class. But all in vain. Yet here is the entry he made in his diary in *this bitter hour of disappointment* :

“Sept. 14. This day I ought to have taken my degree [this being Commencement day], but God sees fit to deny it to me. And though I was greatly afraid of being overwhelmed with perplexity and confusion, when I should see my classmates take theirs; yet at the very time God enabled me with calmness and resignation to say, ‘The will of the Lord be done.’ Indeed, through divine goodness I have scarcely felt my mind so calm, sedate, and comfortable for some time. I have long feared this season, and expected my humility, meekness, patience, and resignation, would be much tried; \* but found much more pleasure and divine comfort than I expected. Felt spiritually serious, tender and affectionate in private prayer with a dear Christian friend to-day.”

But notwithstanding the wrong done him was so great and was so obstinately persisted in to the last; and notwithstanding he suffered in his feelings as only a man of such exquisite natural and moral sensibilities could suffer, not once was he known to speak harshly or unkindly of those who had committed the injury. Not a line is found in his diary

\* Had he been allowed to graduate he would have been at the *head* of his class, and that class the largest that had ever graduated at that college.

alluding to the matter that breathes other than a spirit of Christlike charity and forgiveness, while he was fervent and frequent in his prayers in behalf of those who had "so ill used him." The same spirit that cried out from the cross, "Father, forgive them, for they know not what they do," animated the heart of this youthful disciple while living, and to-day encircles his brow with a halo of Christlike glory.

6. But the *crowning excellence of Brainerd was the large measure of the spirit of prayer which characterized his life.* Prayer was his chief reliance and the secret of his remarkable success. Much of his time was spent in prayer. Days and nights were thus passed, and he grieved when anything interfered to keep him from his knees in solitary and prolonged intercession and communion with God. Closely in this respect did he follow in the footsteps of Jesus. Prayer was his solace, his inspiration, his strength. No part of his diary or journal is of more thrilling interest to any and every Christian worker, either in the home or the foreign field, than the numerous entries in relation to his seasons of secret prayer. Few saints this side of heaven ever got so near to the throne of God in prayer, ever so "wrestled with the angel of the covenant," ever experienced such communion with the Father of spirits until his soul exulted and overflowed with the fullness of "ineffable comforts." Read a specimen or two :

"Had the most ardent longings after God which I ever felt in my life. At noon, in my secret retirement, I could do nothing but tell my dear Lord, in a sweet calm, that he knew I desired nothing but himself, nothing but holiness; that he had given me these desires, and he only could give me the things desired. I never seemed to be so unhinged from myself and to be so wholly devoted to God. My heart was swallowed up in God most of the day. . . . Felt much comfort and devotedness to God this day. At night it was refreshing to get alone with God and pour out my soul. Oh, who can conceive of the sweetness of communion with the blessed God but those who have experience of it! Glory to God forever, that I may taste heaven below! . . . Retired early for secret devotion, and in prayer God was pleased to pour such ineffable comforts into my soul that I could do nothing for some time but say over and over, O my sweet Saviour! O my sweet Saviour! whom have I in heaven but thee, and there is none upon earth that I desire beside thee. If I had a thousand lives my soul would gladly have laid them all down at once to have been with Christ. . . . My soul was this day at turns sweetly set on God; I longed to be with him that I might behold his glory. I felt sweetly disposed to commit all to him, even my dearest friends, my dearest flock, my absent brother, and all my concerns for time and eternity. O that his kingdom might come in the world, that they might all love and glorify him for what he is in himself, and that the blessed Redeemer might 'see of the travail of his soul and be satisfied!' Oh come, Lord Jesus, come quickly! Amen."

Is it wonderful that such a habit of prayer and such experiences in prayer in the closet should have made his *social and public* prayers edifying and striking in a remarkable degree? President Edwards' testimony on this point is very explicit and noteworthy: "*I know not*

that I ever so much as heard him ask a blessing or return thanks at table, but there was something remarkable to be observed both in the matter and manner of the performance." Prayer, in secret and personal communion with God, will temper the whole spirit of a Christian and put its impress upon his social and public habits. If you witness habitual fervency and fullness and power and a wrestling spirit in prayer on the part of any disciple, you may be sure the habit has been acquired in secret intercourse with God upon his knees. Prayer is not so much a gift as a grace, implanted, nourished and matured in long and intimate communion with the Hearer of prayer.

The end of such a life, as we might anticipate, was peace and joy—peace in fullness of measure, and "joy unspeakable and full of glory." A glance in his dying chamber reveals the fact that it was "quite on the verge of heaven." Says President Edwards :

"On Tuesday, Oct. 6, he lay for a considerable time as if he were dying. At which time he was heard to utter, in broken whispers, such expressions as these: 'He will come, he will not tarry. I shall soon be in glory. I shall soon glorify God with the angels.' . . . The extraordinary frame he was in that evening could not be hid. His mouth spake out of the abundance of his heart, expressing in a very affecting manner much the same things as are written in his diary. Among very many other extraordinary expressions which he then uttered were such as these: 'My heaven is to please God and glorify him, and to give all to him and to be wholly devoted to his glory; that is the heaven I long for—that is my religion, and that is my happiness, and always was ever since I suppose I had any religion; I do not go to heaven to be advanced, but to give honor to God. It is no matter where I shall be stationed in heaven—whether I have a high or a low seat there—but to love and please and glorify God is all; if I had a thousand souls, if they were worth anything, I would give them all to God.'"

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## THE BIBLE IN INDIA.

BY REV. JACOB CHAMBERLAIN, M.D., MADANAPELLE, INDIA.

THE Bible contains a plan devised for the redemption and elevation of mankind. Take the Bible, then, as an engine thus devised for the performance of a certain work, and test it well and see whether it does that work or no. And it is to this view of the subject that I particularly ask your attention.

Is this *old Bible*, given centuries ago among the Jewish people, *now* calculated to do the work for which it was designed? or, in this day of progress and of the intermingling of nations, do we find it antiquated, and its day of adaptedness and usefulness passed away? This is, emphatically, an age not alone of changes, but of improvements. Fast mail-trains and the telegraph have taken the place of the old mounted mail-carrier, with his mail-bags thrown over the horse upon

which he rode. The four and six horse stage-coach has given way to palace cars. The quiet stitching of the seamstress is replaced by the hum of the sewing machine. There is scarcely a piece of machinery, of any kind, now in use that was used even by our grandfathers. New books, new systems of sciences, new methods in the arts—all, all is new. Have we made a mistake, then, in holding on to our “old Bible” too long? If so, let us acknowledge it like men and try to replace it with something better; but first let us put it to the proof and see.

Now, in testing a machine or engine it is necessary to try it in all the different circumstances in which it is to be employed, especially in the worst. The government of India sought to introduce the best machinery for ginning and spinning and weaving the cotton growing there. A proclamation was issued, and published in every country where machinery was made, offering a princely premium for that machinery that should best do the work. And when, after near a year for preparation, the machinery was gathered from the four quarters on the banks of the sacred Ganges, when the viceroy and his council and the judges had assembled to test it, it was tried not alone with the cotton grown there on the banks of the Ganges, but cotton was brought from the base of the Himalaya Mountains, and from the plains of Tinnevely, near Cape Comorin, from the hill country of Berar, and from the plains of Bellary, and the country about Bombay; and the machinery that best did the work in all, the long staple and the short, the coarse and the fine, it was that that won the prize, and that is now doing the work in India. So if an ocean steamer be launched, it must be tried not alone on the smooth waters of the bay or river on whose banks it was constructed, for until it has crossed the ocean, breasting the mountain billows in a storm, no one can tell whether after all it be a safe vehicle for human life. So with every kind of machinery—it must be tested *in the worst circumstances* in which it will be called to act.

For the last score of years I have been engaged in putting the Bible to just such a test, and that in the most unpropitious circumstances. India is Satan's stronghold. Hinduism, with its handmaid caste, weaves iron fetters around its votaries. With much of truth in its scriptures, the Védas, it has degenerated into the worst of polytheism and idolatry: with its defective view of God and man, it has had no conserving, elevating influence over its votaries. The Hindus are at once a very religious and a grossly immoral people. Intelligent, sharp, quick-witted, immutable in their nature, wedded to their ancient system, which is a splendid one though false, the Brahmanists are the most able and determined adversaries of what they term the “new religion.” If the Bible will work in India, then we may safely conclude that it will work anywhere. How, then, does it work in India? Let us test it and see.

For example, does this “old Bible,” given so many centuries ago

among the Jews, describe the human heart of to-day, and the condition of man in different lands? or is it antiquated and defective in this respect? On a certain occasion, some fourteen years ago, I went into a native city in India, where the name of Jesus had never been heard, there for the first time to show them and give them these Scriptures, and to preach to them of Christ and His salvation. As an introduction, when we had assembled an audience in the street, I asked my native assistant to read the first chapter of Romans; that chapter which those who call themselves liberal-minded tell us is too black to be true; that chapter that describes the heart of man wandering away from God and into sin, and conceiving vile conceptions of God, and then wandering away farther, until at last, "though they know the judgments of God, that they which do such things are worthy of death, not only do the same, but have pleasure in them that do them;" the chapter which many tell us is a libel upon human nature. That chapter was read. The most intelligent man in the audience, a Brahman, stepped forward and said to me, "Sir, that chapter must have been written for us Hindus. *It describes us exactly.*" The photograph was recognized. It had been taken centuries before, and among a Jewish people; but the artist was divine, and the heart that was photographed was that, not of a Jew, but of a man.

On another occasion I went into another city, there also for the first time to proclaim Christ as the way of life. As we entered the native town and passed up the main street, I noticed a small Hindu temple, built upon the side of the busiest street, with its doors open and the idols in at the farther end, so that passers-by could worship as they went. At the side of the door sat the Brahman priest of the temple on a pedestal, unclad down to the waist—that he might receive the homage, the semi-divine worship which the people were wont to render him—with a platter by his side to receive their offerings as they went in and out of the street to their business or their work. I noticed it and passed on. Going up the main street, and looking here and there and finding no better place, we came back to this temple; and as I politely asked permission of the Brahmin to address an audience from the steps of the temple, he as politely gave his permission; and singing a song to bring the people together, we soon had the street packed with those who wondered what we had come for, and I preached to them. I took for my theme "the character of any being whom the intelligent mind of man in any land would be willing to call God;" and from the necessities of our natures, I attempted to show them that in order to call any being God, we must believe him to be stronger than we and stronger than any powers that might be arrayed against us; that he must be *omnipotent*, or we could not trust him; that he must be wiser than we and wiser than any intelligences that might be combined against us; that he must be *omniscient*; that he must be able, in all parts of his

dominion, at the same time, to be and to notice all passing events; that he must be *omnipresent*; that he must be a God of love, a God of justice, and so on. I had painted to them the character and attributes of God as we find them given in our Bible—not telling them where I found the picture, but drawing this characterization of God from the necessities of the soul of man. The intelligent men in the audience at once acknowledged the picture to be a correct one, as I went on from point to point, and admitted what I said to be true. At last, completing the picture, I said to them, “Now, who is God, and where is God?” The Brahman priest sitting there on his pedestal, seeing how intently the audience of his worshipers were listening to my description of God, so different from that enshrined in the temple at my side, and seeing at a glance, with his keen mind, that if this description of God was accepted as true his employment was gone, seeking to create a diversion, straightened himself up, and with his finger drawing a line around his stomach, he said, “*Sir, this is my God; when this is full, my God is propitious; when this is empty, my God is angry.* Only give me enough to eat and drink, and that is all the God I want.” Turning to this same old Book, I gave him that scathing denunciation of Paul of those “whose God is their belly, whose glory is in their shame, and whose end is destruction.” And then turning again to the audience and reminding them of the pure and holy character that I had described, I told them that “this poor, miserable wretch here is willing to call his belly his God.” Amid the sneers and scorns of his own worshipers, he sprang from his pedestal, slunk around the corner of the temple, and vanished down a side street. And oh, how the audience listened while I described to them Him in whom all the fullness of this Godhead was manifested bodily, even Jesus of Nazareth, the Saviour of all of them, in all the world, that will believe in Him!

On another occasion I was reading from the seventh chapter of Romans that declaration of Paul of the power of sin over us, where he says, “When I would do good, evil is present with me, and the good which I would I do not, but the evil which I would not that I do.” As I read it the most intelligent man in my audience spoke up, saying, “That is it! that is it! That is exactly what is the matter with us Hindus. Now, does your Book tell us how we can get rid of that evil disposition, and do the good we would and avoid doing the evil that we would not?” How gladly, from this same old book, did I point them to Him who can create a new heart and renew a right spirit within us; who can give us not only the desire but the power to do good: “For I can do all things through Christ who strengtheneth me.”

On another occasion and in a different city I read the description of the forty-fourth chapter of Isaiah, of the making and worshiping of images. When I had completed the reading, a sharp man in the audience, a Brahman, stepped out and said, “Now, sir, we have caught



you. You told us that this was an old book, given long ago in another part of the world to tell us how we might find God, and, how worshipping him we might attain to peace with him; but, sir, that which you have just read you have written since you came here and saw how we Hindus managed it." The photograph once more was recognized.

## THE MIRACLES OF MISSIONS.—NO. II.

[EDITORIAL.—A. T. P.]

### THE LONE STAR MISSION.

THE Romance of Ongole reads like a fairy tale. This station is some two hundred miles north of Madras, in the Telugu country of India. Some thirty-four years ago Dr. Jewett, missionary from Nellore, in the service of the Baptists of this country, touring in this thickly settled region, climbed the summit of a mountain near Ongole, and surveying the country besought God to send there a missionary. For thirteen years that prayer seemed to be lost. But God was not unmindful, and he was preparing a workman for this "lone star" field, which in 1853, at the anniversary meetings in Albany, it had been almost determined to abandon as a fruitless and hopeless enterprise.

Mr. Clough, a civil engineer, became strangely impressed that he was called to this field, and that God would there give him ten thousand converts in a great and marvelous ingathering. It seemed to be the wild fancy of a vagarist or dreamer. The Baptist Board hesitated to send such a fanatic to the field. But he persisted, and was finally appointed to the Lone Star Mission. Blessings have crowned his work that have thrilled the whole Christian church with amazement and gratitude, and which deserve record among the Miracles of Missions.

The Lord has often used the locusts and caterpillars as his "great army," and he used the famine of 1877 as his messenger to prepare the way. It has been estimated that in the presidency of Madras alone three millions of people perished in consequence, and in Mysore and Bombay districts two and a quarter millions more. While the Brahmanic priesthood and the heathen people, even the rich, looked on with selfish and stolid indifference, Christian England sent a relief fund of \$4,000,000; and the distribution of such noble charities among this alien people made a profound impression on the native mind and compelled a comparison of the two religions, which by no means was favorable to Brahmanism and its kindred faiths.

During the severest pressure of famine it became obvious why God had chosen a *civil engineer* for this emergency. Mr. Clough was studying to provide work for the suffering masses round about him. He went to the authorities of the government and proposed to undertake the construction of three and a half miles of the Buckingham Canal, in order to furnish employment and food for these starving thousands.

The offer was accepted. After the day's work was done these people gathered in camps and the gospel was preached to them; meetings for prayer and praise were held, inquiries were guided, and converts taught and encouraged. The spirit of God began to work in a way and on a scale which probably has had no parallel since Pentecost. Seed that had been sown now rapidly sprang into blade, ear, and full-grown corn in the ear. Idols were flung away by the thousands, and even the hundreds of thousands, as useless. The missionaries were thronged by inquirers, and had no leisure so much as to eat. Lest the sincerity of the motives of the converts should be questioned, they were kept on a sort of probation until after the famine had been relieved and there was no longer the temptation to seek the church as a charity organization.

As soon as it was safe to receive professed converts they poured by the thousands into the church. Between June and December, 1878, nearly ten thousand were after diligent and careful examination received into the fold by baptism. These marvelous ingatherings were undoubtedly of such as were being saved. They have proved unusually faithful, and after ten years the work still goes on. The prayer offered on that mountain has been conspicuously and gloriously answered, and no miracle of apostolic days more plainly shows the finger of God. The immense congregations, the character of the converts, the theological seminary at Ramapatam with its two hundred students, and the transformations to be seen in society all through the Telugu country, prove that the Lone Star has been and still is shining with supernatural beams in this great darkness.

Mr. Clough has been permitted to do efficient service in another direction, in striking a heroic blow at the monstrous *caste system* of India. His first arrival in the country was hailed with joy by the high-caste Brahmans, who rejoiced to have a prospect of good schools for their children. They promised their support, and they kept their word; they placed under Mr. Clough's instruction sixty-two of their sons and paid well for their education. The prosperity of the schools seemed to be on a firm basis, and no restraint was put upon the teaching of the truth. This spontaneous and generous welcome to Christian schools was the opening of a new and wide door of service.

But a perplexity arose. Three men of low caste presented themselves as converts and were welcomed as became a missionary who believed in a church where there was no barbarian, Scythian, bond or free, male or female, but all one in Christ Jesus.

The caste spirit was aroused and the aristocratic Brahmans indignantly threatened that if Mr. Clough had any more to do with the outcast Sudras and Pariahs, all the support of the higher classes would at once be withdrawn from him and his schools. While he hesitated and wavered, scarcely knowing what course to take, two more low-class converts knocked at the church doors, and the genuineness of their

conversion demanded a prompt decision. The crisis of the mission had arrived. The horns of an inevitable dilemma threatened to impale the missionary, and to escape the one was to cast himself upon the other. If he refused the low-caste converts, what became of the democracy of the Christian church? If he admitted them, what became of his aristocracy and the schools dependent on the high caste for support?

He consulted his wife, and they both retired by agreement to separate rooms for prayer. "O God, guide us in this extremity of the mission," was the groaning of two hearts whose deeper prayer could not be uttered. Simultaneously, in their different rooms, the husband and wife each took up a Testament from a pile lying before them for distribution among Eurasians; and without any *intention of opening to any particular place*, both husband and wife, involuntarily, unconsciously opened to the same passage and verses — 1 Cor. i. 26-31: "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish, weak, base, despised, the things which are not," etc. To each of them came the same thought: "I see it: I have not been building on God's plan; this structure must come down and I must begin anew." The wife and husband started to meet each other and communicate with each other the direct answer to prayer through the Word. "See here," said Mrs. Clough, "what I have been reading." "But I have been reading the same verses," replied he; "did you know it?" "No, indeed." Thus by a remarkable coincidence God, at the same moment, by the same means, made their way clear as day. They were to build the church like a pyramid, from the *broad base of the lowest classes upward*, and the base must be broad enough to take in the masses of the poorest and basest and the weakest and most despised.

They had the heroism to follow the divine guidance. The very next morning they made their decision public. *Every pupil left the school*, and the financial bottom of their enterprise collapsed in ruin. The friendship of the high castes was changed to bitter hostility. They began anew. The base was now broad enough to embrace all who would come, however poor or low. And on that basis another structure was reared, in which, strange to say, *more upper-caste converts* have been built than under the former aristocratic system!

We do not wonder that those who have studied the work of God among the Telugus have said:

"It is without a parallel in the history of modern Christian missions in heathen or in civilized countries. In some of its features and aspects it always suggests the Pentecostal period and its wonderful scenes. The present condition of the mission is full of promise and prophecy. Still greater successes in the near future may be confidently expected. This mission demands, must have, and is sure to receive, the best care and the most munificent contributions of the Baptists of America. But we have been standing off and gazing in amazement at the achievements of divine grace and power among

the ignorant and degraded Telugus. The time has come when we must move closer up to the work, more vitally and practically link ourselves with that work. We must without delay prepare to assume the weighty obligations and to discharge the grave responsibilities which success has created and is daily pressing upon us. A short time ago and a few brief paragraphs or sentences, uttering only depreciation and discouragement, if not something akin to contempt, constituted all the annual statement which the executive officers of the Missionary Union had to give the denomination relative to the mission among the Telugus. Now many pages of the yearly exhibit are required to present only the merest outlines of the surprising successes which continue to crown the toils of the working forces in the Telugu field. Last year large and eager audiences assembled and listened with breathless attention for nearly two hours to Dr. Clough while he narrated, without embellishment or emotion, the simple, extraordinary, almost incredible facts of his labors among the Telugus. No mission in the world, prosecuted by any Christian denomination, can so compel, arouse and enlist the attention of a public assembly; no mission in the past or in the present has such a marvelous record; but this very success calls for immediate and vigorous effort, for prompt and generous gifts of money, to provide for the deep and pressing necessities which spring up with and out of that success—necessities which cannot be neglected or inadequately met without jeopardizing the best welfare of the mission in the future.

“Education, both secular and religious, must be instantly and amply provided for. It is gratifying and encouraging to learn that this want is at this hour being felt and to some extent provision is being made to meet it. At Ongole, the great centre of that large field on which the blessing of God has been so bountifully lavished, a school has been established, for which, since Dr. Clough's recent return to this country, \$10,000 have been subscribed for additional buildings. Besides this he has also raised \$10,000 for the erection of two mission-houses in Madras. The provision being made for the enlargement of the high school at Ongole should have the hearty and practical cooperation of all interested in the training of the converts in that field. The high-caste people will not, cannot be reached and influenced by the Christian disciples in the Telugu churches until ignorance gives place to intelligence. God is able to work without the mental training and discipline of the Telugu Christians; so is he able to work without their intellectual inferiority and crudeness. The theological seminary at Ramapatam, under the management of the energetic President Williams, is doing a large and splendid work for the training and equipment of a native ministry. On the 1st of last July there was completed and occupied a building that will favorably compare with anything of the kind that can be found among the other missions of Southern India. At Nellore is soon to be built the Bucknell Female Seminary, a school for the training of Bible-women and female teachers for girls' schools. For this building one gentleman, Mr. Bucknell of Philadelphia, has given \$3,500.

“While these efforts are being made and these projects are being pushed forward to provide for the necessities and the advantages of secular and Christian culture, the work of evangelization is being carried steadily and vigorously on. The conversions and baptisms since the great awakening and ingathering in 1877-78 have averaged over 2,000 souls a year. There are now 13 central stations and 205 out-stations in this mission. There are 37 American missionaries, including the women of the company. The number of native preachers, ordained and unordained, is 174. There are 21 Bible-women and other native helpers, making a total working force of 823. There are

now 84 churches, comprising a membership of nearly 25,000. There were baptized in 1886 in this mission nearly 3,000. Besides the high school at Ongole and the theological seminary at Ramapatam, there are 180 mission schools with nearly 4,000 pupils; and all this the growth of about eighteen years! True, there was much of sowing, praying and weeping for some years prior to this large and splendid harvest. But what a harvest!"

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### MISSION WORK IN PAPAL EUROPE.

BY REV. WILLIAM CLARK, D.D., FLORENCE, ITALY.

IN my brief paper in the January REVIEW, "Mission Work in Papal Europe," I alluded to woman's work, some features of which I desire now to give more in detail.

The school in Greece has had great influence in awakening in the women of southern and eastern Europe a desire for higher education, for social and industrial freedom, and has awakened also a consciousness of higher privileges, rights, duties and responsibilities in society and in the state.

This school was established and has ever been sustained by American women. Mrs. Emma Willard, Mrs. Sigourney, Mrs. Phelps and Mrs. Hill will ever be remembered as honored names in connection with the founding in Athens, Greece, of a college for the higher education of Greek young women. When Mrs. Willard and Mrs. Sigourney visited Europe, about 1835, it was not merely to seek health and pleasure, but they sought to do a most noble work. They became deeply interested in the condition of women in Greece, and returning to this country Mrs. Willard organized a society called "A Society for the Advancement of Female Education in Greece." In regard to this enterprise she said: "Is not improvement in female education an important feature in the grand system of moral advancement now going forward in the world? Should we not strengthen it at home and send it abroad?" For this object she offered \$3,000, and this sum she would have given herself had not the ladies of Troy nobly come forward to her aid.

This school, carried forward by Mr. and Mrs. Hill, has been the cause of the education of more than 20,000 in that country and in the colonies of Greece in all parts of the Orient. In all the centres of Greek civilization—Constantinople, Smyrna, Salonica, Seres, Adrianople, Philipopolis and Janina—are found the best schools for girls, whose teachers have been trained in the American school in Athens. In 1874 a pupil of this school was invited to Constantinople to take charge of a Greek seminary for women, and soon she became principal of the "Zappion," the greatest female college in that city, and this position she still holds.

Fifty years ago Athens and the East were dead in regard to higher female education, but by the sympathy and interest of noble American women there was set up a great agency which has been a most power-

ful civilizing influence throughout all southeastern Europe, and which even sheds its light and joy far into western Asia. It has trained an admirable band of well-educated teachers and sent out hundreds all over Greece and its oriental colonies. There is no question that Greece owes its rapid progress and Greek instruction to its women.

This school has awakened in them a love for the study of the works of their ancestors, which, pervaded by a lofty spirit of patriotism, have made them more alive to their responsibilities at the first reappearance of their national life.

There is in Greece among women a consciousness of their rights and duties and an activity in benevolent work hardly to be found in any other European country. There are also large charitable organizations, composed of prominent ladies of Athens and other cities, and recommended by her Majesty the Queen, which confer great blessings upon the poor and needy. The work done by these associations received medals and honorable mention at the Vienna Exhibition. And in all this culture and benevolence, so marked in Greece, there is a spirit of warm patriotism, a religious nature untainted by fanaticism, and a philanthropic and hospitable heart.

It is also of this American school at Athens that Mr. Botossi, the Greek consul in this country, speaks with so much enthusiasm, saying in substance that to be a graduate of this school is to have a diploma for the best manners, the most thorough education, and the highest and purest morals; adding at the same time that here his own sister was educated, and also the daughters of all the best families in Athens. He also said that the Greek papers were filled with the highest praise of this institution. In such favor is this school with the government that it is visited by the queen, and a few years since the king thanked the American principal in the name of the nation for her fifty years of devotion to the cause of education for Greek women.

How large and widely extended is this noble mission work accomplished by a few large-hearted Christian ladies! Pupils of this school who have taken high rank in social and domestic life have been found at Smyrna, in remote eastern Asia Minor, at Constantinople, in Bulgaria, Hungary, Austria and Italy. Indeed we can safely say that the highest and best educational and religious culture in all southeastern Europe and western Asia can be traced to the institution for women at Athens. And I am happy to say that this same school is at present most generously aided by one of the best women of our land.

