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I.—LITERATURE OF MISSIONS.  
MISSIONS IN OLD SCOTLAND. No. II.

BY A. T. PIERSON, D.D.

The old year died in a pathetically becoming way. December 31 beheld a funeral cortege in Westminster Abbey, when an illustrious poet was laid to rest among the great dead that there find a shrine and throne. The latest of the sons was given a tomb close by the father of English poesy, and Chaucer and Browning lie side by side in the "Poets' Corner."

Notwithstanding fog and frost, crowds lined the avenues along which the bier was borne, and when, at 11:30, the doors were opened, the Abbey was at once filled, and when the tolling bell was pealing out its weird monotone at twelve, there was not a vacant place save those reserved for clergy, choir and mourners. It was a brilliant assemblage—lords and ladies, dukes and earls, ambassadors and ministers, bishops, deans and canons; all were there to do honor to the pure and reverent poet, whose lines have been an honor to humanity and to God. Mrs. Browning's exquisite lyre was sung,

"He giveth His beloved sleep,"

set to music by Dr. Bridges; and the first part of the ceremony closed with Wesley's anthem,

"All go to one place."

During the whole service there lay on the coffin Tennyson's floral wreath, and Miss Browning's cross and wreath of palma violets.

We have said that it seemed a most fitting closing ceremony for the dying year. And those two musical selections, how they seemed to present the two sides of humanity's solemn history! The eschatology of missions! On the one hand the Christian's death and burial: "He giveth His beloved sleep;" resting awhile until the resurrection, asleep in Jesus. And, on the other hand, unredeemed humanity, sweeping on promiscuously, a generation together, all going to one place, and that place a grave without hope—a grave of unbroken gloom. And to think how easily, if the Church would obey the Lord, and resolutely preach the gospel among all the nations, that hopeless and indiscriminate sweeping of human beings into the rayless pit of sheol might be trans-

muted with a peaceful, hopeful composing of saintly forms for a sleep that looks forward to its rapturous waking!

With December 31 the mission tour of Scottish churches, which has engaged my attention for more than a month, closed for the time, to be resumed in February. It is purposed to give January to London and the great centers of population in England, and then, if God will, to give two months uninterruptedly to Scotland, until at least all the main body of the population has been overtaken:

This is a natural point of retrospect; and it may be generally said that the results every way, so far as they can be now estimated, abundantly repay all the cost in time and toil. On Monday evening, at Airdrie, I gave the fifty-seventh address on missions since the *Etruria* landed her human cargo on the 16th of November. First, I spent between three and four days in Liverpool, of which some account was given in a previous letter. Then, on November 20th, a welcome meeting was held in the Church of Scotland Assembly Hall, in Edinburgh; and from that day the meetings were held almost daily until the year closed.

The very efficient committee at Edinburgh, with Rev. John Lowe, M.D., as chairman, supported by a committee in the west of Scotland, of which Rev. John Pagan, D.D., is the energetic chairman, have arranged the entire tour, at my request, so that all I have had to do has been to go where I have been sent, thus relieving me from all needless correspondence and perplexity. The arrangements have all been singularly complete. We have been met at trains and escorted to hospitable homes; welcomed with a genuine cordiality; we have found everywhere warm hearts and exceptionally generous co-operation. The whole tour reminds me of Paul's testimony to the Galatians, who "received him as an angel of God, even as Christ Jesus," "and would have plucked out their own eyes and given them to him." We have met abundant hospitality and Christian generosity elsewhere; but never any experience of loving kindness that on the whole quite equals this.

A word further ought to be added as to the way in which the meetings have been planned and conducted. The resident clergy and leading laymen and laywomen, too, have been enlisted in the movement in advance, and their cordial support secured. Then their preference for the time, hour and place of meeting has as far as possible been consulted. The meetings have followed each other in so well ordered a scheme that there has been neither loss of time nor retracing of steps. During these past thirty days there have been large and enthusiastic gatherings at Leith, Peebles, Innerleithen, Dalkeith, Haddington, Glasgow, Port Glasgow, Dumbarton, Helensburgh, Kilmarnock, Paisley, Irvine, Ayr, Greenock, Gourock, Strathaven, Bothwell, Hamilton, Wishaw, Lanark, Motherwell, Airdrie, etc., and

in all cases the audiences have been large and the attention earnest and absorbed.

The plan has been connected with a few features of marked value, which might be well imitated elsewhere. Afternoon meetings have been held for *women* especially, and addressed ordinarily by some man and woman who have been on the foreign field and were at home on a furlough—as, for instance, Rev. Mr. Rice of India, Ross of Manchuria, Alexander of Jamaica, Christie, M. D., likewise of Manchuria, and Mrs. Edge of China, and Mrs. Armstrong of Burmah. Then in the evenings, general meetings, held in the largest available church or hall, addressed generally by one of these returned missionaries and myself, and sometimes briefly by some one of the local clergy. Some man or woman has been called to preside at the respective meetings, whose name and known interest in missions gave added power to the gatherings; and the common custom of voting thanks to the speakers, which often diverts attention from the subject matter to the person bearing the message, has been happily omitted. We see no reason why similar campaigns may not be planned in our own land, so that without needless cost of time or money, such men as Dr. Gordon of Boston, Dr. Barrows of Chicago, Dr. McVickar of Montreal, Dr. Goodwin of Chicago, Dr. Chamberlain of Brooklyn, Dr. Taylor of New York, Dr. Gracey of Buffalo, and such women as Mrs. Bottome, Mrs. Gordon, Mrs. Bainbridge, Mrs. Rhea, Mrs. Douglass, Mrs. Capron, Mrs. Harvie, Mrs. Hoge, Mrs. Moses Smith and Mrs. Barakat, may be brought into living contact with large congregations throughout the United States and Canada.

Scotland is a land of martyrs and missionaries, and the two naturally go together. The martyr spirit has survived the martyr fires, and so the vital energy that once made martyrs now runs into the channels of missionary enthusiasm. We go nowhere without feeling ourselves to be on holy ground. Hallowed associations make every spot sacred. At Bothwell we had to walk but a few steps along the Clyde to find ourselves confronting the mills where David Livingstone worked, and the humble home of Blantyre, where that "adventurous laddie" first saw the light. At Strathaven we were but seven miles from the battle-field of Drum Clog, where Douglass led a little band of Covenanters against Graham, of Claverhouse, with the royalist troopers; and from that little town where the hand looms still produce their beautiful products, went *from one house*, William and Gavin Martin to India, and James Martin to Jamaica, and James Martin's son to India, and now Miss Martin, the sister, to Jamaica. What an outcome of one consecrated home! Five missionaries almost from one cradle! No marvel Scotland is interested in missions! With a view to touching as many centers as was practicable, I have

generally had three services on each Lord's Day, but so aided by resident ministers as that no part of the service but the address and a short prayer just before it fell to me. The large attendance at all these services, especially those held in the evenings, has been a matter of congratulation and surprise. At Paisley, the large town hall, erected as a memorial to George Clark, Esq., of spool-cotton-thread fame, and holding 2,500, was literally packed; and at Glasgow, St. Andrews, holding from five thousand to six thousand, was similarly crowded. Instead of coming across the sea to kindle a missionary revival, the flame was found already burning, and needing only the fuel of facts, and the fanning of the breath of the Spirit of God, to become a consuming fire. Could all this intelligent and aroused enthusiasm be effectually *applied to action*, the whole machinery of missions would move with greatly increased rapidity and efficiency.

We think we see some signs of greatly increased *giving*. These meetings have not been with immediate reference to raising money, and no collections have been taken except for current local expenses. But from time to time voluntary offerings have been sent in to me, by those whose hearts the Lord has touched, and some of them have been very significant, because the fruit of evident self-sacrifice. In some instances the facts attending such gifts have become known to me. One lady sold a bracelet and sent the proceeds to be applied to missions. One young man took off a solid gold vest chain, and another a diamond scarf-ring, and enclosed them to me. Others sent the price of a pair of kid gloves, or a box of cigars, or a concert ticket, or a package of Christmas cards, or various other gratifications and indulgences foregone for the sake of the perishing. What would be the result were only John Howard's maxim followed, that our "luxuries should give way to the conveniences of the poor; our conveniences to their necessities; and even our necessities to their extremities!" The nakedness of the indigent world might be clothed from the superfluous trimmings of the vain. That will be a new era and epoch in missions, when even our *luxuries* are sacrificed for the sake of supplying the gospel to the world.

With this last day of the year we enter upon the closing decade of this century. Dr. George Smith, of Edinburgh, the accomplished biographer of Cary, Duff and Wilson, reckons the first century of modern missions from 1788. He divides the century into three periods: First, the period of preparation, when the ground was being broken up and made ready for the seed, from 1788 to 1838. Secondly, the period of sowing, when the seed was being scattered, from 1838 to 1858. Thirdly, the period of ingathering, when the harvest began, from 1858 till now. I have often thought of a somewhat similar division into periods of seven years each: 1. From 1788 to 1837, seven periods of seven years, the times of organization when

the great missionary agencies were forming. 2. The times of aggressive activity, when the Church was pushing rapidly forward into new fields, three periods of seven years, from 1837 to 1858. And 3. The times of realization of results, when both aggressive movement and great success marked missions, the plowman and reaper going side by side.

However this be, we are now in the first years of a second century of modern missions. Never since Christ arose from the dead has there been at once such magnificent opportunity and such inspiring encouragement. No previous generation has had such facilities and appliances for giving the gospel to mankind as have we. Divine Providence has furnished us weapons for our warfare such as men in apostolic ages never imagined. The marvelous fables of the Arabian Nights are eclipsed by the realities of printing press, steam engine, electric telegraph, postal system, and all the other helps which are now challenging the church to use air, earth and water in her great mission to the race of man. No man can show a sensible reason why within the next ten years the Word of God should not be published throughout the world. Thirty millions of Protestant disciples can evangelize the world if each one will become responsible for *fifty* other souls. If one missionary will go to the field out of every 300 Protestant church members, we shall have 100,000 missionaries in the foreign work, besides native helpers that now outnumber the missionary band five to one. If every such church member could be led to consecrate habitually and systematically to missions, *five cents a day*, it would yield the enormous sum of about 550,000,000 dollars yearly, or one and a half million dollars a day! Think what could be done in evangelizing the world if there were a band of 100,000 missionaries sent out by Christian churches, with the grand sum of \$550,000,000 a year to provide for their support!

This decade ought to be the most glorious of all history in the progress of the gospel. But there must be new giving and new living, more men and women sent to the front, and more money and means furnished for the work. Dr. McAll writes that for sheer lack of money he has to close *thirteen of his stations*, at a time when every door is open and every demand is for expansion rather than retrenchment. The Church of God does not respond to the providence of God as she ought. The very air is vocal with the calls of God, the very horizon is blazing with signal lights. Who will come forward and say, "Here am I, send me?" Who will bring their silver and gold with them and lay on God's altars their abundance? Who will go into that holy of holies, where wrestling Jacobs become prevailing Israels, and learn the secret of that mighty prayer which brings down showers of blessing upon earth's dry and barren wastes?

EDINBURGH, Dec. 31.

## THE BOERS AND MISSIONS.

BY REV. LEWIS GROUT, WEST BRATTLEBORO, VT.

Among the many new and interesting missionary developments of the present day, that which is revealing itself among the Dutch farmers, or "Boers," as they are often called in South Africa, is one of the most remarkable and cheering. Their two hundred years of life in that land have been years of a most unique commingling of the romantic with the real,—a life characterized for domestic simplicity, wild adventure, independence, and a high regard for at least the forms and observances of a sound Christian faith. They have ever had a great love of liberty, been vigorously tenacious of their own rights; and yet have had a firm belief, at least many of them, that the natives, the black people, were divinely appointed to be the servants of the white race. Out of all this have come many border wars, repeated collisions and conflicts with the English, and sometimes a hostile feeling towards Christian Missions, all which has led many of them to a most unsettled, migratory way of living. But now, at length, their ideas of liberty are taking on a more intelligent, scriptural aspect; their formalism giving place to spirituality, and their feelings and conduct towards the natives beginning to undergo a happy, beneficent change. The spirit of that true and living faith which their pioneer fathers carried to that land, is beginning to be revived, and one of the most important reasons they originally assigned for going there and taking up their abode among or by the side of the natives—to aid them in their religious well-being—is beginning to be honored in the mission work they have already entered upon in their behalf. During the two centuries of their abode there, the Boers have had much to do towards developing and utilizing the secular resources of the country, and in giving shape to the social and political affairs of all South Africa. Their molding influence was never greater than it is to-day, nor will it fail to increase and extend as the years go on. Their past career is fraught with instruction, if not also with admonition; their present trend with encouragement to all true friends of law and religion. To all who are interested in the ever-changing fortunes of men, the different phases of social life, and especially in knowing something of the many mighty forces now at work for the speedy redemption of that long neglected and much wronged land of the sun, which has come to be called the "Dark Continent," a brief sketch of the early life, general character, and present promise of the Dutch Boers in South Africa can hardly fail to be instructive and encouraging.

When Diaz discovered the southern angle of Africa, 1486, and proposed to his royal patron, John II., of Portugal, to call it "the stormy cape," the King said: "No; call it 'the Cape of Good Hope,' because of the promise it gives of my finding in it a good way to

India." So, through the moral and political storms that have raged in that region, the eye of faith sees a "Good Hope" for yet making that cape as a stepping-stone and means of reaching a realm larger than India with the gospel of God's love. It was about the middle of the seventeenth century, 1652, that the Dutch East India Company, seeing what a good replenishing station the cape would make for ships plying between Europe and the East, sent a colony of soldiers and others there to build a fort and plant a garden, hoping, withal, as they said, that the religious interests of the aborigines might be thus promoted,—that the formation of said fort and garden may not only tend to the advantage of the East India Company, but, what is of more consequence, may also be the means of preserving many souls to the praise of God's most holy name, and for the propagation of his holy gospel,—that, by living on good terms with the natives, their children may become useful servants, and, if educated in the Christian faith, should the Almighty grant his blessing, many souls may be brought to a knowledge of religion and saved to God. But these ends, if ever practically sought in those early days, were soon forgotten, and for two centuries left virtually out of account, though they are now beginning to come to the front.

The infant colony went on to prosper. The natives brought them cattle and sheep, their gardens gave them vegetables, the plains gave them game, and the sea gave them fish, but for some years they were subject to many trials. At first, it is said, they had to contend with their fears, lest the wild men by day or the wild beasts by night should attack them and their fort, and carry all by storm. They had to contend with want; and one poor soldier was sentenced to many blows from the butt of his gun for wishing the purser at the devil for serving out penguins instead of beef and pork. They suffered from thieves, and one poor fellow was sentenced to be flogged and put in irons for stealing a cabbage. At times a Hottentot would walk off with some of the cattle, or the leopards and lions would take them for their own use. They had the scandal-monger among them, and one of them was sentenced to ask pardon on his knees, be bored through the tongue, and be banished three years for words spoken against ladies of rank. The colonists were sometimes chided by the Home Directors for want of enterprise and self-support, and told that a country which could not grow its own corn did not deserve to be called a colony. Then the Home Company sent out fifty young farmers, and an equal number of maidens to aid them and others in their new home. Next came three hundred Huguenots, men, women and children, the salt of the earth:

———"Pilgrim fathers, noblest blood of sunny France,

Broad-browed men of free-born spirit, lighted with the eagle glance."

Robbed of "freedom to worship God" in the land of their birth:

“To this far nook the Christian exiles fled,  
 Each fettering tie of earthly texture breaking ;  
 Wealth, country, kindred, cheerfully forsaking  
 For that good cause in which their fathers bled.”

To these may be traced some of the most valuable elements of the white race in South Africa; though, for a long time, the illiberal policy of the Home Company was far from giving such scope to the enterprise, industry, and influence they were prepared to exert, as the highest welfare of all parties, both immediate and future, required.

The sturdy Hollanders and Huguenots of those early days, the real Pilgrims and Puritans of South Africa, glorying, as they did, in being “free-born” and “liberty-loving,” were, nevertheless, remarkably patient under the many frivolous and discriminating laws and customs to which they were subject, touching private, social and civil life. Some of the good-hearted rulers, such as “Father Tulbagh,” who lived about the middle of the last century, men of great simplicity of life and never lacking in rigid discipline, evidently failed to see what was really the great opportunity and object of their office, and yet were diligent enough in prescribing such laws and forms of social and official etiquette as they thought the people should observe. They had full faith in ranks and grades of society, and eschewed the doctrine that all men, even the white, were made or designed to be equal. The low vehicles of that age were admirably adapted to the fashion, made imperative by law, that every person should stop his carriage and get out when he should see the Governor approach, and should likewise give the members of the “Court of Policy” a clear pass for their carriages. The exact amount of velvet which gentlemen of different ranks might wear, the amount of ornamentation for their carriages, the number of servants each rank might boast, the particular costume of the footman, the dress of brides and their friends at weddings, the cloth and cut of dresses for the wives of men of different ranks, as the junior merchant or the senior merchant, the wearing of diamonds, mantles, hoops, and dresses with a train, as the chronicles of those days tell us, were all determined by laws made, not by the *modistes* of Paris, but by the Governor and his grave Council in the castle of Good Hope. And yet there was evidently much of good feeling and genuine enjoyment among that people. If they went to one extreme in the respect and deference they paid to age, rank and office, it is worth considering whether the people of this day have not gone to the other.

The religious character and observances of the Boers at that early period were not less marked and molding than their civil code and social life. Their means of education, teachers, ministers, books, except the Bible, outside of official ranks, were few. But the attachment of the scattered people to all the sacred institutions of religion



was then, as now, remarkable; and evidently the guiding and restraining influence of these simple ordinances and teachings of the gospel, during all the years, have done much to prevent the nomadic classes from lapsing utterly into the heathenism of the native tribes with which they have ever been in contact. Even now, in those who lead a migratory life, such as the greater number of their fathers were wont to lead,

“While on from plain to plain they led their flocks,  
In search of clearer springs and fresher field,”

both the spirit and the forms of religion are everywhere far from rare. They hold the Calvinistic doctrines, and, in many respects, are not unlike the sturdy Scotch of three centuries ago. Rough and uncouth as the “trek Boers” (nomadic farmers) often are, they have, at least many of them, a habit of saluting their Maker at break of day with supplication and song. Nor is it any uncommon thing for the patriarch of the family to bring his household together, morning and evening, read a chapter from the well-worn family Bible and offer prayer. They still retain that resolute, republican spirit of freedom for which their ancestors were distinguished in the Netherlands many generations ago. From their religion and their politics together, it is easy to see how they should be often thought a stubborn, sometimes a bigoted, if not also a proud race, of an independent spirit, a positive purpose, and ever ready to fight and die for their rights and their liberties.

In their general appearance, domestic life and common pursuits, the Boers are tall, stout, strong, hospitable and kind, frank and courteous, sometimes surly and phlegmatic. Their farms and their families are large, the former numbering from six to ten thousand acres of land, the latter from six to a dozen children, to say nothing of servants. Their wealth consists of their lands, cattle, sheep and horses. Where they have been able to settle down to live undisturbed for a few generations, they are not unlike the average New England farmer in the general ordering of their affairs. When they are given or driven to constant change, the wide open field is their home, and the large tented wagon, usually drawn by twelve or fourteen oxen, is their house, where they sleep at night, and in which the women and children ride by day, while the men, in their saddles, are out with their rifles for the game they need for the larder. If one thinks his stay in a place may be for a few months or years, he builds a cheap “wattle and dab” house and covers it with thatch for himself and family, a hovel for his horses, and a pen for his cattle; encloses a few acres of land for a garden, and plants out a few fruit trees, and, eventually, if not too much annoyed by the natives, or forcibly ousted by the English, he comes to find he has a permanent home.

But the civil and political career and experiences of the Boers have

been full of variety and trial. The original settlement went on to grow till it came to number fifty thousand souls and embrace a hundred thousand square miles of territory, when, in 1795, the English came in and took possession, held it till 1806, then gave it back, but recovered it again in 1815; since which time it has continued to be an English colony, much to the disgust and grief of the Dutch. The peculiar views of the Boers in respect to the natural rights of the natives, the frequent encroachments of the former upon the territory of the latter, and the consequent strife between the two races, all went to make the life of each for many years one of almost constant fear and unrest. The Boers could never forgive the English for taking from them what they claimed as their own country; and, being accustomed to take and hold many of the natives as slaves, or, as the Dutch said, as "apprentices," when, in 1833-7, the English abolished the system, the already disgusted Dutch became highly indignant. But the more considerate still remained in the colony and made the best of it, while great numbers of them withdrew for good. Not less than five or six thousand of them, heads of families, gave up their big farms, gathered up their more valuable and portable effects, took their families, cattle, sheep and horses, their Bibles and their guns, inspanned their big wagons, called the ugliest ox in the team by the opprobrious name of "England," set their faces toward the North Pole, and journeyed on till they crossed the Orange River, the northern limit of English rule, and there took up an abode wherever they could find green grass and good water. From this, in a year or two, 1837, a thousand of them inspanned their wagons again, took their families, cattle and other effects, followed up the Orange River and came down into Natal, hoping to make that beautiful country a new Netherlands, and there find rest and peace. But after two years of war with the Zulus, and then two more of war with the English, the land of their delight became a British colony. Again, a few of the more considerate of them remained and tried to make the best of it; but great numbers of them withdrew, went back over the mountain, rejoined their fellows, and established the Orange River Free State and the Transvaal Republic, with an alleged promise from the English that they should not be disturbed. But, under the so-called "jingo policy" of the British Government a few years since, this promise, which the Dutch declare to have been plain and positive, seems to have been forgotten; and an attempt was made, or at least conceived, to deprive the Dutch of their independence and establish a grand Anglo-African Confederacy which should embrace all South Africa. This led to a war between the English and the Dutch, and also with the Zulus. But in this the Dutch had the best of it, and are still preserving their independence.

The Free State embraces about 50,000 square miles, and has a popu-

lation of about 130,000, of whom the whites number about 60,000. The Transvaal, now called the South African Republic, embraces about 80,000 square miles and has a population of about 300,000, of whom about one-sixth are white, and of these about three-fourths are Dutch. The eastern frontier of this State is about forty miles from Delagoa Bay. A railway to connect the capital, Pretoria, with the bay is nearly completed. Between this State and St. Lucia Bay the Boers have formed what they call the "New Republic," of about 16,000 square miles. This new State has already negotiated a treaty with the Transvaal, by the terms of which the two are to form themselves into one State, to be incorporated under the name of the District of Vryheid. Many of the English, both at home and in South Africa, especially in Natal, have been urging and hoping that British rule might be pushed northward, so as to take in Zululand, and what was otherwise soon likely to be known as the "New Republic;" or even that the scheme of a grand Anglo-African Republic might yet be realized at an early date. But the latest utterance and phase of the Imperial policy on these points are that Mr. Gladstone emphatically repudiates any intention to interfere in Zulu affairs; that the Home Government is not prepared to adopt toward the Boer settlers in the New Republic district a hostile or aggressive attitude; and that England especially desires to maintain friendly and cordial relations with the Transvaal and the Orange Free State. The more considerate and humane course of the Boer towards the native is taking away one considerable pretext of the British Government in former years for interfering with Dutch rule.

From interesting addresses at the World's Missionary Conference last year in London, and from other fresh and valuable sources of information, it is clear that a great change is coming over the Dutch in their feelings towards the natives and in their attitude towards mission work among them. For many reasons, probably few men are able to give more correct, valuable testimony on this point than the Rev. John McKenrie, of the London Missionary Society. In a recent speech of his, having referred to the opposition which mission work had to encounter from the Dutch in former years, he goes on to say that, in the course of time, such work has come not only to have their high approval, but to find their own sons and daughters engaged in it; that the Dutch Reformed Church of Cape Colony "has its own missionary society now, and if, in any village throughout the colony, there should be a community of black people not ministered to by a European society, there you will find the Dutch Reformed Church at work." The superintendent of the Berlin Missionary Society, Rev. A. Merensky, having referred to the fact that, in former years, the Boers of the Transvaal had refused to allow any mission work to be carried on in that State, goes on to say: "Our missionaries now have

in the Transvaal alone twenty-three stations, with five thousand members; and altogether there are now about twenty-five thousand native Christians in the 'Transvaal.' The Swiss have a flourishing mission in that State. Nor is the changing of sentiment and bearing on the part of the Dutch towards the Zulus in Natal less marked. Some two years ago there was a religious movement of great power among both races in the upper part of that colony, in the Greytown region. Several native evangelists, being employed to hold meetings among their own people, often held them, by invitation, at the houses of the Dutch, and many of both races were hopefully converted. The pastor of the Dutch church in Greytown gave the work every possible encouragement. Many of the farmers not only gave it their hearty approval and shared in it, but contributed much of their own time and personal effort to carry it forward. Rev. James Scott, a missionary of the Scotch Free Church, was called in and "assisted at the baptizing of about a hundred natives who had been converted by those Boers who destroyed the station of Livingstone, and interfered with the work of our French brethren. Having received an outpouring of the Spirit of God two or three years ago, these Dutch farmers are now gathering their Zulu servants together and are themselves preaching to them the gospel of Christ."

The veteran American missionary, Rev. David Rood, for forty years a faithful laborer among the Zulus in Natal, bears similar testimony to the interest the Dutch are now taking in mission work among the aboriginal races in all parts of South Africa. And, as among some of the more important causes, or agencies, that have wrought and are still working this cheering change,—a revival of religious and missionary zeal among the Dutch,—he mentions the labors and prayers of the many devoted teachers that have been going out, for some years, from New England, and especially from Mt. Holyoke Seminary, under the call and direction of Pastor Murray, of Wellington, superintendent of the Dutch churches in South Africa, to establish schools of the South Hadley order and spirit among the Dutch in different parts of all that broad field. Nor is their influence limited to the sections in which the schools are set, but "reaching Dutch families far away."

At the annual meeting of "The Natal Missionary Conference," held in Durban last July, Rev. James Turnbull, V. D., of Greytown, read an interesting paper on "The Boer Farm Mission, or the Introduction of Christian Life into the Kraals of the Kafirs," which serves to prove and illustrate the real practical interest the Boers are taking in the religious well-being of the nations around them. The Boer's farm is generally large, comprising from five to ten thousand acres. On it may often be found a goodly number of Zulu Kraals; and the aim of "The Boer Farm Mission" is to furnish religious instruction for these natives by providing a native

evangelist from some regular mission station to labor for them. The evangelist thus employed is to have a hut of his own on the farm, together with a field for planting and pasturage for his cows; also a small salary, part of which is to be paid by the Farm Mission and part by the farmer for whose people he labors. This evangelist is to teach and preach also on the neighboring farms, and the owners of these shall be expected to help make up the salary of the minister whose services his people may share. The enterprise promises to be attended with much success. The members of the church have increased from 45 to 96 during the last year, and some 50 candidates are now waiting for baptism.

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## MORAVIAN MISSIONS AMONG THE AMERICAN INDIANS.

BY REV. D. L. LEONARD, BELLEVUE, OHIO.

