

# THE MISSIONARY REVIEW OF THE WORLD.

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## THE QUESTION OF ENDOWING MISSION CHURCHES.

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The Christian finds himself within the large embrace of three concentric horizons. The outermost is the Spiritual Church, that vague and majestic conception which glimmers here and there in Holy Scripture and reminds us that all souls, whether dwelling on this green earth or in any other world, who turn reverently and obediently to what light they have, belong to one flock and have one Shepherd. It is not to this, of course, that the term *church* relates, as it occurs in the subject of our discussion. Again, there is a second religious horizon that environs us less remote and more definite. Within the Spiritual Church we find rigid ecclesiastical crystallizations, with one or another of which each one of us has come somehow or other to be identified. We are Romanist, or Anglican, or Wesleyan, or Baptist, or Congregationalist, or Presbyterian. These social organisms are called denominations or communions, and sometimes in loose and popular phrase, with slight if any vestige of scriptural warrant, churches. It is not to these religious phenomena that we refer when we speak of endowing churches. No one ever thinks, in this country at least, for instance, of endowing the Anglican communion. Our subject relates rather to what is sometimes called the *local church*, which constitutes our innermost ecclesiastical horizon. It includes those believers in Christ who habitually meet together for worship. They form a society into which new members are initiated by baptism. It is their custom at stated seasons to take the bread and the chalice in memory of Christ. They remind each other of His teachings, and they praise and adore the Eternal God as foreshortened and revealed to the human consciousness in His personality and character. In these ways they help one another to become like Him. Nor is this all. They endeavor to change for the better the character of the circumjacent community, which they call the world, by bringing into the consciousness of individuals those great truths concerning God and duty and the future life which Christ taught and exemplified. This they accomplish by preaching, by private conversation, by

the symbolism of the sacraments, and especially by their blameless and disinterested behavior, which reflects the image of their Master as the rising sun is mirrored in the glassy surface of a mountain lake. As Whit-tier writes regarding a departed saint :

"The dear Lord's best interpreters  
Are humble human souls ;  
The gospel of a life like hers  
Is more than books or scrolls.

"From scheme and creed the light goes out,  
The saintly fact survives ;  
The blessed Master none can doubt,  
Revealed in holy lives."

It is regarding the *local Church*, then, that we pursue the inquiry whether it is desirable that it should be endowed. Should large sums of money be bestowed for the purpose of securing to the Church a perennial revenue to be applied to its work and worship ? It seems to me this depends upon the character of its environment. If a church is imbedded in a community which is predominantly Christian in its spirit, where there exists an underlying consciousness that is responsive and congenial to evangelical truth, then there may be no need of endowment. The ordinary appliances of religion—the worship, the preaching, and the Sunday-school—will suffice ; and enough decent, church-going people will naturally flow in to meet the expenses of the establishment. If, however, the Church is situated in a population the inner consciousness of which is heathenish and antagonistic to the Gospel, then will spring up the necessity of an endowment. The best appliances are requisite in the way of preaching, architecture, and music, because the Church is confronted with the difficult task of impressing and attracting those who are essentially indifferent, and even hostile. But it is so poor that it cannot meet the expenses of such appliances. And then the forces that converge against it are so tremendous that, besides paying its ordinary current expenses, it must use at least an equal sum upon its field in aggressive work, or else it will be sure to go to the wall. Without endowment its outlook becomes hopeless.

It seems, then, that there are two different kinds of field open for church work. There are places where the prevailing social influences are favorable to the building up of evangelical churches. If you have a good minister, attractive music, and stately architecture, the church seems to grow itself. Real estate keeps appreciating, decent and respectable church-going people come streaming into the neighborhood, and they naturally find their way into the sacred edifices that have been prepared for their use. The minister preaches two good sermons on Sunday, delivers his midweek address, performs his round of faithful pastoral visitation, and at the end of a year or two rejoices to see his pews comfortably full. He fancies perhaps that he does it all. But he is like a boy rowing down stream. The oars are reinforced by the steady, swift current. If

he is a shrewd man he will always be careful to select a place where the social currents converge in his favor. He will call it securing a strategic position. He will never know what it is to fail. He knows how to avail himself of a general tendency. But it is as if a workman should use the strongest tools where there was the easiest work to do, or a general were to train his heaviest guns upon the weakest point in the enemy's line, or a physician were to inject his most potent medicaments into the least diseased portions of his patient's body. In pursuance of this policy our evangelical churches have been steadily retreating up Manhattan Island, until it begins to look as if we were to be whipped off the field. We are like a man who in his sleep pulls the bedclothes up around his neck, leaving his legs stark and bare. This is not a plea for down-town churches. I am coming to feel that our hardest field is the great middle belt of our city. If I am not mistaken, all of our churches had better reef themselves up for a long, steady blow. We have made the mistake of huddling our best preachers and our most amply equipped churches in that part of the city where they are least needed; and, on the other hand, just where the population is densest and materialism most strongly entrenched we bring to bear our cheapest and poorest gospel appliances. But the churches cannot escape the great masses which they have left behind. We catch their diseases; they have a saloon on every corner; they outvote us and control our municipal politics; while we, in our Chickering Hall conferences, like righteous Lot of old, vex our righteous souls day by day with the filthy conversation of the wicked.

As ancient Rome assumed such an attitude toward the rest of humanity that she had either to conquer the world or be herself annihilated, so the Christian Church, in her relation to the huge masses of alien and unevangelical life with which the lower parts of our great cities are being solidly packed, must either penetrate them with her spirit and subdue them into receptiveness, or confess herself a conspicuous failure. From these ever-widening social swamps there steals upward a dense miasma, which poisons not only our municipal life, but, through that, the State and country at large. Alien forces are gradually engulfing us, as in a case of dropsy the water creeps on and up until the vitals are flooded. The conflict for Christ in the evil neighborhoods of our large cities is simply a Waterloo issue. As Goethe has it:

"Thou must rise or fall,  
Thou must rule and win,  
Or else serve and lose,  
Suffer or triumph;  
Be anvil or hammer."

A church that pulls out of the slums in order to secure a more favorable and congenial environment is like the hard-pressed ostrich, that hides its head in the sand from its pursuers. Such a policy is a violation of the fundamental principles of the Gospel. Such churches cease to be essen-

tially Christian. They are pagan forms of social crystallization, with a thin gilded veneer of Christianity. They have Christ's religion with the bottom fallen out. They spend oceans of money in satisfying their own pious sensibilities with fine preaching, exquisite music, and solemn architecture, and yet wonder that they make no converts. They do not touch social sores, and do little or nothing to change for the better the character of the city in which we live. They are splendid illustrations of refined, pious selfishness. The world sees through it all and turns infidel.

The minister or church that pursues this policy may meet with swift-footed success. At the end of a year or two the pastor will be made glad by seeing before him a large audience, and the church officers will have no ugly deficit to wrestle with. But the very swiftness of your success awakens your misgivings. You begin to be suspicious of so speedy a victory. You recall St. John's profound generalization—*we know that the whole world lieth in the wicked one*—and you wonder that, with this environment, the Church of Christ should advance with such long, easy strides. You begin to ask yourself the question that fell from the lips of the aged patriarch Isaac, when his younger son undertook to palm himself off as the elder, and spread before him the savory but premature dish of venison: "*How is it thou hast found it so quickly, my son?*" You proceed to analyze the audience that you have gathered, and you discover that it is made up of individuals who were good church-going people before. You explore the ecclesiastical pedigree of those who fill your pews, and you find that they are *registered*. You have only succeeded in getting a handful here and a handful there, from this church and from that. There is no production of new material. It is a mere sleight-of-hand performance. It is as when you turn a kaleidoscope and the same identical pieces of glass shift and only form a new combination. You have really made no impression upon the great non-church-going mass. The acute pleasure you experience in seeing so many people in your church is a good deal mitigated by the thought that another minister, here and there, is correspondingly depressed by observing their absence from his. Many a so-called successful church is built up at the expense of a score of feebler ecclesiastical growths. Is there in this any real gain to the cause of Christ in the world?

It is the duty of the Church, then, not to turn itself into a travelling show, but to stick to its field, provided humanity is there, no matter how degraded and unresponsive. Let it change not its *place*, but its *methods*, gearing itself anew for the kind of people God sends. Let it cling at least to the edges of our social swamps. The only way in which the ignorant and vicious will ever be improved is by close contact with the intelligent and the pure, who shall come among them in the spirit of the One that laid His glory by and took upon Himself the form of a slave. The Church cannot lift the masses at arm's length. Her methods too often remind us of the grim, heartless joke perpetrated on us in our boyhood when we fell

down and were saluted with the cheering words : " *Come here, sonny, and I'll pick you up.*"

But the Church must not only keep close to the common people, but it must adopt new and aggressive methods, educational, philanthropic, and evangelistic. The sermons and addresses and the pastoral work which, in a more congenial field, seemed to accomplish so much, now prove ineffective. Amid the worn-out conditions of our down-town churches, all that the Angel Gabriel could do on the old plan would be merely to retard the process of decay. Some say the simple Gospel is enough. Yes, but how are you going to bring people within the sound of it? You are like a person ringing a bell in a vacuum. Humanitarian measures are required in order to pull humanity around and direct its sad, averted gaze toward the cross.

As to the suggestion of definite methods, one becomes instinctively shy and reserved. Fields are so different. What will succeed in one place will fail in another. We cannot afford to be dogmatic. We make so many mistakes and must so often noiselessly retrace our footsteps. We have to feel our way along like a ferry-boat entering its slip.

Of one thing, however, we may be sure : it is that the worst need the best. Cheap appliances will fail. We shall never reach the people with our servants' dining-rooms and our cold victuals. They must have the best preaching, the best music, the best architecture. The Salvation Army has made its mistake in this country by trying to palm off on the people a cheap and sensational religion. The persecution which it incurs and glories in is often due to the outraged reverence and sense of decency which you will find in the lowest classes. There is truth in Lowell's Yankee phrase,

" 'Taint a knowin' kind of cattle  
That is ketched with mouldy corn."

The whole grade of worship and instruction must be kept at its highest level. It is a mistake to suppose that plain people will be attracted by cheap and nasty surroundings. They will feel happiest and most at home in the finest church edifices, provided, of course, that these are near at hand. The poor enjoy the feeling of ownership and responsibility in a beautiful house of God. I would put the finest churches among the poor and the cheapest among the rich.

But besides the services of the church, which should be frequent, attractive, and inspiring, there should be close at hand social appliances for work among young men—sitting-room, library and reading-room, gymnasium, and other provisions which the Young Men's Christian Association has found so useful. What is more important still, let the churches reach after child-life, especially among foreigners. This can be done by *Sunday-schools, singing-schools, industrial schools, kindergartens*, and even *primary day-schools* as well as *day-nurseries*. In this way the Church can control the whole educational life of the child, both on Sundays and week-

days, from infancy to the age of ten. This is a much more roundabout and expensive way of changing the character of our city than by legislation ; but it is the only way in which the task can be accomplished. And for work of this kind the Church needs endowment. My equation is that a church will need to use on its field each year a sum equal to what it requires for its ordinary current expenses. The revenue from its endowment should be as rigidly as possible applied not to the current expenses, but to the aggressive work which it must do in order to breed up and to bring in people who will cheerfully pay the current expenses. If the revenue of the endowment be used for the support of the clergy and other ordinary current expenses, the offerings of the people being applied to mission work, the tendency will be to raise a breed of ecclesiastical paupers and spongers.

The question how to secure an endowment is too wide and varied to be treated in this paper. The thought of endowment may be incorporated in the erection of a church edifice. A part of the ground may be improved with a view to purely ecclesiastical and financially unproductive uses ; while the rest may be occupied by a revenue-bearing building. I sometimes think that our churches are very extravagant in their use of property. In a part of the city, for instance, where worldly men are erecting structures from six to sixteen stories above ground, with two or three floors under the earth, and using these buildings during all of the twenty-four hours of every day for business and for residence, you will see the people of God spreading out their edifice with a frontage of one hundred and fifty feet and occupying a single floor, with their church proper and Sunday-school room placed side by side. And this space, which they enclose and shut in from the cheerful habitations of men, they use about ten hours a week. The rest of the time it is occupied by mice, silence, and gloom. It is no wonder that they try to shirk the burden of taxation. A business conducted with such extravagance would be strung up on the reef of bankruptcy within six months. The question arises, Could not a part of this valuable ground be so improved as to secure to the church a permanent endowment for its missionary, philanthropic, and educational needs ?

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## THE OVERFLOW OF MISSIONS.

BY REV. A. J. GORDON, D.D.

In this closing decade of the nineteenth century the stream of missionary effort seems to be overflowing its banks and making for itself many new channels. The old societies continue their noble work, but the rising tide of enthusiasm will no longer confine itself to these. Vast numbers of men and women are being influenced by the Holy Spirit to enter upon the work of foreign missions, and in proportion to the strength of the move-

ment will inevitably be the "differences of administration" and the "diversities of operation" legitimately attending it. In all this the intelligent friends of missions must rejoice and be glad.

The demand for ecclesiastical uniformity which many are now emphasizing is neither according to the teaching of the Spirit nor according to the analogies of nature. The tree does not remain a trunk, but it ramifies and separates its substance into thousands of limbs and branches. "The scandal of a divided Christendom," so called, has proved the strength of an evangelizing Christendom in this age of missions. There are scores of agencies now in use for propagating the Gospel among the heathen when there would have been but one if the condition of solid ecclesiastical unity had obtained. Not that we would contend that the division of Christians into sects is the ideal condition—God does not, in this present time, do His greatest work through ideal conditions. Certainly the spectacle of sixty-five missionary societies laboring in India, forty-six in China, and thirty-four in Africa, and all operating by diverse methods, but in substantial good-fellowship with each other, ought to be regarded as a kind of providential compensation for that divided condition of the Christian Church to which we are largely indebted for this number and variety of agencies. So the increasing versatility of method in conducting missions which we are now witnessing augurs, we believe, only good for the great work of giving the Gospel to the world.

This versatility is manifesting itself in the following ways :

First, there is a growing tendency for single churches and individual Christians to take up direct missionary work among the heathen. The article on "Decentralization in Missions," which the writer contributed to the June number of the *MISSIONARY REVIEW*, has called out a large number of responses from Christians of various names. From these it is evident that the idea is taking root in the minds of lovers of missions, and that it is destined to be more and more widely developed.

In the last session of the General Assembly we find the Presbyterians giving considerable attention to this question, and urging its favorable consideration upon their churches. A writer in the *Episcopal Recorder* for August 4th calls for earnest reflection upon this subject, and questions whether this direct participation of the Church in foreign missions might not "work a revolution in the defective and comparatively inefficient schemes which have characterized the method of conducting the work of missions among the heathen in the past—methods which have failed to reach the heart of the Church, which have obtained *hundreds* of dollars, where *ten thousands* should have been gladly furnished from Christian people, whose aggregate incomes run into *hundreds of millions*."

The idea of direct church-participation in missions is the central one ; but this carries many other considerations with it—such as the distribution and consequent increase of missionary responsibility, the development of greater dependence on God, both among the home churches and on the

foreign field, and the resultant strengthening of faith and prayerfulness and consecration among Christians.

The most notable indication of the rising sentiment in these directions which we have seen appears in a prospectus, which now lies before us, of the Baptist Interior Mission. The movers in this enterprise are several men who have won high positions as earnest and successful missionaries in China under the Southern Baptist Board. The proposal for a new departure in the work of their denomination in China is not the result of sentiment, but the outcome of practical experience and of deliberate reflection. And remembering that the movers in this undertaking intend to put themselves under their proposed new scheme, their suggestions demand respectful consideration. We make the following quotation from this paper.

After stating their conviction that without a change of method the demands of the field cannot be met, and that under the new plan it is proposed to leave the coast and ports and to plunge into the vast interior, where millions on millions are still waiting to hear the sound of the Gospel, the authors of this prospectus go on to say :

1. We shall receive *only a support*, not a fixed salary, leaving it for each one to say, when he has come and had time to know what it costs on his field, what the amount shall be. His constituents will rely on his judgment and honor in the matter. We, the missionaries, who identify ourselves with this mission, now or hereafter, may differ in our opinion of the amount needed, and the needs may be different on different fields ; but that the churches may have a basis on which to start off, we will say let them arrange to give each missionary annually : For his personal support, \$300 (that is, \$600 for a married couple), and \$100 extra for each child he may have ; but " support " means support in his work ; so, for house rent, say \$50 ; itinerating, \$50 ; and teacher of the language, \$50. Total, for a single missionary, \$450 (U. S. gold). This is less by \$300 at least than is allowed the missionaries of the Southern Baptist Convention. Yet it has been tried and proved to be sufficient for a comfortable living. The fact is, that more than *four hundred* of China's missionaries are living on less.

2. Our reasons for making this reduction to a support only may be roughly stated to be : (1) We appreciate the fact that it is the Lord's money, given to Him mainly by those who are poor. We cannot afford to take this money and indulge ourselves in the comforts of which they denied themselves to give it when it is entirely unnecessary. (2) We wish to be more on an equality with our brethren, the pastors of town and country churches at home, to whom we look for sympathy and help. (3) Many whom the Lord calls to China seem kept at home for the want of funds. Now, the Lord calls the men and the Lord calls the gifts, and yet they are out of proportion. *Are* they out of proportion ? May it not be that the few that go to foreign fields consume too much money on themselves and their work ? (4) And, especially, because it is a principle of our religion, as was expressed in the life of our Lord Jesus Christ. In His mission to the lost He became poor that they might become rich. Among these poor people it is especially expedient, and we are persuaded that he who would be most successful in winning their *souls* must, like his Lord, become poor (also compare 1 Cor. 9 : 12).



3. This support, as is expressly stated, is to come from the *churches*, the divinely appointed agents of the Lord to carry out His command to evangelize the world. The Holy Ghost may now, as of old to the Church at Antioch, say to a church: "Separate Me—so and so—for the work whereunto I have called them." Two churches, or a group of churches, may unite in supporting a missionary, much as some churches have to do in supporting their pastors. These churches become responsible to the missionary for his support in his work—*i.e.*, what they give him he gets, and what they do not give him he does not get—and he, in turn, becomes responsible to them for work done. Let *mutual responsibility* be felt, and just as sure as the living body throws, at every beat of the heart, its warm life-blood to its remotest member, so sure will the Church, the body of Christ, sympathize with and support its far-off evangelist.

4. That this support be a *free gift*. God not only loves such a giver, but owns and blesses only such gifts. This reverting to the scriptural method, the giver giving as to God and the receiver receiving as from God, will bring into exercise more faith and trust in God, will be more honoring to the Spirit, and will obviate the nuisance of begging. This allowing the churches their divinely appointed functions will insure against centralization of power, whether at home or on the field. It will render unnecessary so much machinery, and relieve the contributions from the tax of lubricating and running it. No paid agents will be wanted. The pastor and other officers of the Church will be quite sufficient.

Those of us who have served many years on missionary boards know how many vital points are touched in these quotations. It would not be becoming for us who are living at home, surrounded by all the comforts of civilized life, to impose such a *régime* upon our missionary brethren. But when, with a full knowledge of the situation, a thorough experience on the field, and a deep sense of the responsibility involved, certain devoted missionaries propose this new departure for themselves, our heart and voice and deepest conviction respond amen to the suggestion. We have no doubt of the rich success of the enterprise, for it is apostolic, and therefore has the guarantee of the Holy Spirit's furtherance; and it is practical, having the experience of several notable missionary enterprises of this century.

No doubt the teaching of that remarkable object lesson, the China Inland Mission, has influenced the movers in this enterprise as it has affected many other promoters of foreign missions; for the method outlined is very much the same. Whether the experience of the China Inland Mission augurs success or not, let these facts answer. This mission is one of forty-six now operating in that great empire, representing the strongest and wealthiest Protestant denominations. Yet though one of the youngest, this society has one fourth of all the missionaries on the field; has sent out a hundred missionaries in a single year—a reinforcement which not one of our great Protestant societies, with their large wealth and vast constituency, has been able to effect; and is receiving annually, without solicitation of any sort, the needed funds for the work.

Thus we believe that the new enterprise proposed by these Southern brethren has the evidence of demonstrated success as well as the sanction of Scripture to support it.

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

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

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

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

traveller journeying from Jerusalem to Jericho, that while both priest and Levite passed by on the other side, the good Samaritan "*came where he was.*" The missionary who can come where the sin-bruised and dying heathen are, get down close to them and bind up their wounds, is the one most demanded on the foreign field. And it has been repeatedly found that the uncultured missionary has ability in this direction which the learned do not possess, and find it exceedingly hard to acquire. It has been our fortune to know two or three men who, with only the most ordinary educational qualifications, have yet achieved very remarkable success in their labors among the heathen. In every instance the secret has seemed to be in their ability to come close to the heathen, entering into their homes, and journeying for months together among their villages, and so getting "*baptized into a sense of all conditions.*" Like fits like, and it is reasonable to suppose that missionaries taken from among the common people should be especially fitted to reach the common people.

Then it should not be forgotten that it is the Gospel, not the preacher, that is "*the power of God unto salvation.*" It is not the magnitude of the man, but the magnitude of the message, which determines the results of preaching. Hence we believe it true that a small man with a great Gospel will do more execution than a great man with a small Gospel. And here is one of the standing wonders which we do well to ponder—the clearness and force and effectiveness with which many of our humble lay preachers are able to declare the Gospel. It is our privilege to be acquainted with a great number of evangelists. By far the larger part of them have never enjoyed the advantages of academic training. Yet it is a constant surprise to observe the simplicity and power with which many such are able to present the Word of life.

If such men prove excellent evangelists at home, why not abroad? Their training and habits of life have fitted them to live far less expensively than their more cultivated brethren. And here is a very great desideratum—cheaper missionaries and a far greater number to engage in purely evangelistic work among the heathen.

The work which Dr. A. B. Simpson and his co-laborers in New York are doing deserves the thoughtful consideration of the promoters of foreign missions. His success in raising such great sums of money through the simple agencies of prayer and faith and a deepened spiritual life, and his ability to send out a larger delegation of foreign missionaries in a single year than any one of our great missionary societies with their vast constituency of men and means, constitute another impressive object lesson for the friends of missions. This work was begun as an individual enterprise by the pastor of a single church, and though now it has been organized into a society called the International Missionary Alliance, its methods are almost identical with those outlined in the prospectus of the Southern missionaries to which we have just referred. The missionaries whom it is sending out are largely non-college and non-seminary men. From our

knowledge of them we judge that they are mostly working men and working women, with little of what is called liberal culture ; but they are brought under the instruction of the Missionary Training School of Dr. Simpson, a school where the great essentials—a knowledge of the Word of God and a definite experience of the Holy Spirit's power in the soul—are much insisted on, and with this fitting they are sent forth to the foreign field.

This society, though only five years old, has now about one hundred and fifty missionaries working in foreign countries. About twenty-five went out to the Congo last May, and two other parties, consisting of sixteen persons, went to India in July and August. The Soudan Mission, which this society is operating, is a truly aggressive undertaking. The first missionary to this field sailed two years ago under the leadership of Mr. Kingman. Others have since followed, till the present working force is about twenty. Their base of operations is Freetown, Sierra Leone, and their line of advance is up the Rokelle River, which they have already ascended nearly two hundred miles, planting a continuous line of stations. The leader of this movement is Mr. George S. Fisher, of Kansas, whose aggressive work in this enterprise well illustrates our subject, the "Overflow of Missions." Dr. Simpson has received very large donations for his work, \$100,000 having been contributed since last August.

In many respects this is an original enterprise. Its bold reliance on God and its apostolic methods mark it as an instructive study. We have heard conservatives question whether the kind of recruits it is sending out are likely to succeed. For ourselves, we have no doubt about it. They who honestly attempt to carry out the great commission are bound to succeed. The only palpable and culpable non-success in missions is that of the theorists and critics who stay at home and devote themselves to discounting and disparaging those whose methods they do not approve. There is no danger that too many shall attempt to obey the great commission ; there is no peril in the present missionary overflow.

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## MISSIONS, THE SALVATION OF THE CHURCH.

BY JAMES E. MATHIESON, ESQ., LONDON.

"For Adam was first formed, then Eve ; and Adam was not beguiled, but the woman being beguiled hath fallen into transgression : but she shall be saved through the childbearing, if they continue in faith and love and sanctification with sobriety" (1 Tim. 2 : 13-15 [R. V.]).

Which things seem to be an allegory concerning Christ and the Church and missions.