There is also another institution in Europe which by its energetic and wide-spreading influence has done much for the intellectual and religious culture of young women. I refer to the one at Kaiserswerth on the Rhine, for the education of German deaconesses as teachers and nurses. Here Florence Nightingale was educated previous to accomplishing her great work at Constantinople during the Crimean war. There is an in-

describable charm about Kaiserswerth as a seminary of higher female education, and in home work and mission work throughout Europe and the Orient the results have been wonderful in awakening a desire among women for high literary and religious culture. Their institutions, embracing normal schools and colleges for the training of Christian workers are everywhere recognized as agencies of the purest benevolence, characterized by a lovely Christian spirit, and agencies also of a high intellectual culture. It is impossible to speak sufficiently in praise of this noble agency for woman's highest mental and spiritual improvement. At Kaiserswerth at present there are about 260 deaconesses. More than one thousand have been sent forth. They have 103 stations, many of which are in Germany and Southern Europe. Nineteen are in the East—at Smyrna, Constantinople and other cities—and all are in charge of some 50 deaconesses. At Florence, Italy, there is an institution of 70 pupils. It began with 20, and in two years it was self-supporting. In some places these labors are under the direction of a committee of ladies. The deaconesses are religious, cheerful, loving and earnest in spirit. The only criticism that I could make in regard to all these schools would be that they should be of a still higher literary grade, in order to respond more fully to the wants of the people. These noble-hearted deaconesses, however, going forth two by two in the various countries of Europe, are doing a great work and are signally blest. Their policy is *the true mission policy*, and the only successful mission policy that can be employed in mission work for all the Papal States of Europe.

In conversation with the late Dr. Mark Hopkins, President of the American Board, only a short time before his death, I spoke of the culture and religious influence I was endeavoring to secure for young women in Central and Southern Europe, and I referred to the work of the German deaconesses establishing religious schools in the East and in other countries, with their wonderful success. He replied, "Why cannot the Christian women of our own land do a similar work? Let there be an organization and perhaps an institution in this country or in Europe like the one at Kaiserswerth, to prepare young women thoroughly for this special work: call them deaconesses—I see no objection—and send them forth two by two to establish evangelical schools; it would be a noble work." And when I referred to the aid I was then seeking for this very object he said, as President of the American Board, "We are doing no better work in any part of the world than you are doing in Southern Europe; if I had money I would give liberally, but poor as I am I wish my name and the name of my wife associated with this enterprise;" and saying this he gave me a donation for himself and also for his wife.

Only a day or two after, in speaking with Roswell D. Hitchcock, D.D., of my work in Europe, after words of high commendation and approval

he said, "It is a grand work, and I wish to show that I fully endorse and appreciate it." He then gave me a donation for this object.

In the same day these two men, first in our country in culture and first as leaders in benevolence, finished their work on earth.

It is by means of such influences as have gone forth from Kaiserswerth and from the college in Greece that woman is now earnestly calling for a higher and better Christian culture. Feeling that she has in the past been held back from her higher sphere of action, numerous organizations are now everywhere being formed for improving her condition. Her claims for education, for social and industrial freedom, and for political enfranchisement are earnestly advocated by the first women in every department of art, literature and philosophy throughout Southern Europe.

Most marked and happy was the influence upon the educational condition of women in Europe coming from the admirable exhibit of our American system of education made at the expositions at Vienna and Paris. Residing at Vienna and the south of Europe at the time, I could give many interesting proofs of this. For instance, at Vienna, shortly after the Exposition, a princess of one of the first families of the empire said to me, "Do you know what we want at Vienna? It is an institution similar to the best female schools and colleges in the United States. We need it for the education of the daughters of our nobility. I am fully persuaded that your system of female education is far superior to that in our church under the direction of the Jesuits and the convents." And she added, "If you will persuade the good ladies in England and America to aid in initiating such a system of education and establish a college here at Vienna, I will be a patroness of the institution." Such were the wonderful words of a lady who belonged to the representative Catholic family of Austria.

So also in Italy. Once visiting the highest school of female education established by the Italian Government at Florence, being struck by some improved methods of instruction, I asked the lady principal some question in regard to them. She replied in substance, "You will recognize my system of instruction in many points to be distinctively American. I was at the Paris Exposition, and there day after day I faithfully studied your American methods, and these I have introduced as far as possible into my school." This lady expressed the wish that our American system of schools, with a true religion, might everywhere be introduced into Italy, and she believed that such schools would be the salvation of the country.

Here is opened before us a mission work in Europe, in our opinion second to no other—a work *for woman* and to be done *by woman*.

In close contact with mission life for a long series of years, in all that I have seen and done, I cannot form a conception of a nobler mission work in this or any other age than that of carrying our best culture,



with a true religion, at the present crisis of woman's history, to the Papal countries of Europe. Evangelical schools of higher female education are the agency, and the agency that is desired in Italy. Not schools without religion, but schools with religion.

It is well known that the Italian Government is now doing much for education; but having banished the Jesuit and the priest from all educational institutions, their schools are all without religion—from the primary to the highest—no religion. But the Italians of the better class have much religious sentiment, and wish their daughters to be educated in schools under religious influences. They say, Religion has in the past occupied so prominent a part in our schools, what is now to take its place? The schools are becoming more and more irreligious, and there is reason to fear that ere long the people will appeal to the government for the priests to be returned to give religious instruction in the schools. For this reason they ask us to hasten to their help. One of Italy's first scholars and ablest statesmen not long since said: "The weakest point at present in Italy is the religious education of young women. In our schools there is no religion; and why," he asked, "do not benevolent men and women in America and England see it and come to our help, bringing to us the superior culture of their schools, with a true religious influence, and thus aid in emancipating our system of female education from the control of the convent and the Jesuit? They could confer no greater blessing upon Italy." Thus speaks a noble Italian, who has the best interests of his country at heart.

Immediately after the formation of the kingdom of Italy, which seemed like the springtime of life to the nation, many courageous women arose to take part in her literary regeneration, and these gave a marked impulse to higher female education. As early as 1869, at the request of some of the first ladies of Italy, we made an appeal to the Italian Government for the establishment at Florence of a "Ladies' International College." We had several conferences with the Minister of Public Instruction, and the project was received with great favor. The United States minister wrote several letters to this country to interest friends in the enterprise. But Florence was then the capital, and unfortunately a building in that city could not be found for the purpose. But the establishing of such an institution of high literary culture was regarded of supreme importance to Italy. *Unsectarian* in its character but *vitally Christian* in its influence, it would prove far superior to any direct denominational mission agency ever introduced into the country. It is thus, as Sir William Muir of the University of Scotland said, "establishing evangelical schools of higher female education in Papal Europe, is mission work of the highest importance."

## THE GREAT WORLD COUNCIL.

[EDITORIAL.—A. T. P.]

THERE are those on both sides of the sea that look forward to the coming month of June as the time for the convening of a Council second in practical importance to none that has ever met since the day of Pentecost.

A general Missionary Conference is then to be held in Exeter Hall, London, from June 9th to 19th, which will embrace representatives of all the great missionary societies and Christian denominations. Missionary workers, native converts and helpers from every part of the mission field will be present and participate; information of the most comprehensive and accurate sort will be furnished as to the world-wide work and field, and the practical questions to be covered in the discussions and addresses are of supreme importance to the prosecution of the great missionary campaign and conquest.

For example, the matter of *missionary comity*. There is a great deal of work that overlaps. While some fields are wholly destitute, others are comparatively over-supplied. The time has fully come for a mutual understanding between Christian denominations and their societies and representatives as to the limits of their respective fields, interchange of workers, transfer of converts, etc. We need to have it determined what is to be regarded as preoccupation and what as intrusion. Certain principles need to be agreed upon as to the policy to be pursued in dealing with such questions as Chinese ancestral worship and East Indian caste; there ought to be a consistent plan for developing a native ministry and making native churches self-governing, self-supporting, self-propagating. A common scale of salaries for native helpers would remove the temptation of a mercenary motive in seeking larger wages, etc. A hundred questions that now present practical perplexities would be no longer embarrassing could Christian disciples agree upon a standard for the conduct of the work.

The *place of education* in the work of missions needs to be determined. The need and value of schools, the scope of their educational schemes, coeducation of the sexes, the language in which teaching should be conducted, the character of the teachers to be employed, the question of copartnership of different societies in college work, the importance of higher education, and especially theological training, the shortening of preparatory courses for those who cannot spend the full period of preparation ordinarily required—how many and vast are the problems of education demanding solution!

Then the whole position of the *native agencies* needs definition and determination. How to secure a large efficient body of capable native workers, how to fit them for service and set them at work and support

them in the work, how broad to make the basis of their training without raising them unduly above the people for whom they labor, how ample to make their pecuniary support without putting before them the temptation of avarice or elevating them to a false level—here is a whole continent of thought needing exploration.

The *methods of mission work* demand adjustment and agreement. The qualifications of missionaries, physical, mental and spiritual; their course of training, the question of a *medical* education for the ordinary worker, the establishment of missionary professorships and lectureships at home and abroad, itinerant and local evangelism, industrial and medical missions, adaptation to existing usages and customs, and the attitude of the missionary toward the government and society at large—these are matters vital to a large success.

Then the *creation and dissemination* of a Christian literature; the power of the press and its utilization; Bible translation and distribution, and the multiplication of tracts and books; the newspaper, apologetic literature, children's papers and periodicals; and last but not least, the way to get and keep before Christians the facts of modern missions through a cheap, comprehensive and frequent form of printed statement—here again the conference might busy itself for the ten days of its sessions.

Consider again all the intricate matters that concern the *development of the church at home*. The monthly concert, missionary maps, missionary conventions, simultaneous meetings; the increase of *gifts*, but above all of *prayer*; the education of children in knowledge and love and systematic giving; woman's work, its range, its opportunity, its grand utility; the consecration of wealth and the organization of the mites into millions—behold here another class of questions engaging the best thought of our day.

These and scores of other subjects will occupy the sacred season of prayer and conference in June next in the world's metropolis. One of the editors of this REVIEW may well be permitted to feel a very special interest in this approaching conference. As long ago as 1881 he published an appeal, which was widely distributed in this and other lands, calling for a world council of missions. That appeal closed with these words:

"Let us have an ecumenical council, representing all evangelical churches, solely to plan this world-wide campaign and proclaim the good tidings to every living soul in the shortest time! Let the field be divided and distributed with as little waste of men and means as may be. Let there be a universal appeal for workers and money, and a systematic gathering of offerings that shall organize the mites into millions.

"The grandeur of the proposition thrills the very pen that puts it on paper. And yet, after studying to look at it calmly and coolly, I can see nothing to hinder such a glorious result, save the lack of the divine anointing."

At the Northfield convention of believers in August, 1885, Dwight

L. Moody presiding, the great assembly by a rising vote adopted a similar deliverance calling for a "great council of evangelical believers to meet at some great centre like London or New York to consider the wonder-working of God's providence and grace in mission fields, and how fields now unoccupied may be insured from further neglect, and to arrange and adjust the work so as to prevent needless waste and friction among workmen, and so to greatly further the glorious object of a world's evangelization." That appeal closed thus: "We earnestly commend the suggestion to the prayerful consideration of the various bodies of Christian believers and the various missionary organizations. What a spectacle it would present both to angels and men could believers of every name, forgetting all things in which they differ, meet by chosen representatives to enter systematically and harmoniously upon the work of sending forth laborers into every part of the world field!"

This deliverance was signed by seven representatives of different denominations, as a committee: Arthur T. Pierson, Philadelphia, Presbyterian, chairman; A. J. Gordon, Boston, Baptist; L. W. Munhall, Indianapolis, Methodist; George F. Pentecost, Brooklyn, N. Y. Congregationalist; William Ashmore, missionary to Swatow, China, Baptist; J. E. K. Studd, London, England, Church of England; Miss E. Dryer, Chicago Avenue Church, Chicago.

There will be many who will regard this council, now called to meet in June, as the answer to many fervent prayers. For one, the writer of this article looks forward to this meeting as surpassed in importance and possible results by no other ever held. In fact it may be doubted whether it be not *the first of its kind*. When before have Christians of every name and land met, without regard to any denominational lines or limits, to represent on the one hand the entire body of Christendom and on the other hand the entire field of missions, pagan and papal, Mohammedan and heathen! This will be an ecumenical council in fact. And think for what a purpose they meet who gather there and then! To map out the world—for Christ's war of the ages! To cover every district of earth's surface with the network of missionary effort; to plant the cross in every valley and on every hill; to put the Bible in every hamlet and hut; to prevent all waste of men and material and means; to distribute work equally and equitably; to accelerate the progress of missions so that in the shortest time the witness may be borne to all people and to every soul! Is there any purpose on which the whole Christian church could so heartily and confidently invoke and implore God's blessing?

There is one outcome of this council for which we look with greater confidence and hopefulness than for all other results combined. How heavy has our heart often been over the wide spread apathy and lethargy of the church itself in respect to missions! Even where missionary effort is found, how often are its methods excessively conservative, stere-

otyped and often even secular. Dependence is frequently placed on mere *organization*. A transient enthusiasm is awakened that is like the morning cloud or early dew, that passes as quickly away. How little avidity in welcoming news from the field! How little prayerful solicitude for the progress of missions! How slow and spasmodic the inflow into the Lord's treasury!

What the church needs just now above all else is a *baptism of prayer*. The world has invaded the church with its secular spirit and its skeptical spirit. Confidence in the supernatural is practically undermined. "A life of faith" is often sneered at as fanaticism, and "dependence solely on prayer" is regarded as a mere pretense or an indirect mode of advertising and appealing. Men show the grade of their own piety and spirituality by their construction of the motives and methods of other disciples. A Christian who sneers at George Muller, Francke, Dorothea Trudell, and who speaks in depreciation if not deprecation of J. Hudson Taylor and the heroic African bishop, William Taylor; he who will embark in no enterprise where he has not a human security, has the flavor and savor of the natural man and does not *perceive*, or certainly *receive* the things of the Spirit of God. The Christian church needs to pray and pray in faith, believing and expecting great results. Mathematics and measuring lines cannot compass God's power. There is a supernatural sphere and an omnipotent energy at work in that sphere. The God of Pentecost is not dead. The Holy Ghost can "demonstrate" what no argument can prove to a soul whose spiritual perceptions are dulled and deadened. There is a logic of moral conviction that God only can wield. He who takes up the isles as a very little thing knows how to raise a continent to a higher level; He who can say "Let light be" can flood a world with glory. Where is the faith in prayer that made the place where primitive disciples assembled to shake with the presence of God; that caused Peter's chains to be riven and his prison doors to open of their own accord; that made the palace of the Cæsars a vestibule of heaven, and turned infidel Thesalonica into a pulpit of evangelism?

If that conference in London shall not issue in a new baptism of prayer, the highest result will not be attained. We believe that from the first that great gathering in which all disciples forget their differences and join hands and touch hearts in a common purpose to promote God's glory will prove a new Pentecost. We expect to see even the visible tokens of the divine presence. Let the whole Christian church unite in one mighty and moving entreaty, that in these latter days it may come to pass that God shall pour out his spirit upon all flesh and Joel's prophecy shall at last find its grandly complete fulfillment.

## MISCELLANEOUS ITEMS

FROM DANISH, SWEDISH, DUTCH, SWISS, FRENCH, AND OTHER FOREIGN MISSIONARY MAGAZINES.

[Translated and arranged for THE MISSIONARY REVIEW OF THE WORLD by REV. CHAS. C. STARRUCK, Andover, Mass. Scores of our exchanges in other tongues have been patiently gone over for these interesting facts and statements.—Eds.]

THE Swedish *Lunds Missions Tidning* gives the whole number of missionaries (male and female) that have gone out from Protestantism as six thousand.

The *Missions Tidning*, in an obituary notice of the eminent Swedish missionary Dr. Andrew Blomstrand, says that one of the motives he assigned for going abroad was his wish "to see whether missionaries could not live in peace with one another!" Having once, during his 27 years' stay in Southern India, been exhorted to come home for rest, he answered: "As it so often happens that missionaries, without any sufficient reason, leave the missionary work, I hold it my duty to give others a good example, and it is therefore impossible for me to leave our mission with a good conscience so long as God upholds my health and powers. With broken health I shall be glad to die in the dear homeland, if such were God's will. If I should return home well and strong but without a good conscience, I should be unhappy and should not be able to occasion joy to the dear ones at home. But if I stay in India so long as God wills, my letters will occasion joy to my dear ones."

The *Tidning*, speaking of the Ziegenbalz, a memorial church in Tranquebar, remarks that "even heathen have given a very decent amount toward it. They hold it a good work to contribute to religious ends in any form. Some do this without any further thought. But others again are convinced that the Christians' God is mightier than theirs. Thus lately a heathen told me that when his grandchild was ill he was thinking of calling me in to baptize it before it died. But as the child recovered he let the matter go by, in fear of his kindred, as usual."

The question of caste in India has many complications. Herr Hörberg of Tranquebar, giving an account of a primary school of which the native pastor had taken charge at the request of the heathen, and in which all the teachers were Brahmans, remarks, "To send our Pariahs to it is quite out of the question. A single one would suffice to put teachers and all the pupils to flight."

The *Neueste Nachrichten aus dem Morgenlande*, speaking of the lepers' asylum at Jerusalem says, "The only pastoral offices in this are Protestant. It is true we should not in principle object to admitting the pastoral visits of a Catholic or Greek clergyman if they were desired. But they are not desired, either by patients belonging to these communions or by the priests. The Greek and the Roman church alike see in the lepers only men thrust out of society and appointed to death, who are no longer of any value as concerns the extension, power, and glory of the visible church on earth, since they no longer have any influence in the family or the community. And far less does Islam advance any claim over the religious instruction of Moslem lepers."

The *Danske Missions-Bled* published at Copenhagen, remarking on the late spread of missionary interest in the colleges and seminaries of England and America, laments that there is so little in Denmark's one university. There is, however, it appears, a missionary conference in the University of Copenhagen, at present numbering one hundred and four members, and con-

sisting not only of theological students but of various others. It holds eight meetings a year, in which the missionary cause is handled in what might perhaps appear to us a clumsy and roundabout way, but, on the other hand, with that scientific thoroughness and expenditure of thought and previous research which is more characteristic of European than of American schools. What appears to us very strange is that no theological student has yet offered himself to go abroad. Danish as well as most German missionaries are laymen, mostly of the working classes, who, after offering themselves, receive a special preparation in special seminaries at the expense of the missionary societies which send them out. But the interest, more and more felt in the more cultivated circles of society in England and in America, seems to be making a decided impression among Christians on the continent.

*The Blad* has an interesting autobiographical account of a Chinese convert, describing his first meeting with the missionary who brought him to Christ. "In the great famine I was helped by Mr. Hill, an English missionary. After having distributed gifts he offered a prize for an essay on Christian subjects, and to facilitate its composition offered the loan of Christian books to those who might wish to compete. I presented myself, and my essay won the prize. I was to receive the money in Ping-Yang-Fu. I had heard that the Christians could bewitch people, and was therefore afraid to approach them. Yet I went to Ping-Yang-Fu, taking my brother along. On our arrival my brother undertook to procure the money for me, but came back with the message that the foreigner wished himself to see and talk with the man who had composed the essay. I was now in a strait: on the one hand stood the fear of being bewitched, on the other hand the fear of losing the money. At last I decided to go. As I neared the house I met three of my countrymen coming out of it who I found had been helping him. I asked them if they were not afraid of being bewitched. 'No,' said they, 'nor will you be when you learn to know him.' Accordingly one of them introduced me to missionary Hill. A look, a word was enough! As the stars paled before the dawn, so vanished all the evil reports I had heard; every trace of fear disappeared, my heart became at rest. I saw his mild eye, and remembered the words of Mencius: 'Where a man's heart is evil his eye betrays it.' I felt that I stood before the face of a noble man."

The following words of M. Dieterlen, a French missionary in South Africa, found in the *Journal des Missions Évangéliques*, are often as hard for missionaries to take to heart as for natural parents. The secular incapacity of Rome to comprehend them is what has chiefly converted her presidency, in so many nations, from a blessing into a curse. It has been simply an obstinate refusal, continued through ages, of a missionary society to provide for the gradual withdrawal of its own oversight. "I have striven," says M. Dieterlen, "to gain the confidence of my people by exhibiting confidence toward them, to develop their individual conscience and judgment, and to teach them to depend not on a man, but on Christ himself. The thought with which I have endeavored to be constantly inspired has been: 'They must increase and I must decrease,' a word which ought, so soon as it can safely be applied, to become the motto of every missionary, and which, carried out in wisdom, will bring us, without any revolutionary shock, to the establishment in our missionary churches of a regular government and of a native pastorate,"

The African races are far enough in arrear of civilization, but they have the instincts of despotism in a high degree. The following description by one of

the French Protestant missionaries on the Zambezi, Mr. Coillard, presents this on both its ludicrous and its atrocious side :

"Kabukeo, a lad of fifteen or sixteen, the king's son, and the viceroy elect, seems as yet ill-instructed how to bear the weight of his novel dignity. He grimaces like a coquettish girl, winks, twists his mouth, trifles with a rhinocerot-horn, as if he found his hands in his way ; he drinks the native mead, said to be as strong as brandy, and surrounds himself with all the ceremonial of his father's court. He had not been half an hour at the station when he began to show all the qualities of a practiced beggar. He had all manner of wants to satisfy. He coveted above all one of our wooden chairs, and, undaunted by two refusals, returned a third time to the charge, so that I was fain to capitulate. And now this seat, glistening with ochre and grease, is borne everywhere before him as the symbol of his high position. The elder chiefs, our old friends, are, in the presence of the beardless young prince, as mean and cringing as they had been haughty. They appear like great functionaries disgraced and fallen, but still in a measure indispensable. When they visited the capital the king did not kill a single beef or oven goat for them ; he gave them only fish to eat. No wonder, then, that they are moody and taciturn. Lowanika has made a distribution of the wives of all the murdered or fugitive chiefs, but all the children—those dear little children, of whom some are so intelligent and so amiable—have to the last one been mercilessly put to death. We have received harrowing details of this horrible tragedy."

*The Journal* remarks that at present a singular conflict is going on in Africa :

"Civilized Europe protests against the Arab slave trade ; the Moslem merchants lift their voice in return against the alcoholic floods—32,420,002 litres in one year from the two ports of Bremen and Hamburg—which to their eyes represent Christianity. Is not the work of missions interested in these facts ? Ought not our missionary enterprises, our missionary agents, our missionary prayers, to form, as it were, a dyke against this poison in which the colonial civilization of the nineteenth century would fain steep Africa ?

"But there is in all these facts a Christian interest of a more general order. We cannot too often repeat that in the impise which at this time is directing the activity of Europe toward distant countries and especially toward Africa, we ought to behold a sign of the times. Almost always the signs of the times contain appeals to the church of Christ. As the Reformation was, in the plans of God, a parallel current to the Renaissance, so also to-day Christian missions ought to be our response to the contemporaneous colonial movement. May the Lord, who has caused us to live at this hour, give us the spirit which ought to animate us ! The new routes opened through the huge African continent, the great commercial crises, the creation of new colonial empires, the birth of international states, the chivalrous enterprises for the rescue of a valiant soldier ; the encroachments of Liam, which is everywhere forming its odious slave-coffles, and pushing them like mere cattle toward the coasts ; the corruption which our merchant ships discharge upon these same coasts, and which insinuates itself into the veins of these vigorous populations to enervate them ; the perseverance of our missionaries, who alone in the night of paganism, like sentinels of a forlorn hope, watch the horizon in hope of discovering the arrival of new recruits, not isolated but in serried ranks ; the Christian constancy, in the midst of torments, of negro confessors, the blood of martyrs—do they not instruct us that the hour of God has struck for missionary efforts such as shall surpass all that has been done hitherto ? Do not all these events cry out to us, 'Where is there to-day in the church the love of Christ which constrained a Paul !'"

M. Duvoisin, of the French Protestant mission in South Africa, writes :

"A considerable part of our work, and we may well believe not the least solid, is that which is wrought, so to speak, in the deep places of the earth, and which consists in restoring the conscience and in laying in human souls the very beginnings (*les assises*) of that moral foundation on which some day may rise the fabric of a living and spiritual faith. Here is a work which escape our human standards of valuation, and which, nevertheless, is so precious that it would be worth the consecration of one's life to it, were one never to have the joy of registering a single conversion."

Dr. Casalis, from among the Bassutos, writes to his father, describing a visit to a remarkable waterfall :

"The river has cut itself a bed 300 feet lower than the rest of the plateau, before arriving at a narrow gorge surrounded by frightful precipices, and there it makes a perpendicular leap of 620 feet. I do not feel myself capable of describing this wonder of nature. I have seen Niagara ; I have visited the Staubbach, the Reichenbach, the Giesbach, etc., and nevertheless I have found the Maletsunyane more overpowering still. The gorges are something extraordinary, rising perpendicularly almost 300 feet, like a titanic wall of a reddish granite veined with white quartz. Here again rises a tower of more than 5,600 feet ; you might think it the tower of an old cathedral. How is it, that during more than forty years the missionaries of Lessouto have never suspected the existence of such a marvel ?"



Occasional visits to such a resort will be a wonderful restorative to the spirits and health of the missionaries.

Says the *Journal des Missions Évangéliques* :

"The history of Christian missions on the west side opens with a characteristic and most moving incident. In the middle of the eighteenth century ten Moravian missionaries established themselves on the Gold Coast. In 1770 they had all succumbed to the murderous climate of this region. Count Zinzendorf declared, in a memorable and prophetic epitaph, that the ten seeds thus laid in the soil of the dusky continent should yet spring forth in a waving harvest. The Basel Missionary Society in 1826 succeeded to the Moravians. In 1849 the sole survivor of this second company of volunteers returned to Basel. They had been faithful unto death. Canon Taylor has good reason to say, however disparagingly he may mean it, that the church has made great sacrifices for Africa. The pretended Moslem missionaries lay waste the land and massacre without pity entire populations. The servants of Jesus Christ, after the example of their divine Master, lay down their lives if need be to save that which is lost.

"What is the present state of the Basel missions on the Gold Coast? They reckon in the ten stations nearly 8,000 adherents, of whom 2,995 are communicants. The work is directed by 32 European missionaries, 19 native pastors and 116 evangelists and schoolmasters. And this is only one of at least twelve missionary societies which are sending laborers into these homes of fever and death, among which we are glad to be permitted to mention our own modest work in Senegal."