It is much to the shame of American Christendom that so little is known of the character and doings in general of the Moravian Church, and in particular of her efforts to evangelize and civilize the aborigines of this country. For not only does the story constitute one of the most thrilling and pathetic portions of our early annals, but a number of her representatives rank high for distinguished public services among our pioneers and founders. This church was the first to cross the Atlantic upon an errand purely evangelistic. For the better part of a century she stood in the very forefront of the fearful strife with the wilderness and with savagery in New York, Pennsylvania, Ohio, Michigan and Canada West. Nor did any heralds of the cross ever surpass, while few were able to equal, for patient endurance of hardships, or for length and energy of effort, such truly apostolic men as Heckewelder, for forty years a missionary among the Delawares, and Zeisberger, who for upwards of sixty years bestowed most lavishly upon the same people the wealth of his wisdom and zeal, and died when past eighty-seven with the armor still on, and so, even more than Eliot, fairly earned the honorable title of Apostle to the Indians.

Already Dober and Nitschman had been despatched to the negroes of the West Indies, and the Stachs, with Christian David, to the Greenland Eskimos, and now in 1734, when the renewed church had been in existence scarcely more than a decade, a company of Moravians made their advent into Georgia to tell to the Creeks the story of redemption. But various troubles ensued and the mission was transferred to the more genial atmosphere of Quaker territory, and to the Forks of the Delaware. Here in 1741 a permanent settlement was made, destined to be a sort of second Herrnhut, a centre of gospel power for the New World, and named Bethlehem, Zinzendorf himself being present. A considerable accession soon followed of

settlers from Europe, and several tours of exploration through the forests to the north and west.

Meantime in Herrnhut Christian Henry Rauch had been set apart as the first missionary to the Indians, and had landed alone and a stranger in New York. Only discouragements met him. But hearing that a delegation of Mohicans was in the city, he sought them out, and, sad prophecy of woe, found them in beastly intoxication. They had learned the Dutch language from their neighbors, and taking advantage of a few rational moments, he offered to return with them as a religious teacher, and in due season set out for Shekomeko, in Dutchess County, and near the Connecticut line. For a time his message was heard with interest, but when the novelty was gone his hearers fell away, rebuffs and insults became his daily portion, and he was bidden to be off by the way he came. However, additional helpers were sent, and at the end of a year the seemingly barren soil suddenly began to whiten with a harvest. Tschoop (Job) and Shabash, the debauched wretches he had followed to their homes, through deepest penitence entered thoroughly into the kingdom, though one of them before had been "the greatest drunkard and most outrageous villain" in all that region. Savages came twenty and thirty miles to listen to the "great words," a church of 70 was gathered, a second station was opened further east upon the Housatonic (Pachgatgoch), and five missionaries were kept busy preaching, teaching and visiting from lodge to lodge. But those were troublous times. Evil doers found their gains from the vices of the Indians sadly lessened by the success of the Moravians, much sectarian bigotry and jealousy were abroad, and, worse, there was constant peril from the French. So from these combined sources fierce opposition arose, and their arrest followed upon the charge of being "Jesuits in disguise," and finally in New York an act was passed which ordered "the several Moravian and vagrant teachers to desist from further teaching and preaching, and to depart the province." Thus expelled and the mission broken up, teachers and converts were presently transferred to Bethlehem. This was the first forced exodus in a long and lamentable series.

In 1745 a Delaware chief and his wife were baptized, the first converts from that tribe upon which the bulk of Moravian fervor was henceforth to be expended. But just now great things were planned in behalf of the Iroquois to subdue their haughtiness by the power of the Cross, and inspire their hearts with the pity of Christ. A mission board was formed. Young men were to be chosen and trained for the task by years of study and familiar intercourse. David Zeisberger was one of the first appointed (*destin irter Heidenbote*), and was sent to the Mohawk Valley to study the language. Arrested as a *French spy* and sent back, and little later with Bishop Spangenberg he made

a trying and most perilous trip to Onondaga to secure from the Grand Council permission for teachers to reside among the Six Nations. This was followed by several other visits of similar character, and by two periods of residence, by which he gained such great admiration and affection from those redoubtable warriors that by the Onondagas he was with great ceremony adopted into the tribe of the Turtle. As another means of reaching and winning the Iroquois, a mission was opened at Shamokin upon the Susquehanna, a great gathering place, with a blacksmith shop to sharpen their tools and weapons, and Zeisberger as an assistant. For some reason nothing substantial came of all this planning and labor. The French war compelled suspension, and after twenty years' continuance the attempt finally ceased (1766).

But the work was vigorously pushed in the Wyoming Valley and at other points. With what heroic spirit is shown in a resolution adopted by the Mission Board "to carry on the evangelization of the Indians in an apostolic manner, and with resistless energy, to the glory of God, and to deem fit for this service such men and women only as are willing to lose their lives for Christ's sake." And, verily, it soon appeared that only such faith and fervor could meet the demands of the case. The Delawares were found comparatively docile and easy to be reached by such simple, earnest and loving presentation of the truth as the humble-hearted Moravians gave. So that by the end of 1749, 300 converts could be counted in Eastern Pennsylvania. But Braddock's defeat was the beginning of protracted disturbance and disaster. The entire frontier was exposed to bloody forays, morbid fear of tomahawk and scalping knife was universal, and the baseless suspicion spread that the Christian Indians and their teachers were in league with the French. Then, as if in cruel irony, a troop of Monseys, who were hostile to the English, made midnight assault with wholesale slaughter upon a Moravian settlement only a few miles from Bethlehem.

The mission came forth from the French war sadly scourged and decimated, and then, when only a brief breathing space had been enjoyed, the Pontiac Conspiracy followed, with a similar train of evils. The old charge against the converts was revived, but was proved to be a calumny by the meekness and resignation with which they endured severe and manifold trial and affliction ensuing. In part, at least out of kindness, they were ordered by the civil authorities to give up their arms and gather at Philadelphia, but, obeying, were met by a howling mob with insults and threats. In spite of all orders from their officers, the soldiers refused them a refuge in the barracks. Transported next to Province Island, a few weeks later they were packed off to New York, but on the border of the province were met with a command not to cross. Back then they tramped through a

snow storm, and durance followed in all of sixteen months. Most of the time the missionaries were with them giving protection, council and good cheer. And the poor creatures were marvellously patient and steadfast through the whole. But during the summer smallpox and dysentery broke out, and almost half of the entire number died. When finally released less than 100 remained, and so inveterate was the prejudice against them that this remnant must needs at once remove westward. So that presently we behold the afflicted flock and their loved shepherds, forsaking homes and worldly goods, plunging into the pathless forests, climbing Broad Mountain, crossing the Great Swamp, often able to advance but few miles a day, and, after five weeks of hardship, fixing themselves upon the Susquehanna and laying the foundations of a Second Friedenshutzen (Tents of Peace).

This was in 1765. And now a few years of respite were vouchsafed. Comfortable homes were soon built, as well as a chapel and school-house, while a post-and-rail fence was constructed about the entire cluster of cabins. The streets and yards were kept scrupulously clean. To every family was a garden, an orchard and a canal, while 250 acres were given to meadows and grain fields and cattle; hogs and poultry were abundant. To crown all a rich spiritual blessing also came, bringing a large increase of converts, while the gospel sounded out among the Mohawks, the Senecas, Cayugas, Onondagas, Tuscaroras, Wampanoags, Tutelas and Nanticokes.

In 1767 intelligence was brought to Bethlehem that the Delawares of the upper Allegheny desired to hear the glad tidings, and Zeisberger was deputed to journey thither. He found a very den of heathenism at Goschgoschunk, with debauchery and all manner of depraved doing rife. But, nothing daunted, he was on hand again the year following with Gottlob Senseman and three families of Christian Indians to begin the first Protestant mission beyond the mountains in the vast Mississippi Valley. For a while life was well nigh intolerable, so furious was the opposition. The settlement was removed a few miles to a spot now in the midst of the oil region of Venango County, but at length, by gentle bearing, coupled with zealous teaching and fervid appeal, such a turning to the Lord began that the heathen party lost control. In 1770 a call came to introduce the gospel still further west upon the Beaver, and a number of families journeyed thither in canoes by way of the Allegheny and Ohio, and built Languntoutenunk, or Friedenstadt (City of Peace). Among the trophies of a revival, which soon ensued, was Glikkikan, a famous chieftain and warrior, who from henceforth threw the whole might of his influence in favor of Christian civilization.

But serious trouble was brewing in the Susquehanna region. The bitter strife between Yankee and Pennanite for the possession of Wyoming was in progress. By the treaty of Fort Stanwix the terri-



tory in which Friedenshutzen stood was sold to Pennsylvania, and the whites were crowding in upon the red inhabitants. Hence, removal, sooner or later, became necessary. And just then an invitation came from the Grand Council of the Delaware nation upon the Tuscarawas and Walhonding, streams which unite to form the Muskingum, to remove, with the promise of an ample tract of most fertile river bottom covered with magnificent forests full of berries, of deer, turkeys and other game, while the stream was fairly alive with fish. And all hard by Gekelemukpechunk, the capital. Therefore, on every account it seemed best to transfer the mission from the Susquehanna to the Muskingum, and in the spring of 1772 upwards of 200 crossed the dividing ridge and made the long pilgrimage.

Zeisberger chose a spot upon the bluff near to a large rivulet which leaped forth from under ground, and called it Schonbrunn (Beautiful Spring). At a later time, to accommodate the growing numbers, he located two other settlements distant each a few miles, Gnadenhutzen (Tents of Grace) and Lichtenau (Pasture of Light). These solid beginnings of religion and settled order were made by the Moravians. be it known, about half a generation before the Ordinance of 1787 and the founding of Marietta. And now followed in this far-off Arcadia what on the whole were the halcyon days in the career of the mission. Of material prosperity there was no lack, so that the heathen came from far to behold and wonder. Several sachems of high degree openly espoused the truth, among them Netawatwas and White Eyes. The chapel, though holding 500, could not contain the audiences which gathered to hear the "great words." Baptisms, too, were frequent, and some of the shrewdest of the chiefs judged that a few years would suffice to give the victory to the gospel.

But, alas, sorest tribulation was in store. The Revolution was hastening on apace, with all its terrible moral strain and waste. When open collision came, it was neither from cowardice nor lack of patriotism that the missionaries decided to stand neutral. It was a matter of conscience. They were non-combatants from principle. But this fact was the direct cause of continued embarrassment, though it is impossible to see how their case would have been bettered by choosing either for Congress or the King. But here, as also before and at a later time, upon them fell the "frequent penalty of peace-makers, the distrust of both sides." Certainly their course was advantageous to the Colonies, since, though the Delawares finally went over to the British, it was not until after the surrender of Burgoyne and the alliance with France, and so for years 10,000 warriors were held back from their bloody forays by Zeisberger, Heckewelder and the rest, as in New York were many more by missionary Kirkland. The situation on the Muskingum was most trying and critical. The Christian Indians occupied the border between the English settle-

ments and the savages of the West, and so were between two fires. War fury was rampant, and it required the utmost of sagacity and watchfulness to keep the hands of the young Delaware braves from seizing the hatchet. War parties frequently went back and forth and all were entertained with strictest impartiality.

At length, to the British commander at Detroit, the attitude of this influential tribe became intolerable. And well knowing that the missionaries were the chief obstacles in his way, he determined to strike at them a telling blow. It was when the long and weary strife was well nigh over, only four weeks before Cornwallis surrendered, that a few hundreds of Wyandots, Mingoës, Shawanese, etc., with Elliott, an English captain, among them, suddenly appeared at Schonbrunn and the other towns, and by force compelled an exodus of the entire Christian population, Zeisberger and the four other Moravians included, and a long journey to Upper Sandusky, involving a wholesale destruction of property; and at the approach of winter, destitute of food and robbed of nearly all their clothing, were left by their captors in the wilderness. A little later the missionaries were ordered to Detroit to remain, and their followers to separate and find a home where they could.

But, meantime, the climax of horrors had come—the crushing catastrophe. In a starving condition small companies had begun to return to the Muskingum to gather some of their corn, which by the thousand bushels had been left unharvested. Toward the end of winter a larger party had gone upon the same errand. Their presence became known to the borderers of Pennsylvania and Virginia, and an expedition was planned to cut them off. Under the lead of one Col. Williamson, while scattered through the fields, they were suddenly set upon and made prisoners. A few hours were given in which to prepare for death, and then they were taken to two “slaughter houses,” and one by one butchered *and scalped*. Ninety-six victims, wholly innocent of evil, of whom some thirty were women, thirty-five children and twelve babes. And this “not in the flush of victory, but in cold blood, leisurely as animals for the shambles.” After the slaughter every building was burned. Can American history match this woful and altogether sickening narration?

The residue of the dolorous story, though extending yet over the better part of a half century, need not long detain us. Permission was soon given to Zeisberger and his white associates to remain in Detroit, or to retire to Bethlehem. But the thought of forsaking the souls they had gathered at such cost could not be cherished for an instant, and a re-establishment of the mission was determined upon. By consent of the Chippewas, a location was selected a few miles to the west of Lake St. Clair and upon the Huron (now Clinton) River, and a call was sent to the Christian Indians to gather at New Gnaden-

hutzen. Not strangely, the response was so meagre that a start was made with but nineteen, and fifty-three was the sum total at the end of a year. A long succession of troubles, repeated removals with great loss of property, set upon and harried alike by British and American, and finally the ruthless and unprovoked slaughter of scores of their brethren, whom could they trust, and what ground was there for hope and courage? In the almost insanity of despair they were haunted with the suspicion that the massacre was instigated by their teachers! Though others returned later, and not a few religiously alone and unhelped from henceforth lived and died true disciples, yet too many made utter shipwreck of faith and relapsed into paganism, counting the gospel a cheat and snare.

Nearly four years was passed in the forests of Eastern Michigan in severest toil and with slight encouragement, and then since the Chippewas broadly hinted that their presence was no longer welcome, the future ownership and government of the Northwest was uncertain, and since Congress had taken steps towards ceding to them the lands they had occupied on the Muskingum, in 1786 their steps were turned in that direction. Crossing Lake Erie they were driven ashore by severe storms, and were compelled to continue their journey on foot. At length the Cuyahoga was reached, and upon its banks, some miles south of where Cleveland now stands, a halt was made upon the site of a former Ottawa village, and the work of building and planting was at once commenced. This was their Pilgerruh (Pilgrims' Rest). It soon became apparent that though Congress stood ready to bestow titles and gifts of corn, blankets, etc., yet, on account of the determined opposition of the neighboring Indian tribes to a return to the Muskingum, the project must be postponed.

A more favorable location for a settlement was sought for and found some sixty miles to the west on the Huron river, and near to the Milan of this day. New Salem was the name which expressed their hope, and four years followed of rest and peace, and consequent prosperity. A grateful calm it was after a protracted season of disastrous storms. Or, as the event proved, it was a brief period of sunshine succeeded by the gloom of a tempestuous night, and so its beauty was but a bright sunset glow. A thriving town sprang up as if by magic, cattle increased and large harvests were gathered. Three schools were opened and a hundred dusky pupils filled them. The chapel was thronged with Delawares, Chippewas, Ottawas, and even Wyandots, inquiring after the better way, and an old time revival began, which, with overwhelming power, laid hold of such as Gelelemand, a head chief, and Gegeshamind, a notorious sorcerer, and the membership of the church rose to 212.

But evil days were once more at hand. An Indian war broke out and raged with fury over the Northwest, with the crushing defeat of

St. Clair and the brilliant victory of Wayne as chief incidents. Again missionary work was rudely brought to a standstill, and, finally, lest a second massacre befall, a flight for safety to Canada was planned and executed. Some fifty applicants for church membership declined to go, but the residue, in thirty large canoes, crossed the lake, located upon the Thames, founded Fairfield and received from the Government a large grant of land. After six years, or in 1798, a fraction numbering thirty-three formed a colony and set out for the Muskingum to rebuild the waste places and occupy the 12,000 acres set apart for their use. Sixteen years had wrought great changes. The ruins of the former settlement could be traced. Heaps of bones mingled with the ashes showed where the slaughter had occurred. But the fields were again wild with briars and underbrush. For some reason no attempt to restore and rehabilitate prospered. The missionaries and early converts were aged, and one after another were passing away. Zeisberger, the chief leader and inspirer from the beginning, the center and soul of every movement for fifty years, in 1808 went to his reward. The whites were crowding in from every direction, bringing the demoralization of their vices. And, finally, the migration of the Indian tribes across the Mississippi had set in. So in 1824 the lands were ceded to the United States and the work came to an end. Unsuccessful attempts were made to open missions upon the Wabash and in Georgia among the Cherokees. Fairfield was burned by Gen. Harrison after the battle of the Thames, upon the false report that the Moravian Indians had fought with the British. That mission, however, still survives, and two stations are maintained in the Indian Territory. And this is all that remains after the utmost of wise, and earnest, and consecrated endeavor continued through one hundred and fifty years.

And what shall we say to this most painful narrative of hope deferred, of toil unstinted, and in His name, but constantly beset with appalling difficulties and doomed to failure at last? Well, this at least: The work undertaken was a sublime one, and in the truest sense Christian, Christlike—of a piece with that done by the same church for the degraded African, and Australian, and Eskimo. Preaching of the gospel to the Indians was the thing to do, and that regardless of results, great or small. It was in obedience to the Divine call. Nor can we accurately reckon up returns in such high matters. It is no slight thing that some 1,400 or 1,500 souls were converted and trained for glory, and that christianizing and civilizing influences were carried to many hundreds more. Then Moravian missions to the aborigines of this country have but shared the sad lot of all similar undertakings. What is there to show for all that Eliot did, and Edwards, and the Mayhews, and many others in later times? In every case the obstacles were overwhelming, and the tribes have

well nigh vanished from the earth. Therefore, it was not their fault that they failed. There was a true Providence in the matter. They did all that mortals could do. "Were strenuous exertions, indefatigable labor, patient perseverance, constant self-denial, and devoted zeal sufficient to secure success," then no sort of failure would have resulted. Best of all, such godly doing is never to be accounted "waste." In the spectacle I have been endeavoring to portray, as in so many bright passages from the history of Moravian missions, the gospel ideal is held up to the gaze of Christendom as seldom elsewhere. How blind and reckless, how unquestioning and resolute was their faith! At the divine bidding, like others of God's heroes, they gladly and with fine enthusiasm dared to attempt the impossible. And so in all centuries to come, and to thousands, what such as Zeisberger, and Heckewelder, and Senseman, and Rauch, and Buttner, and Jung did and assayed to do, will prove a mighty inspiration and impelling force to similar heroic efforts for the redemption of lost men.

### THE JEW IN THE NINETEENTH CENTURY.

BY J. T. GRACEY, D.D., BUFFALO, N. Y.

Seven millions of people are an inconsiderable numerical proportion of the fourteen hundred millions of people on the globe. But this number of Hebrews have managed to secure a large share of attention from the rest of mankind in our time, as for centuries preceding. We say seven millions, but this is probably under rather than beyond the real number, which has been estimated as low as five millions, while Herzog reckons, on the ground of information derived from many quarters, that at the lowest they number twelve millions. If the Jewish population of Europe be correctly estimated at five millions—and the statistics are doubtless more trustworthy here than elsewhere—then we strongly incline to the very high figures of Herzog, rather than to the extremely low aggregate of two millions in all the world outside of Europe. But Herzog says two millions is too low for Europe. This would be one Jew for every forty-five of the entire population. In Amsterdam alone there are thirty-six thousand Jews; in Poland no one estimates the Jew population at less than one million; and in Russia, including Poland, at three millions. Germany has upwards of half a million, and the United States probably three-quarters of a million of Jews; European Turkey contains about 350,000, mostly about Constantinople; Roumania, 250,000, and North Africa, 100,000.

We will not now classify the Jewish communities only to say, there are Jews—and Jews. The Falashas in Abyssinia, the Black Jews on the Malabar coast, Loango Jews in Africa, and the Karaites in Russia, Crimea and Damascus, are not Jews by lineage. The last named claim to be descended from a leader of their own who lived

twenty-two centuries ago. They are not Talmudists. They number about 100,000. They disclaimed being Jews to escape the Russian outbreak of the anti-Jewish riots of 1881.

Nor can we stop to say more than a word about their language. In Europe they speak Judeo-Spanish and Judeo-German. The one is the corrupted Spanish and Hebrew they carried with them when expelled from Spain; and the other has Hebrew roots and German flexions. Over Asia and Africa they speak a peculiar jargon, yet generally, besides, the vernacular of the country where they live.

But the change in the position of the Jew within the last half century is one of the most remarkable character. Fifty years ago the Jew was inert and imbecile. Now he exercises a power greater than in the days of David or Solomon. The Jews to-day influence more people, control more bullion, and exercise more legislative power than they did when they had their temple, their land and their scepter. They have been stationary for eighteen centuries and hunted into obscurity. To-day they attract wider attention than ever before in their history.

They are "ministers of finance, ministers of education, peers of the realm, mayors of great cities, senators in the assembly, close counsellors of kings." Painters, philosophers, poets, professors, physicians, editors, lawyers, members of parliament, bankers,—none of them could name those who have attained eminence amongst them without naming a modern Jew. In all countries of western Europe, except Russia, they enjoy Civil Equality and all the rights of citizens. It is estimated by those who claim to see the drift of things, that in a brief period all the seats of justice will be in their hands. Out of twelve hundred students at law in Berlin, six hundred were Jews. The Berlin and other Councils are ruled by a Jewish majority, and all offices are in the gift of Jews. The German tradesman sinks to a secondary position alongside his Jew competitor, the best squares are filled with Jew shops, the best estates have passed into their hands; in Germany they have ousted the best families from their patrimonial possessions. This is true of Holland also.

One Jew at least has reached the Senate of France, and another the Chamber of Deputies. Lord Beaconsfield achieved undying notoriety as the Prime Minister of Great Britain; and M. Simon the French Premier, and Gambetta the leader of the opposition, were both descendants of Jewish families. One of the best minds of the Southern councils during the rebellion was that of Judah P. Benjamin, a Jew; and in the North, a Jew, August Belmont, was Chairman of the National Democratic Committee in 1878. The Jew is the world's chief banker to-day. No existing civilized nation has failed to feel his influence in monetary matters. National loans in Europe have long been dependent on Jewish coffers, and it is doubtful if

any nation would dare to declare war until they knew if Jew bankers would float the loan necessary for the conduct of the campaign. Almost the whole of the liberal press of Germany is in their hands. The two leading papers of Rome, Italy, were, and possibly still are, edited by Jews. The power of the Jewish press of the continent of Europe is very great in matters political, scientific and theological. The learned Rabbis publish many journals.

At the bar the Jew has achieved great eminence within thirty years of opportunity. It is fifty-six years since the Jews were admitted to the freedom of the city of London. The first Jew sheriff of England was elected in 1835, and a little earlier the first Jew was admitted to the English bar. It was as late as 1847 that Baron Rothschild was returned for the city of London, and eleven years later (1858) the first Jew was admitted to the House of Commons. There were but twelve Jew brokers in London at the beginning of this century. The number was limited to twelve. The rare privilege to become one of these twelve brokers was conveyed by title deed, and as late as 1826, when a vacancy occurred, over seven thousand dollars was paid by a Jew for the privilege of its occupancy.

The children of Jews are being educated in a ratio disproportioned to those of Gentiles in many countries, especially in Germany, Austria, and even Russia. This finds an illustration in the Grand Duchy of Baden, where the number of the population being a trifle over a million and a half, one million were Romanists, a half million Protestants, and twenty-eight thousand Jews. But in the grammar schools the Romanists and Protestants counted two thousand each, and the Jews over five hundred, or the Romanists 41 per cent., the Protestants 47 per cent., and the Jews 11 per cent., or, more roughly and roundly, the Romanists had one pupil in these schools for every five hundred of their number, the Protestants one for every two hundred and sixty, and the Jews one for every fifty-seven. In what are known as the commercial schools the proportion is about the same.

The Jews in Turkey are reported as taking a great interest in education. There is said to be a class of educated Jews, liberal minded and prosperous, untiring in their efforts to develop education among the native Jews by establishing schools.

The increased prosperity and power of the Jew was a foremost occasion of the anti-Semitic riots in Russia in 1881. It was alleged that they had increased in population and wealth until they exercised an undue preponderating influence in affairs of State. It was said that their presence in such numbers and their power endangered national unity and the Christian faith; that they could never be true patriots, and as a money-lending people they exerted a corrupting influence on commerce.

It is charged against the modern Jew that he carries out no mission for the good of the human family, and that he seriously interferes with brotherly unity and love. As a class, it is true, they originate no organization of their own looking to practical beneficence beyond their own race lines. But the mercantile Jew of our country has been a generous contributor towards relief of national calamities by fire, flood and pestilence. That his motive may be mixed in his subscription to the relief of sections whence he finds his patronage, even if established, would, we fear, not prove that he occupied a lower level than many Gentiles by his side.

As the Jew has entered into the civilization of the age and become a part of it, Rabbinical Judaism has necessarily undergone considerable modification. The public schools and other educational establishments give them their curriculum of study, and the study of the Talmud has so far declined that German Jews have to import their Rabbis from among Polish and Russian youths. The catechism learned by the Jew children in Germany teaches rationalism, not Biblicism, and many have first learned the Bible through the Christian missionary. Amongst multitudes of them in Germany, the hope of a Messiah has totally disappeared. Dr. Philippon, editor of the *Allgemeine Zeitung des Indenthens*, acknowledges that a spirit of skepticism has laid hold of the younger generation, so that conviction has disappeared; that there is truth, and that man can obtain it; all idealism is gone, and nothing is considered to be useful and worth while any effort but that which promises material advantage—wealth, honor, power and enjoyment. Hence this mad spirit of speculation, this effort and anxiety to get rich quickly, and at the expense of others. A writer in that same periodical said a few years ago: "I see that among the educated classes the religious indifference has so much grown that they do not take the least interest in Jewish literature. I cannot get rid of the doubt whether Judaism, which rests on an historical foundation and is built up with historical stones, can stand and continue when those stones are loosened, and that foundation is forsaken."

The *Jewish Chronicle* and *Jewish World* are full of lament that the privileges granted by the Russian government to educated Jews, and the drafts of Jewish youths for ten years into the army, with other causes, are rapidly resulting in the same decline of faith among the Russian Jewish community, and the younger generation is acknowledgedly skeptical, though often secretly so at home. The Israelitish Alliance of Paris is rapidly planting the same forces—schools, etc., among the Jews in Turkey, Asia and Africa. Of two thousand shops kept by Jews in the city of Paris, not over a hundred are closed on Saturday. Of the seventy thousand Jews in New York City, not over twenty-five hundred are attached to the synagogue.



Rev. Theodore J. Meyer has therefore pertinently said that the "consequence of this new spirit is that the synagogal service, which for centuries had existed without any change, can no more attract and satisfy people whose mental horizon has been enlarged by the study of history, science and philosophy, and whose tastes and modes of living have been revolutionized by the contact and intercourse with civilized society. The disorderly, noisy service of the synagogue could not but be repulsive to such men. A reform of it was therefore generally demanded. Under great opposition, not only from the still powerful orthodox party, but in many cases also from the political authorities, a change was at length effected. Everywhere in the principal synagogues of the Continent and Great Britain more order and decorum prevail, choral singing, regular or occasional sermons in the vernacular were introduced, although with a very few exceptions the language of the prayers remained Hebrew. For a time that succeeded in attracting again to the synagogues those who had turned away in disgust from the old unæsthetic service; but it could not satisfy them for any length of time. The cold decorum of the new service left them cold, too; and moreover they discovered that the spirit of the prayers of the synagogue was more in opposition with their views than even the old form of service had been with their new habits and tastes.