"The second man is the Lord from heaven" (1 Cor. 15 : 47). The tempter came unto Him and plied Him with manifold temptations ; but He was proof against every seduction of the wicked one, and came forth

from the ordeal without taint of sin, holy, harmless, undefiled. He remained the unerring servant, "the faithful and true witness," the obedient son, all through His earthly ministry; and to His Church—by the Word and Spirit—He continues the unerring guide, the "witness to the people, the leader and commander of the people" of God.

Eve is a suitable type of the Church. What is Church history? is it not a continuous record of failure, of defeat through the machinations of the adversary, of disobedience to the command of her Lord and Master, of uncertain, hesitating testimony? We need not fasten upon the awful departures from truth which we see manifested in the apostate Church of Rome, nor upon the corruptions which disfigure the Greek Church; yet how shameful and how sorrowful that the larger part of Christendom to-day should remain sunken in the deplorable idolatries in which Europe thus lies spellbound, unable to shake herself free! Let us come nearer home, and look at Protestantism. Are Satan's deceivings not visible here, too, though in forms less repulsive and with consequences somewhat less disastrous? Our search for a perfect church, faithfully reflecting the image of her heavenly Lord, will prove a vain quest. Lutheranism in Germany and Scandinavia has degenerated into a lifeless sacramental formalism which exerts little influence over the lives of the people in leading them Godward and heavenward; the Reformed churches of France and Switzerland have been infected with rationalism, and icy coldness has crept over them; the Church of England, "rich and increased with goods," is backsliding into priestcraft, the leaven from which she never was thoroughly free. What a portent, that a Bible-loving nation, seeing no mention of priests in the enumeration of her ascended Lord's gifts to His Church (1 Cor. 12: 28; Eph. 4: 10-12), nor any recognition of priesthood in the pastoral epistles, should not perceive the dishonor to our one great High-Priest by the admission of official priesthood in the Church below! If we turn to British or American nonconformity, can we be satisfied with its lack of reverence in handling Holy Scripture, and the increasing disbelief in the supernatural? or with the infrequent remembrance of our Lord's death at the communion table? for without determining for others *how* often the holy supper should be observed, the very expression, "as often as ye eat," surely implies frequency; and can we feel complacent with churches which silently ignore the blessed hope of the glorious appearing of our Lord and Saviour? What we have just said about nonconformist churches applies with equal force to the Presbyterian communions. To how many of the churches of to-day—to the churches founded by Luther and Calvin and Knox, by the English Puritans, and later by Wesley and Whitfield and Chalmers—might not the great apostle exclaim, as he did to the Church of Galatia, "Ye were running well, who did hinder you that ye should not obey the truth!" Ah! the hinderer came upon the scene, and with his seductions drew the Church aside and far away from her first love. The history of the Church universal is, in greater or less degree, a record of

backsliding and of deterioration, because she has listened to other voices than the voice Divine ; has given way to expediency and compromise, to worldliness, to traditions of men, and, above all, to unbelief in the living God.

But, in view of all this defection and unworthiness, how wonderful the longsuffering patience of our God ! Instead of utter destruction there is a prolongation of the day of grace. Yet here a law of the kingdom prevails which we cannot afford to overlook : the Church—any branch of the Church—is “ saved through childbearing ;” her safety, her continuance in existence as a living Church, depends upon her reproduction of churches. And observe, I do not think we are to look to mere enlargement within her existing borders, the addition of new members in the sphere of her local boundaries, although that is sure to accompany the other increase on which I lay stress—namely, the bringing to the birth of churches beyond her limits, or, to use the apostolic expression, “ in the regions beyond.” At the tribunal of Jesus Christ (2 Cor. 5 : 10), when the Master reckons with His servants, may we be permitted reverently to conceive Him saying, “ Who hath begotten me these ?” and pointing to Africa and the East, the Church of England would answer that she was the mother Church ; and for some of those in India and China, American and British Presbyterians would reply ; and to those in Madagascar and Mongolia our Congregational brethren would lay claim ; and of those in Burma and on the Congo, the Baptists would own the parentage ; and for those in Polynesian islands of the sea, our Wesleyan friends ; and for those in Garenganze and Malaysia, the Plymouth Brethren ; and for those in Labrador and Little Thibet and among Jerusalem lepers, the Moravian Church. But oh ! the ominous silence of dead and buried churches—dead and buried because the law of their continued existence was set at nought ; no daughter churches after their image, in their own likeness, to “ rise up and call them blessed.” Their name and their memorial has perished with them.

A word concerning the reproduction of mission churches in the likeness of the mother Church. In whose image does any true mother love to see the reflection in the child she has borne ? her own or her husband’s image ? There can be but one answer : the mother delights to see the lineaments of her husband reproduced in her child. Is it so in the Church ? Is there not effort everywhere to perpetuate the special features of the mother Church, rather than a jealous longing to see imparted the impress of the living Lord upon newly born churches in heathendom and elsewhere ? Is not precious time oftentimes wasted in the attempt to transmit creeds and catechisms and liturgies which are not essential to the growth and well being of newly gathered companies of believers ; or to repeat, under unsuitable conditions, forms and ceremonies which hinder rather than hasten progress toward full stature ; and which tend to stereotype, on far-off fields, those differences which—in some aspects at least—are a scandal and a weakness to Christianity ?

It is blessed to think of the obliteration of denominational distinctions in the gloryland, when the completed body of Christ shall acknowledge the one name of her undivided Lord. Were it otherwise, and the question could be put concerning the many-named and much subdivided churches which have witnessed and labored and suffered for and with Christ upon the earth, "Which is the greatest in the kingdom of heaven?" methinks the Master's reply would be, "The Church of the United Brethren;" and whatever our various preferences and proclivities may have been as members of the Church down below, I consider it unlikely that any of us would for a moment dispute this supremacy of the Moravian Brethren as a missionary church. They have shown us a magnificent example; why have we been so slow to follow it?

The Moravian Missionary Society, begun in 1732, is the oldest Protestant enterprise for evangelizing the heathen. A few years since public attention was called to the miserable condition of lepers in India and elsewhere; but the Moravians began to carry the good news to lepers in Africa seventy-four years ago, and to those in Jerusalem twenty-five years ago. Of their income of £70,000, nearly two thirds are raised by evangelized native churches, which contain over 90,000 converts, a total three times as numerous as the members of the home churches, which have sent forth missionaries in the proportion of one for every sixty members, as compared with one for every 5000 members among Protestant churches generally. What significance in this last statement—how honorable to the Moravians, how humbling for Protestants generally!

There is a vast competition in our day and a great array of statistics with reference to the comparative progress in numbers, in buildings, in the annual revenues, and the voluntary gifts of the various churches. In this competition established and free churches and all the denominations vie with each other amid various experiences of success and defeat. It does not seem likely, now that we are drawing near to the close of the second millennium of Christianity, that anything will arise in the conditions of mankind in the leading Protestant lands, or in the phases of theology which largely govern the minds of men in lands ruled by Bible principles, to greatly alter the proportions which now obtain between the various sections of the Church in their numerical strength and social influence and power. Fluctuations there will ever be locally; but over the whole areas held by Protestantism no very marked displacements by one over the other are probable. Partial success of one branch of the Church will but stimulate to greater endeavor in another branch to replace what has been lost. Is it beyond hope that we may one day see a pause in this hitherto endless strife for mastery in seeking to gain the first or second or third place in membership, in edifices, in revenues, which now engages the ceaseless watchfulness and activities of leading men in every denomination? and instead of this feverish race for supremacy in an age which seems governed largely by statistics, a more prayerful pondering of our Lord's parting

command, a turning to a more excellent way and to a nobler strife, in a determination to keep in the foremost place the vast neglected work which her Lord has set before His Church, "Go ye into all the world and preach the gospel to every creature." The competition for the foremost place in over-churched Britain, for example, is becoming a scandal and a snare, and a sorrow of heart to many of God's children; oh, for a blessed rivalry for that first place now held by the Moravian Brethren! Baptists, Presbyterians, Wesleyans, which of you will first abandon this insane grasping after more people at home, whom some one else is pretty sure to evangelize if you fail to do so, and go in with all your might for daughter churches in Africa, Asia, South America, and other virgin soils, where the sowing and husbandry will yield you far richer harvests? What a blessed determination it would be if, abandoning the extravagance and selfishness involved in building more home churches, some branch of the Church resolved to fill the mission treasury to overflowing, and called upon her sons and daughters to go forth to the needy fields afar off with promise of prayer and reinforcements? For the sad truth remains that since "where your treasure is, there will your heart be also," the heart's affections, the solitudes, the prayers of the Church are concentrated on the home work and home interests, and but little heart and little prayer flow out toward the great mission cause. In point of fact, the "great mission cause" is a misnomer; it is a weak, spasmodic, half-starved affair; no heed or little heed is given to the proportions of the fields which claim our regard; we give profusely, we give our substance to home demands; we give grudgingly, we give our superfluity to the vast fields out of sight.

How does our blessed Lord regard His Church's disregard of His commands? I fear the curse of barrenness falls upon home churches because of their disobedience and self-seeking. The history of Israel is repeated in much that we see in the Church to-day. "Israel is an empty vine, he bringeth forth fruit unto himself" (Hos. 10 : 1); unto himself, not unto God. "Consider your ways. Ye have sown much, and bring in little. . . . Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it" (Haggai 1 : 5, 6, 9). Oh, the meagre results, the few conversions, the sickly spiritual life in Christian communities at home; the Gospel hardening, the growth of unbelief, the increase of ungodliness! Let the Church awake to her true mission in this dark world and yield obedience; and what days of blessing may we not behold once more! "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus" (Phil. 2 : 3-5).



## THE LORD'S WORK IN SPAIN.

BY RICHARD J. P. WIGSTONE, MISSIONARY, LINAREZ, SPAIN.

Just of late I am up from Andalusia, where my present work is visiting other brethren—two of whom studied in the Pastor's College, London—and scenes of years ago have been recalled by what is occurring here now. For instance, I lately accompanied a brother missionary to a neighboring town to bury a child. The priests and the authorities appeared at the house where the dead lay, and against the father's will forcibly carried the body away and buried it in the Roman Catholic cemetery. Another brother was called to visit one of the converts in a dying state. He had only just reached the house when the priest made his appearance, alleging that he had also been called. He had a number of witnesses. The house filled with people, as is often enough the case here under similar circumstances. The priest raged and stormed and held up his fist in the face of the evangelical pastor. The sick Christian woman, hearing the dispute about who had been called, cried out: "Silence, all! I wish to make a public confession." (Here the priest smiled, and approached graciously at the last word.) "I am trusting only to Christ for salvation through His death on the cross; and if I die I want to be buried in the evangelical cemetery." The witnesses of the priest told him they were needed no longer, and went out. What did the priest do? He went and lodged a complaint with the mayor that he had been called to attend this dying woman, and that the evangelical pastor had threatened him and hindered him in his duty. The *priest's witnesses* deposed that the woman declared publicly she didn't want the priest but the pastor, and that the priest had threatened the pastor and not the pastor the priest. The mayor took doctors with him and satisfied himself that the witnesses spoke the truth, the dying woman being still able to say she wished nothing to do with Rome.

A third friend has had his meeting-place shut up by order of the Governor of Corunna. The English ambassador has been communicated with. This is a case of trying to show by law that the *door* of the meeting-place must be kept shut at Santa Eugenia, when no such thing is done in any other part of Spain, nor has been done during the last twenty years! These are matters of the present time, and make the past matters along the northwest coast of Spain new to me; and I will speak about the commencement of the Gospel in these parts.

The first meeting in Galicia was commenced by the "pastor" before mentioned and myself in the year 1875 in Corunna. After a month's search we got a meeting-place, and went to the governor of the province.

"Your Excellency," we said to him, "we are going to begin the preaching of the Gospel at Puerta de Arriba on Sunday night at six o'clock."

"Who gave you leave to do that?" replied his Excellency.

We explained to him that the law only required that notice should be given to the governor or mayor, and that we thought it best to give the notice in this case to the superior authority, as it was the first meeting of the kind held in all the four northwest provinces.

"Let me tell you," said the governor, "that if you commenced such a meeting the people would tear you in pieces; and I advise you for your own sake not to attempt any meetings here."

"Your Excellency, we have come all the way from Madrid for the purpose" (a journey then of twelve hours by rail and thirty-six by diligence), "and we quite intend to go on with the meetings."

"Then" (here he began to be very angry), "I warn you not; and if you do, I will take you prisoners from the platform. I can't inflict previous punishment, but I will begin when you begin."

"Then, your Excellency, the first meeting takes place on Sunday night at six o'clock."

We left him, after he had renewed his threatenings. I must say we did not feel very comfortable. We were a long way from all our friends; we did not know the people of Corunna, but we did know something of Roman Catholic fanaticism. We went, in our extremity, to our God, and cried for help. The day arrived for our first meeting. "Will the governor keep his word? Will anybody come to the meeting?" we asked one another, as my friend and I prepared to go down to open the door. As we approached, sure enough, there were four policemen in full uniform. "Are they going to take us?" was a very natural question. The door was opened; two or three people straggled in. As the first person entered, one policeman cried out "Order!" As another went in, another cry of "Order!" was heard; and so we entered, and they roared out "Order," and that word for the policemen seemed to be the order of the day. "They have not taken us," remarked one of us to the other. "We are not at the platform yet," was the reply. But we did get to the platform, and without interruption from the authorities; preached with all our heart and soul to a small congregation of about fifty the glorious old Gospel of salvation instant and free to the repenting sinner that comes to the Lord Jesus Christ through "Jesus *only*." These occasions of speaking to those who have never heard the joyful sound before of the great salvation have been among the happiest of our life. Would to God that thousands who can do so would go into all the world and try it!

The next Sunday, at about 4.30 p.m., we looked out of our window and saw the square filled with people of every class. "Whatever can be the matter?" we asked as we looked out. The servant said, "Why, they have come for the meeting." Come for the meeting! Yes; an hour and a half before the time there were about two thousand people there. Corunna was moved with curiosity. Let us begin the meeting at once. One went to open the door while we got hymn-books, etc., ready, and when we went down we couldn't get in—the place was packed with people

in a solid mass. We went up to the house, got down into the back yard by a ladder, and with much difficulty got in at the back door. Happily the platform was just at that entrance. What a scene! The people were perched up everywhere, even sitting on the shoulders of those who occupied the seats. Well, we did our best to "make the message clear and plain," and then asked the congregation to retire and allow others to come in. They did; and in the others came. We had another meeting. After it the crowd outside cried: "Come and preach to us from the balcony!" No, we had no voice left; besides, if we had, that was clearly against the law of "No public manifestation," and we thought it well to keep within it.

For weeks people came from the villages near as well as from the town; so that we were obliged to give entrance by ticket. The American vice-consul was exceedingly friendly, and took the tickets at the door as the people entered. When we appeared in the streets the folk stood at their doors and stared; came out at the balconies and stared. Why? Well, the priests for centuries had been telling them all kinds of queer stories about Protestants, such as that we keep murdered children hanging up by the feet in the cellars to be eaten; that we had horns and tails; and it was natural to be curious to have the first glance at such wretches. Nevertheless, it was a good thing that *the one subject* of interest was the Word of God, the Gospel of Christ, for weeks in the whole neighborhood. I may just say that we sold hundreds of Bibles, testaments, and Gospels, and distributed thousands of tracts.

The archbishop drove up from Santiago to annihilate us by a series of declamations against Protestants. The people went to hear him during the day, and us at night. They went out of our meetings saying, "The archbishop tells nothing but lies." Not that we ever went into discussions. No; we kept to the Gospel of free salvation to the chief of sinners by Christ alone, and the hearers drew the inferences.

The Lord blessed the preaching to the salvation of souls. "I am of your opinions," whispered a man to us as we stood on the street one day. He whispered because newspapers were speaking against us, and we had many enemies. "To be of our opinions will do little for you. You must be born again," we answered. We had a long talk with him about his soul. The next preaching was from "The blood of Jesus Christ His Son cleanseth us from all sin." This man was at it, and next day he came to us and told us it had cleansed him. His wife soon professed conversion. His aunt, a bigoted Romanist, with whom they lived, was in a dreadful way about this. He spoke to her about the Gospels. One evening she was alone about meeting-time, and felt a desire to go which she could not shake off. She went, heard, believed, and brought her husband. He was soon converted. The aunt had \$42 (£5 10s.) worth of images in a glass case. She burned them, and said: "Now, Jesus only is my Saviour." Women sold the butcher meat in the market. Four of them were converted to Christ. One, a woman over six feet high, had been a notorious character

—smoked, drank, cursed and swore. She was soon known to be changed. As she sold the meat I have seen her speak to her customers about their souls. On one occasion she took up a piece of meat, gave it a chop, then looked at the customer and said : “ If you don’t go to church for salvation you’ll be lost.” Another chop at the meat and another chop at the customer, and that finished that particular transaction ; and then for another. A man was converted, and his landlord called him from his village, eleven miles from Corunna. “ You must either leave the Protestant meeting or my house and land.” “ I’ll leave the meeting,” was the reply. “ Do as I do,” said the landlord. “ I read the Bible I got from them privately.” “ We will,” said the tenant. So the tenant and his wife read the Bible privately, and read one day that Christ would be ashamed of them before His Father and the holy angels who were ashamed of Him. They feared that word and returned to the meetings. The landlord called them. “ Yes, we have gone back to the meetings. We are afraid that otherwise Christ would be ashamed of us before His Father and the holy angels,” said the man. “ You must leave the house and land,” said the landlord. “ At once ; if you will allow me anything for the labor bestowed on it, well and good ; if not, take it, labor and all.” The landlord was astonished, and knew he would find few such honest men as John, and said : “ Well, John, you can keep the house and lands ; and if any one molests you about your religion, send him to me.” John went home and offered the largest room in the house for the meetings in his village, and shortly after his wife and he gave a room all ready furnished with platform and seats for Gospel meetings ; and the meetings have been held in it ever since. Indeed, the work in Corunna and neighborhood has continued till this day ; not in our hands ; but after we left to preach in other towns and villages of Galicia, the converts continued the meetings till God raised up others to go on with the work.

When we came out to Spain in 1873 we had a conversation with the president of the college, that Greatheart the Second—C. H. Spurgeon—when he said : “ So you are going to Spain and trusting God for support in money matters ?” “ Yes.” “ Would you not rather go under a committee ?” “ No.” “ Neither would I,” said Mr. Spurgeon. We reckoned that if God wanted us in Spain He would support us there ; and though many supporters have gone to heaven, others have been raised up, and we have been helped hitherto.

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## THE INQUISITION IN MEXICO.

BY MISS LAURA M. LATIMER.

The heavy, massive door of the Inquisition creaked upon its hinges as it opened and shut me in. I passed up the broad stone stairway, along the wide corridor, under the arches of the lofty stone columns, to the

room my friends had prepared for me. It had been the covered way to the Inquisition, and was of most astonishing proportions for a bedroom. In the centre of the room was a large brass bedstead. Beautiful lace curtains were gracefully draped around the brass rods, that reached nearly to the ceiling, and with such an imposing canopy it looked as though it might have been the couch of an empress. In the dim light of the tiny lamp the dark, uncanny corners seemed to me to be only hiding places for the shadowy forms of those cruel monks who had been driven from Mexico years ago. I passed back again down the stone stairway, through the open court to the dining-room. The room had been enlarged. Twelve cartloads of human skeletons my friends found in that mysterious wall four yards thick. The mortar had been made out of the dust of dead men's bones. The horrors of the place oppressed me, and I was glad when the evening meal was over and my friends led the way to the parlor. The theological students had gathered around the organ with violins, cornets, and flutes, and as I entered the room they commenced playing so gayly the air "Bonnie Annie Laurie," that I soon forgot the ghostly terrors of that gloomy building. But how strange it seemed to me—the Inquisition of Mexico transformed into a theological seminary of the Methodist Episcopal Church! The great, gloomy, sunless stone structure, with its grated windows and brick floors and unwritten histories of untold horrors, erected to crush Protestantism, had become the training school for Mexican missionaries.

The Roman Catholic Church in Mexico had become very rich. The cathedrals were ablaze with gold and jewels. A statue of the Assumption was said to cost \$1,089,000. It required two men to lift the candlesticks of solid gold. The statues of the saints were covered with precious stones. The high altar was the richest in the world. The crosses were studded with amethysts and diamonds. The annual revenue of the clergy from gifts, charities, and parochial dues was more than the entire aggregate revenues of the country, derived from all its customs and internal taxes.

The wealth of the Church was hundreds of millions of dollars, but the nation was impoverished. The war of Independence had devastated the country. The treasury was empty, the soldiers were unpaid. The widows and orphans of the noble patriots were suffering for bread. At this time of dire necessity the Government asked of the Catholic Church a loan of \$14,000,000, but it was refused.

Congress decided to confiscate the Church property in order to save the country from bankruptcy, and convents, nunneries, and monasteries were offered for sale. And then commenced the struggle between the Roman Catholic Church party and the "Liberals," and there followed a series of revolutions that plunged the country deeper and deeper in misery. A few miles from the city of Oaxaca are the ruins of the wonderful palaces of Mitla, the home of the ancient Zapotec kings. The rocky spur of the Sierra Madre has a wildness of beauty here that is unsurpassed.

Near Oaxaca, in the year 1806, Benito Juarez was born. The little Zapotec Indian boy was left an orphan when only three years old, and at the age of twelve he fled from his cruel master and was sheltered by a good Franciscan lay brother, who taught him to read and write. In the year 1834 he was licensed to practise law, and soon became judge of the Supreme Court. He rose rapidly to distinction; was for several years Governor of his native State, and in the year 1858 he was President of Mexico.

Juarez was the leader of the "Liberal" party. The Liberals fought for free schools, a free press, and universal religious toleration.

The Catholic Church party appealed to the Pope at Rome for help to overthrow the Republic. An army of French troops were sent to aid them, and Maximilian, Archduke of Austria, was crowned Emperor of Mexico. Juarez was driven to the very boundary line of Mexico, and there he appealed to the United States for help. Our President sent a messenger to Napoleon III., demanding the recall of his French troops, for no foreign army would be permitted to remain on American shores. The French army left the country, Maximilian was besieged at Queretaro, tried by a court-martial and condemned to be shot.

The Princess Salm-Salm rode one hundred and sixty miles in a carriage, to San Luis Potosi, to see President Juarez to plead for the life of the Emperor. She said: "It was eight o'clock in the evening when I went to see Juarez, who received me at once. He looked pale and suffering himself. With trembling lips I plead for the life of the Emperor. The President said that he could not grant it; the Emperor must die to-morrow. I fell on my knees sobbing, and plead with words that came from my heart, but which I cannot remember. The President tried to raise me. With tears in his eyes, he answered in a low, sad voice: 'I am grieved, madam, to see you thus on your knees before me, but if all the kings and queens of Europe were in your place I could not spare his life. It is not I who take it. It is the people, and the law, and if I should not do its will, the people would take his life and mine, too.' The wife of General Miramon came into the room, leading by the hand her two little children. It was a most heartrending scene to hear the poor wife and little ones praying for the life of their father. Señora Miramon fainted and was carried out of the room. These trying scenes were too much for Juarez. For three days he kept his room and could see no one."

Maximilian, Emperor of Mexico, was the brother of the Emperor of Austria. He was brother-in-law of the King of Belgium, cousin of the Queen of Spain, cousin of the Queen of England and Empress of India. The man who made every throne in Europe tremble when he signed the death-warrant of the Emperor was a Zapotec Indian. This man, kind to a fallen foe, tender to the suffering, was nevertheless formidable. With black, piercing eyes, a mouth of inflexible decision, the face calm and serene, he had a bearing as royal as those Zapotec kings, among whose deserted palaces he had played in his childhood.

Juarez had paid his generals and soldiers in script, to be redeemed by the sale of the confiscated church property, and convents, monasteries, and inquisitions were offered for sale. No Catholic dare buy this sacred property, for the archbishop had forbidden it. With the fall of the Empire the way had been opened for the missionaries. But no Catholic would sell any property to a Protestant, and so it came that many of those costly buildings were purchased at a very low price. The old convents and monasteries purchased by the boards of foreign missions were often of startling proportions, and with an overwhelming air of grandeur about the lofty columns, broad corridors, and spacious courts; and so this is the way it came about that the Inquisition is the property of the Methodist Episcopal Church.

