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WILLIAM CAREY, MAY, 1792.

I.—THE FULNESS OF THE TIMES.—SCOTLAND, NEW ENGLAND, AND THE NORTHAMPTONSHIRE SHOEMAKER, BY PRAYER AND A SOCIETY, BEGIN THE FIRST CENTURY OF MODERN MISSIONS.

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The world was waiting, unconsciously but none the less really, for the event, when, a hundred years ago, William Carey founded his "Society for Propagating the Gospel among the Heathen." The time was the third of the three epochs in history since the incarnation of the Word of God, when the human race made a distinct leap upward. The first of these three periods was in the years A.D. 51-55, in the former of which Paul, the apostle of the nations, passed from Asia into Greece; and in the latter Julius Cæsar landed in Great Britain. Europe, and particularly the English-speaking peoples, then entered on the missionary career which has made them the masters and the guides of the dark races to bring them to Christ. The second of these new-birth times of the race was in the years 1492-1534, in which Columbus revealed America and India was opened up to Europe, while Luther was used to reform the Church, and to put into the hands of each of its members the vernacular Bible, which is "The Great Missionary." Europe thus Christianized, and its Churches anew vitalized by the living oracles of God—a double process, which occupied eighteen centuries—had not begun its appointed duty, as the servant of the Lord, of Christianizing the world. He with whom a thousand years are as one day—mysterious leisure—was ready. The world in its dumb helplessness and pathetic need was ready. A third time since Paul crossed the Ægean to Macedonia the Church had been brought to the birth, and it seemed to be without strength to bring forth.

The third epoch, covering the years 1779-92, is marked by the names of two men, William Carey and George Washington. In 1779 the former, a journeyman shoemaker in a pretty village in the Midlands of England, and eighteen years of age, began to pray and to work daily for the salva-

tion of the heathen and the freedom of the slaves ; in 1792 his prayers were answered in the first defeat of the slave-traders by the English Parliament, and in the foundation of the Society which sent him forth, the first Englishman of modern times, to give the Gospel to the peoples of Asia. In 1782 George Washington's work was accepted by Great Britain in the Treaty of Paris ; and the United States of America, independent forever, became the second great—destined soon to be the greatest—factor in the evangelizing of the world. The same epoch was that of the French Revolution—on its secular side an eruptive force which has not yet spent its influence ; it was divorced from religion, while the American Revolution was saturated with the salt of Christianity by its Puritan fathers. On the spiritual side the French Revolution was the foe of the missionary enterprise, becoming to the new Christian revival much that the apostasy of Julian had vainly hoped to be to the Pauline apostolate, and all that the Mohammedan apostasy had been to the churches of Chrysostom, Nestorius, and Augustine.

It is so difficult for those who are in the midst of a reformation or revolution to do justice to its leaders and to their own position and duty, that it may help our readers to appreciate William Carey's work, and modern Christendom's responsibility, to place the bare facts, spiritual and secular, comparatively side by side.

THE THREE NEW BIRTH EPOCHS.

A.D. 51-55.	A.D. 1492-1534.	A.D. 1773-1792.
PAUL revealed Christ to the West through Greece. CÆSAR opened Great Britain, the missionary centre of English-speaking world-rulers. The NEW TESTAMENT Revelation at work.	COLUMBUS opened America, and India followed. LUTHER reformed the Church and gave the world a vernacular Bible as "The Great Missionary," basing all on the Nicene Creed of the Church, Apostolic and Catholic.	WASHINGTON made the United States the second missionary centre. WILLIAM CAREY prayed for slaves and heathen, and became the first English missionary and Bible translator for Asia during the Apostasy of the French Revolution.

We see the Lord's leisure working through the first two epochs slowly, because the faith of the Church was so weak, its love so little, its obedience so fitful. We who are at the close of the first century of the third epoch are the children of the men who saw William Carey and upheld his hands, who caught his spirit and created the missionary organizations of the present day. The world is older and needier, and salvation is nearer than when first we believed. Are we, in the closing years of the nineteenth century, which are yet the opening years of the second missionary century, to rest content without proving the other side of God's eternity—the Lord's haste : "One day is as a thousand years?"

This was the position of the founder of modern missions in relation to the history of the world and of the Church of Christ. Not less distinct was it as to the literature of the English language, which, by preaching and teaching, by translating and printing, he was to anticipate all others in giving to Southern Asia. He came from a corner of the Midlands in which

the poet of nature and of Christian philanthropy had found a refuge. As a lad he studied theology, and learned to lead the prayers of Christian men and women under Sutcliff, in Olney, not a stone's-throw from the Orchard House of William Cowper and Mrs. Unwin. It was in writing his sixty-eight Olney Hymns, the first and as yet only poet's gift to modern hymnology, that Cowper's genius recognized itself. It was in the seven years from 1780-86 that he poured forth his "Progress of Error," his "Truth," his "Table Talk," his "Expostulation," his "Hope," his "Charity," his "Conversation," his "Retirement," and then his great work, "The Task," which placed him forever in the rare position of the poet's poet, so that Mrs. Browning sang at his grave :

"O poets, from a maniac's tongue was poured the deathless singing!
O Christians, at your cross of hope a hopeless band was clinging!
O men, this man in brotherhood your weary paths beguiling,
Groaned inly while he taught you peace, and died while ye were smiling!"

Cowper heads the procession of the century's poets and prose writers with his hymns of self-surrender, his strains of hope, his trumpet call for the slave, his praise of the evangelicals whom the world despised, his assertion of the right of every man to know the love of God in Christ.

If the world was waiting for such a man as William Carey, the Church was asleep. In England the Wesleys and Whitefield, in Scotland the "Marrow" divines and Secession fathers, in South India such workers as Schwartz, in ice-bound America and the West Indies the devotion of the Moravian Brethren, had led Cowper in 1782 to sing of the first echo of Gospel-preaching :

"That sound bespeaks salvation on its way,
The triumph of a life-restoring day ;
'Tis heard where England's Eastern glory shines,
And in the gulfs of her Cornubian mines,
And still it spreads."

When Carey himself, four years after, wrote his survey of the religious state of the world, the only names of what would now be called foreign missionaries that he could give were Mr. Eliot, of New England, so long before as 1632 ; Mr. David Brainerd, who did not live long enough to dispense with an interpreter, Mr. Kirkland and Mr. Sergeant. The late Mr. Wesley is named as having "lately made an effort in the West Indies ;" but a generation was to pass before the Wesleyan Methodists, who had a great missionary in Coke, were to follow the example of Carey's Society about 1817. Not an Englishman could be found to be sent forth by the Church Missionary Society till the same year. The Church of Scotland heard foreign missions denounced as preposterous by a minister whom it raised to the chair of Moderator of its General Assembly ; while Dr. John Erskine, the friend of Sir Walter Scott and correspondent of Carey, was one of the few who protested against such blasphemy. Carey stood alone,

even among his own Baptists, "particular" or Calvinistic, and "general" or Arminian. He took the thirteen long years of his early manhood—from 1779, when he began to pray, to 1792—to convince eleven ministers and laymen of the Northamptonshire Union, while to the last he failed to move the Baptist leaders in London to do anything. He found his sympathizers rather in Church of England evangelicals like John Newton, Charles Simeon, and Hawsis, of Oldwinkle; in Anglo-Indians like Charles Grant and the Clapham men, whom he influenced, and in the godly ministers and elders of Scottish Presbyterianism, who worked outside of the Church, or, like the Haldanes, left it in disgust. Andrew Fuller, when he was roused from that spiritual lethargy of which he complained, by the missionary enterprise, was the most splendid colleague and secretary ever an evangelist had; but he was slow to convince at the first. The elder Hyland publicly rebuked the "young man" who had dared to suggest that these poor Midland Baptists should ever discuss the duty of converting the world. The one friend Carey had was the "seraphic" Pearce, of Birmingham, and he was dying of hereditary disease, else he might have accompanied him to Bengal.

When these men did become his coadjutors they were generous and humble enough; nor was his stronger colleague in the work in Serampore, Dr. Joshua Marslman, less so as they reviewed the wonderful history long after. What did Andrew Fuller write as the very first words of No. 1 of the *Periodical Accounts*, when he published a narrative of the first establishment of the Society? "The origin of this Society will be found in the workings of our Brother Carey's mind, which for the last nine or ten years has been directed to this object with very little intermission. His heart appears to have been set on the conversion of the heathen before he came to reside at Moulton in 1786." But Carey's favorite sister carries back his concern for the millions ignorant of Jesus Christ almost to the time of his conversion; when, having given himself, he must needs save others. His wife's sister, who accompanied them to India, "was witness to the extreme anxiety of Mr. Carey on the subject" long before any steps were thought of for establishing a foreign mission. She gives us the significant picture of the young shoemaker, her father's apprentice and successor, "standing motionless for an hour or more in the middle of a path in the garden, abstracted from outward objects by the 'working' of a mind that had begun to devote itself to a vast and newly contemplated project."

This originality of William Carey and opposition to all the learning, the zeal, and the ecclesiasticism of his time, must be understood, not only that justice may be done to the most modest of men in this centennial year, but that we may see the direct operation of the Spirit of God who called him, as the Master had called to the Divine apostolate the fisherman and the tax-gatherer of Galilee. But the Spirit works by means evident to those who delight to study the laws of the Kingdom. It was because the Lord saw Nathanael in the secrecy of his own fig-tree that He called the

guileless one, and, if Church tradition be true, sent him as Bartholomew to the East. So our modern Nathanael was called to the work all true-hearted Christendom is this year commemorating, because, like Daniel, he "was greatly beloved," and, like Cornelius, who "prayed to God alway," it was said of him by the heavenly watchers, "Behold, he prayeth!" Not even in the sacred Scriptures is there a clearer case of a providential call through prayer to a world-wide enterprise than the Carey chapter of the past century's continuation of the Acts of the Apostles. Let us look at it.

Three times in the opening third of the last century the British people in the United Kingdom and in America observed the first national prayer concert on record—in 1712—at "the critical juncture" which ended in the Protestant succession in the House of Hanover; in 1732, and again in 1735. The two last prayer concerts were observed in Scotland, with the result that in 1742 great revivals of religion quickened the ministers and people of its western counties. The ministers who had received the new light resolved to make the union perpetual, and to extend it all over Great Britain and America as a *foreign mission* union. They called it a "Concert to promote more abundant application to a duty that is perpetually binding—*prayer that our God's Kingdom may come, joined with praises.*" The time was every Saturday evening and Sunday morning, and more solemnly on the first Tuesday of every quarter, beginning with February, May, etc., 1746. The memorial was sent to Jonathan Edwards, A.M., then "Minister of the Gospel in Northampton, New England," and five hundred copies were distributed in almost every county in what was then known as the Massachusetts Bay and in other provinces. The year after Jonathan Edwards wrote, and five Boston ministers published, with a preface, "An Humble Attempt to Promote Explicit Agreement and Visible Union of God's People in Extraordinary Prayer for the Revival of Religion and the Advancement of Christ's Kingdom on Earth, Pursuant to Scripture Promises and Prophecies Concerning the Last Time." The five ministers declined to be bound by Edwards's "ingenious observations on the prophecies," but added, "If such a terrible time is coming in Europe, which we, in defending America, are likely to share in, the more need we have of joining in earnest and constant prayers for extraordinary suffering graces for ourselves and others." The American and French Revolutions more than justified the watchful instincts of the man who, as saint and thinker, was without a rival in any land.

The pentecostal spirit that blew from Scottish Cambuslang to New England's Northampton was wafted back again by prayer to "Northampton in Old England." In 1784 the association of Baptist ministers and messengers in the counties of Northampton, Leicester, etc., meeting at Nottingham, resolved on the first Monday evening in every calendar month to pray for the general revival and spread of religion. January 21st, 1788, was kept as a private fast in John Ryland's study when, as his diary records, "Brethren Fuller, Sutcliff, Carey, and I . . . each prayed twice—Carey

with singular enlargement and pungency. Our chief design was to implore a revival of the power of godliness in our own souls, in our churches, and in the Church at large." To Warwickshire and Yorkshire, and among Catholic Christians, the concert spread, till, on May 4th, 1789. John Sutcliff sent forth from Olney his reprint of the work of Jonathan Edwards, commended to him by Dr. Erskine of Edinburgh. The modest edition, in its paper boards and cheap printing, lies before me, a precious possession. Carey had been baptized in the Nest, at Northampton, below Doddridge's meeting-house, in 1783, and had anticipated Ryland and Sutcliff by a year in his praying for the whole world. When he published his now famous "Inquiry," he declared that the eight years' Concert of Prayer had led to the opening of lands to missions, the spread of civil and religious liberty, and the noble effort made to abolish the inhuman slave trade. But he added what, up to that time, no English-speaking Christian, not even Edwards, had attempted: "Suppose a company of serious Christians, ministers, and private persons, were to form themselves into a society?"

Prayer was the expecting of great things from God; the Society, and Carey's going forth to India as its first missionary, was the attempting great things for God. At Nottingham, on May 31st, 1792, after publishing his "Inquiry," he preached from Isaiah 54:2, 3, the great sermon which so clearly proved "the criminality of our supineness in the cause of God," as Ryland confessed that Fuller and he both yielded. At Kettering, on October 2d, 1792, "the ministers' meeting" founded Carey's Society of members, subscribing £10 at once, or 10s. 6d. annually, with this committee of five, three to be empowered to act—John Ryland, Reynold Hogg (Treasurer), William Carey, John Sutcliff, and Andrew Fuller (Secretary).

Thus by Catholic prayer Scotland began, New England continued, and the English shoemaker, William Carey, by his Society, completed the modern missionary enterprise of 1792.

IMMEDIATE AND WORLD-WIDE EVANGELIZATION.

BY THE EDITOR-IN-CHIEF.

Obedience to our Lord's will should be *immediate*. It has been long enough delayed, and the time is short. We firmly believe, and the conviction enters into the very marrow of our being, that the disciples of Christ should at once organize efforts and occupy the whole world; that the whole field should be mapped out, and the whole force be massed together; that we should then proceed carefully to divide the field, so that no part should be overlooked, and then to distribute the force, so that no part should be unprovided for. This lesson is taught in the miracle of the loaves. The first command of Christ was, "Make the multitude to sit down in companies of fifty and a hundred." That showed the disciples

just how many people there were to be fed, and helped them to make sure that each company and each person should have attention, and provision for their needs.

In apostolic days this miracle of the loaves was grandly translated into action. There were, perhaps, a thousand disciples in all among the world's vast population, and yet those few disciples undertook to "preach the Gospel to every creature." Peter and James went to the "circumcision," James becoming bishop of the Church in Jerusalem and looking after Judean Jews. Peter going to the far east, among the Jews of the "elect dispersion," and the peoples among whom they dwelt. John went to Ephesus, the centre of the Diana worship and the gathering place of vast multitudes. Paul travelled westward over most, if not all, of the countries of Europe between the Golden Horn and the Straits of Gibraltar. Philip went down to Samaria, and tradition says that the eunuch whom he led to Jesus went farther down into Ethiopia and founded the Alexandrian Church. On this simple principle of division of the field and distribution of the forces, the Church, when fewest in numbers and feeblest in strength, when there were no steamships or steam carriages, no printing-presses or even New Testaments, actually accomplished more nearly the evangelization of the world than the Church, in the pride of her prosperity and power, with every door open before her, and every facility that even modern progress has supplied, has ever done since, or is even doing to-day! The prompt and universal obedience in the apostolic age to Christ's last command made the very priests of pagan fanes tremble lest the altars of their false gods should be forsaken!

Our obedience should be *implicit* as well as immediate. We should mark even the minuter features of our Lord's command, and follow exactly as He leads. For example, He indicated an *order* "to the *Jew* first, and then to the *Gentile*." The phrase, "beginning at Jerusalem," is constantly perverted to mean that home work is to take precedence of work abroad; whereas its true meaning is that, first of all, *God's chosen people were to be sought and taught*. Those early disciples everywhere began with the *Jews*; whether at Jerusalem, Antioch, Rome, Alexandria, or Constantinople. Wherever Paul went, from Antioch in Syria, to Antioch in Pisidia, to Salamis, Iconium, Lystra, Derbe, Philippi, Thessalonica, Athens, Corinth, Ephesus, Troas, Miletus, Rome, he first went into the synagogue of the Jews, or, if there was no synagogue, sought out and spake unto the Jews wherever they resorted, and he could get a hearing; and only after they had rejected his message did he turn to the Gentiles. Has it nothing to do with our comparative want of success in modern missions that the despised Jew has been perhaps more shamefully neglected than any of the worst heathen, the lowest pagan, or the most bigoted Moslem peoples? Missions among the Ancient Israel of God, as an organized movement, are but of recent date, and even now the eight millions of God's chosen nation are scarce approached by the Church of Christ. Here and there a few

scattered laborers represent all that Christ's disciples have sent to open the blinded eyes of those who see the Messianic prophecies yet through a veil. The grandest epoch of missions will not begin until God's Church undertakes to do as Christ bade her, "beginning at Jerusalem." In everything, the way of exact obedience is the way of constant blessing and of sure success. God has "not cast away His people whom He foreknew," and He will have the Gospel proclaimed to them first of all, not last of all. It is a noticeable fact that the missionary enterprises, which to-day are reaping largest harvests in other fields are those which embrace missions to Israel among their forms of labor. To pass by the Jew in the effort to reach the Gentile is a plain violation of the declared plan of God, and the slightest neglect of His plain command or revealed mind imperils all our other work. The blindness which is upon the mind of the Hebrew people is no excuse for our neglect—for only when they turn to the Lord can that blindness be taken away; and how can any man be expected to turn to the Lord unless the truth is preached to him?