Canon Taylor's Moslem missions do indeed have their dark side, as witness the following, from the *Journal des Missions Évangéliques* :

"In 1855 peace and prosperity reigned in the country between the Opara and the Niger; fertile fields sustained the numerous villages which filled the valleys, according to the testimony of the traveler Clapperton. When Richard Lander traversed these countries in 1820 he no longer found there anything but slight traces of burnt villages and here and there a banana plant struggling with the weed, the howling of apes and the cries of paroquets alone disturbed the silence and solitude. The fanatical Fulbes had passed over all things like a destroying wave. Some bands of fugitives, remnants of more than 150 villages burned and destroyed, sought refuge in a cavern near an immense cliff of porphyry. There they fortified themselves and named this asylum Abeokuta—that is to say, 'Under the Rock.'"

The history of the steadfast Christian church of Abeokuta and of Yoruba is well known.

#### CONDITION OF FEMALES IN INDIA.

[From a discourse delivered to a company of ladies in the castle of a German baron, by Rev. Mr. RUDOLPH.]

"A WOMAN when she is in travail hath sorrow, because her hour has come; but as soon as she is delivered of the child, she remembereth no more the anguish, for the joy that a man is born into the world." But in India the poor mother has additional anguish, of which mothers in Christian lands know nothing. For months she has petitioned the gods to grant her a son; she has tried to propitiate them by gifts and promises, and now in the hour of pain and danger she looks eagerly at the women that surround the bed. At the decisive moment she watches to receive the glad tidings from their lips, "It is a son and not a daughter." But who can describe the disappointment of her attendants when they have to announce to the poor mother that her hopes are not to be realized? How sinks her heart within her! how does she wish the child were never born! No expression of joy greets the little stranger; the little daughter is received as an intruder upon the family, that has no claims on a mother's affection. Caste distinction may peremptorily demand that an end be put to her existence forthwith.

If she is permitted to live, the father assumes the grave responsibility of seeing her married within seven or eight years. A Brahman would lose his caste if his daughter remains unmarried at the age of eleven years. But proper marriage alliances are not easily affected in India. A girl must marry in her own caste, but not in the same subdivision to which she belongs, nor in one that stands lower than her own. For those subdivisions, therefore, that stand highest in honor and reputation, it is often absolutely impossible

to form proper marriage ties, and hence the only way of escape from such difficulties is to put the little girls to death as soon as they are born. A skillful pressure on the neck or a small opium pill would be resorted to wherever the vigilance of the English Government was but little feared. In most cases now, however, the parents try to obtain the desired end by other means. The child is untended and uncared for in every possible way. Unsuitable food is given; it is exposed to the inclemency of the weather in a state of nudity. Cleanliness, so important to a young child, is often not used.

If, however, the girl survives the neglect and the hard treatment she has received from the hands of those from whom she might have claimed love and affection, she is allowed to grow up without ever knowing what it is to have loving parents. They do not rejoice at her unfolding beauty or the ripening of her understanding. She receives no education to make her a fit helpmeet for the lad that may enjoy the privileges of a good school. A mother in India has no wish to see her daughter become wiser than she herself is. The poor little thing has reached the age of seven, and the family barber is commissioned to look out for a family with whom an alliance may be properly concluded. This important functionary must give himself no rest till he has found one that can fulfill all the conditions as to caste, wealth, standing in society, etc. He now puts himself *en rapport* with the barber of that family, who informs his employers of all he has ascertained about the little girl and her family.

An engagement being agreed upon, and the gods having been asked through the Brahmans, whose good will is obtained by gifts, a sum of money, a few dishes of sweetmeats, or a few bags of grain are sent into the house of the girl. The betrothal is followed in a year or two by the marriage of the little couple. Vast preparations are made to celebrate it with due pomp. Sums of money at exorbitant interest are often borrowed by the father, which it is impossible for him ever to repay. Astrologers are consulted as to a lucky day when the ceremony may be performed; near and distant relations and friends are invited to the marriage feast.

Musicians and dancing girls are engaged for the amusement of the men outside, while the women sit pent up in small apartments trying to catch a glance, through the lattice-work of a small window or from behind a curtain, of the festivities carried on outside. The bridegroom is the centre of all; the bride is of no account.

While the marriage procession on horseback and all kinds of vehicles, and accompanied by music, is passing through the streets of the town, copper and silver coins are scattered among the sight-seeing crowd at random. Strong young men thus reap a rich harvest, while they thrust the poor weak beggars, for whom the offering was intended, unmercifully aside. These often go away empty-handed.

The Brahmans have been feasted; they now recite with great rapidity the marriage rites in the Sanskrit language, which fortunately but few understand, for many expressions are far from delicate. They walk three times round a fire, tie the garments of the two children into a knot. The bride has to take seven steps, a ring is drawn through her nose, and now she is the wife of a lad perhaps a year or two older than herself. She continues to live in the house of her father till she is of age, when she is sent away under the disagreeable howling of the women of the house to the dwelling place of her husband. Here she enters another labyrinth of dark passages, small damp apartments and dirty inclosures, which look very much like the abode she has been accustomed to. She is now closely watched by fault-finding

mothers-in-law and severe aunts, and she is envied bitterly by widowed young maids who were less fortunate than herself, having lost their boy husbands before they knew them, and who are now condemned to perpetual widowhood. The position of the young wife is not to be envied though. The house being uncomfortably arranged and thickly peopled by the members of the family, she has no opportunity to be alone with her husband. In fact she sees him only in the evening by the flicker of a small lamp or on the flat roof of the house, by moonlight. In the presence of a third, not even her own children, she never sees him unveiled. All that she knows to teach her children is to fear their father.

Within a few short years she may have to share her rights as wife with another hated rival, who may soon succeed in pushing her and her children out of her position altogether. At best life with her is a continual struggle. The children grow up to hate each other; strife and quarreling among them is the rule of the day. If she happens to be childless she submits to her fate with impatience, and possibly she may yield her affections to the children of her adversary; for whom else has she that she can love?

Who would dare to describe the abuse and neglect, the angry words and blows to which the poor women have to submit in a land where it is not reckoned a shame if her husband lifts his hand against his wife? But if she survives the hard treatment she has received in her younger years, the time comes when she will revenge herself on her lord. In old age, when passion has done its utmost to efface from her heart and countenance everything that is lovely, she generally manages to regain her lost position. It is now her turn to change the house into a hell of strife to her husband as well as to all the younger members of the family. Her old, weak, emaciated husband has now to submit, and if he does not she may sue him in court for the means of support or the restoration of jewels. Public opinion is now against him, for in India old women are well esteemed, while younger ones are treated as dirt, and girls are ciphers that have no claims of any kind. Anxiously waits the decrepit old man for the day when he may purchase a rupee's worth of fuel to burn the remains of her that hath embittered his old age so much. And after her decease he is not slow by any means to show the contempt he regarded her with, and the satisfaction he feels in being released from such a companion. Ask him why he neglects to shave his beard, and he may answer, Will I shave when I have lost an old shoe?

It is not so when she survives her lord. Her voice will be the loudest among all the mourners in the house and she will most scrupulously perform every prescribed rite that she may believe to be capable of procuring his happiness in a future world. You meet an old woman alone on the highway, unaccompanied by any attendant or friend; as she passes you, you ask her where she is going, and you are told in reply that she is on a pilgrimage to the Ganges, and that she carries the last remains of her deceased husband into the holy stream, to secure his final happiness. But where is the box that contains these remains? Ask her, and she may open the corner of her coarse veil and show you a piece of charred bone that she has picked up from the ashes, at the cremation of the corpse, and that she regards as a sufficient representative of her departed lord.

Bad as the condition of a Hindu wife may be, that of a widow is still worse. She may never have known her husband, he may have died when still a boy; she is condemned to perpetual widowhood, and this means a life worse than death.

At the decease of her husband she is deprived of her hair, her jewels, her good clothes. The coarsest food and the hardest treatment is good enough

for her. She is excluded from all festivities in the family, she is treated henceforth as a slave. She ought to have been burnt with the body of her husband, but the English Government has forbidden it, and the widow therefore remains a source of anxiety in the house of her father-in-law. She is surrounded by the grossest immorality, and who would dare to lift the veil as to the temptations that her chastity is exposed to, and the consequent danger to her life? Poison is a convenient means to hide a multitude of sins, and the report that she died of cholera may save the honor of the family. If child-murder was an easy means to relieve the father of the difficulty of providing a suitable husband for his new-born babe, the cremation of the relict with the body of her husband used to be another means to strike at the root of all the difficulties that a widow might create to a family, and intoxicating drugs would be a powerful help to secure her consent. The watchfulness of government hinders the perpetration of this crime, and thus a life of unspeakable humiliation and misery is prolonged to the widow, but in many cases only in order to be cut short still by the cup of poison. And here government can bring but little relief by laws and regulations, because life in a Hindu family is too much hidden from the eye of the public observer.

Only the gospel can bring here effectual relief—the gospel with its enlightening, softening, consoling influences. And as the missionary cannot carry the Bible into the family, but female missionary agents can do it, we must beg that these be sent in large numbers, so that the blessings of the Christian religion may be brought to the families of the people of India.

#### THE BABOO CHUNDER SEN.

INDIA originated the two religions most widely spread of any, Brahmanism and Buddhism. Lately a third religion seemed struggling into life—an *Eclectic Theism*. The *Bramo Somaj* of India aims to combine whatever is best in all religions, Christianity rating highest, in one new faith for all mankind. Under the influence of Dr. Duff, the great missionary at the mouth of the Ganges, arose Rommahun Roy, who died in 1833. To him succeeded Tavoal the Bengalee, who carried out the same views, accepting the Vedas, and forming a theistic society, a "Natural Religion." Of these two men Chunder Sen was the lineal descendant and heir. He was a man of magnificent physique, thoroughly honest and sincere, not profound, and scorned all books unless they be the bibles of the religions. It has been said that there are in India ten thousand Emersons; he was the greatest—ambitious, politic, exceedingly devout and emotional, not at all of an analytic or philosophical mind, not an Occidental but an Oriental in every sense of the word, a mystic, throwing himself wholly upon the intuitional in himself. More than any Quaker he believed in conscience, in an Inner Voice. No man held more heartily than he to the doctrine of an overruling Providence, to prayer, to an inspiration which answers to illumination. He considered himself gifted with an indwelling spirit, and yet that the spirit of the prophet is subject to the prophet. Our Scriptures he accepted as above all other bibles, the book most from God, and yielded to it avowedly when in conflict with his own "inspiration." He believed that in and by him the Holy Ghost revealed a new dispensation which shall result in the unification of all religions. He detested Unitarianism, and denounced its one representative in India; and he opposed materialism, agnosticism, atheism. He had his own idea of a trinity, regarding Christ as having existed from eternity, but "as an attribute of God." He was impetuous, possessed of the noblest oratory, completely the master of himself in every emergency. His English was simply perfect. Every Sunday he preached in the City Tabernacle, but his chief place of worship was in his own house. Here his disciples came together

every day of the week. Seated upon a raised platform, he entered upon the service, after music, in a very long prayer, the most intense petitions of which he and his disciples regarded as inspired. Often his disciples kissed his feet, but that is a not unusual sign in India of reverence only, not of worship. After music another long prayer was offered, sometimes by a disciple. When two or more such prayers were in agreement, that agreement was considered to be by inspiration and recorded as such, the truth thus revealed being accepted as infallible. These services often lasted five or six hours. At the close a poet, to the accompaniment of an instrument, indulged in an improvisation which was taken down from his lips by a stenographer. Over 1000 such Hindu hymns have been preserved, accepted as inspired scripture. When advised to read this book or that, the suggestion is rejected with scorn. "No, never," they reply; "we prefer to gaze in, and by prayer into the face of God." A vessel of oil is placed during their services upon a central table and set on fire; sticks of fragrant wood are cast into it, with the exclamation over each, "Thus perish our lust, our pride, our self-will!" During prayer a pause of some minutes occurs, in which each supplicant is supposed to be making an absolute surrender of himself to God. At the end of the service is the cry of all present, "Victory to God!" and the benediction follows, "Peace, peace!" The Baboo used dances, theatricals, processions, singing in public, and every other means of disseminating his religion. He abhorred caste, idolatry, child marriages, transmigration, and all forms of infidelity, while a hearty friend of temperance and every philanthropy. Yet, alas, when challenged to do so, the new religion could not produce a dozen individuals reformed by its agency from drunkenness; in a word, its practical results are very few and faint, and that after thirty years of effort and the organization of 200 societies over India. The whole thing is but a beautiful bubble, knowing nothing of an atoning Saviour or a regenerating Spirit.

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#### BRIEF NOTES ON NEW BOOKS OF A MISSIONARY CHARACTER.

*Christianity in the United States.* From the First Settlement down to the Present Time. By Daniel Dorchester, D.D. 8vo, pp. 795. Price, \$4.50. New York: Phillips & Hunt.

This is a noble volume in size and mechanical appearance as well as in its contents. The author, so well known for his work on "The Problem of Religious Progress," has given much time and patient labor to the production of the present volume, which is of the highest interest and value, and will long remain a standard work on the subject.

Dr. Dorchester has taken up the work of that eminent historian of *Religion in America*, REV. ROBERT BAIRD, D.D., and is carrying it forward with distinguished zeal and ability, and is doing invaluable service for Christianity. No attempt has here been made to write the history of our various religious denominations, but a bird's-eye view of the field is presented under the three-fold classification of the three great competing forces in the religious life of the nation—"Protestantism, Romanism, and a variety of Divergent Elements." As to the Protestant churches, the beginning of each, the organic changes, schisms and reunions and the evangelizing agencies employed by them are sketched. The Roman Catholic Church has also been fully, fairly and generously dealt with. The Divergent Elements, existing only as drifts of sentiment and mainly unorganized, have been skillfully handled. The statistical exhibits of all the religious bodies are the best their own official Minutes or Year-books make possible. The numerous and carefully prepared statistical tables are invaluable. We have already availed ourselves, in anticipation of the book, of some of these statistics in this REVIEW, and shall

frequently have occasion to refer to them in the future. We congratulate the author and the publishers on the completion and publication of so grand a work bearing directly on the status of the American Church and the cause of Christianity.—J. M. S.

*Protestant Foreign Missions.* By Theodore Christlieb, D.D. Only Authorized American Edition. Congregational Publishing Society, Boston.

While this little work has been some time before the public we gladly call the attention of our readers to it. It has run through several editions in Germany, and been translated into French, Dutch and Swedish. It is a laborious and careful work, giving a "universal survey of Protestant Foreign Missions" down to the date of its publication in 1880.—J. M. S.

*Christ and the Gospels.* By James P. Cadman, A.M. Chicago: American Publication Society of Hebrew. Chas. Scribner's Sons, N. Y. Price, \$1.50.

This is a life of our Lord in the words of the evangelists, and after the Revision of 1881. It has already passed its sixth edition, and deserves it. It contains a synopsis of the Gospels, explanations of the text, a Life of our Lord in Bible words, together with a brief history of various translations, indices of persons, places and subjects, maps, diagrams, etc.

The four Gospels are here made to throw their combined light on the career of the Lord Jesus. The true chronological order is, as far as can be ascertained, followed after the method of Rev. S. J. Andrews.

So far as we have examined this admirable book it is a very great help to any devout student of the New Testament. A simple but complete method is pursued by which at a glance the analysis is presented of the entire contents of the Gospels, together with the improved readings of the text, and Scripture parallel references in full. A full and complete index is found at the close. Bible class teachers will find in it a helpful companion to the study of the Gospels. We began the examination of the volume with little interest, but laid it down with a conviction that it is a valuable contribution to Bible literature.—A. T. P.

*The Story of Smyrna Medical Mission, in Connection with the Church of Scotland.* R. & R. Clark, Edinburgh Scotland. Price, sixpence.

While this mission is a branch of the operations of the Jewish Mission Committee of the Church of Scotland, it receives no share of the ordinary church collections for the Jewish missions, but is sustained by special aid from friends and churches. The account given in this little work by Mr. Scott, one of the missionaries of the society, is highly interesting.—J. M. S.

*The Crisis of Missions.* By A. T. Pierson, D.D. Price, 35 cents.

The Carter's have brought out a paper-cover edition of this wonderful work, of which many editions have been sold in a single year. It is a marvel in cheapness, considering the size and excellent quality of the letter-press.

The same publishers have brought out a new edition, the *fourteenth* (price, \$1.25, 12mo, pp. 406), of Moffat's "Southern Africa," with a brief sketch of his life, condensed from the "Lives of Robert and Mary Moffat," published by the Armstrongs and which we reviewed at considerable length in these pages in our January issue. We need not repeat what we there said. Moffat was an extraordinary character; his long missionary career in laying the foundation of the South African Church was extraordinary; and this book, written by him on a visit to England (1839-43), considering the period at which it was written was, in some respects, the most extraordinary work on Africa ever written. We read it at its first appearance with a degree of interest and excitement we have seldom felt. His vivid pictures of African scenery and life, his perilous adventures, and his experiences as a missionary explorer and pioneer over all that region which his son-in-law Livingstone, Stanley, and others

have since laid bare to the civilized world, have scarcely ever been exceeded. The impression of the book on our mind, after a lapse of over forty years, is almost as vivid as the day we read it.—J. M. S.

*The Teaching of the Apostles.* By Prof. J. Rendel Harris. Baltimore: Publication Agency of the Johns Hopkins University.

This is a newly edited and superb edition of this remarkable work, with *fac-simile* text and a commentary for the use of this university. Through the negotiations initiated by Dr. Hale with the Patriarch of Jerusalem and the co-operation of Mr. Henry Gillman, the United States Consul of that city, a complete series of photographs of the "Teaching" have been obtained and are here given, thus securing in the most complete form possible the publication of the recovered memorial from the early days of Christianity. It is a work of great intrinsic worth to the whole church of God.—J. M. S.

*A Budget of Letters from Japan.* By Arthur Collins Maclay, A.M., LL.B. Pp. 391. New York: Armstrong & Son.

From a missionary point of view this is a book of decided interest. It is written by an intelligent man after close observation and the best of opportunities for judging the Japanese. A long chapter is devoted to the missionary work. He says they are "champion listeners. They wear an ordinary man out. They are insatiate. They come three or four times a day, urging a continuance of the speech. I knew one missionary who began at four o'clock in the afternoon, and when he was exhausted his native helpers carried on the exhortation until nine o'clock at night. Of course sermonizing is not resorted to. Simply the barest recital of the life, the work, the agony of our Redeemer seems to chain their attention. The people then disperse. Very few of them, perhaps, will be baptized. But curiosity has been awakened to know about this extraordinary religion; books are bought; and when the missionary makes his next visit he will find a number of earnest inquirers after the truth."

Other chapters give discussions of the claims of Christianity as compared with Buddhism, and the need the heathen have of the gospel of salvation, and of the results effected by Christianity as compared with the results of Buddhism. This discussion is conducted with great ability and fairness. The author gives a clear and concise account of the early efforts of Protestant Christianity and the results down to 1877, the time when he left Japan.

Mr. Collins tells the following story as characteristic: "The Mitsui Bank in Tokio is a national bank, backed up with the money of the government. Young Japan had been especially educated abroad to carry on the banking system on approved foreign principles. They were intelligent, capable and shrewd. They made excellent cashiers, tellers, bookkeepers, and clerks, so far as the merely executive qualities were concerned. They possessed every intellectual requirement necessary for carrying on a bank, but they were *too* intelligent. They were so thoroughly acquainted with manœuvring that they understood many little methods of deflecting cash from the treasury into their own pockets. And there was no power except fear that could prevent their doing so; and fear had but little effect, as there was hardly any fear that the capitalists, composed of effete daimios and of government officers unfamiliar with banking, could detect how the cash disappeared. In this predicament, one of the bank officers, with great candor and solicitude, came and explained the situation to one of the missionaries. He frankly admitted that he did not believe in any religion whatsoever. He claimed that the Japanese intellect was of too philosophical a nature to accept the Jewish myth called Christianity. 'But,' said he, 'your religion does something that our religions cannot do. *It makes men honest.* Now, we wish our employees at the bank to be

carefully instructed in these principles, so that they may learn to disc' arge their duties with scrupulous integrity.'"

Mr. Collins says that the missionaries meet their greatest discouragements from the foreign community. "The cause of this hostility is easy to see. The presence of missionaries is a continued rebuke to the greater part of the foreign community, who are leading lives they would not think of leading at home. The natives are soon taught that these foreigners are living beneath their duties and privileges. They soon learn to point this fact with cutting and contemptuous observations, which gall the recipients thereof exceedingly. And they soon begin to draw a line between the two portions of the community: one portion is bent on gain, it is selfish and grasping, it abuses its servants, deals harshly with the natives, and is licentious; the other portion acts justly toward all, so that servants are anxious to secure them as masters, and the merchants are always on the *qui vive* to open accounts with them. They learn the language accurately and elegantly, and instruct the people carefully and thoroughly, and the peoplesoon begin to love and respect them."—J. M. S.

*Mary and I. Forty Years with the Sioux.* By Stephen R. Riggs, DD., LL.D. Pp. 437. Price, \$1.50. Boston Congregational Publishing Society.

The reader who takes up this book is quite sure to read it through. He will recognize in the Mary of this story a worthy pupil of Mary Lyon and Miss Grant. Cultured and attractive, she cheerfully left her Massachusetts home and plunged into the wilderness of Lac Qui Parle. She found a "home" for five years in the upper story of Dr. Williamson's log house. From the letters written at the time to friends in the East, we get vivid pictures of the privations, discouragements, dangers, and triumphs of those who devoted their lives to giving the gospel to the Indian. How bravely she bore up in that terrible midnight flight from Hazelwood, and the long perilous journey to St. Paul through the pelting rains and wet swamp-grass, and with murderous savages upon the trail!

"The other partner in this firm," says Prof. S. C. Bartlett in his brief Preface, "needs no words of mine. He speaks here for himself, and his labor speaks for him. His Dakota Dictionary and Bible are lasting monuments of his persevering toil, while eleven churches with a dozen native preachers and 800 members, and a flourishing Dakota Home Missionary Society bear witness to the Christian work of himself and his few colaborers. 'Forty Years among the Sioux,' he writes. 'Forty Years in the Turkish Empire' was the story of Dr. Goodell. 'Fifty Years in Ceylon' was the life work of Levi Spalding. What records are these of singleness of aim, of energy, of Christian work, and of harvests gathered and gathering for the Master!"—J. M. S.

*The Evangelization of the World. A Missionary Band. A Record of Consecration and Appeal.*

This is a volume prepared especially for the student volunteers. It contains 242 pages. Published by L. Morgan & Scott, London, 12 Paternoster Buildings. The price is not given, but if we remember it is 1s. 6d. sterling. It was published under the name of "The Missionary Band," and has run through fifteen thousand. It is now enlarged and published under this new title. It contains skillfully arranged extracts from Spurgeon, Arthur Griffith, Vaughan, Moule, Somerville, Radcliffe, Loudels, Alden, Guinness, Pierson, Cust Haig, Hudson Taylor, etc. It is one of the best books conceivable to put into the hands of young men and women. Its paragraphs are a history, a poem, a prophecy, all at once. Short, suggestive, on fire with God's Spirit. The themes so briefly treated are: The Needs in India, China, Africa, etc.; Benefits



to the Church from Missions; Injury to the Church from Neglect, etc.; The Missionary Spirit; The Men and Women Wanted; The Work of Missions; Truths Essential to Success; Prayer; Personal Consecration; Spiritual Anointing; Woman's Work; Y. M. C. A.; Universities and the Missionary Volunteers; Helpful Books; Missionary Societies, etc. There are 20 full-page illustrations, alone worth the price of the book, besides three maps, four musical pieces, and six portraits.—A. T. P.

*Hodder's Life of the Earl of Shaftesbury.* 3 volumes. London and New York: Cassell & Co.

We do not hesitate to say that from this book, which we read with enthusiastic delight, we got more inspiration and help in the direction of missionary labor at home and abroad than from any other biography we ever read. Shaftesbury was a rare and unique example of a man who deliberately turned his back on temptations to wealth, position, rank and power, pleasure and self-indulgence, to undertake *the uplifting of his fellow men*. Without regard to their position, degradation, or depravity, with utter contempt of casteocracy, he devoted his time, his money, his whole soul, to the work of reforming abuses, abolishing outrages, and improving conditions. For sixty years of his public life he never swerved from his purpose. He accepted as his divine calling this sublime vocation, to lift up the fallen, and to take out of the way of the poorest and most easily tempted the enticements to evil. Where he found a man ignorant of Christ he sought to inform him; where he found the most abandoned criminal he sought to touch the tender spot where capacity of response still remained. He fought for half a century to see the abuses of the insane asylums, factories, mines, and workshops abated or removed, and meanwhile stood at the head in all true labors to bring the gospel to bear on the darkest and most abandoned quarters of the great cities, especially London. Every intelligent and earnest man or woman ought to read this book. Those who cannot afford to buy it ought to borrow it. The copy we own is a part of our "circulating library," and we rejoice to see it *worn out in service*, as its heroic subject was. As a model biography, as a biography of a model philanthropist, as a book which combines the value of a history with the beauty of a poem and the fascination of a novel, we cannot speak in terms high enough to express our appreciation of Mr. Hodder's magnificent work.—A. T. P.

*Modern Cities and Their Religious Problems.* By Samuel Lane Loomis. New York: Baker, Taylor & Co.

This is a book that deserves to be widely read. It touches wisely and discriminatingly some of the most practical problems of the day. The author has manifestly spent years in the personal and painstaking investigation of the questions he discusses, and his suggestions throw a flood of light on the method of dealing with the cities. The Introduction, by Dr. Josiah Strong, is itself worth the price of the book. But this is not meant to depreciate what follows. The growth, social composition, and menace of the cities is plainly set before the reader; and then the best and most successful methods of Christian and philanthropic work are presented, with extended references to the actual examples of such work in London and Paris. The last chapter abounds in useful hints, as to the increase and employment of working force, the nature and frequency of such service, the value of the parish system, etc. The two chapters on Christian work as performed in London, with the extended and detailed description of the methods employed, furnish in themselves a volume rich in valuable contribution to the practical solution of the great perplexities now before the church. This book should be set side by side with "Our Country," and read by all earnest and thoughtful men and women.—A. T. P.

## II.—CORRESPONDENCE and GENERAL INTELLIGENCE.

### The Missionary Meeting.

[Letter from Mr. H. N. Brainerd, a graduate of Harvard, who expects to be a foreign missionary.]

How shall we make our missionary meetings both profitable and interesting? This is a question often asked, and for none is a practical answer more important than for the members of the missionary bands now to be found in nearly all our colleges. Perhaps a few suggestions may be helpful.