Again I visited the theological seminary at Puebla. A large, beautiful garden, in the heart of the city, covering half a block, and which had once belonged to a famous convent, had been purchased for the students. Surrounded by a high wall, nothing of the noise and confusion of the busy city could be heard within those thick, high, gray stone walls. The fig-trees were laden with their purple fruit. The vines hung full of luscious grapes. The jessamines and rose-bushes were clinging to the crevices of the walls, just as fragrant and pretty as they were more than a hundred years ago, when gentle nuns trimmed the vines and rested in those rustic seats under those great forest trees. I could see the theological students with their books everywhere in the garden—on the stone seats by the fountain, or under the shady trees, or on the broad corridors or balconies of their new home. The damp, dark cloisters of that sunless, cheerless, gloomy building had been abandoned. The Inquisition was vacant and deserted, but the huge key hung upon the wall, as harmless now as the bloody key of the Bastille, that I saw at Mount Vernon, the present of Lafayette to Washington.

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### THE REV. A. W. MURRAY, OF SAMOA.

BY THE REV. ROBERT STEEL, D.D., SYDNEY.

One of the few remaining contemporaries of the great apostle of Polynesia, John Williams, passed away from earth at Sydney, New South Wales, on July 8th, 1892. The Rev. A. W. Murray had been identified with the Samoan Mission for more than half a century, and witnessed the commencement and the triumph of Christian missions in several groups of the South Pacific Ocean. His life stretched over the most active half of the century of modern evangelistic enterprise, and gathers around it much of the interest attached to the wonderful success of the cause of Christ in Polynesia. He was born at Jedburgh, in Scotland, in 1811, and was brought up in the Church of Scotland. The wife of the Rev. Robert Lundie, minister of the parish, was the means of his first religious impres-

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

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



For fifteen years he did eminent service to the missionaries, to one of whom he owed his knowledge of the Saviour. In those early days communication with England took long; it was actually three years before Mr. Murray received letters from Britain! Mr. Williams returned with a band of new missionaries in 1838, and in 1839 perished at the hands of the heathen on Eromanga while endeavoring to introduce native teachers. It was a great blow to the Samoan Mission; but in Divine Providence it led to renewed efforts to evangelize the New Hebrides. When the call was made for a brother missionary to take teachers to these islands, the Rev. T. Heath, one of the Samoan brethren, volunteered, on the express condition that if he too perished in the attempt, another brother would take up the fallen colors and follow him! He succeeded, with some difficulty, in locating teachers; but these faithful pioneers had a severe ordeal to pass through among the savage people of Eromanga. It was as much as ever they could do to survive, and that only by the assistance of some of the more friendly natives at the risk of their lives.

Mr. Murray was an earnest evangelist when he mastered the language, and he animated his teachers with a like spirit. His colleague, Mr. Barden, was drowned while bathing on December 31st, 1838. The whole work of the mission on the island then devolved upon Mr. Murray. There were thirty villages, and the people had become anxious for Christian instruction. As many as three hundred were candidates for baptism. Great times of awakening followed, about the very season of the revival in Scotland, in 1839-40, and many were converted to God. About this period Mr. Murray had the joy of welcoming new missionaries, one of whom was the son of the Rev. R. Lundie, his parish minister at Kelso. Mr. G. A. Lundie, however, died in 1841. During that year Mr. Murray accompanied the mission vessel on a voyage to the New Hebrides and Loyalty Islands to locate teachers in favorable openings. He had the honor of introducing Christian teachers to Futuna and Aneityum; but those who had been left on Eromanga on a former voyage, after the death of John Williams, had to be removed, owing to the cruelty of the natives. On arriving at Sydney a new reinforcement of missionaries were found waiting, two of whom, Messrs. Nisbet and Turner, with their young wives, were specially designated for Tanna. Their settlement was unpropitious, and as they were in danger from the savage people, they had to escape for their lives.

In another voyage, in 1845, Mr. Murray was on board with Dr. Turner, and introduced native teachers to the island of Efaté. On resuming his work at Tutuila, five years after his commencement, he could not fail to mark the contrast in the condition of the people. The churches were crowded with eager worshippers, and the work of conviction and conversion seemed to be even greater than before. There were not wanting trials and disappointments, sometimes from the violent conduct of heathen chiefs and sometimes from the defection of weak converts. In 1847 Rev.

John Geddie, his wife, and Mr. and Mrs. Archibald arrived from Nova Scotia, desirous of founding a Presbyterian mission in the South Seas. Mr. Geddie had, like the great pilgrim father, Abraham, gone forth, not knowing whither he went. He and Mrs. Geddie stayed with Mr. and Mrs. Murray till the *John Williams* could take them to the New Hebrides, where a faint hope had appeared for the settlement of a missionary. Mr. Murray accompanied the party, and in 1848 Aneityum was occupied. One of the Samoan missionaries, Mr. Powell, remained for a year with the Geddies. In 1849 Mr. Murray visited the New Hebrides again, and cheered the party in that outpost of Christian work, and removed Mr. Powell to Samoa. Shortly after his return home, Mr. Murray resumed his work; but his wife's health necessitated a change. Before that occurred, a severe hurricane devastated the island. Coconut and breadfruit trees, banana plantations, native houses, and the church were destroyed. Food became scarce, and death followed famine. Only one provision remained of great value in Samoa in such times—a coarse yam grew spontaneously in the bush, deep in the soil, and escaped the effects of the storm. Bananas were nearly all destroyed. There has, however, been found a merciful provision in the latter case. When John Williams was in England, Mr. (afterward Sir) Joseph Paxton, gardener to the Duke of Devonshire, at Chatsworth, gave him many plants to be tried in the South Sea Islands. Among them was a root of the Chinese banana, which is short in its height and yet singularly fruitful. On reaching Samoa, Mr. Williams thought this root dead and dried, and threw it away. Mr. Mills, one of the missionaries, picked it up and planted it on trial. It grew, and increased so rapidly that it was highly valued. Every teacher took roots of it when he went to pioneer the Gospel into other islands. At the present day the *Musa Chinensis*, or *Cavendishii*, is found everywhere from Hawaii to New Guinea! Famines of food in many cases of hurricane have been prevented by means of this dwarf banana.

In 1851 Mr. Murray exchanged spheres of labor with the Rev. J. P. Sunderland, and occupied Manono, where he remained for three years. In 1854, when the Rev. W. Mills retired, he was transferred to the important harbor station of Apia, in Upolu. This beautiful port he calls "the queen of the Pacific." While discharging the duties of this station, he also supplied for a time the place of the Rev. C. Hardie at the institution for training native teachers at Malua. There he had for his colleague the Rev. George Turner, LL.D., who rendered very great service to that work for many years, and latterly, along with the Rev. Henry Nisbet, LL.D. Both of these brethren took a leading part in Scripture translation and in the revision of several editions of the Bible printed in London. Dr. Turner issued the latest one in 1886 after careful revision. Some 75,600 copies of the Bible and portions have been circulated. Mr. Murray also rendered some service, though in a less degree, to the work of revising the Samoan translation of the Scriptures. He did eminent service

in mission voyaging, and in performing the work of an evangelist. On one of his voyages to the New Hebrides he spent three months with Mr. Geddie, and consulted about the desirableness of getting a mission vessel for that group. Missionaries had by that time been settled on Tanna and Eromanga, and teachers on Aniwa, Futuna, Efate, and other islands to the north. Serious disasters, too, had occurred. The Gordons had been killed in 1861, the missionaries on Tanna threatened and obliged to flee, and native teachers had been in peril. It was felt that more frequent visits of a mission ship were required. This led to Mr. Paton's visit to Australia, and the successful effort to secure the first *Dayspring*. Mr. Murray hailed this accession to the missionary fleet, as he had the cause of Christ in the New Hebrides much at heart. He was always forward in the extension of the kingdom of Christ. In 1865 he went with a party of teachers to the Ellice Group; he repeated the visit and settled new pioneers on heathen islands. On some islands candidates for baptism were met, examined, and admitted to the Christian Church. Mission voyaging was a special delight of Mr. Murray, and he had great tact in dealing with the most barbarous islanders while endeavoring to gain their consent to the introduction of native teachers.

Except during visits to Australia, on account of the health of his wife, in 1853 and 1858, Mr. Murray labored at Samoa. A marvellous change had passed over these islands, fourteen in number. Mr. Williams, in a vessel of a most romantic history, as it was entirely of his own construction, sailed for that group in 1830 with a band of native teachers, who were allowed to remain. Two years afterward he visited the scene of their labors, and was overjoyed to find at one place a congregation of fifty Christians, distinguished from the heathen by a band of white cloth on their arms, and who had been enlightened by one whose only Christian instruction had been obtained from a native teacher on another island. There was a great desire for missionaries. When these came, they found a people prepared for the Lord. In ten years the faith of Jesus Christ prevailed. In Samoa, out of 34,265 of the native population, 26,493 are under the instruction of the London Missionary Society's agents. There are some under the care of Wesleyan missionaries, and others under Roman Catholic priests. A seminary of 72 young men preparing for the ministry had been established. As much as £1200 had been contributed in a single year to the funds of the society by the Christian converts. Commerce had also come to the group, and the people had advanced in the useful arts.

Mr. Murray adopted Baptist views during one of his visits to Sydney, and he took charge of a small congregation in one of the suburbs for two years; but his heart was in the mission, and in 1863 he returned to Apia, where he continued for seven years.

His wife's health requiring a change, he proceeded to Lifu, one of the Loyalty Islands, where a large company of the natives had already been gathered into the Church.

Mr. Murray had not been long in Lifu when the New Guinea Mission was proposed. A company of native teachers volunteered to act as pioneers in the new field, and Messrs. Macfarlane and Murray started on the important enterprise of settling them in 1871. It was a hazardous work, but it was successful. Mr. Murray took a second voyage to New Guinea with his wife in 1872 with eight native teachers from the Loyalty Islands. Mr. (now Dr.) Wyatt Gill brought six more from the Hervey Islands. These were placed on islands in the Torres Straits and on New Guinea. Mr. Murray spent two years at Cape York watching the difficult mission. It was an anxious time, for some teachers had sickened, some had died, and some were murdered. The work, however, went on. The ranks were reinforced, and European missionaries were settled. Now a Christian Church is on New Guinea, and the New Testament is printed in the Motu language under the care of that noble missionary, Rev. W. G. Lawes, who has just brought it from London.

Mr. Murray returned to Sydney in 1875, having spent forty years in active mission work. He then retired from direct service in connection with the society, but not from service to the cause. He visited England in 1875. In 1863 he had published a large and valuable book on "Missions in Western Polynesia." In 1876 he issued a narrative of his "Forty Years' Mission Work in Polynesia." He next prepared "The Martyrs of Polynesia," a striking record of those "who loved not their lives unto the death" for the sake of Christ. Then followed "Eminent Workers for Christ," a series of biographies. And he crowned his labors by publishing in 1888 "The Bible in the Pacific," a most interesting record of all the translations of the Holy Scriptures into Polynesian languages. His pen was never idle. He wrote in periodicals throughout all his time of retirement, and he left several MSS. ready for the press. He frequently preached during the same period, and always seemed happy in declaring the Gospel of Christ. He was a devout man, of great fervor of spirit, of burning zeal, and of marked catholicity. All who knew him loved him, for he loved all who loved the Lord Jesus Christ. He died in his eighty-first year, and his funeral was attended by representatives of all the missionary societies, and by a large company of Christian friends who had loved the man and honored the missionary. That might be said of him which Wesley said of Fletcher: "I was intimately acquainted with him for above thirty years, . . . and in all that time I never heard him speak an improper word or saw him do an improper action. To conclude, many exemplary men have I known, holy in heart and life, within fourscore years, but one equal to him I have not known, one so inwardly and outwardly devoted to God."

Mrs. Murray was long an invalid, but grew in the divine life. She passed away to her Saviour in 1882. Three years afterward Mr. Murray was married again to a widow lady resident near Sydney. In her fellowship and ministering attention he lived seven years. He left only one son—an invalid—and five grandchildren.

The Samoan Islands, where Mr. Murray labored so long, are all evangelized. Nearly all the young people can read and write. The neutrality of the group has been recognized by a conference of the powers of Great Britain, Germany, and the United States. The rights of the citizens of these States with respect to trade, residence, and protection are equal. A native king has been elected, and a supreme court has been established, presided over by a judge from Germany. The climate is delightful, and is becoming a resort of such as desire a pleasant residence with an equable temperature. May nothing disturb the blessed work of missions there!

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### DAVID BRAINERD : HIS CHARACTER, WORK, AND RELATION TO THE MODERN MISSIONARY MOVEMENT.

BY REV. W. D. SEXTON, DETROIT, MICH.

David Brainerd was one of a small but brilliant galaxy of names that appeared in the first half of the eighteenth century. Jonathan Edwards and John Wesley were both born in the same year—1703; George Whitefield in 1714 and David Brainerd in 1718. These are names that still shine with unfading lustre. Individually and collectively they made profound impressions upon their own time, and bequeathed to subsequent generations a rich legacy of Gospel doctrine and Christian life. Both in England and America they arrested the ebbing tide of spiritual life, and set new bounds to the manifestation of God's power in reclaiming and sanctifying sinful men. It is no exaggeration to assert that they revolutionized the Christian thought and practice of their age.

In this group the names of the two Americans, Jonathan Edwards and David Brainerd, are indissolubly linked together. Jonathan Edwards was the representative character of New England theology; David Brainerd was the representative character of New England piety. The former has been justly called "the apostle of Christian doctrine;" the latter, "the apostle of the Christian life." Each of these men exerted a marked influence upon the other. Neither would have been what he was without the other. Taken together, they mark an era in the development of Christian doctrine and the spirit of evangelism.

David Brainerd was born at Haddam, Conn., April 20th, 1718. He was born on a Sabbath day, a fit prophecy of his holy life. According to his own testimony, he was born again on a Sabbath day, July 12th, 1739. He began his missionary career among the Indians in April, 1743, and died at the home of Jonathan Edwards in Northampton, Mass., October 9th, 1747. For so short a life, it was marvellous in its influence upon subsequent generations.

As a boy he was not remarkable for precociousness, except along the line of unusual thoughtfulness upon religious themes. From a boy he was somewhat sober and much inclined to melancholy, a characteristic

which increased as he grew older and at times became a source of great distress. At the age of seven or eight he became greatly concerned about his soul's salvation, and was specially terrified at the thought of death. His anxiety drove him to the performance of religious duties, but he found no satisfaction in them. He found it a melancholy business, which destroyed his eagerness for play. This concern, however, was of short duration, and left him at ease in Zion and without hope in the world. He continued in this state of little concern about his personal salvation till he was about thirteen years of age. At this time a mortal sickness prevailed at Haddam which greatly excited and alarmed him. This turned his attention anew to religious things, and from this time onward he was much engaged in religious duties ; but he found little satisfaction, because they were performed, as he himself afterward discovered, from an entirely wrong motive. Just at this time in his life he was greatly distressed and saddened by the death of his mother. His father had previously died, and he was thus left an orphan at the age of fourteen. Naturally inclined to melancholy and to morbid self-introspection, these events deepened and intensified the sombreness of his life.

At the age of twenty he began to apply himself to study, with the design of fitting himself for college. According to the custom of the time, he put himself under the instruction of his pastor, at whose home in Haddam he then lived. He withdrew himself entirely from the society of young people, and gave himself exclusively to his studies and religious exercises. He read the Bible through twice in less than a year, and applied himself assiduously to secret devotions. These were years of intense longing after spiritual comfort and rest, of constant struggling with the hardness of his own heart. During this period we find increasing manifestation of a marked feature of his character. This was his habit of introspection. By it he made the most careful analysis of his own motives, and cultivated the keen discrimination which discerned the difference between true and false religion. So thoroughly and continuously did he analyze his own thought and affection, that he looked upon himself as the very worst of sinners. Sometimes he wondered that God would permit such a wicked person as he to live. The thought of our time is so occupied with the material and the external, so unused to such introspection and self-analysis, that we can scarcely understand the pain of such spiritual vivisection as Brainerd practised upon himself. It is certain that what the theologians call the "law work" was thoroughly and painfully accomplished in him. It is certain also that this process laid the foundations broad and deep for the remarkable piety of his after life. Unquestionably much of the shallowness of spiritual life in our generation arises from a shallow conviction of sin, which precedes the work of Divine grace in the soul. Many are now brought into the kingdom of God by a hot-house process which results in many blossoms of promise, but in little fruit "brought to perfection." For months Brainerd groped in darkness,

grievously burdened with a sense of sin. While not ascertaining the necessity of such prolonged agony in entering the kingdom, we may assert with confidence that "in a deep sense of sin, more perhaps than in anything else, abides a saving knowledge of God." Gradually Brainerd was led to see that all his religious duties were performed from a motive of selfishness, to secure his own happiness, and not from any respect to the glory of God. The realization of his condition greatly saddened and distressed him.

On Sabbath morning, July 12th, 1739, as he was taking his customary walk in a solitary place, a new experience dawned upon his soul. He describes himself as in a mournful and melancholy state. He tried to pray, but found no heart to engage in that or any other duty. He felt that the Spirit of God had quite left him. After trying to pray for nearly half an hour, and while walking in a dark, thick grove, a vision of unspeakable glory opened to the view and apprehension of his soul. This vision was a disclosure of the character and attributes of God such as he had never known. His description of it reminds us of a similar disclosure of God to Isaiah when he was called to the prophetic office. His melancholy was dispelled, and he was so enraptured that he says he was "delighted and captivated with the excellency, loveliness, greatness, and other perfections of God." This event marked the beginning of an era in his life. The peace which he then received was not of sustained duration. Gathering clouds soon dimmed its radiance. Still this was a real disclosure of God to Brainerd, and he never forgot the radiance and joy of that day.

In September following this event he entered Yale College. He began his college course with great reluctance, lest he might not be able to lead a life of strict religion. It was while at New Haven that he came in contact with a movement which very largely gave direction to his whole after career. His relation to this movement gave rise to the saddest episode of his life, and at the same time intensified his zeal for the salvation of souls. This movement was rightly called "The Great Awakening." It is difficult for us now to appreciate fully the exigency which gave rise to the movement. Practical religion had fallen into decay. Faith had decayed into formalism. Christianity had become with many a dogma. At least it was no longer a manifest life in many of its professed adherents. Orthodoxy consisted in church-membership and the knowledge of theological shibboleths. The complicated relations of Church and State were then still unsettled. These relations made church-membership a political necessity. The result was a church, many of whose members were utter strangers to the experimental knowledge of religion. It was openly maintained that piety was not a necessary condition of church-membership. It was even claimed and publicly maintained that conversion was not a necessary qualification for the work of the Gospel ministry. With such notions entertained and defended, it was certainly time for an awakening.

The one idea which was emphasized in this movement above all others was the necessity of the new birth. We are gravely assured that this idea had been generally neglected, and in some Christian communities was utterly unknown. It was like the driven ploughshare in new soil. It caused intense religious agitation. It gave a mighty impetus to the cause of practical righteousness. The movement began in Northampton, Mass., under the searching and powerful preaching of Jonathan Edwards. The news of the remarkable revival at Northampton spread and produced a profound impression. The result was that when Whitefield visited New England in 1740, he found the soil everywhere prepared. Great revivals attended and followed his work. It is not surprising, when we consider the situation, that the movement developed imprudences and extravagances. We could scarcely expect that the wheat would be wholly devoid of chaff. Amid much that was excellent there was also much that was unadvised in action and utterance.

The movement reached New Haven when Brainerd was in his Sophomore year. His soul was stirred. His was just the nature to be intensely moved by this religious quickening. He entered into the movement with zeal and enthusiasm. He himself afterward declared that he was guilty of imprudences and indecent heats. In his Junior year an imprudent remark, in regard to the piety of one of the authorities in the college, led to a difference between himself and the Faculty which resulted in his leaving college. His sensitive nature was deeply wounded by what he considered the unfair treatment which he received in connection with this event. The scar remained through life. During the year and a half that followed he made several attempts at reconciliation. At the time when his class graduated he presented to the Faculty a written apology, which is a model of Christian forgiveness, courtesy, and fairness. It was a sad day for him when he saw his classmates receive their degrees, while he was destined to carry through life the brand of an outlaw. He harbored no resentment, but this event deepened and intensified the melancholy which was a part of his natural temperament.

The interval of a little more than a year between his departure from college and the beginning of his missionary career was spent in preparation for the Gospel ministry. Two things are pre-eminent in his experience during this year: the first, a morbid desire to die, and the other a passionate longing for the conversion of the heathen. The sense of his own sin and unworthiness, always so vivid, and increased now by the refusal of the college authorities to be reconciled, threw him into great dejection of spirits. He frequently breathed out his intense desire to be freed from the burdens of life. In his longings for the conversion of the heathen are manifest the risings of those characteristics which were destined to stamp his influence forever upon the world's history. At this time he declared that it was no matter to him when nor where nor how Christ should send him. The desire that God would enlarge His kingdom was the constant



theme of his prayers. He longed to be sent among the heathen, but the way seemed closed, so that in August of 1742 he said he had almost lost his hopes of God's sending him afar among the heathen.

But while God was preparing the workman for the work, He was also preparing the path to the work. While Brainerd was pouring out his ardent prayers for the heathen and longing to be sent among them, God was stirring the hearts of Christian men in Scotland and America to begin a mission among the Indians. In this very year—1742—the Scotch Society for the Promotion of Christian Knowledge appointed three ministers of the Presbytery of New York as their commissioners, and authorized them to send two missionaries to the Indians. These commissioners selected a Mr. Horton as their first missionary, whom they sent to Long Island. The second whom they selected was David Brainerd. Their proposal to him met a most hearty response. He had been longing for just such an opportunity to glorify God.

His first appointment was at Kaunameek, about half way between Stockbridge, Mass., and Albany, N. Y. Here, in what was then a lonely and melancholy wilderness, he began that career of missionary work which for complete self-abnegation and loyal service has never been surpassed and seldom equalled since apostolic times. The privations of the most distant and solitary foreign missionary at present are not greater than the privations which he endured. For many months his bed consisted of a heap of straw in a floorless log house. His food was hasty pudding, boiled corn, bread baked in the ashes, and sometimes a little meat and butter. Of him it might be said truly that it was his meat to do the will of God. His complete abandon to this work is evidenced by the fact that he sold the little patrimony which he possessed, and planned to use the proceeds in the Lord's work. He burned the bridges behind him.

It was the original intention of the commissioners to open a mission at the Forks of the Delaware, but for prudential reasons the execution of the plan had been dealed. At the end of Brainerd's first year at Kaunameek the way appeared open to carry out the original design. Just at this time he had several flattering calls to accept the pastorate, but having put his hands to the plough, Brainerd was not the man to look back. He declined these calls, and started for what was then the distant post at the Forks of the Delaware. He now manifested a growing desire to do some special work for God. He himself says about this time, "Last year I longed to be prepared for a world of glory, but of late all my concern is for the conversion of the heathen, and for that end I long to live." It was this passionate longing for the salvation of souls which, growing stronger and stronger, urged him onward in his career of heroic toil. In addition to his work at the mission station, he undertook long journeys westward to the Susquehanna, to carry the Gospel to the Indian settlements upon the banks of that river. These journeys were always accompanied with much privation and sometimes with positive suffering. Through the unbroken

wilderness he pushed his way, sometimes overtaken with storms, sometimes prostrated with a burning fever which detained him in the lone and terrible wilderness, and yet through all his sufferings he uttered not a word of complaint, except that he was not living as near to God as he ardently desired. When he reached the distant settlements no comfortable lodging place awaited him. The "prophet's chamber" awaiting him was a wretched corn-crib, into which he crawled and passed the night. His thought was never of his own comfort. He saved not himself. His anxiety was that God might be glorified in himself and in the extension of Christ's kingdom. In the midst of his incessant labors and fatiguing journeys he was constantly suffering from poor health. Sometimes for several weeks he would be unable to attend to his accustomed duties. At such times he was greatly distressed, not on account of his personal suffering, but because he could do so little for the Master. He longed to do much in a little time, and any cessation of work made him feel that he was living for nothing; but in the midst of all his suffering he was constantly breathing out his longing for more conformity to the image of Christ. He was constantly hungering and thirsting after righteousness.

He spent a little over a year at the Forks of the Delaware together with these journeys to the Susquehanna. At the end of the year he was more dejected and discouraged than usual. Thus far, after two years of prayer and toil, he had not a single convert to encourage him. He had been zealous in work, he had agonized in prayer, but the fruit had not yet appeared. All this time he had preached and taught through an interpreter, and even the interpreter was still a stranger to the saving grace of God. This was an occasion of great anxiety and sorrow to the lonely missionary. The truth which he spoke with so much earnestness necessarily lost much of its force through the coldness of the interpreter. Is it any wonder that this man, who was by natural temperament inclined to melancholy, should become discouraged? He was so disappointed and saddened that he contemplated giving up the work at the end of the year; but the dawn of a brighter day was nearer than he thought. In ways that he least expected God granted to him the desire of his heart.