The Prussian Army is the terror of Europe, because every citizen is a soldier, and when the order goes forth the army can be mobilized in a day. And it is only such faith, and such obedience of faith that begets heroic courage. Confidence in God takes no account of obstacles. When Martin Luther, at Augsburg, was asked, "What will you do now with kings and priests, cardinals and even the Pope himself arrayed against you?" "Put myself under the shield of Him who hath said, 'I will never leave thee nor forsake thee.'" True missionaries are always heroes—they have as their helmet, breastplate, and shield the Divine promise, "Lo! I am with you alway;" and that Presense is vanguard and rearward. To know that one is in the exact path of duty is to know that all things work together for good in a Divine harmony.

Nothing will be so *irresistible* as the Church of God when her obedience to her Lord is *absolute*.

In the 277th year of the Hegira, and in the vicinity of Cufa, the famous Arabian preacher, Carmath, assumed the imposing titles of Guide, Director, Demonstration, Camel, Representative of Mohammed, John Baptist, Gabriel, Herald of Messiah, the Word, the Holy Ghost. After his death his name was even more revered by his fanatical followers. His twelve apostles spread themselves among the Bedouins, "a race of men equally devoid of reason and of religion." And so successful was their preaching that all Arabia was threatened with a new revolution.

The Carmathians were ripe for rebellion, and the secret of their power was a vow of blind and absolute submission to their Imam. A secret and inviolable oath was their bond of brotherhood. Leaving tracks of blood, they moved along the Persian Gulf, and the Province of Bahrein bowed before them. Far and wide the desert tribes lowered their standards before the swords of Abu Said and Abu Taher, his son, until they could muster on the field a force of over one hundred thousand fanatics. Their

approach was like that of an avalanche, they neither asked nor accepted quarter, and bore everything before them

Even the Caliph trembled as they advanced. They crossed the Tigris, and with desperate daring, with only 500 horse, knocked at the gates of the capital. By special order the bridges were broken down, and the lieutenant, in behalf of the Caliph, told Abu Taher that he and his force were in danger of annihilation. "Your master," replied the fierce commander, "has thirty thousand soldiers, but in all his host not *three* such as these." Then turning to three of his followers, he bade one plunge a dagger into his breast, a second leap into the Tigris, and a third fling himself from a precipice. Without a moment's waiting or a murmur of discontent each one obeyed. "Go," said he, "and tell what you have seen; and before the night falls your general shall be chained among my *Jags*." It was so; before the sunset the camp was surprised and the threat executed.

What could not our Lord do against the most defiant strongholds of Satan, if He had even a little band of followers who, without hesitation, questioning, or reasoning, simply *obeyed*? Nothing can stand before a Church whose only law is the will of God, and the motto of whose crusade is "*Deus vult*."

THE JEWISH QUESTION.

BY JAMES E. MATHIESON, ESQ., LONDON, ENGLAND.

"The people which I formed for Myself, that they might set forth My praise."
—Isaiah 43 : 21.

The Eastern Question which disturbs the slumbers of European diplomats, once took the form of a wrangle over the custody of the keys of the so-called holy places in Palestine; this dispute may soon be revived when Russia feels strong enough to move again southward, and any alliance between her and France would then be rudely torn asunder, for nothing can reconcile the rival pretensions of the Latin and Greek churches to supremacy in the Holy Land. A greater Eastern Question is the Chinese problem: What barrier is strong enough to keep out the flood of emigration from the Celestial Empire into the sparsely occupied continents of Australia and the Americas? But the greatest Eastern question is undoubtedly the Jewish question, and it is coming to the front rapidly; the unextinguishable vitality of this miraculously preserved people has never been more manifest than now, since their dispersions commenced; they are in evidence everywhere; their ability, perseverance, and patience command success in trade, in letters, in art, and in politics; and, if massed together in one ample territory, instead of being scattered in numerically feeble detachments in every nation under heaven, we might even augur for them a supremacy among the peoples of the earth upon merely human hypothesis and calculation; and it is only neglect of the truth of God's Holy Word

that leads the Church into forgetfulness of the inevitable mastery of the Jewish people over all nations, when their King, who is our Lord and blessed Saviour, comes again to take His kingdom, and His brethren shall recognize and acknowledge Him. It is little wonder that the world and worldly statesmen are in total ignorance of "the things that are coming upon the earth," when even the professing Church gives that subject the go-by. Moreover, how utterly distasteful and repugnant to the minds of all imperial races and rulers the contemplation of the possibility of a race superior to their own stepping in to claim rule over them; for instance, that France or Germany, or England, or the United States should have to take a lowly place while the despised Jew comes to the front, and Israel's King shall have all other kings, yea, and emperors, yea, and presidents, bending low before Him; and yet this is the thing that shall come to pass; for "all kings shall bow down before Him; all nations shall serve Him." "The Lord of Hosts hath purposed it to stain the pride of all glory, to bring into contempt all the honorable of the earth."* How do you like it, my evangelical brother, whether Englishman, Frenchman, American, or German? We are citizens of great and mighty nations; we each like to think ourselves the foremost of all peoples, whoever else shall take the second or third place; but that we should come under the absolute, indisputable rule of a Jew!—is the thought tolerable?—and yet it must be so. "One King over all the earth." † that is the destiny of Jesus of Nazareth; not in the sense of a spiritual dominion alone, claiming as Saviour and Lord the allegiance of all true believers, but in a natural sense as well, and as really when He shall "sit upon the throne of His father David" in Jerusalem; the commencement of a millennium of peace and righteousness, of universal and perpetual sway; earth's holiday, the poet's golden age oft dreamed about and sung, never yet witnessed here below. Yes, this is the culminating point in God's plan for our human race upon this earth (Luke 1 : 32, 33; Isa. 9 : 6, 7; 16 : 5; 24 : 23).

Are there any cogent reasons why (1) the various peoples of the earth should desire the hastening of the coming and Kingdom of the King of the Jews; and (2) is there any special urgency for the return of Christ to this earth from the Church's point of view?

I. The peoples of the earth have abundant reasons for seeking the coming of the Prince of Peace and King of Righteousness. I do not say that their rulers have. Unregenerate human nature knows nothing of abnegation; earthly dynasties desire to be perpetual; their wise men, their soldiers and their flatterers assure them that things are very well as they are; or, on occasion, will recommend them to seek their individual aggrandizement at the expense of other rulers by spoliation and bloodshed and the waste of national resources. When Jesus Christ returns in glory to this world He will find a fearful war raging (Zech. 14 : 1-5). Yes, in spite of all the endeavors of lovers of peace upon earth, wars will continue to

* See also Zech. 8 : 23.

† *Ibid.* 14 : 9.

the end of this dispensation, and until our Lord returns in person with all His saints, the ambitions of rulers and the irrational fury and jealousies of peoples will again and again give occasion for the outbreak of hostilities. But insensate folly can go no further than in the present display of such nineteenth-century wisdom as we behold in Europe—a Continent which claims to be civilized and affects to be Christianized, exacting untold millions of hard-earned money from overtaxed peoples, and withdrawing millions of men from honest industry to play the game of war. And yet the evolutionists and optimists assure us that the race is on a higher plane than in Adam's or in Noah's day. Nay, rather, we go with Zophar, the Naamathite (Job 11 : 12) who hit it off exactly : " Vain man is void of understanding ; yea, man is born as a wild ass's colt." Conartists, positivists, or whatever else they call themselves, who dream the altruistic dream of a better time apart from revelation, are doomed to disappointment ; what they long for is coming, but not by any improvement in human nature, which is simply incurable ; but by the coming again of the Christ and His ordering of the world aright. What unutterable and endless cause for longing by the masses of the people that that day might dawn speedily, may we not perceive in the condition of the Old World to-day ; the millions groaning under heavy burdens, the larger proportion of them exposed to the destruction of life entailed by the relentless blood tax, all bearing their share of the superincumbent military system which must end in national bankruptcy ; governments are worse than the highwaymen of the earlier part of this century ; they say to the people, " Your money and your life ! " pay your taxes, submit to the conscription ; from the latter curse no Continental home is safe ; against the former who dare utter complaint ? Poor toiling peoples ! the rewards of their toil snatched from them ; eating the bread of carefreeness ; desolate mothers and sweethearts, their sons and lovers dragged away to be food for powder ; but when He comes, whose right it is to reign, we shall see this blessed picture realized : " They shall sit every man under his vine and under his fig-tree ; and none shall make them afraid : for the mouth of the Lord hath spoken it " (Micah 4 : 4). This is something better than the socialistic experiments or imaginations so rife is the present day ; these are bound to fail, because they leave out of calculation human selfishness in the mass and human impotence in the schemer to enforce his plans. But when One appears upon the scene possessed of omnipotence and the embodiment of love, One of whom we read " Righteousness and judgment are the foundation of Thy throne : mercy and truth go before Thy face " (Ps. 89 : 14) there will be no appeal from His decisions, and no need to appeal, for oppression will be unknown. Not only no oppression in the earth, but the positive blessing of plenteousness. Such indications as we have in Isa. 35 : 1 : " The desert shall rejoice, and blossom as the rose," or Isa. 55 : 13 : " Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree," warrant us to expect that Christ, in His earthly reign, will,

like Joseph in Egypt, "open *all* the storehouses;" reveal probably wonderful secrets of nature which man's unaided wisdom has not yet penetrated, and grant to the earth such fertility as it never before exhibited; for then "the light of the sun shall be sevenfold, as the light of seven days" (Isa. 30:26). In view of such words as we read in Job 38 and 39, can we vainly dream that we have seen the end of the resources of the Almighty? Nay, we are only at their beginnings; and when the "Son of God clothed in humanity" reappears upon the scene of His humiliation and sufferings, He brings with Him not only "abundance of peace," but abundance of every other good thing that will conduce to human comfort and joy. How many of our politicians are familiar with the Blessed Hope? How many of our Socialist leaders have ever heard of God's panacea for the ills of the toil-worn people around us? Nay, more; do the ministers of Christ, who ought to form an army of witnesses to "the power and *coming* of our Lord Jesus Christ," make continual mention of this glorious future for our needy, sin-stricken world? Alas! alas! but few ever preach upon the subject, although it was the constant theme of the apostles and early Christians, and was in large measure revealed to Old Testament saints as well. (Read Ps. 72.)

II. And this leads me to the second part of my question: Why should the Church of Christ of to-day long for the immediate return of her Head to take His place as King of the Jews, and His Lordship over all the earth? What is the Church's mission to the world in this age? Is it not to bear witness to her absent and returning Lord? Israel, in the ages before Christ, was specially the witness amid surrounding paganism for the unity of God and against all manner of idolatry (Isa. 43:10, 12; 44:8); and just before His ascension our Saviour plainly told His Jewish apostles that they were to be His witnesses even "to the uttermost parts of the earth" (Acts 1:8). Had the Church loved the Jews for her Master's sake they might long ago have been won over to belief in Jesus of Nazareth as their Messiah and Lord, and have become His most successful missionaries in all lands; some of them have thus witnessed nobly for Christ; the ill success of the Church in evangelizing the world has largely been owing to her lack of such Jewish witnesses from among Christ's own kindred of the house of Israel. In 1885* I ventured thus to put the case in regard to the result of missions in this age: "Many people are quietly assuming that Christianity is making a yearly encroachment upon heathenism and Mohammedanism and upon the corrupt Christian systems of Europe; in other words, that at each year's close there has been such a displacement of error and idolatry that we may reckon upon a relative increase of vital Christianity in the world. No greater delusion could be fostered. Every year the excess of births into this world of sin above the number carried away by death is estimated at twelve millions of souls; is any one sanguine enough to suppose that even five millions of true believers are added annually to the sum

* *The Christian Leader*, May 14, 1885.

of converted men and women in the world? And yet, unless some such result as this is attained, there is an obvious loss of ground and a prodigious increase to the ranks of the foes of Christ. The normal increase of the tens of thousands in Protestant countries of Christendom sinks into insignificance when compared with the hundreds of thousands, the millions, who form the normal increase to the numbers of heathen peoples of Mohammedans and of the Greek and Roman churches, to say nothing of the dead mass of professing Christians in more favored lands." These suggestions were elaborated two years afterward, and completely confirmed by the Rev. James Johnston in his "Century of Christian Missions." And what has been the experience of the Gentile Church in her mission to the world since the early days of apostolic simplicity? has it not been an experience of comparative barrenness of result excepting in times of special and exceptional revival? Some tell us that revival should be the constant rule in the Church and not the exception; yes, if we follow on the line of God's plan, putting forward the Jews as His witnesses. But we have alienated the Jews by our persecution of them, or by our indifference to their woes; and in the nations of Eastern Europe, where they are settled in largest numbers, their abhorrence of idolatry is intensified by all that bears the name of Christ in these lands, the gross idolatries of the Roman and Greek churches. Gentile ministry unaided will never accomplish the evangelization of all the earth. What do we behold as the fruit of real, soul-saving ministry at this time of day, when one would expect that the gathered experience of centuries of faithful Gospel preaching would make evangelists and teachers proficient in leading men to the Saviour? In a congregation of one thousand people, after a powerful scriptural appeal, we are delighted if ten men and women yield their hearts to Christ; if one hundred are led to confess Him we are astounded at the phenomenon, and say that Pentecost is repeated. Nay, Pentecost is not repeated. Peter said on that ever memorable day: "Repent and be baptized *every one of you*," and if some of his hearers did not accept Christ then and there the great mass of them did. Pentecost will be repeated so far as great gatherings to Christ are concerned, when Jews are again in the forefront as His witnesses; and these blessed scenes will not, I apprehend, be witnessed until He comes again, when His brethren "will look upon Him whom they pierced, and shall mourn for Him" (Zech. 12:10); beholding the Christ with their bodily vision, just as the ten apostles did (John 20:26), and as Thomas did (John 20:27). Then shall come to pass what Paul prophesied (Rom. 11:26) "And so all Israel shall be saved." Wonderful answer to the question put in Isa. 66:8, "Shall a nation be born in one day?" And when Israel is all saved, it will become a blessed possibility to speak of other "nations of them which are saved" (Rev. 21:24); yes, whole nations of saved people! Who ever heard of such a thing in this dispensation—a wholly saved nation, or a province, or a county, or a city, or even a village? No, the history of the age since

Christ first came to this earth is just what we might have expected from scriptural intimations. Rom. 11 : 5 ; Acts 15 : 14 tell us all along the Christian centuries of a gathering out of Jews and Gentiles as a people for the name of Christ, but give no hint of universal gathering ; but when He comes again we shall see in the millennial age whole nations brought into the obedience of faith ; for, as the late Dr. McCaul used to put it, salvation is accepted by " some Jews, some Gentiles in this age ; by all the Jews, all the Gentiles in the age to come."

Then we may expect that in a congregation of one thousand Gentiles, listening to a Jew who has seen the King in His glory still bearing in His hands and feet the print of the nails, not ten only, or even one hundred, but the whole one thousand will at once " confess Jesus as Lord, to the glory of God the Father."

If, then, the darkness is deepening and the dream of evolutionists about an improved humanity is vain, and the Church is actually losing ground year by year, should not all true-hearted believers send up to the very heavens the Macedonian cry, " Come over and help us !" " Come, Lord Jesus, come quickly !" This is the only hope of the Church. And this age, like all which have preceded it, ends in failure so far as man is concerned. It is idle to expect the Greek or Roman apostasies to give forth this cry, for His coming means their destruction. But what of the Protestant churches ? Will the rich and influential Church of England unite in the cry before she is wholly involved in the corruptions of Rome ? And what of the Presbyterian, and Methodist, and Congregational, and Baptist churches ? Are they not quite impenetrable and unbelieving on the subject of the personal and premillennial coming of Christ ? As Dr. Bullinger pertinently remarks : " The Church is filled with itself, and is occupied with its own feelings and experiences ; while it has got other ' hopes ' for itself and for the world." As David sent word to the elders of Judah, after Absalom's rebellion was stamped out, " Why are ye the last to bring the king back to his house ?" so may Christ say to-day to the great organized churches throughout the world : " Have ye forgotten my promise, ' I will come again,' and where is your longing for my return ?" The longing and the prayer for that glad day seem reserved for the despised Plymouth Brethren, and for a few Scripture-loving men and women in every branch of the true Church, whom the Master has enlightened on this great question and found obedient ; and all they see around them, in Church, and State, and society, but intensifies their desire that Israel may speedily be restored to their own land, even though in unbelief, and the way be prepared for the coming of their King to bless the world, to chain Satan in the prison-house, and begin the peaceful reign, the world's resting time, which our race so sorely needs.