1. Give the missionary meeting a status. Determine upon the number which may be reasonably expected to be held, and make no deviation, providential events alone excepted. If possible have a regular date assigned. This will allow of thorough preparation.

2. Give the missionary meeting an efficient organization. If your association has a missionary committee, see that the most active and devoted of the band are among its members. If possible choose those who are in some way connected with actual missionary work. A record of the meetings and proceedings should be kept. It will be valuable for future reference.

3. As to the meeting itself. The course of the meeting may be turned in several directions:

A. The religious or ethical. In this attention should be turned to the spiritual features of the missionary question. This may not differ much in kind from the ordinary prayer-meeting. Subjects like these might be taken:

(1) The Ground of Missionary Work. John iii. 16; Luke ii. 10; Mark xvi. 15; Matt. xxviii. 18-20. (2) The Need of Missionary Work. Psalms xiv. 2, 3; Eph. ii. 12; Rom. x. 13-15; Acts xvi. 9. (3) The Purpose of Missionary Work. Luke xix. 10; Acts xxvi. 18. (4) The Sin of Standing Aloof. 2 Kings vii. 9; Judges v. 23; Matt. xxv. 25, 26. (5) The Motive. Luke xvi. 5; 2 Cor. v. 14; 2 Cor. viii. 9. (6) Ways of Helping. Isa. vi. 8; 2 Cor. i. 11; Matt. ix. 38; Acts ix. 6; Col. iii. 23; 2 Cor. ix. 7. (7) The Reward. Prov. xi. 25; Job xxix. 13; Matt. xxv. 23. (8) The End of Missionary Work. Matt. xxi. 14; Isa. ii. 18; Hab. ii. 14; Rev. xi. 15.

This list is not exhaustive. Many others will suggest themselves.

B. The practical and historical. This side of missions is as vast and as varied as the world itself, for "the field is the world." We might suggest here:

(1) Study of different fields, as China, Japan, India, Turkey, etc. Information of the people, customs, tongues, climate, productions, advantages, state of society and religion in these countries. The caution here is not to undertake more than can be thoroughly handled. (2) Study of history of missions. (a) Ancient missions, which ended in the Christianization of the Roman Empire. (b) Missions of the Middle

Ages. The carrying of the gospel to the modern nations. St. Augustine, Cyril and Methodius; St. Patrick in Ireland, etc. (c) Study of Roman Catholic and Jesuitical missions. Francis Xavier, Loyola, etc. Illustrative of the wrong method of working. (d) Modern missions. Awakening of Protestants. History of societies, especially of the early movements in our own country. (3) Study of particular missions, as China Inland Missions, missions of Polynesia, the Harmannsburg Mission and the rest. (4) Study of missionary heroes, as Carey, Brainerd, John Eliot, Judson, Bishop Patteson, Livingstone, Moffat, Henry Martyn and hosts of others. (5) Study of the actual life and work of the various missionary stations. This may be got from returning missionaries, always glad to speak of their work; from the various publications of the different societies; from current literature, especially periodicals, happily not now indifferent to these subjects. (6) Study of blessings other than religious, arising from efforts of missionaries, as translations of the Scriptures and other books, the foundations of new literatures, schools. The cessation of idolatry, cannibalism, infanticide, and modification for the better of many superstitions. (7) Contributions of missions to science, such as is found in the *Ely* volume. The missionary exploration of Africa.

Subjects like these ought to be interesting to every one. The Christian college man is just the person who should be familiar with this knowledge. If on no other ground, Christianity is worthy of attention for its respectable influence in history, to be seen nowhere more clearly than in this.

C. Auxiliary helps. These are important. These are:

(1) Books. Every association or band should have its missionary alcove, or shelf for books on missions. (2) Maps. These are almost indispensable to a successful meeting. They may be had at reasonable rates. (3) Charts and publications of the different societies, as "Gospel in all Lands," *Missionary Herald*, *THE MISSIONARY REVIEW*, *American Baptist Missionary Magazine*, and many others. They may be got always, either free or at a merely nominal cost. (4) Curiosities from missionary fields. These may not be in the reach of all, but they render a meeting very interesting. Copies of Scriptures, objects relating to customs, productions, antiquities, are all profitable. (5) Finally seek and obtain the co-operation of your president and professors. They can often aid very much in rendering an evening spent on any of these topics one worth the attention of all the students.

In closing let me say that these topics are simply intended to be suggestive. That which must be at the base of all missionary work—a consecrated, active, sensible heart and mind, full of the Holy Spirit—is most necessary here.

To such a one these suggestions will, I trust, be but a beginning—the first-fruits of a plentiful harvest. Above all, let every member of the band take especial interest in the meeting. Let him make it a constant theme for prayer. Let all who are to contribute in any way to the meeting hold a previous period of prayer and consecration together. Such efforts the Holy Spirit loves to bless.

### From a Student Volunteer.

HAVE read with keen pleasure the circular, "Student Volunteers for Foreign Missions." I favor strongly having one college each month write a somewhat similar letter, sketching the history of its own foreign missionary movement, giving any ideas as to their methods of organizing, increasing numbers, stirring up surrounding churches, etc., as may seem helpful, and then filling the remainder of the letter with such stirring facts as are found in that circular, and getting as many copies printed as would place one in the hands of each of the 2,300 volunteers, and send them to all the colleges.

Suppose Yale send one in January, Princeton in February, Harvard in March, Toronto in April (and the others when they will), why each letter would be a source of inspiration to the other schools and would draw them together with sympathy in the same cause.

At the end of the year—the college year—if the letters were preserved, each volunteer would be so loaded with facts that his summer's work could not fail to be of great power. Try it. How I long to see the "volunteers" pull together; what a power they must be if only focused! The 2,300 should shake about (yes, altogether) \$2,300,000 more out of our churches annually than is now being given for missions, if they get hold of the church and the Spirit gets hold of *them*. "Come, it may be that the Lord will work for us; for there is no restraint to the Lord to work by many or by few."

"I am but one, but I am one. I cannot do much, but I can do something, and all I can do I ought to do, and by God's grace will do."

### What One Did.

Less than eleven months ago Mr. H. F. Laflamme joined the "Student Volunteers for Foreign Missions." Six and one-half months after his decision he sailed for India under the "Canadian Board of Missions." Before sailing he and Mr. Davis had appealed to the churches of this denomination in behalf of their foreign work; as a result about \$3,000 were added to that denomination's foreign missionary income—an income which was scarcely \$14,000 the preceding year. Mr. Laflamme writes as follows: "Cocanada, India, Dec. 9, 1887.—God can level mountains. I reached here just three weeks ago and have had scarcely time to look around. Still I am ready for this remark. The need here looked large to me when 11,000 miles away, but awful when one stands on the very verge of the

pit and looks down into thousands of souls whose darkest night has never shimmered with even a starlight ray of God's blessed and saving gospel. We find ourselves here in a town of about 30,000 inhabitants, to whom only two men are preaching Christ in the vernacular. The direct need at home is scarcely so straitened as that, and yet this place is supposed to be well supplied with missionaries and preachers."

### NOTE FROM ANOTHER VOLUNTEER.

The "Student Volunteer Movement for Foreign Missions" is still increasing. Names of volunteers are coming in every week. Since the New Year Grove City College, Pa., has enlisted her sympathies and a number of volunteers in this movement, and also organized to support a foreign missionary, and they say they can do it.

The report that comes from this college cheers the band in Union Seminary. This seminary is being stirred on this subject. Prayer-meetings are held each night on the different floors for the purpose of awakening a missionary spirit. Grove City College had its attention directed to this movement by a single student to whom a letter was written on the subject.

### Letter from Rev. W. Alfred Redwood.

MALVALLI, MYSORE TERRITORY, INDIA,

December 29, 1887.

It is a great pleasure to me to find *THE MISSIONARY REVIEW* *evangelical* in these days of "new-fangled notions." If it had a grain of sympathy with such theories as "Future Probation" I certainly should not, for one, welcome it under my roof.

*THE REVIEW* in the past had great sympathy with independent missions—I mean work not dependent on a society. It may be glad to know that I am a child of that school and am opening up this fresh ground to the light of the gospel in dependence on God alone for all I need both for myself, family and work. And I am bound to say, to the honor of his name, that he has never allowed me to want. I have been engaged in mission work for about five years in India, but only a year and some months in this neighborhood. I have taken up two "talooks" (districts) to work which contain about 200,000 heathen and Mohammedan souls, the former being more than 95 per cent. of the whole. Most of these people have never heard the name of Christ, and their moral condition is too terrible to describe. Though not professionally a doctor, I give away medicines to all who apply, and have a school, which is well attended, where the word of God is taught daily. When we came here the people were afraid of us, but now they come around us and show much love for us.

We suffer of course some privation, from the place being far away from any town where provisions can be got, but nothing serious. We find much more pleasure than pain in working in such a place, though there is not at present a suitable house in the neighborhood for Euro-

peans, and our strength is very small. If we can buy our present dwelling, the only one of brick in Malvalli, which we rent from government, we might in time be able to enlarge it, as the Lord enabled us. The government will sell it for 700 rupees, *i. e.*, about £50 or \$250.

### Bishop Taylor's Self-supporting Mission.

[Letter from Missionary Harned and wife to the Treasurer of the Society.]

CAPE PALMAS, LIBERIA, Oct. 8, 1887.

DEAR BROTHER GRANT: We arrived in port here last Saturday. We had considerable difficulty in getting our goods ashore, as there are but few boats, and these boatmen are never in a hurry; but the captain kindly lent two of his boats, which facilitated matters somewhat, but most of us staid on board and came ashore with the remainder of our goods Sunday morning. After breakfast we all went to the little old stone church, where the Lord graciously poured out his Spirit. Mr. Harned was blessed in preaching "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." In the evening Brother Cadle preached, after which an altar service was held and many seekers went forward. We have three services every day: one at seven in the morning, one at 10:30, and the regular revival work in the evening. Many are being gloriously saved, for which we praise the Lord.

Friday, Nov. 11, 1887.

Mrs. Harned commenced this letter, and finally I found time to write a few lines. Of course you realize that I am full of business these days. God is wonderfully with me while attending to the very many details of landing and caring for our effects. I would be glad to write you about the voyage, but present matters press heavily, and I shall write concerning the work. Five of the stations on the Savilly River have houses completed, and Baraca on the coast is ready for occupation. There are two stations in this large tribe, one of which is on the bank of the river and one back in the bush. We are to go to the stations this week, say about 16th or 17th.

Sister Amanda Smith is here with us, working as usual with power in the meetings. She is not strong, while not really sick. She will not be able to attend us on our trip up the river. When we get to our station I shall write a letter with some description of the work. I would say for your encouragement that our goods were landed here without the loss of an article, either from the lot from New York or Liverpool. Brother Pratt seems a faithful agent for the work. My dear brother, I have no fault to find, but in the name of the Lord Jesus get men and women of sound body and good sense who can accommodate themselves to any circumstances for Christ's sake, and find out if possible what kind of doctrine they intend to preach. We go to work with great hope of success. The Lord God is with us; our motto is "All for Jesus,"

whole gospel, full salvation, Africa for Christ." I expect my brother, J. H. Harned, to send me a valuable box of medicine which I need immediately in my practice, which is already large. There is no doctor in this part of the country, My support will come in great measure from this source.

### Have Not I Commanded Thee?

[Letter from Miss Grace E. Wilder, written on her way to India.]

BEFORE conversion, in connection with the command "Be ye reconciled unto God," these words arouse deep concern.

What of their message after conversion? Have not I commanded *thee*, redeemed one, bought with precious blood? Can the pronoun be any less personal as I read "Go ye into all the world and preach the gospel to every creature. Have I not commanded thee?"

Al! we say this "thee" means the church. It should be interpreted as an indefinite or a distributive and only in exceptional cases as a personal pronoun. We are like the father who after an earnest appeal for missionary workers asked for volunteers from his congregation. Among the first to rise was his own daughter. Agitated, he hastens to whisper to her, "My dear, I did not mean you." Not alone are fathers and mothers saying this, but some are saying, My son, my daughter, *Christ* doesn't mean you. Even ministers are urging caution. Do they fear a literal, apostolic obedience? Alas, the church is far from this, for "they were *all* scattered abroad, and they that were scattered abroad went everywhere preaching the word." But, says one, how can I know that Jesus' last command is for *me*?

Does not much of the doubt over this question arise from a failure to see that God's scheme of service is as wide as his scheme of salvation? "Whosoever will may come; let him that heareth say come." With confidence we say the first of these promises applies to every sinful soul, but does not the second as unconditionally apply to every redeemed soul? Do we meet a struggling, timid seeker with the question, Are you sure God has called you to be saved? God forbid. Satan asks this question. God forbid also that we should create doubt in the heart of a young Christian by asking, Are you sure you are called to serve God? As surely as the atonement leaves no doubt as to God's yearning for the lost, it leaves no doubt as to his purpose for the saved. Calvary not only rescued our souls; it purchased our service. "He died for all, in order that they who live should not live unto themselves but unto him who died." This authorizes us to give him all—heart, soul, strength, time. Is it not then the privilege of *every* Christian to make the evangelization of the world the business of life? It is a fearful thing to limit service to a few believers, for this limits salvation. Is it not due to this that the church must now face the fact that in the last century while

she has been gaining 3,000,000 converts heathenism has increased 200,000,000 ?

The Earl of Shaftesbury says, "During the latter part of these (eighteen) centuries it has been in the power of those who hold the truth, having means enough, having knowledge enough, and having opportunity enough, to evangelize the globe fifty times over."

What a touchstone of guilt is the question, *Have not I commanded thee?* in the light of these three facts? Christ redeemed the world, and with the emphasis of his last desire asked us to evangelize the world. "To this end was I born, and for this cause came I into the world, that I should bear witness to the truth. As my Father hath sent me into the world, so have I sent you. When this gospel shall be preached for a witness, then shall the end come." Can I, dare I say, if God wants me to witness he will put me into the work; if he wants me to be a missionary he will give me a missionary spirit? Is there the slightest ground for an *if* here? Are we not holding the rebellious position of him who says, "If God wants to save me he will do it?" He longs to save, but he has conditioned salvation. "When ye shall seek me with the whole heart, then shall ye find me." Paul recognized *this seeking at any cost*, as also the condition of service. "I follow after, if that I may apprehend that for which I am apprehended of Christ Jesus; I press toward the mark of the high calling of God in Christ Jesus." Inertious of the awful limiting power of human inertia, he writes, "Stir up the gift that is in thee."

Which is the greater, responsibilities in serving or the responsibility of not serving? One says, I would not dare to be a missionary without a missionary spirit. But can you dare to live without it? Where lies the responsibility if I have not the spirit? Perhaps it is not God's gift for me. "Let this mind be in you which was in Christ Jesus."

I have not the qualifications. "Who is able to do exceeding abundantly above all that we ask or think?" I am empty, so can't run over. "Open thy mouth wide and I will fill it." But am I entitled to appropriate as mine the high and holy work of witnessing for Jesus where he is not known? Keep and seek all the commandments of the Lord your God. He has given us the opportunity of treading in the very footsteps of Jesus; like him to leave home; like him to be a stranger, despised, rejected; like him to seek and save the lost, the privilege of entering into fellowship with Christ's sufferings, and in him have it our meat and drink to do the will of the Father. Is it strange that God should not give such attainment until we covet them earnestly? Where was Daniel when Gabriel touched him? "I set my face unto the Lord God to seek by prayer and supplication with fastings." Again the condition appears in Gabriel's words: "At the beginning of thy supplication the commandment came forth."

But, says one, would not seeking to be a missionary be taking the plan of our life into our

own hands? Yes, and we must, for God has placed it in our hands. Human choice is a gift we *must* use after salvation as well as before. Did not the prodigal take the plan of life into his hands when he resolved, "I will arise and go?" Yet no man can come unto me except the Father which hath sent me draw him. Ezra came to Jerusalem according to the good hand of his God upon him, for Ezra had prepared his heart to seek the law of the Lord and to do it. Nehemiah forms a definite plan and takes his desire to God. "Prosper, I pray thee, thy servant this day and give him favor in the sight of this man."

Mr. Mackay, who celebrated his fourteenth anniversary in Formosa with 1,213 converts, and has during a tour of ten days baptized 1,200 persons, writes: "While superintending the work of two hundred workmen I also dispensed medicines to hundreds, preached the gospel for hours at a time, taught the students at night, and in three months traveled over 1,000 miles." I don't believe in those cant phrases, "Trust in God and all will come right," unless the rest be added, Trust in God but cut the trees down; trust in God but burn them; trust in God but plough the soil. "Trust in God but sow the seed—sow it in tears. I believe we should think, plan, pray, and toil as if all depended on our work—excuse me, as if there were no God. But stop! At the same time conscious we cannot hold the pen even without the power of our great, living and adorable Redeemer." Is not this truth confirmed in the life of Paul and in the experience of every Christian? "Work out your own salvation with fear and trembling, for it is God that worketh in you." The divine and human are linked in every action. A divine promise of Canaan was not realized for forty years because of human unbelief. The promise, The earth shall be filled with the knowledge of the Lord, has waited fulfillment 1,800 years. Why? What more subtle and effective way could Satan devise than the unbelief of refusing to take God's revealed will as his will for men?

#### TWO NATIVE SIAMESE.

[THE following thrilling letter will be read with great interest. Though the editors withhold names, these young Siamese are now in this country, personally known and loved by us.—EDS.]

MY DEAR DR. PRERSON:

I am constrained to appeal to you, my good friend of many years, for counsel and aid, if possible, in this time of need. You know something of the circumstances under which, when in 1876, forced to leave Siam, my home for thirty years, my wife's health broken down completely, we brought with us, to be educated in the United States, two Siamese lads, then each 11 years old. One of these—the expense of whose passage home and education we took upon our

selves—was the son of a true Christian woman—a treasure to the ladies in charge of the girls' mission boarding school in Bangkok, founded by my wife, where she is native matron and teacher. Her heart's desire and prayer for her boy was and is that he may become a preacher to his benighted countrymen.

The other was the eldest son of one of the most intelligent and enterprising young noblemen in the kingdom, high in favor with the progressive young king, as were also his father and brothers, understanding, as they did, machinery, the steam-engine, photography, gas-making, etc. The boy's grandfather was superintendent of the royal mint and a member of the king's privy council, and the father had charge of the government gold mines at Pachim.

They so earnestly requested us to take the lad to America with us, to be thoroughly educated as a civil and mining engineer, that we could not refuse them, desirous as we were of still doing all in our power for the good of the land and the people we so reluctantly left. So we brought on both these brave little fellows with us across the seas, as members of our family, and in due time were established with them in my old home. I should have mentioned as to the latter of these lads that his friends, who were wealthy of course, were to defray all his expenses.

I had been home little over a year when certain financial reverses left us with a home of our own to be sure, but without income, and with the boy we had undertaken to bring up on our hands. One lad, however, still paid his expenses. Two years more passed away, and he too was thrown upon us for support. The story will sound like romance, but alas it is too true.

The father had incurred the grave displeasure of his sovereign by strangely eloping with the daughter (by a native mother, but highly educated in England) of the English consul-general—carrying her off in a steam yacht, which he owned, to the mining works at Pachim, where he was a sort of viceroy. Unfortunately for the young noble, the ex-regent, the most powerful of all the nobility, had a grudge against his family, and now was an opportunity to gratify it. He took advantage of the king's displeasure to bring charges against him of embezzlement, etc., and when he returned from his three weeks' wedding trip to Bangkok, had him arrested. He was whipped to extort confession, imprisoned, and thrown into irons.

Mr. Consul-General, who at first had been very angry, now espoused the cause of his new son-in-law and demanded his release, threatening a bombardment of the city by an English fleet, and actually ordering up from Singapore an English gunboat. The Siamese stood firm, however, and dispatched an envoy to England demanding the consul's recall. This was finally granted them, the English Government pronouncing his interference unjustifiable; and on the consul's leaving and the envoy's return triumphant some months after, sentence of be-

heading was executed at once upon my poor boy's father; his mother and the other native wives (the English wife with her babe made good her escape to England) were made slaves in the king's rice mills, and all the property was confiscated. The boy's grandfather and his two uncles, once great favorites with the king, were that same night arrested, put in chains, and their houses and property seized by the crown. And in chains *they still lie*. It would seem as if nothing else than the ruin of the family could satisfy their vindictive enemy. And yet the king knows he had none more capable of serving him, but he is powerless against the ex-regent, who in fact put him on the throne. I cannot but believe however, that on the death of their foe (and he is quite an old man) this family will be restored to favor.

Notwithstanding these unexpected calamities which have befallen us, we have persevered in our purpose to give these boys a thorough education, both for their own sakes and for Siam's sake. They are intelligent and amiable, and, better still, are, we trust, sincere Christians. In 1880 both of them, desiring to acknowledge before men the Saviour in whom they believed, and being judged worthy, were baptized and received to church membership. It strangely happened that the *very next day* there came across the seas the unexpected and terrible tidings to the young nobleman of his father's execution, his mother's slavery, and grandfather's and uncles' imprisonment, and of the loss of all. Poor boy! he had secured the *unfailing Friend* none to soon.

They are both promising lads. Uniformly good reports as to their deportment and diligence have been received. The professor in charge of their class writes, "They are doing well in their studies," are "industrious and capable." One of them at the close of the first term "ranked fifth in a class of 34," which is certainly very creditable to a boy from a heathen land in a New England school. They maintain too their Christian character and an earnest purpose to fit themselves for usefulness in the land of their birth. They are both 23 years of age. The young nobleman bears a strong resemblance to his unfortunate father whose career ended so tragically, and in looks is a good specimen of the better class of Siamese.

It may be that you have in the circle of your acquaintance those who could be induced to take an interest in these Siamese youth and carry them through their education, and thus through them aid not a little in the work of Christianizing and elevating that interesting kingdom from which they come.

Tribute to Missionaries. I have often been asked, "What of the missionaries of the East? Are they true, and do they serve their Master?" And I have always been a swift witness to say—and I say it now, solemnly and

emphatically—that if anywhere on the face of the earth there exists a band of devout Christian men and women, it is these. I personally know many men and women, and the names of Dr. and Mrs. Riggs, the names of Woods, Bliss, Pettibone, Herrick, Dwight, and others spring up in my memory most vividly. Their work is of that kind which will in future be productive of the greatest good. They live and die in the work. One I know has been in the work fifty years. They are God's people and they should be remembered and sustained by us.—*General Lew Wallace.*

Setting all religious questions aside, the civilizing power of the missions; the revolutions which have been consequent on their work; the colonization, of which they were the pioneers; the growing empires, founded on European and American civilization, of which they laid the foundations; the enlightening influences which have spread among barbarous nations from their points of labor—all these command the profound respect of all men of sense. The one great fact, that the spread of the power of the English language as the language of commerce and advancing civilization, receives an assured impetus from missions of English-speaking people, makes these missions of paramount importance to the spread of British and American commerce.—*Journal of Commerce.*

Taking pagan lands, we find two things. First, the people have *lost faith in their religion*. Sometimes they are not ready for any other faith because they are reduced to a condition of skepticism or infidelity. Sometimes they nurse a secret faith until the deathbed, "that detector of the heart," reveals the real state of things. Sometimes they come out openly, as in Southern India, and confess Jesus Christ as Lord, to the glory of God the Father. Secondly, the gospel, by its triumphs, has *exploded these two great fallacies*: first, that there is any nation so high up in civilization that

it does not need the gospel; and secondly, that there is any nation so low down in degradation that it is incapable of receiving the gospel. The first has been exploded by the triumphs of the gospel among the most accomplished, progressive nations, like India, China and Japan. As to the other fallacy, let me mention one or two facts. When Dr. Vander Kemp went to labor in Cape Colony he found over the doors of nominally Christian churches this sentence: "Dogs and Hottentots not admitted." They classed the Hottentots with the dogs, and would not have them even in Christian churches. When the Church Missionary Society went to labor in Madagascar the French governor of the Island of Bourbon said to the missionaries, "You might just as well attempt to convert the cattle and sheep as to convert the Malagasy." And as to the Australian aborigines, it was thought at first that they were so far gone that they could not appreciate even the fundamental vital truths of the gospel, putting them into the simplest language in which you could clothe them. And yet what has been done? The grandest victories of the gospel in the nineteenth century have been among these very people. Madagascar has become a Christian island within less than fifty years; and what triumphs have been won among the Hottentots and the Australian aborigines!

*Proposed New Missionary Society.* The organization of a new missionary society is now being considered by Christian workers in the United States. Almost simultaneously suggestions upon the subject came from China, Africa and Chicago, to Dr. Dowkontt of the New York Medical Mission. The China Inland Mission and Bishop Taylor's Mission in Africa, which are self-supporting, are the models set before the friends interested. It is proposed that the new organization shall embrace some of the peculiar features of these two missions, and

have in it the element of medical missions. The originators desire to take Canada into the organization and make it a representative international missionary society. The name which thus far commends itself is "The Evangelical Medical Missionary Society."

**The Hope of Paganism.** Christianity is confessedly the greatest power in the world. This is so politically, commercially, intellectually and morally. There are other faiths, as Buddhism, with a more numerous following, but none with comparable power. The powerful and ruling nations are Christian nations. The aggressive force, the elements of conquest and molding influence—wealth, learning, enterprise, progress—are all in Christian hands. It is a significant fact that the political power of Christendom dominates almost entire paganism, whilst one-third of paganism is under the absolute sway of Christian rulers. All the forces of modern thought are Christian. The eyes of heathenism are turned to the centers of Christendom. The heathen world, dissatisfied with its religion and civilization, not less than with its poverty and misery, is looking toward Christendom for help. They are waiting for deliverance without knowing what it is they are waiting for. Heathenism cowers and shrinks away in conscious weakness before Christian thought and Christian institutions. Christian truth saturates the atmosphere of the globe. The very essence of Christianity is that it reconstructs man and makes him a new creature. It not only recasts his ideas and practices, it resets his affections and will. It is a life. It is this fact, more than its external victories, that gives us the confidence that it will possess and remake the world.—*Bishop R. S. Foster.*

Dr. Deems relates that one of God's stewards once said to him: "I sat down a night or two ago and calculated the increase of a dollar at compound interest, and found that

in less than 240 years it amounted to more than two and a half millions of dollars. And I asked myself whether God would not make a dollar laid up for him grow as rapidly as it does by the laws of trade." GIVE!

Dr. Jefferis, the leading Congregationalist in the Sydney pulpit, declares that the most degrading influence in New South Wales is that of Parliament, which is characterized by the intemperate use of strong drink, clouding the faculties of its members and rendering legislation impossible.