About eighty miles southeast of the Forks of the Delaware was a small settlement of Indians at a place called Crossweeksung. Brainerd determined to visit this place and present the story of the Gospel. He found them peculiarly susceptible to the truth. They were immediately interested and impressed. The news of Brainerd's presence and preaching spread abroad, and the natives began to flock in from every direction. It was here in the following eighteen months that his ardent desires were at last gratified. With increasing joy, we may say it reverently of him, he saw of the travail of his soul and was satisfied. The revival which now accompanied his labors was one of the most remarkable in the history of Christian enterprise.

Suddenly there fell upon the whole Indian population what Brainerd

called "a most surprising concern." From all parts of the country the people came streaming in, eager to hear the Gospel. They listened in speechless interest to his preaching, and many fell down in frantic distress of soul. The air would sometimes be full of their cries for mercy. Multitudes were overwhelmed in distress of soul. This condition was not brought about by the presentation of the terrors of the law. Brainerd did not preach to the Indians such sermons as Jonathan Edwards's famous sermon, "Sinners in the Hands of an Angry God." His presentation of truth was rather along the line of what we call the doctrines of Divine grace. He says that under this preaching sometimes the power of God seemed to descend upon the assembly like the rushing of a mighty wind, and with astonishing energy bore down everything before it. He compares it to "the irresistible force of a mighty torrent or swelling deluge, that with its unsupportable weight and pressure bears down and sweeps before it whatever is in its way." This was not a mourning which ended in tears. Many of the wretched savages were rescued from superstition and gross wickedness, and gave ample evidence that they had passed from darkness into the marvellous light of God's children.

It was painfully evident, however, that Brainerd's work could not be long continued. His physical strength could not endure the strain. During this single summer he travelled more than three thousand miles, often for several weeks preaching nearly every day and faithfully training the converts by means of catechetical classes. He organized the converts into a church, the first church ever organized on this continent solely of Indian Christians. The following summer, as he continued his work, failing health was constantly pressing upon him. Consumption, that grim monster of disease, had fastened its relentless hold upon him. His heroic efforts to continue his work are exceedingly pathetic. He did not give up until absolutely forced by constantly increasing weakness. In the spring of 1747 he reluctantly bade his congregation farewell and turned his face to New England, still hoping even against hope that he might rally and return to his beloved people. He went to the home of Jonathan Edwards, to whose daughter he was engaged in marriage, with the ardent hope that rest might restore him to health. He there consulted the family physician, who told him frankly that his life was nearing its end. He was not at all disturbed by this announcement. He had too often longed for death to be terrified when told that it was approaching. He rallied sufficiently to make a visit to Boston, where he interested some prominent Christians in the conversion of the Indians. To the very last he was consecrated to his chosen work. The result of this visit to Boston was the raising of money and the sending of two missionaries to the Six Nations. While there he was brought very low, but again he rallied and was permitted to return to Northampton, Mass., where he died at the home of Jonathan Edwards, surrounded by the tender ministry of friends, October 9th, 1747.

He had not yet reached the thirtieth mile-stone in life's journey—a

short life, yet imperishable in its influence upon the progress of the Redeemer's kingdom. It was a life of deep humility, intense longing after God, and magnificent heroism. When duty called, he went forward unflinchingly. The lesson which he himself drew from the long and weary path, before he reached the consummation of his desires in the conversion of souls, was "that it is good to follow the path of duty, even in the midst of darkness and discouragement." To the account of his self-devotion, as published in his journal, the modern Church owes more than we can estimate for the spirit of evangelism which has given force to the missionary movement of the present century. The story of Brainerd had something to do in stirring the mind and heart of William Carey, the "father of modern missions." Samuel Mills learned the same story from the lips of his godly mother. Henry Martyn was inspired to similar deeds of heroism in foreign lands. So the circle widens. Who can measure the power of one short life consecrated to the Master's service? If Brainerd's spirit of abandon to the cause and kingdom of Jesus Christ were to possess the whole Church of Christ, the fulfilment of precious promises would be at hand. The story of his life will never lose its power. So long as the Church of Christ endures it will be told as an evidence of the possibilities of grace in the individual, and the supernatural power of an ever-present Christ to work miracles of grace in the conversion of souls.

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### EAST AFRICAN MISSIONS.

TRANSLATED BY REV. C. C. STARBUCK.

On our way from Uganda to the East Coast we pass the stations of the C. M. S. in Djaggaland (Moshi on the side of Kilimanjaro, Taveta or Taita, and Sangalla), where at last the first baptisms have taken place. The translation of the Gospel of Matthew is just going through the press.

The well-known Free Church missionary, Dr. Stewart, appears to have undertaken something of great importance for East Africa in the establishment of the missionary settlement in the domain of the chief Kilundu on the Kibwezi River. This is now in prosperous progress northward of Kilimanjaro. This industrial settlement is patterned after Lovedale, in South Africa, and is called New Lovedale. The British East African Company has contributed \$48,000 toward it. It was established by a great caravan consisting of two hundred and twenty persons. This encountered serious difficulties, especially on the two days' march through the waterless Taro waste, but happily reached its goal. Work at once began—tree-felling, house-building, road-making, planting, etc.—and in a few months there stood a little village in the African wilderness, with a pretty church, in which Sunday services are held in Swahili. They have also brought along a little herd of cattle, including sixty oxen. They hope by using these to relieve the poor Wakamba women, on whose shoulders

alone the field work has hitherto rested. They are contemplating also a second settlement at Machako, some fifteen miles northwestward.

It may not be uninteresting to say a word respecting the founder of this mission, whose future, under God, is so promising. He is now a man of sixty-one years. Born February 14th, 1831, as the son of a Scottish farmer, Dr. Stewart studied theology, and after having served for a short time as assistant pastor, and having found that the Free Church yet hesitated to establish a mission in Central Africa, he went independently into Zambesiland. Here he accompanied Mrs. Livingstone to her husband, who was then on the Shiré, and was present at her death. On his way home he, at Dr. Duff's suggestion, visited Natal and Transkei, and then made a report to the home church of the prospects of missions in the regions traversed by him. During his stay in Scotland he studied medicine, and then, as a Central African mission seemed yet remote, went, in 1864, to Lovedale, which attained to its present importance under his guidance. The daughter institute of Lovedale—Blythswood, in Finguland—was also established by him. When in 1874 Livingstone's remains were deposited in Westminster Abbey, Dr. Stewart was present, and it was principally his zeal to which it was owing that the two Scottish churches (the Free Church and the Establishment) were induced to take in hand their Nyasa Mission. After having first completed extensive buildings at Lovedale, Dr. Stewart, in 1876, assumed charge of the Livingstonia Mission, which under him has attained to so grand an extension. Accordingly, when the British East African Company meditated establishing a settlement like Lovedale inward from Mombasa, all eyes were turned upon this well-proved man, and after a brief stay in Scotland the youthful veteran, with the consent of his Church, undertook the execution of this difficult enterprise last summer. Just at present, after having brought things well in train, he is again at home.

A little north of Mombasa, in the Wituland, the Neukirchen Mission has its two stations—Lamu, on the island of that name, and Ngao, on the Tana River. The present force is five missionaries. Everything here is in the shell; there is barely a beginning made with a small number of scholars. Lamu, being Mohammedan, is a difficult soil. Whether Golbanti, the neighboring station to Ngao, also on the Tana, has been re-established by the united English Free Methodists, is not clear.

The *Bavarian* Lutheran Mission, whose field is very near Kisulutini, has now three stations—Djimba, Mbungu, and Ikutha. These are now pretty well established, and a small number of believers begins to be gathered. They have a good deal of trouble about starting schools.

The accounts of the English Mombasa Mission are yet defective, although a new station—Djilore—is mentioned as being opened among the Wakamba. On the other hand, the station at the terminus of the projected railroad has been given up. Indeed, we are not sure as to the continuance of the railway itself.

We come now to the German "sphere of influence," and here strike first, in Tanga, upon the first station of the German East African Society (Berlin III.). Northwest of that is the second station—Hohenfriedberg—founded about a year ago. The third station (the first established) is at Dar-es-Salam. There is the hospital over which there has been so much discussion. From this point they are planning for a fourth station among the Wasavamo. As yet there is no intelligence of any results whatever, even at the two earlier stations. Hohenfriedberg appears the most hopeful, where some active young clergymen of regular training are at work. (In Germany university men are an exception among missionaries.) Some rather fantastic crusading plans of these young brethren are doubtless youthful fantasies, soon to pass away. We cannot believe that the committee will encourage any such.

At Panga, a little southwest of Tanga, we come upon the first of the four main districts of the Universities' Mission—namely, Usambara, with its 12 stations, Kologwe being only a year old. The number of scholars at this has risen from 330 in 1890-91 to 722, and a large number of natives are active as teachers. The last opened school, at Mlembuli, was built entirely by the natives. Special attention is given to schools throughout the district. The second main field of the U. M. is the island of Zanzibar, with three stations, two being devoted entirely to education. They are now about erecting a mission hospital. The Swahili literature has been enriched by several new works. The mission has suffered a heavy loss in the death of Susi, the well-known servant of Livingstone, who for years had been the right hand of Bishop Steere and Bishop Smythies. The third district of the U. M. lies a good way to the south, on the river Rovuma, and now embraces five stations, at which a large number of baptisms have taken place, and the number of scholars has also increased. Fourthly and finally, the Nyasa district, with nine stations, all which, except two island stations, lie close together on the east central shore of the lake, in the Portuguese "sphere of influence." Here also gladdening progress is reported. For instance, at the central station alone, on Likoma Island, the number of the baptized has risen from 66 to 110; of the school children along the shore, from 259 to 421. A new station is planned at Isombe, in the centre of Yao land; to the literary treasures have been added a little catechism, a translation of Mark and of an Old Testament book.

Eastward of Bagamoyo, about a third on the way, as well to Victoria Nyanza as to Tanganyika, are found in Ugago the three stations of the Church Missionary Society, Mwapwa, Mamboia, and Kisokwe. A small number of believers has been gathered here, the Sunday services are attended by several hundred persons, and on their preaching tours the missionaries find a friendlier reception than at first.

Within the German "sphere of influence" the London Missionary Society has a station at Urambo, some thirty five miles east of Tanganyika, where a missionary physician renders services widely sought after.

The two other stations of this society are at the south end of Tanganyika—Fwambo, and the new station, Niumkurlo, right on the shore of the lake. There at last regular missionary work is in course, and first converts have been baptized. We say at last, for no other Central African mission has experimented around so much and, in proportion to the sacrifice of men and money within fifteen years, accomplished so little as this. The Report for 1891 gives a review from 1880-90 which is not very heartening. We cannot resist the impression that there has been here a lack of steady and well-advised guidance.

We come now to the Nyasa missions. Northward and northwestward from the lake, in the German "sphere of influence," lie first the two stations founded last year—Wangemannsheight, of the Berlin Society, and Makapalile, of the Moravians. The Berlin Society is minded to push on its work vigorously, and has just appointed two additional men for this field.

The Free Church also, having given up Kararamuka, founded a new station at the north end of the lake, beyond the river Songwe, in the German "sphere of influence." It is called Uwumdale, and was established by Dr. Kerr-Cross. It is a short two days' journey from the Moravian station Makapalile. Dr. Kerr-Cross and his companions are enchanted by the beautiful and fruitful mountain-land, whose height they estimate at from five to seven thousand feet. The Scotch brethren have been received with extreme kindness by the natives, with whom the doctor can converse in Wakonde. The women and children, it is true, are very shy. Unhappily, the mission-house was burned as soon as built. The latest news is that the Arab slave-traders to the north of the Nyasa are already plying their accursed trade after the old fashion, and there is only too much reason to fear their hostile designs against the new stations.

The Free Church missions all lie on the west shore of the lake, and those of the Universities' Mission on the east. The two missions, so different in their ecclesiastical tone, maintain cordial terms of neighborhood and friendship. The Free Church headquarters are at Bandawe, a fresh and vigorous station, influential far and wide around. Here prevails an active missionary life. Every Sunday, besides the Sunday-school, there are two numerous attended services in the vernacular, and on several days of the week Bible and catechism classes. The missionaries have been very reserved in granting baptism, but have now the joy of administering this holy sacrament to growing numbers, and have also been permitted to admit no small company to the communion. Thus there is growing up a well-established Christian Church, which itself exercises a watchful discipline, and co-operates in spreading abroad the Gospel. Every Sunday native believers, especially trained to this work by the station missionary, go out into the surrounding twenty-five or thirty villages to the distance of fifteen miles, to carry thither the knowledge of the Gospel, and over one hundred natives help in the numerous schools which have been established,

and in which more than four thousand children receive Christian instruction. Four native tongues have been thoroughly studied and applied; in Nyanja the whole New Testament is already printed, as well as a number of school books; in the other three there are at least individual gospels, primers, etc. Moreover, there is an active industrial life also at the station—a printing-house, book-bindery and joinery, gardening and tillage, laying out of roads, etc. An especial blessing is the medical mission, with its healing mercies among the people. This has been peculiarly beneficial in the many intestine wars of the natives themselves, as well as between the Arab slave-hunters and the natives. Happily these are becoming less frequent.

Westward from Bandawe lies Ngoniland, with its savage population. This is occupied by several stations. Here also, notwithstanding the continuous disturbances from war, the Gospel is gaining increasing influence. Services and schools are more largely attended, and candidates are coming forward for baptism. In the south of Ngoniland the wildness of heathenism is the most intractable. Wars have within a year raged here which have not only greatly hindered the work of the mission, but have put the lives of the missionaries in danger. The Livelize Valley, at the south end of the lake, was full of wasted fields and villages burned and despoiled. The mighty chief Mponda, whose territory lies along the southern outlet of the lake, availed himself of the war between two Angoni tribes to fall upon both and secure slaves in multitudes, whom he then sold to the Arabs, which in turn roused the British consul, Johnston, to undertake an expedition against him and the Arabs, in which he himself suffered considerable losses, and appears to have made unhappy mistakes. The missions have been by no means at one with the course of his policy. Happily the consequences appear to have been by no means so disastrous as the anti-English press of Germany was glad to forebode. At all events, the slave-hunting land wasters have been inspired with a measure of salutary terror. The missionaries, moreover, were forced to witness repeatedly proofs of the yet unbroken might of sorcery. In a single village which they passed they found thirty men lying corpses from the poison ordeal. In southern Ngoniland the Reformed Dutch Church of South Africa also has a station, Mwera. It is in its infancy, but has already candidates under training for baptism. The present chief is not so hostile to the mission as his bloodthirsty father was, but sadly given to drunkenness. Some new missionaries have just been sent out from the Cape to form a second station.

On the way from the Nyasa to the coast we finally reach, in the Shiré highland, the extraordinarily flourishing station of the Scottish Establishment, Blantyre. Not only in Blantyre is there a growing church, but such are forming also in Domasi, Chirazulu, and Milanje, while friendly relations are developing with almost all the tribes around the Shiré. Three hundred children go to school in Blantyre, the girls' boarding-school



alone having more than fifty pupils. Thirteen youths are in training as teachers, twelve as printers, nine as carpenters, two as gardeners, eight as masons; the communicant class is so full that a single missionary can scarcely superintend it; the great church—a Central African cathedral—is filled on Sundays, and the attendants come also from outside, often from afar. For greater freedom of movement the mission will soon have a steamer of its own.

The Catholic missions also are developing a vigorous activity in East Africa. Outside of Uganda they are confined to the German "sphere of influence." The order which has been longest at work (since 1861) is the French Congregation of the Holy Ghost and the Sacred Heart of Mary. The vicariate apostolic assigned to it, North Zanzibar, comprises seven stations, the well-known Bagamoyo being the chief. In 1879 the Lavignian missionaries of Africa (known as the White Fathers) appeared on the scene, first in Uganda, where their intrusion upon the Protestant mission established almost two years before has wrought such dire confusion. Besides the vicariate apostolic of the Victoria Nyanza, the vicariate apostolic of Tanganyika and the provicariate apostolic of Unyamweve have been also assigned to them. A part of the former extends (with three stations) from the west shore of the lake into the Congo State, and belongs to the provicariate apostolic of the Upper Congo; the latter lies wholly within the German "sphere of influence," its central station being Tabora. The number of the "White Fathers" at work in these districts is very considerable; on the Tanganyika there stood at their side an armed force commanded and organized by two Belgian captains, primarily, it is true, to suppress the slave trade, but secondarily also to give more emphasis to the missionary activity of the Pères. For these gentlemen are "at once missionaries and soldiers." They gather the natives into villages, which stand under their protection, etc. There exists also a prefecture apostolic of South Zanzibar, which is committed to the St. Benedict M. S. of St. Ottilia in Upper Bavaria. At present Dar-es-Salam is its headquarters. It is intended soon to restore the station Pugu, destroyed in the revolt.—*Allgemeine Missions-Zeitschrift*, July, 1892.

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## MEXICO'S TWOFOLD CURSE.

BY REV. J. MILTON GREENE, D.D.

Romanism and infidelity, these are the great obstacles which impede the true elevation and progress of our sister republic. The latter is the natural result and fruit of the former. I am aware that in saying this I am antagonizing not a few among us who cherish the belief that Romanism is a better form of religion for the Mexicans than evangelical Christianity would be. The trouble with all such is that they do not know what

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

others. Here there is liberty of speech and thought and conscience, and we do not think of the system as being at all distinct in this particular from any other church. She respects and tolerates even her apostates. But how changed is all this as soon as we cross the Rio Grande and pass into Mexico! There the system, unless directly checked by the civil authority, sanctions the principle that in Rome "there can be no toleration." It is forbidden to employ a Protestant artisan or to consider him as having any rights which others are bound to respect. He may be insulted, robbed, and injured in person or family with impunity. If he has aught to sell, he must accept less than his neighbors; and if he desires to buy anything, he must pay more for it than they. He may literally be spit upon and stoned and buffeted, and can find no redress even in the courts, because in effect Rome wears the ermine. Nay more, Romanism shoots, stabs, butchers those whom she considers as heretics, and so far from considering this as crime, she defends the assassins. Witness the massacres of Acaapulco, Ahuacuatitlan, and Almoloya, and the martyr roll of sixty which stains the pages of missionary history of Mexico during the last twenty-five years. Many among us will be found to deny the existence in the Romish Church of an authorized tariff wherein every sin, however loathsome, has its price; but we who have seen and read said tariff, consider it only as a principle whose practical outworking is seen in the every-day life of priests and people as we have known them in Mexico. In no other way can we explain the existence of perjury, drunkenness, gambling, and fornication almost universal among the priesthood, and of practical polygamy, lying, stealing, and adultery among the people; yea, and even of murder. Let us not deceive ourselves. Look at the encyclical of Leo XIII., under date of September 25th, 1891, and read these words: "Naturalization oaths have been demanded in order that the subjects of the true Church might be made to subscribe to the United States Constitution, with its *impious laws and nefarious teachings*, to compel them to renounce the true authority of the Catholic pontiff." This is in full accord with the canon law of Rome, but not with Rome as unthinking people see and judge her. That law says that "the constitutions of princes are not superior but subordinate to ecclesiastical constitutions." How, then, can a consistent Roman Catholic be an American patriot, an obedient and loyal citizen? He cannot; and he will, if intelligent, defend himself by citing one of the canon laws, which says that "no oath is to be kept toward heretics, princes, lords, or others." Now, Romanism as it is, and as thus described, has in Mexico given birth to a twin curse, which is *disbelief*—an utter lack of faith not only, but an attitude of bitter animosity toward the Bible and all that is called Christianity. The fathers and brothers of the country very generally coincide with the sentiment which I recently saw in a representative newspaper, that "the Bible has been the greatest obstacle to the civilization and progress of Mexico." They believe that Roman Catholicism is the legitimate successor to the Church of the apostles; they consider our

Bible an adulteration and ourselves as impostors, and believe that they have seen and known Christianity in seeing and knowing the Romish Church. And thus to-day French, German, and American infidelity, including spiritualism, find nowhere a more hearty welcome or a more congenial field than in Mexico. And for this reason I consider missionary work in Mexico, as in all papal countries, more difficult than it is in pagan lands. The Gospel has not to encounter and overcome a base system of heathenism, but a shameful counterfeit of itself, a public sentiment bitterly prejudiced against it by a system worse than heathenism that has palmed itself upon the people as Christianity.

### A CONVERTS' HOME.

A Converts' Home for High-Caste Women has been opened at Masulipatam, under the lady missionaries of the Church of England Zenana Mission. It is the first building of the kind north of Madras. A correspondent sends us the following particulars regarding it from a letter in the *Lutheran Observer* :

"This home stands forth amid the heathenism around, a refuge to the timid, cruelly treated widow. It invites into its portals the deserted wife, homeless mothers and orphan children, all of whom find a welcome and an incentive to live useful and honorable lives. The need of such a home may not be known to all my readers. Let me briefly explain. In our part of India, whenever caste persons become Christians—often if only a leaning toward Christianity is manifested—they are cut off from every privilege of home. Here most emphatically accepting Christ means to the high-caste a forsaking of home and friends. It is so rare that I have never heard of an instance in which a caste woman accepting Christianity was able to care for herself. The helplessness of Indian women is almost beyond the power of those living in Western homes to understand. Before these women can support themselves and care for themselves they must be under the most careful and wise training for years. When they become Christians they can seldom do more than read a little ; in household work they are extravagant, careless, often dirty ; in taking care of their bodies or their children they need constant watching. In order to train them for useful work, for valuable members of the Christian Church, for examples of true womanhood to their heathen sisters, arrangements for as constant guarding as for children, combined with the freedom to develop womanhood, is necessary. Such a building is the Converts' Home at Masulipatam. At present there are about fifteen women and children in the home. It is a soul-inspiring sight to see these women, diligent at work, happy during recreation hours, devout at prayers. Some are preparing to help the sick, some are teachers in Mohammedan and Hindu Zenanas and in the girls' schools. The Misses Brandon had to borrow money to build it, and have made themselves responsible for the sum borrowed. Something is surely wrong with the Church at home when such a thing is necessary. A money order sent to Miss J. R. Brandon, Masulipatam, South India, or Rev. A. O'B. Brandon, 206 Amhurst Road, West Hackney, London, would reach her safely."—*English Paper.*

## II.—INTERNATIONAL DEPARTMENT.

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

### The Decennial Conference in India.

[J. T. G.]

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

#### THE STATISTICS.

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

per cent. The aggregate figures for India, Burma, and Ceylon are as follows: Native Christian community at the end of 1890, 559,661, being an increase of 142,289 during the nine years from 1881 to 1890. The number of communicants is 182,722, being a gain of 69,397. The number of pupils in mission schools is 279,716, an advance of 92,064. Of the grand total, about 175,000 are boys and 104,000 are girls. These figures exclude the Sunday-schools, the pupils in which number 135,565, compared with 61,688 in 1881. Taking the figures by provinces as to communicants, Bengal gives an increase of 32; Northwest Provinces, 193; Punjab, 210; Central India, 111; Bombay, 88, and Madras, 55 per cent. Scheduled in relation to denominational societies, American and British, the Baptists show 53,801 communicants, as against 30,245 in 1881; Congregationalist, including the London Missionary Society and the American Board, 13,775, as against 9689; Episcopalians, 52,377, instead of 40,990; Presbyterians, 11,128, instead of 5714; Methodists, 15,782, instead of 4205; the large proportion—viz., 13,111—being those of the Methodist Episcopal Church of America.

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

increase of 324; which shows an encouraging growth in the development of a stable organization of the native church. The number of native preachers went up between 1871 and 1881 from 1985 to 2488, an increase of 493; now they have advanced to 3336, an increase of 858. When we remember the theory that no country can be evangelized but by its own native agency, this increase in fact and in ratio is very encouraging. There is the other fact, however, to be borne in mind when we get too much elated, that these are almost exclusively paid agents, on the payroll of the societies or of the churches, and that these agents have grown faster than the statistical results. An increase of 25 per cent in the agents in the preceding decade brought 100 per cent increase of communicants; now an increase of one third in the agents yields an increase of but 28 per cent in communicants.

The various denominations show varying excellences. The Church of England leads in the number of foreign ordained missionaries in India proper; the Baptists in the number of communicants; the Presbyterians in the number of pupils in Anglo-vernacular schools; the Methodists in the number of pupils in female boarding-schools, day schools, zenanas, and orphanages.