If this interpretation of the predictions which cluster round the hope of our Lord's return and Israel's restoration be correct, what is the present duty of all the true-hearted who long for the visible crowning of Christ as

Lord of all? 1. To encourage and intercede for all intelligent and scriptural endeavors for the conversion of the Jews, and thereby the multiplying of Jewish witnesses to the revealed truth of God; especially to the certain fulfilment of His unfulfilled promises. In Christian plans for proclaiming the Gospel to "all the world," let us remember the uncanceled instruction, "to the Jew first." It is sad and strange that at this time of day we have large denominations of Christians to whom it never seems to have occurred that they should commence a mission specially to the Jews. From them is withheld a blessing; perhaps there rests upon them a blight for this very cause. 2. "The disciples were called *Christians* first at Antioch," a high, a holy, and a heavenly calling. Now the disciples are better known as Baptists, or Churchmen, or Congregationalists, or Methodists, or Presbyterians, or Plymouth Brethren. What is their aim and expectation? Not so much "the increase of the body" as the increase of the particular section of the Church which they admire and delight in. Cannot more be done "set the Lord continually before us," to exalt the Christ and keep the Church in its lowly, proper place, and to live "like men waiting for their Lord;" getting away from the entanglements of earthly alliances, of property, of everything that we should blush to have in our possession or in our surroundings in the light of His glorious appearing? 3. Every true worker for Christ will do his and her work better in the prospect of His speedy return; more conscientiously, more diligently, with greater bestowal of pains. It is the "wicked and slothful servant" who says: "My Lord delayeth His coming;" and it is no vain dream which stimulates us to labor well, for we should surely do better if we thought He might appear even while we were doing this or that; and we should pray better if we felt He might find us even down upon our knees and crying to Him: "Come quickly!" "Even so come, Lord Jesus." Who will join in this the concluding prayer of Holy Scripture, the summing up of the believer's hope, the solution of the world's awful need?

"Almighty God, we beseech Thee that it may please Thee, of Thy gracious goodness, shortly to accomplish the number of Thine elect, and to hasten Thy Kingdom, through Jesus Christ our Lord."—*Book of Common Prayer.*

THE MISSION STATION ELEVEN THOUSAND FEET ABOVE THE SEA.

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

This "forlorn hope" against the stronghold of Buddhism in Chinese Thibet, situated in British India in the lofty mountain valleys of the Himalayas, has never ceased to excite interest since its existence has become known to the Christian world. Recent events transpiring there justify calling attention again to this outpost of the missionary army.

For nearly thirty-five years the Moravian Brethren have been toiling in their lofty stations, patiently sowing the seed in the days of small things, and waiting for the time when the Lord will open the barred gates of Thibet proper and let His soldiers of the Cross enter in. After having been repulsed from Chinese Thibet, Edward Pagell and A. W. Heyde founded their first mission station in Kyelang, a village of the province of Lahoul, twelve thousand feet above the sea, in 1856. Not until 1865 were the first converts baptized from this stolid people. Previously to this the mission force had been strengthened by the great Moravian linguist, H. A. Jaeschke, up to that time the president of their college in Niesky, Germany. In 1867 the second station was then founded in Poo, a village of the province of Kunawur. The next year witnessed the first baptism there, but also the breaking down of Jaeschke's health. Nevertheless he lived to accomplish the publication of a Thibetan dictionary and other linguistical works which have been of incalculable benefit to the mission. After almost endless difficulties and negotiations a third station was established in Leh, the capital of Ladak, eleven thousand feet above the sea, in 1885. This was considered the most hopeful station. The force had at various times been strengthened by F. Redslob, J. D. Schreve, C. W. Weber, Dr. Karl Marx, and F. Becker Shawe.

After thirty-five years of unremitting labors in all three stations, but forty-one souls have been won for Christ as the result of the most self-sacrificing efforts. But these are not all the results. The Prince of Busahir, the native Rajah of the province in which the missionaries lived, testifies: "It is true they have not many converts, but the people love them as if they were their father and mother." When Pagell and his noble wife, who founded Poo and labored there for twenty years, died there all alone within a few days of each other, in January, 1883, the natives buried them, guarded their house and their money as a sacred trust for five months, when everything was handed over with deep emotion to the new missionary. They trust the missionaries now implicitly after years of enmity, and bring their treasures to them for safe keeping. That in itself is a testimony for Christianity. Redslob's mere name was a safe-conduct, and acted like a talisman to a traveller among the wild Tartar nomads of Rupchu. The conscientious work of years is beginning to tell.

The entire New Testament has been published in Thibetan. Numberless tracts have been issued from the primitive lithographic press in Kyelang, and the Scriptures as fast as they can be translated. These are widely distributed on extended missionary tours, and read, aye, by the Lamas themselves. This heaven must work. As said, the mission at Leh seemed the most hopeful. There the British Government put a hospital into the hands of the Moravians, and Dr. Karl Marx was called as a medical missionary. He was not only a successful physician, but also a linguist. He was the brother of Dr. Gustaf Dahlman-Marx, the great Leipsic Hebrew and Talmud scholar, the successor of Dr. Delitzsch in the conducting of the

Institutum Judaicum. Dr. Karl Marx in the past winter translated the first half of Bunyan's "Pilgrim's Progress" into the vernacular Thibetan, and had planned to complete the work during the coming winter. During his last missionary journey at Basgo he made an invaluable discovery of a library of (Thibetan) *codices argentei et aurei*. These were to have been secured for further linguistic studies. His labors as a physician were also wonderfully blessed. In 1887 he treated 1579 patients; in 1889, 1694, and in 1890, 1956; and generally with wonderful success. Besides patients from Ladak he had Baltis and people from Purig, patients from Chinese and Russian Turkestan, and even representatives from Thibet proper. He also treated some of the old native nobility and native viziers. He always held addresses in the consulting rooms, and here was opened a wonderfully hopeful field for missionary work. Through the medical mission the confidence of the people has been won to such an extent that many orphans have been brought to the missionaries for adoption. Four they have taken, and only the lack of means prevents the establishment of an orphanage, which would be a source of incalculable good.

The wives of the missionaries, besides attending to their domestic duties, have taken care of the orphans, taught the schools, and worked among the women. If the mission could have a single lady, unfettered by household cares, much more could be accomplished in this direction. Another hopeful sign was the command of the vizier of Ladak, in 1889, that the children should attend the Moravian schools, so that now 110 pupils are in the three mission schools. In November, 1890, the newest recruit, an unmarried brother, F. Becker Shawe, a talented young Englishman with a German university training, arrived in Leh. The prospects for the future of this "forlorn hope" seemed brightening, especially at Leh. But now, suddenly, a most distressing blow, or, rather, blow upon blow, has fallen upon this sorely-tried mission. The superintendent of the mission, Fr. Redslob, after twenty years of unremitting labor, broke down completely. The Mission Board ordered him home, but he consented to return only on condition that he be permitted to aid the mission by making translations into Thibetan. He absolutely refused to leave his post until his successor had actually arrived. With indomitable perseverance, amid severe suffering in his sick-chamber, he insisted upon instructing his young colleague in the difficult Thibetan. But while waiting for the new superintendent, C. Weber, the missionaries' last letters home were strong and hopeful, and full of courageous plans for the future. But now the blow fell. After a most severe winter and a trying spring, during which illness continually hampered the missionaries, Mr. Redslob's illness became more complicated; on May 16th Dr. Marx himself was struck down with fever; on the 19th Gertrude Redslob; on the 20th, Mrs. Marx; on the 21st and 22d, the servants of the mission households; on the 23d, Mrs. Redslob. Writing on that date, Mr. Shawe declared himself "the only person in all the station fit for work. No one would come near the mission compound

for fear of infection." The brave young brother took upon himself the care of his fellow-missionaries, and tried to conduct the hospital in addition. Matters grew worse. Dr. Marx's condition became serious. Unfortunately there was an eclipse of the moon that night, and the superstitious people were firing guns until daybreak, which of course greatly increased the gravity of the situation for the fever patients. In this critical situation Mr. Shawe betook himself "to renewed prayer, and the answer came immediately. There flashed into my memory an envelope casually seen a few days before at the post-office. It was addressed to 'Thorold, Surgeon.' Surely Providence had sent skilled medical aid to the neighborhood just for this time of need." He sent messengers in search of him, and they found him some sixteen miles from Leh. He at once returned, and remained there from May 26th to June 10th, rendering gratuitous services which only God can requite.

The next day Mr. Shawe succumbed to the fever, and was not roused from his lethargy until his listless ear caught the sounds of unwonted hammering. Outside in the yard a coffin was being made for Dr. Marx and for his baby boy, born a few days before.

Yes, after but four and a half years of service, for some inscrutable reason the Lord called this invaluable laborer to his eternal reward on May 29th, 1891. Mr. Redslob, with unconquerable determination, tottered from his couch to the grave of his fellow warrior of the Cross, and conducted the last rites for his fallen comrade. Ah, this *gens æterna!*

But missionary Redslob will never see his European home, which he left over twenty years ago. On June 7th, 1891, the Lord called him to his eternal home. Up to the last, "amid the pain and weariness of a long illness, he persisted in holding the Thibetan services whenever at all possible, and had regularly instructed his young colleague in the difficult language." A native Christian, Samuel Joldan, the postmaster, laid him to rest on June 9th.

"Tranquil amidst alarms,
It found him in the field ;
A veteran slumbering on his arms
Beneath his red-cross shield ;
His sword was in his hands,
Still warm with recent fight ;
Ready that moment, at command,
Through rock and steel to smite.
' Servant of God ! well done ;
Rest from thy loved employ ;
The battle fought, the victory won,
Enter thy Master's joy.'"

Under the blessing of God the rest of the missionary party recovered. In August, 1891, a mournful little company of widows left the mission station, eleven thousand feet above the sea, homeward bound ; but, oh,

how much more gladly would they, under other circumstances, have remained! Mrs. Redslob and her orphaned daughter Gertrude, Mrs. Marx and a child of the new superintendent, Mr. Weber, returned to Europe. Now there is left but one married couple at each of the three stations—at Kyelang, the Rev. A. W. Heyde (and his wife), who is the only one of the original pioneers left, who entered the service in 1852, and now, after thirty-five years of labor, is still at his post in Kyelang, which he helped to found in 1856.

At Poo the Rev. J. Schreve and his wife, who entered the service in 1887. At sorely-trying Leh, the Rev. C. W. J. Weber and his wife, who entered the service in 1882, assisted by the Rev. F. Becker Shawe, the recruit of 1890. What a sad change in the bright prospects of Leh but a year ago! What shall become of the incipient orphanage? what of the schools? what of the invaluable work of translation? above all, what of the hospital? The Roman Catholic missionaries are trying hard to gain a foothold in Ladak. It is a critical period in the history of the "forlorn hope" of the attack on Thibet. The ranks have been most terribly thinned out. It is the medical missionary whose place is most difficult to supply. The Moravian Church has scarcely any medical missionaries at its command, chiefly from lack of funds to prepare them. And yet this sphere of the work seemed so bright with hope. Mr. Shawe urges "to move heaven and earth to get a medical missionary, lest the Government appointment to the hospital be given to some one else." He asks for the prayers of all who love the cause of Christian missions, and continues:

"You will now understand that our medical work is in imminent danger of coming to an abrupt close. Unless a duly certificated doctor is found very soon, the hospital will pass out of our hands, perhaps to a native Mohammedan doctor, and it will be difficult to regain it.

"It is this knowledge that makes us doubly sad in this our season of sorrow. Having attended at the hospital almost daily, I can testify to the great value of this part of our work. If the medical work ceases, we shall feel as if our right hand were cut off.

"For this reason we ask your help, and beg for much, very much earnest prayer, that the Lord would provide a man for this part of His work very soon. If you had been here, and had seen the hospital, with the daily number of those seeking health, and could see it now locked up and deserted, you could not help but join in the cry, 'Lord, help us.' Remind Him of His work here, and of His love to the Ladakis; tell Him what is wanted, and ask Him to send us help. The future in Leh seems very dark; cease not therefore to request the Giver of every good gift to send us a cheering sign. Our hearts faint within us; pray for us, that our faith fail not."

Verily the Lord seems to have grievously afflicted His people. How long, O Lord, how long shall the hearts of these Thibetans resist Thy gracious call? Brethren, pray. The editor of the *Periodical Accounts*

(Moravian missionary journal), to whom and to whose journal the writer is indebted for many of the facts of this article, says :

“ The important work at Leh has been shaken to its very roots, almost ere those roots have had time to get firm hold. But it is of the Lord’s planting ; and neither our brave young missionary abiding at his post, nor our Mission Board, which is sending him reinforcements, believe that He means it to be uprooted. Rather let us interpret these solemn events as laying the work anew as a sacred trust upon all our hearts.”

Brethren, pray for the mission station eleven thousand feet above the sea !

NOTE.—Since the above narrative was written, the gratifying news has been received that a medical missionary for Leh, in Laalak, British Thibet, has been secured. An English physician, Dr. Jones, of Birmingham, and his wife have expressed their readiness to go to Leh and take charge of the hospital, and have been accepted by the Moravian Mission Board. Both of them were born in India, and can speak the Hindustani, a most important qualification. Thus this most valuable adjunct of missionary work will remain in the hands of Protestant Christians. The Lord’s name be praised !

HENRY MARTYN.—PART II.

BY REV. JOHN RUTHERFORD, M.A., B.D., ROTHESAY, SCOTLAND.

Though his health was weak, he continued patient and active, going through his work as usual. Perhaps if he had taken a little more care of his health his life might have been prolonged for further work ; but we must not reflect on him.

Among the Hindus he began work, in addition to the service for ther-each Sabbath, but found that their ignorance of divine things was a serious hindrance. For example, he sent his pundit with a copy of the Gospels as a gift to the Ranee of Daoudnagur. The princess accepted the present, returned her compliments, and desired to know what must be done to obtain benefit from the book, whether prayer or making a sal-saam to it. “ I sent her word,” he writes, “ that she must seek Divine instruction in secret prayer, and I also added some other advice.”

On July 30th, 1806, he wrote to Miss Grenfell, in England, making her a proposal of marriage, and asking her to come to India to be his wife. On March 5th in the following year, notwithstanding that Mr. Simeon, of Cambridge, had meantime visited her to urge Mr. Martyn’s plea, she replied, declining the proposal. He was heart-broken, but he recovered himself and threw himself more than ever into his work of translating and of preaching. “ At first,” he writes, “ like Jonah, I was more grieved at the loss of my gourd than at the sight of the many perishing Ninevehs all around me ; but now my earthly woes and earthly attachments seem to be absorbing in the vast concern of communicating the Gospel to these nations. . . . So remarkably and so repeatedly, has God baffled my schemes of earthly comfort that I am forced at last to believe His deter-

mination to be that I should live in every sense a stranger and pilgrim on this earth." Yes, he was indeed a pilgrim, declaring plainly that he sought a better country, even the heavenly. The rest of the pilgrim's way to Zion he walked alone, leaning on no human hand, but clinging all the more closely to Jesus his Saviour.

With his moonshee and his pundit he had much conversation, but made little headway. The former threw much ridicule on the distinctive truths of the Gospel; the latter seemed more impressible. "I find that seriousness in the declaration of the truths of the Gospel is likely to have more power than the clearest arguments conveyed in a trifling spirit." Speaking to the moonshee of his own personal experience, Martyn assured him that his chief pleasure even now on earth was the enjoyment of God's presence and a growing conformity to Him, and therefore, he says, "I asked what motives could the promise of houris, ghilmans, green meadows, and eating and drinking in paradise afford me. My soul sweetly blessed the Lord in secret that this testimony was true; and oh! what a change must have been wrought in me!"

Having occasion to make an eight days' journey to Monghir and back to Dinapore, he required to spend a Sabbath without work; and how sore a trial this was may be seen from the following extract from his diary; but surely it also shows that his self-introspection was too severe: "April 19th. A melancholy Lord's day! In the morning, at the appointed hour, I found solemnity and tenderness; the whole desire of my soul seemed to be that all the ministers in India might be eminently holy, and that there might be no remains of that levity or indolence which I found in myself. The rest of the day passed heavily, for a hurricane of hot wind fastened us on a sand-bank for twelve hours, when the dust was suffocating and the heat increased the sickness which was produced by the tossing of the boat, though she was aground, and I frequently fell asleep over my work. However, the more I felt tempted to impatience and unhappiness, the more the Lord helped me to strive against it and to look at the fulness of Jesus Christ. Several hymns, particularly, 'There is a fountain filled with blood,' were very sweet to me. After all the acquisitions of human science, what is there to be compared to the knowledge of Jesus Christ and Him crucified! Read much of the Scripture history of Saul and the predictions in the latter end of the Revelation. Read also Marshall on Sanctification, Gilbert's Sermons, and Thomas à Kempis." Surely not so melancholy a Lord's day after all!