**Africa.**—As an instance how entirely the German authorities in East Africa are attempting to make the missionaries subserve to their colonizing purposes, not only are German territories to be made the preserves of Protestant missionaries from Germany to the exclusion of other nationalities, but arrangements have been made with the Pope to establish an Apostolic Prefecture in East Africa to be occupied by German priests alone. The French missionaries of the well-known mission at Bagomoyo, opposite the island of Zanzibar, have been constrained to place themselves temporarily under German protection, and to continue in their office until German priests are duly qualified to take their place and develop *the German language and German influence.* This appears to be a death-blow to real spiritual missionary work, as the missionaries will degenerate into German officials, doing the work of chaplains to the German settlers and state educationists, and deprived of all free action. The French priests set a bad example of preaching France and Christ, and they have found now that the German Government is ready to play the same game with a much stronger hand.—*Church Miss. Intelligencer.*

**Life on the Congo.** The Rev. W. Holman Bentley, an English missionary, has published a book entitled "Life on the Congo." Mr. Bentley has been longer in the Congo region



than almost any other missionary, and his book contains much that is valuable on the physical characteristics and climate of the country, the home life and superstitions of the natives, the experiences of the missionaries, and some of the results of their labors. It is not yet ten years since the first missionaries arrived in the country, and yet already there are native Christian churches at Mukim-bungu, Lukunga, Banza, Manteka and San Salvador; there being about 1,500 converts, whose sincerity is attested by the self-denial and consistency of their lives. There are more than fifty missionaries, but the greater part of them have but recently arrived.

Mr. Bentley believes that Bishop Taylor's self-supporting idea is impracticable in Africa, and that it "could only be entertained by those ignorant of African life and circumstances. This will be a matter of painful experience." He gives the following illustration of the risks and difficulties of some men with whom he was acquainted:

"A few months ago a faith-healing mission, a party of four men, sent by Mr. Simpson's church in New York, started for the Congo. They held this same notion of self-support, and of being able to establish mission work far into the interior with a small sum of money. I saw the leader of the party, gave him the fullest information and more advice than was agreeable. They reached the Congo, and ignoring medicine the leader died in a week or two, the rest were obliged to abandon their principles, and the mail of May brought a message from them that they wished they had followed my advice. They had come to the end of their means; differences had arisen; without money enough to return home they were hoping to get some employment on the coast and thus to earn sufficient to return. Such a story needs no comment, but certainly ought to be known."—*Spirit of Missions*.

**Brazil.**—The fact that there is a round million of wild Indians on the plains and in the selvas of Brazil is practically ignored by the Christian world. We who live in the country

have been recently surprised by calls from the Paranapanema district for the government to send Jesuit missionaries to catechise, corral and baptize *pro forma* the Chavantes and Guatos, who were coming into the frontier plantations by fifties and hundreds. Heretofore it has been the fashion to hunt these "bugres" and shoot them for sport like any other wild game; but a few warm-hearted men tried the other plan, that of treating them like human beings, and the result is that they are begging to be taken care of. These tribes are of a peculiarly timid and peaceable disposition, and only attack the white settlers when forced to retaliate. The whole district lying between the Paranapanema and the Tiete is peopled by these tribes.

Here is the finest chance in history for those of our Christian friends who do not believe in missions in papal countries. A million of native American pagans; 20,000 immediately accessible! There is a large class of so-called "tame Indians" scattered throughout the empire, whose condition is wretched almost beyond description, and who know nothing of Christ or his salvation. The condition of the wild Indian of these southern provinces is simply that of a wild animal, naked and unspeakably filthy. Has he a soul, and have Christian people a duty toward him? The work of the government is a farce, so far as any serious attempt to evangelize the Indians is concerned. The frontiersman shoots him without compunction, the Jesuit enslaves him in the most literal sense. Who is interested in the poor Indian, and who believes that Christ died for him?—*Brazilian Missions*.

**France.**—The Huguenot Church in France is just now appealing to American friends. By the terms of the Edict of Nantes which received the signature of Henry IV. May 2, 1598, the utmost freedom of worship granted to the Protestants of Paris was the freedom to assemble outside

the city walls. In the suburb of Charenton, accordingly, they built a Christian temple. It had provision for 8,000 worshippers. The architect was the famous Debrosses, designer of the palace of the Luxembourg. In that church outside the walls worshiped a multitude of the faithful of whom the France of that day was not worthy.

On the 22d of October, 1685, just 202 years ago, the revocation of the Edict of Nantes was registered and on the day of the registering the destruction of the great Protestant church at Charenton was begun! Not one stone was left upon another. The Huguenots residing there were cruelly persecuted and dispersed.

For nearly two hundred years Charenton has had no public Protestant worship, though the population is 60,000. About ten years ago, however, Professor Charles Clouet, connected with the Belleville station of Mr. McAll's wonderful mission, began mission preaching at Charenton. He has already gathered a church of 286 Huguenot members, poor in this world's goods but rich in faith. These members have been worshipping in an old workshop, dingy and small, and for years have hoped to build a sanctuary. During these years, despite their poverty, they have paid for a lot costing \$3,600. They have succeeded in laying by \$1,000 toward a building fund. A crisis, however, has come. In April next the workshop is to be taken down for business purposes. There is no rental available for them, except at ruinous rates. Therefore, Professor Clouet, bringing letters of warmest commendation and most earnest appeal from such men as Monod, De Pressensé, Bersier and McAll, is now here for the raising of \$5,000.

The churches of our country, without distinction of denomination, ought to take up the work and crown it with speedy success. It would give inspiration to the Huguenot

church throughout all France if another Protestant sanctuary, however humble, is built on that ground so memorable and sacred and from which the blood of the martyrs cries.

**India.**—As an instance of inquiry among the educated classes in India, it is stated that in Calcutta a well-known Brahmin recently called on Dr. Baumann, who in the course of conversation asked him whether he had ever read our Bible. The man looked at him and then slowly replied, "I have read the New Testament eighty-three times and the Old Testament twenty-seven."

There are thousands of towns and cities in India and China with a population ranging from 5,000 upward, accessible to Christian life, that *never have had a single missionary* to tell them of the way of life. If the human family are equally divided, male and female, there are 500,000,000 of women and girls who have never had a chance to hear the name of Jesus. In unbroken procession, one by one, they would, in passing your door, consume thirty successive years.

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

Miss Tucker ("A. L. O. E.") went to India in her fifty-fourth year, and

is now in her eleventh year of service there. She has been enabled not only to learn the language but also to visit habitually in more than one hundred zenanas, besides influencing in a very considerable degree various portions of India by her writings.

**Native Christians.** Rev. E. Mackenzie Cobham of Madras says of the native Christians in India :

"I went one day to our chief commissioner of police in Madras to ask for the criminal statistics of our presidency. First of all he told me who were the worst people in Madras. Government divides the population into three classes—Christians, Mussulmans, and Hindus. In Madras, a city of 400,000 people, which of these three classes is the best, which the worst? Government says: 'The statistics which we have received say this: The Mussulmans are not the best people, the Hindus are not the best, the Christians are the best people.' Out of every 447 Hindus we have a criminal; out of every 700 Mussulmans in the city of Madras we have a criminal; but it takes 2,500 Christians to make one. Out of every 100,000 Hindus throughout the 31,000,000 of the Madras Presidency we have 49 criminals; we have 62 criminals out of every 100,000 Mohammedans; but we have only 16 out of every 100,000 Christians. That is the testimony of government. The fact is, that if all the population of the Madras Presidency were Christians, we should have 12,000 fewer criminals every year than we now have. Christianity in South India has won the respect and esteem of the whole community. Not long ago one of my evangelists met in the street a Hindu with a troubled countenance, a man who had a great deal of money with him. He had gone to the town to collect what seemed a bad debt, and he had got it. He had tied it round his waist. Then came the trouble to keep the money. He was afraid, since he was in a strange town, that it might be stolen, and that he might be murdered. He met my evangelist, and saw by his dress that he was a Christian. He saw by his face that he was a Christian; for God puts a bit of sunshine beneath a brown skin, you know. He said, 'Sir, I should like to stay at your house, if you please, to-night.' 'Oh! but,' said the evangelist, 'my dear sir, I am a Christian, you are a Hindu; there are thousands of Hindus here.' 'Yes, it is just because you are a Christian I want to stay with you. I can trust a Christian, but I cannot trust a Hindu.'" Is not one such testimony worth a volume of sneers?

"Instantaneous Baptism." Remarkable conversions have taken place

under the preaching of Mr. Knowles, an Englishman, and his colleagues, members of the North India Methodist Episcopal Conference. Mr. Knowles has been in the mission work for a number of years. He has been led to feel that greater privileges belong to Christian believers than have been generally realized; that through faith the gift of the Holy Spirit might be received in large measure both for one's self and others, and that through this gift God would do his own work of conversion far more grandly than we had ever believed. Accordingly, when preaching at the "melas" or great religious gatherings of the Hindus, he has been wont to press upon his hearers the importance of an "immediate decision." He declares himself ready to baptize immediately, without further *test* or *instruction*, any who will come forward and publicly avow a belief in Jesus Christ as their Saviour. A large number of baptisms have thus been made of those who, up to the moment of preaching, were thorough Hindus, in full caste relations.

The same course is pursued by the American United Presbyterians in the Punjab, and thus far with unusual success. Whole villages have come to Christ and called for instant baptism, which has been given, with full admittance to the church. The Methodists and the Church Missionary Society prefer, as a rule, not to allow instantaneous baptism. The advocates of instantaneous baptism ask, "Is not this the way, after all, in which the bulk of the people of India are to be brought to Christ—not by preliminary education, which can reach only a few at a time, and may draw men away from Christ instead of toward him" (meaning evidently that such may be the effect of instruction in speculative and metaphysical dogma), but by conversion, with instantaneous baptism to seal the act.

Mr. Lawrence gives a most interesting account of successful work in Bombay, and especially of the only

self-supporting native church in the city, and of the work it is doing.

"The working force of this church is organized into a kind of Christian Endeavor Society, having from fifteen to twenty men and women connected with it, *who do regular unpaid work for Christ*. His last night in India was spent at a tea-meeting of this society. The hostess was a native lady, a member of the church, who was supporting and teaching a school of native children in one of the most thickly settled portions of Bombay. Her husband is a Christian in government employ, and it seems to be his highest aim to have a little independent church near his wife's school, where as a layman he may regularly preach the gospel. Altogether I may say I have never found a church at home more full of the true spirit of the coming kingdom, more ready to learn and teach, to pray and labor, to receive from God, and give and do for God, than this company of ninety-six Indian Christians in the city of Bombay."

**Alaska.**—The New Settlement of the Indians in Alaska is to be called New Metlakahltla, and from a letter written by Dr. Duncan, October 29, I find that it is bravely under way. Eight hundred of the Indians have crossed in canoes from British Columbia to this point, and the work of clearing the forest is now going on. A line of huts nearly a mile long has been built among the big trees upon the shore, and a steam sawmill has been erected and is at work. The natives have built a large salmon cannery, 100 feet long by 34 feet wide, and this will be used as a church and school until other buildings can be provided. The Alaskan Indians are deeply interested in the new colony, and a number of them have visited it. Dr. Duncan has the plans ready for building a guest-house to take care of strangers, and he hopes to extend his civilizing work to the Indians of his new territory. The Sunday services during October were held in the open air, but at the time of writing he expected to have the big building ready November 6, and they are probably in it at this time. In his letter he states that the governments of British Columbia and Canada and the ecclesiastical party of the English Church have

done everything that malice could invent to annoy and impoverish the colony. "They seized," said he, "our church, our village hall, our cannery, sawmill, store and workshop. They have taken from us over 80,000 feet of lumber that was in stock at our sawmill, and white men have been sent to the old village and ordered to take arms against our people if we attempt to bring away the buildings I have named. The poor people are almost afraid to go for their personal property, and nothing would gratify our enemies more than to see the people driven to desperation and commit some breach of the peace whereby the law, so called, might be invoked to punish them." He also refers to his hope for a grant of land from the American Government, and says that the Governor of Alaska has sent to him a commission of the peace, which makes him an American citizen.—*F. G. Carpenter.*

**Madagascar.**—Mr. and Mrs. Stowell Ashwell have safely arrived at their destination in the centre of the island of Madagascar. Mr. Ashwell has been sent out to take charge of the society's printing establishment at the capital. He is delighted with that important institution, and thinks the greatest credit is due to his predecessor, Mr. Parrett, who had the training of the staff of workmen.—*Chronicle London Miss. Society.*

Pamare, Queen of Tahiti and Moorea, died at seventy years of age. At her birth not one convert had been made in the South Sea Islands. At her death, after years of faithful Christian life, more than 300 islands were wholly evangelized, and the gospel leaven is permeating the entire lump.

The Woman's Missionary organizations in this country and Great Britain report 19,286 auxiliaries, 5,193 bands, 999 missionaries in their various fields, 2,219 Bible readers and teachers, 2,305 schools and 59,318 pupils. Their aggregate increase for 1886 was \$1,221,049.57, an increase on the preceding year of \$68,947.06.

### III.—INTERNATIONAL DEPARTMENT.

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

#### The Spiritual Element in Mission Work.

THE leading article of this "department" for the March REVIEW, was on the impulse got from well-conducted "simultaneous meetings." It must have been remarked that the special aim of those meetings was not primarily to convey instruction, but to develop the truly spiritual elements necessary for the successful prosecution of the work by those at home and those afield. The "simultaneous meetings movement," originated by the Church of England missionary secretaries, has been followed by another phase of the same general effort to restore the devout element to missionary work. The committee of the Church Missionary Society invited their friends to join them in a "Whole-day Devotional Gathering" on Wednesday, January 11, saying that it seemed to them that the present was "a time when the members of the society are specially called to approach the throne of grace in solemn supplication, confession, intercession, dedication, and praise." The place set for the holding of this meeting was Exeter Hall, London, and the programme divided the devotional topics as follows: Morning meeting, "Spiritual Shortcomings;" afternoon meeting, "Spiritual Possibilities;" evening meeting, "Spiritual Determinations." Eminent men were secured, three for each session, to present these topics. The remarkable thing about these addresses was that they were not remarkable at all. They were just such familiar utterances as one hears over and often in exhortations to holy living and even in prayer-meeting addresses. This, we suspect, was deeply intentional. A brilliant address might have diverted attention from the main ob-

ject, that of devout waiting before God. And yet the "shortcomings" of Christians when measured each by his own ideal so faithfully analyzed by the Ven. Archdeacon Richardson as "the coming short" . . . "found in the development only in some and the shrinking of other parts," must naturally have quickened their spiritual perceptions. Rev. Hadley C. G. Moule thought no sort of missionary meeting was so likely to be made a vehicle of calling out personal service and calling out from those who could not go personally, just the spirit of prayer and self-sacrifice which would result in personal service of others, as this sort of meeting. Information was not enough, general appeals were not enough. He shrank from criticising missionaries, but he knew from themselves their manifold temptations, by the solitudes of Africa, by the society of India, by external success, by working for ten years without a convert, and by facing heathenism. Rev. Canon Hare knew there were periods of special manifestation of God's power "in a way not known at other times." So it had been in the history of their own missions—men had toiled and died one after another and their wives had died. From 1804 till 1816 there was in Africa not one single baptism, and then the fountain was opened. So it was in New Zealand. They had toiled on without success from 1814 till 1825—eleven long years—without a baptism. So it had been in Foo Chow. They had gone on for eleven years toiling without one baptism till there was a great discussion whether or not the mission should not be abandoned, and one young man—he remembered him well as a Scripture reader at Margate who

used to come over to him at Ramsgate to talk about missionary work, and who had gone to Foo-Chow—when every one said it was to be given up had said, “You may give up the mission, but I will remain.” That very year baptisms began, and a shower was poured forth from God.

The Rev. C. A. Fox said it was by cleansing and purging that all the churches must be fitted for their great and glorious work. There were indeed open doors everywhere. The Bible was open in 300 languages. The world was open all round as it had never been before. The doors were open everywhere. What was wanted was the open windows of heaven pouring out such a blessing as they could not even measure. And there must be the fourth baptism which they read of in the Epistle—that they should all be baptized into one body. Christ claims us, said Rev. Evan H. Hopkins—claims ownership, claims possession, claims control. God undertakes for us. Sir Arthur Blackwood, speaking of spiritual determinations, said it was rather spiritual determination, not of the particular resolution that they might be inclined to form, but of the attitude of soul in which they were, the determined attitude rather than the individual determinations. The blessed result which they desired would depend not on the numbers of their gatherings, not even on the scripturalness of the addresses that might be given, but on the attitude of soul in which those gatherings left them.

These brethren of the English Church have set the example, and it is worthy of imitation. A whole-day missionary prayer-meeting, in which we pray not so much for missions and missionaries as for the missionary spirit—the consecration and spiritual uplifting that fits for the work.

### General Assembly of Protestant Missions in Mexico.

OUR correspondence from Mexico just now is full and intensely interesting. The topic which is most prominent is the General Conference which the several missions carrying on work have held in the city of Mexico. Pan-denominational conferences are not a novelty on other greater foreign mission fields, but this was the first attempt within the Republic of Mexico to bring together representatives of all the Protestant churches and societies in the country.

The societies, missions and agents who took part in this conference, arranged chronologically in the order of the beginning of their work, were: 1. The Baptists (Northern Convention), who commenced work May, 1869, and now operate in six states of the republic. 2. The Protestant Episcopal, formerly “Church of Jesus” (1869), but adopted by the Protestant Episcopal Church by General Convention, 1886, and are now carrying on work in Central Mexico. 3. The Friends, who began in 1871 and conduct a mission at Tamaulipas. 4. The Central Presbyterian, who began in 1872 and operate in the Federal District and several states. 5. The Presbyterian mission of Zacatecas (1872), working in five states. 6. The Methodist Episcopal Church South (1873), now a conference with six districts in fifteen different states. 7. Methodist Episcopal Church (1873), working in the Federal District and seven states, now organized as an annual conference with three districts. 8. The Methodist Episcopal Church South has frontier conference since 1874, working in seven frontier states. 9. The Southern Presbyterian Church (1874), working in two states. 10. The Reformed Presbyterian Mission (1880), also working in two states. 11. The Southern Baptist Church (1881), working in four states. 12. The “American Board” (1882) mission in Chihuahua. 13. The same society’s mission

in Jalisco (1873), abandoned 1880 and re-established in 1882. 14. The Friends (1886), with work in Central Mexico. 15. The Cumberland Presbyterian mission (1886), operating in Aguas Calientes. 16. The "American Board" (1886), at Sonora. 17. The "Church of Jesus," a small independent body, so called, still under Bishop Riley, and which has refused to be received by the Protestant Episcopal Church. 18. An independent English mission, under charge of James Pascoe, a converted miner, who works among the Indians of the State of Mexico. Denominationally, perhaps, he is a sort of "Plymouth" brother. This company represented twelve different churches or denominations, carrying on work in every state of the Mexican Republic except Campeche and Chiapas.

The opening service (Jan. 31) was addressed by Rev. Dr. Green, who preached to about five hundred persons in the Presbyterian church. The formal opening of the Assembly in the fine audience room of the Trinity Methodist Episcopal church was on Feb. 1, the representatives sitting by delegation, and after an hour of prayer was organized by appointing a Spanish and an English secretary. Dr. S. P. Craver (Methodist Episcopal) read an essay on the attitude they should assume toward the Roman Catholic church, and then the question of Bible translation was presented, Rev. H. P. Hamilton (A. B. S.) speaking of the need of revising the Spanish version of the Bible, and also of translating the Scriptures into the vernacular of the native Mexican people. Rev. H. B. Pratt of Virginia, an eminent Spanish scholar, who was sent specially by the American Bible Society to attend this Assembly, advocated the revision of the Spanish translation, and pressed its importance among sixty millions of people speaking the Spanish tongue. The whole subject was referred to a committee of one from each denomination represented.

This subject, we may be allowed to say in passing, is one of wide interest. The standard Romish versions of the Scriptures in Spanish are two—Scio's and Amat's—both from the Vulgate. The Protestant text is mainly that of Valera. At present this is the text followed by the American and the British Bible Societies for Spanish America, though the American Bible Society has issued portions we believe of other translations. Valera's style is that of the sixteenth century, and as various attempts have been made to modernize it the result is, several, at least seven, different texts are in print with sufficient variation to create great confusion in their use; while Valera's text itself was defective, and its style is, of course, archaic and mystical.

Dr. Patterson of the Methodist Episcopal Church South presented the subject of territorial division of the country between the different denominations, and after a warm discussion a resolution was presented to the effect that in all towns of over 15,000 inhabitants more than one church might establish missions, but in towns of less population only one society should enter; and if two or more societies are now operating in such towns the field should be abandoned by all except the society which first began work in that place. The entire subject was referred to a committee, consisting of one from each denomination present.

Among the topics treated were "Self-Support" and "Gambling." During the discussion of "Education of the Ministry," Rev. P. Rodrigues of the Protestant Episcopal Church advocated the establishment of one preparatory school for all Mexico.

The Assembly sent its congratulations to the President of the Republic. Among the distinguished visitors to the Assembly were Bishop Hargrave and Dr. Morton (M. E. Church South), Bishop Thos. M. Bowman, Dr. Wm. Butler, founder of M. E. Church missions in India and Mexico,

and Dr. J. M. Reid, senior secretary of the M. E. Missionary Society.

The statistics of the several missions were carefully prepared by Rev. John W. Butler of the City of Mexico, as follows: Number of centers of operation, 86; of congregations, 393; ordained foreign missionaries, 48; assistant foreign missionaries, 44; foreign lady teachers, 43. *Total foreign workers*, 125; ordained native preachers, 88; unordained, 65; native teachers, 96; other native helpers, 49. *Total native workers*, 300; *total of foreign and native workers*, 455. Organized churches, 177; church members, 12,444; probable adherents, 30,000; theological schools, 10; scholars in same, 66; boarding schools and orphanages, 15; scholars in same, 637; of these 109 are supported by indigenous resources. Common schools, 71; scholars in same, 2,187. *Total under instruction*, 2,516. Sunday-schools, 199; teachers and officers, 367; scholars, 4,817. *Total membership of Sunday-schools*, 5,256. Publishing houses, 8; papers issued, 10; most of these are issued monthly, two semi-monthly and one weekly. *Total pages of religious literature issued from the beginning*, 49,471,295. Number of church buildings, 73; approximate value of same, \$333,400; number of parsonages, 39; value of same, \$93,260; educational buildings, 16; value, \$147,200; value of press property, \$39,500. *Total value of mission property*, \$594,260. Of the chapels and churches sixteen were built without aid from home boards, and nineteen received only partial aid, which is encouraging and indicates a disposition to aim for "self-support." Bro. Butler notes also in his correspondence that the Mexican church can make sacrifices for Christ's cause. She has already added fifty-nine to the "noble army of martyrs." He remarks also that two native preachers are sons of former workers, three foreign missionaries are children of missionaries, and nine

of the foreign missionaries are children of ministers.

### The Situation and the Outlook in China.

BY REV. C. A. STANLEY, TIENTSIN, CHINA.

LOOK at the map of China and take in the size of the country. It extends over about 20 degrees of latitude and 24 degrees of longitude. It contains 2,000,000 square miles of territory and has a coast line from southwest to northeast of over 2,000 miles. Its dense population is variously estimated at from 250,000,000 to 400,000,000—we will say about 300,000,000. It is an *old* nation. It possesses an extensive literature, one book of poetry comprising 900 volumes. Its culture and civilization are hoary with age, and are well worth our study. They are practically what they were centuries ago. Her laws are spoken of as "copious, consistent, free from intricacy, bigotry and fiction," and as little inferior to the codes of Europe. The "Ritual of Chau," B. C. 1193, formed the type of construction for the "Six Boards" of the present government.

To understand the situation we must look at the past. Note the exceptional opportunity the Chinese people had throughout centuries to develop their individuality in peculiar circumstances, in their own way, and amid the best conditions. (1) They were to no perceptible extent affected by foreign influence or intervention. They have been a nation apart, separate, as few nations have been, and that while time grew hoary. This will become apparent if we consider that (a) as a nation China is isolated geographically. On the south and east it is guarded by the ocean. On the north it is separated from the Mongolian plateau by high and precipitous ranges of mountains, reinforced by the great wall, which stretches its serpentine length of 1,500 miles across its northern border. The western frontier is corre-



spondingly hemmed in by mountains, thus making its geographical position unique. But (b) China is isolated by its language. This has no affinity with or similarity to any other of the Oriental tongues. It has no alphabet. It is monosyllabic. It has not grown away from its original simplicity of structure. The speech of to-day is essentially the speech of three thousand years ago. The characters remain as they were constructed at the first. The idiom is the same. As they thought then so they think now, and so they speak. Moreover (c) the surrounding nations were small in extent, weak in power and deficient in attainments, and sought the Chinese as guides and instructors. Their literature, culture and civilization were derived from China. Its sacred books became their sacred books in many cases. Hence there was little fear of invasion. Possessed of extensive territory, there was equally little occasion for aggressive warfare beyond natural limitations. It was therefore left free relatively to develop its own institutions, and especially its literature, according to its own genius and after its own model.

But these conditions alone could not have developed such a national life, such a continuity and uniformity of endurance, language, custom and habit. We must seek other causes for these wonderful results. They are very largely found (?) in the moral and social teachings of the ancient sages and rulers during the infancy and simplicity of the race, and re-impressed by Confucius more than twenty centuries ago. Confucius claimed that he was not an originator. He revered the sages of the past. He strove to revive a love for them and lead the nation back to the observance of their teachings. In doing this he dwelt upon seemingly trivial matters of observance. But he knew his people, as is evident from the influence his teachings exert to day. Confucianism is not a

religious system so much as a moral philosophy, although it contains many religious elements. Not only its moral tone but its distinct moral utterances surpass in my opinion the teachings of any other non-Christian nation. And although terrible wickedness and corruption prevail the moral sense of the nation and the laws are wholly on the side of virtue, truth and honesty, and can always be appealed to with the certainty of a response. The teachings of Confucius have molded and govern the social and family relations, and the principle of filial reverence, exaggerated by him into the real worship of ancestors, has thereby perhaps kept woman from the degree of degradation which prevails in most other heathen lands.

Here I would call attention to four points of political significance in the growth of the country, and which owe their existence, I think, to the Confucian teachings.