We have dealt only with the lesson of the bare statistics, and that only very superficially; but there are other items which lie beyond statistics, like those which Rev. Edward Storrow mentions in *The Christian* when he says:

"The number of secret disciples is unusually great. Some missionaries of large experience and sober judgment suppose that their number does not fall short of the avowed adherents. However this may be, their great number attested by various witnesses is an important evidence of the success of missions beyond the avowed lines.

"Christianity, in a general but real sense, is undoubtedly advancing. A knowledge of Bible truth and doctrine is greatly on the increase. Heathen

superstitions and beliefs are dying down. Christian sentiments and beliefs are taking their place.

"There are evidences of Divine power and grace, the Holy Spirit at work taking of the things of Christ and revealing them to men. What is wanted, what should be looked for, wrought for, is more of that Divine power."

#### THE PAPERS.

The papers prepared for this conference were presented in printed form. We refer to only a few of them. Rev. J. L. Phillips, M.D., the General Secretary of the India Sunday-school Union, in discussing "The Sunday-school our Opportunity in India," gave the results of his labor and observations during twenty five months of travel throughout India. In considering the opportunity, he referred not only to the quarter of a lac in regular attendance upon missionary day-schools, but to the millions more not reached by any school and right religious influence, who are accessible to us now, but who were shut to our fathers. Calls are coming from many Hindu and Moslem homes to teach their sons and daughters, from parents who will never accept the truth themselves; in fact, who say, "We shall die as we are, but our children will be Christians." In many cases these children will bring their unbelieving parents to Christ. He quoted cases in point. His next point was the opportunity which the Sunday-school affords for developing the native church. "Few comparatively may become pundits and preachers, physicians or translators, or achieve success in any of the so-called learned professions, but the Sunday-school brings them an opportunity for service admirably adapted to all classes." The Sunday-school affords an opportunity for increasing Christian endeavor among Europeans. "Everybody knows how much of the unlighted lamp there is in India. Our Sunday-schools are calling out idlers into service. Within the past two years quite a number of Euro-

peans have begun learning a language for the sake of working among the children." Dr. Phillips pleaded for organized effort. Since the organization of the India Sunday-school Union, in 1876, this line of work has been greatly increased. There are denominational and geographical organizations that should be advanced. He looked forward to a union of all the Sunday-school forces in India and Ceylon. He urged co-operation, and the improvement of their present methods by preparation classes for teachers and Sunday-school literature, and asked attention to the *India Sunday-School Journal*. He urged normal training for the older pupils, wanted a Sunday-school in every Christian congregation, in bazaars and villages, in Hindu schools where invited, on tea and coffee estates for cooly children, such as have been recently opened in Ceylon, also for servants and their children, among patients in the hospitals and dispensaries. Dr. Phillips has travelled thirty thousand miles in the interests of this work since he took it up some two years ago.

"Evangelistic Work among the Women of India" is a paper by Miss S. L. Mulvany, of the Church of England Zenana Mission. She pleads especially for Moslem women. Speaking of the wave of opposition which passed over their mission at Amritsar, she quotes Miss Wanton as writing :

"I think there was much more progress noticeable in former years than during the last ten years, but perhaps it does not follow that there is really less. We have had some tremendous attacks made upon us, first by the Arya Somaj, who nearly emptied our schools, and then by an Anjumani Islam formed for the purpose of resisting the efforts of the Zenana Mission. In short, both were rival missions; they copied our plans, opened schools close to our doors, swept our scholars into them by dint of bribes and threats, and following us to the houses, tried to get them closed against us. This Anjuman has been going on for more than three years, but

I am thankful to say their funds are at last exhausted, and they have closed their last school. Now I hope we shall be more free."

"The Religious Training of Children" was treated by Miss S. F. Gardner, of the American Woman's Union. She pleaded for the employment only of believing teachers in the schools. She said :

"A missionary from the Oorriya district said to me : 'In some of our villages where heathen pandits are employed I was delighted in my periodical visits to hear how beautifully the boys repeated their Scripture lessons, but a close questioning one day brought out the fact that without exception they had been taught that Jesus Christ was their Krishna, and in another case coming under my own knowledge, the pandit frankly confessed that he taught both his own religion and ours. I asked another Brahman pandit, Suppose one of the children in your school should be convinced of the truth of these verses that you are obliged to make them commit, and should want to become a Christian, would you oppose it? 'I most certainly should,' was his answer. They are not all so frank as this, or there may be some too indifferent to their own religion to care to emphasize it."

"The Young Men's Christian Association as a Missionary Agency" was discussed by David McConaughy, Secretary of the Indian National Committee, who stated that within a few years the missionary conferences at Tokyo, Madras, Calcutta, Colombo, Jaffna, Peking, Shanghai, Sao Paulo, and Mexico had testified to the adaptation of this form of work among the young men of these several fields. The United States and Canada have sent two men to Japan, two to India, one to Brazil, and one to Mexico, and another is going to China. They gave to this work last year \$9588. The English National Council has sent out two secretaries, one for Egypt and Palestine and one for Bombay Presidency. In India there was an associa-

tion formed as long ago as 1873 in Travancore, the earliest association in Asia. There are only four of the associations now in existence which were known at the time of the last Decennial Conference. The First National Convention called for India met February, 1891. A national committee was formed to superintend the work throughout India. There are now sixty-eight associations enrolled.

We regret that we cannot summarize the able paper on "The Social and Legal Rights of Native Christians," by Rev. H. E. Perkins. It concludes by recommending a committee to investigate what are the precise rights, legal, social, and domestic of the native Christians, and to seek further legislation, should such be found necessary to protect those rights.

"Mission Work among Lepers" was treated by Wellesley C. Bailey. "The Moravians were the first in this field, and led the van in this as they have done in so many undertakings of difficulty and danger," says the writer. He records their work in South Africa. In India there was from comparatively early days individual work for lepers. In 1847 General Ramsay (C.B., K.C.S.I., as he afterward became) commenced a work with Rev. Mr. Budden in Almora, in the Himalayas. In 1864-65 ninety-six of these lepers were received into the Christian Church. In 1860 a leper asylum was begun in Calcutta. In 1868 Dr. John Newton, of the American Presbyterian Mission, began his work in their behalf at Sabathu. "He was pre-eminently the leper's friend. He tended them as a mother might a child. Contemporary names may be heard in history, but his will, I believe, live forever in the lower Himalaya Mountains." Gossner, Lutheran, the Methodists, the Church Missionary Society, the Free Church of Scotland, the Basle Mission and others, with the "Mission to Lepers," are at work in eighteen principal and nine subordinate places in India. In several instances lepers have done missionary work among their fellow-

sufferers without the suggestion or even the knowledge of missionaries.

#### WORK AMONG THE DEPRESSED CLASSES.

The papers on this subject were very interesting. Dr. S. Martin, of Seal-kote, said: "The work among the depressed classes is difficult, but yet the most encouraging, and the fact that mission work in India has had its greatest success among the lower classes is a proof that it is of God, and gives us encouragement for the future. A successful work among the most ignorant classes will make the evangelization of the more intelligent masses an easier task. A practical exemplification of the power of Christianity to elevate the low and degraded will be its best recommendation to others. As to the best method of conducting work among the lowest classes, this is a question that has not yet received a solution satisfactory to all. Where there are large numbers of inquirers they cannot be received into the mission compound and instructed. They must be left in their homes and instructed at such times as opportunity offers. Mass movements should be expected. The apostles believed in mass movements, and baptized all that wanted to come, *three thousand in one day*. The lowest classes should not be bought. The evil effects of the system of giving aid is felt in work among the lowest classes, and has been a serious hindrance to progress. The instruction given before baptism should be elementary; not too much should be expected of those that can neither read nor write."

The paper of Rev. E. W. Parker, D.D., of the Methodist Mission of North India, was of peculiar interest, as this mission has had a great work among these classes.

Dr. Parker started out with a definition of the depressed classes as those who belong to no one of the regular castes of the Hindu. They have been oppressed by all castes. As in their castes they are not, strictly speaking, Hindu, so in religion they are outside



of Hinduism, having gurus of their own. They are mainly day laborers. Though set free by English law, they are actually slaves. They have never been educated. Few can read or write. These people are more accessible to Christian workers for the following three reasons: (1) Their religion is not orthodox Hinduism, but some side issue less firmly established and tenaciously held, and so it is not so difficult to change them. (2) They have not the pride of caste that raises them in their own estimation above all others, and they readily receive Christian teachers. (3) Many have the idea of "moving on." They are willing and anxious to rise, and will take hold of any who may seem able to help them. These are, therefore, the "accessible classes." Sir William Hunter bears testimony to this point. He says: "I should not be candid if I left the impression that I expect any large accession from orthodox Hinduism or Islam to the Christian Church. It is rather from the lower castes and so-called aboriginal people that I believe direct conversion will chiefly come. At this moment there are fifty millions of human beings in India, sitting abject on the outskirts of Hinduism or beyond its pale, who within the next fifty years will incorporate themselves into one or the other higher faiths. Speaking humanly, it rests with Christian missionaries in India whether a great proportion of these fifty millions shall accept Christianity, or Hinduism, or Islam." The work of the Methodist Episcopal Church in the North was established after the Mutiny. First a few people, about twenty miles from Moradabad, came over. The work spread in the surrounding villages, schools were established, and the young men were trained up as evangelists or teachers. In another direction a *fakir* was converted, and brought many of his former disciples over. And so the work spread in several directions, and education and evangelistic supervision found the method of developing the work. In the mean time, the theological schools and

training schools turned out effective workers for their fields. The work grew gradually, as the following will show: In 1859 there were two native preachers, five communicants, four Christian boys, and eight girls in the schools. In 1868 there were 30 preachers, 665 communicants, 297 boys, and 168 girls under instruction. One hundred and eighty-seven were baptized. In 1888 there were 168 preachers, 7944 communicants, 2027 Christian boys, and 1327 Christian girls in school, and there were 1958 baptisms. Besides the school-teachers in the village, with superintending evangelist from a group of villages, a leader in each congregation is appointed as assistant pastor. These latter are voluntary, unpaid assistants. District conferences are held quarterly. At the religious meetings, not only the paid agent, but many Christians also come. Meetings are constantly held for three days, and the people receive much spiritual uplift. Direct conversions are often traced to these meetings. These conferences, or Christian *melas*, have been a very important part of the work. And in 1891 the results show the power of the Spirit of God. There are 261 native preachers and 381 exhorters of a lower grade and 736 Christian teachers, with 15,000 children under instruction. The number of communicants is 9487, and of baptized probationers, 16,913. Accession by baptism in 1891 was 17,038, including children, so that the whole Christian community is over 50,000. The object has been, not baptism, but conversion.

The Rev. A. Campbell, of Manbhurn, Bengal, said: "Work among aborigines, such as the Santals and Karmali Koles, among whom he had labored for a period of over twenty years, differs greatly from that among what are known as the depressed classes. In the Santal country they did not meet with anything at all resembling the depressed condition of many in Bengal, Southern India, and elsewhere. In the Santal country the aboriginal element pre-

dominates, not that the bulk of the population is aboriginal, pure and simple, but that the majority of those professing Hinduism have much in common with the aborigines indeed; they were often referred to as semi-Hinduized aborigines. What were known as the higher castes among Hindus were sparingly represented in many parts of the Santal country, and the result was that religious toleration, to a most surprising extent, was extended to each other by all classes of the people. The Santals and others like them were, as a rule, poor and ignorant, but they have not in their own country got the same opposition to contend against when seeking to raise themselves socially that the castes on the outer fringe of Hinduism had to meet when desirous of raising themselves from the servile and depressed state in which the higher castes had so long kept them."

#### Mission Outlook in India and Burma.

BY REV. C. A. NICHOLS, BASSEIN, BURMA.

*Unfavorable.*—Infidelity never had so full an access to the people as to-day. The greater number of the English instructors in the government colleges and lower grade schools are either avowed infidels, and breathe into their pupils their own unbeliefs, sometimes aggressively so; or, if not, they do not feel free to do anything positive in the line of religious character-building, from the strict neutrality which the government insists upon in its teaching force. Both of these courses tend in the same direction. Both go toward the production of a generation of prominent men, who, by virtue of their influence consequent upon their high attainments, will in the future tell tremendously upon the opinions and beliefs of a great mass of the people of the country. The sanctions of their old religion are gone, and they have no new moral impulses in their stead. The flood of direct infidel literature flows in upon

them from all parts of the "civilized" Western world. Their contact with those nations, with the exception of the missionary representatives of them, and now and then others in business and official circles, only confirms them in their ideas that all religious beliefs are but outgrown and inefficient factors in modern civilization. In other words, they are possessing themselves of but the excrescences of a Christian civilization, rather than its realities and blessings. Luxuries and intellectual culture are able to do no more for them than they did for corrupt ancient Greece and Italy.

*Favorable.*—Although Satan is thus alert and successful in gaining strategic positions in the struggle for the rule over the hearts of the millions of India, yet the Gospel is, notwithstanding, making steady and permanent progress. The fast spreading appreciation of the benefits, physical and intellectual, of educational attainment and discipline is awakening the spirit of liberal inquiry, and the spiritual needs of men are asserting themselves. These will not rest content with the negations of infidelity. There are already about 500,000 consistent Protestant Christians scattered throughout the empire, who by their life and their direct teaching are not only supplementing the labors of the considerable force of missionaries from our own lands, but are bringing their fellow-countrymen to think, as the missionaries never could do, in regard to the power of the Gospel in transforming character. A Christian vernacular literature is fast growing, and the vast treasures of religious and biblical literature in the English language are becoming more and more accessible to the millions of India, who now can use that language with facility. Through God's infinite wisdom the greatest transformations in India, spiritual as well as material, through the power of the Gospel, have had their first great triumphs from precisely those classes of the people whom the higher

caste people had come to believe were wholly incapable of betterment, and these people are marvellously outstripping those who had thought themselves so greatly their superiors in every walk in life. It is easy to see how great the evidential value of this order in the Christianization which God has caused to issue from missionary effort. Accordingly, notwithstanding the opium curse spreading as it is, in spite of the many ways that Satan is employing to graft upon the pantheistic atheism of the East the infidelity of the West, and in the face of the hindrances of profligate representatives of nominally Christian countries, the leaven of the kingdom of light is working, often silently, but is surely undermining the kingdom of darkness in these parts of Asia.

### History of a Great Petition.

BY MRS. MINERVA B. NORTON.

The first organized effort in behalf of a world-signed petition for the abolition of the traffic in alcohol and opium was in August, 1885, when the general officers of the United States "National Union" of the World's Woman's Christian Temperance Union forwarded to their missionary-at-large, Mrs. Mary Clement Leavitt, then in a foreign land, the "Petition of the World's Woman's Christian Temperance Union for the Protection of the Home, addressed to the Governments of the World."

This was also presented by Mrs. Mary B. Willard, September 12th, 1885, to the International Temperance Convention then assembled in Brussels, Belgium. It has been circulated round the globe, and its almost two million signatures are written in the dialects and characters of more than forty countries and provinces.

In addition to the signatures of all women of legal age, and the endorsement of all men, of whatever creed, nation, race or color, who agree in depre-

cating the evils against which it prays, in 1890 the co-operation of public assemblies and of organized bodies was sought, and these have been obtained through the officers of the International Missionary Union, the Young Men's Christian Association, the Young People's Societies, the Good Templars, Salvation Army, Knights of Labor, and others.

At the great meeting of the World's Women's Christian Temperance Union in Boston, November, 1891, between two and three miles of this petition was on exhibition. The original signatures were in three or four parallel columns, pasted on muslin one half yard wide and bound with red and blue tape, and the document was used to festoon Tremont Temple on that memorable occasion. Lady Henry Somerset brought scores of thousands of these signatures which had been obtained by Miss Morgan, of South Wales, in Great Britain, where the interest in the petition is very great.

It is proposed by those having the petition in charge to call it in for exhibition at the Columbian Exposition of 1893, and to have connected with it a total abstinence chain of the pledge autographs of the children of the world, composed of several million links of cards in red, white and blue, containing their signatures. It is desired to double this monster petition before May, 1893. [The form of petition can be had by addressing the writer of this article, "The Temple," Chicago, Ill.—J. T. G.]

### Western Polynesia and Australia.

Bishop Montgomery, of Tasmania, has paid a visit in the steamer *Southern Cross* to all the stations of the Melanesian Mission, and has been favorably impressed with the work carried on in the Banks, Santa Cruz, and Solomon groups, and in three northern islands of the New Hebrides. He also visited

Norfolk Island, the headquarters of the mission.

The New Hebrides Mission is losing the services of the Rev. J. H. Laurie, who has labored for thirteen years on Anietyum, where the people are now all outwardly Christian. The health of his wife has necessitated his resignation. She has, however, recovered under treatment. The Rev. A. Morton has resigned for a similar cause. He may go to Korea. The Rev. F. Paton, son of the veteran Dr. J. G. Paton, has been appointed to the New Hebrides. The Rev. J. W. Mackenzie, who has been twenty years on Efate, and the Rev. James Annand, M.A., who has been nineteen years in the group, are recruiting in New South Wales. Mr. Mackenzie is carrying a Scripture history and hymn-book in Eptese through the press.

Two lay missionaries, good craftsmen, have just gone to the New Hebrides to assist Dr. Lamb on Ambrym.

Mr. Eugene Stock and the Rev. R. W. Stewart, M.A., have concluded a very successful mission tour through the Anglican churches of Australia. They have created much interest in the Church Missionary Society, and have formed auxiliaries. Mr. Stock, who is the missionary editor in London, was allowed to occupy pulpits both in Sydney and Melbourne. He is a man of a fervent missionary spirit, and an excellent evangelical speaker.

The Wesleyan Mission in Fiji have got an Indian catechist to labor among the coolies there.

The Wesleyan Mission in New Guinea is now fairly at work. The governor, Sir William Macgregor, gives a good report of its influence upon the natives. Mrs. Reid, of Tasmania, has given a boat for the Raluana Mission Station, New Britain.

AUSTRALIA.—A Christian Kanaka has recently been made a martyr to his faith in Queensland. He was a zealous teacher under the Rev. T. McIntyre, the missionary in the Mackay district.

He had been attending the night school on Saturday, October 22d, and on going home was attacked by some savage natives of Malaya, one of the Solomon Islands. He was found covered with blood, and his hymn-book beside him. He had chosen a text for his address on the next day—"Never man spake like this man."

Miss Barnes, who came out to be the wife of Mr. Hey, the Moravian missionary in Northern Queensland, was welcomed at Brisbane. She is sister of Mrs. Ward, whose husband is Mr. Hey's colleague.

*The Baptist Centenary.*—This great event, which may well be called the Carey Centenary, or the Centenary of Modern Missions, was celebrated by enthusiastic meetings in all the chief cities of the Australian colonies. Ministers Presbyterian, Wesleyan, and Congregational churches joined with Baptists in recognizing the wondrous results of Carey's movement in 1792. It was specially felt in Australia, as it was the perusal of Cook's voyages in Polynesia that led Carey to conceive his purpose, and which also influenced Dr. Hawies, Dr. Bogue, and others in forming the London Missionary Society. Indeed, all modern missionary societies date from that.

The Rev. W. Newby-Fraser and his wife have left Sydney for missionary work in India in connection with the Church Missionary Society. Mr. Newby-Fraser has for some time been curate to the Rev. T. B. Tress, of St. Peter's, Sydney. Much interest has been taken in his devotion to the Indian field, and valedictory addresses and presents have been made to him.

The Rev. F. J. Paton, M.A., the youngest son of the veteran missionary, Dr. J. G. Paton, has been ordained, and has gone to the New Hebrides. He is the first of those born in a mission family on the New Hebrides who has become a missionary there. He is to be settled on the island of Mallicollo.

*Jemil Mission.*—Ten years ago the

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

NORTH SYDNEY, NEW SOUTH WALES,  
November 26th, 1898.

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

NEW YORK, January 14, 1893.

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

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

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

Sincerely yours,  
S. L. BALDWIN.

#### Another Note on Missionary Comity.

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

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

N. Y., June 14th-21st. All foreign missionaries of whatever field or board, whether temporarily or permanently in this country, are urged to attend. Circulars have been mailed to all American missionaries, whether in this country or any other, whose postal address is known. Should any not receive the same, they will understand that it is through some cause the society cannot control. It is expected that a larger number than usual will be in attendance this year, owing to the number of missionaries who may avail themselves of this centennial year to make a needed visit to this country. Over one hundred were present at last year's session, and every missionary we wot of desires to get the inspiration and information of a week in conference with missionaries from all the fields of the world. To missionaries there is simply no substitute for this annual gathering. All missionaries are requested to send their post address to the Associate Secretary, Mrs. Dr. C. C. Thayer, Clifton Springs, N. Y., and with or without further notice to inform her if they can probably attend the next session. Entertainment is extended to all missionaries in attendance, free, by our incomparable host, Dr. Henry Foster, the founder of the Sanitarium. Any information about the Union can be had of the Secretary, Rev. W. H. Belden, Clifton Springs, N. Y. This body is not limited in its membership to American and Canadian missionaries, and those of any other country who have served in non-Christian fields who may be in this country are earnestly invited to participate in the proceedings and share the hospitality extended to the members.

Other visitors can find accommodation in the Sanitarium or in excellent boarding-houses in the place.

*The World's Congress of Missions.*—We have had a glance at the tentative program of the World's Missionary Congress, which is to be held in Chicago, September 28th-October 5th inclusive, but we do not understand that it is at

our disposal to give to the public in its present state, and so we can only say that if the council having the matter in charge do not make any improvement, even on the initial program, it will be a very rich and varied Congress. It is to embrace every feature of missionary work, whether in Christian, civilized or pagan and other non-Christian lands. It will deal with the moral, social, and religious problems of our cities and our civilization in general; denominational unity in the solution of practical benevolent problems; methods of evangelizing the masses; all forms of home missionary work; Bible work; foreign missions, their reflex influence, their agencies; Christian governments and human rights; and a grand concert of prayer will probably be within the plan. Eminent men, secretaries, expert workers in all departments are to be invited to discuss themes and to exchange views and narrate experiences.

—We have received the following, the first part of which we cannot answer, and the second part, as we understand it, involves a controversy in which only those having the fullest information should take part. The Rev. Dr. Shedd, of Oroomiah, or Dr. Barzum, of Harput, might answer for the American missionaries, and our correspondent probably knows the views of others, who think that the present administration of this mission is neither broad nor brotherly.

J. T. G.

SIR: It is declared that one object of the archbishop's mission to the Assyrian Christians is to print the ancient Syriac service books, and that in doing so "heterodox" expressions are expunged. But can you or any of your readers oblige with information

1. As to whether adoration and prayers to the Virgin and saints are thus expunged, and,

2. How does this mission affect the work of the American Protestant missionaries among the same people?

AMATEER,

HASTINGS, October 31, 1892.

### III.—DEPARTMENT OF CHRISTIAN ENDEAVOR.

CONDUCTED BY PROFESSOR AMOS B. WELLS.

Presbyterian Endeavorers have recently held a missionary rally at the mission rooms in New York. The meeting was largely attended, and a permanent organization was formed to push missionary plans and inspire systematic giving among Presbyterian Endeavorers. The Endeavorers of the Reformed Churches in and near the metropolis met at about the same time in the New York headquarters of the Reformed Church, and, after an enthusiastic meeting, formed a similar organization with similar purposes. Both of these new movements are full of life, and are certain to accomplish much good for the cause of missions. In a thousand ways the Christian Endeavor movement is arousing the missionary activity of the young.

City unions are developing specialties in Christian Endeavor work. The Philadelphia union aims at becoming national headquarters for correspondence committee work. These Christian Endeavor correspondence committees, be it remembered, are formed to welcome and look after in a friendly way those Endeavorers that move to strange cities. It is quite impossible for each correspondence committee in the country to keep the address of every other, but if the Philadelphia union persists in its present determination, it will constitute a central bureau of addresses. If John Smith is to leave Jacksonville, O., for Columbus, Cal., the correspondence committee of his Endeavor society, acting through the Philadelphia union, will notify the Columbus, Cal., Endeavorers, and they will be all ready to give John Smith a cordial greeting when he comes. The Chicago union, in similar fashion, aims to become national headquarters for good-literature committees. These committees, gathering up the old books and periodicals of the congregation, is often at a loss to know where to send

them that they may do the most good. Now the Chicago union will gather addresses of missionaries, hospitals, army posts, navy-yards, and other places where such literature can be used to good advantage, and will supply these addresses to all good-literature committees that apply.