His work in Dinapore continued. Five schools for children he supported out of his own pocket. The Gospel he still preached as before, amid the persistent scorn and obloquy of the Europeans; the praise of man was a form of temptation which did not fall to his lot. Like Paul, he was willing to impart to them not the Gospel only, but his own soul also, because they were dear to him; but their response was opprobrium and contempt. At his services sometimes not a single European was

present, and he was thankful when he could explain the word of God in Hindustani to a few of the native women. An idea of the difficulty of his work may be gathered from a sentence or two in a letter which he wrote on July 4th, 1808, to his friend, Rev. D. Corrie: "There are four castes of people in India: the first, heathen; the second, Mohammedans; the third, Papists; the fourth, infidels. Now, I trust that you and I are sent to fight this four-faced devil; and, by the help of the Lord Jesus whom we serve, we will."

Being asked to accept of the pastorate of the Mission Church in Calcutta, he refused the offer, feeling that if he gave himself to the work of the ministry in that city he must abandon his work among the natives; but this he could not consent to do.

Two fresh assistants now arrived to aid him in the work of Bible translation—Mirza of Benares, a gifted Hindustani scholar, and Sabat, an Arabian. Mirza appears to have been very helpful in this work, but Sabat proved a thorn in the flesh, owing to his fierce temper, which would oftentimes break out into ungovernable fits of fury. Instead of being a comfort, Sabat became only an additional trial. Yet Martyn bore with this fiery Arabian for two reasons: because he felt Sabat of use to him in the translation of the New Testament into Persian, and also for the man's own sake, in hope that he might be led to Christ. Most unhappily, Sabat, though outwardly professing the Christian faith, ultimately apostatized. This Bible translation work was oftentimes continued in much bodily weakness and pain. In an illness which might have been fatal, he felt no fear of death, yet longed to have the Persian gospels finished.

In March, 1808, he joyfully completed the version of the New Testament in Hindustani, "a work for which," says Sargent, "myriads in the ages yet to come will gratefully remember and revere the name of Martyn." It is substantially this version which is still in use. The labor had been severe: "I have read and corrected the manuscript copies of my Hindustani Testament so often that my eyes ache. The heat is terrible—often at 98°—the nights insupportable." This version, accomplished by toil so great, is still doing God's work in India. (See *Church Missionary Intelligencer* for January, 1891.)

In April, 1809, Martyn was ordered from Dinapore to Cawnpore. In the midst of terrific heat the journey of several hundred miles was accomplished. He fainted as soon as he reached the house of the friend, Mrs. Sherwood, with whom he was to reside for a few days. And still even in Cawnpore was the ambassador of Christ set at naught. The natives to whom he preached met him with derision, shouts and hisses; but as a dying man he ceased not to beseech them to be reconciled to God.

He had now received news of the death of both of his surviving sisters. Of the death of the last of them he writes: "To lose my last near relation, my only sister in nature and grace, is a dreadful stroke."

One remarkable feature of his residence in Cawnpore was his preaching

to the beggars. To prevent constant interruptions he had arranged that a crowd of mendicants should come to his house on a stated day for the distribution of alms. To this strange congregation he determined to preach the Gospel. The following Sunday he again preached to the beggars, who numbered about five hundred. This audience received him in a different style from that to which he was accustomed ; instead of indifference or scorn there was great applause. He did not cease to minister to these wretched beings while he was in Cawnpore ; and this he did, relieving their temporal wants as well as setting the Gospel before them.

His ill health now caused him much pain, but he felt he could not forego the joy of any part of his work, neither that of preaching to the regiment of soldiers, nor to the crowd of beggars, nor to the little flock of Europeans. One native woman, an old Hindu, was baptized by him in Cawnpore.

So poor did his health become that it was necessary either that he should try a sea voyage, or return for a short time to England. The precise time of his departure from Cawnpore, as well as his route, were decided by other considerations—viz., by those affecting his Persian translation of the New Testament.

The Persian gospels he had submitted to the judgment of the authorities in Calcutta, and their decision was that the translation abounded too much with Arabic idioms ; it was therefore sent back to him for revision. On this news being made known to him, he resolved to leave India and go to Persia in order to make the necessary revision on the spot.

He applied for sick leave, and this was readily granted. Then he sailed from Calcutta to Bombay, whence he set out for Persia. In Bombay, Sir John Malcolm gave him a letter of introduction to Sir Gore Ouseley, the British Resident in Persia. Sir John introduces him as “altogether a very learned and cheerful man, but a great enthusiast in his holy calling. I am satisfied that if you ever see him you will be pleased with him. He will give you grace before and after dinner, and admonish such of your party as take the Lord’s name in vain ; but his good sense and great learning will delight you, while his constant cheerfulness will add to the hilarity of your party.”

It was on July 7th, 1811, that he left Calcutta. The voyage to Persia occupied five months. He landed at Bushire, and thence travelled to Shiraz. As soon as he was upon Persian soil he adopted Persian costume. “The Persian dress,” he writes to Mr. Corrie, “consists of stockings and shoes in one ; next a pair of large blue trousers, or else a pair of huge red boots ; then the shirt, then the tunic, and above it the coat, both of chintz, and a great coat. I have here described my own dress, most of which I have on at this moment. On the head is worn an enormous cone made of the skin of the black Tartar sheep, with the wool on. If to this description of my dress I add that my beard and mustachios have been suffered to vegetate undisturbed ever since I left India ; that I am sitting

on a Persian carpet in a room without tables and chairs ; that I bury my hand in the pilaw without waiting for spoon or plate, you will give me credit for being already an accomplished Oriental."

On the journey from Bushire to Shiraz he suffered greatly from the extreme heat, the thermometer rising to 126°. " In this state," he writes, " I composed myself, and concluded that though I might hold out a day or two, death was inevitable." It left him, he says, more dead than alive. At length Shiraz was reached, and here he began the work which had brought him to Persia, immediately beginning a new version of the New Testament in Persian. In this labor he had an able and willing assistant in the person of Mirza Seid Ali Khan, the brother-in-law of his host, Jaffier Ali Khan.

Mr. Martyn was very soon the centre of observation in the city ; he had many callers, and with all of them he entered into serious conversation on the subject of the Gospel. He was delighted to find the Persians far more unprejudiced and more inquisitive than the Hindus, and this gave him hope that the Gospel would soon win its way among them. But what could have brought him to Persia ? was the question discussed by many ; to which some replied that he had repaired to Shiraz in order to become a Mussulman, with the ulterior design of bringing five thousand men to seize the country by force !

He had much interesting conversation with many persons. Two Moolahs, having listened to what he had to say regarding the person of Christ, seemed quite satisfied, and remarked, " How much misapprehension is removed when people come to an explanation!" While his amanuensis was writing the translation of that passage in the Gospel where it is related how one of the servants of the high-priest struck the Lord Jesus on the face, the irreverence and insult impressed him greatly ; he stopped and said, " Sir, did not his hand dry up ?" There are many such notices in his journal, showing how the Gospel, hitherto unknown to these people, attracted their attention and their respect simply by its own inherent worth and by the power of God's grace.

The Jews in Shiraz were falling away to Mohammedanism. Every Jew who became a Mohammedan was rewarded by the prince with an honorary dress ; accordingly many of them became proselytes. During Mr. Martyn's conversation with some of them, they expressed their wonder why Christians should love the Jews ; the truth *spoken in love* had touched them. One of the Jew-Mohammedans, named Abdoolghunee, said to him : " You talk of the atonement, but I do not see it anywhere in the Gospel." Two passages from the Gospel were cited in reply, along with Romans 3 and Isaiah 53. With the latter he was much struck, and after more questions he said that in his childhood he used to cry while hearing about the sufferings of Christ ; and, Mr. Martyn adds, the Jew wept while mentioning it.

Anxious to pay respect to the powers that be, Mr. Martyn was formally

presented at court to the Prince Abbas Mirza. A strange sight it must have been. "I went, wearing a pair of red cloth stockings, with green, high-heeled shoes." A hundred fountains playing; the dignitaries, some standing, others seated. "I never saw," he writes, "a more sweet and engaging countenance than the prince's."

His first public discussion was with the Moojtuhid, or Professor of Mohammedan law; but fair discussion did not come easily to the professor; he preferred to dogmatize. These discussions, and the fact of his being engaged on a translation of the New Testament, excited so much inquiry that the preceptor of all the Moullahs published against Mr. Martyn an Arabic defence of Mohammedanism. Mr. Martyn published a reply in Persian, dividing his reply into two parts: first, an attack on Mobamracdanism; second, a statement of the evidences of Christianity. He ends his reply in the words: "If you do not see the evidence to be sufficient, my prayer is that God may guide you so that you, who have been a guide to men in the way you thought right, may now both see the truth and call men to God through Jesus Christ, who hath loved us and washed us from our sins in His blood. His glory and dominion be everlasting!" The nephew of one of the princes, hearing of Mr. Martyn's published reply, observed that the proper answer to it was—the sword; but the prince confessed that he began to have his doubts.

Toward the end of November such progress had been made with the Persian version that Mr. Martyn ordered two splendid copies of it to be prepared—one to be presented to the King of Persia, the other to his son, Prince Abbas Mirza. Intending to pass the winter in Shiraz, he resolved to set about the translation of the Psalms from the original Hebrew into Persian.

On Christmas day he made a feast for the Russians and Armenians, and the Soofie Master and his disciples were also present. Addressing the guests, Mr. Martyn expressed his hope that though they would never see him again, they would remember that he had brought them the Gospel. The Soofie Master coldly replied that God would guide those whom He chose.

At length the year 1812 dawned—the year when Henry Martyn rested from his labors, and "found himself in a world where all is love." On New Year's day he wrote: "I look back with shame and pity upon my former self, when I attached importance to my life and labors. The more I see of my works, the more I am ashamed of them. I am sick when I look at man and his wisdom and his doings, and am relieved only by reflecting that we have a city whose builder and maker is God. The least of *His* works *here* is refreshing to look at. A dried leaf or a straw makes me feel myself in good company; complacency and admiration take the place of disgust."

On January 16th there is an entry in his journal which shows us his very heart. "Mirza Seid Ali told me accidentally to-day of a distich made

by his friend, Mirza Koochut, at Teheran, in honor of a victory obtained by Prince Abbas Mirza over the Russians. The sentiment was that he had killed so many of the Christians that Christ from the fourth heaven took hold of Mohammed's skirt to entreat him to desist. I was cut to the soul at this blasphemy. . . . Mirza Seid Ali perceived that I was considerably disordered, and was sorry for having repeated the verse, but asked what it was that was so offensive. I told him that I could not endure existence if Jesus was not glorified; that it would be hell to me if He were to be always thus dishonored. He was astonished, and again asked why. 'If any one pluck out your eyes,' I replied, 'there is no saying why you feel pain—it is feeling. It is because I am one with Christ that I am dreadfully wounded.' On his again apologizing, I told him that I rejoiced at what had happened, inasmuch as it made me feel nearer the Lord than ever."

His heart must have rejoiced when, after months of inquiry and sometimes of opposition, at length Mirza Seid Ali confessed himself a Christian; that he granted that Christ is the Son of God; that he despaired of himself, and was willing to trust in Him alone for salvation; and that he was also willing to confess Christ before men and act conformably to His Word.

On February 14th the last sheet of the Persian New Testament was finished, and in March he completed the translation of the Book of Psalms.

On the day before he finished the New Testament he visited Mirza Ibraheem, who was engaged lecturing in a room filled with Moollahs. The Master asked him what Christians meant by calling Christ God, and also if Christ had ever called Himself God. Was He the Creator or a creature? "I replied, the Creator. The Moollahs looked at one another. Such a confession had never before been heard among Mohammedan doctors." This was indeed a memorable confession of Christ before men.

On May 24th, after instructing Mirza Seid Ali what to do with the New Testament version in case of his (Martyn's) decease, he left Shiraz for Tabriz, where the British ambassador, Sir Gore Ouseley, then resided. The purpose of this journey was to obtain from the ambassador a letter of introduction to the king, before whom he desired to lay his translation of the New Testament. Arrived at the king's camp at Carach, he attended the vizier's levee, where there was a lengthened and clamorous controversy. It ended when Mr. Martyn said: "God is God," but added, instead of "Mohammed is the prophet of God," "and Jesus is the Son of God." The disputants rose up in anger and contempt, and one of them exclaimed: "What will you say when your tongue is burned out for this blasphemy!" The Persian translation of the New Testament which he had brought for presentation to the king was lying before the vizier. "As they all rose up," writes Martyn. "I was afraid they would trample upon the book, so I went in among them to take it up, and wrapped it in a towel before them, while they looked at it and me with supreme contempt."

He was informed that he could not be presented to the king until the

king reached Sultania, where the ambassador was. He now resumed his journey from Carach to Tabriz. This journey proved a most painful one; he was seldom free from headache and giddiness and fever; "but my heart," he writes, "I trust is with Christ and His saints." With want of sleep, want of refreshment and exposure to the sun he was thrown into a high fever and nearly delirious. He almost despaired of getting alive through what he calls "this unfortunate journey." At last he reached Tabriz.

But he was prevented from accomplishing what he so much desired—the presentation in his own person of his translation of the New Testament to the King of Persia. The cause was a fever which lasted nearly two months. Sir Gore Ouseley, however, promised that he would present it at Court. His promise he duly fulfilled, and the king, on receiving it, publicly expressed his approval of the work. Sir Gore Ouseley also carried the manuscript to St. Petersburg, where he superintended the printing of it and the putting of it into circulation. The ambassador and his wife tenderly nursed Mr. Martyn during the whole of this illness.

After recovering from the fever he set out from Tabriz with the intention of returning to England. He turned his horse's head toward Constantinople, distant about 1300 miles—a city he was destined not to reach. He and his attendants journeyed on from village to village, crossing the river Araxes, and having Mount Ararat in view; a hoary mountain, he describes it, rising so high above the rest that they sunk into nothing; it was truly sublime. His remarks on seeing this ancient mountain were that Noah had here "landed in a new world; so may I, safe in Christ, outride the storms of life, and land at last on one of the everlasting hills."

At Erivan he was kindly received by the governor, who accorded him a private interview. Next day he again proceeded. At Ech Miazin, or Three Churches, he visited a large Armenian church, and encouraged one of the ecclesiastics, named Serope, in whom he thought he saw promise of some reforming, useful Christian work. The clergy of this church received him most cordially; he stayed with them a few days, and left them with sentiments of brotherly regard.

On September 17th he left Ech Miazin and resumed his journey toward Europe. His party crossed the Araxes four times. Ascending the tableland they had a view of Russian territory; at once they saw Persia, Russia, and Turkey. They journeyed on, and on the 21st he rode into the city of Kars. Next day they resumed the march, and passed close to the country of the Kurds; then onward to Erzeroum. Travelling on, they came to Chiffick, where he was attacked again by ague and fever, and these let him know how weak he was. Next day they came to Sherean, and thence travelled all the rest of the day and all night; it rained most of the time; the ague returned, and he could get nowhere to lie down, for, he writes, "Hassan had no mercy." After sleeping three or four hours, Hassan once more hurried him onward till night came on, when Mr. Mar-

tyn got off his horse, telling Hassan he neither could nor would go any farther. Seeing a light he made toward it, and got under shelter—a stable-room. Here the fever increased; he besought them to put out the fire or to carry him out-of-doors, but they were deaf to his entreaties; so he put his head in among the luggage and lodged it on the damp ground and slept. Next morning the merciless Hassan hurried him off. Next night the ague and fever returned, and he could not sleep.

The last entry in his journal is that of next day, October 6th: "No horses being obtainable, I had an unexpected repose. I sat in the orchard and thought with sweet comfort and peace of my God, in solitude my company, my friend and comforter. Oh, when shall time give place to eternity? when shall appear that new heaven and new earth wherein dwelleth righteousness? There—there shall in nowise enter in anything that defileth, none of that wickedness that has made men worse than wild beasts; none of those corruptions that add still more to the miseries of mortality shall be seen or heard of any more."

On October 16th, at Tocot, he died, as Sargent, his sympathetic biographer, writes, "either falling a sacrifice to the plague which then raged there, or sinking under that disorder which when he penned his last words had so greatly reduced him, he surrendered his soul into the hands of his Redeemer." He had not completed his thirty-second year.

A man of the highest talents, his mathematical and linguistic attainments leaving him almost without a rival, he laid himself a willing sacrifice on the Lord's altar. "The *symmetry* of his stature in Christ is as surprising as its *height*." "All the dignity to which he aspired was to be their servant, among whom he labored for Jesus' sake."