1. China has maintained democratic ideas under a purely despotic theory of government. The entire local village and clan administration is essentially democratic. Patient under oppression, this spirit is manifest when the people rise in a body against oppressive rulers and exacting officials, and assert their rights and secure them temporarily. In such uprisings the people are helped by the teachings of the sage, and conversely a beneficent ruler is equally strengthened by an appeal to those precepts.

2. The rights of the subject have been respected by giving them the protection of law. It may seem to us cruel and arbitrary and be badly administered, but it is settled and largely known among the people. That subjects have certain rights is acknowledged.

3. The sovereign is held amenable to a higher power for continued sway. Any extensive calamity is considered to be in consequence of misrule or maladministration of law and calls for humiliation, confession and re-

penitance on the part of the emperor and his subordinates. We not infrequently see calls to righteousness in the way of edicts from the throne and witness the humble presentation of petitions at the temples by those highest in authority, including the emperor.

4. The domination of feudal, hereditary and priestly classes has been prevented by making elevation to and promotion in office depend on literary examinations. Here is an old-time civil service of merit. Although it has been and is abused, yet probably much more than half the officials hold their positions regularly.

Two facts of a religious nature, which though negative have yet exerted an unquestioned influence in the formation of the national character, should be mentioned in passing. 1. So far as I can learn, human beings have never been offered in sacrifice for sin. 2. Vice and sensuality have never been deified. The way of the sinner has not been made easier by causing it to pass through a temple and giving it the sanction of religion. The natural result of all this was pride, conceit, arrogance, in view of China's own attainments in comparison with the surrounding countries, to whom "The Middle Kingdom" had given much while it had received little in return. They and all "outside" peoples became despised in the eyes of Chinese. Such in brief was the people and such the situation when the gospel was first borne to them.

The first missionary, Rev. Robert Morrison, reached Canton in 1807. He could only study the language and do preliminary work. There was no opportunity to reach the people. The missionaries sent out had to labor entirely among the Chinese of the "Straits Settlements." Morrison died in 1834. The outlook then was "nearly as dark as when he landed." Only three Christians could be found in Canton in 1835. In 1841 the troubles which resulted in the

"opium war" began. This issued in a treaty which opened the five ports of Canton, Amoy, Foochow, Ningpo and Shanghai to foreign residence. These were occupied as speedily as possible by the missionaries who had been waiting long on the borders. In 1843 active operations were begun *within* the empire. Later treaties opened other ports. In 1858 came the second war with Great Britain, when the allied forces of England and France bombarded the Takoo forts at the mouth of the Pei Ho, proceeded to Tientsin and secured the promise of further concessions. On the departure of the invading force the forts were restored and strengthened, the promises were disregarded and little came of it all until the fall of 1860 when the allies again proceeded north, marched on Peking, destroyed the "Summer Palace," and secured the opening of other coast and river ports. Since then the whole country has been practically open to travel with a passport, and we can go anywhere at little risk, if careful, preaching and distributing Christian books. Residence is granted by treaty only at the "treaty ports," but missionaries have generally been able to secure residence at interior places by rental or purchase. Honan is the only province we have been unable to enter for residence.

Viewing the work by decades the growth has been as follows: In 1853 there were 350 enrolled church members. In 1863 there were 2,000. In 1873 there were 8,900. In 1883 there were 22,000. And now there are not less than 30,000 Christians scattered among the towns and villages of the eighteen provinces; for all that I have said refers to these alone and not to the dependencies. Not less than 14,000 children are taught in the different mission schools. There are eighteen hospitals in which 150,000 patients receive treatment annually. Look at the work in a smaller field and for a fewer number of years—the North China field. Rev. H. Blod-

get reached Tientsin on Nov. 8, 1860, going north in one of the transport ships of the allied fleet. His mission, the A. B. C. F. M., now occupies six stations and is opening another. Five, or, including Shansi, seven other societies, have since entered this northern field. There are now enrolled over 80,000 Christians in less than twenty-seven years of labor. It is estimated by careful observers that in addition to the more than 30,000 Christians in the empire there are not less than 50,000 to 70,000 who have lost all faith in other systems of religion, if indeed they have not abandoned them. But this is not all. The prejudice of exclusiveness, pride, bigotry, contempt for all outside of China, and conceit of themselves, have gradually given way and suspicion has been overcome as the years have passed. Steam has been introduced on the water and on the land, and its power is felt deep down in the empire. The telegraph and the telephone are there. Schools for teaching the knowledge of western lands and the English language and fitting young men for official positions have been established by the government. There is an increasing demand for western knowledge and science. It is becoming apparent to all that the work of missions must be enlarged so as to include a complete education in such western knowledge as is adapted to the needs of a rapidly developing country. The demand for this knowledge is increasing, and if facilities for acquiring it are not furnished by the church which are thoroughly Christian it will flow in skeptical channels, and much of our work be lost or have to be done over again. Then, too, there is the edict issued from the throne early in the year and ordered to be published all over the empire. It speaks of the missionaries as "guests," and directs that they shall not be interfered with in their labors since they have come to teach morals. However little it may accomplish at once, it is a very sig-

nificant utterance. Further, censors have memorialized the throne, recommending that western studies be placed on the list with their own classics for the examination of those seeking degrees and promotion. This seems to be receiving favorable consideration.

Such, briefly and very imperfectly, is the situation to-day. The whole country is open and full of opportunities to do effective work for the Master. Not that there are no difficulties, no opposition, no hindrances and occasional local and temporary interference and stoppage of the work, as everywhere, but these do not alter the great fact. The outlook is indicated in the array of facts above given—churches, hospitals, schools, 30,000 Christians and double that number of "adherents" scattered throughout the land; prejudice and suspicion largely disarmed; hundreds seeking western knowledge and science; the government not hostile. Surely there is no cause for anything but encouragement. Great enlargement seems not far distant.

**Death of Rev. George Bowen.**—The cable has brought the news of the death of Rev. George Bowen at Bombay Feb. 5, 1888. Some time last fall he met with an accident in alighting from a tramcar. We do not know any of the particulars of his death. He was born in the United States in 1816. He went to India as a missionary of the American Board of Foreign Missions January, 1848. The following year he resigned his salary, but his relation to the society continued until 1855. For seventeen years following he was not connected with any missionary society. In 1872 he joined the Methodist Episcopal Church in Bombay, and in 1873 the missionary staff of that church. From 1854 to the time of his death he was editor of *The Bombay Guardian*, one of the most vigorous and best-balanced Christian weeklies of the foreign

mission field. Among the productions of his pen are a "Life of Mohammed," "Discussions by the Seaside," "Abiding Miracles of Prophecy," "Friendly Words to Romanists," "The Religion that Man Needs," "Did Christ Rise Again?" "Some Friendly Words," "Friendly Words to Educated Natives," "Paul the Christian's Pattern," "Is Infant Baptism Unwarranted?" But those by which he is most known and through which many thousands learned to love him though they never otherwise knew him are "Daily Meditations," "The Amens of Christ," and "Love Revealed."

The preface to "Daily Meditations," written by the Rev. Mr. Hanna, gives a brief sketch of the author of the volume. In early life he became quite a skeptic concerning the Scriptures from reading a chapter in Gibbon's history. For eleven dreary years he wandered in the darkness of infidelity. A Bible bequeathed to him, with a dying request that he would read it was faithfully perused, but he never doubted for a moment that his views concerning it were correct. He was accustomed to get books from a public library, and on one occasion asked for a volume and when nearly two miles away to his surprise he found he had "Paley's Evidences" instead of the book he had called for. He could not go back, but he would not read the book. Before putting it away he glanced at the first sentence; he read one page, another and another, and was pleased with the style. Halfway through the volume he offered the prayer, "Help thou my unbelief." When he reached the last sentence his doubts were all gone.

As a missionary Mr. Bowen was true to his convictions wherever they might lead. He made a fair experiment of increasing his influence by becoming self-supporting. He earned \$15 a month, and for many years lived in the native bazaar, adapting native dress, we believe, and food and

manners. He subsequently abandoned this course, being convinced that it did not increase his influence or usefulness among the natives. Yet there is something thrilling in the example and the honest experiment made by a cultured Christian gentleman who had traveled in Europe and knew French, German, Spanish, Italian and other European languages, besides some Oriental tongues, as Hindustani and Marathi. He was later secretary of the Religious Tract Society, residing at their depot and managing their affairs without fee in addition to all other of his duties. He was a cheerful, self-sacrificing, devoted missionary and a loving and lovable friend. "There was a man sent from God, and his name was"—George Bowen.

#### The London Committee's Appeal.

*The Committee of Conference, to the European, American, and Native Missionaries of all Protestant Churches laboring for the Salvation of the Heathen in all parts of the Habitable World.*

**BELoved BRETHREN :** We, your fellow-laborers and "companions in the kingdom and patience of Jesus Christ," salute you heartily in the words of the apostolic benediction, "Grace and peace be multiplied unto you, through the knowledge of God and of Jesus our Lord."

We greatly rejoice with you in the blessings which have accompanied your labors and those of your predecessors during the past hundred years of modern missionary effort, whereby about three millions from among the heathen are at this hour found gathered into the fellowship of the church below, while at the same time large tribes of our fellow-men, who were sunk in the grossest barbarism and superstition, have been socially elevated, and have derived manifold secondary benefits from the preaching of the gospel of Christ.

We rejoice also over the many millions more who have passed within the veil, after testifying by their consistent lives and peaceful deaths to the regenerating and consoling influences of the grace of God—many of them having been faithful witnesses of Jesus Christ, not only by taking joyfully the spoiling of their goods, but by enduring manifold tribulations in the flesh, and suffering even unto death for His Name's sake.

But while we are unceasingly grateful to God for the great things accomplished in the past by the inadequate means employed, we lament over the feebleness of the efforts put forth by the churches of Christ, and we mourn over the great and increasing mass of heathenism which still

confronts the church in this nineteenth century of the Christian era. It is one great object of the Conference to be assembled in June to look this appalling fact fully in the face, and by applying the lessons taught by the past to the conditions of the present, to awaken the church of Christ, by every possible effort, to a due sense of the obligation under which she lies to the perishing heathen and to her Divine Head and Lord.

Our great object in now addressing you is to ask you to unite with your brethren of other denominations, if such there be in your neighborhood, or in solitary stations with your converts, in earnest and united prayer for a Pentecostal blessing on the Conference, on Sunday, the third of June, to Tuesday, the 19th of the same, being the week before and the ten days during which the Conference will be in session.

Pray that the presence of God, the Father, Son, and Spirit, may be in our assemblies, and that gracious manifestations of His power may be displayed in the midst of His people gathered from all parts of Christian and heathen lands. That the spirit of union and peace and love may reign in and among us, and that all our deliberations may be "*in the Spirit*." Pray for the single eye and the undivided heart, for strong faith and ardent zeal, and for that "wisdom from above," which is "first pure, then peaceable, gentle and easy to be intreated, without partiality, and without hypocrisy;" and that in all our assemblies we may "be of the same mind, having the same love, being of one accord,

of one mind; doing nothing through faction or through vain glory, but in lowliness of mind, each counting other better than himself."

Pray that, under God, the Conference may be the means of introducing a new era in missionary enterprise. That it may hasten the day when "the earth shall be full of the knowledge of the Lord," and when "the glory of the Lord shall be revealed and all flesh shall see it together."

We do not fix hours nor prescribe subjects for prayer. The one special gift which includes all "good things" is the gift of the Holy Spirit, whose presence we seek in all the plenitude of His grace and power.

Let us, dear brethren, encourage one another in the thought that unnumbered brethren throughout the whole world are uniting in the same prayer. We have good reason to hope that this will be the most universal cry that has ever gone up from this sinful world into the ear of "the Lord of Sabaoth." Through the promised help of the missionary societies this request will be sent out into all lands, wherever the feet of the messengers of the gospel of peace have trod, and will be read in the languages of almost all the nations upon earth.

But most of all would we strengthen our mutual faith, by the promise of the Father, as learned from the lips of His only begotten Son: "If ye then being evil know how to give good gifts unto your children, how much more will your heavenly Father give the Holy Spirit to them that ask him."

## V.—MONTHLY CONCERT OF MISSIONS.

### MISSIONS IN INDIA.

BARTHOLOMEW ZIEGENBALG, founder of missions in India, was born on St. John's day, 1683, a little over two hundred years ago. His mother called her four children to her dying bed and committed to them a "treasure" she had laid by for them: "Seek it in the Bible, my children; there you will find it; there is not a page I have not wet with my own tears." Ziegenbalg learned of Francke at Halle, that men who heard were bound to spread the good news, and that he ought at once to begin. So when a tutor at Merseburg he organized prayer-meetings, Bible classes and Bible readings, and became the center of godly influence.

While preaching near Berlin he received a letter proposing, in behalf of the king, that he and Plütschau, his old fellow-student, should go as

missionaries either to Africa or St. Thomas. After some hesitation he yielded, but on reaching Copenhagen he found that Tranquebar was their destination. The vessel which bore them bore also secret instructions to the governor of Tranquebar to oppose and crush the mission. Through the long voyage of nearly eight months the ship became a university of Christ, where they were learning daily new lessons in holy living, both from nature and the Divine Word.

Ziegenbalg's heart was greatly stirred at the sight of the heathen whom he saw on the Coromandel coast, as he entered the harbor of Tranquebar July 9, 1706. But the captain of the ship gave them no aid even *in landing*, and when they did land the governor did everything he dared to drive them back. The first

Protestant missionaries that ever stood on the soil of India found themselves literally without a place to lay their head—destitute, abandoned, and alone. We talk of "*India for Christ*;" but there had to be something deeper than a sentimental enthusiasm in those two pioneers who stood und the midnight skies, homeless, strangers to the language and peoples of India, facing the most subtle and seductive of false faiths, the most gross and sensual forms of idolatrous worship, and that monstrous caste, which is the most satanic system of organized opposition to human brotherhood and Christian progress ever yet devised—a radical denial of all fellowship based either in nature or in grace, deifying human selfishness and sanctioning its own exclusiveness by penalties more terrible than death.

Zeigenbalg and Plütschau found temporary shelter through the mere pity of one of the governor's suite, and then in a house upon the wall close by the heathen quarters. Six days after they landed Zeigenbalg is studying Tamil, though he has no lexicon, grammar, or even alphabet to guide him; and yet within eight months he is talking Tamil intelligibly! Three years later it was as a vernacular to him, and then he prepared a grammar and lexicons containing 40,000 words. He had scarcely been two years in India when his translation of the New Testament was begun, and within three years it was finished and he began the Old Testament, himself not yet twenty-seven years old!

From Madras to Cape Comorin this young German had already become a mighty power. In Tamil he proclaimed the wonderful works of God, and in the broken Portuguese of the half-breeds all along the coast, which was the relic and remnant of ancient Portuguese possession, he addressed the slaves at Tranquebar and gathered five of them into the church as first-fruits of India unto Christ.

Obstacles such as confronted Zeigenbalg have been met by few even of the most heroic missionaries. The governor was the implacable foe of the mission, faithful to his secret instructions. Meanwhile there was a fire in the rear, for at home both friends and funds were scarce. Lütken, the chaplain, died, with his last words breathing a blessing on the mission. Zeigenbalg went home, told his story to the king, sped through Germany and Holland like a flaming evangelist, and returned to India to find the hostile governor displaced by a friend of missions. Two years more of hard labor, and on New Year's day, 1719, his voice was heard for the last time, and Feb. 23, 1719, not yet 36 years old, he died of cholera. His last exclamation was, "How is it so bright! It is as though the midday sun shone full in my face!" The eternal glory had already broken upon his dim dying vision and dazzled him. While they sang "Jesus, meine Zuversicht," he fell asleep.

To that man, so brave, wise, calm, resolute, of such commanding presence and such winning piety, missions in India owe their true beginning. He planted there that germ whose growth is yet to cover with healing shadow and fruitful boughs all India. Yet when he died all the visible or tangible results were a few hundred converts and the translation of the Bible into Tamil.

Count Zinzendorf is another link in the chain of Indian Missions. He came under the contagious influence of Francke, at Halle, when a lad of ten years, and at fifteen founded the "Order of the Seed Corn," whose pledge and symbol was the conversion of the heathen. Zeigenbalg on his short stay at home had been the guest of Zinzendorf, and the count had felt the fire within him burn with new fervor as he came into contact with the ardent glow of Zeigenbalg's evangelism. The Moravian exiles who founded on Zinzendorf's estate the site of Herrnhut became

the great missionary leaders of the Lord's host, and still continue in the van of missions. A procession of missionaries more than 2,000 strong moved out from that little community that never numbered over 70,000 in all. The Moravians kept the mission fires burning on the continent, and many a heroic life got its inspiration unconsciously from those vestal altars.

Almost while Ziegenbalg was dying, Christian Frederick Schwartz was preparing to take up the apostolic succession. He was born Oct. 8, 1726, dedicated from birth by his dying mother to God's service in the ministry. He likewise got his training in Francke's Orphan House at Halle. There he met Schulze, come home from India to superintend the printing of the Tamil Bible. Schwartz caught fire from this blessed contact and told his father that he must go to India, and, in that very bedchamber where the wife and mother died, the husband and father learned to give up his boy to the heathen and to God.

Schwartz studied Tamil with the missionary and was able to preach in it within four months after his landing in 1750. Schwartz is probably the most prominent figure in the Indian Missions of the eighteenth century. He went often on foot, tirelessly journeying and tirelessly preaching. Himself a living epistle, he made preaching almost unnecessary by the eloquence of his life. He won universal confidence. The Rajah of Tanjore made him on his deathbed guardian of his adopted child. Hyder Ali, the stern warrior, the ruthless chieftain, the scourge of the Carnatic, said to the Madras rulers, "Send me Schwartz, the missionary; him only can I trust." The humble man who walked with God while he talked of God, and whose talk was so subduing because his walk was so sublime, was at once the minister of God, and the minister plenipotentiary to mediate between contending fac-

tions and conflicting armies. On he went, until he died at 72, in Tanjore, preaching, gathering converts, organizing churches, opening new stations, training native workers, sheltering orphans, doing every good work that can accompany good words. When Hyder Ali invaded the Carnatic and Tanjore was in a state of starvation, Schwartz induced the farmers to bring in their cattle, pledging his word alone for their payment. After his death the Rajah of Tanjore and the East India Company each erected to his memory costly monuments.

Henry Martyn is the next prominent link in this fascinating history. From his birth in Truro in 1781 to his death in Tokat in 1812, only thirty-one years old, his story has a thrilling missionary interest. When a young man of 21 his father's death turned his thoughts to a holy life and the mission field, and in 1805 he sailed for India. For years he traveled in India and Persia and preached the gospel, studying the native tongues with such success that he was chosen to superintend the translations of the New Testament into Hindostanee and Persian, and had already made no little progress in an Arabic version when his frail health gave way, and on his way home he was laid to rest in Asia Minor. His career was short, but it cannot be measured by years. Close by the river at Serampore, a small deserted idol fane was fitted up as a bungalow, and there on the open platform overhanging the river Martyn would kneel in prayer for India's millions. That spot has become to Christians one of the world's Meccas. The ceaseless labors of that devoted man, who at Dinapore and Cawnpore welcomed the most abject vagrants to his garden and bore ridicule and abuse without a murmur of impatience or even a sign of annoyance, that he might read to them the sweet words of God, have never been lost to India or to the church at home. The broken

flask has only let out a pervasive perfume. Dr. Stevenson has well said that in the annals of Christianity there is "nothing grander than the picture of Henry Martyn, with the Bible in hand, alone and unsupported in a strange country, challenging the whole strength of Mohammedanism to a conflict." The memoir of that sublimely consecrated life has perhaps stirred to a like devotion more disciples than his life itself would ever have reached.

At but one more link in this chain have we space to tarry. William Carey was the first great gift which England gave to missions in India or indeed to the world in these modern times. The full century has not passed since, in 1793, Carey organized that first Baptist missionary band which may fairly be called the pioneer of all the existing societies. When William Carey died, in 1834, India had become the established field of missions. The broad foundations were laid on which such men as Alexander Duff were to rear a structure so grand that no civil revolution or political convulsion can ever overthrow it. That pious shoemaker of Paulerspury became the unremitting student of the languages of the Orient, and with his colaborers, Marshman and Ward, he was the means of making forty different dialects of Asia channels for conveying the news of salvation to as many different tribes. At Serampore he established that large successful missionary post of his denomination, taught, in the college at Fort William, the Bengalee, Sanskrit and Mahratta tongues, and made valuable contributions to the natural sciences. Three years before Carey's death Alexander Duff met him at Serampore and the aged apostle of India gave his blessing to the young Highlander who was to thrill not only India but the world with the electric energy of his utterance. Who can doubt that missions which present such a chain of workmen as Ziegenbalg and Zinzen-

dorf, Schwartz and Carey, Martyn and Duff, are destined by God to triumph?

#### MISSIONARY TEXTS AND THEMES.

*Preach, i.e., proclaim the word.* The gospel should be preached and in as nearly as may be the words of Scripture.

1. Because these are God's words.
2. Because his message is the only thing we are commanded and commissioned to preach.
3. Because it is the only thing that it is profitable to preach.
4. Because the Spirit is most likely to use his own inspired utterances as to the vehicle of his power.
5. Because as a fact conversion and sanctification and all comfort are traceable to the very words of Scripture.
6. Because not our words but his word has the promise of not returning to him void. Is. lv.

Rev. Dr. H. B. Smith's outline argument :

1. The spirit of missions is the spirit of Christ, etc. Christianity is a *doctrine*, teaching an incarnate God, an atonement, a new birth, and a new *life*; teaching and exemplifying a love that is universal and impartial and manifested mainly in unselfish effort for souls.

2. Christianity is solitary in this: teaching one blood for one race of man, and one blood of redemption applied to one blood of creation and one curse of sin.

3. The Experimental argument: Christian Europe and America, as fruits of missions, vindicate the methods of missions. He who would not send the gospel to heathen peoples must first ask himself, What would I have been but for missions? The purpose of missionary enterprise is to do for present heathen what has been done for the present Christian nations when they were in the same condition.

It is admitted that sometimes there is slow progress. All great and permanent results are slowly wrought.



Especially, changes of intellectual, social and moral life are necessarily slow. Moreover, in many cases it must be borne in mind that the work is preparatory, like the breakwater on the coast, or foundations of Eddystone lighthouse.

4. Historical argument: Where the spirit of missions is found, there is the Spirit of Christ—*i. e.*, Holy Ghost. And wherever a church or a disciple is indifferent to missions, there the flame of a renewed life is with greatest difficulty maintained at all, if indeed any really exists.

#### SUGGESTIVE PARAGRAPHS.

*Who his Own Self Bare our Sins.*—Some time ago a war raged in India between the English and a native monarch named Tippoo Sahib. On one occasion several English officers were taken prisoners, among them one named Baird. One day a native officer brought in fetters to be put on each of the prisoners, the wounded not excepted. Baird had been severely wounded and was suffering from pain and weakness. A gray-haired officer said to the native official:

"You do not think of putting chains upon that wounded young man?"

"There are just as many pairs of fetters as there are captives," was the answer, "and every pair must be worn."

"Then," said the officer, "put two pairs on me. I will wear his as well as my own."

The end of the story is that Baird lived to regain his freedom, lived to take that very city, but the generous friend died in prison. He wore two pairs of fetters. But what if he had worn the fetters for all in the prison? What if, instead of being a captive himself, he had been free and great and had quitted a glorious palace to live in their loathsome dungeon, to wear their chains, to bear their stripes, to suffer and die in their stead that they might go free! Such a thing has been done. For all who

receive the grace of God's Son the chains are struck off and the prison is thrown wide open.—*Dr. Edward Judson.*

*A Beautiful Legend.*—In the hill country of India is a touching myth of a queen, greatly beloved by her people, whose life was devoted to their interests. In olden times the people of Chambra suffered grievous distress for want of water. The queen, taking the sorrow of her subjects greatly to heart, consulted the will of the gods how the constant curse of drought could be removed. The reply, "If the ruler of Chambra die for her people, abundant water shall be given." "Here am I," responded the generous queen. Bravely standing on the lofty position designated by the gods, the devoted woman was buried alive for the sake of her people. Thereupon a fountain of pure sweet water flowed from the spot, descending to quench the thirst of the people of Chambra, visiting each hut and bearing to each its life-giving blessing. We by whose homes the pure waters of salvation are constantly flowing need hardly be reminded that they gush from a grave, and mingling with the music of those sparkling waters comes the echo of words spoken, commission given, "Whoever shall do and teach my commandments shall be called great in the kingdom of heaven." Stimulated by this promise, mission work has ever been carried on.

*There is an honor* in contributing in however small a measure to the spread of God's Church in the world. When the walls of the House of Commons were about to be ornamented with cartoons, Haydon, the eccentric historical painter, besought Parliament that he might be one of the favored artists, or if this might not be, that he might paint one figure, or put on a few touches, or at the least mix the colors or hold the brushes for those who were permitted to do the work.

## V.—PROGRESS AND RESULTS OF MISSIONS— MONTHLY BULLETIN.

**Africa.**—Rev. George Greenfell, lately returned from the Congo, reports “Christianity spreading even where missionaries had not labored. As he approached one town in which no Baptist missionary had ever labored, he saw a band of native evangelists coming out of it to preach the gospel to their native brethren, and that town, a few years ago, was sunk in heathenism.”

—The last Congo mail brought good news from all along the line from Lukolela, Nshasa, Stanley Pool, Ngombe, San Salvador and Underhill. “The brethren report good health and much and manifest blessing.”

—The Congo Free State embraces over 1,000,000 square miles of the territory tributary to the Congo, having, it is supposed, a population of about 27,000,000. It thus occupies about one-tenth of Africa, and includes about one-seventh of her estimated population. Of course the sovereignty of King Leopold exists only *ad extra*, being felt as little interiorly as the sovereignty of the State of Nebraska over the swarming towns of her prairie-dogs. But it is a great fact even thus, doubtless, to be one parent of greater facts.

—The slave trade between Africa and Arabia is far from being suppressed. According to *L'Afrique* there is, on the borders of the Red Sea, a regular price current for slaves. Girls from 10 to 15 years of age bring from \$80 to \$100; boys from 7 to 11, \$60 to \$80; young women from 16 to 22, \$50 to \$70; young men from 15 to 26, \$30 to \$50. The slave caravans rarely have men who are above 25 years of age. It has been a question as to what became of these slaves after they entered Arabia. It is now affirmed that Moslem pilgrims to Mecca, coming from various parts of

the world, take back with them to their homes slaves of both sexes. This is the case at Constantinople, for though the traffic is prohibited by law, evasions are winked at. The trade is wholly in the hands of Moslems, and the open market which makes the trade profitable is under the shadow of the shrine of their prophet.