Young Lutherans have already raised \$1000 of the \$5000 needed for their memorial church at San Diego, Cal.; Endeavorers of the Disciples have raised as much for their mission church in Salt Lake City; Methodist Protestant Endeavorers are making good progress on the funds for their mission church at Kansas City; Reformed Church Endeavorers are collecting funds for their second Christian Endeavor memorial church, and the Endeavorers of the First Baptist Church of Salt Lake City are hard at work raising money for a mission chapel. May all these noble undertakings find speedy success, and prompt to undertakings greater still.

Presbyterian Endeavorers, in their December contributions to the foreign mission board of their church, made a gain of \$687 over the same month of 1891. In their contributions from May to December they made a gain over the previous year of \$2346.

One of the most prosperous and useful societies of Christian Endeavor connected with the Reformed Church is found in their Boys' High School at Madanapalle, India. These Indian Endeavorers are active in evangelistic work, and a recent report from them testifies that during the past year they reached with the Gospel 16,000 souls.

The Connecticut State Christian Endeavor Union is the oldest in existence, and some recent changes in its constitution are the results of much experience. It now formally refuses membership to societies in non-evangelical churches, thus following a distinctly understood Christian Endeavor prin-

inciple. It utilizes the experience of its former State presidents by constituting them an advisory board. It requires all expenses of the State work to be met by voluntary offerings only—no assessments. It provides a State superintendent for the new Senior societies, now springing up among the older church-members and the Christian Endeavorers who have "graduated." Good points, all of these.

Here are some extracts from a recent letter of Dr. Clark's describing a Christian Endeavor meeting in China. It was in Canton. "The girls' society wanted to come, but it was thought hardly proper for the young ladies to come so far in the evening. When we reached the chapel of the boys' school of the Presbyterian mission, where the meeting was held, all were in their places, about a hundred Chinese men and boys, and all rose while the missionaries and the visitors took their places. The room was beautifully decorated with floral emblems in Chinese characters, which meant, as I was told, 'Peace,' 'Prosperity,' 'Welcome,' etc. Behind us, in Chinese characters, were two large scrolls, which were afterward given to us, and were translated as follows: 'Fa-ti [Flowery Region] Christian Endeavor Society [literally, Urgency-in-the-service-of-salvation's-Lord Society] respectfully present. May you take the blessed tidings, and proclaim them until they fill every region where water and cloud reach.' The other scroll would have shocked our modesty, had we known what it meant, so complimentary was it; but we reminded ourselves, lest we should get too puffed up, that these Chinese knew very little of us, since we had been in Canton only two days, and that they were apt to deal in flowery compliments. Mr. Yeung, who led the meeting, gave out a hymn, which was sung very heartily to the tune of 'Silver Street.' Then he called upon Rev. Mr. Noyes, of the mission, to tell why we had come together, and what my mission was. Then we sung another song, and Mr. Fulton was

asked for a few words concerning the history and growth of the Christian Endeavor movement. Then, after a hearty prayer by one of the Chinese brethren, Mr. Yeung asked me to give them some words of counsel and advice, which I proceeded to do as well as I could for about five minutes, while Mr. Wisner, of the mission, translated what I said. I never knew better, however, the meaning of the phrase, 'a few feeble remarks;' for it is exceedingly difficult to speak with any force through an interpreter. I have no doubt, though, that Mr. Wisner made up in his translation for any lack of mine. After these remarks, Mr. Tso, one of the native teachers, was called upon. He said that he regarded my visit as providential, because it might help them to spread abroad their detestation of the opium traffic. He said that a commission had already gone to England to present the claims of poor, opium-cursed China, and he hoped that I would ask the Christian Endeavor societies everywhere to pray that the traffic might be abolished, and that China might be freed from her galling chains. This I promised to do, and I am glad to take this first opportunity partially to redeem my promise. After this, Mrs. Clark and I were presented by the society in Fa-ti with two beautiful hand-painted fans, on one of which was painted, in Chinese characters, Dr. Rankin's beautiful hymn, "God be with you till we meet again," on one side, and, on the other, the date, which reads as follows: 'Western calendar one thousand eight hundred ninety-second year, which is the same as Bright Achievement [name of reigning emperor] eighteenth year, ninth moon, the last division of ten days' (each moon is divided into three divisions of ten days each), all of which might be reduced to 'November 17th, 1892.' Another column on this same fan reads as follows: 'Beautiful Nation [the American] Clark, teacher, came to the Exterior East, Fa-ti [Flowery Region] local society [of Christian Endeavor]. All



the believing disciples requested Pak Yam [the given name of Mr. Yeung, who led the meeting] to make a record, it being a joyful matter.' Mr. Fulton and the other missionaries say that Christian Endeavor is splendidly adapted to the Chinese because they are used to guilds and associations, and the idea of the society seems natural to them. Moreover, they do not feel that they have really become Christians until they have taken part in meeting, so that the prayer-meeting pledge is not irksome. These societies in Canton are doing capital work. Every portion of this meeting of which I have written was planned and carried out by the native boys—decorations, scrolls and all. Join me in your prayers, will you not? for these brethren and sisters of ours in Canton and throughout all China, and let us thank God for the wonderful success of Christian Endeavor here as everywhere."

Rev. T. Harada, of Japan, has written a forty-four page pamphlet, giving, in Japanese, full instructions in regard to the formation and conduct of Christian Endeavor societies. Such a manual has been written in Armenian by Rev. G. H. Krikorian, of Turkey, to aid the cause in that country, but the Turkish censors of the press have forbidden its publication. They declare it a dangerous work, dealing with "brotherhood," "endeavor," "union," and such proscribed themes, besides being an attempt to organize a society. Says Rev. Henry O. Dwight, of Constantinople, "In response to our argument that the society is for spiritual culture, the reply is given that the point objected to is organization for any purpose, it being the object of the government to prevent people from learning how to organize." Native Christian Endeavorers in Turkey run serious risk of imprisonment if discovered.

In Japan Dr. Clark spent three and a half weeks, and held forty-six exceedingly profitable meetings. Concerning Japan and the Christian Endeavor movement he says: "I find Japan unexpect-

edly ripe for the Christian Endeavor idea. I had the impression beforehand that Japan was not ready for our Society; but these few days have quite dispelled this notion, so far as the vicinity of Tokyo and Yokohama is concerned. To be sure, I am not so rash as to predict with certainty the same growth and the same staying power for the Society here as in America, and I am well aware that there must be adaptations to fit it to Japanese ways; but human nature everywhere is very much the same, and all the indications point to a rapid and steady and healthful growth. I believe that the society is in some ways especially adapted to Japanese soil. They like it because it is a self-governing society. They are an independent people, and do not like to be 'bossed' in their forms of religious service any more than in other matters."

Here are some sample bits of Christian Endeavor news, collected from the papers of a single week: Two Endeavorers of Victoria, Australia, have raised \$1250 and opened a little Chinese chapel. A Colorado society, having promised to raise half the salary of a missionary, has published a cook-book to get the money. Three students in a single Presbyterian theological seminary were led from other callings into the ministry by Christian Endeavor work. An Ohio society sends a member as missionary to China. The Goodwill Mission of South Dakota has an Endeavor society of forty active members, mostly Indians. A Texas Society helps support a Chinese mission Sunday-school, a mission school for children, and a missionary in China.

Dr. Clark's journey to the Antipodes is making one thing very clear, and that is the adaptability of the Society of Christian Endeavor to all sorts and conditions of men. The Society has no "most-favored nation" clause in its constitution, but all climes and peoples are its own.

## IV.—EDITORIAL DEPARTMENT.

### Home and City Missions.

The whole number of home missionaries who were connected with the Board of Home Missions of the Presbyterian Church a year ago were fourteen hundred and seventy-nine. Of this number nine hundred and four, or nearly two thirds, were at work in the States and Territories west of the Mississippi. The great home mission field of the country is there, unless, indeed, the great cities and mining regions of the East are to be taken into account. Then the question becomes a very urgent one, pondered in many minds, whether the scattered peoples in the regions beyond the great rivers do not absorb much labor which should be more profitably expended on crowded cities like Chicago, Cincinnati, Pittsburgh, Philadelphia, and New York. One such city as Chicago, set as on a hill, has as distinct and far-reaching influence for good or ill as an entire territory in the mountains.

### English Notes.

[J. D.]

*The Moral Condition of England.*—The Dean of Norwich, speaking at a meeting held at Memorial Hall, Islington, expressed himself as decidedly of the opinion that the moral and religious condition of England was never so bad as it is at the present moment. He said the population of this country is 29,000,000, of whom over 16,000,000 inhabited six counties. This fact was alone sufficient to illustrate how much overcrowding there is. He called attention to the fact that at present £26,000,000 is expended per annum by the working classes for strong drink, and that 6,000,000 of our people are living in habitual neglect of public worship. What must be done to stem the current of evil? Personally, he and those who sympathized with his views would not, God helping them, allow this country

to go to the devil. He reminded them that the Church of England was the wealthiest religious society in the world. Among its members were those who possessed hundreds of thousands of pounds—nay, millions. Were those persons really awake to the true state of affairs in the country? He did not think they were. He advocated greater simplicity of life among the wealthier classes of society, and remarked that while £127,000 a year was spent upon perfumed spirits from abroad, the annual income of the Church Pastoral Aid Society was only £49,000. The one true remedy for existing demoralization was the taking from house to house and door to door throughout the land of the Gospel of Jesus Christ.

The Rev. T. Y. Darling, formerly C. M. S. missionary in the Telegu country, supplies a graphic sketch of the life of P. Venkayya, who was his first ministerial seal after being engaged in itinerant missionary work for eleven years without making a convert. The narrative constitutes a notable chapter in the romance of missions. What hath God wrought? It is not always the case, as this narrative shows, that "the Lord never uses a discouraged servant." The exceptions to this rule, if it be one, may well hearten those who have lost heart. "I looked upon myself," says Mr. Darling, "as one privileged to sow the good seed, but not to see in the flesh the issue." The Lord, however, ordered it otherwise, and that on the very day when, after preaching Jesus and Him crucified to a large crowd, and perceiving not the faintest sign of encouragement, he returned to his bungalow sadly disheartened and literally in tears." It was then, in 1859, that P. Venkayya, by the powerful impulse of the Spirit, sought, with some associates from the same village, the discouraged worker and embraced with joy the Christian faith,

Forthwith there has been continuous reaping. The first convert died September 20th, 1891, *faithful unto death*; and now the number of Christian adherents of this mission is 2945.

The Ninety-eighth Report of the London Missionary Society is to hand. The income is unprecedentedly large, representing an increase on last year of fully £35,000, and leaving a balance in favor of the Society of £9544 8s. 1d. The total receipts were £193,998 19s. 6d.

The troubles in China, while they have seriously influenced the work, have not caused it to *mark time*. The Society reports a large amount of work done during the year. In particular the success attending medical missions is accentuated.

A fairly hopeful view is taken of the prospects and the results in India. Northern India, however, is undermanned, and various important stations are in a critical condition.

With respect to Madagascar the Report strikes a jubilant note. A revival, which began in the capital in May last, has spread to several outlying districts and much fruit has been reaped, especially among the young. Happily many of the people are in possession of the Scriptures, and have a considerable acquaintance with the truths of God's Word.

In South Africa the first faint streaks of light are discernible in *Matebeleland*; in Central Africa peace has reigned at both centres of the mission, and tokens of blessing have been given, but the sky is somewhat lurid. The fear is that the slave-trading community will not submit without a struggle to the establishment of British rule in that region. At New Guinea *pioneering* and *selling* are going on vigorously.

From an able summary in "Wesleyan Missionary Notices" of the Methodist Church in France, we learn that Methodism began there exactly one hundred years ago. Now there are 64 chapels

and 10,880 attendants on public worship. Methodism has not been the progressive force in France that it has been in England; still, small as it is, it represents a living power in French Protestantism, which, should Methodism disappear, would have reason to say, "A virtue has gone out of me." The senior minister of this mission is the Rev. James Hocart, born in 1812, and now in the fifty-ninth year of his ministry. He has been, and still is, in labors abundant, a watchful pastor and indefatigable evangelist.

Wesleyan Methodism in South Ceylon has suffered numerically during the past two years from disciplinary action. It is believed, however, that the energetic use of the pruning-knife has made the hold of Christianity upon the people stronger, the Church purer, the agents and members better qualified for aggressive work than in any other period of the history of this mission.

The Cape General Mission is being reinforced by the Rev. Walter Searle, late Congregational minister in Birmingham, and his talented wife. Mr. Searle becomes joint secretary with Mr. Spencer Walton of this young but energetic mission, and the new editor of the *South African Pioneer*. By a train of events God has been preparing this servant for the foreign mission field, leading him to aspire after a close walk with God and Divine unction in preaching. Two circumstances specially call for mention. The first, a conversation with the Rev. W. Haslam, on the subject of soul-winning, which led this brother definitely to ask of God for an addition of a hundred souls to his church in one year. This petition was literally fulfilled with the overplus incident to heaped-up measure. The second circumstance was the effect produced by the reading of Dr. Pierson's "Crisis of Missions." Feeling the immense disproportion between the workers at home and those abroad, Mr.

Searle leaves his loving church and with his wife goes forth to bear the gospel embassy to the mixed races of Africa.

*English Wesleyan missions* report gratifying progress in the province of Canton. In three centres of that province—Canton, Fatsan, and Mong Fu Kong—native self-supporting churches have been established under the control of native pastors, and independent of funds from the British Missionary Society. Trained to giving from the start of the mission, the churches above mentioned have now taken over the entire financial responsibility.

To-day there are nearly two thousand more Christians in the Canton Province than there were in all China in 1872. The total cost of Christian missions in all China in 1872 was £120,000 sterling, and the present cost of missions in the Canton Province is something less than £40,000, so that for one third of the money we have more Christians. With such facts and figures before us we thank God and take courage.

Much of the success of British Wesleyan missions in the Canton Province is traced to the training school at Tsang Sha. A notable preacher, Mr. Lau Sing Nam, was trained at this institute. He discourses in various large preaching halls in Canton five and often six days a week, when he holds spellbound a couple of hundred Chinese for an hour or more. For many years his mother and brother were his bitterest opponents, but the Lord has heard his prayers and brought both in penitence to the Saviour.

Great disappointment is felt in this country at the attitude of the Liberal Government toward the *opium traffic* as voiced by Lord Kimberley. The *Friend of China* thus sums up the matter: "By the voice of their colleague (Lord Kimberley), who is responsible for Indian affairs, the Government declares that it

cannot and will not give any effect whatever to the votes which a majority of its members recorded while in opposition! Is this consistent with any possible view of political morality? Is it any wonder that the opposition press taunts the supporters of the Government with their folly in supposing that the fair promises of Liberal statesmen meant anything? And will the nation tolerate such disgraceful tergiversation?"

"The Father that seeth in secret" is the Father that worketh in secret also. Whether at home or abroad, it is those whom the Father prepares who receive the Son. The case of Ghulam Akbar, formerly *mullah* of a mosque in Haripur, as detailed in this month's *India's Women*, gives rise to this reflection. No Christian influence had reached him. He had only casually heard of the zenana teacher in the bazaars; but it is enough the Father's secret work within made him more than ready to seek at her lips the jewel of priceless instruction. "Here," said he, "is the Koran, here is so-and-so and so-and-so," mentioning various Mohammedan controversial and theological works; "but these do not tell me what I want to know. I am such a sinner; how can I be saved?" The sequel does not surprise us that one so manifestly drawn of the Father should, at the close of the second interview, have electrified his instructress by standing upright with his hand upon his heart and making the solemn confession, "I believe that Jesus Christ is the Son of God; and that He is my Saviour."

The Rev. R. C. Forsyth, Baptist missionary of Tsing-Chu-Fu, Shantung, North China, has had a good year. Many have been baptized and received into the membership of the church. He estimates the number of converts this year at 120.

At the Baptist Mission Hsin Chou, Shansi, headway is being made, though for the time more under than above

ground. The Rev. Herbert Dixon writes, "Our work here has progressed quietly, without any great visible addition to our numbers, though we have some such; but there are many more who are willing to listen to what we have to say, and not a few who confess that it is the truth, but say they dare not face the persecution that open profession entails."

Cheering news is to hand from the Congo. The Rev. H. Ross Phillips reports at Mbanza Mputu the baptism of the chief of the town and four others. The town was quite *en fête*. The ordinance of the Lord's Supper followed the baptismal service. While curiosity and wonder were predominant in many of the spectators, there were signs of a deeper feeling.

#### Student Volunteer Fund.

The editors find it necessary to make another appeal to the friends of missions, and of the Volunteer Movement in particular. The offer of the REVIEW at a price less than cost of publishing was made in order that many of the young men and young women who have signified their intention to spend their life in the Master's service in the foreign field might be enabled to grow in knowledge concerning the work to be done. The offer has been widely accepted, and has consequently necessitated a call for contributions to make up the deficit. The outlay has been about four hundred dollars (\$400), and the donations from editors and friends reach only three hundred (\$300). The amount lacking must go on increasing unless some response is made to this appeal. The editors and publishers are desirous of continuing their offer unlimited, and have recently extended it to members of the movement in England. It is earnestly hoped that a generous response in sums large or small will remove the necessity for any curtailment or restrictions.

Volunteers who are able to do so will aid the cause by paying the regular subscription price. Those desiring to take

advantage of the special rates should send their subscriptions through the secretary of the Movement, Bible House, New York.

Contributions to the Fund may be sent direct to Funk & Wagnalls, 18 and 20 Astor Place, New York.

We give below a statement of the account for the two years just past. It will be seen that while the outlay has been about the same each year, the income has almost entirely ceased.

Dr.	Cr.
1891...\$200.40	1891...\$291.80
1892... 193.00	1892... 7.00
<u>\$393.40</u>	<u>\$298.80</u>
	Debit balance 94.60
	<u>\$393.40</u>

#### Scenes from Missionary Life.

"The Bishop's Conversion,"\* by Mrs. Ellen B. Maxwell, is a book with a *purpose*. Ignorance of facts has been the cause of much harsh criticism of missionaries as to their style of living. It is to dispel this ignorance and correct false impressions that Mrs. Maxwell gives to the public this narrative of every-day life and work in India. The scenes are well selected and vividly and forcibly pictured; many of them being drawn from her own personal experience. As Bishop Thoburn says in his Introduction: "Practical missionaries have nothing to fear, but much to hope from a truthful presentation of their work to the Christian public." The book will prove valuable in awakening renewed interest in missionaries and conveying accurate knowledge of the constant toil and many hardships which they are called upon to undergo. It cannot fail to convert many besides the bishop to a belief that missionary life is not one of ease and luxury, but one which shows clearly the unselfishness and true heroism of those engaged in the work of the Master in heathen lands.

\*The Bishop's Conversion. By Mrs. Ellen B. Maxwell. New York: Hutton & Eaton, Price \$1.50.

## V.—THE MONTHLY CONCERT OF MISSIONS.

MEXICO,\* CENTRAL AMERICA, WEST INDIES, CITY EVANGELIZATION.†

The West Indian Islands and the Mosquito Coast.

BY THE REV. PAUL DE SCHWEINITZ, NAZARETH, PA.

It is certainly most appropriate in this year of the Columbian Exposition to turn our attention to that portion of this New World which was first discovered by Christopher Columbus, and note what has been accomplished there for the upbuilding of Christ's kingdom in those fair lands during these four centuries. Strictly speaking, it is only some of the West Indian islands that are known to us four full centuries, and the very name of the archipelago testifies to the first erroneous ideas of the original discoverers.

This string of islands stretches in an S-shaped line from the peninsula of Florida to the northeastern coast of Venezuela, the somewhat deformed S lying on its side, and measuring, roughly speaking, 1500 to 2000 miles in length. The islands on the north and east, with the peninsula of Yucatan, Central and South America on the west and south, enclose the Caribbean Sea, which takes its name from the aboriginal inhabitants of these islands. The whole archipelago lies between the 10th and 25th parallels of north latitude, and all, except a few of the Bahama Islands, south of the Tropic of Cancer. Situated thus in the most favorable portion of the tropical zone, the islands naturally present a most luxuriant vegetation, and are said to produce a greater variety and more magnificent palms than any other part of the globe. Oranges, bananas, coconuts, yams grow in great abundance, while the sugar-cane and coffee plantations have been the chief source of their commercial importance. These islands were veritable little paradises in the western sea, but for more

than three centuries after their discovery of them could be sung, better than of almost any other part of this sinful earth,

"Where every prospect pleases,  
And only man is vile."

And the saddest part was, that the native men were not so much the heathen, bowing down to wood and stone, as the Christian (God save the mark!) Europeans.

Already in the early years of the Spanish domination the aborigines were almost totally exterminated. The absolutely fiendish cruelty practised upon them by their Spanish conquerors, and often in the name of religion, resulted in their annihilation. It is said that 2,000,000 of these mild Indians were found on the island of Hayti, and after thirty years not one was left. No trace of the Caribs is now to be found anywhere in the islands.

These islands became the great bone of contention between conflicting European nations and changed ownership very frequently; but, no matter what flag waved over their unfortunate shores, the planters, having exterminated the native-born laborers, were always clamoring for men to work their huge plantations. Hence in these wretched islands African slavery was first introduced into the New World, and for nearly three centuries the West Coast of Africa was depopulated to supply the awful West Indian demand. For many years the poor blacks were deported thither at the rate of 100,000 a year. Catholic Spaniards, Lutheran Danes, Reformed Dutchmen, Episcopalian Englishmen imported, bought, sold, branded, whipped, mutilated, used for fiendish and lustful purposes these miserable sons and daughters of Africa's sunny plains. Whatever may have been the character of slavery elsewhere, here its barbarity beggars description, and the distinct race of mulat-

\* Pp. 153 (Feb.), 180, 201 (this issue).

† Pp. 113 (Feb.), 161, 218 (this issue).

toes to this day testify to its awful immoralities. One year, according to the sworn testimony of the planters themselves, sixty thousand punishments were inflicted upon these helpless wretches in four colonies alone, and those the best ordered. One planter caused the death of sixty slaves.

Marriage was forbidden among them, and any attendance upon the means of grace was on the majority of the estates punished by the lash. The imported negroes were kept in their original heathenism, and to its miseries, "having no hope and without God in the world," were added all the horrors of such barbarous slavery. The blacks, of course, far outnumbered the whites—even a few years ago the whites formed only 17 per cent of the population; and yet no one of these "Christian" whites cared for the souls of these poor heathen hordes; and thus it went on for centuries.

Finally, far across the waters, in a little colony of refugees for conscience' sake from Bohemia and Moravia gathered with some earnest souls from various provinces of Germany upon the estate of Count Zinzendorf in Saxony, "the eye of pity" began to gaze upon these man-persecuted and apparently God-forsaken blacks. When the little colony of Bohemian, Moravian, and German Brethren which constituted the but just renewed Brethren's Unity (Moravian Church) in Herrnhut numbered only six hundred souls all told, the first mission of this Church was begun, and this mission was to the West Indies—just sixty years before Carey sounded his call for a mission to the East Indies.

Touched by the tale of a negro slave brought to Europe by a Danish nobleman, two Brethren, Leonhard Dober (afterward the Chief Elder of the Church) and David Netchmann (afterward the first bishop of the Renewed Brethren's Church), were dispatched without funds and without any prospect of financial support to found a mission on the island of St. Thomas.

Thus began the first mission of the

Moravian Church and the first mission to the West Indies on August 21st, 1732.

The missionaries labored at their trades by day to support themselves, and at night preached the Gospel to the poor blacks. Truly apostolic indeed! The negroes heard the message gladly. Hitherto their principal knowledge of the name of God was derived from the brutal oaths of their overseers, and if they had heard of the Saviour, they thought He was only the white man's God and Saviour. Now that they heard He was for them, too, these weary and heavy-laden ones eagerly came unto Him to find rest for their souls.

But the masters and overseers at once raised a storm of opposition. They did not want their slaves to become "better Christians than they were," and they feared the missionaries would interfere with their lustful practices. The slaves were flogged unmercifully for going to the missionaries, and the latter were finally thrown into prison; but they prayed and sang aloud, and crowds gathered outside the prison windows to listen to them, and many were converted. At this juncture, which was some six years after the inception of the undertaking, and also after various changes had taken place in the force of the missionaries, Zinzendorf, without knowing anything of the deplorable state of the workers, moved by an irresistible impulse came himself with reinforcements to St. Thomas. When about landing he said to the accompanying brethren: "What will we do if we find the brethren no longer there?" "Then we are here," was the prompt reply. Whereupon Zinzendorf uttered the historic exclamation: "*Gens eterna*—these Moravians!" He secured the prisoners' release, but the opposition continued.