Even before he left England, so thoroughly was his conversation in heaven, that, to use his own words, "his soul lenger^d for the eternal world; and he could see nothing on earth for which he would wish to live another hour." "Blessed be God, I feel myself to be His minister. I wish for no service but the service of God in laboring for souls on earth and to do His will in heaven." "I do not wish for any heaven upon earth besides that of preaching the precious Gospel of Jesus Christ to immortal souls." Even when laboring at the great work of translating the Bible into the languages of India, he writes, "Oh, my soul, be not deceived; thy chief work upon earth is to obtain sanctification and to walk with God."

The Greek text upon the title-page of Martyn's memoir is a true epitome of his life and work: "For My sake thou hast labored, and thou hast not fainted" (Rev. 2:3).

THE DEPARTURE OF CHARLES HADDON SPURGEON.—
PART II.

BY THE EDITOR-IN-CHIEF.

When, a little before midnight, January 31st, this devoted man of God passed into the heavenly rest, not only did the Church lose the greatest Gospel preacher of this century and the greatest organizer since John Wesley, but the world lost one of its greatest missionaries. No man could love Christ as he did with intense personal love, and love the Gospel of salvation as he did with unquestioning confidence, and love souls as he did without distinction of class or caste, without being in the grandest sense a world-wide missionary. He trained his people to pray and live and give for Christ; he trained well on to a thousand students, and then sent them into fields far and near, and they are scattered over the globe. He preached sermons at once so full of the Gospel and so simple of comprehension that they have gone every week to the bounds of the habitable globe, and have been translated into twenty different tongues, from Danish to Arabic, and Spanish to Syriac. No doubt 50,000,000 readers have been reached by them, and in many a chalet of Switzerland, a jungle of India, in the Australian bush, and in the hamlets of our own great West, they have been read in humble houses of assembly where as yet no preacher has been secured. During his life he preached to not less than an aggregate of 12, 30,000, and gathered directly 12,000 converts besides all that went into other churches, but had found salvation while hearing him. He has sent forth 37 volumes of sermons through as many years, each sermon published at a penny. He has sent forth 27 volumes of the "Sword and Trowel," besides all the hundred other books and tracts, large and small, on the greatest variety of subjects—the "Treasury of David" alone reaching an issue of 125,000, and a probable circulation, as to its readers, of twice that number. All this is but a *small part* of the marvellous labors of this wondrously useful and consecrated man.

One must live in the atmosphere of this great church as I have done for many months to understand Spurgeon; what he was and still is in his undying influence this monumental church shows. It is called a Baptist Church, but that is not its name; it is the "Baptized Church of Jesus Christ." Mr. Spurgeon aimed, without being trammelled by tradition or denomination, to build up one church on purely New Testament principles; and I am clear in pronouncing it the purest approach to what seems to me a primitive apostolic church in simplicity of faith, worship, ordinances, and work. It is a Baptist Church in this, that it emphasizes believers' baptism by immersion, and resists infant sprinkling as tending to "baptismal regeneration;" it is Congregational in that it is not affiliated with any outside body except in fraternal bonds—advisory, not compulsory—and that it emphasizes the autonomy and autocracy of the individual,

independent Church ; it is Methodist in zeal, fervor, aggressive activity, and even in the audible responses to prayer and to Gospel preaching ; but it is Presbyterian in this, that it makes the *bench of elders* the ruling court of authority and discipline. It may be questioned whether it be not the purest specimen of a *Presbyterian Church* in its essential polity. Mr. Spurgeon held that there is no authority for distinguishing the minister and elder save as to *functions*—that the word presbyter, elder, bishop mean one and the same office in different aspects. And hence, to be an elder in the Metropolitan Tabernacle carries authority to reach and preach and administer sacraments, as well as to rule ; it is only a question of gifts and their exercise. If an elder who rules well is found to develop gifts for public preaching, he goes into the pulpit without any re-ordination. And so a deacon, though, like Philip and Stephen, chosen to serve tables and attend to temporalities, if he manifest the preaching gift he goes down into "Samaria," like Philip, and preaches and baptizes, and oftentimes "much people is added unto the Lord." Never have I found a single church anywhere that seemed to me to copy as nearly as possible the model in the Acts of the Apostles on the whole. Certainly that was Mr. Spurgeon's aim, and in this six thousand church-members followed his lead. He dared to stand alone and throw open his *Lord's table* to all his Lord's followers, by whatever name known. And, according as he read the New Testament, he sought to embody in this greatest Christian Church the principles and practices there laid down. Certainly whatever else he said, his plan has worked well for forty years, gathered the largest single congregation in Christendom, developed a myriad form of Christian activity, and realized that difficult ideal of the apostolic age—for here again the "Lord adds daily to the Church such as are saved," and has done it for thirty years.

Nothing was more remarkable about dear Spurgeon than his *catholicity*, not only as a disciple, but first of all as a *man*. I mean that he was the *man of all men*. He despised aristocracy, whether in State or Church. He never wore a *glove*, for he believed it was a non-conductor. His open hand and open heart were for all men. Whether you were a hod-carrier or a duke made no difference ; your *greeting* was equally cordial and complete. You were set at your ease at once. He hated only shams, and they were always frigidly repelled. This whole city and land are full of his alms-deeds and good works. He gave money as he gave himself, without stint ; hundreds of pounds in this direction for a new mission hall or chapel ; a half crown to a poor widow ; an autograph letter to help some poor brother in an enterprise where Spurgeon's name was worth more than anybody else's money ; how grandly, quietly, lavishly and yet prayerfully he gave, until out of his large income from pulpit work and press work he had scarce enough at times to pay his doctor's bill ! What will those students in the pastor's college do now that their greatest benefactor no longer points them to the promises of God, and, like Wesley, surrounds them with helpful "five pound" expository "notes" ? Such a universal be-

reavement and deep-felt grief this century has not before seen. On Tuesday, after the body arrived from Mentone, I counted 150 people a minute passing down the two aisles of entrance past the bier; and as that procession moved steadily from 7 A.M. to 7 P.M., it is estimated that from 75,000 to 125,000 in all passed through the church on that day. And when the procession moved to Norwood, for miles along the route the bystanders stood on each side of the street from three to five deep, and shoulder to shoulder. To say that a quarter million people lined the route would be to understate. All traffic had to stop wherever that procession passed. At the Stockwell Orphanage a temporary platform was built for his dear fatherless ones to see the great father's ashes borne by, and they tried to sing a funeral hymn as the hearse moved past, but they broke down in tears, and the weeping was more eloquent than the singing could have been. It was a day, a week, a fortnight never to be forgotten; from the Monday morning, when the cablegram from across the Channel brought the tidings of his death, until the afternoon of the eleventh day following, unceasing memorial services were held; and even on the Sabbath following the funeral. Yes, the giant cedar of Lebanon has fallen, and the sound of its downfall echoes round the world, while the crash of its fall shakes a nation. What a vast vacancy in the forest! how far these great roots reached—to what distances and to what depths! How much was bound up in that one life for good to all mankind!

Mr. Spurgeon's contribution to the purity of the Church's doctrine, the simplicity of its faith, the energy of its work, cannot now be measured. John Wesley's posthumous work was far greater than anything he accomplished while he lived, and it still goes on.

Thankful are we that Rev. James A. Spurgeon, who was to his brother all and more than Jonathan was to David, still lives to guide the works they jointly did. But Charles H. Spurgeon must ever be put among the truest missionaries of all ages.

ARE MISSION CONVERTS A FAILURE?—PART II.

BY REV. ARCHIBALD TURNBULL, B.D., DARJEELING.

We have heard the testimony (1) of Sir William Muir; (2) of the Duke of Buckingham and Chandos. Hear now (3) that of Sir Richard Temple, G.C.S.I. (formerly Governor of Bombay): "These Christian communities are now becoming so extensive and widespread that an estimate of their character and conduct may be formed with confidence. On that subject I never heard but one opinion from magistrates, civil officers, and independent observers—namely, this: that these people are well-behaved, law-abiding, free from crime, temperate, harmless; that they are more regular in sending their children to school than their neighbors—a very important point; that they are amenable to the advice of their pastors

and attentive to religious ministrations ; that they never cause scandals to arise, never apostatize, never compromise themselves with idolatrous practices, and yet never engage in feuds or even disputes with their heathen neighbors. As for their inner life, let any person who is acquainted with the practical ethics of Hinduism—not as gathered from sacred writings accessible only to the learned, but as displayed in the conduct of public worship and the effect of private example—contrast all that with the pure belief and the virtuous instruction under which they now live. He will then find it impossible to doubt the enormous effect, morally and spiritually, produced by Christianity on their minds and hearts. *The conduct of the native Christian communities, now reckoning about half a million souls, is good, and worthy of the faith which they profess.*”

As to missionary testimony, Vaughan's standard work, "The Trident, the Crescent, and the Cross," remarks that the great body of native Christians in India need not shrink from comparison with the main body of their brethren at home. They are not eminent in holiness, nor are they hypocrites. Only a few have been brought in by deep spiritual yearnings ; but there has been a decided and deciding conviction of the superiority of the Gospel. Pity and help in the time of famine, as exhibited by the Christians, over against the hard-hearted indifference of Mohammedanism and Hinduism, brought many in. This motive, though not high, was natural and true. Many, beginning with this external apprehension of the superiority of Christianity, have gone rapidly up to a high plane of Christian living. "If deep repentance, earnest faith, and burning love ; if complete self-sacrifice, if a cheerful surrender of all that men hold dear in life, if a fearless confession of Christ at any cost, be marks of genuine conversion, then has the Church of India multitudes of confessors within her pale distinguished by these marks."

The *Indian Witness*, of Calcutta, the most widely circulated religious paper in India, predicts that the Christians, though mostly of the lower castes, will, by their rapid development of character and intelligence, soon wrest from the Brahmans their social pre-eminence.

The Darjeeling Mission abundantly confirms these judgments. "By whatever practical standard judged, these converts are on the whole an eminently creditable flock. Knowing of their past and present justifies unhesitating confidence in their future. Not only is their outward propriety unflinchingly guaranteed by the strict discipline enforced by the monthly *Panchayat* (church court), a discipline which would seriously decimate the home churches, but proofs also of their inward sincerity—which is all that any one needs be concerned about—are to be found in almost every page of the mission's annual reports. If the inevitable cross of baptism and discipleship, involving not unfrequently the loss of all the natural man counts dear, and involving always the surrender of cherished evil habits—if favorable comparison with the best churches of Christendom, in respect of quotable instances of pious lives and pious deaths, the proportion of enrolled

communicants and active Christian workers' (paid and unpaid) attendance on ordinances, zeal for education, Christian liberality, mutual benevolence, freedom from vice and crime—if all this is any test of sincerity they are pre-eminently sincere, and we may rest reasonably satisfied regarding them."

Nevertheless, the Christians of India are ethically far behind the standard of the New Testament. Mr. Turnbull quotes Dr. Pierson's remarks about the low standard of home Christianity tried by this test, and the impossibility of condemning missions in India without condemning the missions that brought in our own forefathers, whose fruits have been so long in coming even to their present approximate ripeness. And through what struggles and scandals missions had to make their way in the apostolic Church! Nay; although in the apostles themselves was shut up, as in seed, the regenerate world, yet in them, before Pentecost, we find pride, jealousy, revenge, covetousness, self-seeking, contention, worldliness, cowardice, despair, carnal ambitions. And though the baptism of the Spirit cleansed them from most of this, it left relics enough of narrowness, precipitancy, opposition of feeling to justify Paul's acknowledgment: "We have this treasure in earthen vessels."

The Lord Jesus Christ has had to work through imperfect instruments, and on exceedingly imperfect material from the first, and will find imperfection in both to the last. Yet in the final account Wisdom will be justified of all her children.

A VISIT TO RAJPUTANA.

BY THE HON. DUNCAN McLAREN, EDINBURGH, SCOTLAND.

[The Hon Duncan McLaren, of Edinburgh, who, with his gifted wife, put the beautiful home at St. Oswald's at my disposal in my missionary tour in 1889-90 with lavish hospitality and generosity, has been visiting India at his own cost, that with his wife he may look personally into the mission work of this and other Oriental lands. From his recent letter we gladly print copious and helpful extracts.—A. T. P.]

The district Rajputana, north of the Bombay Presidency and south of the Punjab, consists of nineteen States—eighteen ruled by native princes, and one, Ajmere-Merwara, British territory. The total area of Rajputana is about 130,000 square miles, and its population over ten millions. The Rajputs—"sons of kings"—the ruling race, but only a small proportion of the population, are warriors by profession; they hunt, and are excellent horsemen. They scorn trade or agriculture, and, lacking both the intellectual acumen of the Brahmans and the business skill of the Bunyas, are better fitted to fight or hunt than to govern. The system of government is akin to feudalism. The land belongs to the Maharajah, or to one of the Thakurs or Nobles, each of whom has his own band of retainers, who acknowledge his authority, etc. The supreme authority in each State

is the Maharajah, who has his Council of Nobles, his Ministers of State, and executive and judicial officers. The mission work is conducted with great vigor and encouraging success in Surat, Anand, Ahmedabad, and other towns, by the Presbyterian Church of Ireland.

Jodhpur, in Rajputana, is the capital of the State of Jodhpur or Marwar, founded four hundred and fifty years since. The most conspicuous object is the fort. When the foundations of the fort were laid, a man was interred alive as an auspicious omen. In acknowledgment of his sacrifice, land was bestowed on his descendants, who are also exempted from forced labor. The ancient capital of Marwar, which means the region of death, and is almost destitute of vegetation, was Mandore, five miles to the north. The palace and other buildings are now in ruins, but many fine cenotaphs, erected by the Maharajahs, commemorate their predecessors and their Ranis, whose ashes are worshipped for two or three generations. Here also is a Hall of Herves, containing large figures of the various Hindu gods. The present Maharajah, ably supported by his Prime Minister, Sir Pratab Singh, has done a great deal for the good of the State. The heavy debt of ten years ago is almost entirely paid off. Roads have been formed, a railway constructed, and many beneficial changes introduced. One of the chief sources of revenue is salt; a small sum is derived from licenses, but these have been greatly reduced in number; two years ago 883 licenses were granted; last year only 674. I witnessed a meeting of the Municipal Council, held out of doors. The town clerks squatted in the centre, and benches were placed round for the members; but half the councillors were on their feet, doing their best to interrupt the member who was speaking with a vehemence and noise worthy of the most uproarious town councillors at home. The Marwaris are keen traders, found in all parts of India, making money as merchants, usurers, and pawn-brokers. The United Presbyterian Church opened a medical mission in Jodhpur seven years since. At first neither the mission nor missionary was looked on with friendly eyes, but now by all castes he is welcomed. A house has been rented for a hospital, and a small Christian community gathered. Could a medical lady missionary be obtained, there would be an ample field of labor open to her.

Udaipur is the capital of Meywar or Udaipur, which may be called the premier Rajput State. The Maharana, as he is styled, takes precedence of the Maharajahs of the other States when assembled in Durbar, and claims to belong to the oldest reigning family in the world save one, his ancestors having sat on the throne of Meywar for thirteen hundred years in an unbroken line of seventy-six generations. Udaipur is beautifully situated, surrounded by lofty mountains. The palace in dazzling whiteness stands out prominently, its walls skirted by a lovely lake with islands. On two islands in Lake Pechola are royal residences. During the Mutiny the Maharana instructed the late Rao Bedla to take a detachment of soldiers and convey the British women and children from Neemuch to his capital,

where, on one of these islands—Jagmander—they remained under his protection till the Mutiny was at an end. For his services the Rao Bedla was presented by Queen Victoria with a jewel'ed sword. The palaces on the two islands are built of marble, exquisitely carved. A feudal council of sixteen Raos, or Dukes, presided over by the Rao of Bedla, has a voice in the government, but there is no representative of the people. The revenue is mostly derived from the land and from customs. Hinduism, the most orthodox and bigoted, prevails. In the large public garden a museum and library has been erected, of which Shyamal Dasji, the poet-laureate and national historian, is curator. He has been many years writing a history of Udaipur, which is not likely soon to be finished. In the garden a statue of Queen Victoria has been placed, which the natives look upon as a new deity, and worship as the goddess of power! A medical mission has been established for several years; a model hospital erected, admirably adapted and well equipped; upward of 44,000 patients were treated last year, and every patient has an opportunity of hearing the Gospel. A church has been built for the native congregation; an Anglo-vernacular and several vernacular schools opened for boys, and one for girls, well attended by the higher castes. Good work has also been done among the Bhils, an aboriginal race who live in thickets called p^{als}, and are freebooters. Their chief, Lakhma, a sort of Rob Roy, has come under the influence of Dr. Shepherd, the United Presbyterian missionary. A home for Bhil boys has been opened, in which thirty are trained. Some find the restraints of civilization irksome, and escape to their native wilds, but many do well. One has commenced a school in his native p^{al}; others, by the kindness of the Executive Engineer, Mr. Thomson, have been taken in the Raj workshops, where they are learning trades. When the missionary first settled in Udaipur strong opposition was manifested by the Pakha Hindus, but many of these are now his firmest friends. Two former bitter opponents—one of them a Jain priest—told me how much they were indebted to the United Presbyterian Church for establishing a medical mission.