**Ceylon.**—The Church Missionary Society's baptized native Christians in Ceylon are 6,378 (2,861 Singhalese and 3,518 Tamils). The adult baptisms last year were 126 Singhalese and 81 Tamils, and there are 273 adult candidates for baptism, 142 Singhalese and 31 Tamils. There are 6 Singhalese and 6 Tamil native clergy, 156 Singhalese and 187 Tamil native lay teachers, and 3,735 scholars in the 192 schools, 5,841 being Singhalese and 3,952 Tamils.

**China.**—Rev. J. L. Stewart of the Southern Presbyterian Mission in China, in a review of the progress of the gospel in China, gives these special points of encouragement:

“Books for the study of the English language and on the Western science, written in Chinese, meet with an extensive and increasing demand. A dozen daily newspapers, all founded within fifteen years, are obtaining a wide circulation throughout the empire. These are spontaneous appeals on the part of the heathen Chinese for more light. Add to this the voluntary attendance on the hundreds of schools and chapels, wherever opened in the empire; their respectful attention to the preaching of the Word, to the quiet talks by the roadside, in their places of business, and in their homes, and it sums up a mass of evidence that the Chinese mind is in an attitude of attention and inquiry.”

—The City of Naiyen, north of Ningpo, submerged about 1,000 years ago, has recently been exposed to view and a number of vases, plates and other utensils of the Sough dynasty have been recovered by the natives.

PROPORTION OF MISSIONARIES TO THE POPULATION IN THE  
18 PROVINCES OF CHINA PROPER.

PROVINCE.	Population.	No. of missionaries.	Proportion to population.
Kwang-tung.....	17,000,000	92	1 to 170,000
Fun-chen.....	10,000,000	60	1 to 167,000
Cheh-kiang.....	12,000,000	48	1 to 250,000
Kiang-su.....	20,000,000	92	1 to 217,000
Shan-tung.....	19,000,000	54	1 to 352,000
Shih-ki.....	20,000,000	71	1 to 283,000
Hu-peh.....	21,000,000	32	1 to 660,000
Kiang-si.....	15,000,000	4	1 to 3,750,000
Gan-hwuy.....	9,000,000	15	1 to 600,000
Shan-si.....	9,000,000	25	1 to 360,000
Shen-si.....	7,000,000	0	1 to 840,000
Kan-suh.....	3,000,000	3	1 to 1,000,000
Si-chuen.....	21,000,000	14	1 to 1,400,000
Yun-nan.....	5,000,000	0	1 to 840,000
Kwei-chau.....	4,000,000	0	1 to 700,000
Kwang si.....	5,000,000	6	1 to 833,000
Hu-nan.....	10,000,000	3 itinerating	0 to 5,000,000
Ho-nan.....	11,000,000	3	1 to 5,000,000

The No. of missionaries here given is for the year 1886.

**India.**—There are 42,000,000 children in India who ought, according to their age, to be at 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 (even in the Tamil-speaking districts, where mission work has prevailed most extensively) who learned to read at school are forgetting the art because of the scarcity of books.

—The Church Missionary Society send out eight clergymen on a "winter mission" for India two by two, visiting all the stations of the society in India and Ceylon, stirring up the native churches to the work of evangelization, and preparations have been made on an extensive scale for welcoming them and furthering their work. General Haig states that "there are already Christians enough in India, were they baptized with fire and endued with power from on high, to carry the gospel to every town and village and hamlet from Comorin to Peshawur. In Southern India the native church ought to be able even now to take in hand and complete the work of evangelization with little European assistance."

—General Haig furnishes statistics concerning Mohammedan progress in

India. Of the 50,000,000 of that faith in India, 24,000,000 are in Bengal. From the most careful census reports ever taken in India it appears that the followers of Islam increased during the nine years 1872-1882, 2,145,472 or at the rate of 10.96 per cent., the whole population increasing at the rate of 10.89 per cent. The actual gains of Mohammedans were 15,000; this shows how much faster they increased than the whole population. A careful thinker would not concede all of this number to proselytism. A small increase in the health and longevity of the Mohammedans would wipe out all the gains. But we would think that a church of twenty millions of members that only gathered 1,066 members a year more than another body, that made no converts and could make none, was not a model of progress. The case grows darker for Mohammedan success when we remember that few have left Islam in Bengal, although several are far from being as orthodox as of yore.—*Indian Witness.*

**Japan.**—Eighty-five thousand English and 119,000 American books were imported last year, an increase of nearly 100 per cent. A lamentably large fraction of this importation consists of skeptical and agnostic writings.

—The missionary fields in Japan demand more men and more money. There are now 200 churches with 15,000 members and 100 ordained Japanese ministers. The Congregational churches number 4,000 members.

—The Japan newspapers report the ceremonies at the opening, Dec. 15, of the last link of the railway connecting Sendai with Tokio. The line was opened from Tokio to Koriyama, 137 miles, in July last. The section just completed is 87 miles in length, and now Sendai, the most northern station of our mission, is in quick and easy communication with the capital city of the empire.

**Italy.**—Rev. T. D. Malan of Geneva writes: The Genevan Italian Mission, founded in 1882, has yielded good results from among the many thousands of Roman Catholics who flock into that town from all parts of Italy and Italian Switzerland. The mission was constituted into a church in 1884, and granted the use of a chapel by the Genevan Presbytery, and much good has been attained, notwithstanding manifold difficulties. Owing to the fluctuating state of part of the Italian-speaking population in Calvin's city, from 500 to 600 new hearers are every year brought into contact with the gospel from the Roman Catholic Church. Thus far 114 of them have been received as members of the church. An important branch of the work is the Italian Young Men's Christian Association, *Circolo Diodati*, so called in honor of the translator of the Italian Bible, Giovanni Diodati, who belonged to the Geneva Italian Church of the Reformation.

**Korea.**—The first Protestant church has been organized in connection with the American Protestant mission. Fifteen members are enrolled, and others are calling for baptism. Though contrary to Korean law, the government is reported as raising no question. It is but a score of years since the organization of a Christian church in Japan was not only contrary to the law, but would have been visited with severe punishment, yet to-day there are more than 15,000 church members in that empire.

**Mexico.**—A convention of all Protestant mission workers began in the City of Mexico Jan. 31 ult. Delegates from all quarters, bishops from the United States were present. Sermons were delivered in the ancient Franciscan convent, now used for mission purposes.

**Nova Scotia.**—The Baptist Association of Nova Scotia met in the year 1814 with the church in Chester, N. S. Among the records of the association I find the following important statement for that year: "A contribu-

tion was made for the poor heathen and sent to the treasurer of the Auxiliary Bible Society of Halifax, and forwarded by that society. Amount, £8 13s." This, says Dr. Bill, may be regarded as the commencement of the foreign mission enterprise of the Baptists of the maritime provinces.—*W. J. Stewart.*

**Russia.**—In Russia there are 32,000 schools, having an average of 36 scholars each. This is one school for 2,300 inhabitants, at a cost of less than one cent a head of the population. In Austria, with 37,000,000 inhabitants, there are 29,000 schools and 3,000,000 scholars. The average number at each school is 104, and the cost per inhabitant 20 cents. In Italy, for 28,000,000 inhabitants, there are 47,000 schools, one school for every 600 people, at a cost of 17 cents per head. In Spain there are 3,000,000 scholars, 29,000 schools, giving an average of 56 in each school, and one school for every 600 inhabitants, as in Italy. The school bill comes to 30 cents a head. The number of schools given for England is 58,000, which is one for every 600 inhabitants, with an average attendance of 52 per school and a cost of 37 cents per head. The Germans have a school for every 700, giving a total of 60,000 schools with a hundred pupils in each, at 40 cents per inhabitant. France has 71,000 schools, being one for every 500, with 66 in each school.

**Turkey.**—The Government and Mission Schools. Dr. Barnum, of Harpoot, India, writes to the *Miss. Herald* that the Turkish Government, constrained by the remonstrances of the American and other ministers to respect its own laws in regard to missionary schools in its territory, has now "determined to change the laws so that it may decreate the aims of the missionaries in a legal form. Mr. Straus, the American minister, learning that a new law for schools was under discussion at the Porte, claimed that as a large amount of American capital is invested in educational in-

stitutions in the Turkish Empire, in fairness the American minister ought to be consulted in regard to it, in order that these interests might be properly protected." He was furnished with a copy of the proposed law. It provides:

"1. That no foreigner shall be allowed to open a school without a special firman from

the Sultan himself. [Such a document is not easily obtained.]

"2. No Ottoman subject shall be allowed to attend such a school until after he has had a course of religious instruction in one of his own schools.

"3. Foreign schools are to refrain entirely from religious instruction.

"4. That all foreign schools already established which do not conform to this and to certain other conditions, and obtain the Sultan's permission within six months, shall be permanently suppressed."

VI.—STATISTICS OF THE WORLD'S MISSIONS.

Home and Foreign Missionary Statistics of the United States.

[We are under additional obligations to Rev. James H. Ross of South Norwalk, Conn., for these "latest statistics," which he has prepared with great care and thoroughness, acknowledging his indebtedness to Dr. Dorchester.—EDS.]

The statistics of Home Missions cannot be tabulated satisfactorily. But the results attainable are not pessimistic. They indicate advancement. The worst feature of them pertains to the *pro rata* giving as tested by the estimated wealth of the Christian portion of the population of the United States. Mr. Moody has said that the next characteristic revival within the churches is to be a revival of beneficence.

The total number of missionaries and helpers in the care of American evangelic home missionary societies in 1885 was 8,482, and the number of missions or stations served or aided was 13,367.

RELIGIOUS VISITS BY MISSIONARIES AND COLPORTEURS.

1840-1885, Bapt. H. M. S. missionaries 2,367,151  
1824-1885, Bapt. Pub. Soc. agts. or col's. 890,574

1841-1885, Amer. Tract Soc. col's..... 13,148,050  
1866-1885, Amer. Bible Soc. col's..... 12,291,460  
1855-1885, Presb. Board of Pub. col's . 2,879,586

Total visits, representing 190 years.. 31,577,455

Average number of visits per year.. 166,197

PRAYER-MEETINGS HELD.

1840-1885, by missionaries Bapt. H. M. S. 520,051

1854-1885, by col's of Bapt. B'd of Pub. 70,748

1841-1885, by col's of Am. Tract Soc.... 439,247

Total by agents of three boards..... 1,030,066

ADDITIONS ON CONFESSION TO H. M. S. CHURCHES.

1826-1885, A. H. M. S. churches..... 326,662

1870-1885, Presb. H. M. Board chs..... 115,304

1832-1885, Am. Bapt. Mis. Soc. " ..... 97,919

Total additions to churches of 3 boards. 540,085

YEARS OF LABOR RENDERED.

1826-1885, by Am. H. M. S. missionaries. 38,811

In 53 years by Baptist H. M. S. missionaries (incomplete)..... 7,357

1870-1885, by Pres. H. M. B. missionaries. 13,951

1850-1885, by Pres. Bd. of Pub. " 1,329

In 45 years, by Baptist Bd. of Pub. missionaries (incomplete)..... 1,029

In 49 years, by Am. T. Soc. colporteurs. 5,550

Total by agents of 6 bds. in 236 years. 68,327

RECEIPTS OF HOME MISSIONARY SOCIETIES.

SOCIETIES.	1881 to 1887.	1820 to 1887.
Presbyterian Old School, North, and Presb. New School, North.....	\$3,666,166	\$13,334,850
A. H. M. S. (Cong'l).....	2,847,210	11,586,801
M. E., Domestic.....	2,505,848	11,164,539
Protestant Episcopal, Domestic.....	1,187,504	4,762,136
American Ch. Miss. Soc.....	133,158	1,103,945
Reformed (Dutch) Ch.....	217,143	963,642
Am. Bapt. H. M. Soc.....	2,250,056	6,556,142
Seaman's Friend Soc.....	378,234	1,020,535
A. M. A. (Cong'l) 1819.....	3,257,567	9,302,665
Evangelical Association.....	630,616	1,620,616
United Brethren.....	494,225	1,598,821
Southern Bapt., Domestic.....	455,369	1,601,256
Y. M. C. A. (1851-1887).....	7,850,000	22,165,000
Disciples.....	410,500	1,372,702
United Presbyterian.....	290,890	853,352
Southern Pre-byterian.....	495,788	1,076,149
Cum-berland Presbyterian.....	184,734	394,021
Free-Will Baptist.....	103,960	373,827
M. E. Church South.....	1,011,495	4,061,495
Lutherans.....	221,905	747,635
Aggregates.....	\$28,655,258	\$96,666,119

Contributions to the Freedmen's Aid Societies of the Methodist Episcopal, Presbyterian and United Presbyterian churches, and to the Christian Commission, increase the total for the

last six years to \$30,486,573, and for the last 67 years to \$10,019,308. The contributions of the Reformed Presbyterian and German, the Moravian, and the Protestant, Free Wesleyan and African M. E. churches are not included because not available.

## COMPARATIVE RECEIPTS.

	Yearly average.
1820-1829	\$29,3882
1830-1839	334,271
1840-1849	308,335
1850-1859	808,010
1860-1869	2,101,571
1870-1879	2,842,923
1881-1887	4,000,000

## Foreign Missionary Statistics.

THE latest foreign missionary statistics of the evangelical churches of the United States are indicative of progress. The number of church members disinterested in foreign missions is a lessening fraction. The number of disciples is increasing who realize the force of Christ's teachings and commandments, that the field is the world, that the duty of the Christian is to cover the whole of it by prayer, gifts and laborers, in person so far as possible, by representation so far as individuals are limited by time and space. We give the following facts, before they are published in complete form in any other publication:

## MISSIONS OF AMERICAN EVANGELICAL CHURCHES IN EUROPE.

These consist chiefly of missions among Romish and lapsed rationalistic populations in Austria, Austria-Hungary, Bulgaria, Denmark, France, Germany, Greece, Holland, Italy, Norway, Roumania, Scandinavia, Spain, Switzerland, and European Turkey. It would seem as if the American churches might do more to avail themselves of the wonderful opportunity existing in France, even if they were compelled to work solely on lines developed by the McAll missions. Dr. Mutchmore of Philadelphia, now making the tour of the world to study foreign missions, says, "France is in a wonderfully receptive mood. . . . God has opened new avenues on all sides. It is as if the windows and doors of all French dwellings were suddenly thrown open to the light." Mrs. Dodds, the widow of the Rev. Theophilus Dodds and a successor of her husband in the McAll missions, says that the workers want "everything except opportunities." The European work in hand, supported

by the American churches, exclusive of the American McAll auxiliaries, chiefly of ladies, numbers 203 stations, 2,125 sub-stations, 1,373 official laborers of all kinds and both sexes, 115,542 communicants, 2,123 pupils in day and boarding schools.

## AMERICAN EVANGELICAL MISSIONS IN ASIA.

The lands included are Western Asia (Asiatic Turkey, Persia, Syria, and Asia Minor), India, Burmah, Siam, China, Thibet, Korea, and Japan. The totals for all denominations are 237 principal stations, 2,606 sub-stations, 533 ordained foreign missionaries, 843 foreign lay helpers, 632 native ordained helpers, 5,479 native lay helpers, 7,467 laborers of all kinds, 120,800 communicants, 100,560 pupils in day and boarding schools.

## IN AFRICA AND MADAGASCAR.

The missions are chiefly along the coast and in the centre of the continent. The total figures for all denominations number 55 principal stations, 235 sub-stations, 138 ordained foreign missionaries, 81 foreign lay helpers, 57 native ordained and 788 native lay helpers, 1,064 laborers of all kinds, 15,429 communicants, and 16,920 pupils in day and boarding schools.

## IN POLYNESIA.

inclusive of New Zealand (Seventh Day Adventists), Micronesia and Sandwich Islands (A. B. C. F. M.), there are 5 principal stations, 33 sub-stations, 8 foreign ordained missionaries, 13 foreign lay helpers, 11 native ordained missionaries, 35 native lay helpers, 67 laborers of all kinds, 10,852 communicants, and 2,500 pupils in day and boarding schools.

## IN NORTH AMERICA,

inclusive of Greenland, Labrador, work among the North American Indians (States and Alaska) and the Chinese in Oregon and California, Mexico, Central America and the West Indies, there are 181 principal stations, 83 sub-stations, 147 foreign ordained missionaries, 253 foreign lay helpers, 168 ordained native missionaries, 1,419 native lay helpers, 2,287 laborers of all kinds, 56,269 communicants, and 26,214 in day and boarding schools.

## IN SOUTH AMERICA,

Inclusive of Brazil, the Argentine Republic, Chili and Colombia and Guiana, there are 28 principal stations, 84 sub-stations, 100 foreign ordained missionaries, 37 foreign lay helpers, 15 ordained native missionaries, 451 lay native helpers, 715 laborers of all kinds, 12,724 communicants, and 4,507 pupils in day and boarding schools.

## RECAPITULATION.

	Stations.		Laborers.						Communi- cants in mission churches.	Pupils in day and boarding schools
	Prin- cipals.	Sub- stations.	For. miss'aries.		Native Helpers.		Total labor- ers.			
			Or- dained.	Lay helpers.	Or- dained.	Lay helpers.				
Europe.....	263	2,125	41	34	245	396	1,273	115,542	1,123	
Asia.....	237	2,606	533	843	632	5,479	7,630	120,800	100,560	
Africa.....	55	235	138	81	57	788	1,184	15,429	16,920	
N. America...	181	83	447	253	168	1,419	2,287	56,269	26,214	
S. America...	28	84	100	37	15	454	715	12,724	4,507	
Polynesia....	5	33	8	13	11	35	67	10,852	2,500	
Aggregate..	709	5,936	1,297	1,361	1,128	8,571	13,316	332,063	151,914	

The statistics are largest for Asia, the native home of Christianity. The number of foreign ordained and lay missionaries, and of native ordained helpers is about equal. The relative figures are 1,267, 1,261, and 1,128. The harvest is white, the laborers are few, the total of all kinds 13,398. At Mr. Moody's college of colleges, Northfield, Mass., last summer, a Princeton student stated the matter of "a call" to work at home or abroad, as follows: Near the gate I find many pickers and few grapes; further on

are fewer pickers but more grapes; while in the far distance the clusters are dead ripe and not a man to pick. Another student said: "I thought of one minister to every 600 of population in America, and I thought of one man to every 500,000 in the foreign field; of South America, with one man to 600,000; of the Congo, with one man to 40,000,000 of people."

THE RECEIPTS  
of the foreign missionary societies of the United States, in recent years and the totals since their origin are as follows:

SOCIETIES.	1881-1887.	Totals 1810-1887.
A. B. C. F. M. ....	\$4,488,112	\$22,452,877
Am. Baptist missionary Union.....	2,327,239	9,057,719
M. E. ....	2,759,251	9,340,661
Protestant Episcopal.....	916,246	3,992,454
Presbyterian Board.....	4,744,533	14,746,588
Southern Baptist.....	472,411	1,457,353
American and Foreign Church Union.....	129,625	2,404,331
Reformed Church.....	413,290	1,724,401
Evangelical Lutheran.....	257,049	577,089
Evangelical Association.....	85,000	334,000
United Brethren.....	200,000	750,053
United Presbyterian.....	616,610	1,626,239
Southern Presbyterian.....	498,570	1,033,511
Reformed Presbyterian.....	93,600	185,732
Disciples.....	185,565	218,742
Free-Will Baptist.....	126,000	466,362
Methodist Episcopal South.....	719,439	2,719,439
<b>TOTALS.....</b>	<b>\$19,028,080</b>	<b>\$73,074,115</b>

Complete returns from 1881 to 1887 would make 3,000,000, and more than one-quarter as much for about 21,000,000, or an annual average of about last six years as for the last eighty-six.

## COMPARATIVE TABLE.

MISSIONS.	1850.	1880.	1887.
Stations.....	77	129	175
Ordained missionaries, foreign and native.....	438	1,792	2,395
Lay laborers.....	829	4,167	9,832
Total laborers.....	1,267	5,959	13,398
Communicants.....	47,266	205,132	532,060
Day and boarding scholars.....	29,210	65,825	151,914

During the last thirty-seven years the number of foreign missions has increased more than two-fold, the number of ordained missionaries over five-fold, the number of lay helpers twelve-fold, the total number of laborers over ten-fold, the number of communicants seven-fold, the number of day school scholars five-fold.

Since this decade began, the mission communicants have increased 126,928, or 60 per cent.; the mission day-scholars 86,189, or 130 per cent.; the total laborers 7,391, or 124 per cent.

The average yearly receipts since 1880 have increased about one million dollars over the average for the previous decade, and they are nearly seven times as large as the average from 1840 to 1850.

## WOMAN'S WORK.

Thus far the number of female converts to Christianity from paganism is small. Until

quite recently pagan women were almost wholly unreached. Oriental customs account for the failure. The organization of Christian ladies in the home churches to aid missionary work in the foreign field has been one of the characteristics of the last quarter of a century. There are now 26 female foreign missionary societies in the United States, in 16 denominations (counting subdivisions of one type of denomination-ism). The "Woman's Union Missionary Society," organized in New York City in 1861, still exists as a Union Society. The latest available statistics, except for their receipts, are those of the year 1885, when there were 15,867 auxiliaries, 3,451 bands (of girls and young ladies). The aggregate receipts of 12 of these Women's Foreign Missionary Boards is 8,571,700, from 1860 to 1885. This is exclusive of the receipts of 12 of these boards, so recently organized that their statistics are not available.

## TOTAL AVERAGE YEARLY RECEIPTS, HOME AND FOREIGN MISSIONS.

	Foreign Missions.	Home Missions.	Total.
1850.....	\$875,000	\$557,123	\$1,232,123
1860.....	1,075,070	1,450,470	2,525,540
1870.....	1,753,700	2,472,246	4,225,946
1880.....	2,600,000	3,389,845	5,989,845
1888.....	3,000,000	4,000,000	7,000,000

## ACTUAL INCREASE.

	Foreign Missions.	Home Missions.	Total.
1850 to 1860.....	400,070	983,356	1,384,426
1860 to 1870.....	678,636	1,021,767	1,700,403
1870 to 1880.....	846,294	917,604	1,763,898

## RELATIVE INCREASE.

	Foreign Missions.	Home Missions.	Total.
1850 to 1860.....	59 per cent.	160 per cent.	105 per cent.
1860 to 1870.....	63 "	70 "	67 "
1870 to 1880.....	48 "	37 "	42 "

The increase of the offerings for foreign missions in 30 years was about four-fold, and for home missions about six-fold. The total annual receipts in 1886 are \$7,000,000 as against \$6,000,000 in 1850.

## PRO RATA TESTS.

	Members.	Inhabitants per member.	Average per member for H & F. Missions.
1850..	3,529,988	6.57	35 cents.
1860..	5,240,554	6.00	48 "
1870..	6,073,396	5.78	63 "
1880..	10,065,963	5.00	59 1-2 c.
1886..	12,132,000 (estimates)		57 9-10 c.

Multitudes of members have given nothing, or only a few dimes, and those spasmodically. The average is still less than  $\frac{1}{2}$  of one dollar.

## Religious Statistics of Great Britain.

THE Church of England has two archbishops and 31 bishops. In 1881 there were 14,926 civil parishes, with 14,573 churches and chapels; the clergy in actual service numbered 21,663. According to an estimate made in 1883, 13,500,000 persons in England and Wales were adherents of the Established Church, leaving 12,500,000 to other creeds. The Wesleyans, Independents, Baptists and Presbyterians are most numerous among dissenting bodies in England. The Wesleyans have 13,270 chapels; the Independents 2,603; the Baptists 2,243. The number of dissenting ministers in 1881 was 9,734. The total number of denominations in Great Britain is 180.

In Scotland the Established Presbyterian Church has 84 presbyteries, 16 synods, 1,307 parishes, with 1,587 churches, chapels and stations, and about 1,700 ministers. In 1884 there were 558,622 members, an increase of 12,653 over the preceding year. The Free Church of Scotland has 1,096 ministers, 325,000 members, while it is claimed that the adherents number 945,000. The United Church has 563 ministers, 559 churches and about 170,891 members and adherents. The Episcopal Church of Scotland has seven bishops, 220 churches, 255 clergy, and a claimed adherence of 76,939 souls.

The Roman Catholics of Great Britain are estimated at two millions. There are 15 ecclesiastical dignitaries in England, and in Scotland there are two archbishops and four bishops. In England there were in 1885 1,269 chapels and stations, and 2,256 officiating priests. In Scotland there were 305 chapels and stations and 320

priests. The rapid increase of Roman Catholics in Scotland of late has been due chiefly to immigration from Ireland. The increase of priests in England from 1871 to 1885 was 636.

Although it is claimed that the Church of England has a majority of one million adherents over all other creeds, this claim is seriously questioned by Dissenters. If the actual sentiment of the people were taken, it might be found that in England as well as in Scotland the Established Church is really in the minority.

Until 1871 the Established Church of Ireland was Protestant Episcopal, though it represented but a fraction of the population. At present there are four Roman Catholic archbishops in Ireland and 23 bishops. The Roman Catholic population in 1881 numbered 3,960,892. The Protestant Episcopal Church had, at the same time, two archbishops, ten bishops, 1,560 clergy, 1,550 churches and 620,000 members. There were in the same year 470,734 Presbyterians, 48,839 Methodists, 6,210 Independents, 4,879 Baptists, 3,645 Quakers, and 472 Jews. From 1851 to 1861 the decrease of Catholics in Ireland was 43 per cent., of Protestants 10 per cent.; 1861-1871 the former decreased 8 and the latter  $\frac{1}{2}$  per cent. In 1871 the Catholics numbered 4,141,933, so that in 1881 there was a further decrease of 181,042. The Jews in Great Britain number about 70,000, of whom 40,000 are in London. It is claimed that nine-tenths of the inhabitants of Wales are Dissenters. The Quakers in Great Britain, now numbering 15,219, are said to have been constantly on the increase during the last 20 years.

A German authority gives the following as the religious statistics of the world:

CHRISTIANS.	
Catholics.....	190,000,000
Protestants.....	108,000,000
Greek Christians.....	80,000,000
Other churches.....	16,000,000
Total.....	394,000,000
NON-CHRISTIANS.	
Jews.....	7,000,000
Mohammedans.....	85,000,000
Buddhists.....	500,000,000
Hindus.....	190,000,000
Heathen.....	2,000,000
Total.....	1,082,000,000

This makes thirty per cent. of the earth's population Christian, of whom less than one-half are Roman Catholics.—*Dr. J. H. W. Stuckenberg, in Homiletic Review.*



STATISTICS OF PROTESTANT MISSIONS IN CHINA—DECEMBER, 1887.