Not only did they have to contend with evil men, but also with dire fevers. The first fifty years of the mission on St. Thomas alone cost the lives of one hundred and sixty missionaries, or an average of over three a year on just that one island; but the gaps were always

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

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

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

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

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

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

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

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

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

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

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



vian missions are situated are British); Jamaica, 1754; Antigua and Barbadoes, 1765; St. Kitt's, 1777; Tobago, 1790; Trinidad, 1890. On these islands they have 50 stations, with 49 foreign missionaries, including their wives; 14 ordained native missionaries and 777 native helpers, exclusive of teachers, with 40,468 souls in charge. Furthermore 129 day schools with 171 teachers, all native, and 13,749 scholars; and 70 Sunday-schools with 938 teachers and 13,899 pupils. These statistics are for the year ending July, 1892. The Moravians were the first to enter all these islands except Trinidad. If it were not for their strict discipline they could number their adherents by hundreds of thousands.

The Methodists, Baptists, Presbyterians, and Anglican Episcopalians have missions on a great many of the islands already mentioned, and also on some where the Moravians have no stations. We have no recent statistics at hand of their work. On the French islands, Guadeloupe and Martinique, the only missions (up to 1890) were those of the Roman Catholic Church.

#### THE MOSKITO COAST.

Four hundred miles southwest from Jamaica lies the Moskito Coast, which is the east coast of Nicaragua, in Central America. It is a narrow little strip of land about 200 miles long, surrounded on all sides by the Republic of Nicaragua, except the east, where the Caribbean Sea washes its shores. It takes its name not from the insect, but from the Mosco or Moskito tribe of Indians, who dwell there. It is about the size of Holland, and has from 10,000 to 15,000 inhabitants—Indians, negroes, mulattoes, and whites. It is becoming more and more important from a commercial standpoint.

Although discovered in 1502 by Columbus, and claimed by various nations in turn, it is now, strange to say, a semi-independent Indian reserve, with an Indian chief as ruler, for whom the Moravian missionary acts as practical

prime-minister, or at least did in very recent times.

No attempt to Christianize the inhabitants was made by any church for more than three centuries after its discovery until, in 1849, the Moravian missionaries entered this field, and they are the only laborers there. The history of this mission is extremely interesting, but the space for this month has already been more than used up, and only a few more sentences can be added.

A peculiar feature of the work here is that it must be carried on largely by means of a ship. The coast is indented with frequent lagoons, which make the building of roads impossible. Hence the Indian hamlets can only be reached by means of a ship from the sea.

In spite of the degraded condition of the Indians, the mission has been wonderfully successful. The Nicaraguan Indians, have again and again begged the Moravian Brethren to come to them, but the Jesuits have so far succeeded in influencing the government to forbid their entrance, although it is relenting, and a wide field of influence seems to be opening before this mission. The building of the Nicaraguan Canal will have a tremendous influence upon the mission, we trust, for good, and it is earnestly to be hoped that this canal may remain under American (*i. e.*, United States—Protestant Christian) control.

This summary must be closed abruptly with the latest statistics. There are 12 stations with 19 foreign missionaries, including their wives; 4 ordained native missionaries and 66 native helpers, beside the teachers with 4739 souls in charge. Furthermore, 13 day schools with 13 teachers and 671 scholars, and 12 Sunday-schools with 44 teachers and 776 pupils.

N. B.—Since the above article was written the Nicaraguan government has granted permission to the Moravians to begin mission work among the Indians in Nicaragua adjacent to the Moskito Coast.

## VI.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

## Extracts and Translations from Foreign Periodicals.

BY REV. C. C. STARDUCK, ANDOVER, MASS.

—"The peoples who are able to maintain their national independence are proceeding to shape their civil institutions after the Christian pattern; the rest are accommodating themselves more and more to the suzerainty of Christian nations.

"The axe is already laid at the root of the trees; and although the immemorial, giant oak, planted by a Confucius or a Buddha, does not fall in a decade or two, very probably not in a single century, yet the first strokes have fallen, and the counter-mission, engendered by them, proves that men anticipate its fall. The Crescent also can hardly fail soon to strike its colors. An uneasy foreboding says as much to the Moham-medans themselves. If you could hear their private whisperings, you would find them everywhere lamenting: 'It is the century of the unbelievers, the Christians' century.' The coming century also shall be ours; at first, no doubt, sadly to their displeasure, yet afterward will they be thankful to us and give glory to God."—L. TIERNESMA, in *De Macedonië*.

—"It is cheering to notice that the Grand Duke of Baden, son-in-law of the late Emperor William I., has taken a firm stand against the anti-Jewish attacks. He lately celebrated the fortieth anniversary of his accession to the throne. On that occasion he expressed his sympathy with the Jewish people, and conferred high decorations on several of their community—rabbis, university professors, magistrates. He singled out for a special distinction his trusted Finance Minister, Dr. Moritz Elstätter, who has held this important post for twenty-four years. The Gospel is making great strides among the

Jews in Germany. I have received news from Bavaria that a Dr. B. and all the members of his family have embraced Christianity; others are acquainting themselves with the teachings of Christ, and our venerable missionary, Mr. Jacobi, in Königsberg, writes about the great change which is coming over educated Jews. For instance, he has been recently invited to the conference of Jewish religious teachers of East Prussia, held in Königsberg. Among those who took part were nine school inspectors and twenty-five teachers. Rabbi Dr. Bamberger, of Königsberg, presided. Papers were read on different subjects by Rabbi Tonn, of Altenstein, Rabbi Sturmman, of Osterode, Rabbi Dr. Rulf, of Hemmel, Rabbi Scherbel, of Gurnbirnen, Inspector Rev. Peritz, of Königsberg and others. 'I need not say that these proceedings had great interest for me,' writes our friend Mr. Jacobi, 'and the favorable opportunity was used to distribute German tracts.'"—*Jewish Intelligence*.

## AFRICA.

—"Among the West Coast tribes of Africa there are no written laws, custom and the voice of the elders alone regulating all their judiciary affairs. The administration of law is much more simple than in countries of a higher civilization, less troublesome, and, if anything, more effective. The conscientious student cannot live among these people any great number of years without increased respect for many of the institutions by which they govern themselves. Some of them, when described on paper from the standpoint of the visitor, who at best can know nothing of the inner life, appear extremely grotesque when read on the other side of the sea by people who only regard the negro as a cartoon on human nature. Many things that seem ridiculous from a distance be

come on closer inspection objects of admiration. These people manage to rule themselves without all the long complicated system of Europe and the United States. There are here no jails, no policemen, no safes, and no lock-ups, and yet among the natives, pure and simple, life and property are much safer than in countries that boast of their wonderful civilization. A brass kettle may be set down in the midst of the town or village and left for an indefinite time and it will not be touched. That article is known here as hard money, and is the same as gold in other lands. Try that in the city of New York and see how long it will remain undisturbed. Many a time, while travelling, I have left goods that to a native would have been wealth, in a mud hut, with no other protection than a simple mat hung before the door to keep out the rain. Often they have remained weeks, and would have been absolutely safe for any length of time."—Rev. DAVID A. DAY, in *Lutheran Missionary Journal*.

—"Everywhere in Christendom, alongside of the great apostasy, which is extending so appallingly, there is visible also a growing love to missions. Christendom, inspired, as it were, to a breathless emulation of effort, precipitates itself upon the tribes encompassed with the night of heathenism, above all in this part of the world, which has hitherto been accounted the darkest. This is visibly of the Lord. He is minded to tear away all hindrances which yet delay His advent. He is minded to hasten His coming. For this end He sets every force in motion. Science and romantic love of exploration, culture, and humanity, colonial and commercial development, all is constrained to serve Him; all these things are highways for the feet of the messengers that are publishing peace."—*Jahresbericht of the Unitas Fratrum*.

—"We hold that no people will ever keep up its character at its highest level—keep it noble, in fact—unless it im-

poses upon itself some task requiring energy and self-sacrifice and patience for the benefit of the world. There must be something big of some sort which it has to do, which does not pay directly, but which, consciously or unconsciously, it insists on doing, even to its own immediate detriment. The Roman work was to stamp the notion of law as distinct from will into the white races, and it did it, and died only of weakness when it drew back from that great task, and suffered the reign of will to overpower almost entirely the reign of law. Our work in the world is to give its dark races a fair chance of advancing; to maintain among them the wonderful *pax Britannica*, which makes a continent like India as safe as the Strand; to let them, if they will, civilize themselves, and assist them in the work. This is specially our work in relation to negroes—first, because we hate slavery, the grand negro trouble; secondly, because we alone of the nations can govern negroes without oppression; and thirdly, because the negroes have chosen us out from the nations as the one they will obey most easily. Even the slaves in the Southern States, with all their terrible wrongs, never rose on the Anglo-Saxon planters as the Haytian negroes rose on their French and Spanish masters. Dr. Blyden, perhaps the ablest negro alive, has testified in the writer's hearing that wherever he has travelled among his own people, and he has travelled far, he has found universally the same feeling—that they would rather submit to the English than to any other white race, the conviction being that "though they are violent and sometimes terrible, they mean well by us!" Under these circumstances the leadership in East Africa, from the Mediterranean to the Cape, has fallen to us; and we conceive that it should, at any reasonable sacrifice, be retained. Just look at this single case of Uganda. It is conceded that we have there no white enemy to dread; and the facts, therefore, resolve themselves into this. By cutting a road—

we do not say a railroad—of three hundred and fifty miles ; establishing a post or two ; putting two or three steamers on the Victoria Lake ; and organizing a minute force—say three thousand men—of Ghorkas and Soudanese, with three mule batteries of artillery, we can give a country as large and fertile as England, with a large population, profound quiet, commercial order, the opportunity of rising from the African to the Asiatic grade of civilization. We can allow Christian teaching, Protestant and Catholic ; we can set every man and woman free ; and we can render it as safe to practise the simpler arts—agriculture, weaving, and house-building—as it is in Caithness or Sutherlandshire. Englishmen can hardly understand what it is for negroes in Africa to make even that beginning ; but perhaps they may understand the consequences of our absence. The Arab slave-raid-ers, already on the verge of sovereignty, will enter Uganda, supported by their savage allies, the Munyuema, and the fierce converts they arm with muskets, and turn the whole land into a wilderness whence all villages have disappeared ; where no man or woman will be safe from kidnappers for a day ; where order will be unknown, except in the invaders' camps ; and where one third of the population will have perished, one third will have been sold into slavery—predial slavery, not domestic—and where the remaining third will have been driven out of its fields into the jungle to live a hunted life on roots and fish. In one generation hope will have disappeared, Christianity will have been forgotten, and the people, just emerging from savagery, will have been thrown back into the condition from which in three thousand years they have only escaped at intervals—a condition worse, because a little more conscious, than that of the gorillas. And this not in a land of which we know nothing, or with which we have no concern, but in a land which we have entered, where we have made treaties giving us rights, and therefore duties, and where

we have actually secured to ourselves by diplomatic effort a recognized though thin kind of sovereignty. It seems to us that the House of Commons, if it votes for such a retreat, does a shameful thing—as shameful a thing as could be done, except, indeed, one which, to our amazement, is also pressed upon us by semi-official arguments. We can keep the protectorate, it is said, it being guarded by a European treaty, and yet evacuate Uganda. That is to say, we can keep our rights and do none of our duties ; insist on our claims, and fulfil none of our promises ; leave Uganda, 'the garden of savage Africa,' and warn off any rival who might, from interested or other motives, restore a semblance of order. It is monstrous counsel. If we go, let us go utterly, and confess openly that our energy is overtaxed, and leave any white race that will try to perform the duty from which, from mere selfishness—for there is no other motive—we have shrunk."—*The Spectator*, in *Church Missionary Intelligencer*.

—Lord Rosebery, speaking of Uganda, says to the C. M. S. deputation : " We—at any rate I—view it as a country of great possibilities, as the key, perhaps, of Central Africa, as commanding the Nile basin, as a field recently of heroic enterprise, as a land that has been watered by the blood of our saints and martyrs ; and I, for one, as a Scotchman, can never be indifferent to a land which witnessed the heroic exploits of Alexander Mackay, that Christian Bayard, whose reputation will always be dear not only in his own immediate northern country, but throughout the empire at large. Gentlemen, I say that, whereas we view Uganda from all these different aspects, in my opinion you represent the greatest force of all, because you represent what Mr. Bosworth Smith eloquently called that continuity of moral policy which Great Britain cannot afford, at any time or in any dispensation, to disregard. That continuity of moral policy is a moral force by which, in my opinion, this country

has to be judged. It is the salt which savors our history ; it is a spirit which has exalted it ; and it is by that when we have passed away that, in my belief, we shall come to be judged."

#### MISCELLANEOUS.

—Professor Kume, of the Imperial University of Japan, has published an essay designed to prove that Shintoism, which now worships only the emperor and the national heroes, was originally monotheistic. This view implies a denial of the divinity of the Mikado's ancestry, and has given great offence. Professor Kume has been placed by the government on the retired list.

—"When a chief of the Cherokees was asked why the Cherokees are so much in advance of the other tribes, he replied : 'Because we have taken care to educate our women as well as the men.'"—*Home Missionary Monthly* (W. H. M. Board, Pres. C.).

—*The Church at Home and Abroad* objects, with much force, to the expression "this or that communion." It admits that, unhappily, we may require denominations for a good while to come, but remarks that among Christians there can be but one communion, "the communion of saints."

—At the annual meeting of the Society for the Propagation of the Gospel, Sir Arthur Gordon, after remarking that he had seen the society's missionaries in all parts of the world, and had, as he believed, "never come across a single missionary of it who was not animated by the true spirit, and who was not a self-denying man," proceeded to remark that "an abstract fitness" in missionaries was hardly enough, but that they should have also a fitness for the particular place to which they were sent." A missionary should be able to enter into the feelings and spirit of others ; he should not go out with stereotyped, fixed, Western ideas, and he should be able to tolerate other ways of living and other modes of thought

than his own. The preacher at St. Paul's Cathedral yesterday said, with no less truth than eloquence, that one of the Divine marks of Christianity was its suitability to people in all parts of the world. Well, that is perfectly true, but we go far to diminish its truth—or at least to make that truth not apparent—if we go out with a sort of impression that couples with the mission of preaching Christianity the mission also to introduce, to teach, and enforce all the conventionalities of the civilization of the end of the nineteenth century as seen in a respectable suburb of London."

He illustrated this by an amusing story :

"An old friend of mine—not a missionary of this society, I am happy to say—on seeing a great congregation before him in a chapel in one of the Pacific islands, wrote an account of the scene, which subsequently found its way into print. He wrote : 'The vast building was crowded to suffocation ; the king and the queen were there ; the hymns were sung with a sound like thunder ; there was the most intense interest in the sermon I preached.' And do you think the good man went on to rejoice at the success of the sermon? Not a bit of it ; no, he went on to say, 'And my heart was sad in me, for in the whole of that vast congregation I do not think there were half a dozen persons in complete European costume.'"—*Mission Field*.

—At the same meeting the Bishop of Mashonaland remarked : "There seems to be an idea that those who know most about missions do not support them. My experience has been the opposite. Three of the most distinguished soldiers in connection with Africa, an admiral, a governor, an administrator, are the class of men who support us in Africa. There is a class who must be strongly opposed to missions, namely, those who bring into these countries which must tend to destroy the poor black children both body and soul. These men must

dislike missions with all their hearts ; and it would be well if our active opposition to them were even stronger than it is. We tamely accept what we hear to the disparagement of missions without investigating the truth. More than a year ago one of the most read of the London weekly newspapers published a letter bringing against an African mission, close to the home of the writer, a certain definite charge. It was answered by our offering to pay all expenses in connection with the inquiry, and the value of the time expended, if the writer could prove a single instance of what he had asserted to happen generally. This answer was published in the same paper ; but from that day to this nothing has been heard of that man."

—"An example of Mary Moffat's faith is that during the darkest time, when not a single man or woman about them seemed in the least degree touched or even interested in the message of salvation, a friend in England wrote asking what presents to her might be of use. She answered : 'Send us a communion service ; we shall want it some day.' The parcel was long on the way ; but just the day before that arranged for receiving the first six converts into the Church, the box arrived containing the communion vessels for which Mary had asked nearly three years before.'"—*Woman's Work, in Missionary Reporter.*

—"When we cast our eyes over the lands of the earth, over the shores of the oceans, the broad continents and the island world, southward and northward, eastward and westward, of many peoples the first-fruits are scarce gathered in, and the great multitude are still waiting for the message of salvation. The time presses. We know not how near the coming of the Lord is, but multiplying signs remind us of the word, 'This Gospel of the kingdom shall be preached in all the world, for a witness unto all nations ; and then shall the end come.' The ways to the heathen world are set in order, the doors are

opened, the peoples are brought near, to a degree of which only a few decades back there was scarcely a presentiment. The Lord is laying a pressure on us to work so long as it is day. Christendom must trade with her talent ere the Lord comes. Thank God that many in Christendom have understood this summons. However we may lament the shortcomings of the Church, yet none the less is it true that in obedience to the command of the departing Christ, 'Go ye into all the world and preach the Gospel to every creature,' the messengers of the Gospel are gone forth into all the world. In this work our Lutheran Church has her part, and may she to-day, so far as represented by us, strengthen her faith anew, although on the word which was given of old, inflame her zeal and revive in the freshness of an undying love."—The Very Reverend Superintendent WEBBER, in *Evangelisch-Lutherisches Missionsblatt.*

—"The peoples contend with one another, they advance in their might, in their civilization and culture, and then again decay ; but through all the confusion and tumult proceeds the still footfall of One Invisible, and amid the vicissitudes of nations and kingdoms grows a single kingdom day and night, the kingdom of Him who saith : 'All authority is committed unto Me in heaven and in earth.' When His appointed time arrives He causes the sun of the Gospel to shine upon the peoples, and His love has then power to melt even the ice which has chilled a hundred generations under the bondage of sin, and to shatter the citadels of Satan. Yet has He long patience to wait. Not till the long-delayed event may we adoringly say, 'It is the Lord.' Even thus does St. Paul review the wonderful ways of God with the nations, and exclaim : 'How unsearchable are His judgments and His ways past finding out. For who hath known the mind of the Lord, or who hath been His counsellor? . . . For of Him, and through Him, and to Him are all things!'"—*Ibid.*

## IN GENERAL.

—To him who, month by month, from the whole wide world diligently endeavors to gather *facts* relating to missions and to exclude all fictions, there is solid comfort in the saying that "the man who never makes any mistakes never makes anything." But all the same, the struggle for accuracy in every statement goes courageously on.

—"Blessed are they who see the day of glory, but more blessed are they who contribute to its approach."—*Bishop Secker*.

—Dr. S. J. McPherson, *apropos* of the recent decease of a certain millionaire, used these words so painfully and terribly true: "A selfish man is a Dead Sea, and wants all things to be inlets without any outlets; but a fine character, like a sweet-water lake, must have outlets as well as inlets. His life is an interesting study for likeness to the Dead Sea."

—In less than 80 years 30,000 missionary Baptists in the United States have grown to over 3,000,000; while 40,000 anti-mission Baptists have grown to only 45,000. "I do not know," says Rev. William Brock, "what there would have been in the Baptist denomination if there had been no Baptist mission. It was the real source of inspiration to the churches." Insert any other denominational name and the statement is equally true.

—The great commission of the Master who bids His followers "Go ye into all the world, and preach the Gospel to every creature," is often understood as if it read, "Stay ye in this part of the world, and preach the Gospel to the few people who have already heard it." Whereas the command is to all, and equally to all. And the many who are not called to go themselves are bound to send substitutes for the service—sons, daughters, offerings—and to pray without ceasing to the Lord of the harvest. Yes, go or send substitutes.

—This is the scientific view of it, and science speaks with authority: "The foreign travellers and residents in the South Sea Islands who write with such hostility of missions there are men who find the missionary to be an obstacle to the accomplishment of their evil purposes."—*Charles Darwin*.

—There is a story of a minister who plead so earnestly for foreign missions that, when he asked for those who would volunteer to enter upon the work, his own daughter came forward promptly and offered herself. Taken by surprise, the father said: "Oh, daughter, I did not mean you." How easy to talk with fervor without meaning much!

—The tithe as a standard for giving to the Lord will not answer for all. He who gives \$1 out of \$100,000 gives far less than he who gives the same out of \$10,000 or \$1000. Dr. Joseph Brown, of Glasgow, quaintly says that no man can overlook this principle of proportionate giving if he understands his arithmetic, and that the practical neglect of it can be accounted for only on the ground that such people, when they came to *simple proportion*, bolted over it into *vulgar fractions*."

—A Brahman said to a missionary: "We are finding you out. You are not so good as your Book. If you were as good as your Book, you would conquer India for Christ in five years."

—Bel Chandler Harris, of "Uncle Remus" fame, is the son of a missionary, and is about to revisit his birthplace on the African coast, where his parents were once settled.

—A building that at one time belonged to the Inquisition has been purchased by the Baptists of Bahia, Brazil, for mission purposes. "Surely the wrath of man shall praise Thee."

—Whoso would conjure wisely with figures, first of all must be sure that behind his figures are solid facts to match. Of the bulk of the world no census has ever been taken, and so whenever the

numbers of human kind are given, it is to be remembered that outside of North America, Europe, and India, and a few smaller regions, all conclusions are based only upon estimates—that is, guesses. Africa used to contain 200,000,000 and upward to even 300,000,000, but now statisticians name 165,000,000, or even 130,000,000, as probably nearer the truth; while a recent writer would leave to the Congo Free State but 8,000,000 out of the 40,000,000 who have been supposed to dwell therein; and, finally, along comes the Chinese ambassador and declares that the population of his country is grossly overestimated, and instead of 400,000,000 there are but 125,000,000! Calculations, he says, have been based upon the number found to the square mile in the vicinity of the seaboard, while further back, over the bulk of the area of the empire, the density of population is much less.

—Mr. Moody finds young Irishmen from the old country so especially valuable, when trained for evangelistic toil, that in closing his work in that island recently he offered to depart from his usual rule of requiring candidates to bear a portion of the expense of their training, and if 25 young men were sent from Ireland, he would put them through their course in the Chicago Institute without any charge.

—Though not a few Episcopalians have strong convictions against sending "missionaries to Roman Catholic countries, because they are already under the jurisdiction of bishops who are in the line of the apostolic succession," the *Evangelical Churchman* of Toronto does not in the least share such strange scruples, and makes bold to affirm: "It is the duty of Protestants to carry the Gospel to Romanists, who in some countries—Spain, Mexico, and Brazil, for instance—need it almost as much as the heathen."

—The Presbyterian Synod of Oregon, at its last meeting, adopted an overture

to the next Assembly looking toward a more economical expenditure of mission funds. After expressing its confidence in the unity of the Church, and its belief in co-operation as a practical method of expressing that unity, it expressed the desire to co-operate with other churches in bringing about this reform in the missionary field of the West.

#### WOMAN'S WORK.

*Past and Present.*—It marked the beginning of a new and important stage in the growth of Christian missions when, in 1861, and largely through Mrs. Doremus, in New York City, was formed the Union Missionary Society, the first of its kind, at least in the United States, and by the co-operation of women from six denominations. The need of the new movement was so great, and the call was so evidently from on high, that presently the idea was taken up and acted upon by others, and now it has come to this, that any church which is not supplied with a Woman's Board is counted singular and far behind the times.

Not less than 75 such organizations can now be named, of which 50 are in the United States and Canada, and the rest mainly in Great Britain, with an aggregate income approaching near to \$2,000,000, and upward of 5000 representatives in the foreign field, of whom nearly 2000 have gone out from Christian lands. These four denominations stand at the front with respect to the extent of their work, though various others, according to their numbers and ability, have done just as well or even better: the Presbyterians, \$316,734; the Methodist Episcopalians, \$265,342; the Congregationalists, \$218,935; and the Baptists, \$213,658. As a manifestation of zeal coupled with energy and skill, the society first named reported receipts last year less than those of the entire great Church by only \$16,226, a phenomenon strange, if not serious; and while the Methodist Church South has been for some years struggling with a debt, the women



thereof have maintained a treasury blessed with a surplus in the bank.