Jeypur is the best known native city in Rajputana, and is the capital of the State of the same name. The city was built on a regular plan by Maharajah Jey Singh, a brave warrior and a distinguished man of science, his knowledge of astronomy being unsurpassed by any man then living. He built a large observatory in his own city, and others in Delhi and elsewhere, and corresponded with the ablest astronomers in Europe. Jeypur is a show city; its streets are wide and regular; the palace occupies one sixth of the entire area; the houses are all of a deep pink; the public gardens, Ram-ni-was, are the finest outside the Presidency capitals. The Hall of the Winds, a part of the palace occupied by the Zenana, is described by Sir Edwin Arnold as "a vision of daring and dainty loveliness;" there is a college, with a large staff; a school of arts for technical instruction; the Mayo Hospital, with accommodation for one hundred patients; and the

Albert Museum. Jeypur takes credit for being the most enlightened and liberal State in Rajputana, but its much-talked-of enlightenment is largely mere veneer. Some of the so-called Conservative States have shown much more liberality to their Christian subjects and to missions. This was the first native State which missionaries entered, and yet, after twenty-five years' labor, we are unable to get a site for a church, whereas, in the ultra Conservative State of Udaipur, an excellent site was given as soon as asked. Again, several years ago money was raised to send a medical woman as missionary to Jeypur, but she still is denied entrance to the city, and had to go elsewhere; in the Conservative city of Jodhpur, on the other hand, she would be welcomed. The Prime Minister, Balor Kantee Chundar Mukerji, is a Bengali; he professed great friendship to our mission, said he owed everything to Presbyterians, having been educated in Dr. Duff's schools, Calcutta. He promised that a suitable site for a church should be found within a year. Our United Presbyterian Church has two missionaries, who organize schools, preach in the bazaars, visit the homes, and itinerate in the surrounding country. We have also two Zenana missionaries, who visit the Zenanas, teach the inmates to read, and give them Christian instruction. During the past year there have been a number of converts. On the Sunday when I was there two women and one man were baptized, and several others are asking for baptism; but our missionaries are slow to administer the rite till they are assured by careful instruction and examination that the candidates understand what they are doing, and are worthy of being admitted to membership.

In Ulwar the present Maharajah succeeded to the throne when a boy, and during his long minority affairs were administered by the British political agent. These minorities are often an advantage to native States. The agent has a free hand, and retrenchment and reform are the order of the day. During the minority of the Maharajah notable improvements were made; a new bazaar was formed outside the walls, which it was intended to line with peepul-trees; but the bunyas or merchants declared this would ruin them, as they would be *forced to speak the truth and trade honestly*, the peepul-tree being considered sacred.

". . . The peepul boughs
Whisper men's doings to the listening gods
With watchful leaves."

The palace, a fine building, contains a library rich in rare Oriental manuscripts and illuminated scrolls. Mrs. McLaren obtained admission to the Royal Zenana, and had an interview with the Maharani. We have two missionaries laboring in Ulwar, a church, and several schools for boys and girls. Zenana missionaries would here find a wide sphere, and were more ladies to offer there would be locations for them.

The United Presbyterian Church also carries on work in Kisbargurh and Kotah, but the most of the mission stations and converts are in Ajmere-

Merwara. Ajmere is the centre of the Rajputana State Railway, and many men—Europeans, Eurasians, and Hindus—are employed in the offices and workshops. Native Christians, cast out by their caste fellows and not allowed to work with them, find employment in the railway. Beawar, where our pioneer missionary, Dr. Shoolbred, settled thirty-two years since, was built by Colonel Dickson, who did much for Rajputana, and whose statue was recently placed in the principal street. Four miles from Nasirabad is the Christian village of Ahapura, founded by the late brothers William and Gavin Martin after the great famine year. Here is a Christian girls' boarding-school, and recently a boys' boarding-school has been added. In all these mission work is carried on vigorously. Churches have been erected and converts fill them; hospitals and dispensaries opened, though those in Ajmere are quite inadequate for the wants of the mission. During last year upward of 40,000 cases have been treated in the men's dispensary, and 9000 in the women's; 1500 surgical operations have been performed, and 170 patients have been admitted to the hospital. All these have had their physical sufferings attended to, but have been pointed to Jesus Christ as the only Saviour from sin and comforter of weary, heavy-laden souls. The medical missionary has been removed from Beawar in order to supply the clamant demands from native States. Work among the young has been very successful, so much so that in two stations the City High School has been amalgamated with the Boys' Mission School, and the entire direction of education placed in the hands of our missionaries. They also minister to the Union congregation which meets in Ajmere, and to the Presbyterian and English Dissenting soldiers in Nasirabad. Industrial work is also undertaken, a printing-press having been established in Ajmere, and carpenters' workshops in Beawar, which give employment to native Christians.

The dark shadow of famine is again overhanging a large part of Rajputana. In Ajmere-Merwara only one third of the usual amount of rain has fallen during the last year, the result being that what were formerly green pastures and waving fields of grain are now barren wastes. Grain and fodder are brought from other districts, but at enhanced prices; the cattle are in poor condition, and numbers have been driven away by their owners in search of better pasturage. The river beds are dry, and the tanks and wells rapidly emptying; so unless rain soon falls there will be great suffering when the hot season comes, and possibly pestilence. During the past three months 509,000 persons have emigrated from Marwar, and the human stream still flows. In Ajmere-Merwara relief works have been undertaken by Government, the men being set to make roads, raise embankments, etc., and the women to spin. In the end of December 19,000 laborers were thus employed, and 900, too old or weak for work, obtained gratuitous relief. A good deal of the labor of superintendence is thrown on the missionaries, already burdened.

It is impossible to sum up the result of thirty years' labor in seeking

to Christianize the people of Rajputana, as the larger portion of the benefits flowing can neither be seen nor known, but that Christian influence and Christian ideas are permeating the minds of the Hindus is admitted on all sides. One of the most notable marks of improvement is that the Rajputs have raised the age of marriage to sixteen for boys and twelve for girls. On one of the last days of the year just closed the Kayotes or writers held a meeting in Jeypore, attended by delegates from various States, to consider the propriety of following the example of the Rajputs. In this and other ways there is reason to hope that Christianity is spreading, and, though slowly, yet surely, revolutionizing the faith and the customs of the most conservative people in India, the inhabitants of Rajputana.

PSEUDO-PHILANTHROPY IN MISSIONS.

BY REV. H. B. HULBUT.

I propound a paradox. The valleys and hill-sides of Korea are fairly groaning under their loads of rice, millet, and sesamum. For years there has not been such prosperity in the peninsula kingdom. The summer rains were so plentiful that not only was every rice field planted, but many were improvised for the occasion, and the rice crop will be heavier than for many a year. The common people live in affluent circumstances compared with the common classes in China just across the Yellow Sea. Mendicants are practically unknown. No other Eastern government is so free from debt; and yet I say *there is a famine in Korea.*

Is bread the one thing needful? Is physical comfort the *suumum bonum*? Is there nothing worth the having that we cannot see, and feel, and handle? If twelve hundred people were dying of ordinary famine each day in Korea the whole press of the world would lend its columns to the general commiseration, purses would fly open, and prayers would ascend from countless souls. But, as it happens, it is only a *spiritual famine*, and the twelve hundred people who die daily in this kingdom die decently in their beds—but without a hope beyond the grave. It is because the instinct of self-preservation is one of the most powerful of natural laws that danger to life and limb irresistibly attracts our attention and excites our sympathy. Is it true, or is it not, that we would read the account of a terrible railroad disaster with greater pain than we would read of the moral rottenness of any one portion of our community? If it is true it is because we forget one or the other of two things: either the paramount importance of the soul or the fact that the unregenerate soul is as powerless in the presence of strong temptation as is the body in the presence of the tremendous physical power of a locomotive. In other words, we make a more startling and significant distinction between the safety and the danger of the body than between the safety and the danger of the soul. Is it true or is it not

that the municipal law, which makes it incumbent upon the authorities to hang out lanterns where the pavement has been torn up, has its counterpart in a moral law which makes it incumbent upon us to set up warnings in the vicinity of spiritual pitfalls? Has the crime of which I am guilty when I fail to warn a man whom I see approaching a dynamite blast its counterpart in a moral crime of which I am guilty when I see men passing me on the road to moral ruin without giving them a word of warning? Here is the dividing line between Christianity and what we may call pseudo-philanthropy. The pseudo-philanthropist cares everything about good sanitation, good education, good ethics even, and he cares about Christianity just in so far as it ministers to these. He would rather see a man contented than to see him holy, if both together were impossible. He rates wheat-bread higher than the bread which comes down from heaven. The Christian cares everything about salvation and a holy life, remembering that to him who seeks first the kingdom of God and His righteousness "all these things shall be added." He would rather see a man's body starve than his soul, if both could not be fed. Christianity includes all true philanthropy; for the latter is the second part of that grand summing up of the commandments, "Thou shalt love the Lord thy God, . . . and thy neighbor as thyself." But it must be borne in mind that the part cannot include the whole, and that if true philanthropy, while presupposing, does not include Christianity, much less does this pseudo-philanthropy which exalts physical and mental culture above spiritual.

We can lay it down as a fixed rule that there is no true mission work, either home or foreign, either in the city or country, that uses physical aid for any other purpose than as a stepping-stone to a higher form of aid. To feed a hungry man is not distinctively Christian unless there is the desire and the intention back of it to follow up that act by an attempt to put him in the way of getting that food of which, if a man eat, he shall never die. The true missionary spirit is that which looks first toward the soul, and whatever be the means through which it works, keeps its eye fixed upon that goal and is satisfied with no result that stops short of it. To take a man off the street and clothe him and find him employment and make him a respectable citizen is a dead failure from a true missionary standpoint unless there is the desire, the determination, and the prayer that by these means the environments of that soul may become more favorable to the work of the Holy Spirit upon it. It is a fair question to ask: whether, in many cases, the missionary ought not to ignore for the time being the physical difficulties under which men lie and work straight at their souls; for if Christ is for anybody He surely is for those who are weary and heavy laden, and He can help them out of their physical difficulties better than we can when once He has possession of their souls. The man who receives aid ought to know and feel that that aid comes from the Heavenly Father, and that we are simply His almoners, and for this reason there often is danger in giving physical aid first and waiting until

men are comparatively comfortable physically before pressing upon them their need of salvation.

That passage of Scripture, "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven," is a concise statement of the general truth that ought always to be kept in mind by the missionary—namely, that, other things being equal, the hardest men to make appreciate their need of salvation are those men who are in comfortable physical circumstances. How many of us who have ever been engaged in city mission work cannot remember how hard it often was after affording physical aid to turn the gratitude of the recipient from ourselves to God the Father? Hard? Nay, it is absolutely impossible unless his soul has been quickened by the Holy Spirit. It may be that it is through these very trials that God is leading that soul to Himself, and the too hasty proffer of physical aid may defeat the very object we have in view.

Again, the giving of temporal aid often seems to have the effect on the recipient of the establishment of a claim upon him by which he shall feel under moral obligation to subscribe to any creed that the giver may subsequently propose, or give his assent to any religious belief that the giver may seem to favor; in which case, the person takes his religion at second-hand, and his faith is not so much in the final source of all strength as it is in the person who to his mind has established a moral claim on him. We believe in large and generous giving, in that munificence which finds its culminating point in "giving his life for his friend;" but it must be discriminate and careful giving, and it must be giving for a purpose deeper than the mere satisfaction of physical wants, and in no case should it by any possibility stand in the way of the satisfaction of spiritual wants.

The evil results of indiscriminate giving are more painfully evident in the foreign mission field than at home. The reason is twofold: in the first place, the utter misery of want into which so many of the heathen have fallen appeals so strongly to the sympathy of the beholder that often his first thought is to relieve the physical misery; but however well this may speak for his heart, it must be indulged in with the utmost care; for, in the second place, the low moral plane of the heathen combined with the utmost poverty, often bordering upon semi-starvation, makes him willing to spend the months in trying to demonstrate his Christianity if there is a prospect beyond of physical help. In this respect there is little doubt that the plan adopted by the Roman Catholics is superior to that adopted by Protestant missions. Every Roman Catholic convert is expected to be from the very start and all the time an active and willing giver. The need of this is especially great in heathen lands, where the mercenary spirit is so predominant. Another phase of this subject is the subjective effect of what we call pseudo philanthropy. With what a spirit and with what thoughts uppermost in the mind ought people, who are not in a position to do much active missionary work themselves, to give? A moment's careful thought will show that in giving, whether it be a gift of money or of gar

ments, or medicine, or time, there ought to be in it all a deep earnestness for souls. The pleasure and satisfaction of giving ought not to be that self-satisfaction that we feel when we have gotten through a piece of unpleasant work, nor ought it to be that dangerous self-commendation that is so often mistaken for religious feeling; but the joy should come in the thought that the gift is helping to work out the plan God has to reach some soul or to strengthen some soul already won. It is a very serious question whether the self-denial of giving to God ought to be done away with by accomplishing it in such a way that the giver shall feel that he has at least gotten back a part of the gift in some real commodity. A dollar given outright from the pure love of giving to God is, subjectively, of vastly more value than the dollar given at a church fair for some article that is worth a part of its value. To cover up the self-denial of giving by dressing it up in social form cannot fail to detract from the subjective value of that act, which is not saying that these forms of giving are bad, but that they are not the ideal giving, the giving that does the most good both to the giver and the receiver.

It is necessary to inspire people with the love of souls and the desire to reach souls in order to make their gifts of money and of time produce the fruit which Providence intends them to produce. When young people work to produce garments and other necessary articles for use in the field there must underlie it a deep love for the cause—such a love as those women had for the Union when they went as nurses to the hospitals. There must be the heartfelt prayer that even as the body is clothed upon by the garment that is sent, so the soul may be clothed upon with the Spirit of God. "It is more blessed to give than to receive," and the blessedness of giving varies not so much with the amount given as with the spirit in which it is given. Whatever we give, let it have beneath it as a final and fundamental motive the salvation of souls.

THE TRAINING OF MISSIONARIES.

BY REV. EDWARD STORROW, BRIGHTON, ENGLAND.

It detracts from the pleasure with which we hear of the large number of men and women who volunteer for foreign mission service, to learn that so many of them have in no way been trained for it. Piety, zeal, and consecration are almost always possessed, and indeed are among the first requisite qualifications; but others are needed for efficient service, and are by no means common. It is found, even by those who have to examine candidates for foreign service, and who have more or less been trained in theological colleges of repute, that, however well equipped they are in theological, classical, and literary lore, they often have but imperfect knowledge of the scope and meaning of the Bible itself, yet less knowl-

edge of the superstitions they volunteer to contend against, and little conception of what may be the best of the various methods adopted for the prosecution of their enterprise.

This is yet more true of those who are not trained in theological colleges, though often they have read much relative to the field of labor for which they offer themselves.

In almost all lands where missionaries labor the physical conditions of life, the religious opinions of the great mass of the people, their moral and social state, and the most efficient methods of conducting the missionary enterprise, differ so widely, not only from one another, but from those of Europe and North America, that some knowledge on these points—and the more the better—is essential to efficiency and success. Nevertheless, numbers who desire the office of a missionary have little consciousness of such need; and, stranger yet, many societies and associations which send out missionaries do little, and too often nothing whatever, to equip them for such noble, arduous, and difficult service.

I am not aware of any college or institution that gives a really adequate training to missionaries destined to labor even in the splendid though most difficult spheres where Islam, Buddhism, and Hinduism prevail. But honor is due to the very few institutions in England, America, Germany, and Switzerland which, to the best of their resources, do give a special though inadequate training for the mission field.

Since the greater number who now volunteer for service have had no such training, have no prospect of having it, and yet in many instances have the essential moral and spiritual qualifications for efficiency and success, I venture to indicate the lines in which some preparation may be made for service abroad by themselves, or under the guidance of some judicious and better-trained friends:

1. It might be thought unnecessary to press on any who desire to be teachers of Christianity the importance of a good knowledge of the Bible, its great truths and principles; but it is often affirmed, and with considerable evidence, that even students for the ministry are not well read in it; still less are they familiar with its literature, and have read no single treatise, such as Paley's "Evidences," or any more recent work which proves it to be a divinely inspired book. Obviously such knowledge is essential to a missionary.

2. Missionaries go out not to die, but to live and work efficiently; and for this good health is essential. But the climate of every country where missionaries are placed is very different from our own, and most of them are prejudicial to the health of white men. The conditions of life are therefore different, and these conditions cannot be violated or neglected with impunity. Even things which to healthy persons seem trifles, and which the zealous are apt to regard as fads or punctilios, are important to health. The most suitable time of the year to settle in a foreign land, exposed to the sun's rays; the avoidance of malaria; suitable food, clothing,

and habitation, are far more than questions of comfort or convenience, and inattention to them has brought the careers of hundreds of young missionaries to a premature close.