"The writings of Zunz, Geiger, Holdheim, Furst and others had rudely shaken the belief in the authority of the Talmud and in the institutions of the prayers and service of the synagogue by Ezra and the great men of the Sanhedrim. These men, and the leaders of this movement generally, had been all more or less imbued with rationalism and pantheism, which at that time prevailed in German literature and society generally. What sympathy could they have with a liturgy which on every page gives expression to its hope for the coming of the promised Messiah, prays for his appearance, for the gathering of scattered Israel, and their return to their own land; for the rebuilding of the temple and the restoration of the sacrificial service? After the charm of novelty had worn off, the synagogue again stood empty, notwithstanding their reformed services. Greater, more thorough-going reforms were required—reforms which introduced into the synagogue not only better decorum, music and singing, which did not merely lop the liturgy a little here and there, but would bring it into harmony with the spirit of the age, both internally—i. e., doctrinally—and externally."

The *Jewish World* is a weekly penny paper, published in London, which week by week has reproduced in popular form the subtlest and boldest infidel thought of Strauss and Bauer. There is little room to doubt but that where Judaism has come in contact with Christian civilization it has resulted in a death-blow to Rabbinical Judaism. A return to simple Mosaic Judaism has proven to be an impossibility. Even in other countries Rabbinism has been undermined.

The question of their conversion to Christianity would require a separate article. A few statements, however, may be presented. Seven or eight years ago it was said the number of Hebrew Christians in Berlin alone was upwards of fifteen hundred. In 1876 the Irish Presbyterian Mission Board estimated that there were twenty thou-

sand converted and baptized Jews then living in the communion of Christian churches, and the *Missionary News* estimates that at the present day at least a thousand Jews annually are converted to Christianity, who join the churches in about the following proportion: Greek Church 450; Romish 270; Evangelical 250; and that during this century at least a *hundred thousand* have been baptized, among whom are many eminent persons. Professor Paulus Cassell, D. D., a member of the German Parliament, is a convert from Judaism. The Irish Presbyterian Missionary report, of thirteen years ago, said that not less than three hundred and twenty converted Jews were known at that time to be occupying high and influential positions as ministers, theological professors, and teachers in the Christian church. The Church of England alone had one hundred and ten converted Jews ministering as priests at her altars, and amongst the most eminent divines of the Presbyterian and dissenting bodies were many of the children of Jacob. Christian Jews have won for themselves a world-wide reputation as commentators and expounders of the Christian Scriptures, and some of the brightest centers of Evangelical light on the continent of Europe are universities where Jewish Christian doctors occupy the chairs. There are indications among the Jews of Persia of a large movement towards Christianity. Among the sixty thousand Jews of London there is said to be an increasing approximation of many Jews to the Christian church. Some well-to-do Jews say that many would any day become members of the Christian church if there was an important movement that way from the synagogues. Many Christians found in London have Jewish names, and have had for at least one generation. Sixty Jews have applied for membership cards in our Young Men's Christian Associations. Forty years ago there were not fifty Jewish Christian converts in Great Britain; now the missions count three thousand, and it is estimated that fifteen hundred Jews leave the synagogue every year; whether they become Christians or infidels, we are not told. Europe has nineteen, possibly more, Jewish societies. In this country it was thought twenty-five years ago that there was no room nor need for a mission to the Jews, but we now have several, and through them many have been brought to Christ.

An able Jewish authority says: "The majority of Jews are more familiar with the doctrines and sayings of the New Testament than they are with the Talmud and the Pentateuch." Rev. Rudolph Koenig of Pesth says of Professor Delitzsch's translation of the New Testament into Hebrew, which has gone through several editions, that the Jews are its readers, and a considerable movement among them has been the result. He also speaks of the Jewish Missionary Association formed among the theological students of Leipsic, called "Institutum Judaicum," holding prayer-meetings for the conversion of the Jews. The methods of appeal to the Jews which experience discloses

are often curious and instructive. There is, for instance, the appeal to the Jewish character of the *New Testament*. It is affirmed to be more Jewish than the Old Testament, containing not a particle of Gentile element within its pages, whereas the Old Testament contains prophecies communicated through Gentiles like Jethro and an idolatrous priest, and a pseudo-prophet like Balaam.

We have no room so much as to outline the independent Jewish Christian movements, like that under Rabinowitz, the learned Jewish lawyer, who teaches the Jews "Jesus is our brother," and "The key to the Holy Land lies in the hands of our brother Jesus." We forbear reference now to the oft-repeated suggestion that the conversion of the people would provide not a missionary agency but a missionary *people*, and an indigenous evangelistic force.

They are sleeping under all stars, trading in all marts, sailing over all seas, scaling all mountains, tracking all deserts, wearing all garbs, speaking all tongues, familiar with all customs and codes, "the source of all the monotheism of the world," holding in their hands the prophecies of their own peeled, scorned, and scattered condition; at once no people and the mightiest of people; steeped in prejudice and often in poverty; without prophet to inspire, or priest to rally, or prince to rule, or standard for rendezvous; without country that they may call their own, without shekel or shield, without miracle or sacrifice, without urim and thummim or cloud pillar, they remain, defying all influences that have worked the extinction of other peoples from the days of the Czar of Egypt to those of the Czar of Russia; and they remain to accomplish so high and holy mission as witnesses to Jesus Christ in another and a better sense than in that of the terrible, "Tarry thou till I come," which has made the monumental through centuries of the judgment of God.

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### THE ROMAN CATHOLIC LAY CONGRESS OF 1889.

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

The significance of the Roman Catholic Centennial, which was held in Baltimore in November last, is admitted by all. A review of a hundred years of progress was presented with skill and enthusiasm. The advances made both intrinsically and relatively, and the promise which those advances give to the future of Roman Catholicism in this country, were received with manifest pride, and with an apparent assurance of faith for the time to come. This was the first of a probable series of conventions designed to represent the laity. Very apparent was the desire to show the people a little ostentatiously that the Church is not bound hand and foot by priestly authority, but in the influence of and powers of its laymen is abreast with Protestantism. The speeches and papers were presented by laymen, mostly young or in their prime, and supposed to represent the

wide-awake spirit of our country and our generation. It is understood, however, that all the papers had passed under the eye of the Bishops, and that the Convention as a whole was held firmly in hand.

The general plan was well conceived and executed. The whole case of the Roman Catholic Church in this country could scarcely have been presented, in its beginnings, progress, and attainments, more adroitly. According to programme, two days were spent at Baltimore, and a third day at Washington in the dedication of the National Catholic University.

The Convention was dignified by the presence of a special representative of the Pope, and by Cardinal Tascheraeu of Canada. Cardinal Gibbons was supported by about a dozen American Archbishops, eighty Bishops, and nearly a thousand priests, while the attendance of Catholics upon the different sessions is supposed to have numbered tens of thousands.

The address of welcome given by Cardinal Gibbons, as reported, seems rather disappointing. Much was doubtless expected from him, considering his acknowledged ability, his progressive spirit, and admirable tact. He stated that he had not at first been favorable to the idea of holding this Congress, as the time seemed too short. His reference to the fact that the business proceedings "would have to be dovetailed between the religious festivities of Baltimore and Washington," and his facetious sympathy for a body thus "sandwiched," as he said, "between two other corpulent bodies, which is always so much the worse for the individual sandwiched, rendering it difficult for him to breathe, and still more difficult to speak," would seem to lack the dignity demanded from so august a personage upon so great and historic an occasion. He expressed, however, a desire long felt, to see the clergy and the laity drawn more closely together, believing that while the clergy are divinely constituted channels for instruction in faith and morals, they may learn much from the laity in practical wisdom and worldly common sense. He expressed his earnest prayer that the deliberations of the Congress might be marked by the "freedom and independence which becometh patriots, by the wisdom and discretion which becometh enlightened citizens, and, above all, by the charity which becometh Christians, sons of the same Father, brothers of the same Christ, members of the same family, having one Lord, one faith, one baptism, one God and Father of all."

Important papers were read by Dr. J. G. Shea of Newark, N. J., who gave a history of the Roman Catholic Church in this country, and emphasized with much pride the fact that its growth had been achieved without any appliances of home or foreign missionary agencies; and by Hon. H. T. Brownson of Detroit, who urged that "the Church should adopt all that is good in modern civilization, and not

try to return to old conditions,"—that more should be made of the lay element in all practical work, that "politics and religion should not be separated, if purity in politics is to be looked for," that the cause of temperance and every means of purifying the politics of the country should be encouraged.

The most eloquent speech of the Convention was delivered by Daniel Dougherty, Esq., of New York, who regarded the opportunity of the hour "as the great honor of his life." For peculiar glow of imagination, brilliancy of utterance, broad and rapid sweep of history, and skilful arrangement of facts for the purpose in view, the speech has rarely been excelled. The fact that America was discovered by a Catholic navigator under royal Catholic patronage, that a Roman Catholic Christian service was the first to consecrate the Western hemisphere so far as history records, that one great aim of Catholic discovery was the establishment of the religion of Christ, that Catholics had been the first to stain our fair land with their martyr blood, that although "they had been spurned with suspicion, disenfranchised, hunted as criminals," yet a Catholic was among the signers of the Declaration of Independence, and Catholic powers of Europe aided us in our struggles against the Protestant powers that denied us liberty, that the blood of Catholic patriots was freely shed for the Colonial cause—all this was shown forth with consummate tact. He maintained that in spite of "constant abuse heaped upon Catholics in later times, in newspapers, books and periodicals, speeches and sermons, by sectarian assemblies and political conventions, and even on the floor of Congress," yet, Catholic volunteers had been among the first to consecrate their lives to the Republic on every field of battle. He did not allude to the New York Catholic riots to resist the draft: still we would not detract from the worthy service rendered by Catholic soldiers in the support of the Government. "From 40,000" said Mr. Dougherty, "the Roman Catholics in this country have become 10,000,000. From a despised people they are a mighty power. In every avenue of industry and intellect they are the peers of their fellow men. Their schools and colleges, libraries, asylums and hospitals are scattered far and near. In every village, a steeple or tower tipped with the cross tells where Catholics pray. In every metropolis a cathedral lifts its massive walls high above all surrounding piles, or with its stately dome crowns the city's brow. Our grand old Church," he continued, "rescued the jewels of classic lore from the ruins of the Roman Empire, and preserved them through the convulsions of a thousand years. She was the pioneer of civilization, the founder of States, the conservator of order, the champion of the people against the encroachments of tyrants."

Now, there is a large per cent. of truth in all this, but it is *ex parte*. The almost total destruction of civilization in Spain is not

mentioned. And as to Catholic resistance to tyrants, Charles V. and Phillip II. are passed in silence, as well as the fact that Pope Paul IV. remonstrated with the Spanish Sovereign for his leniency and tardiness in crushing the Protestants, and even withdrew from him the subsidies of the Church.

At the inauguration of the Catholic University at Washington, Father Fidelis, in an eloquent sermon, treated history in the same eclectic manner. Those events which we all admit to have been sublime he thus set forth: "She [the Church] has waited in the wilderness and crouched in the catacombs, and from her throne of honor she has ruled the world with more than regal sway. She met the barbarian and curbed his rage; she organized a new civilization on the wide ruin of the old; she cleared the forest, and drained the marsh, and built the town; she covered Europe with her cathedrals and colleges; she was the foster mother of learning and the patroness of art; and all the while she forgot not that which was ready to perish, but in meekness and voluntary poverty she went her ceaseless rounds of mercy."

Evidently the leaders of the Church are using the immense prestige of their past history to the best possible account. The masses of the people will be made more intelligent and more enthusiastic. They will not be carefully instructed in regard to the Inquisition or the wrongs of Albigenses, Lowlanders and Huguenots. They will know only the brighter side: possibly we have dwelt too exclusively upon the dark side. If the late Congress has really struck a new key-note of advancement,—if, as Father Fidelis claims, "the Catholic Church is capable of infinite adaptability,"—is "constantly shaking off and casting from her that which is outworn and worthless," candid Protestants will rejoice in every such change.

The declarations contained in the Platform are as follows:

First. That there is no antagonism between the claims of the Church and those of the country, and that if the freedom of our country should ever be in peril, its Catholic citizens will be found ready as one man to pledge anew "their lives, their fortunes, and their sacred honor."

Second. A regretful reference to the social and political dangers which threaten the land in pauperism and discontent.

Third. A recognition of the importance to society as well as the individual, of Christian education, and since religion in the public schools is denied, the indispensable necessity of parochial education for the children of all Catholics.

Fourth. A declaration of the sacredness of the home, coupled with a denunciation of Mormonism, and "the facility for divorce which has gained such alarming currency under the auspices of Protestant sentiment and legislation."

Fifth. A warning against the danger of political or industrial

guilds, and an earnest recommendation of *Catholic societies* only, since in a religious basis, and not in a race or national basis, lies true safety.

Sixth. The conflict of capital and labor, and the associational tendencies connected therewith are looked upon with regret. Nihilism, socialism and communism are pointedly condemned, and equal condemnation is visited upon the heartless greed of capital.

Seventh. Strong ground is taken against intemperance and Sabbath desecration. "Without going over to the Judaic Sabbath," says the Platform, "we can bring the masses over to moderation of the Christian Sunday, and to effect this we must set our faces sternly against the sale of intoxicating beverages on Sunday. Let us resolve that drunkenness shall be made odious, and give practical encouragement and support to Catholic temperance societies." All Catholics are urged to join their influence, with that of other enemies of intemperance, against the corrupting influence of the saloon in politics.

Eighth. The importance of disseminating Catholic reading matter, not only in books and tracts setting forth Christian doctrines, but in acquainting the people with Catholic teaching and opinion on the important questions of the day. Circulating libraries and Catholic reading circles are recommended, but not a word is said about reading the Word of God in any version.

Perhaps the most difficult plank in this platform, yet the most crucial and important, considering the present status of the Church, is that relating to the freedom of the Pope. *The Catholic Mirror*, the supposed organ of Cardinal Gibbons, published a week before the Congress, an article declaring that "American Catholics do not desire that the temporal power of the Pope shall be restored, they only demand that the independence of the Pope in spiritual matters shall be guaranteed to him by the Catholic powers of Europe." This utterance, which was not challenged by the Convention, gives a somewhat enigmatical significance to this plank in the platform, viz.: "The absolute freedom of the Holy See is necessary to the peace of the Church and the welfare of mankind. We demand in the name of humanity and justice that this freedom be scrupulously respected by all secular governments. We protest against the assumption by any such government of a right to affect the interests or control the action of our Holy Father by any form of legislation or other public act to which his full approbation has not been previously given; and we pledge to Leo XIII., the Worthy Pontiff, the loyal sympathy and unstinted aid of all his spiritual children in vindicating that perfect liberty which he justly claims as his sacred and inalienable right."

The question which it is difficult to decide is, to what particular rights does this freedom apply? This protest against the rights of any government "to affect the interest or control the action of the Holy Father by any form of legislation to which his full approbation

has not previously been given" may admit of an immense latitude of interpretation. The language, if it is to hinge upon a Pope's own decisions, would open the way for all shades of sentiment, from the mild and patriotic utterances of Cardinal Gibbons to the preposterous assumptions of a Hildebrand.

Our perplexity is still further increased by the fact that since the rising of the Convention, viz., on December 30th, the Pope, in consistory, gave his interpretation of the issue in question by declaring that his liberty required nothing short of a recovery of temporal power.

We are inclined to accord a real sincerity to the intelligent Catholic laymen of this country in the avowal of their loyalty and patriotism, but they may believe that the best thing that could happen to this country would be to bring it under spiritual control of the Vatican. We, on the other hand, desire a prevailing Protestantism because we are afraid of the Vatican. There need be no question of motives,—it is a matter of principles and of history. Protestants profess an allegiance to this realm, and to no other. It does not meet the case to say that we also owe a supreme allegiance to God. We gladly accord that to Catholics, but we protest against an earthly vice-regency which is supreme. And when we suggest possible conflicts between the Government of the United States and the Government at Rome, we are talking of no idle dreams. The history of the past is full of concrete and terrible realities on this subject. When we remember that only twenty-five years ago Pope and Cardinals and Bishops were in league with the French Emperor in trying to overthrow the republic of Mexico; when we hear that not many months ago large sums were contributed by Catholics in this country to aid Boulanger in overthrowing the republic of France; when we learn that only a few days ago the Catholic priests of Toronto successfully resisted a free ballot in a special election of trustees of the schools,—we think we have some reason to fear the influence of a two-fold, and, perhaps, conflicting allegiance. It is just here that the chief issue with American Catholics lies.

When we settle down into our most charitable and hopeful mood, some unguarded utterance is sure to appear which dispels our hopes. We are not permitted to draw our conclusions from the Centennial Congress alone. We cannot forget an encyclical of the Pope in which he distinctly says (Art. XLII.): "In case of conflict between the ecclesiastical and the civil powers, the ecclesiastical powers ought to prevail."

We cannot forget those words of Cardinal Manning while he was Archbishop: "I acknowledge no civil power; I am the subject of no prince! I claim to be the Supreme Judge and Dictator of the consciences of men; of the peasant that tills the fields and of the prince



that sits upon the throne; of the household that sits in the shade of privacy and the legislator that makes laws for kingdoms." We have a declaration of the late Cardinal McCloskey, that the Catholics of the United States are as strongly devoted to the maintenance of the temporal power as those of any other country. We have a prophecy of Father Hecker, made in 1870, that "there will yet be a State religion in this country, and that that State religion will be Roman Catholic." It may be said that these are only the vaporings of fanatical Ecclesiastics, but Prince Bismarck, judging from actual experience in statesmanship, said in 1875: "This Pope, this foreigner, this Italian, is more powerful in this country [Germany] than any other person, not excepting the king." In view, therefore, of many conflicting indications, our Catholic friends must not think us bigoted if we receive the enthusiastic utterances of their Congress with some measure of abatements.

But what is the outlook of the Catholic Church in this country? The question is largely one of comparative numbers.

It is to be borne in mind, of course, that the Roman Catholic body now claiming at least 9,000,000, is reckoned by a different principle from that which obtains among Protestants. All baptized persons are considered full members of the Church, and it is customary to count families and circles of kindred. By the same method, the total number of Protestants, whose communicants number say twelve and a half millions, would reach forty-five or forty-six millions, or about five times the number of Roman Catholics. But, in considering relative power in the State, it would not be safe to count upon such a ratio as this. There is no such political unity in the Protestant body as among Catholics, and in some matters of a social and religious nature there is a serious lack of co-operation. Were the Protestant Churches as thoroughly united as are Romanists, in demanding this or that claim from the municipal, the state, or the national, authorities, their demands would be irresistible; but politicians are accustomed to judge that from their standpoint Protestant political unity is a rope of sand, while Romanism is a *strong-stranded, hard-twisted*, agency which they cannot afford to ignore.

The members of Protestant bodies are independent citizens, thinking for themselves, differing in their views on many questions, and voting according to their political opinions. But in the main the Roman Catholic body is a solid mass which can be hurled on either side of any political issue with great effect, and it is not so much the numbers as the compact organization which enables the Catholic influence to tip the balance of power between parties, and thus secure its ends. Even aside from the ratio of numbers, therefore, the Roman Catholic Church must always possess an advantage as a factor in popular government.

In reference to numbers and increase, it should be said, in the first place, that the great Catholic gain in this country has been due mainly to the constant tide of immigration. This is not likely to cease so long as the populations of Europe throw off a surplus, and this alone will constantly affect the comparative ratios of Romanism in this country. In the second place, there is a greater increase of Catholic population by natural generation. The influence of wealth upon our native-born citizens of the Anglo-American stock, and the increased extravagance which widely prevails, operate unfavorably upon the number of marriages and the natural increase of population. This check exerts a far greater influence upon the native American element, which is largely Protestant, than upon the immigrant population which is mainly Catholic.

Some suggestive statistics are furnished by Dr. Josiah Strong, showing the comparative increase of Protestant and Roman Catholic Churches in different periods of the past. Thus, from 1800 to 1850, the population of the country increased 9 fold; the membership of all evangelistic churches 27 fold; the Roman Catholic 63 fold. From 1850 to 1880 the population increased 116 per cent., the communicants of Protestant churches 185 per cent., and the Roman Catholics 294 per cent. Or, to take another line of comparison, in 1850 the Catholics equalled 45 per cent. of the total Protestant church membership, and in 1880, 63 per cent.

In looking forward to the future of this important question, there are various considerations, lying some on the one side, some on the other. When we consider the boldness and assurance of infidelity, I think that every true friend of the cause of Christ must rejoice in the alliance of the Roman Catholic Church in this country. That it is a Christian church in its great body of believers, and aside from its hierarchial assumptions, I, for one, have no doubt. That there are tens and hundreds of thousands of real Christians in its communion, I am confident. That its strong faith and its unflinching maintenance of its principles will help to interpose an important barrier against the flippant infidelity of the day, there is good reason to believe. Cardinal Gibbons' able book, recently published, is a strong defense of the common Christian faith.

In Italy there is danger from extravagant and infidel legislation in the Chamber of Deputies, as well as from the reactionary schemes of the Cardinals. That the temporal power of the Pope shall ever be restored, is impossible. The whole trend of sentiment among the Latin races is against it, and when Archbishop Corrigan said recently that the Catholics of this diocese "long for the day when the Sovereign Pontiff shall be restored to the fullness of his time-honored and necessary rights," he only did injury to the Papal cause at Rome. The constant utterances of this sentiment by Catholics in

all lands, and the extravagant demands which the Pope is thus encouraged to make, can only add fuel to the flame of indignant radicalism in Italy, and so strengthen that resistance and repression with which the Papacy cannot continue to cope.

That the Roman Catholic Church in this country will become a great power, we have no doubt. That it will exert a disproportionate influence in our politics, seems probable. That it will ever gain such power as to overthrow our liberties, I do not believe. The American people are long suffering under the encroachments of particular sections or classes, but when the evil is ripe for retribution, they rise up and sweep it away as with the resistless power of the tides. Meanwhile, let us hope that American Catholics themselves will become so broadened that they will lose their interest in the dead chrysalis of Italian supremacy, and will seek to enthrone here the true "Head Over All," who is confined to no country or hemisphere.

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### A PLEA FOR ENTHUSIASM IN MISSIONS.

[EDITORIAL.—A. T. P.]

Among the most startlingly rapid movements of the present day are the "Societies of Christian Endeavor." Though but a few years old, already they are spreading over the earth.

"Christian endeavor" is too sacred and meaningful a phrase to be carelessly used and applied. "Endeavor" is from the French, compounded of *en* and *devoir*, and means *exertion in the line of duty*, labor directed to some specific end, guided by a supreme aim. "Christian endeavor" is, therefore, the highest expression for holy exertion along the lines of Christian duty, activity, set to the music of love and loyalty to Christ and souls. We must beware that it comes not to be a meaningless phrase or the mere motto of a formal, superficial, external, mechanical stirring about—a noisy, bustling activity that makes up for devoutness and devotion by "mouthing" and motion!

"Christian endeavor" is the soul of missions, and there are a few indispensable requisites to its exercise.

First of all, a holy *enthusiasm*. That word has been thought by some to be derived from the Greek *εν* and *Θεος*, meaning *entheism*, or God-indwelling. Certainly, in its highest use and application, it means nothing less than a divine passion burning in the human soul and yearning for the accomplishment of high results. And so understood, enthusiasm is the soul and source of all Christian endeavor. Without it there cannot be the heroic, self-sacrificing worker for God. Without it in any sphere there is no high achievement. All successful men in every department have been enthusiasts, and sometimes considered as fanatics. Michael Angelo, attacking with hammer and chisel an old dingy, yellow block of marble, declaring that within it

was imprisoned an angel, and as a sculptor seeking to set the angel free, was a poetic example of artistic enthusiasm. So also was Da Vinci, who wrought for ten years upon his master picture of the "Last Supper," in the refectory of the Convent of the *Madonna della Graza*, at Milan. Often for whole days he was so absorbed in his work that he forgot to eat. Again, for days he would only come and stand in silence before it, as if devoutly studying his great theme and criticising his own work. Again, in the heat of noon, he would leave the cathedral where he was modelling his colossal "horse," and, hurrying to the convent, add a line or a touch of color to the picture and return. Who does not remember the story of Palissy, the potter? In 1539, having seen in Italy some decorated pottery, he determined to discover the secret of enamelling. For sixteen years he tried experiment after experiment. He put his whole life into his work, regardless of cost, of toil, of hardship, from each new failure and disappointment rising to another endeavor, and rejoicing even in failures because they narrowed down the circle within which lay the secret of success. He reduced himself and his family to poverty and the verge of starvation, and, with almost insane persistency, broke up even his household furniture to feed the fires of his glazing furnace when other fuel failed!

Christopher Columbus was an enthusiast or he would never have discovered the New World beyond the Atlantic. There are few sublimer scenes in all history than that on which the Southern Cross shone, when, on the early morning of October 12, 1492, the great Genoese navigator sleeplessly walked the deck of the *Santa Maria* watching for land. His three ships had been 71 days at sea. He had met every disappointment and obstacle undismayed. He had encountered storms so violent that his crews insisted he was tempting Providence. The cry of "Land!" had set the ships echoing with the *Gloria in Excelsis*, only to have it change to the minor strain of *De Profundis*, when the next day it was found that the supposed point of land was only "Cape Cloud." The crews had been not only turbulent and despondent, but mutinous, and had plotted to throw overboard the pertinacious Admiral. But Columbus never swerved or faltered. He dared everything and kept on his course. He peered into the heavens to catch sight of birds of short flight, which by their nature never wander far from land; and he watched the waters to detect drift wood, branches of shrubs and floating seaweed, which might indicate the proximity of shore. And now, at 2 o'clock, A. M., Rodrigo Triana, on the *Pinta*, first caught a glimpse of the New World, and Columbus was awaked from his reverie by the boom of a signal gun. The great discoverer's enthusiasm was rewarded.

James Watt was an enthusiast. As a boy, he sat for hours experimenting with the tea-kettle, holding a saucer over the spout,

studying the expansive, expulsive and explosive force of steam, the laws of vaporization and condensation; while his aunt, Mrs. Muirhead, warned him that no lad would ever make much of a man who wasted his time on a tea-kettle. That was sublime enthusiasm that led Agassiz to turn away from the tempting offers of gain, answering, "I have no time to make money," and going on a lonely pilgrimage to the Pacific to gather new *fauna* and *flora* for the museums of science. Sir James Young Simpson conducted experiments in anæsthesia, making trial of chloroform upon himself, and nearly losing his life, a martyr to science, before he perfected his discovery. And who has ever read the story of Francis Xavier, without wishing that the example of his sacred, even though misguided, enthusiasm might move us all to similar devotion! Follow him, in Bologna, preaching, visiting hospitals and prisons; embarking, in April, 1541, for the Indies, and when scurvy raged among the crew, himself cleaning the sores and cleansing their soiled clothes. At Goa, ringing his bell in the streets to call together the people, eager to teach children and even slaves; going to the coast of Cormorin and the island of Ceylon; visiting Japan, and just about to enter China, when, at forty-six years of age, fever burned up his very life in its terrible furnace. During ten years this "Apostle of the Indies" had planted his faith in 52 different kingdoms, preached the gospel over 9,000 miles of territory, and baptized over 1,000,000 of persons. Where is our enthusiasm for the truth, for Christ, for the souls of men, for the Kingdom of God? If merchants and manufacturers, discoverers and inventors, scientific men and artists exhibit such passion for their calling, how shall we account for the apathy, lethargy, listlessness, inactivity of God's children? What an example he set us, of whom it is said that the "zeal of God's House consumed him."