The kinds of work undertaken are various, with school work most common. In the zenanas of the East women find a boundless field, one desolate in the extreme, and have it all to themselves. Besides, in hospitals and elsewhere, not far from 100 women are ministering abundantly to the bodies and souls of their sex. Nearly two thirds of that number went from this country.

The enginery applied at home is equally peculiar. The money is raised by various devices, among which these are most common : by membership fees, with dues paid annually, quarterly, or monthly ; by pledges, mite-boxes, collections at public meetings held for the purpose, etc. But perhaps the most noteworthy feature is found in the surprising variety and abundance of literature furnished to diffuse information and kindle interest. Thus there are the monthly magazines, bearing often names so happily chosen, and edited with such ability and tact ; magazines and papers for children as well ; mission studies running through the months ; prayer calendars to give definiteness and point to petitions at the throne of grace, etc. In all which surely there is something which the brethren are bound narrowly to observe, and also something which they may often wisely imitate.

—Mary Allen West, who died not long ago in Japan, whither she had gone in behalf of the Woman's Christian Temperance Union, is a woman not soon to be forgotten. In the " crusade " against the saloon of twenty years ago she took an active part ; in the sublime movement which soon grew out of it she was not long in coming to the front, and for years wielded a wide influence as editor of the *Union Signal*. In particular this fact is notable :

" She graduated from college when but seventeen and entered at once upon her lifework as a teacher. Her influence over her pupils was strongly religious, and out of a large Sabbath-school class which she taught for many

years in the Galesburg, Ill., Congregational Church, 12 girls have gone as missionaries to foreign lands. At the home of one of these in Tokyo she died."

—How many readers of the *MISSIONARY REVIEW* know that the membership of the W. C. T. U., including the young women's branch and the children of the Loyal Temperance Legion, has reached in the United States alone 350,000, or that among the great things done it has procured 10,000,000 signatures to petitions for prohibition? It maintains the largest publishing society of women in the world, and is annually issuing 130,000,000 pages of printed matter, all used in pushing its great work of moral reform. Then there is also that magnificent \$1,000,000 " temple " in Chicago, the quickening centre for all its worldwide activities !

#### THE UNITED STATES.

—The following figures have been published by the Commissioner of Education : Number of pupils enrolled last year in the common schools of the country, 13,203,170, and the average daily attendance, 8,404,228. There were 363,922 teachers, 122,551 being males and 241,371 females, and the total expenditure for the support of the public schools was \$148,173,437. The progress of education among the colored people is presented in the following statistics : Number of pupils, 1,309,251 ; teachers, male, 13,567 ; female, 10,497.

—It may now be taken for granted that the Utah question, which for fifty years has been our perplexity and our shame, may be regarded as settled, a thing of the past. After what legislation has accomplished, aided most effectually by the vigorous mission work of the churches, it only remains to continue the teaching and preaching work and hold the region yet longer in territorial condition, and in due season polygamy as well as priestly tyranny will live but in memory. The recent amnesty proclamation of the President was a wise recognition of the existing status. The churches out there num-

ber 89 with 98 ministers, while there are 81 schools with 6518 scholars.

—Sooner or later it is the impossible that is certain to happen. Or, in the teeth of the famous historic statement to the contrary, the mountain in our time and land is actually moving toward Mohammed. That is, Rome, after anathematizing and fighting our public-school system time out of mind, has at length concluded to come to terms with the institution and kindly suffer it to survive—yes, even to make friends therewith. So the *zeitgeist* in America is too much even for the Pope.

—But, speaking of the prophet of Islam, the telegraph tells us that an emissary even from far off Manila is on his way hither, Koran in hand, and in the person of Alexander Russell Webb, late United States consul and a recent convert to the same, to turn us all into Mohammedans, since theirs is a loftier faith, and theirs also are purer morals. At least 53,000 rupees have been contributed for his "mission" by the faithful in Rangoon, Calcutta, and Hyderabad.

—On the 14th of last December the Board of Regents conferred legal authority upon the International Medical Missionary Society to establish in New York City a missionary school of medicine, the first institution of the kind in the world.

—There can scarcely be two opinions upon the legislation upon our statute books concerning the Chinese. It is an open violation of treaty pledges, it is an outrage upon an innocent population, and was a piece of the merest political demagogism. If retaliation was ever justifiable, it is now, and from China. Except that the law seems certain to be an utter failure, and so will but cover its originators with confusion. Almost to a man so far the Chinese pay it no heed, and to enforce it, to send them all back, would cost some \$10,000,000! At any rate, John Chinaman is no fool.

—Some years since Mr. Gammon, of

Batavia, Ill., gave to the (colored) theological seminary at Atlanta, Ga., now called by his name, the sum of \$350,000 for buildings and endowment, and now, by the terms of his will, a further sum of \$750,000 goes to the same institution. These large gifts may well stand with the Slater fund of \$1,000,000, the Hand fund of \$1,500,000, and the Peabody fund of \$2,000,000, all left for the benefit of the freedmen.

—When a few weeks since Rev. Edwin E. Bliss died in Constantinople, after forty-nine years of distinguished service, a life of far more than ordinary usefulness came to an end. When he entered Turkey in 1843 the work was just at its beginning, and in all the remarkable progress which has since been witnessed he bore a prominent part. In particular he helped nobly to create a Christian literature, and to build up for both sexes a system of schools and colleges. How fast the fathers are passing away!

—The American Seamen's Friend Society sustained in 1892 sailors' homes, Bethels, chaplains, missionaries, colporteurs, and Bible readers (in all 35) in 32 foreign and domestic seaports. The whole number of new loan libraries sent to sea by the society, from 1858-59 to April 1st, 1892, was 9761; and the reshipments of the same for the same period were 10,933; the total shipments aggregating 20,694. The number of volumes in these libraries was 505,020, and they were accessible, by shipment and reshipment, to 369,093 men. Ten hundred and seven libraries, with 38,409 volumes, were placed upon vessels in the United States navy, and in naval hospitals, and were accessible to 115,504 men, and 146 libraries were placed in stations of the United States Life-Saving Service, containing 5467 volumes, accessible to 1168 keepers and surfmen.

—The colored Baptists of the South are making an earnest effort to develop their missionary work in Liberia. Some six years ago they sent a missionary and his wife to the Congo under an agree-

ment of co-operation with the American Baptist Missionary Union. Within a few months they have been making special effort to arouse interest in their Liberia work, one of their missionaries—the Rev. Mr. Johnson—having spoken in many places in this country, and then gone to England to secure funds there.

—The Christian (Disciple) Church contributed for foreign missions last year \$70,321, of which but \$1751 were from bequests. In all, 1338 churches contributed, from 1468 Sunday-schools came offerings to the amount of \$21,907, and from 193 societies of Christian Endeavor, \$1830.

—The fiftieth anniversary of the arrival of Father Heyer at Guntur, India, was celebrated in many Lutheran Sunday-schools during the year 1892. About 400 connected with the General Synod contributed a jubilee offering for foreign missions amounting to \$5,562. To this amount is also to be added several thousand dollars contributed for the support of students, numerous helpers in gospel work, the erection of prayer houses, and similar mission work.

—The M. E. Church, South, began work among the Indians as far back as 1823, and has expended upon them in all upward of \$400,000. In the Indian Territory last year they could report 90 missionaries and a membership of over 12,000. This same church has a Mexican mission which embraces three conferences, and stretches westward to the Pacific and southward to the State of Michoacan. About 80 native preachers are in service, and over 5000 native members are enrolled as communicants.

—The Presbyterian Church is bestirring itself to take in hand the matter of doing its share toward Christianizing and Americanizing the millions of German immigrants, bearing in mind what a German once said: "Unless the Americans take care of the Germans, the Germans will take care of the Americans."

—The Presbyterian Church, South,

has a synod in and about Arizona whose area is greater than 5 States the size of Pennsylvania. On the roll are 26 ministers, 17 Spanish helpers, and 42 churches with a membership of 1360. Several of the churches are Spanish and 1 is Indian.

—The *Cumberland Presbyterian* exclaims: "Just think of 170,000 members and \$20,000 given to home missions last year! Or, in other words, we gave eight and one half cents per member to establish our Lord's cause where the Gospel is needed in this land." And the call goes out for \$25,000 in 1893 for foreign missions.

—From Philadelphia, sent forth by the United Presbyterian Church on November 2d, a party of 7 missionaries sailed *en route* for Egypt; 2 men with their wives and 3 unmarried women. Two were returning to their work, and 5 were new to the work.

—"Liberalism," somehow, does not appear to be conducive to evangelistic zeal. For the other day, at a gathering of Boston Unitarians, by one of their own number it was stated as a fact that the 15 Congregational churches of the city of Worcester give more in a year for missionary purposes than all the 450 Unitarian societies in the country.

#### DOMINION OF CANADA.

—Many years ago there was a refuge for lepers at Tracadia, on an island in the mouth of the St. Lawrence. A patient who had been confined there made his escape and sought shelter in a hospital in Montreal. Before his death he told one of the sisters the horrible condition of this abode. He said they were fastened up in it, and then left entirely to themselves, their food being thrown over a high wall, while the ground within was knee deep with mire and filth. The Superior applied for leave to send some of the sisters to take charge of this place. As soon as she received it she called together the sisters under her care, told them the story, and asked

for four volunteers, offering herself to lead them. The entire 30 came forward, from whom four were chosen, and they have changed the abode of horrors into a clean, orderly, cheerful Christian home, and have established churches and schools.

—The Methodist Church has received this appeal from missionaries in China: "In view of the present settled state of this great province of Sze-Chuen, with its forty to fifty million people, the many openings for missionaries, and the imperative and present need of workers, 25 missionaries are expected, in answer to prayer, to join us here by the year 1900. This will necessitate the departure from Canada each year of two married men and two single men, or one married man and three single men, beginning with August, 1893." And one of them adds: "Mrs. Hartwell and myself cheerfully offer to receive into our home, to board and lodge free, for one year, two young men, unmarried, who are willing to come to Chen-tu."

—The Board of French Evangelization of the Presbyterian Church reports for 1892 that 36 mission fields with 96 preaching stations have been supplied, 24 mission schools carried on, and 12 colporteurs employed. An ever-increasing number of children from Roman Catholic homes has been attending the mission schools. In some of these almost the total attendance is Roman Catholic. For example, in one school 14 out of 17 are Roman Catholic; in another, 15 out of 16; in another, 23 out of 28. In fact, except in one or two schools, the Roman Catholic attendance is not less than one third and often more than one half.

#### EUROPE.

**Great Britain.**—Canon Scott Robertson has just completed his twenty-first annual summary of British contributions to missionary societies for propagating the Gospel in foreign parts. The total for the year 1891 is £1,421,500, an increase of the sum realized in 1890 of

£120,203. The Church of England societies raised £539,510; joint societies of Churchmen and Nonconformists, £206,330; Nonconformist societies in England and Wales, £456,348; Scotch and Irish Presbyterians, £210,306; and Roman Catholics, £9015.

—The Boys' Brigade in the United Kingdom numbers over 1300 officers and 21,000 boys, making it the largest Christian organization of boys in the world. Those in charge have practically decided in favor of having an encampment of the brigade at the World's Fair, though all the details are not as yet settled.

—This gentle reminder from the Propagation Society is always in order concerning the statement frequently made, and which in a sense is also true, that the Baptist Society is the oldest missionary organization in England: The oldest of all such organizations is the now little known New England Company, which was founded by act of the Long Parliament in 1649, and incorporated by royal charter in 1662. The Society for the Propagation of the Gospel was founded in 1701, and it is frequently averred that because it was founded for "the religious instruction of the king's subjects beyond the seas," it did no missionary work until the early part of the nineteenth century. Admitting for the sake of argument that to plant the Church in the colonies is not missionary work, the slightest acquaintance with the condition of the "king's subjects beyond the seas" in the eighteenth century would prevent our forgetting that in that category were large numbers of heathen for whose conversion the Society labored from the first. So long ago as 1704 it sent missionaries to the negroes and Indians in what is now the State of New York; in 1712 it extended its work to the negroes in the West Indies; in 1749 to Central America, to the Indians on the Mosquito Coast; in 1752 to the negroes of West Africa; and in 1778 to the Indians of Canada.

—It was indeed a mysterious provi-

dence when the *Roumania* was shipwrecked off the coast of Portugal a few weeks since, and several missionaries on their journey to take up their sacred tasks found a grave in the deep.

—"I believe in the Salvation Army because the wealth of wisdom, wit, and work in women has been utilized by your great leaders as never before in the cause of our Master and Lord. I am a Methodist, and my apprenticeship in the mighty church founded by Susanna Wesley's son John, and set to music by her son Charles, long ago taught me that for the hosts of God to go forth without women was like a bird beating the air with but a single wing. The Church has long hobbled on one foot. Your Army has succeeded in getting the other foot to the floor and 'the swing of conquest' is the result."—*Frances E. Willard.*

—Mr. Weir, of Greyfriars, Dumfries, in sending to the foreign mission sixteen shillings, the last earnings of a young workman who was killed in an accident, writes: "The parents said that they could not bear to put the money to any ordinary use, and that they wished it given to missions. It was the money found due to him by his employers."

—The Free Church calls on the young of the 1100 congregations to supply £2000 for a hospital at Tiberias upon the Sea of Galilee, and so in the very region where the Great Healer wrought so many wondrous cures!

**The Continent.**—In France the government pays the pastors, not only of the Catholic but of the Protestant denominations. This rule obtains also in the colonies, so that even Mohammedan mosques are maintained by the State. It costs millions of francs. There is a strong disposition to abolish the arrangement and have a free Church in a free State; but Napoleon's concordat with the Pope stands in the way.

—In spite of the emphatic protests of the papal nuncio, the Bishop of Madrid and thousands of aristocratic Catholics,

a Protestant church at Madrid has been consecrated with the consent of Premier Sagasta. The consecration ceremony had been postponed repeatedly because the approval of the conservative premier, just succeeded by Sagasta, could not be obtained. "Protesta" indeed! Are we dwelling in the nineteenth century or back in the ninth instead?

—The Evangelical Church of Italy (*Chiesa Evangelica d'Italia*), as the Free Church is now called, in the minutes of its last biennial convention, held in Florence, reports encouraging progress. Letters addressed to the body by prominent Protestants throughout Christendom show how this Church has won universal respect. The relations to the Waldensian Church are cordial, though the hoped-for union has not been effected. The most serious difficulty is found in the education of candidates for the ministry, for which the proper facilities are yet wanting. The last convention was composed of 38 delegates, representing 25 churches, and 34 groups of circuits and stations.

—Herr Frederick Krupp, son and successor of the great founder of the Krupp gun, on the occasion of the unveiling of a memorial statue to his late father, gave 500,000 marks to a committee to expend in erecting 100 small cottages, with gardens, for the use of the most deserving of the workmen in his employ.

#### ASIA.

**Turkey.**—It is gratifying to learn that Caxton's art is making rapid progress in Jerusalem. Two weekly newspapers, in pure Hebrew—*Ha' Or* ("The Light") and *Hachawazeleh* ("The Flower")—are issued, and both enjoy a good circulation. *Jerusalem*, an annual, held in great repute on the Continent, is also published there. It is curious to note that several of the monasteries in the Holy Land publish their religious works through the Jewish book publishing houses established in Jerusalem, though several of the institutions have their own presses and issue Latin and Arabic books for private use.—*Jewish World.*

**Persia.**—Mizra Abraham is a convert from Islam, whose steadfastness and Christian zeal in persecution are at present exciting not a little interest in Persia. He was arrested for preaching Christ. He was beaten and tormented and cast into prison. For three weeks he was in prison in Oroomia, and afterward in Tabriz. He persisted in confessing Christ. He has won the heart of his jailer, receiving, in consequence, liberty to see his friends, read his Bible, and speak to his fellow-prisoners. Ten out of the 11 criminals in jail he has won over to Christ. Thousands of Moslems are having their attention thereby called to the claims of Christianity.

—In Tabriz, when the missionaries wanted a school building, the best place they could find was one already occupied by a distillery, with ample room for more buildings of the same sort. Mrs. William Thaw, of Pittsburg, gave the money, and they bought it, building and all, put up more buildings, turned the distillery into a dormitory, and that is the school to-day!

**India.**—Which is it? Are women so ridiculously cheap, or are cows so alarmingly dear, that Miss Sugden, a returned missionary, can report that “a cow is worth 100 women”? And, further, she says that men of India claim that only three women have ever gone to heaven—to wit, our Lord’s mother, the mother of Mohammed, and one of the prophet’s wives.

—The Irish Presbyterian Church reports this solid growth in Kathiawar in ten years: stations have increased from 15 to 18, ordained missionaries from 7 to 12, native agents from 38 to 108, communicants from 248 to 389, Christian community from 1808 to 2162, and the attendance at schools from 1706 to 3593.

—Mr. Wilkie, of the Presbyterian Church, Canada, reports from Indore that “over 300 people have publicly renounced Hinduism and profess faith in Jesus Christ as their Saviour from

sin,” and adds, “The catechist says there are not less than 300 others ready publicly to renounce their old faith in favor of Christianity.” All these belong to the Mangs, one of the lowest of castes in the city, the basket-makers, the horn-blowers and drum-beaters at marriages, births, and other heathen ceremonies.

—The *Indian Witness* reports that the aggregate additions to the Christian community connected with the Methodist Episcopal missions within the bounds of the North India Conference for the year ending October 31st, 1892, amounted to 14,410 persons, children and adults. In this conference there are 42 native pastors who draw their support entirely from the people.

—Rev. R. C. Hastings writes of the churches in the Ceylon Mission that the total number is 16, with a membership of over 1500, and that 10 of these pay all their expenses, including pastor’s salary, contributions to benevolent societies and running expenses. A good record indeed.

—Adjutant Abdul Aziz, a Mohammedan convert to Christianity, now has charge of the social work of the Salvation Army at Bombay.

—According to statistical tables prepared for the recent Bombay Conference, 53 denominations are carrying on missionary work in India, besides 5 women’s societies of an undenominational character, and 7 isolated missions. In them all are found 808 ordained missionaries, 785 ordained natives, 114 foreign and Eurasian lay preachers, 3936 native lay preachers, 171,214 communicants, and 534,113 adherents (native Christians). The increase in nine years is 123,000 in adherents and 62,000 in communicants. Classified according to ordained and lay workers, both foreign and native, communicants and adherents, Madras has 355; 1319; 99,000; 341,000. Bengal has 219; 781; 38,000; 109,000. Northwestern Provinces and Oudh have 92; 209; 14,000; 30,000. Punjab has 50; 293; 6000; 20,000. Bombay has 48; 278;

9000 ; 22,000 ; and Central India has 21 ; 170 ; 2000 ; 8000.

**China.**—There are over 100 medical missionaries in China, and 56 of them are women. They reach those who are beyond the reach of male missionaries, even though physicians, and touch the home life as no others can.

—How easy, with such a common-sense plan, to do much with a little ! A missionary in China says that any church society of 60 members, each giving 2 cents per week, could preach yearly, through a native preacher, to 50,000 persons. He knows of 5 societies who have adopted this plan, and working together provide a floating chapel and dispensary, a Christian doctor and 2 native preachers ; and during last November and December they preached in 100 villages, and gave medical aid to more than 1000 persons.

—“ When my soul comes to a body on earth again,” said the wife of a high official one day, “ I want to be a dog, not a woman. A dog can run about as it chooses. If one has a will as high as the heavens one cannot stir hand or foot, we are so fettered by our customs.”

—In the Fuh-kien province 993 persons were baptized last year in the English Church's missions. Bishop Burdon confirmed 100 candidates in Hing-hwa, which has never had a resident European missionary.

—In Paotingfu, the capital of Pechili, the chief literary man of the province recently came to one of the missionaries and gave him about \$75 with which to purchase scientific books. So that after all the hide-bound and conceited Celestials do begin to feel the influence of the Western world.

—The M. E. Church, South, has two main centres of work, the one at Shanghai and the other at Soochow, a city of 500,000, the literary focus of the empire, and to which 20,000 “ students” gather at one time to pass examination for literary degrees.

**Korea.**—The presence of Dr. Allen, of the M. E. Church, in Seoul, in December, 1884, saved the life of Prince Min Yong Ik ; and this resulted in the establishment of a hospital under Christian auspices and supported by the king. It also prepared the way for physicians and teachers as nothing else would have done. The king has presented to this hospital a signboard containing the name given to it by him, which being translated is, “ Widespread Relief Hospital.”

—A missionary writes that in this country “ woman's work is never done.” “ They are expected to keep their husbands and sons in spotless linen, and, as the men dress completely in white, wearing even white leggings, and as Korea abounds in miry clay, the washing becomes no mean thing. Moreover, when one learns that every article before it is washed must be entirely picked to pieces, and after it is ironed remade, the sewing looms into gigantic proportions. The Korean women have no soap, no tubs, no washboards. The clothes are carried to a mountain stream and there rubbed on the stones. They have no irons, so the pieces of cloth are wound over a sort of rolling-pin and patted with a stick—a most laborious and tedious process, but one which gives linen a gloss almost equal to that of satin. The traveller coming into a town far into the night never fails to hear the tick-tack, tick-tack, that announces the woman at her ironing.”

**Japan.**—The fall term of the Doshisha at Kyoto opened prosperously with 144 in the preparatory department, 215 in the college department, 56 in the theological department, 63 in the scientific, and 16 in the law department, making 494 in all. Dr. Davis says : “ I never began the school year before with a braver or happier heart, or one more at rest and peace.”

—Mr. John Imai, the first priest of the Anglican Church in Japan, in describing the work done by the various

Christian bodies, speaks of the Congregationalists as having the advantage of strong educational foundations, the Presbyterians as successful in winning converts, the Methodists as noticeable for forming strong centres and schools, the Roman Catholics for possessing 30,000 adherents, and the Greek Church (the largest body) for its trained native clergy.

—Count Inoue, Minister of Home Affairs, has given \$800 to the Christian university (Doshisha), has erected at Yamaguchi a building for a mission, and has aided several mission schools for girls. Count Ito, the Prime Minister, is also a friend and supporter of Christian schools.

—Japan also has its Great Northern Railroad extending some 500 miles from Tokyo to Aomori, a seaport at the northern end of the great island Nippon.

#### AFRICA.

—Bishop Ferguson, of Cape Palmas, calls especial attention to the fact that the Cape Palmas tribe of Greboes had raised a sum of money to purchase a Bible to take the place of their fetiches, and remarks: "Such a thing as a heathen tribe's giving up its greeces and taking instead the Bible as a token of its acceptance of the Christian religion, to be henceforth its rule and guide, has never taken place in this land before, and it speaks loudly in favor of our work." Comparing 1899 with 1892 he finds that the baptisms have increased from 470 to 702, the confirmations from 235 to 281, and the communicants from 645 to 836.

—General Dodds, who led the French forces in Dahomey, is of Irish parentage, but a native of the French province of Senegal, where he has passed the greater part of his life. His first service was in the marine infantry, until in 1890, when he was put in command of all the forces at St. Louis, and organized the Dahomey expedition of last year. He has great knowledge of the

people, and is characterized by a taciturn self-reliance which makes him invaluable in such enterprises.

#### ISLANDS OF THE SEA.

—A few years ago Mrs. Allan, of Glasgow, Scotland, a member of the family which owns the Allan Line of steamers, visited Japan, and on her return to Scotland offered £750 to Rev. R. A. Thomson, a Baptist missionary at Kobe, to begin a mission on the Loochoo Islands. Her offer was accepted and the mission begun by sending two Japanese evangelists to Naha, the principal port of Okinawa, the largest of the Loochoo Islands. Mrs. Allan died last spring, and on the very day of her death the first Loochoo convert was baptized at Naha.

—It is 20 years since Dr. Mackay, missionary of the Canadian Presbyterian Church, began to labor in North Formosa. The result is in that part of the island at this day 2605 baptized Christians, 50 native preachers, 2 ordained pastors, and many other workers.

This same Dr. Mackay writes that "North Formosa has a neat chapel in memory of China's great evangelist, William C. Burns, and she will soon have one dedicated to the memory of India's heroic defender, Alexander Duff. In June last I received £102 from an aged Christian lady in Canada. The donor heartily acquiesced in the suggestion that the latter memorial church should be erected, and as she has no desire for publicity her name will not appear."

—Seven Presbyterian churches—Canada, Free Church, churches of Victoria, New South Wales, South Australia, New Zealand, and Tasmania—combine to send 18 missionaries to the New Hebrides. All these are united in a synod which meets to receive reports, discuss matters of business, vote grants, etc. A meeting was not long since held on Aneityum, at which 41 were present, wives and children included.