3. As much knowledge as possible should be obtained of the people among whom the missionary has to labor. The variety of temper, temperament, thought, sentiment among the races of mankind is far greater than is usually supposed; and, in addition to these distinctions, the moral and social state of almost all non-Christian races is very low, their distrust excessive, and their methods of observation and judgment very different from our own. Of all this young missionaries are usually profoundly ignorant, and therefore enter on the important and difficult task of converting those they do not understand, to whom they are prejudicial and contemptuous, and whom they do not know how to approach in a suitable manner. Preparation in these directions may save a young missionary from grave mistakes, perhaps from a bearing which is most injurious, not only to his own influence, but to the cause of Christ.

4. Quite as important is it that the missionary should enter on his great crusade with some definite conception of the superstition he wishes to overthrow. That it is heathenish, erroneous, and immoral is usually all he does know; but he is hardly likely to become an able missionary or a successful one unless he knows a great deal more.

Even African and Polynesian superstitions need to be understood; and each of the stupendous systems of the East require the closest study. It is in the East and during the years of active toil that this may best be accomplished; and so much is there to be learned, and so interesting is the study, that the ablest and oldest missionaries pursue it the most ardently; but a beginning should be made at home, and some book or books on the subject be carefully mastered.

Since much is now written and spoken in commendation of comparative religion, it is necessary to point out that, important and interesting as it is, that which the prospective missionary should aim at is a study for *practical purposes* of the particular superstition he is about to assail. May I also be allowed to point out that "comparative religion" as usually taught fails to deal adequately with the social and moral tendencies of various religions. It seeks mainly to show their common origin; how far they agree, and in what they resemble each other; it emphasizes their philosophical aspects, but fails to take adequate account of their practical defectiveness in the national, moral, and social life. It is this which more than justifies the Christian war waged against all forms of heathenism, and its study is worthy of far more attention than it generally receives.

5. How best may the war with superstition be waged needs careful study.

Race characteristics should be considered. So should the very diverse attitude toward the gospel of African fetich worshippers, dogmatic Mohammedans, Hindu polytheists and theists, and Buddhist dreamers. So too

there are the questions, long debated, and which each one must decide for himself. Is it best to attack error or present the truth? Is it best simply to preach the Gospel, or to argue with all gainsayers? Should ridicule and satire be employed to bring heathenism into contempt? Though the loving aspects of Christianity should rule, is there no place for threatening and denunciation? Preaching, teaching, writing—what is their relative importance in spheres so different as Ashanti, Madagascar, Constantinople, and the great cities of India, China, and Japan?

6. So a number of questions ask for consideration relative to the missionary's life and policy. Should he retain his country's mode of dress and living, or leave it; and if so, how far and why? Should the missionary receive a fixed income, a sustentation allowance, or whatever his friends may send him; or should he begin by attempting to support himself, or work up to this as an ideal; or are these open questions to be left to the judgments or circumstances of missionaries as well as to their relations to friends at home and the conditions of life in their spheres of labor?

7. And as these questions affect the missionary mainly in his relations to those who send him forth, so are there others of much importance to converts and native churches. When should converts be baptized—at once or not until duly instructed? Should they under any circumstances be supported by the mission? To what degree, and in what manner, should they be taught to support the mission? What converts should be encouraged to preach; how should they be trained; under what conditions ordained and made pastors of churches? What relations if any should native ministers and Christians sustain to the missionary and to the society or friends at home?

The earlier of these suggested topics have the more immediate claim on the attention of those who purpose to become missionaries; but all of them have their value and place in any course of preparatory studies for a missionary vocation. Such a course might well engage the attention of theological and medical students during the whole four or six years of their curriculum, and that not as subordinate to either theology, classics, literature, or medicine, as is now the case, for even the best-educated students who become missionaries have been trained precisely in the same manner as students for the ministry at home. But surely, however admirable such a training may be for home work, a missionary student needs something more. The suggestions I have made are designed especially to assist such as have no collegiate advantages. It remains only to point out how best they may pursue their inquiries.

1. Private reading and research are probably the only means within their reach, but much may thus be gained by a wise selection and diligent study of books.

2. If any retired missionary can be consulted, especially if he has labored in any sphere resembling that to which the student is turning his attention, much may be learned even from a few brief interviews with him.

3. A well-read minister, especially if he be in sympathy with the missionary enterprise, can, with little labor, give valuable hints as to methods of study and research, and the channels through which suitable books may be obtained.

4. A missionary library should be consulted if there is one within reach, and now happily such are being formed wherever there is an efficient young men's missionary band; and every missionary society should have one and put it freely at the disposal of all who exhibit any marked sympathy with the missionary enterprise.

5. Something more is greatly required—a mission college on such a noble and Christian basis that it should be open to all societies and to every approved candidate for missionary service, and so wide in its range that, while offering a brief training of a few months to some, it should offer the most complete equipment to others, so as to fit them for the highest forms of learned and intellectual service. Even one such college in America and another in England would be of inestimable advantage to the missionary cause. When and where will the wealth, the nobility of conception, and the love and liberality be found adequate to so Christlike a design?

There is another form of training, even more important, to which each one should discipline himself if he would become "a workman needing not to be ashamed." Let every one who wishes to become a missionary think deeply and often of the curse, the misfortune, and the sin that heathenism must be; of the injury it does to men, and the dishonor it does to God; of the desire which the glorified Saviour must have for the spread of His Gospel, and the conversion of the heathen; of the duty and honor of serving, in however humble a manner, in a cause so glorious and Christlike, and of the zeal, fidelity, and self-sacrifice of which so divine a cause is worthy.

THE ANGEL OF VICTORY.

BY MARY L. GATES, AMHERST, MASS.

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever."—Rev. 11:15.

O great Seventh Angel, whose shall be the last
 Imperial age-voice—when long time is done—
 When wilt thou sound, in sudden, pealing tone,
 Thy deep, majestic, golden trumpet blast?
 When shall be heard in heaven, great voices plain
 Which say, "The kingdoms of this world are now
 Become the kingdoms of our Lord, and Thou,
 His Christ, forever and forever reign!"

When shall the mystery finish, and the hour
 Be come, when all shall serve the King of Love?
 When living tides of splendor and of power
 Shall thrill the earth, as now they roll thro' heaven?
 Sound Victory's blast, sound triumph from above,
 O great, last angel of the mighty Seven!

EXTRACTS AND TRANSLATIONS FROM FOREIGN PERIODICALS.

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

THE EAST INDIES.

—The *Macedonier*, published at Leyden, Holland, by Dr. H. Dijkstra, draws a dismal picture of the hard-hearted and oppressive policy of the Dutch in Java. No wonder the Javanese entertain so implacable a hatred of the whites that a European missionary has little hope of making any impression on their minds. "The Javanese is viewed by the European as a thing with which he can deal at pleasure, and which exists solely for the behoof of the Europeans in order to furnish these with an easy, wealthy life, free of care." "The Javanese, if he has the misfortune to live on land destined by the Government or by individuals for the growing of coffee, is required to plant a certain number of coffee-trees, to tend them, to sell all the coffee growing on them for 15 florins a picol (125 Amsterdam pounds), while the same coffee brings a market price of 45.55 florins." "Does the Javanese even receive so much for his coffee that he can live? Hardly. Indeed, it is not seldom the case that his coffee brings him in so little that in place of rice he has to live on leaves of trees and the like." "You note, in what a fashion of step-motherly indifference the Javanese are dealt with, and must not wonder that, knowing the Europeans to be intruders and domineering conquerors, they are filled with bitter hatred toward the Europeans, and have no belief in their good-will and no mind to their religion, but, on the contrary, long for the moment when they can chase out of the land everything that bears the name of 'white.'" "The Javanese hate the Europeans with a deadly hatred; they pant for their destruction; and the many conspiracies of later years, happily as yet by craft and force detected and suppressed, prove only too distinctly how the hands of the Javanese itch for the extermination of the white man."

—Mr. Kreemer, a missionary from Holland to the East Indies, writes in the *Maandbericht* (Monthly Intelligencer) of the *Nederlandsche Zendinggenootschap* (Netherlands Missionary Society): "The work of its missions, with its few and scattered missionaries, remains a small and weak endeavor, where thousands of Christians that have come over here from Europe show that they have little or no heart of kindness for the population, and have merely come to make money." Things are bad enough in British India; but to judge from the representations of our Netherlands brethren, they must be a thousandfold worse in Dutch India.

—In the Madras Presidency the number of university graduates among the native Christians has risen 40 per cent, and has fallen among the Brahmins 8 per cent.

The percentage of regular attendants at school among the native Protestant Christians in the Presidency was: 1891—boys, 55; girls, 23 per cent; 1889—boys, 61; girls, 28 per cent. Among the Hindus the attendance (of boys only) is 5 per cent; among the Mohammedans, 7 per cent.

INDIA.

—The Rev. J. C. Ewing, of Lahore, writes: "I doubt if even Japan is moving away more rapidly from its old moorings than is India."—*Spirit of Missions*.

—Through the efforts of Prince Amar Singh, a hospital for lepers is to be erected in Cashmere at a cost of 50,000 rupees. It will be under the care of Drs. Arthur and Ernest, of the Church Missionary Society.

—“Delhi is rich beyond most cities in stirring historical associations and archaeological interest. . . . The city contains Mohammedans and Hindus in about equal proportion, but the dominating influence of the place is distinctly Mohammedan. The Hindus live in safety and pursue their gain, but they know their place is second, not first. Their chief shrines are not here; and there is nothing to call forth in them pride of race or passion of religion. But Delhi is the chief glory of Indian Islam. Tower and palace, mausoleum and mosque, stand in impressive evidence of a former ascendancy and magnificence that have seldom been transcended in history, and which still sustain the pride of the race, though its strength is broken and its wealth dissipated. There were giants in those days. Small men could never have projected that tower of victory, the Kutab-Abinar, or the Pearl Mosque, so perfect in its pure loveliness, and the Jama Abasjid is beyond all rivalry the first Moslem temple in the world.”—*Harvest Field* (Madras).

—“One of the most interesting recollections of my whole tour is connected with an evening that I spent with the brethren of the Cambridge Mission. It is coming to be pretty generally known that these missionaries dress and live just as most of their fellow-workers in this land do. They approve of self-denial and practise it; but they disapprove of asceticism and eschew it. . . . The leader of the band is Mr. Lefroy, by whom, some time ago, the bishopric of Chutia Nagpur was declined. . . . He has been for several months conducting in Delhi a series of friendly discussions with one of the chief moulires of the place. The meetings are held once or twice a week, and generally for three hours at a time. At first they were held in a mosque; but as the attendance increased it was necessary to remove them elsewhere. The audiences have grown steadily until they have numbered 1000 persons; and when I was there there was no decline of interest. Subjects are arranged carefully beforehand—subjects touching the points of controversy between Christianity and Islam—and each speaker holds the platform for half an hour at a time. Mr. Lefroy has exceptional power in the use of Hindustani, and has been received throughout with respect. He is happy in having as his antagonist one who is also a friend. Oftentimes the interest of the meetings has reached the point of excitement, but there has been no breach of order nor, I believe, of courtesy.”—*Harvest Field*.

—The late Bishop Caldwell, remarks the *Allgemeine Missions Zeitschrift*, whose opinion was held so high, supported, moreover, by fifty-three years of missionary life, has given his judgment very distinctly that it was a calamitous step to withdraw European missionaries so largely from Tinnevely, with its 96,000 Christians, and to leave the native clergy so much to themselves. He is certain that they have not the maturity of character requisite for this, and thinks that the European force in Tinnevely ought to be at once strengthened. Rome is disposed to keep its converts children too long; Protestantism seems to incline to a precipitate assumption that they are children no longer. The former fault results in stagnation; the latter might easily result in dissolution.

—The *Zeitschrift*, referring to Pandita Ramabai's home for young Hindu widows in Bombay, remarks: “This institution, in the hope of

rendering itself more attractive, is careful to declare itself religiously neutral. But it is very questionable whether it increases its influence in this way." And what intelligible motive has a Christian woman to act on such a policy? Life does not seem long enough for such endeavors to see whether something cannot be accomplished by writing in the water.

—Mrs. Lynn Linton, who has been writing against "wild women" in a way which, as *The Christian* (we think it is) well remarks, proves her to be herself one of the wildest, is bitterly contemptuous toward Zenana missionaries. She declares that these ladies want to teach the Hindu women personal independence, and to make them as restless and unruly as themselves. Now, having the happiness of being acquainted with some of these ladies, we can testify that a more ludicrously false description could not be given of them than as restless and unruly. And what a terrible leaven of revolt will be cast into the Zenanas by reading to their inmates the book which exhorts them "to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands!" It is true this book will be apt to inspire in the wretched lifelong prisoners of these gloomy abodes a sense of personal and inalienable human dignity, of which Hinduism utterly divests them. And for this a woman reviles women, who endeavor to give those that have little to cheer them on earth a belief that God's inalienable purposes of good to them cannot be defeated by the tyranny of men! But the secret of these tergiversant vituperations is soon found in her sneering denunciation of any attempt to teach the Gospel to the Hindus as an "impertinence." A more bitter malignancy of hatred toward God and His Christ is not to be found in the world again than exists among certain of the educated women of England. Represent to them that any one who holds a deep conviction has by that very fact the right and duty of endeavoring to diffuse it, as opportunity serves, and it would not make the slightest impression, except an impression of anger where the rights of Christianity are concerned. Anti-Christ is preparing in England some of his choicest vestals and prophetesses, in hope of the day when the malignity of hatred may find the means of bursting forth into the malignity of persecution.

—Sir W. Plowden, M.P., has stated in the House of Commons that in the last ten years the House had not devoted fifteen hours in each session to the discussion of Indian affairs. And India is a country containing 285,000,000 British subjects!

—"I am inclined to think that few of our people realize what a terrible condition of poverty is that of the greater part of the two hundred and seventy millions of our fellow subjects in India. The average earnings of each inhabitant of these islands is £41 per annum; but the average earnings of an Indian subject of Her Majesty is £2 a year. While the average surplus of income of every individual in this country is £4 3s. 2½d., in India it is represented by the miserable sum of 4½d."—Mr. CONYBEARE, M.P. (reported in *India*).

—Greece shows average individual earnings of £13; Italy, £11; Russia, £10 (approximately). *India* says: "Comparatively poor as Russia, Italy, Greece, and other countries may be, let it not be forgotten that such resources as they have are spent in the respective countries by the native inhabitants of these countries. That is not the case in India. Foreigners skim the cream off every pint of milk, and take some of the milk as well."

—“ ‘ A whole nation, forming one sixth of the whole human race, and justly claiming to be one of the proudest races on earth, lives from year's end to year's end on scanty food, and that, too, while living under a Government which, making allowances for the imperfections inseparable from alien rule, is one of the best, the purest, and the noblest governments the world has ever seen. This makes the serious magnitude of the industrial problem which confronts us in India.’ It does, indeed. What causes the yearly increasing fever deaths is the growing innutrition of the people and the consequent lowering of vitality, whereby an ague, instead of merely shaking a man for a few days and then leaving him, now takes away his life.”—*India*.

THE UNITED KINGDOM.

—“ To share the work of Christ is to share His trial and His temptation. His work is a warfare. It is the invasion of the kingdom of Satan by the kingdom of God, and it provokes still all the deadly enmity of Satan that it provoked at the first. The servant is as his Master, the disciple as his Lord. We must drink of His cup and be baptized with His baptism. The measure of His sufferings must be filled up in His body, which is the Church. And just so far as our work is identical with His will the nature of our trial be identical. Whatever weapon was chosen as most likely to wound the Captain of our salvation at any particular moment of His life or work is just the weapon that will be used against His Church at any similar moment in her life or work; and ever the nobler the work the sorer the temptation. Ever the closer the disciple draws to his Lord, ever the nearer does the tempter draw to him. Ever the more the presence of the Lord fills His Church, the more does that presence attract the fierce and fiercer assaults of the enemy.

“ And if so, this missionary work of ours must have its special dangers and temptations. It is so entirely work for Christ, it is so truly work in the doing of which the Church grows manifestly Christlike, in the doing of which His presence is specially promised, that in it she must expect especial assaults of the tempter; in it she must need a double portion of the spirit of her Lord.”—ARCHBISHOP MAGEE (when Dean of Cork), *Church Missionary Intelligencer*.

—The Rev. Edward Hall Jackson, in the *General Baptist Magazine*, says: “ We gather and distribute the riches of the Gentiles to an extent which fully justifies Professor Freeman's magnificent description of Great Britain as the world's Venice, with all the oceans for its streets; the splendors of our nobles and merchant princes are not surpassed in any land under the sun, and yet the wretchedness that stretches through streets of city slums is hardly paralleled even in savage lands.”

—“ In several Presbyteries there have been gratifying advances toward larger co-operation with the Free Church. Interchange of pulpits and conferences on common work are the principal means proposed. Two Northern Presbyteries have invited the neighboring Free Church Presbyteries to take part in an ordination; and one of these—the Elgin Free Presbytery—held a *pro re nata* meeting in order to accept the invitation and appoint a meeting for the occasion of the ordination. Nor is this by any means the only instance of a reciprocal spirit in the Free Church. May the brotherhood of the churches be increasingly manifested!” (*Missionary Record*, U. P. C.) Perhaps even we may yet see realized Queen Victoria's anticipation of one triple, emancipated, and reunited Presbyterianism of Scotland.