Enthusiasm comes not unsought. It has its purchase price, like every other hid treasure or precious pearl of the Kingdom. Its basis is *sincerity*, without which, as Carlyle says, there is no truly heroic character. To be genuine in spirit, and honest in conviction, to believe our beliefs, and act upon them, that is the actual basis of enthusiasm. A deep experience of Christ's power and love—that is what makes disciples genuine, for it enables them to speak what they know. When Morse sought to get from Congress an appropriation of \$30,000 to build the first telegraph line from Baltimore to Washington, a committee of five was appointed to consider and report. There was a tie-vote. The chairman left the room with Mr. Morse, and by and by came back and said: "Now, gentlemen, I am prepared to give the casting vote for the appropriation, for I have myself sent and received a message over the wires." Well may he have an enthusiasm for God who has been in personal communication by prayer with the throne of God, has sent and received messages from above.

Such holy enthusiasm comes not without that intimate touch of God, that is the reward of absolute *self-surrender*. To find out God's plan in our generation, as Prince Albert said, and our place in it, and then fall into that place,—to take our work as from God,—a little segment of His own eternal work which lies over against us and bears our name,—to *undertake for God* all that begets a holy frenzy,—we become co-laborers with the Father, co-sufferers with the Son, co-witnesses with the Holy Spirit. Back of our feeble Christian Endeavor lies the whole power of the Godhead. What wonder if such enthusiasm makes foreign missionaries mighty to the pulling down of strongholds!

*Enterprise* is the natural handmaid of enthusiasm. Alexander the Great, referring to his indebtedness to the teaching of the great philosopher, said: "Philip of Macedon, my father, gave me life; but Aristotle taught me how to make the most of life."

This is a time for enterprise, for the combination of "dash" and "push," which the word suggests. This nineteenth century easily leads all the centuries of human history. During the last fifty years more of Nature's secrets have been unlocked and her resources utilized than during all the centuries preceding. Railways, ocean steamers, telegraphs, telephones, electric lights and electric motors, spectroscopes and spectral analysis, steam presses and sewing machines, giant explosives and anesthetics—what have not these fifty years brought forth? Now is the time, ripe in the providence of God, for the greatest of all enterprises,—a world's evangelization, to be pressed and hastened forward with every appliance of modern civilization. And this great uprising of young disciples in the "Students' Crusade," and the "Young Men's" and "Young Women's Christian Associations," and in the "Societies of Christian Endeavor," may yet become the signs of the dawning of the millennial morning.

I want to live long enough to see this world mapped out for God, to see a definite organized movement for the occupation of the whole world for Christ. When Christ fed the five thousand, he showed to all of us the value of systematic, organized methods. The multitude were made to sit down in ranks, by fifties. Then distribution became possible on systematic principles. In a miscellaneous crowd or mob, some would selfishly press toward the front, and others would be pushed toward the rear, overlooked, unsupplied. But when the whole mob became reduced to the subjection of order, and classified like a military encampment, it became easy to supervise the disbursement of supplies, so that none should be neglected.

At least a thousand millions of people are to day perishing for lack of the bread of life. We are commanded to "give them to eat." We have an ample supply, and the most wonderful thing about that supply is, that as we divide it, it multiplies; the more we distribute

the more we have to distribute. Let the unevangelized world be divided into companies, set off into definite districts, and the thirty million of Protestant church members may easily reach every living soul within the life-time of a generation. For it is obvious that a thousand million divided by thirty million leaves but thirty-three to each disciple, *i. e.*, if each Protestant church member shall take 33 human souls as his share, and undertake to reach one new soul every year during the average life-time of a generation, the whole world would be evangelized within that time. Or, to present again in another form the entire feasibility of doing this work in our generation, Ahasuerus may once more be referred to, who sent out his royal decree over his 127 provinces, reaching two thousand miles east and west, and twelve thousand miles north and south, *within nine months*, and had no help from any of those modern appliances and inventions which make possible for us a thousand-fold success. The unevangelized world covers, perhaps, thirteen times as much territory as the old Persian Empire. If he could reach all his subjects in nine months, surely we can reach all mankind in thirteen years!

The fact is that were our Christian Endeavor simply inspired by holy enthusiasm and directed by consecrated enterprise, more would be accomplished within the next quarter century than during the past thousand years toward the pervading of the world with the gospel. In this matter the Church is doing nothing worthy of herself, her Master, or the cause of missions. Satan himself puts us to blush by the promptness and eagerness with which he pours his agents into every open door. His pre-occupation often prevents our occupation of the field, or seriously and effectually delays all our missionary operations. "It is good to be zealously affected always in a good thing." Oh, for some potent influence from above to make God's people zealous to push the occupation of a world for Christ, and to do it in our own generation!

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## NICARAGUA AS A MISSIONARY FIELD

BY REV. S. D. FULTON, AZTEC, NEW MEXICO.

The actual commencement of work on the interoceanic ship canal across Nicaragua and bordering on Costa Rica, calls attention to that point as the most important centre for mission work in the world. The commerce of all nations will transit there; men of every language will be among the sailors and passengers on the vessels. The gospel message can be planted by word of mouth and printed page in the hearts, heads and hands of representatives of every people, tongue and color on the globe. Central America itself, and South America and Mexico can be reached and evangelized from this mission centre. It is evident that the coast lines of vessels running down the Pacific and Atlantic from Panama and Aspinwall will extend

their routes to Nicaragua, or be supplanted by new lines starting from there, thus affording the most comprehensive and far-reaching medium of carrying gospel ideas in printed page, and by the simple story of the Cross, told daily, wherever passengers to or from South American ports could be reached in their transit or stay at Nicaragua.

A method of work which might grow out of this would be to have an ocean colportage on these coast lines of vessels. The writer was impressed by these thoughts from travel in South America, and from seeing the numerous passengers arriving and departing at Panama some years ago.

If consecrated Christian money could be brought to bear upon this work, no greater highway for the message of the King will exist in the world than the Nicaragua route and its connections will afford.

It is not too soon to plant our mission and begin our preparatory work along these lines. A printing press ought to form part of the mission plant from the first, from which leaflets and tracts, in Spanish, of simple, striking gospel thoughts, and translations of current gospel literature, could be issued and used gratis, as in our similar work in New Mexico and Colorado. Mission schools should be planted at once, in which native Nicaraguans and Costa Ricans, both Indian and Spanish, could be educated and begin to form an evangelistic force such as we now have in the Presbytery of Santa Fé.

A glance at the map of the world will show what a marvelously cosmopolitan centre Nicaragua will become. Lines of vessels will run to the West Indies and New Orleans; to New York, Boston and Halifax; to Liverpool, London, Hamburg and North European ports; to the Mediterranean and the nations, ancient and modern, that border on that great commercial ocean; to all the Atlantic ports of South America, and to the West Coast of Africa; while on the Pacific, side lines will run along the Mexican coast, to San Francisco, Portland, British Columbia and Alaska; to all Pacific ports in South America; to China, Japan and Korea; India, Persia, Arabia, Madagascar and the Eastern Coast of Africa; to Australia and islands of the South Pacific; with vessels passing through the canal from all these countries, bringing the world to our very doors. And when the canal is finished and people of every tongue can be reached, there should be a large depository of Scripture literature in every language, so that, as on the day of Pentecost, every man may have the gospel in the language wherein he was born.

In view of this, surely no such centre for Christian missions exists at present on earth as Nicaragua can be made—a citadel for Christ, a very Gibraltar of missions.

*The Scientific American*, February 16, 1889, said on this subject from a business standpoint:



"The effect upon the world's commerce, and upon that of the United States in particular, of the opening of the Nicaragua Canal route, is a matter in which even the most careful calculations are almost certain to be far below the reality. The canal itself will certainly have advantages over one at Panama, in being in a healthy climate, and in the heart of the northeast trade winds, where it offers especial convenience to all sailing craft, both in the Atlantic and Pacific. . . . In the 49 engineers and 150 men in the employ of the company during the last survey there was not a single case of serious sickness, although most of the members were, from the nature of their occupation, almost daily exposed to constant wetting."

As it is now quite certain that there is to be no Panama canal, the importance of the Nicaraguan one is the greater.

The Presbyterian Board of Foreign Missions ought to enter the field at once; its work is the most successful in Mexico and New Mexico, and it has the best trained force to start with; but when lately approached on the subject, though appreciating the magnitude of the opportunity, it responded that lack of funds prevented its assuming any new work, only one man being added to the force in Guatemala, and none to that in Mexico!

What an opportunity Nicaragua presents to a Christian man or woman of wealth to say to our Board of Foreign Missions: "Go ahead; I will pay all expenses of the work in Nicaragua; devise liberal things for Christ's kingdom there, and draw on me." Or, better yet, to settle a sum sufficient to prosecute the work for at least ten years in the hands of the wise, responsible Board. No amount of wealth left to heirs can afford a millionth part of the joy and eternal reward that such a step will bring to the person taking it.

Let me quote a few words from Dr. Josiah Strong's notable work, "Our Country" (page 219):

"Says a New York daily paper: A gentleman died at his residence in one of our up-town fashionable streets, leaving eleven millions of dollars. He was a member of the Presbyterian Church, in excellent standing, a good husband and father, and a thrifty citizen. On his death bed he suffered great agony of mind, and gave continual expression to his remorse for what his conscience told him had been an ill-spent life. 'Oh!' he exclaimed, 'if I could only live my years over again! Oh! if I could only be spared for a few years, I would give all the wealth I have amassed in a lifetime. It is a life devoted to money-getting that I regret. It is this which weighs me down and makes me despair of the life hereafter.'"

And Dr. Strong adds:

"Suppose so unfaithful a steward is permitted to enter the many mansions, when, with clarified vision, he perceives the true meaning of life, and sees that he has lost the one opportunity in an endless existence to set in motion influences which, by leading sinners to repentance, would cause heaven to thrill with new joy. It seems to me he would gladly give a hundred years of Paradise for a single day on earth in possession of the money once entrusted to him—time enough to turn that power into the channels of Christian work."

Nicaragua affords one of the rarest, choicest opportunities in the world to-day for the investment of large means in Christ's work. A

most reliable medium exists in our Foreign Board. Trained men and women can be placed in the field at once, who have learned their calling in self-denying toil in similar work; and only the round world itself bounds the wide-reaching influence which would emanate from this great centre.

#### THE STUDENT VOLUNTEER MOVEMENT.

The annual meeting of the Executive Committee and Agents of the Student Volunteer Movement for Foreign Missions met at Cleveland, Ohio, Dec. 21-23. There were present, Miss Nettie Dunn, representing the Y. W. C. A.; Mr. J. R. Mott, the College Y. M. C. A.; Mr. R. P. Wilder, the Theological Seminaries; Mr. R. E. Speer, the Traveling Secretary; Messrs. W. H. Hammon and W. J. Clark, Corresponding and Recording Secretaries, and E. W. Rand, Editorial Secretary. The entire meeting was one in which the unity of the Spirit was manifest, and each one present was conscious that the Spirit of God was in the movement. The questions under discussion were all of importance. They consisted in a full and open discussion of what should be the financial policy of the movement, how the States can be better organized, what makes a model band, the work in theological seminaries, the volunteer pledge, how to put volunteers to work, missionary literature and periodicals, and the relation of the student movement to the press. Full reports of all departments of the Movement were presented. Respecting the progress of the movement at present, the report of Mr. Speer showed that the cry is still "forward." He commenced speaking Sept. 6, at Minneapolis, Minnesota. Since that date, he has delivered 150 addresses, an average of two a day, addressing 43 colleges and seminaries, 4 theological seminaries, 3 Y. M. C. A. and Y. W. C. A. conventions, 23 churches, besides other miscellaneous organizations. He has traveled about 9,000 miles, his route embracing 12 States. There were 550 *new* volunteers, some of whom are ready to go at once, and the entire number represents some of the finest Christian students to be found in our Western Universities; \$4,000 was pledged by colleges and \$1,000 by individuals, to support missionaries in the field, and help to swell the fund for a Y. M. C. A. building in Tokio.

On January 11, Mr. Speer will again start out, and visit the principal colleges of New England, such as Harvard, Yale, Amherst, Williams, Brown, and then the colleges of New York; after which he will go South, stopping over Sunday at Princeton, his alma mater. Only the principal colleges of the South will be touched, after which he will go to Canada, and from thence to Michigan and Pennsylvania, where the tour will end.

Some very interesting statistics were presented by the recording secretary at this meeting. There are now 4,752 volunteers. Up to December 10, there were 4,632, of whom 194 have been sent out as missionaries, to be found principally in China, Japan, India and Africa, all scattered in 21 different fields and representing 25 different organizations; 10 volunteers are under appointment to sail, 25 deceased, and only 18 withdrawn, so far as can be known at present. There are still remaining in this country 4,385 volunteers. In sex, 78 per cent. are males and 22 per cent. females; 35 per cent. are graduates from college, and 31 per cent. are still in college. In special training 16 per cent. are graduates of theological seminaries, and 2½ per cent. medical graduates, 10½ per cent. are in course in seminaries, and 1½ per cent. in medical schools. Last June about 3,500 circulars were sent out asking confidential questions of volunteers respecting their names, age, time of going to the foreign field,

denomination, whether they were weaker or stronger in their determination to go. Thus far 800 have responded. On the basis of this 800 the following statistics have been prepared: Ready to go, 24 per cent.; in professional training, 12 per cent.; in college, 31 per cent.; academy, 5 per cent.; out of school, 9½ per cent.; withdrawn, only 2½ per cent. Denominational preferences: Presbyterian, 27½ per cent.; Congregational, 18 per cent.; Methodist, 14 per cent.; Baptist, 11½ per cent.; in all 40 denominations represented 65 per cent. are stronger in their determination, and 10 per cent. weaker.

In the raising of money, the movement has been very aggressive. Thus far there has been raised among churches \$11,500; colleges, \$17,350; seminaries, \$8,500; miscellaneous, \$3,011; R. E. Speers, \$5,000,—making a total of \$45,406.

#### REPORTS FROM THREE STATES.

*Ohio.*—Mr. Haskell, the corresponding member for Ohio, has been able to give his whole time to the work, and hence shows a very cheering report. He has held 40 meetings, visiting in all 23 institutions; 100 volunteered, 63 in meetings, but 37 were the result of personal work; 12 colleges and seminaries give annually about \$4,800.

*Virginia* reports 54 new volunteers, making 107 the whole number of volunteers in the State; three can go this year. Only one volunteer has renounced his decision; \$1,000 was raised.

*Kansas* reports 13 new volunteers. There are 150 volunteers in this State, of whom 19 are young ladies ready to go at once. Four colleges contribute to the support of missionaries; three volunteers have sailed; one renounced decision, and \$4,260 raised in money. Reports of other States will be given from time to time.

E. W. R.

## II.—GENERAL MISSIONARY INTELLIGENCE.

[The initials to this article, which we copy from *The Christian*, London, indicate that it comes from a source which entitles it to the most serious attention. Its statements will cause painful surprise and indignation.—Eds.]

**Africa.**—The Royal Niger Company.—It is no longer a secret, close or open, that this newly chartered company has made treaties with the several Negro Mohammedan Powers in the Soudan of Africa, east of the Niger, promising that they will not only do nothing through their own employees to attempt the conversion of the Mohammedans, *but will do all that lies in their power to obstruct others who come under their influence.* This amounts to open war of so-called Christian men with the Gospel.

Let us think it out. The company gives a free hand for the conversion of the Pagans. It is very proper and expedient that the rulers of a country should do nothing directly or indirectly to influence their subjects in their religious views. Their kingdom is of this world, and entire tol-

eration is the brightest jewel of empire. Such is the fixed policy of the Government of British India; and manifold blessings of every kind, material and spiritual, have attended it during the last half century. But the rulers of the Niger Valley, to whom the Imperial Parliament has delegated their foreign powers, propose to do something more. They promise their treaty-allies to obstruct the Christian missionary, to deny him passages in their steamers, succor from their stores, and to erase his name from the list of British subjects, entitled by the custom of Great Britain to succor in case of need, rescue in case of captivity, and retribution by the nearest British authorities in case of murder.

The true-hearted missionary asks not these things for himself. His friends raise no voice in the country, calling for vengeance for the slaughtered Hannington. That particular crime has, however, been avenged by

a higher Power; the assassin-sovereign has been deposed, and is now an exile from his country. Whether the Royal Niger Company likes it or not—whether it will affect their dividends or their commerce with the Soudan or not—it is well that these gentlemen should reflect on the policy which they are inaugurating, and consider what the House of Commons will say, when it comes to hear of it.

It is true that the East India Company previous to the year 1815 adopted this same policy. They did so in timidity, in ignorance, and in material weakness. They had to face mighty empires, and armies of soldiers, supplied with cannon, trained by Frenchmen; they had to fight for their hold of India, and regarded matters from the point of view of a mercantile company. India was too far off for its affairs to be influenced by public opinion at home. Public opinion at home had not been formed; it was the day of small things; and the individual missionaries, who appeared and were rejected, though saints of God, like Carey and Judson, had not the prestige of the associated strength of the great middle classes of Great Britain behind them. Moreover, it is admitted that the East India Company did wrong; we palliate their offence, we do not excuse it, we cannot justify it.

Things have changed now. The thoughts of men have become "wider with the process of the suns." A great majority of the British people recognize that the mighty power and vigor vouchsafed to them were not conceded by the Most High for the purpose of exporting liquor (of which sin we gladly acquit the Royal Niger Company), or making dividends of profit; but to benefit, in every possible way, the subject people, and to give them the free opportunity of accepting Christianity, should they see fit to do so. The Niger Valley is not far from Great Britain. Public opinion will have its sway there. The missionaries

were there long before this company came into existence, and will outlive it. The Mohammedans of the Soudan, whether Fulah or Negro, are pigmies in strength, culture, power, and population in comparison to the fifty millions of British India.

The gentlemen of the Niger Company talk with bated breath of the fanatical Mohammedan, in his turban, cloak, and trousers. The phenomenon is new to them, but Anglo-Indians have lived all their lives in the midst of noble, though fanatical, Mohammedans. Some as fair in color as ourselves, and many much more learned and polished; some of gigantic stature, and hereditary warriors. Yet the gospel has its free course amidst the Baluchi and the Afghan, the Patan, and the converted Mohammedan Rajput, and the Empire of the Empress of India flourishes, because it is founded upon righteousness.

We doubt whether treaties with such clauses should not be denounced as derogatory to the dignity of Great Britain, as if we were ashamed of the religion which has brought us such blessings. The thing is doubly offensive when we are kindly told that we are allowed full leave to convert the Pagan; but must not address the Negro who has got himself up with the veneer of Mohammedanism, for it is no more. Their knowledge of Arabic and the Koran is scant; all the bad, salient features of Mohammedanism are asserted,—intolerance, polygamy, slavery, unnatural crime, contempt of human life, and overweening pride—while the better things to be found in the Koran, and the learning and refinement of the polished Mohammedan of India, Persia, and Turkey, are totally absent.

At any rate, the public notice has been dispatched, and January 1, 1890, fixed as the date of the new policy.

We must recollect that when a British subject is killed or imprisoned, something more than his life and liberty are lost to his country, viz., the

prestige of our nation. The representative of the British Government in China remarked in 1873 that *there was a necessity to protect the missionary from actual violence, but nothing more.* The present foreign secretary two years ago told a deputation of missionaries that the Great Powers of Europe asserted the right to deport an alien, without cause shown, from their territories, but they would shrink from the charge of ordering his death, or imprisonment, without the form of a regular trial. Mr. Jones, of the L.M.S., was expelled by the French Government from the Loyalty Islands; and, for the sake of argument, we may concede that the Mohammedan potentates of the Soudan might deport a British missionary; but, when they hear that there is no risk, they will certainly kill him.

R. N. C.

**East African Coast.** — The hanging of Bushiri practically completes the immediate work for which Capt. Wissmann was sent to Zanzibar, and clears the way for the resumption of German schemes of conquest and colonization. The pleasure which this news creates at Berlin may have been a little qualified by the evidence that Dr. Karl Peters and his party were massacred by the Somalis; but as Dr. Peters, though the most prominent of the founders of German colonies in East Africa, had in his Tana River expedition defied Bismarck and irritated the British, his fate will be less lamented at London, and will increase the Chancellor's prestige at Berlin. Emin's progress toward recovery is a subject of universal congratulation, while another promising piece of news is that King Mwanga, who was driven from Uganda, his brother being made ruler in his stead, has marched back in triumph. Mwanga was infamous a few years ago for his horrible persecution of the Christian converts among his subjects, and the murder of Bishop Hannington crowned his atrocities. Yet, before his dethronement, he had turned over a new

leaf, had recalled his edict against Christians, and had welcomed the English missionaries with honors unprecedented. It is said that his overthrow last year was due to the discovery by his guards of a plot he had formed to destroy them. At all events, his exile was followed by Arab supremacy, the burning of the English and the French missions, and the flight of the missionaries. To the latter, Mwanga wrote recently, predicting the triumph he has now accomplished, and promising them welcome should it occur; so that his restoration must be added to the stock of good news which has come after so long a story of disasters in East and Central Africa.

As to Bushiri, he certainly did not make war on all white men, but upon the Germans; and the native uprising which he headed was largely provoked by their overbearing ways. He was a chief of great influence, and stories are told of his personal protection of British missionaries and others, during the revolt against the indiscriminate fury of his followers. The outbreak swept over the whole coast region, but Wissmann had weapons which mere force of numbers could not resist, and also the money with which to enlist and arm native auxiliaries. Bushiri, who would have been called a patriot had he succeeded, suffered the ignominious fate which has been meted out to many another unsuccessful leader, both in civilized and savage lands.

Now, accordingly, the way seems open for resuming the march of civilization from the Zanzibar coast toward the great lakes. It is evident that this will be one of the main routes for the African commerce of the future. First, however, a clear understanding of British and German rights in that region would seem to be necessary. Up to half a dozen years ago England had matters pretty much her own way there, and then, the energy of Peters and his associates threatened to carry all before it for the Germans.

Of late, the British have been greatly strengthening themselves, aided by the strained relations between the Germans and the Sultan. The latter thinks the Germans do not pay him the revenue agreed upon, and that they try to shift on him losses arising from disturbances caused by their want of tact. Lately he has given to the British Company the administration of the ports of Lamu, Kismayu, Brava, Magadisho, and so on, so that its government now stretches along 700 miles of coast line from Warsheikh in the north to the Umba river in the south. The Germans contended for the possession of Lamu, the third port of importance in East Africa, commanding the trade of the Tana river; but it really belonged to the British, who controlled most of the trade of the port. Mr. Stanley, on reaching Zanzibar this time, found British interests materially improved from their condition at his previous visit, when organizing his Emin relief expedition. But there is no reason to think that Germany and England will come into conflict in this region. Count Herbert Bismarck recently declared that Germany's policy there would go hand in hand with England's. "We will negotiate with the East Africa Company," he said, "in order to arrange for further action." The next ten years will be remarkable for the development of that coast and its communication with the lake.—*New York Times*.

—England and Portugal in Africa. Every friend of Africa will rejoice that England has taken up the dispute with Portugal with a determined energy that has brought matters to a crisis; and that Portugal has escaped further humiliation by a prompt surrender. Nothing was ever more impudent than the pretensions of the latter to the country in dispute, and nothing more high-handed than the course of her representative. It makes one's blood boil to read of the savage atrocities perpetrated by the forces

under Major Serpa Pinto, and sanctioned by the Portuguese Government, against the Makololo in the highlands of the Shiré, a river running from Lake Nyassa to the Zambesi river. The object was to establish the authority of Portugal over the territory by force of arms. This Major Pinto, after entering those Highlands by deceiving the British Consul, attacked the unoffending Makololo, slaughtering hundreds of them with his Gatling guns; when, believing themselves abandoned by England, whose flag they carried, the poor people felt compelled to submit to Portuguese authority; whereupon the bloody soldier avowed his intention to extend the Portuguese dominion as far northward as Nyassa, and to include the Lake shores; and warned all missionaries and others residing on the river and on the shores of the Nyassa, to submit to Portuguese rule! The request was as modest as it was just. How far he would have carried his victorious career, if he had not been sent to the right about by the prompt action of England, cannot be told.

These Makololo, who have suffered from this cruel raid of the Portuguese, are a very interesting people. We were first introduced to them about thirty years ago by the publication of Livingstone's narrative of his great journey across Africa. It taught us to admire the Makololo for their simplicity of character, their incorruptible honesty, their loyal devotion to that great explorer, their grief when he left them for a season, their long and confident waiting for his promised return to lead them back to their homes, and their rejoicing when at last he appeared to fulfill his promise. A large majority of them, however, had formed a liking for the beautiful country on the right bank of the Shiré, where they settled at the request of its people, who needed their protection, and laid the foundation for what is now a really prosperous State in Nyassaland, and one which has always refused to

allow slavery or slave-trading within its bounds. It is this State which the Portuguese attacked under a disputed claim.

Other and still more important interests would have suffered by this Portuguese raid upon the Makololos, and would probably have been destroyed by their permanent occupation of the country. We allude to the wonderfully successful missions of the Established and Free Churches of Scotland. The former has for twelve years been at work in these beautiful Shiré Highlands, on the eastern shore of Lake Nyassa, its head station being Blantyre, a name derived from Livingstone's birthplace. At one station it boards eighty children, and at another has a school of one hundred pupils. It has expended \$200,000 in its work; it has introduced the successful cultivation of coffee, tea, wheat, and other products, and if allowed to prosecute its work, will soon make the Shiré Highlands a civilized and prosperous section of Africa.

The Free Church mission has been at work on the west shore of the Lake for 14 years. It has a Medical Department, which treats about 10,000 patients annually. Its headquarters are at Bandawé, where 1,300 children are in its schools. It has a prosperous station among the Zulus, who rule the country west of the Shiré; and three other prosperous stations in different parts of the country. This mission has already expended \$225,000 in its work, and its annual expenses are about \$20,000.

**Brazil.**—Rev. Dr. Chamberlain, of the American Presbyterian Mission in Brazil, lectured recently before the American Geographical Society at Chickering Hall on the condition and prospects of Brazil, illustrating his remarks with stereopticon views. He said that it was God's purpose that Portugal should hold Brazil, with its 4,000 miles of Atlantic coast, until the present century, until the time came for the empire, and now, in furtherance of

the same purpose, the empire has become a republic. A century ago, before God's time, there was an attempt to establish a republic in Brazil, and since that time the spirit of the republic has been nourished.

A Portuguese college was founded in 1554, and around it has grown up the city of San Paulo, with 50,000 inhabitants, and the largest law school on the western hemisphere. Through this school Brazil has disciplined the life of her people, and some of the fruits of it have been seen in the last month's peaceful revolution. It was not the sword that made the republic in Brazil, but the pen. It was not the small army that overthrew the empire. There was a newspaper that advocated the republic in Rio, openly, for three or four years. There is wonderful ability in Brazil to carry out the republican idea, and there is little danger of faction fights. The future of Brazil is in the hands of the school teacher.