Name of Society.	Date of Mission	Foreign Missionaries.				Native Ordained Ministers.	Unobtained Native Helpers.	Communicants.	Pupils in Schools.	Contributions by Native Churches.
		Men.	Wives.	Single Women.	Total.					
London Missionary Society	1807	28	25	11	60	8	69	3,585	2,198	\$17,200.09
A. B. C. F. M.	1830	27	25	12	66	21	88	1,655	658	180.00
American Baptist, North.	1834	5	5	2	12	4	16	371	145	279.28
American Protestant Episcopal	1834	10	6	1	17	22	39	371	145	279.28
American Presbyterian, North.	1838	45	34	19	98	19	117	3,166	1,932	410.78
American Reformed (Dutch)	1842	5	5	3	13	19	32	830	134	1,632
British and Foreign Bible Society	1843	13	7	8	20	12	32	830	134	2,076.29
Church Missionary Society	1844	26	10	8	53	12	65	2,507	2,132	3,106.50
English Baptist	1845	30	12	14	34	43	77	1,062	160	450.00
Methodist Episcopal, North	1847	19	27	9	31	1	32	3,319	1,084	3,473.57
Seventh Day Baptist.	1847	13	10	1	22	7	29	1,641	336	1,175.61
American Baptist, South.	1847	13	13	7	33	3	36	1,898	598	654.00
Basel Mission	1847	21	15	7	35	5	40	3,553	370	3,020.00
English Presbyterian	1847	8	8	7	23	3	26	60	200	210.34
Methodist Episcopal, South	1848	3	3	14	18	3	21	222	75	210.34
Yemeni Mission	1848	21	15	7	43	5	48	80	630	600.00
Methodist Episcopal, South	1848	8	8	4	20	5	25	635	165	8.00
Verin Foundling Hospital.	1850	1	1	5	6	1	7	17	8.00	100.75
Western Missionary Society	1852	10	8	5	23	11	34	1,218	162	250.00
Yunan; Linn Mission	1859	7	4	5	16	5	21	1,462	173	401.34
Methodist New Connexion	1860	6	4	1	11	5	16	634	50	250.00
United F. M. S. of Scotland	1861	0	5	1	6	12	18	83	290	72.00
Church of F. M. S. of Scotland	1861	0	5	1	6	12	18	83	290	72.00
National Bible Mission	1868	13	52	90	285	12	297	1,652	273	210.00
Thiber Methodist Free Church.	1868	4	2	4	10	4	14	806	177	210.00
Thiber Methodist Free Church.	1868	4	2	4	10	4	14	806	177	210.00
American Presbyterian, South.	1869	3	3	4	10	4	14	806	177	210.00
Irish Presbyterian	1869	3	3	4	10	4	14	806	177	210.00
Canadian Presbyterian	1871	4	3	2	9	5	14	25	5	60
Society for Promoting the Gospel.	1871	4	3	2	9	5	14	25	5	60
American Bible Society	1873	4	4	1	9	3	12	600	70	30
Established Church of Scotland	1879	3	3	1	7	3	10	300	32	30
Berlin Mission	1882	4	4	1	9	3	12	600	70	30
General Prot. Evang. Society	1884	4	4	1	9	3	12	600	70	30
Bible Christian	1885	4	4	1	9	3	12	600	70	30
Foreign Christian Miss Society	1885	4	4	1	9	3	12	600	70	30
Book and Tract Society	1886	1	1	1	3	1	4	30	10	4.00
Society of Friends	1888	1	1	3	5	1	6	30	10	4.00
Independent Workers	1888	1	1	3	5	1	6	30	10	4.00
Total—December, 1887		489	339	221	1,030	175	1,316	32,280	13,777	\$98,236.70
Increase over 1886		43	4	64	121	35	29	4,220	198	\$10,862.14

With compliments of the compiler,

L. H. GULICK,

Editor Chinese Recorder and Agent Am. Bible Society.

—**Roman Catholics in India.** According to the official return published by the Propaganda last year the number of Roman Catholics in India is 1,185,142; churches and chapels, 2,677; stations, 417; European missionaries, 940; native missionaries, 150; elementary schools, 1,566; scholars, 64,357; orphanages, 73; orphans, 4,837. This does not include the Catholics of Goa, under the Portuguese, who are at feud with Rome at present. Together they will number

about a million and a quarter among the 260,000,000 of India—the result of 300 years of labor.

—There are some 200,000,000 women in India of whom 20,000,000 are in enforced widowhood. The English Baptist Zenana Mission has been doing a good work among them. It commenced in 1867 with a revenue of \$1,500. Now it has 18 stations, 42 lady visitors, 25 assistants, 42 native teachers and Bible women, and 41 girl schools containing about 1,500 pupils.

## VII.—EDITORIAL NOTES ON CURRENT TOPICS.

### THE UNITED STATES GOVERNMENT AND MISSIONS.

FROM the *Bible Society Record* we quote:

“On the 2d of November last a delegation of gentlemen, headed by the Hon. William Strong, ex-Justice of the Supreme Court, and representing the American Bible Society, the Presbyterian Boards of Home and Foreign Missions, the American Missionary Association, the Missionary Society of the Methodist Episcopal Church, the Board of Missions of the Protestant Episcopal Church, the Board of Indian Commissioners, and the various organizations represented at the Mohonk Conference, waited upon President Cleveland with a statement and a request.

“The occasion which led them to seek this interview was an order issued some time before by the Commissioner of Indian Affairs, rigidly and positively forbidding the giving of instruction in the Indian language in any Indian school, and threatening to close every school maintained at private expense which did not comply with the regulation.

“The delegation expressed its accord with the department in its desire to have the English language take the place of the native dialects as soon as possible, but respectfully questioned ‘the wisdom of attempting to secure this end by forbidding teachers to employ the only language which their pupils have known from childhood, or to use interlinear books in those languages, especially in schools where the attendance is sure to be irregular and the period of tuition very brief;’ and furthermore represented that it is ‘not within the province of the government to enter any private institution and say that Indian children shall not be taught to read the Ten Commandments and the Lord’s Prayer in their own tongue.’

“The delegation, believing that the best sentiment of the nation would sustain them in it, made this twofold request:

“I. That the regulations of the Indian

Office be so modified as to give entire freedom to the various missionary societies to conduct their educational work on Indian reservations in their own way, without interference on the part of the government; and

“II. That the regulations be further modified so as to allow the use of the native tongue in schools supported, in whole or in part, by the government, so far as such use may be desirable as a means of acquiring a knowledge of the English or of imparting moral or religious instruction.

“This interview with the President gave warrant for the hope that the order would be so far modified as to remove all objection to it on the part of those interested in it. But we deeply regret to say that this hope is blasted, and that the latest order from the Indian Office is open to the gravest objection as an attempt on the part of a single officer of the government to restrict religious instruction and to dictate to missionary societies how they shall give instruction in religion and morals.

“The delegation asked, as a matter of public policy, that in schools in which government funds are employed the teachers might be allowed to make use of the native tongue as a means of teaching English, or of teaching their pupils how to become good men and women. The answer is precise and positive: ‘No textbook in the vernacular will be allowed;’ ‘no oral instruction in the vernacular will be allowed at such schools;’ ‘the entire curriculum must be in the English language.’

“Furthermore, they asked, as a matter of civil and religious liberty, that missionary societies, intent on promoting the welfare of the aborigines, should be allowed to conduct their educational work in their own way, without interference on the part of the Government, using the primer, the hymn-book, the book of devotion and the Holy Scriptures in Dakota at their discretion.

“This appeal also is disregarded. The Commissioner of Indian Affairs assumes to know better than the missionaries. Bishop Haie must not teach his catech-

mens to read the Dakota catechism. Mr. Riggs must not use as a textbook the version of the Bible which his father prepared with so much patience and scholarship. Mr. Williamson must not write on the black-board the Ten Commandments expressed in any words his Indian boys have ever heard in their wigwams or on the playground. The book, the printed page, the written words, are under the ban of the United States Government. Its edict is, 'Thou shalt not teach an Indian boy to read a word in his own tongue.' 'No person,' says the Commissioner, in his order, dated Jan. 18, 1888, 'other than a native Indian teacher, will be permitted to teach in any Indian vernacular; and these native teachers will only be allowed in schools not supported in whole or in part by the government, at remote points where there are no government or contract schools where the English language is taught.'"

That this high-handed and impertinent action on the part of a government official will be acquiesced in by the religious public, especially by our missionary societies, we do not for one moment believe. The position taken by the conference at Mohonk Lake last summer is the only correct one, and our presumptuous Indian Office will be forced to see it:

"No policy can be endured which forbids Christian men and women to teach Christian truth, or to prepare instruction in it in any way they deem right, in any part of this commonwealth, that is consistent with that civil and religious liberty which is unhampered in every other part of our land, and must hereafter be unhampered within all Indian reservations."

*The Christian Union* well says:

"It is monstrous that there should be a square mile of territory in the United States in which the National Government should be able by despotic decree to determine the conditions under which a free religious society which asks no support and no favors from the government may carry on its work. We should be glad to have religious societies appeal to the President to have this order rescinded, not because they wish to use the Indian vernacular, but because they demand liberty to make their own rules and regulations without let or hindrance of any kind from the Indian Bureau."

Says *The Congregationalist*:

"The simple facts are that the order of the Indian Commissioner, which has been modified, was absurd and unjust to begin with, and that whoever has attempted to modify it has bungled his task so that the result is not much more satisfactory to intelligent and patriotic people—although it

perhaps is a little more—than the original was. It is a great pity that so important a matter should not be managed more sensibly."

For ourselves we are amazed at this "rebuff from the U. S. Government." Our worthy President cannot afford to have this action of his subordinate stand. It is a grievous indignity to the missionary sentiment of the age and directly contravenes a fundamental principle of our institutions. It is quite bad enough for our politicians, in national, state and municipal legislation, to show marked partiality to the Roman Catholic Church for the sake of political influence; but when a government officer arbitrarily interposes and forbids our missionary societies, in schools established and wholly supported by them, from conducting them as their wisdom dictates, it is quite time a halt were called and the pulse of the people felt. The order excluding the Dakota Bible from every school where its reading can do any good is only paralleled by the recent attempt of the Turkish Government to suppress American schools in the Ottoman Empire—an attempt against which our Department of State through Mr. Straus, our minister, so earnestly protested as to defeat the attempt. No less earnest should be the protest of the American people against an arbitrary order which dictates to their missionary societies the methods which they must pursue as a condition of being allowed to work for the conversion of the Indian race. So long as this order stands the Department of the Interior will be in a position of direct antagonism to the Christian sentiment of our land.—J. M. S.

#### THE INDIAN BUREAU AND THE CATHOLIC CHURCH.

THE American Protestant Church has another serious matter to settle with this same secretary. Something is evidently wrong in his department, and it is quite time some light was let in upon it. We quote the follow-

ing from *The Independent* of this city, and commend the startling facts here disclosed to the serious attention of our readers. We know that New York, Brooklyn and other cities, as well as many state legislatures, have long discriminated in favor of Roman Catholic as against Protestant institutions; but here is evidence of such marked, gross, iniquitous favoritism on the part of our National Government as to shock one's sense of justice and demand an investigation. Such an administration of our Indian Bureau as these two items disclose shows it to be a disgrace to the nation and to President Cleveland's administration!

"What we say is in no way designed as a criticism of the Roman Catholic Church. We respect it for its enterprise and activity. That its activity has been wonderfully favored by the Indian Bureau at Washington is all that we propose to show. The statistics we give need no eloquence to teach their meaning. The government expended last year the sum of \$308,299.98. Of this sum the Catholics got \$168,959.13, and all others, including Hampton and Lincoln, got \$139,340.85. For contract day schools the government expended \$9,847.27. Of this the Catholics got \$7,632.92, and all others \$2,214.35. The government paid for the education of Indian youth in contract schools the sum of \$318,147.25, of which \$176,522.15 went to Catholic schools, and \$141,555.20 to all other schools. The Catholics comprise from one-tenth to one-sixth of the population; the amount allowed to their boarding and day schools is 55½ per cent. of the total amount expended on these schools. The non-Catholic population of the country is from five-sixths to nine-tenths of the whole; the amount allowed to their Indian schools is 44½ per cent. of the whole. In 1884 the government expended on Catholic schools the sum of \$35,263. In 1885 it was \$90,142. In 1886 it was \$134,197. In 1887 it reached the sum of \$176,592, five times as much as in 1884.

"When asked how it happens that Catholic schools get so much, Mr. Atkins answers that they ask for more. This is not a fair answer. Protestant schools find more difficulty than Catholic in getting what they ask for, besides the fact that the government interferes less with Catholic than Protestant contract schools. But Catholic schools are very diligent in their asking. There is in Washington a bureau of Catholic Missions, of which Rev. P. L. Chapelle is

president and Rev. Joseph S. Stephan director, which devotes itself to forwarding the interests of the Catholic Church with the government. Contracts for Catholic Indian schools are made with Father Stephan. The energy of this bureau deserves high commendation. Not simply the contract schools, but the government schools, supported wholly by the government, are also rapidly passing into the control of this bureau by the appointment of Catholic teachers, even where the Indians are all Protestant. If we are not mistaken the chief of the department of schools in the Indian Bureau and his assistant have both been Roman Catholics. The government has given them all it could, not, we suppose, out of any preference to Catholics, nor because it believed the Catholics to maintain any better schools than the Protestants, but simply because it is believed that the administration has something to gain politically by favoring this one church at the expense of all others."—J. M. S.

A WOMAN died in Philadelphia on the second of January who has in herself done more to solve the problem of how to heal the breach between the so-called "higher" and "lower" classes than all the wise plans and resolutions adopted by ecclesiastical bodies. She was herself a woman of elegant refinement, wealthy, beautiful in feature and character, lovely in disposition, generous and charitable. But instead of identifying herself and all her family with one of the wealthy and aristocratic churches she deliberately joined a church mostly and almost exclusively composed of the working people. She became a teacher in the Sunday-school and practically the *pastor of the entire parish* which her large class constituted. She visited each member of the class systematically, and they were not social calls either, but spiritual visits, dealing directly with souls. When they were sick she went to them, on foot and in humble attire; she carried them little dainties, she read her Bible at their bedside, she knelt and prayed with them, she inquired of their spiritual condition and directed them to Jesus. *No pastoral care became needful* where that woman

went. She declined invitations to social parties that she might be free to devote her time to the Lord's work. She might be bearing a sorrow that would have crushed another woman, but no one would ever suspect it behind that cheerful face. She was one among the people with whom she was identified. There was no sign of conscious superiority. Into the prayer-meetings and missionary circles and Dorcas gatherings she went, just as though she had no high blood, nor social rank, nor ample purse. Everybody loved her. The poorest work-women would drop everything and go at her call or her beck as though they were serving a queen. Her last act was to rise from her dying bed, as her disease suddenly developed fatal symptoms, and write out checks to cover various benevolent expenditures, and among others a contribution to the church of which she was a member, and which just then was making heroic efforts to cancel a large mortgage debt. She wrote her checks with a clear firm hand, and went back to bed to die. When the news of her decease came like a thunderclap from a clear sky, a hush fell on the entire people as though the ground were trembling with an earthquake. They could scarcely speak to one another. The prayer-meeting turned to sobs and tears.

We talk of missions. There is no trouble in reaching souls, but it takes *a soul to do it*. When we are in dead earnest—when all else is practically trampled under foot in our intense desire and determination to bring souls near to God—when self-indulgence gives way, and even self-love, before the burning, consuming flame of devotion to Christ and those for whom he died, we shall sweep earth as with a conflagration! One Paul, in thirty-three years, made a journey afoot over the greater part of the known world west of the Golden Horn and bore the gospel into the regions beyond. Give us a

score of such men and women as this and we can close up the slums in our great cities, build a chapel in every forsaken quarter, put a missionary in every remote hamlet, and girdle the globe with a zone of missionary labor. We are scarcely sincere when we talk of insuperable obstacles in the way of evangelizing the cities or the world.—A. T. P.

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LIVINGSTONE at first had no thought of being himself a missionary. Feeling that "the salvation of men ought to be the chief desire and aim of every Christian," he had made a resolution that he would give to the cause of missions all that he might earn beyond what was required for his subsistence. The resolution to give himself came from his reading an appeal by Mr. Gutzlaff to the churches of Great Britain and America on behalf of China. It was "the claims of so many millions of his fellow creatures, and the complaints of the societies of the want of qualified missionaries," that led him to aspire to that office. From that time, apparently his twenty-first year, his efforts were constantly directed toward that object without any fluctuation. David Livingstone said, "I am a missionary heart and soul. God had only one Son, and he was a missionary."—A. T. P.

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ONE of the most pathetic stories of missions is that of Maria Mathsdotter. As she followed the reindeer over the silent hills around her father's house, the needs of her people seemed to call her. She wept and prayed for the ignorant Lapps until their condition forced her to decide. Their need was the voice of God. It took her three years to learn the Swedish language. Then, clad in otter and reindeer skins with the Lapland skidders on her feet, she walked in winter 600 miles to Stockholm. It was a long journey over the dreary mountains and dismal forests. But success crowned her efforts. The Lord

was with her. The king of Sweden granted her request. Her people were provided with schools and churches.—A. T. P.

WHEN Dr. H. H. Jessup, for so many years a missionary in Syria, was offered the secretaryship of the Presbyterian Board of Foreign Missions, after enumerating the reasons why he should remain in the foreign field he closed by saying:

"One thousand Presbyterian churches give nothing for the spread of the gospel in heathen lands! What a mournful minor strain rises from that sentence amid the glorious harmonies of that ever-memorable assembly in the city of Philadelphia! One thousand churches giving nothing! Scores of young men graduating from our theological seminaries, and almost none willing to go to the heathen. A devoted lady teacher from a foreign field, spending a year in America, inviting a young woman to return with her to a delightful field of missionary labor, and obliged to return alone! Appeal after appeal sent for a teacher to aid Miss Everett in the interesting female seminary in Beirut and no one found to come!

"Is this the time for us on the ground to leave our work and go home? Not until the Great Captain 'calls us home.'"

No wonder he refused.

SAID the Earl of Shaftesbury, upon the occasion of his taking the presidency of "the English Missions Aid Society" in 1860:

"I do not believe that in the whole history of missions; I do not believe in the history of any negotiations carried on between man and man, we can find anything to equal the wisdom, the soundness and the pure evangelical truth of the body of men who constitute the American mission in the East. I have said it twenty times before, and I will say it again, for the expression appropriately conveys my meaning—they are a marvelous combination of common sense and piety. Every man who comes in contact with these missionaries speaks in praise of them. Persons in authority and persons in subjection all speak in their favor. I know of no man who has ever been able to bring against that body a single valid objection. There they stand, tested by years, tried by their works and exemplified by their fruits, and I believe it will be found that these American missionaries have done more toward upholding the truth and spreading the gospel of Christ in the East than any other body of men in this or in any other age."

THE editor of *The Church at Home and Abroad*, our esteemed brother Dr. Nelson, calls our attention to the fact that the article on "Beginning at Jerusalem," which we reviewed in the March number of this REVIEW, has already been met by "clear and conclusive" counter statements in the same magazine in which the article first appeared (*The Church*, Jan. 1888, pp. 67, 68). We would simply add that a distinction ought always to be made between attacking a *sentiment* and assaulting a *man*. We were reviewing an argument which we regarded as unsound and unscriptural, but we had not a thought of antagonizing its author, who is yet to us unknown, nor above all of holding the editor of *The Church* responsible for all the sentiments of articles that appear in the various departments of that organ of the Boards.

In our opinion the only way to conduct a Review is to deal frankly, honestly and impartially with all subjects. If any published line of argument seems hostile to the best interests of the cause of missions, we mean to do our best to expose its fallacy. And we expect at others' hands the same treatment and shall not complain. We felt sure Dr. Nelson would agree with us in our strictures upon the article in question.

FROM a very valued and influential foreign correspondent the editors have received a letter full of wisdom. He congratulates the editors on the grand conception and great usefulness of the REVIEW, and hopes our plans will be fully carried out. He thinks the tone of the REVIEW should be at once independent, impartial and uncompromising in its rebuke and exposure of whatever is wrong or hostile to the best interests of missions; that there should not be too much license in attacking missionary societies and committees or defending acts on the part of missionaries which are indefensible

—simply in a partisan spirit. He believes a missionary should be loyal to the society with which he is engaged, and not take up arms against the agency which placed him in the field, and suggests as our motto "*audi alteram partem*." He deprecates extravagant praise and undue epithets, and even thinks Bishop Hannington cannot in any proper sense be called a martyr as he did not die for the Faith, but like any other indiscreet traveler. In this we disagree with our friend, while giving place to his friendly strictures. The word *martyr* is one of wide scope. Hannington certainly was a witness for the Faith, and willingly surrendered life that he might purchase the way to the heart of Africa with his blood, which is not true of any mere traveler.

Our correspondent thinks errors of a most serious sort are springing up and should be unsparingly exposed in such a Review. He asks, What could justify the appeal of Mackye and Ashe for help from England to rescue them and their native converts? What could justify the American missionaries in the Caroline Islands making their converts, who were subjects of Spain, keep the 4th of July? or the President of France giving the Legion of Honor to the French missionaries in Basuto Land, within a British colony, "for advancing the interests of France? What can justify the French Government expelling the American missionaries from the Gaboon? The Germans have expelled the English Baptists from the Cameroons, and the Basle missionaries have occupied their place. Missionaries are beginning to ill-use the natives of Africa; they habitually beat them, and some men have died under their hands. In Madagascar all the missionaries—S. P. G., Norwegian, L. M. S., Friend—use slave labor in their houses; all the native pastors, once slaves, buy and sell them and are not ashamed."

With regard to such things our correspondent says the REVIEW "should

speak out with unflinching voice when a thing is done which is wrong, and point out faults unsparingly, yet in Christian love." To all of which we have only to add that whenever authenticated facts are brought to our notice demanding faithful reproof, we mean that there shall be found in our pages no cover or cloak to evil-doing. We believe that the law of "truthing it in love" is one of the foremost laws of Christ's kingdom, and that nothing is gained by the concealment of wrong or the veiling of it in apology.

NOTHING is needed more in these days than an *entire reconstruction*, not of our *systems of giving* only, but our very *ideas of giving*. The most princely sums given to the Lord's work are miserably and shamefully inadequate to the demands of that work on the one hand and wretchedly disproportionate to our average ability and personal expenditures on the other hand. One great church of 700,000 members raises a dollar a year for foreign missions—less than one-third of a cent a day for each member!—and calls that generous. Another church, far more numerous, raises a million and sets all its church bells ringing for a jubilee!

We find ourselves lacking \$50,000 at the end of a fiscal year, and word goes out to the various missionary stations that all expenses must be *retrenched*; and accordingly schools are closed, mission stations abandoned and all aggressive work ceases. The "Salvation Army," at whose vagaries we laugh, at whose extravagances we sneer, finds need of \$50,000 for an onward movement and they raise it *in one week* by simple self-denial. They impose it on themselves to limit their supply of food so as to realize the needed sum.

We have just passed the holiday season. We have not one word to say in discouragement of exchanges of friendship and family love-tokens, although we feel confident that this

thing is carried to an absurd and often idolatrous extreme; but if *one-tenth* of all lavished in Christmas gifts had been simply saved for Christ and his kingdom, the treasuries of every great benevolent agency in the world might now be bursting with a superfluity of funds!—A. T. P.

#### ERRATA.

AN unfortunate error occurred in our January number on page 33. To Sir Monier Williams's admirable paper an extract is added purporting to be from Prof. Max Müller, but which is a part of the address of Professor Williams delivered on another occasion. The first speech was before the Church Missionary Society at the annual meeting in Exeter Hall, in May last; the other is from an address before the Bible Society at its annual meeting in 1886. The error is easily accounted for. The second extract was put in THE REVIEW just as we cut it from one of our exchanges, where it was credited to Prof. Müller, and we unhappily transferred both the extract and the error.

OUR attention has been called to a discrepancy in our figures given in the February number, of the receipts of the 1887 of the Missionary Society of the Methodist Episcopal Church. On page 118 we give the sum of \$576,914.74, and on page 156, \$828,000. In the former case our figures were official, taken from the society's last report. In the latter they occur in a table of statistics, copied from and credited to the *Missionary Herald*. We wrote to the editor of the *M. H.*, and he replied that his figures were obtained by correspondence with Dr. McCabe, Secretary of the M. E. C. Society. Dr. McCabe very kindly responded to our request for information with the following gratifying statement:

"The discrepancy arises from a failure to count the receipts of the Woman's Foreign Miss. Society. The Presbyterian Board" [to which we referred in our note] "counts the receipts of the Woman's Board.

"The account for last year is as follows for foreign missions:

Parent society .....	\$576,914
Woman's Board.....	167,000
Total for last year.....	\$743,914
This year we have appropriated for	
Foreign Missions.....	\$635,000
Woman's Board.....	228,000
Total .....	\$863,000

"The point is, always remember to count our women in if you count those of other denominations."

On page 130 (Feb. No.), in a note from Prof. Wilkinson, several errors occurred. Read the *work* goes on for the world moves on. The name of the missionary is *Witter* instead of Willis, and Naza Hills should read Naga Hills.

#### OUR MISSIONARY MAP OF THE WORLD.

WE bespeak the attention of our readers to the publishers' offer of this great map on terms that bring it within reach of every mission circle, Sunday-school and church. We know from long experience that such a map displayed at the monthly concert or in the Sunday-school or at missionary gatherings would add vastly to the interest and the profit of such meetings. Well do we recall the widespread interest and enthusiasm awakened by "Bidwell's Missionary Maps," a generation or so ago, and many thousands of them were sold in this country and abroad. "Colton's," which our publishers offer, is a "thing of beauty," and immensely superior to any ever before produced. It would be money well expended for a church or Sunday-school to take up a collection and possess one, if it can be got in no other way.—J. M. S.

THE patience of our patrons has been and may still be tried by delay in getting our REVIEW after subscribing for it. The demand has so far outstripped our editions that *three editions of the January and two of the February* have already been printed and more will speedily be called for. Fortunately the work is stereotyped and hence the largest demand can be supplied. This delay, however, will only be temporary.—J. M. S.