**China.**—The New York Chamber of Commerce has done itself credit by adopting a paper urging the re-opening of negotiations with China for the friendly adjustment of all questions between the two Governments. *The New York Observer* says: "This country would do itself credit, and would only do what is right to China, by seeking to put our relations with that country upon a basis of justice and community of interest. But justice is the more important consideration. Lest it should be supposed that the Chamber of Commerce is acting from any extraordinary or sudden twinges of conscience in China's behalf, it is only proper to say that it views the necessity for action from a financial standpoint. The subject was brought to the attention of the Chamber by C. P. Huntington, who in a letter to its ex-President, A. A. Low, speaks of the injury to our commerce, caused by the action of Congress and the diplomatic treatment of China. 'It seems,' writes Mr. Huntington, 'that without uttering a word or lifting a

finger, the Chinese are enabled to retaliate effectively against our commerce, so that we have not only afforded them a wanton affront, but also injured ourselves in a twofold way, by excluding a tractable and cheap labor, which we very much need to built up desolate places, and by the loss of valuable trade, which we might have kept to the exclusion of our rivals.' It is to be regretted that the trade basis should be the only one on which justice toward the Chinese can be urged with any hope of success; but whichever way it comes, we trust that justice may at last be done. Hitherto we have been unjust in our attitude towards China."

—According to Imperial decree the 200 picked scholars of Hanlin College are to revise the great "Encyclopaedia" of China, which was compiled a century ago, and which contains the Chinese classics, the history of China for 3,000 years, and embraces all knowledge under heaven. New and strange doctrines have been introduced in late years, and the wholesome truths of Confucius and Mencius are in danger of being set aside by Western ideas. Hence the revision. This vast work, which requires fourteen volumes to contain its index alone, is expected to roll back the tide of Western learning, and hold China securely to its old traditions. This shows how Christianity is making itself felt in that ancient and conservative empire.—*Exchange*.

**India.**—Government maintaining idolatry.—A writer in the *Bombay Guardian* speaks of the visit of Prince Albert Victor in state to the idol temples of Parvati, near Poona. He was accompanied by the Governor of Bombay, the Duke of Connaught, Commander-in-Chief of the Bombay army, and other high officials. Before entering the temples, the Prince was presented with an address, giving an account of the idols contained therein, and stating that "the temples are at present maintained by Government,

with an endowment of Rs. 18,000 per annum, contributed by the State revenues." That idolatry is endowed by the British Government in India, and that high functionaries consider it proper for the heir presumptive to the throne to visit idol temples in state, is no doubt news for which many readers of the *Bombay Guardian* in England will not be prepared.

—Sir William Hunter, K. C. S. I., who is so often quoted as the highest authority on civil and political matters in India, has recently added to his testimony in reference to the work of missions in the Indian Empire. In an address before the British Baptist Missionary Society he speaks as a layman, whose work in India has been altogether of a secular sort; but he affirms that the missionary work is one of the greatest and best movements which at the present moment is going on in India. "It has been rich in results in the past, and it is fraught with incalculable blessings in the future." In enlarging upon this statement Sir William dwells upon the fact that the Christian work in India has passed the stage when it was wholly dependent upon foreign missionaries. "The Indian native Protestant Christians have now grown up into an Indian native Protestant church. They have their own pastors, numbering 575, men ordained in one body or another of the ministry. They have also a body of 2,856 qualified lay preachers, natives born in the country, educated in the country, working in the country for the welfare of their own countrymen. The native Protestant church in India has ceased to be an exotic, and if the English were driven out to-morrow they would leave a Protestant native church behind them. While the Protestant Christians in India numbered about half a million, there were nearly 200,000 pupils in Protestant mission schools. This is an immensely significant fact; significant of missionary zeal in the present, but still



more significant of Christian influence in the future."—*Miss'y Herald*.

**Korea.**—Among the members of a single Congregational church in Tokio are a judge of the supreme court of Japan, a professor in the Imperial university, three Government secretaries, and members of at least two noble families. Two influential members of the legislature of Tokio, one of them the editor of the *Keizai Zasshi*, the ablest financial journal in Japan, are also members of another Congregational church.

**Turkey.**—The influence brought to bear by foreign ambassadors at Constantinople to induce the Turkish government to visit upon Mousa Bey, the Koordish chieftain, some punishment for his crimes, has resulted in the exile of this ruffian and his family to Syria. The Porte has agreed to increase the police force in Armenia with a view to the checking of Koordish outrages. Mousa Bey in Syria will be about as near the site of his atrocities as he is at Constantinople, yet with the sentence of exile against him representatives of foreign governments will be able to see that he does not return to his old home. This certainly is a gain.—*Miss'y Herald*.

—Miscellaneous.—Java has its railroads. The system of railroads in Netherlands, India, dates from the year 1862, when a concession was granted to the Netherlands India Railway Co. to build a road from Samarang to the independent States of Djokjokarta and Sourakalta, with a branch line to Cembarawa or Fort William I., which was completed in 1873. 2. In 1871-87 the Government built a west line from Djokjokarta to Tjilatjap. 3. Another runs east from Djokjokarta to Pasarouan with several branches. 4. There is a railroad also from Batavia to Buitenzorg. It is intended that this shall be extended to form a junction with line No. 2, so as to reach the only port on the south coast of Java. It is to be completed in three years. 5. A branch line has

been lately completed from Batavia to Bekassi. Other branch roads are being constructed. 6. In Sumatra a line has been built by a private company to connect several tobacco plantations, and a branch is being laid to Babougan. And other lines of tramway are operated. 7. Turkey in Asia is also laying railroads. The one from Ischmidt to Angora, 375 miles, is to be laid this year by an Anglo-German-French syndicate, who have taken the job off the hands of the Ottoman government.

Eighty kilometers of the road running into Constantinople have already been constructed, and the road is in operation. From Ischmidt for 150 kilometers the roadbed has been constructed but no rails have been laid, and then from that point on is where the American bridges will be put in. The road continues to Sivas, which is in the middle of the Angoran country, 600 kilometers from Ischmidt. Eventually the whole system will take in some 3,000 or 3,500 kilometers, running to Bagdad and the Persian Gulf. The total cost will be something like \$75,000,000. It will be completed within 3 1-2 years. A branch line will be run to the Holy Land, Jerusalem, and Smyrna.—*J. T. Gracey, D. D.*

—The Anti-Slavery Congress of Brussels has had its counterpart in the Anti-Rum Congress at Khartoum. While Christians are earnestly considering how they can crush out slavery, Moslems are considering how they can preserve slavery and crush out intemperance. The means suggested are curiously similar, if we may trust the somewhat vague reports that come from the Mahdi's camp. Europe on the one hand is to draw a cordon of her ships of war around Africa, and capture every Arab dhow that can be found, release its prisoners, and scuttle the ship itself. The slave traders on their part are also to draw a cordon of dhows around the continent, and capture every vessel that contains the abominable firewater that is eating away the

strength of the natives, and thus depriving them of the material for their trade. Boston rum, English gin, and German schnapps were doubtless not represented at Brussels, as the purveyors for Eastern harems were at Khar-toum, so that the parallel is not quite complete. There is enough of truth in it, however, to set us to thinking.—*Rev. E. M. Bliss.*

—Intelligence comes this month from all our mission fields. We hear of missionary meeting in Jamaica, and specially of one little country congregation that by its gifts for missions puts many a larger home Church to shame; of the arrival of Mr. Porteous in Old Calabar, and of a successful conflict with cruel heathen custom at Okoyon on the part of two of our agents. From Kaffraria we hear of a most cheering revival at Emgwali—of which Miss Hope's letter told us something last month. No fewer than 150 young persons, all professing conversion to God, have been enrolled in the candidates' class. Surely there is ground here for thanksgiving and continued intercession. We hear also of the arrival at East London of Mr. Hunter, our missionary to the Xesibe country. Mr. Davidson sends us from Japan a deeply interesting record of a recent visit to Hokkaido, with notes of the progress of Christian work there. From Rajputana Mr. Gray sends a most instructive account of the history and tenets of the Arya Samaj, and Mr. Bonnar continues his "Notes of a Tour through Bundi and Kotah." From Manchuria we have brief sketches of three native agents.—*The Mission Record of the United Presb. Church.*

—Woman and Missions.—Dr. Storrs said in a recent address: "The introduction of the feminine life and heart into this missionary work brings in the force that fires and intensifies its onward progress. This intensity of the purpose in women does not work only in the direction of filling up treasuries,

but it consecrates men and women to the cause of God. Wheresoever there is that spirit of consecration which says, 'I give my money, I give my sons and daughters,' there Christ will be glorified. When that spirit of consecration reaches the great heart of humanity, then the missionary work will go forward with a velocity that we have never dreamed of. The work is in its infancy to-day. What will it be one hundred,—two hundred years hence? The promises to women are vital of celestial blessing, which give to them the powers that men sometimes lack. It is a woman's hand that is scattering subtle poison through the delicate pages of books such as 'Robert Elsmere,' and in many other ways; but the height of Christian purpose can never be attained until all woman-kind have given their hearts to Christ and Christian work."—*Home Missionary.*

—The good that one woman, single-handed, can do, is interestingly illustrated in the case of Miss Arnott, of Edinburg, in her work in Palestine. Some of the details of what she has accomplished are given by Dr. Mutchmore thus:

"Miss Arnott went to visit the East and was induced, temporarily, to take the place of an absent teacher. The condition of the people and their extreme wretchedness awoke her pity, and she conceived the idea of applying moral leverage where all true elevation begins, at the individual, and so elevating the home. She began alone, drawing on her own resources, obtained ground on moderate terms and began a school. She taught such poor girls as she could persuade to come. Her curriculum was very simple; its two great lessons were how to live and how to die. God stood by her, and soon she had a building and as many scholars as she could care for.

"Her work (by some) was looked upon as visionary, until its manifest success brought offers of abundant help and even management. One of

the finest school properties now in the Levant—worth, probably, \$75,000—is a part of the result of her work of faith and love, and all the outcome of her own indomitable spirit, for she had

very little to begin with. Twenty-five years she has been in the field, during which time she has had wonderful tokens of the divine favor in guidance, help and results."

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

#### Africa.

BRIEF LETTER FROM REV. JAMES SCOTT.

*Impolweire, Natal, Dec. 4, 1889.*

DEAR DR. PIERSON: We got back to our work here in September, and, although we have found some cold and indifferent who once gave promise of better things, and Satan at work in many ways, yet we have reason to thank God and take courage. The times of blessing have not quite gone from us. In the last three months I have baptized fifty-eight, and expect in the next three months to have as many more, as I have not yet had time to visit all my out-stations, some of them being far away and the season unsuitable for traveling. Amongst those whom I baptized last Sabbath was an old woman who had first heard the Gospel from a native evangelist sent out by my predecessor—this was some thirty years ago. The good seed, watered by the Spirit, has at length brought forth good fruit. Another, a younger woman, had resided on the station of my dear old friend, the Rev. C. Possett of the Berlin Society, who was called to his rest some years ago, and she had received her first impressions from him; so it is, "one soweth and another reapeth," but may the glory be to the Lord and Master. Although we have our troubles with backsliders and others who have fallen into sin, yet the Zulu who has once professed Christianity and been admitted to the church, and then gone back to heathenism, has not as yet been met by me; though I have heard a good deal of such, and read about them in newspaper articles and books by travelers.

Affectionately,

JAMES SCOTT.

#### NORTH AFRICA AS A MISSION FIELD.

*Algiers, November, 1889.*

DEAR EDITORS: Your valuable MISSIONARY REVIEW has not hitherto dwelt on the movements in *Northern Africa*; and as I have been some ten years seeking, with the blessing of God, as an Independent Missionary Pioneer, to occupy myself with the spiritual interests of its various populations, I have no doubt that a few brief notes will be acceptable to your readers. We (that is, myself and my earnest and zealous wife) first directed our attention to the Kabyles, an interesting people located in the mountainous regions of Kabylia. The "North Africa Mission" has since extended its operations to all the Berber races and the

Arabs, from Morocco to Tripoli; and, indeed, desires to include the Europeans, French, Spanish, Italians, Maltese, as well.

We are here on the fringe of this great African Continent, in countries bounded on the north by the Mediterranean Sea, now the great highway of the East. So far from verifying the thoughts of our childhood—of vast sandy plains peopled by blacks—it is here, on the contrary, a lovely, fertile, mountainous country, and our Berbers and Arabs are white, and many with noble, manly traits. However, as to their religion, they are Mohammedans. You, dear brethren of the United States, have long been occupied with these adherents of the false prophet, but here in Algeria we have the immense advantage of proselytizing in a land ruled by equitable laws, and where the acceptance of the religion of Christ does not entail the danger, if not the penalty, of death. We hear from our Brother Baldwin of persecution by the authorities in Morocco, and it may be so if the Truth prospers in Tripoli, still barbarous States. We circulate the Arabic Scriptures prepared by the American brethren at Beyrut, and we spread them abroad everywhere around us.

Kabylia itself is a most romantic region, enclosed by the range of the Jur-Jura mountains, from which spurs are projected enclosing fertile valleys, richly cultivated, and bounded on the north by the hills of Beni-Djennad, where two American brethren have entered a village and run up a mud-hut and have begun their work, braving all the discouraging circumstances connected with their position.

The people have built their villages on the summits of their mountains for protection against the Arabs who invade the country, but they cultivate their slopes in every available spot. Some of the tribes take their flocks in summer to the higher valleys of the mountains, which, in the winter seasons, are covered with snow, where they find delicious pasturage. Its summit, the Lalla-Kadidja, is 8,000 feet high. Every village has its Djemaa, or Parliament House, where the affairs of the village and the Tribe are discussed, and where every man capable of carrying a rifle, or keeping the Ramadan fast, is a member; indeed, the Kabyles have presented what many have ascribed at—the purest and most economical Republic the world has ever known. It is true, before the French invasion, the tribes were often at loggerheads, owing to their self-assertion and

jealousy. Happily, that is all at an end, through the wise and firm rule of the French *regime*. They are a fine race, with many noble qualities, very susceptible to kindness, and systematically hospitable; the more they are known the more they are loved. Their women are unveiled, and when young, many are extremely handsome; but like all Mohammedan women, are a subjected, if not an enslaved, class.

As far as they know it, they observe the religious prescriptions of the Koran, though it is likely that some tribes do not possess a copy. These extend to circumcision, the response to the call to prayer, fasts and feasts, etc., but they do not observe its prescriptions as to inheritance. They have no written language, and we have only at present the Gospel of John translated into Kabyle in Roman characters, and Mr. Mackintosh has translated the Gospel of Matthew into Refflan in Arabic characters. Happily there are now many French schools throughout Algeria, and an interpreter may generally be found in most villages, and by this means we have been enabled to preach in various places.

We have in most of the towns a peculiar race of Berbers, known by their varied colored coats, and keeping grocery and other shops—the *Mzabs* from the Sahara. They are Mohammedan dissenters, and very accessible, receiving our Arabic Testaments very gladly. Our butcher here tells us he reads his Testament to three or four listeners of an evening.

The Arabs are mostly a nomadic race, though many get settled in towns, and are becoming agriculturists. We have seen caravans moving after wheat harvest down into the Sahara to reap their dates. Three hundred villages of French colonists without a single evangelist cry aloud for workers in that tongue. The physical features of the country are extraordinary. We have first, the *Tell*, a strip of territory varying from fifty to one hundred miles, bounded by the Mediterranean on the north—hilly, mountainous, romantic, very diversified. Next, the *High Plateau*—vast plains separated by parallel ranges of mountains and subject to alternations of intense cold and great heat, devoid of trees and very little inhabited, though affording in many parts pasturage for cattle. Beyond these lies the *Sahara*, diversified by vast plains of sand with rocky plateaus. The French have their military stations far down in the south; and again beyond this lies the *Soudan*.

The Atlas mountains commence at Agader, near the coast, to the south of Mogador, and extend in a northwesterly direction through Morocco and Algeria, and terminating at Capo Bon. In Tunis there are no navigable rivers.

With respect to the languages spoken: In Morocco it is a corrupt form of Arabic, but the *Shellus* and *Riffs* speak Berber, and, perhaps, comprise two-thirds of the population. In Algeria and Tunis, and we may include Tri-

poll also, the Arabic. The range of Berber in Algeria is considerable, taking in the whole country, from Dellys southeast to the borders of Tunis, having its boundary on the east at the River Keblir, but extending to Constantine and the region north of the city. Many districts to the northwest of Algeria contain Berber-speaking people, but they are speedily becoming Arabized. The whole of this district from the river Saplil, which has its embouchure at Boagie right up to Tunis, is unevangelized, except a few sisters at Constantine and Bone.

Here is a sphere of missionary labor for some of your noble young men who are consecrating themselves to foreign mission work. Arabic would be the language most necessary to study, and which might be partially acquired in the United States. It opens the way to millions of Mohammedans. French also would be necessary in Algeria. We have here a most healthful climate, and have spent several summers without inconvenience. The temperature, Fahrenheit, would be about 82 in August and 48 in winter months, December and January. The North Africa Mission has upwards of forty missionaries, including ladies, and there are at least forty more independent, or connected with other societies; but there is room for eighty more, and we want American zeal and push to overcome, with the help of the Spirit of God, the tremendous difficulties of mission work among Mohammedans.

Yours truly in the Lord,

GEORGE PEARSE.

### China.

HIGHLY INTERESTING LETTER FROM DR. HAPPER.

Canton, Dec. 3, 1830.

DEAR REVIEW: Last evening was "Missionary Concert" night—the old concert of prayer for the conversion of the world. It has been kept up at this station from the days of Bridgeman and Abel, the first American missionaries to China. They arrived at Canton in Feb. 1830. I cannot say positively whether Dr. Morrison held such meetings before the arrival of their brethren or not. I infer he had not, for want of men of like mind to meet with him; but I feel assured that he rejoiced to unite with them after their arrival, in this concert of prayer. They were sent in answer to his long continued prayer to God, and after oft repeated and urgent requests sent by him to the American Board of Foreign Missions, to send men to China. The meeting has been continued down through their successors to this present day. It is 45 years since I first met with it. It was then attended by Drs. Bridgeman, Ball, Parker, Brown and Dean Williams, Rev. Messrs. Sheeck, Roberts, Devan, M. D., Walter M. Lowrie, myself, and some others. These all have finished their course, and gone to their reward. Their places are occupied by worthy representatives of the

same societies, and of other societies not then represented.

The meeting last night was one of unusual interest from several circumstances. There was a very large attendance—in all some 35 missionaries were present. Of these, there were new missionaries from the church of "The United Brethren in Christ" in the United States, just arrived to commence a mission at Canton. This is their *first* mission in China. All the brethren welcome their new brethren and sisters to the fellowship of labors for Christ among this numerous people. The Rev. E. P. Thwing, Ph. D., was also present, as a visitor. The great interest of the meeting, however, in connection with the prayers offered, was the information communicated of some few of the results of work done.

The Rev. C. Bone, of the Wesleyan Mission, gave some details of his recent visit to the stations of that mission up the north river from this city. During this visit he had baptized some fifty persons on profession of their faith. When visiting these same stations last spring, he had baptized about the same number, making over 100 baptisms during the year. In one case, he went 12 miles from the station to baptize an old man, who could not come to the place of worship by reason of age and infirmities; but the son, through whose instruction the old man had come to the knowledge of the gospel, sent two horses for Mr. Bone and his companion to make the journey. All the other stations on the mountains Mr. Bone had to reach by walking; in one case walking 25 miles in one day, over mountain roads. At one mountain village he baptized nine, in another seven, and in another three. The baptism of these last three was performed in a *stable*, as that was the only place which the very few members in that village could get to meet in. We may feel assured that He who "was born in a stable and laid in a manger" met with those who met to engage in His worship, and in the celebration of the ordinances of his appointment in such humble surroundings.

A little company also gathered in a village where there is a large Buddhist Monastery, and the inhabitants of which are largely devoted to Buddhism; but a little company have professed Christ, and we may hope that the number may increase yet more and more, for "the entrance of God's word giveth light."

I cannot relate all the personal incidents which give such special interest to "viva voce" statement by one who saw and experienced what he related. One may be given: They had to cross a swollen stream by wading it; his companion had to hold his watch upon his hand above his head to keep it from getting wet. Another most interesting scene described: the appearance, as seen from the chapel door, of the groups of people coming to the evening service, many of the men car-

rying lighted torches. When asked why they did so, they stated they carried the torches to frighten away the tigers. The necessity of doing so was made clear by the statement, that a few days before, a woman, who was out cutting grass on the mountain, was carried away by a tiger and eaten.

It has been widely known that the Chinese people of this city, some 16 years ago, organized a society to counteract and hinder the spread of Christianity, by the use of the same means which missionaries use to spread the gospel. That society established a large dispensary for giving medical advice and prescriptions *gratis* to all applicants. They also give coffins to all the poor who apply for them. They also opened halls, and employed speakers to preach Confucianism. They opened schools in which the children of all those who wished to send them should be taught the Confucian classics.

The same has been done at the manufacturing town of Fatchan, 12 miles from this city. The Wesleyan Mission commenced a missionary hospital there some six years ago. It is a town of some 600,000 inhabitants. There had been Christian churches and preaching halls there long before that; but after the hospital was opened the people took measures to prevent their people being led away by it. They collected funds to build and maintain a dispensary and hospital, and sustain the preaching of Confucianism in halls for that purpose. They have expended about \$42,000 in building the dispensary and hospital. The dispensary is quite numerously attended. The hospital has 100 rooms for the accommodation of patients; but for some reason they have not been occupied to any extent by resident patients. The conditions on which they can be occupied are said to be unsatisfactory. These efforts of the Chinese to counteract the efforts of missionaries testify to two things, viz.: to the efficiency and wisdom of the means which missionaries are using for the dissemination of the gospel, and of the desire and purpose of the people to adhere to and support their own system.

Other items of intelligence were communicated by Dr. A. P. Happer from a letter received from Rev. Dr. Corbett, of the Shantung Mission, in which he gave a statement of his work on a recent itinerary. He had just returned (Oct. 28th) from a trip of 49 days among the churches, stations, and schools under his supervision. During this time he baptized 58 persons on profession of their faith, making 100 baptized since March, 1889. He says "God is greatly blessing the schools in the country. Not only teachers and pupils are finding Christ; but not a few of the parents have come out on the Lord's side. At one place where we have three schools, 19 were received, every one of whom said that their first serious interest in the Truth dated from hear-

ing their children or grandchildren sing hymns or repeat scripture which had been learned in school. So important has this work grown that now we have 34 schools in different centres. A Normal school has been opened for the special purpose of training school teachers and lay preachers. We have now 15 young men who have been in native schools from 8 to 12 years, taking a special three years' course. Pray for this work. Rejoice with us that Shantung Mission is to be re-inforced this autumn with 17 missionaries, six have already arrived, and the others are on the way. We have been praying and waiting for years for more help."

These items of information added interest to our "monthly concert." They are communicated in the hope and belief that they will interest many readers of your REVIEW, and draw forth prayer from many hearts for yet more abundant outpouring of the spirit in every part of the world.

A. P. HAPPEL,  
Editorial Correspondent.

Tungchow Foo, Sept. 27, 1889.

MY DEAR DR. SHERWOOD: I have read with interest your article in the August number of the REVIEW, entitled, "Have we too many missionary periodicals?" Without expressing an opinion of other missionary periodicals, allow me to say that I regard THE MISSIONARY REVIEW OF THE WORLD as excellent. Please give us more of it.

There is a large and flourishing Missionary Society here in the College. They have efficient officers chosen from the more advanced students and native teachers. They have excellent rules, good attendance, and first-rate order at their meetings, and all the members seem interested and wide-awake. The chief difficulty in their way is in getting information on Missionary topics, as they can read no English, and can find nothing suitable in their native books. It is necessary for one of the missionaries to hunt up all available material, and translate it to them. While Mrs. Mateer was here, she was translator, general advisor, and an "Encyclopedia of Missions" in living form, and the interest was largely kept up among the boys by her contributions of interesting and suitable material. Since she left I have been trying to take her place as translator, and appreciate all the difficulties of finding suitable material, and of giving these boys, who have no other source of information, a real wide outlook on the Mission field. I do not want to confine myself to our own church work—what could I tell them of Egypt, for instance, if I did? I cannot incur the expense of taking each church's particular organ, and even if I could, would have no time to hunt through them all and select what is suitable. Your bright, readable magazine is just what one in my position needs. You select, and arrange, and put in order, just the

kind of information I want, and I wish to tell you how much I appreciate it.

At each meeting of the Society two boys are appointed to prepare papers for reading at the next meeting. The countries for discussion are appointed, and during the month following the boys come to me for their information. They write down roughly the facts, statistics, etc., which I have prepared for them, and then at their leisure go over this carefully, and prepare their papers, which are usually very good, and sometimes written in such high "wen le," or book language, that I gasp, and wonder how they manage to change the material I have given them in such common words and broken sentences, into such fluent, high sounding sentences, some of which I cannot understand at all. The spoken and written language of the Chinese are so different. They have one good rule, which would be well if followed by our home societies. Each boy appointed to prepare a paper, who falls to do it without a very good excuse, is fined, and the money put in the treasury. At the close of each meeting the roll is called, and the members answer by stating the amount they have for contribution. Thirty cash, or three cents, is a large sum for one boy to give at any one time, and if a member says he has four or five cents to give, a murmur of astonishment goes through the room, and the smaller boys give vent to a prolonged "Oh h," which they fondly imagine is whispered, but in that they are mistaken. How good a thing it is that God regardeth not the amount given, but the spirit in which it is given. With best wishes for the success of your magazine, I am,

Very truly,

FANNY CORBETT HAYS.

P. S.—Perhaps you are acquainted with my father, Dr. Corbett, of Chefoo? He is now visiting his country stations, from which he writes good news of addition to the church, and more interest shown by the common people.

F. C. H.

### England.

#### A BUSINESS LAYMAN'S VIEWS.

[We gladly give space to the following letter from a leading merchant of Liverpool. Not only is his citation from Palgrave to the point and of great value, but also his personal observation from fifteen years' residence in Old Calabar, West Africa, is important. Here he struggled nobly to carry on trade without dealing in liquor, but was obliged to give in and relinquish business. And he says: "The amazing thing is that all this traffic is conducted in the main by not over a dozen firms, the members of which are most

excellent men, many of them I believe sincere Christians." Mr. Irvine is a Ruling Elder in the Presbyterian Church, and says: "I hope to be one to welcome Dr. Pierson in a day or two."—J. M. S.]

DEAR SIRS. Although somewhat late, it may not yet be out of place in the controversy raised by Canon Taylor regarding the comparative merits of Christianity and Islamism in Africa, to give you a quotation which I came across lately in "Ulysses, or Scenes and Studies in Many Lands," by the late accomplished W. G. Palgrave.

At page 153, in an article on Malay life in the Philippines, Mr. Palgrave says: "That the adoption of Islam may be, and in fact is, a real benefit and an uplifting to savage tribes, amongst whom the lowest and most brutalizing forms of fetishism would else predominate, does not admit of doubt. Anthropophagy, human sacrifices, and other kindred horrors, have thus been banished by Mohammedan teaching from whole tracts of Africa, and, so far, is well. But not less does experience show that sooner or later, the tribe, the nation, that came in its lot with Islam, is stricken as by a blight; its freshness, its plasticity, disappear first, then its vigor, then its reparative and reproductive power, and it petrifies and perishes. With the abstract and theoretical merits of Monotheism or Polytheism, Islam or Christianity, I have nothing to do; but this much is certain, that within the circle of the Philippine Archipelago itself—not to seek examples further away—the contrast between the Mohammedan villages of the southernmost islands and the Christian ones elsewhere, is very remarkable, nor by any means favorable to the former.

"For a satisfactory explanation of the problem before us, there is no need for recurring to causes, if such there be, hid in the extraneous and unknown. The reason is near to seek. Family life, family ties, family affections, these form the only true, stable, and at the same time expansive basis for communities, states, empires even; and that these may, and actually do, co-exist after a fashion with a vigorous profession of Mohammedanism, no one who has experimental knowledge of Turkish or Arab population can possibly deny. They exist, but even when at their best and strongest are always cramped, stunted, and hindered from their full growth and development by the forced demarcation between the sexes, the sanctioned polygamy, the over-facility for divorce, and the other social mistakes interwoven—whether by the hand of the prophet himself, or, rather, as with Sprongel I incline to believe, by that of the narrow-minded and ascetic Omar—into the very texture of Islam. Nowhere are family bonds closer drawn, family affections more enduring, than among the Malay races, and nowhere, in consequence, is

whatever weakens or distorts them more injurious. Hence, a Malay Mohammedan is a contradiction, an anomaly, a failure, much as a Hindu Christian, or a European Buddhist might be. The system does not suit him, nor is the system. Not so the Malay of the Philippine-Christian type. His family, as that of his Chinese or Japanese cousins, moderate polytheists like himself, is a pleasing sight: much subordination and little constraint, union in gradation, liberty not license, orderly children, respected parents, women subject but not suppressed, men ruling but not despotic, reverence with kindness, obedience in affection—these form a lovable picture, not by any means a rare one in the villages of the Eastern Isles."

It is no secret that at one time in his life the genial Clifford Palgrave sympathized to such an extent with Mohammedanism that current report, though without foundation, stated he had actually become one, and therefore such testimony as that given in this extract carries additional weight.

I have not seen it quoted elsewhere, and I trust you will consider the extract of sufficient importance to give it a place in your REVIEW.

Perhaps I may also add, that long before Canon Taylor shocked the sense of Christian England, Professor Blyden of Monrovia, who has been repeatedly a guest of mine, and whose writings on this subject formed the ground work of Canon Taylor's views, had discussed the matter with me, and I do not hesitate to say that the Canon injected views and ideas into Dr. Blyden's writings which were far from those intended to be conveyed.

That Islamism is better than Fetishism, no one will deny, nor will any one who knows the country refuse to acknowledge that the followers of the Prophet are spreading rapidly over the centre of Africa; but to plead that the system is better for the Negro than Christianity, and to raise it for one moment to the level of a favorable comparison, and that by the mouth of a Christian minister, is sad in the extreme.

I respect the Canon for his courage, and if he would only allow it to take him to any of the mission stations on the west coast of Africa, and witness, as I have often done there, the beauty of simple, consistent Christian life among the hundreds of native converts, he would, I am sure, if he lived to return, not be slow to acknowledge that Christianity had lost none of its powers.

Yours most truly,

JAMES IRVINE, F. R. G. S.

### India.

[Our readers may remember that after the death of her father, the Rev. Royal G. Wilder—the founder and editor for ten years of THE MISSIONARY REVIEW—his gifted daughter

Grace, with her aged mother, returned to India, as missionaries, and are laboring among the same people where he and they had formerly lived and wrought. Miss Grace is a sister of Mr. R. P. Wilder, who has done so grand a work among the students in the United States and Canada, and who expects soon to join his mother and sister in Indian missionary work in that vast and inviting field. This short letter from Miss Wilder we are sure will be read with great interest, knowing these facts.—J. M. S.]

Kolhapur, Dec. 4, 1889.

MY DEAR DR. SHERWOOD: I fear you think I have not been very good in carrying out the request you made me shortly before we sailed. I little realized then what a pressure we find out here to *do* rather than to *write* about it.

I want to thank you for the regular coming of the REVIEW. I cannot but wish that dear father might know how God is using it to carry, with such zeal and rapidity, the news of His workings in every part of the world. It seems to me that the prayers of father's last year were prophetic of the REVIEW's future, and I feel that I could ask for it no greater gift than that God will raise up hearts to pray for it, as dear father did.

I cannot but take it for granted that you have a very special interest in our Kolhapur field, and so would like to know of our purposes and needs.

One subject lies very much upon my heart just now, and that is, our *present opportunity of reaching the children of India*. Mother and I have been much together in our work, and in spite of other calls, our attention has been drawn to work among children. We find that aiming at children is a good way to get village audiences, so we have started Sunday schools in two near villages. Our greatest opposition comes from Government school teachers. We hear that one boy's hand was swollen from the beating he received because he committed the Lord's Prayer. Another teacher burned some of the papers we had given the boys. One of our brightest boys told me that the teacher refused to take him into school until he gave up the books he had received from us. Satan is not going to let us influence these bright children if he can help it. This is not to be wondered at, but a great wonder will it be if we fail to see and seize this, our present chance.

These little ones are not all the rough, wild, ignorant creatures which we at home label as "heathen." Many have trained minds—are beautiful readers; boys who can recite the multiplication table up to thirty as fast as we

can count! The memory of these children is remarkable. Why shouldn't we take advantage of this to store Christian truth in their minds? These Government schools are sending out hundreds of good readers every year. What are these boys to read?

This month mother and I have made a short tour of thirteen towns near us. In only one of these we found a Christian home. At one the women acted wildly curious. They sat down on the temple steps, and listened eagerly. As we took out our lunch, some head men of the village tried in vain to drive away our audience—the women especially were so anxious to see us eat. Even at this village—reached by a rough cart road—we found a boys' school. I distributed some leaflets, asking the boys to commit the Lord's Prayer. We had driven out quite a distance from the village, when across the fields, running and panting, came a boy to tell us one boy had failed to get a paper.

At Miraj, a town of 24,000, we visited a Government school of over 200 pupils—one of eight similar schools. There are also private schools, and a girls' school, with a roll of 105, and an average of some 75 girls. Miraj is at the junction of our new Kolhapur Railway with the Southern Marathi Railway. It is a trade centre, rapidly increasing in population and importance. Yet in this large place, only 35 miles from us, there is no missionary or native preacher, no chapel or Sunday school. The same can be said of Inchalkarangi, with a population of 11,000! Here I found two girls' schools.

All this Government education awakens feelings of fear, as well as hope. All this training means power, but power which can be used for evil. Enough miserable novels and infidel books are circulated to alarm us.

We have from our mission bungalow during the past few weeks, sold some 30 rupees worth of books. Mr. Seiler is now getting from Boston, for English students, some of Mr. Hastings' tracts. We hope soon to have a sale room for books in our city—Christian books, story books, and school books, would be very acceptable for this. I am now loaning Christie's "Old Organ," as I have but one copy.

Our great need just now is workers. One earnest Christian at a centre like Miraj could carry on Sunday-school work in many large villages. Three of the five Sunday schools which mother and I attend are held on week days. One under a tree, one on the verandah of a school house, and the third in a "chow-die," or inn.

Will you, Dr. Sherwood, especially remember us, asking that God will raise up workers for this field? We are greatly rejoicing today in the thought that Dr. and Mrs. Wanless and Miss Sherman are probably in Bombay;



yet the unoccupied stations, Pawhalla and Rutnagerri, leave little hope of our taking new places unless more workers come soon.

I wish friends at home might realize our present chance in India. This week men have come up to Kolhapur from Southern India, to

seek subscriptions to a Vedic school, where Pantheism is to be taught. One native judge gives 50 Rs., and other prominent educated men are contributing!

May God richly bless you in your great work.  
GRACE E. WILDER.

#### IV.—INTERNATIONAL DEPARTMENT.

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

The United States and the Congo Free State.

From time to time a good deal of public criticism filters through the press, and emanates from platform and pulpit, because the United States Government does not actively interfere to stay sundry wrongs and injuries being inflicted on the simple inhabitants of the Congo Valley, eminently by the introduction of rum into that region by foreign and so-called Christian nations. It seems as if the naming of the evil being fostered by the commerce which Europe and America are cultivating in that quarter of the globe, would be sufficient to secure the intervention of our Republic to stop it. We earnestly wish that our Government could do something, but we have to judge of its power and the propriety of its course of non-interference in the light of the attitude it has assumed toward the Convention of Powers in the case of the Congo State, and of the fundamental principle underlying its course of procedure.

1. The United States Government sent delegates to the conference at Berlin held by the representatives of some fifteen of the most powerful nations of the world to discuss methods whereby the Congo Basin might be kept open to the world's trade.

2. The definite understanding of our Government was that the proceedings were to be only deliberative, without imparting to the result any binding character so far as the United States were concerned. This was grounded on the old policy of this Government not to share in "jurisdictional questions in remote foreign territories," as

the President phrased it, where we had no interests or control.

3. The Convention of Delegates, however, drew up a formal act of the nature of an international convention, which laid down certain obligations purporting to be binding on the signatories, subject to ratification within one year.

4. Notwithstanding the reservation of our Government on its delegates, their signatures were attached to the general act in the same manner as those of other plenipotentiaries, making the United States to appear without reservation or qualification to enter into this joint international engagement.

5. But the President of the United States, in reporting the matter to Congress in his annual message, distinctly repudiated the compact, regarding the act of the delegates as in no sense impairing the original reservation made in the premises by which its delegates were sent merely to take part in a deliberative body. And so profound was his personal conviction that the Government ought not to enter into a compact for the "conservation of the territorial integrity of distant regions where we have no established interests or control," and so sure was he that the country would not support a policy of possible "entangling alliances" abroad, that he said to the Senate in concluding the traversing of the case in his message: "I abstain from asking the sanction of the Senate to that general act."

We are not aware of any public act of the Government or of its representatives since, that has modified that position. Our Government and our

people, as a people, stand wholly outside of that convention, and of all other political relations, so far as the writer now thinks of, to the so-called "Congo Free State." Of course, the action of the country's delegates was of no effect without the sanction of the Senate, and that should have been had within a year of the date of the signatures. The rather mythical "Free State" is, therefore, the business of the people and nations who chose to create it. It is not a political power, nor probably soon to become such. It will probably furnish the occasion of disputes between the nations who entered into this dangerous alliance; and we will rejoice that we are not involved in a broil for the preservation of "territorial integrity of distant regions where we have no established interests or control."

It is fitting, therefore, to consider whether any attempt on the part of our Government to interfere with that of the signatory powers in the Congo would be anything short of an impertinence. How could we, having refused to enter into that convention, ask to be permitted to dictate its policy?

Let it be borne in mind that we are no party to that contract; and, among our national sins and shortcomings, is not to be enumerated the sanction by our Government of the introduction free of duty amongst the low races of the Congo, with their feeble force of resistance, that which threatens to decimate them as surely and as speedily as slavery has done the central belt of the continent.

We do not desire to soften the sense of indignation against the signatories, whose very self-interest, or whose humanitarianism of the lowest grade, one would think would have induced them to restrict the agency which threatens the destruction of the very population with which they seek to build up a market. We do not seek to excuse our Government from every legitimate exercise of its power,

political or moral, to hold back this cup of the sorcerer from those poor degraded races. Politically, so far as the powers and proceedings of the international convention that seeks to control the imaginary Free State go, our Government can no more interfere than it can with Home Rule in Ireland, or the imposition of customs duties in Liverpool or Berlin. It would be told to mind its own business if it did.

What we desire is, to have our people see that whatever we do to suppress the rum traffic on the Congo is to be done in our individual capacity, or through our churches and other voluntary organizations. We, as Christians, as philanthropists, or through our missionary evangelistic force, may protest, appeal, create sentiment in any way, and the responsibility is on us to do with our might what our hands find to do. There is some better way for Christian rule to be established in Africa than by manuring the soil with the graves of its people, first ruined and rotted with rum.

#### The Native Languages of Mexico.

BY REV. WM. P. F. FERGUSON, D. D.

Because of its vast architectural remains, Mexico is often called "the Egypt of America." In view of the great number of languages which have been spoken among its mountains and valleys, it might also be called the India of the New World. It may be supposed that the common expression, "the Land of the Aztecs," is an adequate expression of the antiquity of Mexico; but before it came under the sway of that great but unfortunate people, it had been the land of the Chichimecas, the Toltecs, the Zapotecas, the Mayas, the Otomies, the Xicalancas, the Quinames, and of perhaps as many other peoples, some of whose very names are lost to history. Nor are these the names of mere tribes, rather of nations, and some of them of races distinct in customs, languages and blood.

"Populous realms  
Swept by the torrent see their ancient tribes  
Engulfed and lost."

To-day there survive of these peoples only remnants, hiding, as it were, among the mountains that once formed the ramparts of the empires of their fathers.

It is the object of this article to present some facts with regard to these peoples and their languages, and to offer some suggestions as to giving them the Gospel in their own tongues.

Omitting any mention of a number of minor languages, each spoken by from a few hundred to a hundred thousand people, we will notice five of the most important, namely: the Otomi, the Maya, the Zapoteca, the Tarasca, and the Nahuatl, or Mexicano. These must not be thought of as simple dialects; they are rather distinct languages, with differences as great as those that exist between any of the tongues of the Aryan family, if, indeed, some of them have even a remote connection. All of them, with the exception of the Otomi, were expressed in picture writing, which was, especially among the Mexicans, or Aztecs, developing toward an alphabet. The use of this has ceased, and they are now all written by means of alphabets given to them by the Spanish conquerors.

In detail: The Otomis are one of the most widely distributed of the native races, being found in five States of the Republic, and in a ward of the national capital. They seem to be among the most intelligent, and certainly are among the most industrious inhabitants of the country. They number about 700,000, of whom many of course have more or less knowledge of the Spanish language; but the greater number still retain and constantly use their own. This is one of the most complicated of the so-called Indian languages. Unlike most of the others, it abounds in vocals having no less than sixteen vowels. It is usually spoken of as harsh and rude

in its sounds, but to the writer it does not seem to be particularly so. As a people the Otomis are of special interest, from the fact that they are probably the oldest race now extant in Mexico.

The Mayas, in the far south and southeast, number about 400,000. While those of them who live along the coast have been visited by many travelers, the deadly climate and their supposed hostility have almost completely isolated those who inhabit the interior. These, it is generally believed, still retain almost intact their ancient civilization. Whether the belief is well founded or not, remains for the explorer to show. Their language was anciently one of the most cultivated, and has received a considerable study from modern scholars. The results of this study are, however, difficult of access.\*

The Tarasca is the language of about 250,000, chiefly inhabitants of the State of Michoacan, on the Pacific coast. They are to-day all that remains of the once powerful kingdom of Michoacan, which successfully resisted the Aztecs even in the height of their power. Tradition connects them closely with the Mexicanos; but their language does not seem to me to warrant it, bearing in its roots and formations only a very small resemblance to the more cultured Nahuatl. It is not, however, without elements of strength and force, and must have been well suited to the needs of a hardy, warlike people.

The Zapoteca may be taken as the representative of a family of dialects sometimes classed as the Mixteco-Zapoteca. As a refined language, this would doubtless be ranked as next to the Nahuatl, though the two seem almost entirely distinct. A very considerable literature, comparatively speaking, has been formed by translations

\* There are some excellent monographs worthy of study, such as Brenton's, on the Mayas, in the south, and their language.  
—J. T. G.

and a few original compositions. This was the native language of Mexico's most illustrious statesman, Benito Juarez.

The Nahuatl, or Mexicano, was the language of the Aztecs, and, as well, of their predecessors, the Toltecs. It is the most cultured and elaborate of all these ancient tongues, as the peoples who used it were the most refined and progressive. In no sense is it a barbarous dialect, but rather a worthy compeer of any ancient classic speech, furnished with all the elements required by a people great in arms, statecraft and literature. To-day it is spoken by about 1,750,000, dwelling in sixteen States of the Republic, and forming nearly one-sixth of the whole population. Its extant literature far exceeds that of any of the other native languages.

The number of people in Mexico to-day who still speak some one of the indigenous languages, is very little less than 4,000,000, out of a total population of less than 12,000,000.\*

Toward the Christianization of these millions, there has been done by the Roman Catholic Church—*not anything*. True, very few among them are unfamiliar with the cross and rosary, and very few have never heard the names Jesus and Maria, but these are to them only the symbols of a blind fetishism. Certain branches of the old paganism have been lopped off and replaced by shoots of a pseudo-Christianity. Planted in Mexico by men whose hands were foul with every crime of blood and lust, the Roman Church has wrought nothing other than the works of its fathers. "The Mexican Church," says one, "fills no mission of virtue, no mission of morality, no mission of mercy, no mission of charity. Virtue cannot exist in its pestiferous atmosphere. The code of morality does not come within its practice." The work of the Spanish

soldier and the Roman priest has been to destroy all that, in the old civilization, was worthy of preservation, and to make the entrance of the true Gospel ten fold harder now than it would have been four hundred years ago.

Protestantism has as yet attempted very little toward the evangelization of the native races. A few who are able to be reached through the Spanish language have been gained. In a few points work is conducted among them by means of native workers who are able to speak the Indian languages. But I do not think there is in the Republic a single American missionary able to preach in any indigenous tongue, nor more than one or two even able to converse in it.

During the year 1889, the press of the Methodist Episcopal Mission in the City of Mexico has issued the Gospel by Luke in the Nahuatl, the necessary funds being furnished by gentlemen in the United States. The work is a reprint of an older edition that had almost wholly been destroyed. It seems to have been partly revised, though a very slight knowledge of the language shows one that it still lacks much of being a faithful translation. This one Gospel is the only portion of the Holy Scriptures, excepting a few verses, as the Lord's Prayer, available in any of the native languages.\*

The Roman Church, with all her boasted learning, never has attempted this first duty of missionary labor—to give the Holy Scriptures to *the people*.

These, from among many facts of interest, must suffice. Upon them I base the following suggestions:

These peoples should not, alone among the nations of the world, be forbidden to hear of "the wonderful works of God" in their "own languages." This is emphasized by the fact that they are living and dying

\* The figures of this article are based upon the "Cuadro Geografico" of Sr. Antonio Garcia Cubas.

\* There is in existence a MS. copy of the Four Gospels in Nahuatl. The writer saw it several times in Mexico city. It is now somewhere in the United States.

within a few hours of our very doors. But the missions already established in Mexico have already fields demanding all that they can expend of money or labor, while the unapproached Spanish-speaking population offers room for the expansion of many years. Thus, it seems that the establishment of special missions to the Mexican indigenes offers a favorable field for some missionary society not already engaged in that Republic. Such a step would, of course, meet the opposition of some, as did even the publication of the Nahuatl Gospel. It will be urged—as it has been urged—that the keeping alive of any sparks of the old civilization, as such an effort implies, would be disintegrating in its effect upon the Republic, and would be so looked upon by the Government. This objection is of no weight with any one who has noticed the growing native-Mexican spirit in both the literature and politics of the country. It is also objected that any such effort is unnecessary, as the present generation of Indians can be reached by the employment of native workers in connection with Spanish missions, while succeeding generations will have ceased to use the native tongues. I doubt if the history of Christian missions furnished an example of equally great peoples evangelized without the direct use of their language and the creation of a Christian literature. And I do not believe, judging from the history of the past three and a half centuries, that the Spanish can ever supplant the stronger three or four of the Mexican vernaculars.

The initial step of such an effort should be an exploration to determine the dependence of the various sections of the country upon the native languages, the dialectic changes, the customs and many other questions concerning which there is not now sufficient information. Such an exploration might be so conducted without financial loss.

The character of mission work among these peoples must be from the foundation. The priest has scarce placed a stone upon which it will be safe to build. The same is true with regard to literary work. The alphabets given to these languages by the *padres* are without exception faulty, and their grammars attempt to force into the moulds of the Latin and Spanish languages that have scarce a trace of likeness to them. This work is of value now only to the student who is able to detect and reject their mistakes.

The limits of this article forbid more than the briefest suggestion of the possible results. The indigenes are, I believe, equal in mental and physical endowment and vastly superior in morals to the Spanish-speaking population. Upon them must, in a great measure, depend the solution of some of the problems of Mexico's state and social life. Experience, such as has been had, shows that they are not more difficult to reach than their neighbors. The "everlasting gospel" does the same work in the heart of an Aztec that it does in the heart of a Saxon. It is only a question of effort, and light can at last shine in this ancient darkness, and these long oppressed peoples can be endowed with the "heavenly citizenship."

#### REV. DR. HAMLIN'S VIEWS.

When the subject of the use of the vernaculars of Mexico for missionary purposes, and the propriety of publishing the Gospels in one or more of these tongues, was under discussion at the International Missionary Union Meeting at Bridgeton, N. J., the Rev. Cyrus Hamlin, D. D., gave utterance to his views and experiences on the general subject, and especially on the application of the principle advocated, and, as these views of the venerable and vigorous founder of Robert College are of value, and the facts alluded to concerning the Armenian language are of force and fitness in this discussion, we present now a

summary of Dr. Hamlin's address at the time referred to. He said :

"I regard the subject of the translation of the Bible into any unevangelized language, as one of prime importance. If Mexico is to be evangelized, it will be done through the native languages of the people, Spaniards, Aztecs, Zapotacas, or what not. We have had a somewhat parallel condition of things in Turkey. The Turkish language is the language of the Empire, as much as the Spanish is of Mexico; but there are fragments of nations conserving more or less their own languages, and we have used those languages as the channels of the gospel to them. The translation of the Bible has been life from the dead, not only to the people, but to their languages. Fifty or sixty years ago the modern Armenian was a gross and vulgar language, ungrammatical, full of foreign idioms and words of vileness and blasphemy, and it was regarded by the people as a desecration to translate the Word of God into it, and it must be confessed the first translation was very imperfect. It could not be otherwise, for the instrument itself was very imperfect; but the most imperfect language can express the Sermon on the Mount, and some of the most beautiful Psalms and the gospel narratives, with clearness. The first Armenian translation was immediately attacked and ridiculed by Jesuit missionaries and others. Replies were made to them; criticisms, friendly and unfriendly, were noticed. Altercation sprang up. The language grew. It began to drop off incongruous elements. After ten or fifteen years a new translation was demanded and made, greatly improved upon the first, because the language was undergoing a transformation. Since then a third revision has been made. The language has become a cultivated language, and capable of expressing, with great clearness, the truths, the facts, and the sentiments of the Bible. This will al-

ways follow every translation, sooner or later. It reconstructs its language by bringing it into new use. It reconstructs it by reconstructing the mind and heart, and new meanings come into old words. Let the Bible enter among those Mexican tribes enforced by the love of missionaries, and it will make all things new. They will never be evangelized through the Spanish.

#### Missionary Education in China.

Now that the subject of higher education as a missionary agency is being debated, it is well to note the angle of vision of some persons on the field, who might claim to be unprejudiced because outside the circle of participants. The *Chinese Times* is an independent secular weekly paper published at Tientsin, in North China. The Methodist Episcopal Mission has for some time past had an educational institution at that place known as the "Wiley Institute," named for the late Bishop Wiley, once an efficient missionary of this church in China. The *Chinese Times* had a leading editorial a little while ago on the relation of this institution, which has now become incorporated as "The Peking University," to the general situation at present in China. The editorial referred to says:

"The prospectus of this institution shows it to be the natural development of the Methodist Episcopal Mission in Peking, which grew first into 'Wiley Institute,' and is now about to pass into the more advanced stage of the Peking University. The title is apt to strike those who hear it for the first time as ambitious, and even audacious, but when calmly considered it is scarcely out of keeping with the general tone which the outer nations assume towards China.

"The assumption not only of undoubted superiority, but of the right to impose that superiority on the Chinese, has a substantial basis of fact to rest upon, and whether it can be altogether justified on the principle of non-interference or not makes no practical difference. Facts come before theories, and if no formula yet exists to explain the fitness of the

domination which the foreign spirit is resolved to exercise on the Chinese mind, such a formula will in time be discovered. Meantime the aggressive movement is in full play and the forces behind the movement are apparently too potent to be seriously hindered in their operation by any obstacles whatever. The Peking University, under the auspices of an American Mission Board, is an apt expression of the whole attitude of enlightened foreigners towards the Chinese Empire. As such it deserves the best consideration which we can give it.

"The idea of this university seems to have been flashed into the mind of Bishop Fowler, during a recent visit to Peking, by the Imperial Edict which allowed Western science to share with Chinese learning in the honors of the competitive examinations. 'Here,' thought the Bishop, 'is our opportunity. The Chinese Government provides the motive for study in the reward it offers for success, but it does not furnish the means of study. We will supply the want, and with the teaching of science we will mingle the teaching of Christianity in such a way as to spread the principles among the *literati* of China.'

"The missionary spirit is as much a living force in the world as the greed of gain or the passion for knowledge, and the China field is so large and attractive that we may reckon on substantial and perhaps startling results of its operations in the course of a generation or two. It is probably the most potent factor of the coming invasion of China, and, as such, challenges attention to its methods. And if by discussion and free comparison these methods could be in any degree divested of error, and their success assured without the drawbacks which are apt to mar all great enterprises, then public benefit will be certain to result from the ventilation of missionary work outside the professional sphere. It is, on this account at any rate, that we consider it our duty to direct attention from time to time to what the missionary body is doing, and the new Peking University marks a most important stage in that work.

"The appeal of the Methodist Episcopal Mission to the liberality of the United States is for the round sum of half a million dollars to build and endow the university, of which a copy of the design is given in the prospectus. The appeal is accompanied by

a brief history of the present 'Wiley Institute,' and a report by the principal, Rev. L. W. Pilcher, for the year 1887-88. These well-written papers show what a very good foundation has been already laid in Peking for the new university, and what opportunities of teaching the future *literati* and official class, the teaching of the new sciences would give them. These papers are backed up by a stirring article by Bishop Fowler, who is chancellor of the new university."

#### The International Missionary Union.

The Seventh Annual Meeting of the International Missionary Union will be held at Clifton Springs, N. Y., the latter part of June next.

The invitation from Dr. Henry Foster, the founder of the famed Sanitarium at Clifton Springs, to the Union to hold a session at that place, has been a standing one for three years past, but not till now has it seemed practicable to accept the generous offer. The Sanitarium is so widely known as a local point of missionary interests, that it needs no introduction to missionaries. We do not know what number of hundreds of missionaries have received the advantages of treatment and of a home in this institution while invalids or semi-invalids. The spiritual atmosphere of the place has always been spiritually hygienic, and if it is possible for sectarianism to lose caste and color more thoroughly anywhere else in the land than here, we can not name the place. The officers of the Union have never urged missionaries to attend the annual meetings. It has been enough just to announce where it was to be held, and all returned missionaries—men and women—who could possibly command the time and money and had the strength, gravitated thither, like "doves to their windows." But if it were necessary to appeal to the brethren and sisters to be courteous to an invitation, it would not be easy to over-emphasize the claims of Dr. Foster and the Sanitarium to the compliment of a large attendance. Of course,

the physical advantages and charms of Clifton Springs are second to no health resort in the land. Missionaries need not feel unwelcome in a place which for a third of a century has been dedicated to their physical up-building.

We make this early announcement of the next meeting, that all returned missionaries in the country may be able to make their summer plans to include this meeting. Also, we wish to urge upon every member of the Union now abroad, to send some communication, longer or shorter, to this meeting. They are all members of the "Outlook Committee," and are expected to report on the situation in their part of the world. Either the President, Rev. J. T. Gracey, D. D., 183 Glenwood Avenue, Buffalo, N. Y., or the Secretary, Rev. W. H. Belden, Bridgeton, New Jersey, will receive these papers.

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India Wesleyans on Recent Criticisms.—The Fifth General Conference of Wesleyan Missionaries in India assembled at Bangalore at the close of 1889, and sat for eleven days. Since they held a similar meeting three years ago, the work in Ceylon has so far developed as to demand a separate organization and an independent Conference for that Island. There were 24 ministers present from every part of India and Burmah.

The *Indian Methodist Times* says: "On the subject of higher education as a missionary agency, the Conference showed that its views had not been at all affected by recent noisy controversies. It affirmed the importance of maintaining all the existing educational institutions of the Society, and the desirability, in some places, of adding to them. It heartily encouraged the brethren in Calcutta to support and co-operate in the scheme for a united Christian College in that city, and the Rev. Geo. Patterson testified, in a remarkable speech, to the powerful and extensive

evangelistic work effected by the often maligned Christian College at Madras, of which he is a professor. So strongly was it felt that missionary education is a branch of evangelistic work, that a protest was entered against the proposal, now favored in many quarters, to substitute laymen for missionaries in charge of educational institutions. This approval of educational work did not involve, however, any undervaluing of agencies more obviously evangelistic. Preaching to low castes and non-castes has of recent years been prosecuted with increased energy in several of the fields occupied by the Wesleyan Society, which has thus anticipated the clamor that has recently arisen for the evangelization of the masses. This work will still hold a foremost place in the policy and operations of Wesleyan missionaries; but at the same time they are not inclined to abandon those means of presenting the Gospel to higher, yet more benighted, classes which their educational institutions afford.

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—The question of the employment of a cheaper European agency than the ordinary missionary, is one that has lately been prominently before the Wesleyan Society, as it has been before others. Experiments have been made on some of the stations of the Society in South India; but the results so far have not been very encouraging. The Conference considered the question with much carefulness and in great detail, and while it expressed its willingness to give the system a fair trial, it did not express much hope that a permanent relief for straitened funds or a large multiplication of missionary resources could be looked for in this direction. The qualifications which must be required of European lay agents, the minimum rates of stipend at which their health and efficiency could be maintained, and the kind of service in which they could be most effectively employed,



were all duly considered and reported on to the Home Committee.

—The death is announced of Dr. Fanny J. Butler of Srinagar Kashmir. She went out in 1880 as the representative of the Church of England Zenana Missionary Society, and was stationed at Jabalpur, and about a year ago was transferred to her present location, and passed away just as the great desire of her heart had been real-

ized in the removal of all hinderances to the settlement of herself and fellow-workers among the women of Kashmir. She was thoroughly qualified for her work, and was a most competent physician and a most earnest and devoted missionary. "Our sisters have had to mourn over the removal of several of their most honored workers in the last three or four years, but no loss is greater than this," says the *Missionary Intelligencer*.

## V.—THE MONTHLY CONCERT OF MISSIONS.

BY REV. F. F. ELLINWOOD, D.D.

### Mexico.

Before the year 1519, heathenism bore unquestioned sway in the Valley of Mexico. It was not without some redeeming qualities. It was attended by an advanced civilization; it was presided over by a mild and humane sovereign, whose laws promoted the general welfare of the people; yet in its prevailing religious rites it was one of the bloodiest and most cruel of all systems. Under the Aztec rule it had taken on cruel observances as a war measure. The Aztecs, in conquering the Toltecs, substituted for their gentle and grateful offerings of fruits and flowers, the awful rites of human sacrifice. Cowardice dictated this method of disposing of prisoners taken in war—at the same time that the fostering of a bloodthirsty spirit was supposed to give new valor to the Aztec soldiery.

### THE SPANISH PROPAGANDA.

In the full noon of this Aztec power, the Spaniard appeared on the eastern coast, and the mysterious symbol of a cross was borne before his dauntless troops. This was ostensibly a religious crusade—a missionary enterprise. Paganism was to be done away, and the beneficent reign of Christianity was to take its place. But over the opening scenes of this Spanish *Propaganda de Fide* it were charitable to draw a veil. Perfidy, cruelty, robbery, bloodshed, wholesale

murder, and a slavery which was almost worse than murder, are not edifying topics. Disgrace, rather than glory, was reflected upon the Christian name. So grievous did the general system of peonage become in the first twenty-five years, that in 1642 an oppressed people rose in a formidable rebellion against the Spaniards, and it proved so far successful that Charles V. of Spain issued an edict abolishing the enslavement of the Indians, and whatever forms of oppression tended to degrade them. But the planters were not to be foiled, if "money, influence, falsehood and intrigue" could prevent it. A strong delegation sent to Spain caused the edict to be revoked. In 1550, Velasquez, as viceroy, made another effort in behalf of the peons, but Phillip II. had come to the throne, and he was not a man to appreciate humane measures. The people sank even lower into that degradation from which three centuries have not been sufficient to raise them.

In 1572 another and peculiar missionary agency was established in Mexico in the form of the Spanish Inquisition. If this could secure purity of faith in one hemisphere, why not in another? Out of its dark history an occasional flash of lurid light appears, only to reveal the blackness of the night. One or two illustrations will suffice. At a single *auto-da-fe* in 1659, fifty persons were burned

alive, the viceroy presiding on the occasion. As late as 1872 or 1873, when the Methodist Missionaries were remodeling an old monastery at Pueblo for a church and school, they found the skeletons of heretics walled into its subterranean dungeons. In 1776 the Jesuits were expelled from Mexico by a concerted movement of the chief cities.

#### THE RISE OF THE REPUBLIC.

In 1808 Napoleon I. usurped the throne of Spain, and led on to great results in America. Two years after that usurpation and the crowning of a Bonaparte in place of Ferdinand VII., Guadalupe Hidalgo, a curé of Guanaxato, raised the standard of independence. The cause of Liberty was finally won in 1821, and the Republic was established in 1824. A year later the Mexican Congress framed a constitution, which declared the Roman Catholic religion to be the faith of the country forever, and it forbade the exercise of any other form of worship.

In 1835 President Santa Anna abolished the State Governments, and in consequence Texas and Yucatan declared their independence.

In 1846 Texas was admitted into the United States, and the Mexican war followed, which resulted two years later in the accession of Arizona, New Mexico, California and a part of Nevada, to the United States.

#### THE ACHIEVEMENT OF RELIGIOUS LIBERTY.

In 1864, Maximilian, an archduke of Austria, was placed on the so-called throne of Mexico by Napoleon III., and the Republic was declared to be at an end. Three years later, Napoleon III. having withdrawn his troops through fear of the armies of the United States—now released from duty by the close of the War of the Rebellion—Maximilian was arrested and shot by order of President Juarez. At the close of this effort—in which Pope, Cardinals and Mexican Bishops had joined—to destroy the Republic,

the Mexican people had a heavy score to settle with the Papacy, and they proceeded with the business right earnestly. Every trace of the Empire was obliterated, the Jesuits were again expelled from the country, the rich estates of the Church—the fruits of centuries of extortion—were largely confiscated; the monasteries were thrown open, religious liberty was proclaimed; the Bible, hitherto excluded, was granted free course, and Protestant enlightenment was welcomed.

The First Napoleon, by his blundering ambition, had sprung that movement for civil liberty which extended not only over Mexico, but over all the Spanish-American States in the short space of twenty years, and now the Second Napoleon, while also attempting to dispense thrones and sceptres, becomes the unconscious instrument in securing religious liberty.

From 1519 till 1867, or through the entire period of 348 years, the Roman Catholic Church of Spain had been engaged in civilizing and Christianizing Mexico. Waiving the question, whether *any* advance had been made in civilization, whether the welfare of the whole people was in any degree better cared for before the arrival of Maximilian than before the landing of Cortez—what had been done in the way of spiritual enlightenment as the result of a propaganda of 300 years?

#### A FRENCH-CATHOLIC ESTIMATE OF THE MEXICAN CHURCH.

The testimony of a French-Catholic priest, who visited Mexico at the time, and resided for some time in the country, will be accepted as unbiased. Emanuel Domenech was a chaplain in the invading army of Napoleon III., and he became director of the press in the Empire of Maximilian. His observations were published in Paris in 1867, under the title, "Le Mexique Tell Qu'il Est." First he speaks of the clergy, as follows: "The clergy are in general very poorly educated. They have the most errone-

ous and absurd ideas of morals and of Catholic dogma. . . . They traffic in the sacraments, make money out of every religious ceremony, undisturbed by the fact that they become guilty of simony, and liable to the censure of the church. If the laws of Rome were to be enforced in Mexico, the majority of the Mexican clergy would be excommunicated. Mr. Biart has said that 'the priests are forcing the people to live in concubinage, by exacting from them for the marriage ceremony a sum which the Mexican laborer, in view of the low scale of wages, could not accumulate in five years of the strictest economy.' There is little exaggeration in this. The accounts which Abbe Domenech gives of the scandalous lives of the priests have never been surpassed by any which were published by Protestants. As to the rapacity and the consequent wealth of the Church, the Abbe declares that three-fifths of the cities were in 1867 occupied by convents and churches. "I do not speak," he says, "of the fabulous riches of these churches. I think it right that the temples of God should be better adorned than the apartments of a stock-broker; but is it not a lie in a man to make a profession of poverty, and then live in possession of abundance and comfort, as the ecclesiastics of Spanish America do?"

Of the people, the Abbe says: "The Mexican is not a Catholic. He is a Christian, simply because he has been baptized. I speak of the masses, and not of numerous exceptions in all classes of society. I say that Mexico is not a Catholic country. First, because a majority of the native population are semi-idolaters. Second, because the majority of the Mexicans carry ignorance of religion to such a point that they have no other worship than that of forms; it is materialism without a doubt. Third, because the clergy themselves in general have little education, know very little of theology, and are ignorant of the canonical laws and of the decrees of councils. . . . Mexican faith is a dead faith. The abuses of external ceremonies, the facility of reconciling

the devil with God, the absence of internal exercises of piety, have killed the faith in Mexico. It is vain to seek any good fruit from this worthless tree, which makes the Mexican religion an assemblage of heartless devotion, shameful ignorance, insane superstition, and hideous vice. . . . In vain you seek in this country, called Catholic, houses of refuge for the aged and indigent, for penitents fallen through betrayal and misery, or for works of benevolence and mercy. . . . In Mexico, faith inspires nothing, invents nothing; it does not even imitate—it is a fossil. . . . The idolatrous character of Mexican Catholicism is a fact well known to all travelers. The worship of saints and madonnas so absorbs the devotion of the people that there is little time left to think of God. . . . For want of serious instruction, you find in the Catholicism of the Indians numerous remains of the old Aztec paganism."

#### REASONS FOR CARRYING ON PROTESTANT MISSIONS IN MEXICO.

We are often asked, "Why send missionaries to Roman Catholic countries?" The above extract must supply the answer. The virtual paganism of the priests and the moral corruption of the people are admitted. Last summer an intelligent American priest said: "We send missionaries to Mexico and South America to convert our priests." A distinguished Mexican general, whom we had the honor to meet on a steamer from New York to Vera Cruz, expressed a hope that Protestant churches would be multiplied in Mexico, *as a means of elevating, by their influence, the Mexican Church itself, and making it more like the Catholic Church in the United States.* If even the priests need converting, and if intelligent statesmen and army officers welcome, and even desire, the influence of Protestantism, there would surely seem to be an open door. It would be a criminal indifference and neglect not to heed the call.

With regard to sending priests to convert priests, they are in fact sent from Spain and Italy, and not from the United States. It is whispered in Mexico that the real design is not so much to convert the Mexican priest-

hood to Christianity, as to *Ultramontaniam*—to overcome dangerous tendencies toward independent republicanism and a national spirit, and to bring them under the more thorough control of the Vatican. If this be so, there is not less, but greater reason, for extending the free and enlightened spirit of American Protestantism, lest the last state of the Church be worse than the first. And it must be American Protestantism, if any, that shall accomplish this work. Our geographical position is such that other Protestant nations will naturally assign the task to us. We are only separated from Mexico by a river. Great railroad lines have already crossed the border at different points, and the two countries are bound together by a thousand commercial bonds. Mexico and Central America are in sympathy with our institutions. They have adopted them, in fact, and their statesmen have more than once expressed the desire that their countrymen may enjoy the same liberty of thought and the same general enlightenment which we possess.

#### WHAT HAS BEEN ACCOMPLISHED.

Even before the collapse of the Maximilian Empire and the proclamation of religious freedom by the restored Republic, good seed had been planted, and was only waiting for the proper conditions for growth. With the American army, under General Scott, many Bibles found their way into Mexico. Here and there little hands assembled together to read the Book, which was almost as new and strange as if it had just descended out of heaven. Its messages were received with joy by many hearts, and little churches—the “ecclesie” of apostolic days were formed in private houses. Somewhere about 1870, Father Agnas and other priests in the capital began to proclaim a free and blessed gospel of faith and of power. Aided by the Rev. Mr. (afterwards Bishop) Riley, Protestant congregations were organized in and around

the city. In 1872 the Presbyterian Church (North) established missions in Mexico City and in Zacatecas. The Methodist Church (North) soon followed; also the Southern Methodists, the Southern Baptists, the Southern Presbyterians, and the Congregationalists.

The work of these various Christian bodies has prospered along all the usual lines of missionary labor. Churches, schools of various grades, printing presses and colportages have been established, and many religious books have been translated into the Spanish, and several able religious papers are now published. We shall not deal with statistics here, except to state that the membership of the churches now number many thousands; but there are some special features of the work which may be specially noticed.

1. It has never been free from persecution. In one case, an American missionary fell a victim to the hatred of the priesthood, and at least two others narrowly escaped. Of native ministers and people, many have fallen, and a still larger number have been maimed. Even within a month stones have been thrown at the windows of a newly dedicated church. These acts of violence have invariably been instigated by the priesthood—never by the Government officials. It is greatly to the credit of the authorities, from the President down, that they have, as a rule, striven to carry out the guarantees of religious freedom, and to punish their violation. One of the most fanatical States of the Republic is Guerrero, and it is only the determined spirit of its Governor, Arce, that has prevented the extirpation of the Protestant cause.

2. The work of the various societies has in the main been well organized. It has wisely considered permanence and self-reliance in the churches. It has fostered a national spirit, and has studiously avoided all appearance of a desire to hold Mexican Protestantism

by any American leash, or in any way (as has often enough been hinted) to open the way for annexation.

Great attention has been paid to the training of a native ministry. In few mission fields is the work so largely done by native preachers, or done so well. Whether Methodists or Presbyterians, these men are true "Itinerants." Mounted on Mexican ponies, they ride over mountain roads where no vehicle could be used, and often long distances, to villages where believers from half a dozen hamlets assemble to hear the Word with gladness. It has been our privilege to hear from some of them truly eloquent appeals.

3. For the most part there is an admirable spirit of harmony and co-operation between the different Missionary Boards and Societies. Rules of comity, which had been agreed upon long ago, with few exceptions, been observed. Rivalries in the price offered to native laborers are avoided, and it is rare that efforts have been made to convert to the tenets of a particular sect those who have already been converted to Evangelical truth. Conferences of a friendly character are held from time to time, and steps have been taken to economize missionary resources by the establishment of a Union Protestant College.

There is great reason and great encouragement to unite in a "Concert of Prayer" for the one missionary work of Mexico as a whole.

#### Guatemala.

The Central American States have not been the theatre of extended Protestant Missions. Insalubrity of climate has doubtless been one obstacle supposed, and the unsettled state of the country, as well as the general fanaticism of the people, has also had its influence. The impulse communicated to Mexico twenty-five years ago by the re-establishment of the Republic, and the general awakening of the spirit of liberty among its people, did

not extend to the smaller States on its southern border. Nevertheless, at Belize and along the Mosquito Coast, there has been a limited missionary work for several years, and there have been times of remarkable refreshing in the Wesleyan Missions of that field. Altogether, the most progressive of the Central American States is Guatemala, and yet until within the last six years, there was no such thing as a Protestant religious service in the entire State, with its million and a half inhabitants.

The history of the establishment of the Mission of the Presbyterian Board in its capital is full of interest. In 1884 President Barrios, of Guatemala, and Minister Romero, of Mexico, were at Washington, seeking the arbitration of President Arthur in a boundary question between their respective States. Their relations personally seemed to be friendly, and other matters than the question in dispute were discussed. While President Barrios and his staff were stopping for a time in New York, Senor Romero wrote a note to a gentleman in the city, intimating that the President of Guatemala would gladly welcome the establishment of a Protestant mission among his countrymen, and he suggested that the fact be communicated to some of the missionary societies. The contents of the note were made known to a secretary of the Presbyterian Board, who sought an interview with the President, which proved to be of the most cordial and satisfactory character. Full protection and every facility were promised, and even the travelling expenses of the missionary to the field, though this was not accepted. A missionary family was sent out promptly, and in fact they accompanied the President on the steamer from San Francisco to Guatemala. A few months later two young ladies were sent to establish a girls' school.

The promises of the President were generously fulfilled, and several

American and British residents lent their influence to the work. Upon the death of President Barrios, it was feared that serious reaction might follow under the administration of his successor; but, fortunately, the new President, Senor Barrillos, has also extended full protection to the Protestants in all their rights. A change in the missionary force, which left the work of the little church for a time without a head, seriously retarded the work; but it is again in a flourishing condition. Two ordained missionaries and two unmarried ladies are at present engaged. Suitable and commodious buildings have been purchased during the year, and the mission is regarded as now established on a solid foundation. The church membership is not large, nor is there a long list of pupils in the schools; but the right to exist in the face of Catholic prejudice, the tried fidelity of the Government in the maintenance of every right, and the general sympathy of the foreign community, as well as of many natives—all these are assured.

The climate is salubrious, and the country beautiful. The people are impressible, and the Romish priesthood are at least incapable of serious harm. The Indian tribes of the interior, not very firmly held by the Catholic padres, are peculiarly receptive. Unlike the Indians of the United States and Canada, whose roaming ancestors have lived for generations by the chase, the aborigines of Guatemala are industrious, for so warm a latitude, and for the most part thrifty. They present a most promising field for missionary labor.

The significance of this young mission is much broader than the measure of its present results would show. It is a demonstration of feasibility and success. It is an encouragement for other organizations to establish missions in the Central American States. The existence of mountain ranges through the whole extent of the coun-

try furnishes such varying degrees of altitude as to secure healthful conditions—and such is the obvious need of enlightenment that there is reason to believe that the authorities everywhere, in spite of the bigotry of the priesthood, will guarantee liberty and protection. Whatever may be the issue of the schemes now discussed for transit from the Atlantic to the Pacific, the geographical position which these small States hold in the community of nations will rapidly increase their commercial importance and bring them into contact on all sides with the active forces of the age.

The status of the Roman Catholic Church in Central America is that of the Middle Ages. The period of Luther and Zwingli has not yet come, but it will be hastened; the country has waited long. Yet not exactly a Luther is needed—the times require a somewhat different method. An equal earnestness, but more of conciliation is demanded. It has been fully demonstrated in the efforts made in Roman Catholic countries in this hemisphere, that not denunciation is needed, but the plain, kind, and persistent presentation of a more excellent way. The Government of Guatemala, while extending complete protection, and giving every facility to Protestant missionary effort, has made known its want of sympathy with anything like an assailment of the errors or corruptions of the Roman Catholic Church; and this we believe to be the sentiment of those liberal minded statesmen in all the Spanish-American Republics who are most ready to extend a welcome to Protestant effort and influence. There is scarcely one of these States in which instances of this enlightened spirit have not been shown. If President Juarez was ready to welcome and protect Protestant missions; if the noble minded General Esquibedo, though a sincere Catholic, could wish for the organization of Protestant churches in Mexico; if Minister Ro-

mero could intercede for the extension of the same work into Guatemala, and her own President could invite missionaries into his capital,—are not the sentiments of these broad minded and noble men worthy of being heeded? Shall not missionaries take counsel from their moderation and charity,

and simply do the work of earnest, Christlike evangelists—simply show the purity and beauty of a true gospel; or to change from the standpoint of statesmanship to that of the New Testament, shall they not show the spirit of Christ at the well of Samaria, and the tact of Paul at Athens?

## VI.—EDITORIAL NOTES ON CURRENT TOPICS.

### The Conference at Brussels.

At the Anti-Slavery Congress, which opened in November, delegates were present from the United States, Great Britain, France, Germany, Austria, Belgium, Russia, Denmark, Spain, Italy, Norway, Sweden, the Congo Free State, and even from Turkey and Persia. Its task is a difficult one, and it is compelled to move slowly. It had been much easier if the death of Gordon and the fall of Khartoum had not extinguished the germs of civilization which had been introduced into the valley of the Upper Nile. Although the work of the Conference progresses slowly, it is none the less likely to give a decided impetus to effort for the suppression of the evil. The Powers have assembled through their representatives for the purpose of entering upon a united and determined crusade against this great outrage upon humanity, and their determination will be opportunely stimulated by recent occurrences in Africa. Two committees have been appointed; one to report upon the most available measures for the suppression of the traffic by sea, the other by land; to the former of which the English representatives have proposed the right of searching vessels over a zone comprising the whole East African coast, from the Persian Gulf to Madagascar.

The Belgian Plenipotentiaries have submitted proposals providing for the necessary action in territories ruled or protected by civilized nations, for the construction of highways and railroads, the discontinuance of negro carriers, the prohibition of the importation of fire-arms and ammunition

into slave trade territories, the establishment of strongly occupied stations, and the placing of efficient cruisers upon the waters of the interior. The Powers having territorial interests in Africa are to assist each other, and may commit their work to chartered companies, and also protect private companies whose object may be to crush the slave trade. Among these proposals there are also particular stipulations for the punishment of slave traders and their accomplices, for the just disposal of fugitive and liberated slaves, and for negotiations with such African States as have not signed the General Act of the Conference, with a view to obtaining their adhesion to its action, and to the interdiction of fire-arms and munitions of war.

The fact that these propositions are said to be generally regarded with favor by the members of the Conference, leads us to hope that the work of that body will not disappoint the earnest expectations of the civilized world. To the latter the recent cable despatch from Rome makes the surprising announcement that the Pope was not invited to send a delegate to this Congress. If this be true, the managers of that Congress have openly slighted one who has manifested more sympathy with the purpose for which it was called—to take measures to break up the slave trade—and a greater willingness to promote it, than several of its members, and a good cause may suffer from the folly of its professed friends. But if, as reported, the Pope has been ignored in this indecorous way at the instigation of the Italian

Government, that Government has been guilty of an act which can scarcely be excused by any degree of provocations to which it may have been subjected.

Portugal is not represented at the Conference, and her position and practical policy are hostile to its object. Here may be found the explanation of the virtual failure of the combined English and German forces on the East African coast to suppress the infamous slave trade. That trade has not been materially diminished in extent, and its cruelties seem to have been aggravated, rather than alleviated, by the presence and possessions of the three European powers. If Portugal does not openly favor the old-fashioned slave trade, she certainly manifests no real and active sympathy with any efficient efforts for its suppression. Among the first, if not the first, of nominally Christian nations to engage in that trade, she seems determined to be the last to abandon it. So far as she has been able to do so, she has persistently thwarted such efforts as England and Germany combined, or singly, have made for its suppression; and what she has done in the past, she may be expected to do in the future. Only upon compulsion will she co-operate with England and Germany, or with either, or with any other nation or nations, for the suppression of the African slave trade, so long as that trade can be made profitable to herself.

In view of this fact, the civilized world has reason to rejoice at the bold stand which the English Government has just taken in reference to the absurd claim of Portugal to territorial rights in Africa. Not only is the action of the English Government just in itself, but it is manifestly in the interest of humanity and Africa's welfare. It is quite time Portugal was made to see and to realize that she can no longer defy the sentiment of the whole civilized world, and, for the sake of gain, help to sustain the accursed traffic

which has for ages ravished and desolated African soil.  
J. M. S.

#### A Grand Farewell Meeting.

A great meeting was held at Exeter Hall, London, Monday evening, Jan. 20. It was called by the Church Missionary Society, to take leave of the Rt. Rev. Bishop Crowther, D. D., and the following missionaries, about to depart for the Delta and Lower Niger Mission: The Rev. F. N. Eden, M. A., the Rev. H. H. Dobinson, B. A., and Mr. P. A. Bennett; for the Soudan and Upper Niger Mission: Mr. Graham Wilmot Brooke and Mrs. Wilmot Brooke, Rev. Eric Lewis, B. A., and Miss L. W. Lewis, and Mr. C. F. Harford-Battersby, B. A., M. B., M. R. C. S., the Rev. J. A. Robinson, M. A., having sailed on Jan. 15; for the Eastern Equatorial Africa Mission: Mr. Douglas A. L. Hooper, B. A., and Mrs. Hooper, Mr. G. L. Pilkington, B. A., Mr. G. A. Baskerville, B. A., and Mr. J. D. M. Cotter, B. A., and for the Yoruba Mission: Rev. H. Tugwell, B. A., and Miss Aimée Wright. A goodly company of 16—12 of them men and 4 women—and, what is very noticeable, mostly college graduates, and people that represent the very flower of English civilization and culture. Not often does a sight so impressive and inspiring greet our eyes.

Sir John Kennaway, M. P., presided—a man who values far more than all his titles and honors, the privilege of being President of the Church Missionary Society. With a few well chosen words, the meeting was opened. Rev. Mr. R. Lang, Secretary for Africa, explained the nature of the work to be undertaken. Two of the departing missionaries are to go to the old Yoruba Mission, and a large band are destined for the Niger field, under Bishop Crowther. Mr. Lang remarked that an important question has been, whether that small church now existing on the west coast can be expected to furnish needed laborers for the evangelistic work de-



manded. And, as it seems unjust to expect it, the C. M. S. has invited these qualified workmen to go and live in Africa beside these people, and lead in evangelism.

The Niger Mission is not only to be reinforced, but *reorganized*. 1. The upper portion is to be the scene of labors comparatively new, or at least extended on a new scale, on methods that will enable the native population to realize the purpose of Evangelizing Agencies, and the missionaries will live, as far as may be, on the level of the natives—identified with them. There will go out with Wilmot Brooke, a doctor for Medical Mission work at the base of this northern mission, ladies also working with them side by side. 2. The Lower Niger Mission among the pagans, southward of the confluence of the two rivers—a vicar and his curate have left their parish at home to go abroad. On the *East African* side, Douglas Hooper leads a band, and in that band go three of his own university friends.

The principal of Ridley Hall, Rev. G. Hundley Moule, who had trained several of the missionaries, suggested that those who stay at home should at least promise to pray for the departing band, and keep the promise, remembering especially how, in the stifling atmosphere of Mohammedanism and paganism, they need to be divinely kept in the fresh air of God's own presence. Reference was also made to the "African Prayer Union," which meets on every Thursday for specific supplication.

The Bishop of the Niger, Crowther, then referred to the establishment of the Niger Mission in 1837, and the difficulties met and the obstacles surmounted during these fifty years. The pioneering stage has passed, and the era of development begun. Pagan chiefs see the folly of idolatry, and even Moslem leaders begin to ask for the knowledge of Christ.

Then the various men of the band were each given a few moments in

which to address the vast assembly, and never have we heard so many addresses where there was nothing that could have been left unsaid. Wilmot Brooke referred to the new conditions under which the mission band goes forth. In Mohammedan lands, the missionary, ordinarily being under the aegis of a nation feared by the people, is put in the anomalous position of urging converts to brave danger which he himself is not called to face. This band goes out, claiming no such governmental protection, and venturing to dare the same perils that the converts must face. Mr. Lewis asked that prayer may be offered for "spirit-taught converts," who may become winners of souls themselves. Mr. Battersby said that he had often said, that he "would not be a doctor, and would not go to Africa," but found himself doing both. Mr. Eden, of West Hartlepool, is the vicar, and Mr. Dobinson, the curate, who leave their parishes for the foreign field, believing that *successors* may be more easily found for them than *substitutes* for them, as intending workers in the African field. Mr. Dobinson beautifully spoke of the high level of preaching the gospel to the nations, inasmuch as in Luke xxiv: 46-48, Christ puts this on the same plane as his own sufferings and death.

In course of these addresses many stirring and suggestive thoughts were presented, that the "good done by leaving home is often more than by staying," is often illustrated in the effect of such consecrated examples. The resignation of two curates embraced in this party has already impressed some of their congregation, hitherto seemingly uninfluenced by their preaching. The long *waiting time* was referred to as one of especial temptation, while the missionaries are getting ready to go to work.

The motto of this out-going band is:

"AFRICA FOR CHRIST,"  
"HIMSELF FOR ME."

And on the reverse side of the printed motto is the verse :

"Every step of the way, Lord !  
Yes, every step of the way,  
Thine all is Mine,  
And I am Thine,  
For every step of the way."

In course of the addresses, Mr. Mackay's words were quoted : "We have stolen Africans from Africa, and now a process is going forward which is very much like stealing Africa from the Africans;" and again it was aptly said that the "civilization and commerce which the natives are pressing upon the Dark Continent are but the names for fire-arms and fire-water."

The evening abounded in appropriate references to Holy Scripture, among which two impressed me as both very striking and suggestive : II. Chronicles xiii : 12—"And, behold God himself is with us for our Captain;" John viii : 29—"He that sent me is with me; the Father hath not left me alone."

From these indications, our readers may gather how deeply devotional in character, and how stimulating to heroic endeavor and endurance for Christ's sake, was this whole meeting. The Church Missionary Society is doing a most noble work, and deservedly takes rank among the noblest societies in the world in its furtherance of foreign missions. How far its great leading men are from any disposition to place the work of missions in any deceptive light, may be inferred from the following note from my friend, Eugene Stock, Esq., one of its secretaries. Referring to an erroneous statement, which, by some inadvertence, crept into the article on Bishop Crowther, he says : "In one sentence about the Preparandi Institution, I cannot think whence came the idea that it is a 'centre of light for the whole coast.' It was only *intended* for the Upper Niger. [It *ought* to be a centre of light for the whole coast, but it is not, said Mr. Stock, to me.] Certainly, we have never published anything of the sort. There is nothing I

more dread than overstatements. They are sure to be found out, and then they lead to an increasing skepticism." We gladly publish this remark, both in order to correct the overstatements, and to show the animus of such men as Mr. Stock, in seeking to avoid any romantic rose-colored presentation of the facts of our missions. We were misinformed as to the real intention and influence of this institution, and are glad to correct any wrong impression.

The Statistical and Comparative Tables in the December number of the REVIEW are regarded here as of such value, that at a meeting held Jan. 23, at Rochdale, Canon McClure, in referring to them, declared his intention to have a copy of them placed in the hands of every church member in Rochdale. And Dr. R. W. Dale, the eloquent preacher and writer, of Birmingham, publicly, and of his own impulse, called the attention of the audience the previous evening to the MISSIONARY REVIEW OF THE WORLD, pronouncing it "incomparably the best and most stimulating and helpful periodical on Missions to be found in the world." The compliment was as grateful as it was unexpected.

A. T. P.

*Medical Missions.*—The Edinburgh Medical Missionary Society will keep its *Jubilee* year in 1891. Rev. G. D. Cullen, the venerable vice-president, is still living, though his name appears in the first list of Directors in 1842. It is a Home and Foreign Mission Agency, and abroad has Medical Missionary Training Institutions in India, Medical Missions in Nazareth and Damascus, a band of 28 students fitting for foreign service, and enrolls from 60 to 70 fully qualified Medical missionaries, formerly students of the Society.

The *home work* is centralized at the Livingstone Memorial Training Institution and Dispensary. The total number of ministries to patients dur-

ing the year 1880 was 10,080, an increase of 558 over the year before. This number includes only patients *registered at their first visit*. Including *all* visits, even where repeated, the number rises to about 28,000.

Evangelistic work is carried on by the students in Cowgate and elsewhere. The famous Magdalen Chapel, where John Knox preached, the birth-place of Scotch Presbyterianism, is the chapel of the Institute. The attendance is so crowded that enlargement of premises is imperatively needed. Sometimes nightly services are held, and every effort is made to serve the people—body and soul.

Since 1880, 44 students have left for service abroad, and 11 more are preparing to graduate this year.

Medical Missions have developed with amazing rapidity. When Dr. John Lowe went to India in 1861, only 14 medical missionaries, with British qualifications, were in the foreign field. Now there are 125, and one-tenth of these are ladies, and nearly one-half of the whole number from this Edinburgh Society. Besides, there are some 140 from America. This good work is owing to Dr. Parker, who was the pioneer in the movement, and an American; but now the Edinburgh school is ahead of the American. Of the 280 now in the field, about 87 are ladies. In the Edinburgh Institution about £40, or \$200 a year, pay for board of students, and but for lack of funds, the number of students would be indefinitely increased.

A. T. P.

In his opening lecture, in Divinity Hall of the Edinburgh University, at the commencement of the last session, Professor Flint took for his subject "Christian Missions." Speaking of the *special training needed for Missionary work*, he said: "We may now naturally pass on to consider what is, for us here in Scotland, one of the most practical of questions. It seems to me that the

necessity for an appropriate special education for missionaries is almost as obvious as the necessity for having them; that if the demand for Missionaries be reasonable, so is the demand for their suitable preparation." After indicating the lines upon which a new departure in the education of missionaries should be inaugurated, such as a *less rigidly fixed Arts curriculum*, which would provide for the student making himself familiar with those subjects which would be of the greatest service to him in his future work—especially anthropology, and the science and history of religions—departments of knowledge with which missionaries ought certainly be acquainted, and instruction in which Universities should certainly supply, Professor Flint proceeded to say: "There is still to be desired, it seems to me, the *directly practical training of a sufficiently equipped Evangelistic and Missionary Institution*, placed in the midst of a suitable training ground, such as the east end of Glasgow would furnish. Our Scottish Churches would do a very useful thing if they were to unite in setting up and supporting such an Institution; they have been tried, and found highly beneficial by other Churches in other countries."

Mrs. Dr. Christlieb.

Among other great privileges of the mission tour in Boetain, not least has been the joy of personally meeting, at Mrs. Watson's in London, the widow of my friend and that lamented advocate of missions, Professor Theodor Christlieb, of Bonn. In course of conversation I find that Mrs. Christlieb is living at No. 22 Königstrasse, Bonn, and is proposing to make her house a home for a few young men who are proposing to sojourn abroad for purposes of study, etc. She has issued a little circular, as follows:

"Mrs. Christlieb, widow of the late Professor Christlieb, D. D., of the Bonn University, offers a comfortable Christian home to the sons of gentlemen coming to Germany for education.

The number of pupils received is limited to six. Special motherly care bestowed on junior pupils, and every attention paid to health and comfort, as well as to the studies of the pupils. It is Mrs. Christlieb's special aim to train the young people committed to her charge in the fear and love of God. The language spoken in the family is German.

"The house is situated in the best part of Bonn, and has a good garden; and the beautiful country around Bonn affords plentiful opportunity for walks and excursions, with first rate Rhine swimming baths and gymnastic sports, if desired.

"As a university town, Bonn offers special educational advantages. The Latin schools, or the University lectures, can be attended as soon as young gentlemen have sufficient knowledge of German. Mrs. Christlieb's son will act as private tutor, if desired."

Parties proposing a temporary stay abroad would do well to correspond with Mrs. Christlieb, especially intending missionaries and sons of missionaries who wish to fit themselves for service. Mrs. Christlieb's home will be found full of a pure, evangelical and missionary atmosphere, and free from the rationalistic influences found in many households of Bonn.

A. T. P.

#### Hope for the Dark Continent.

Our readers will excuse our frequent reference to events occurring in Central and Southern Africa, for they are Providential heralds of a brighter day for Africa. The recent grant by the British Government of a royal charter to the new South African company is assuming large proportions in the estimation of the English people. The newspapers express the opinion that it may mean the establishment of another British Empire like that in India, opening up another vast area to British enterprise, colonization and capital. The territory includes the whole region lying between the Transvaal and the great lakes. By the organization of this company, to be known as the South African Company, with a liberal charter and a large concession of territory, and in the hands of trustworthy men, Great Britain has recently extended her territory to the banks of the Zambesi,

that great river whose course was first made known to the world by Livingstone. The powers and duties of the new company seem to be discreetly guarded for the protection and promotion of the best interests both of the natives within the territorial concession and of the supervising British Government. While its general sphere of operations lies between the Lower and Central Zambesi on the north, the Transvaal boundary on the south, and westward to the twentieth degree of east longitude, its more special sphere will be north of British Bechuanaland, north and west of the Transvaal Republic, and to the west border of the Portuguese dominions. The more important legislative acts of the company are to be approved by the British Secretary of State before they can become valid.

Among the powers granted to this new company are those of abolishing, by degrees, any systems of the slave trade, or of domestic servitude, that may exist in the ceded territory, and of so regulating the traffic in intoxicating drinks, as to effectually prevent their sale to the natives. The company is also required to maintain a careful regard to the customs and laws of the natives of the country in all its dealings with them, so far as such customs and laws are consistent with an impartial administration of justice. That these humane injunctions will be followed, we have sufficient guarantee in the persons to whom the charter has been granted. Among these are the Dukes of Fife and of Abercorn, Lord Gifford, George Cawston, and though last, not least, Cecil John Rhodes, who is really the leading person in this great and promising enterprise, and whose past history in Africa and elsewhere is well known.

To speak of this new and important concession as embracing Bechuanaland, the whole of what is known as Khamin country, to the Zambesi, the whole of Matabeleland, and several

large outstretches, is to speak of what appears from the map an insignificant portion of Africa. Yet in doing this, we have included a country of 400,000 square miles—an area equal to the combined areas of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, West Virginia, Ohio, Kentucky, Tennessee, Indiana and Illinois. This large territory has far-stretching plains and high mountains; it has a rich and rare variety of climate and soil. The country has

gold, which may prove its curse until the supply is exhausted, and for some time afterwards. Under judicious management, this new concession may become a grand radiating centre for the civilization and Christianization of South Africa, if not of the entire continent. But if such a result is to be secured, England must avoid the serious and patent errors she has formerly made in that quarter of the world. She is, we believe, now wise enough to do so.

J. M. S.

## VII.—ORGANIZED MISSIONARY WORK AND STATISTICS.

### Methodist New Connection Missionary Society.

Secretary: REV. W. J. TOWNSEND, Richmond Hill, Ashton-under-Lyne, England.  
REPORT FOR YEAR ENDING MAY, 1889.

General Mission Fund.....£4,400  
Special Foreign expenses..... 2,751

A considerable portion of the General Fund is still used for the more strictly Home Mission work, in the Isle of Man and in England, the Home Mission Fund not yet being large enough to meet all wants. The only foreign work is in North China, where there are 6 ordained—1 medical, and 5 female missionaries: 25 native ordained ministers, 18 other helpers, 3 stations, and 48 out stations, 4 churches, with 1,405 members, of whom 26 were added during the year.

### General Baptist Missionary Society.

Secretary: REV. WILLIAM HILL, Mission House, 60 Wilson St., Derby, England.

REPORT FOR YEAR ENDING MAY 31, 1889.

#### Receipts.

General Purposes.....	£4,842 10 0
Special Funds.....	265 7 3
In India.....	2,610 10 6
In Rome.....	184 13 3
Balance.....	20 12 11
	£7,923 14 11

#### Expenditures.

Balance.....	£ 887 10 10
Orissa Mission.....	2,858 10 5
In India (see above).....	2,610 10 6
Rome.....	484 13 3
Annuities, expenses, etc.....	1,082 9 11
Total.....	£7,923 14 11

The Orissa Mission in India numbers: 9 ordained missionaries, 7 female missionaries, 20 native helpers. There are 10 places occupied as stations or sub-stations, provided with 17 chapels. There are 1,401 church members,

and a Christian community of 3,634; about 1,700 scholars in the day and Sunday-schools.

### Young Men's Association in Aid of the Baptist Missionary Society.

Secretary: MR. C. HOLLIDAY, Baptist Mission House, Furnival St., Holborn, London, E. C., England.

REPORT FOR YEAR ENDING APRIL 26, 1889.

Receipts.....	£193 13 10
Expenses.....	193 13 10

The work of the Society seems to be in the way of furnishing lectures and imparting general information on Mission topics, rather than in the actual employment of Missionaries. As such it does good work.

### Strict Baptist Mission.

Secretary: JOSIAH BRISCO, 53 Grosvenor Road, Highbury, New Park, London, N., England.

REPORT FOR YEAR 1888.

Receipts.....	£634
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The whole of this goes to the Mission expenses, except a small sum for stationery and printing. The Mission in Madras numbers: 6 ordained, and 8 female missionaries (some of them natives), 22 helpers. It occupies 22 stations and out stations, with 15 churches and 390 members, of whom 38 were added during the year.

### Baptist Missionary Society.

Secretary: ALFRED H. BAYNES, Baptist Mission House, Furnival St., Holborn, London, E. C.

REPORT FOR YEAR ENDING MARCH 31, 1889.

#### Receipts.

Balance, Special Fund.....	£261 13 3
Receipts.....	80,818 9 4
Balance drawn on General Fund.....	2,862 3 6
	£83,942 6 1

Receipts at stations.....	9,095 0 0
Total.....	£93,038 6 1

<i>Expenditures.</i>	
Balance Debt .....	£5,859 9 7
Expenses .....	73,188 1 9
Balance Special Fund.....	4,604 14 9
	£83,642 6 1
Expenses at stations (see above)	9,096 0 0
Total .....	£93,038 6 1

<i>Statistics.</i>	
Missionaries.....	118
" partly supported.....	11
Pastors of self-supporting churches	63
Evangelists.....	581
Stations and sub-stations.....	496
Baptized.....	2,871
Members.....	47,133
Day-school teachers .....	371
Scholars.....	16,381
Sabbath-school teachers.....	2,225
" scholars.....	26,570

The Missions of the Society are in India (Bengal and northwest provinces), Ceylon, China, Japan, Palestine, Europe (Brittany, Norway and Italy), the West Indies, and Africa (Congo River).

### London Society for Promoting Christianity among the Jews.

The Secretaries: LONDON SOCIETY'S HOUSE,  
No. 16 Lincoln's Inn Fields, London, W. C.,  
England.

REPORT FOR YEAR ENDING MARCH 31, 1889.

Receipts.....	£34,614 11 7
Expenditures.....	34,561 15 1
Mission stations .....	37
Ordained missionaries.....	27
Unordained " and lay agents.	26
Colporteurs, etc.....	44
School teachers.....	41
Christian Israelites.....	64

Of the stations: 6 are in England, 20 in Continental Europe, 2 in Turkey, 4 in Syria and Palestine, 1 in Persia, 3 in North Africa, and 1 in Abyssinia.

### Sunday-school Union Cont'l Mission. (Branch of the Sunday-school Union.)

Secretary: Mr. Wm. H. MILLAR, 56 Old Bailey,  
London, E. C., England.

REPORT FOR YEAR ENDING MARCH 30, 1889.

Receipts .....	£1,860 13 4
Expenditures.....	1,729 1 10

The work of the Society includes cash grants, and grants of costs and publications to Sunday-schools in France, Germany, Holland, Italy, Norway, Sweden and Switzerland.

### Young Men's Foreign Mission Society of Birmingham.

Secretary: A. H. KNOTT, Y. M. C. A., Needles  
Alley, New St., Birmingham, England.

REPORT FOR YEAR ENDING MARCH 31, 1889.

Receipts at Missions in Natal, Africa.	
Donations .....	£225 16 4
Y. M. F. M., Birmingham.....	59 10 0
Y. M. C. A., Shrewsbury.....	20 0 0

Ladies' Committee.....	40 0 0
Balance from old account.....	1 1 2
Total.....	£346 7 6

Expenditures in Missions.....	348 15 1
Balance.....	2 12 5

Total..... £346 7 6

The work, carried on by a single missionary and his wife, since 1877, has increased far beyond the possibility of meeting its demands.

### Christian Vernacular Education Society for India.

Secretary: REV. JAMES JOHNSTON, 7 Adam St.,  
Strand, London, W. C., England.

REPORT FOR YEAR ENDING MARCH 31, 1889.

#### *Receipts.*

Subscriptions, etc., England .....	£3,361 16 0
Contributions, India.....	841 18 9
Sale of Publications, India.....	4,611 6 3
Grants.....	692 4 0
Total.....	£9,507 5 0

#### *Payments.*

Schools, India.....	£2,968 9 6
Publications.....	4,694 16 6
Colportage .....	75 18 9
Administrative expenses, etc., England.....	1,050 13 4
Total.....	£9,989 18 1

Repayment to working capital....	142 12 5
Balance .....	374 14 6

Total..... £9,507 5 0

The Society has a working capital fund of £1,000, and a special fund for publications of over £3,000.

Children under instruction.....	8,900
Students in training institutions.....	93
Copies of publications printed.....	690,888

### British Society for the Propagation of the Gospel among the Jews.

Secretary: REV. JOHN DUNLOP, 96 Great Rus-  
sell St., Bloomsbury, W. C., London, Eng.

REPORT FOR THE YEAR ENDING MAY, 1889.

Receipts.....	£8,925 0 0
Expenditures.....	8,911 19 10
Missionaries employed.....	31
Voluntary workers .....	90

Complaint is made of the disproportionate cost of administration, but it should be remembered that it costs no more to administer an income of £18,000 than one of £8,000. Outside of England the work of the Society is carried on principally in Germany and Austria, though there is a station at Jaffa, and one at Adrianople, in European Turkey.

### British and Foreign Sailors' Society.

Secretary: REV. EDW. W. MATTHEWS, Sailors'  
Institute, Shadwell, London, E., Eng.

REPORT FOR YEAR ENDING MARCH 31, 1889.

#### *Receipts.*

Subscriptions and collections ...	£14,119 9
Legacies.....	318 7 4

Dividends, sales of books, etc...	488 15 3
Balance, March 31, 1888.....	1,811 14 0
<b>Total....</b>	<b>£16,787 16 10</b>
<i>Expenditures.</i>	
Chaplains, Missionaries, etc....	£3,315 12 10
Provincial and Foreign stations.	8,870 4 11
Sailors' Institute.....	782 9 4
Deputation expenses.....	357 2 8
General ".....	788 7 4
Special Funds.....	396 10 11
<b>Total payments.....</b>	<b>£14,519 8 0</b>
Investments.....	545 2 0
Balance, March 31, 1889.....	1,722 0 10
<b>Total..</b>	<b>£16,786 16 10</b>

Summary of work for the year:	
Meetings on board ship 1,661, on shore.	4,818
Attendance " 91,477, " "	491,427
Visits to ship lodging houses, etc.....	51,563
" " the sick and families.....	8,535
Bibles and Testaments sold (English and Foreign).....	8,768

Scripture portions distributed.....	18,821
Tracts, magazines, etc. ".....	592,394
Free beds (London), 6,764. Meals....	39,781

The work of the Society covers almost the whole world, and is in most cordial relations with the American Seamen's Friend Society.

### German Evangelical Synod.

Secretary: REV. PAUL A. MENZEL, Annapolis, Md.  
REPORT FOR THE YEAR ENDING MAY 31, 1889.

Income..... £9,510  
Statistics of Missions among the Sutnami, Birvampore. India: 1 station, 3 out-stations, 4 ordained missionaries, 4 teachers, 5 catechists, 3 schools, 2 churches, 300 communicants.

There is a printing press employing 40 men. This Society worked through the Basel and Barmen Societies for many years, but since 1883 has had the care of this work committed to it by the Missionary Society of New York, composed of members of several Lutheran and Presbyterian churches.

## VIII.—PROGRESS OF MISSIONS: MONTHLY BULLETIN.

**Africa.**—Lieut. Taunt, of the United States Navy, is the commercial agent of this country on the Congo. His experience of the country dates back several years. . . . Lieut. Taunt has spent a sufficient time on the Congo to know the country and people fairly well, and we give an extract from his report recently received at Washington, given by the correspondent of the *Boston Journal*:

"The Protestant missions on the Congo are the American Baptist, American Methodist (Bishop Taylor's), American Faith Cure (Dr. Simpson's), the English Baptist, the Balolo Mission (English), and the Swedish Mission. The Roman Catholic are the Belgian and the French Missions. The American Baptist Mission, formerly Livingstone (English), is doing excellent work, and is in a flourishing condition. It is under the control of and supported by the Baptist Mission Board of Boston. Its five well equipped stations extend to the Equator on the upper river. Palabala, on the lower river, is the headquarters. The steam launch, *Henry Reed*, on the Upper Congo, belongs to this mission. The majority of the members are English, formerly of the Livingstone Inland, but now almost every steamer brings out American missionaries. The other two American missions are in anything but a flourishing state."—*Missionary Herald*.

But our correspondent on the Congo, Rev. Wm. Clark, of the A. B. M. U., writes us: "Lieut. Taunt's published statement that the A. B. M. U. is the only successful mission on the Congo, is not true. Both the B. M. S. and the S. M. S. have prosperous churches and schools." J. M. S.

—English Church Missionaries in East

**Africa.** *The Missionary Gleaner* gives tidings of the arrival of Mr. and Mrs. Cole, of Mpwapwa, at Zanzibar, while Mr. Price and Mr. Wood, being bachelors, remained at their perilous post. It seems that Bushiri, the Arab leader, arrived at Mpwapwa with 250 armed men on July 5. He assured Mr. Price that he had nothing to fear, but on the eighth of July a Christian native warned the missionaries that they were in danger, and they left by moonlight for Kisokwe, six miles distant. The next morning Bushiri's men broke into the mission house, and cleared out all that was of any use to them, and set fire to the place. The natives assure Mr. Price that he shall not be disturbed, and though the perils are great, he and his associates will remain. Though there are said to be letters from Mr. Mackay and others on the *Lake Victoria*, the *Gleaner* contains no definite tidings concerning the situation of affairs either at Msalala, or at Rubaga.

—The Royal Niger Co. has been so successful in suppressing the liquor traffic in its territory in Africa that very little liquor is sold in the interior. Cannibalism is also declining.

—The first convert in the Upper Congo Valley was recently baptized at Equator Station. The valley contains 30,000,000 people.

—Miss Sharp, the well-known teacher in Africa, has ten students from the Dark Continent, who are prepared for a better education than her school proposes. She wants to send them to England to have them prepared for missionaries in Africa.

—Rev. David A. Day, a missionary stationed near Monrovia, in Liberia, writes thus: "I sat on board a boat at one of the promt

nent African ports, and saw landed on a single Sunday from two steamers, about 50,000 casks of gin. Think of one missionary and 50,000 casks of gin coming into Africa at once!"

—The natives of Swaziland, South Africa, have agreed upon a triumvirate to govern their country. It will consist of two British members and one resident of the Transvaal. The chiefs of Swaziland have also joined in a petition for the abolition of the liquor traffic in their country.

—Mr. Stanley has written a letter to Mr. Bruce, the son-in-law of Dr. Livingstone, describing the expulsion from his kingdom of Mwangi by a revolt of the combined native Christians and Mohammedans, and the subsequent conversion of Mwangi himself to Christianity. This Mwangi was the persecutor who murdered Bishop Hannington. Mr. Stanley says that the fact that the native Christians had grown strong enough to make a revolution in one of the most powerful of the African kingdoms, is one that if Livingstone could have known it would have filled his dying moments with content and love. The most deadly persecutions—the stake, the knife, and the bullet—had failed to shake the staunch fidelity of these African converts.

—After all our explorations and discoveries, the future of Africa seems very dark. Our trust must be that under the guidance of a divine Providence, there may soon come a league of our most powerful Christian and civilized nations, which, making the African slave trade more criminal than piracy, shall move promptly to its suppression at whatever cost. Such a league might conclude to begin its work by the construction and operation of transcontinental African railways, bisecting the slave trade regions of Africa, and so extinguishing the inhuman and infamous traffic.

**Burma.**—Sir Charles Bernard recently stated that the Christian Karens number 200,000, or fully one-third of the Karen people. About 500 congregations are practically self-supporting. They till the produce of their land for the support of their pastors. They also send missionaries to Siam, and furnish all their support.

**China.**—China has 82 medical missions, a majority of whom are from the United States and mission hospitals and dispensaries in several cities. A large part of the expenses of these hospitals is borne by the better classes of Chinese, who highly appreciate the work.

**England.** The Church of England has nearly 300,000 members in India.

\$1,334,491 is estimated as being the aggregate amount of the year's British contributions for foreign missions. This is \$12,000 more than the previous year's total.

**India.**—A few years ago Keshub Chunder Sen and his Brahmo Somaj, in India, attracted wide attention. The new religious movement was hailed as one full of promise.

Six or seven years ago, when Mr. Mozoomdar, the second minister of the "Church of the New Dispensation," was in this country, and published "The Oriental Christ," fresh hopes were raised as to what might be the grand issue of the movement. The Brahmo Somaj has since then suffered eclipse, and Mr. Mozoomdar now writes sadly of it, but he adds: "Christ is a tremendous reality. The destiny of India hangs upon the solution of his nature and function and our relation to him. Let us not hide in darkness, and rest contented with random streaks; but place ourselves in open light, and solve the problem, 'Who and what is Christ?'"

—The *Indian Witness* states that secret believers in Christ are rapidly multiplying. For every convert who openly avows his faith, there are hundreds who withhold such declarations for fear of their own households and caste circles. Thousands are being made ready for public avowal and loyal service when the break shall come.

**Japan.**—In the course of his journey around the world, with the design of arousing interest in Christianity among the colleges of the Orient, Secretary L. D. Wishard has reached Ceylon and India, where he is meeting with happy results. His nine months' stay in Japan afforded him opportunity to visit eighteen leading cities, and twenty-nine Government and eighteen Christian colleges and schools. He conducted over 200 meetings attended by thousands of students and business men. Over 140 students united with the church connected with the Doshisha School at Kyoto, and large accessions to other churches followed his labors elsewhere. He writes strongly of the need and demand for special work for young men in Japan, on a basis similar to that on which our Y. M. C. Associations rest in this country. In his interviews with more than 100 missionaries, he says that not one raised an objection to such an extension of missionary work.

**Java.**—Java is the most fertile, the most productive, and the most populous tropical island in the world. The Dutch have had possession of it many years, and have derived great revenues, especially from the coffee plantations, but have done little for the religious elevation of the people, who are Mohammedans.

**Madagascar.**—The missionaries of the London Society in Madagascar affirm that their hold upon the people is as strong as it ever was, while the French influence is much less than it was feared would be the case. Just now an event of much political importance is taking place. An attempt is being made to establish the authority of the Hovas over the Sakalavas, near Saint Augustine Bay. A strong military expedition has been sent for this purpose, and if it succeeds, that portion of Madagascar will be open to missionary effort; if it should fail, the central government will be seriously crippled.

J. M. S.