II.—INTERNATIONAL DEPARTMENT.

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

Protestant Missions in the Eighteenth Century

[EDITORIAL, J. T. G.]

It is not surprising that the prominence given to the Centennial of modern missions as dating from William Carey, should awaken a spirit of defence of the honorable record of those missionaries who, in the eighteenth century, antedated the movement inspired by Carey's "Appeal." We observe that some Lutheran periodicals specially, take exception to the over-emphasis, as they deem it, being placed upon this year—1892—as the centennial of the beginning of Protestant mission work among the heathen. The *Lutheran Standard* has more than once called attention to what it esteems injustice in this connection, and says: "Nothing can be gained by exalting the progress of one century at the cost of lowering the honest achievements of another." We have doubt if there is, with any writers, a disposition to undervalue the labors of the brethren who stood in the relation to the Carey date, that John Huss and others did to the times of Luther in being "Reformers before the Reformation." At the time of the Lutheran Four Hundredth Centennial, the Protestant world did not lower the record nor dim the glory, of those pre-Reformation times, by the absorbing attention devoted to the great reformer himself and his times. Nor do we think observance of the Carey Centennial will have any different effect on the facts of the Danish missionary history, luminous with such names as Ziegenbalg and Schwartz, nor do any grave injustice to the memory of Eliot and Brainerd. Plainly 1752 was not the beginning of the modern mission; but after all due acknowledgment is made to the earliest pioneers of missionary history, it is an epochal date.

There is need for carefulness in the use of phraseology; but we have ob-

served a disposition to discriminate in many quarters. For instance, Dr. George Smith's "Life of Carey" was reviewed as long ago as January, 1886, in the *Church Missionary Intelligencer*, and that writer took exception to Dr. Smith's terminology, characterizing the Baptist Missionary Society as "the first purely English missionary society," calling attention to the fact that before that, both the Society for the Propagation of the Gospel and the Christian Knowledge Society embraced missionary operations to the heathen within their purview; had engaged in various schemes of evangelization in the colonies, and had for some time been "holding the ropes for Schwartz, his precursors and associates, and so been laying the foundations of genuine Christianity in Southern India." Again, that writer said: "We do not hold it to be an exact description that 'Carey projected the first organization which England had seen for missions to all the human race outside of Christendom.' . . . The statement requires explanations and qualifications to make it strictly accurate. Again, it may be that Carey was the first Englishman who preached the Gospel in North India, but it should be noted that he was not the first Englishman who preached the Gospel in India." In early times even the East India Company demanded that its chaplains should learn the native languages that they might preach to the "Gentooes;" and fifteen years before Carey was born, Lecke was recognized as "the Gains of the Danish missionaries;" and Shulze says, "he made the work of the conversion of the heathen his delight; his name will remain a blessing as long as Madras stands." Dr. Sherring says: "On reaching Calcutta, Carey found the mission of Kiernander already in existence. This had been begun in Madras in 1758." We take it that Dr. Sherring means it of Calcutta

alone when he says, that from 1767-76 the large number of 495 conversions were recognized by Kiernander. The seeds of Protestant missions in Northern India were, he says, sown by him, and he baptized hundreds of converts. Kiernander joined the mission of the Christian Knowledge Society in 1740. We have put thus prominent the English missions, because the relation of the Danish missionaries to this work is a hearthstone tale. Dr. Sherring begins his "History of Protestant Missions in India," saying, "Among Protestant nations the Danes have the honor of first conceiving the idea of conveying the Gospel to the races of India." He calls attention, however, to the fact that they had been "upward of eighty years in Tranquebar before they took any steps for the evangelization of the natives."

He says: "At the time of the death of Ziegenbalg, in 1719, three hundred and fifty-five converts, and a numerous body of catechumens mourned over his loss."

The *Lutheran Standard* says: "In 1751, under the faithful labors of Frederick Christian Schwartz, 400 persons, adults and youth, were added to the Church by baptism . . . and so great was his success at Trichinopoly that a church accommodating 2000 was erected in 1766."

Now all this belongs in the category of things that are of "good report," and yet it should not lessen our enthusiasm over the great epoch in mission history, which dates distinctly from William Carey's personal efforts to awaken the Church as a church to the great obligation to evangelize the world—the whole world. And hating not one jot of reverence and admiration for the missionaries, nor of esteem for the missions, that were founded in India in the eighteenth century, we have to face a condition in the lack of permanence in their results. Dr. Sherring may be taken as an unprejudiced historian. He says:

"How have they stood the test of time? It might be fairly supposed that

missions established from one hundred to one hundred and sixty years ago, if originally sound and true, would in the present day be the largest and most flourishing of all the missions of India. But what do we actually find? Instead of thousands of converts which the Tranquebar Mission possessed for many years in the last century, there were, in 1850, only 717 Christians, and twenty years later, only 771. Again, Tanjore, the principal scene of Schwartz's labors, contained, in 1850, 1570 Christians. In the same year Trichinopoly had 638; Cuddalore, 325; and Madras probably not more than a thousand."

He says, in conclusion, that, "had it not been for modern efforts by this time little would have been seen of the great results of former times." He explains this failure by a mistaken attitude of those noble brethren toward the terrible caste system of India. But we learn by the mistakes of pioneers as well as by their successes; and failures are often more instructive than their opposite. We would not disturb a fragment of the chaplet which has been placed on the brow of these "Reformers before the Reformation" in India. None shall outstrip us in our admiration for the heroism and Christian faith of Schwartz, nor of Carey, and their compeers. But we earnestly note that all Christians, to whatever inheritance of noble names they may have fallen heir, can join in re-dating as pre-eminently the century of foreign missions, this which closes with the year of grace 1892. With the fullest of charity each may leave other to his own inclination, sure of this one thing, that the spirit of unity abroad in our day will enable us all to ask, as the *Church Missionary Gleaner* did in January:

"Will 1892 be fraught with as mighty missionary interests as 1792? Is there a William Carey somewhere, ready to call us to fresh endeavor and holy enterprise? Is there for the Church of Christ a great awakening coming? Our hearts glow with wonder and adoration as we see what God has wrought in the

past hundred years, but there are millions of heathen still in darkness, and the mass of the professing Church is still steeped in apathy at home. . . . If we, individually and collectively, take Carey's two historic sentences, 'Expect great things from God,' 'Attempt great things for God,' and live them out, 1892 may see things far greater than any seen as yet. Catching the echo of Expectation and Endeavor, let us go forward fearlessly but humbly in the name of the Lord."

Alaska and Its Needs.

BY BISHOP H. T. BACHMAN, BETHLEHEM, PA.*

Since my visit to that dreary region, Alaska, my sympathies for its people have been greatly enlarged, and whenever I can say a helpful word in their behalf it shall not remain unspoken. My charge to each one is this: "Whosoever thy hand findeth to do"—in the matter of helping on the work of evangelization in Alaska—"do it with thy might." It is at the best little enough that we can do, therefore let us be all the more faithful in doing it well and fully. Last evening, when I called upon our visiting brother, Dr. Gracy, he put to me this large question, "Do you think that the acquisition of Alaska by the United States was a good thing?" and this inquiry has started a train of thought that may be worth presenting here.

The answer depends on the point of view from which you regard the matter in question. My first answer is that it was a grand deal in a pecuniary sense for the United States. The purchase of

that territory from Russia, with its varied elements of wealth, was a genuine Yankee bargain. The purchase was consummated under Secretary Seward in 1868. The sum paid, or, in other words, the capital invested, was \$7,200,000 in gold. The annual dividends gathered in by commerce to-day amount to the same sum as the original investment, and they are increasing every year, and the United States Treasury itself has drawn usurious interest from its investment. From this point of view, therefore, the acquisition of Alaska was a good thing for our country. Politically and strategically it was also undeniably a wise stroke of statesmanship on the part of the sagacious Seward.

But we must hasten to ask, Was it a good thing from the Christian's standpoint, either for the United States or for the people of Alaska? That is an entirely different inquiry; and the answer to it remains to be wrought out by our national sense of honor, justice, and truth.

When we acquired Alaska we incurred great responsibilities: and woe be to our land if we wrong the Esquimo and the Thlinket as we have wronged the Negro and the Indian. I fear that there is already only too much reason to say, No, it is not a good thing for the Esquimo and Indian of Alaska.

Under Russia and the Russian established Church the people have lived a sorry life indeed—filthy and beastly in their persons and habits, ignorant, degraded, and superstitious in the extreme, you may look in vain for any fruits of the labors (if you can call that labor which consists in holding up a crucifix for men, women, children, and babes to kiss, and muttering unintelligible prayers) of the well-paid and dissolute Greek priests who have frittered away their useless lives among them. But are they faring any better now? I answer, Yes, with regard to a comparatively small number who have come under the immediate and undisturbed care of evangelical missionaries. Bethel is a grand testimony to the value of

[* It was our high privilege to worship with and speak to the Moravian brethren, at Bethlehem, Pa., on the occasion of the anniversary of their Alaska Missionary Society. Bishop Bachman, of that Church, had but recently returned from an official visit to Alaska, and favored the audience with an admirable address, which at our earnest solicitation he has revised for our use. See an article. J. T. G.]

Christian missions in Alaska. Lomuck and Kovogalek, the native helpers whom I inducted into office, and two score other souls to whom this life has become a new thing, are monuments to the power of the Gospel; and other missions are rejoicing in the same experiences.

But there is only a small beginning made in this line; in regard to the great mass of the 30,000 people of Alaska, the annexation of their territory to the United States has not proved to be a good thing as yet; on the contrary, the complaints of missionaries, teachers, and other Christians, become more bitter year by year as to the wrongs and evils endured by the natives from American whalers, fishermen, traders, and miners. The Aleuts, Innuits, Thlinkets, and other tribes composing the Esquimos and Indians of Alaska, are a comparatively harmless race. They are barbarians but not savages. The Esquimos, particularly, are a nation of children—little children. Credulous, ignorant, and simple-hearted, they are the ready victims of the stronger race from the States. If they were not such, they would quickly revolt against the injustice and oppression under which they suffer, from the greed, lust, and lasciviousness of many of the whites that come among them; American commerce seizes upon their resources, and gives nothing in return for the treasures of furs, fish, and gold that it carries off from that desolate land. A revolution in Alaska would be far more justifiable than the revolution of '76, for our wrongs then were mere trifles compared to theirs; and they belong to a country that still professes to cherish the Declaration of Independence. The story of ravage and rapine in Mexico and Peru by the blood-thirsty Spaniard is being re-enacted to-day in Alaska by Americans! But if we as a people and our strong Government can defraud and wrong and slaughter the Indians of our temperate zone, shall we blame the cowardly miscreants who go to the Arctic to rob and wrong the helpless Es-

quimos? Niebuhr's assertion that an uncivilized people has never derived benefit from a civilized race is too sweeping—the history of missions in our own and other churches is a standing protest against the assertion. But there is strong ground for it, since civilized *savages* do demoralize and degrade uncivilized heathen still further, so that their last state becomes worse than the first; and they become more and more inaccessible to the gracious overtures of Christianity. Need we wonder to find the abused and demoralized natives at Carmel, on the Nushagak, and at many other places, turning away and spurning the cup of salvation because it is presented by a white hand?

Just now a bill is before Congress (God forbid that it should pass!) to rescind the law prohibiting the import of liquor into Alaska. The plea is that it cannot be enforced. What a plea to be urged by the wise Congress of statesmen of the mighty United States of America! Rather, should we say, what a concession to the still mightier liquor league of our rum-ruled land!

Dear friends, if the annexation of Alaska to our enlightened country is to be a benefit to the Creoles, Esquimos, and Indians of that dreary land, those who are the true children of light must do what their hands find to do with all their might in order to make it such.

They must seize the opportunity that is still afforded to possess the land for Christ. If all of you who hear the appeal will do what you can for the temporal, moral, and spiritual well-being of these thousands of perishing victims of man's inhumanity to man, before their hearts are hardened against the white man's Gospel, verily our united labor shall not be in vain in the Lord.

In conclusion, I am glad to announce that from among seven volunteers, Brother Edward Helmich, a student in our theological seminary, has been accepted as a new recruit for mission work in Alaska, and two others will soon be appointed by our Executive Board to constitute with him the new contingent

to man the Gospel works on the mighty Kuskoquim. May the Lord of the harvest, in answer to our cry, provide laborers in His harvest who shall be men and women after His own heart, and true angels of mercy to the down-trodden, famishing children of Alaska!

A Crisis in Missions in Turkey.

A gentleman, whose name we withhold for prudential reasons, but who is recognized as one of the most eminent authorities in the Turkish Empire concerning things political or religious, writes to us from Constantinople, under date of February 16th, as follows:

"The outlook for missionary work in this empire is just now very stormy. What the result will be of the restrictive and prohibitory policy at present being inaugurated by the Turkish Government no one can foretell. There never has been a more serious crisis in the history of missions in Turkey. The situation calls for great tact and prudence upon the part of missionaries, and statesmanlike breadth of perception and promptness of action upon the part of all influential friends of religious liberty throughout evangelical Christendom. It is greatly to be desired that the attention of such persons in high places should be drawn to this subject in time to avert the loss of all the concessions gained in the last fifty years to the cause of religious freedom in the Turkish Empire."

To those of our readers who are not aware of the facts which form the basis of this note of warning, we may say that the Turkish Minister has notified the various embassies of Constantinople that hereafter the holding of schools in private houses will not be tolerated. Any such regulation would strike a blow at educational work, pre-eminently that of the American Board.

An exchange forcibly says: "Whether the Turkish officials will seriously attempt to carry out this regulation, or whether, in case the attempt is made,

remonstrances of foreign Powers will be unavailing, cannot yet be determined. The guarantees which were given in the Treaty of Berlin would certainly authorize the interference of Great Britain and other Powers to prevent such a course. According to the terms of the 'Capitulations' between Turkey and the United States, American missionaries have for a series of years been protected in the exercise of their profession as preachers and teachers, and it is not to be supposed that the United States Government will tolerate the placing of restrictions upon the rights guaranteed by these 'Capitulations.' "

God has graciously endowed the missionaries of the American Board in Turkey with great sagacity as well as zeal, and we may well pray that they may be guided in this emergency. Their record in the Turkish Empire is a part of the history of the American people, and their past achievement and prospective usefulness in the interests of national education and the extension of the area of religious liberty, well justify the special attention of our Government to the present emergency. J. T. G.

The Story of the South American Missionary Society.

BY L. G. A. R.,

HUDSON, PROVINCE QUEBEC.

The first attempt to establish missions in the south of South America was made by Captain Allan Gardiner in 1838. Being favorably received by the Patagonians, he returned to England, and tried to induce the Church Missionary Society to send some of their agents to this, which seemed to him so good a field. They were, however, unable to do this, and accordingly a distinct society was formed in July, 1844, known as the Patagonian Missionary Society. Captain Gardiner and Mr. Hunt, a schoolmaster, were sent out as its first missionaries. A landing was effected in February, 1845, but after a month's stay it was found that the atti-

tude of the Patagonians was so unfriendly it was deemed wiser to leave.

The friends at home were much discouraged; not so Captain Gardiner, who, however, advised the investment of the funds of the society. Having afterward received some money from private sources he was again enabled to sail from England with Mr. Williams, a medical missionary, Mr. Maudment, of the Church of England Young Men's Christian Association, and four Cornish sailors. On leaving the ship which conveyed them from England, they took to their boats and made efforts to reach a spot which was, or had been, inhabited by an English-speaking Fuegian. On their way thither they landed and set up a tent among the natives, but owing to the plundering habits and hostile attitude of the people they had to re-embark.

Bad weather overtook them, crippled one of their boats, and destroyed the other. With their shattered boat they sought the shelter of a retired bay. Here on a desert shore, with little protection from the cold and rough weather, they waited for a long time in the vain hope of relief from passing ships, or from their friends in England. The arrangements made for succoring these valiant pioneers of the Gospel had miscarried.

Here in Spaniard Harbor, on the coast of Tierra del Fuego, they lingered on. Their powder had been left on board the ship which brought them out; their fishing-net was destroyed, and the scanty supply of provisions coming to an end after many months of extreme privation, borne with heroic fortitude and Christian patience, they one by one fell off by disease and starvation, until at last Captain Gardiner himself, with his iron constitution, laid him down on that lonely shore to die. Both Mr. Williams and Captain Gardiner kept journals, a portion of which was picked up by S. E. Davison in a sealing ship, and the rest discovered by Captain Moreshead, R.N., of H. M. S. *Dido*.

In 1885 Admiral Moreshead de-

scribed at the Annual Meeting of the South American Missionary Society how, when commanding the *Dido*, he called at Tierra del Fuego to ascertain the fate of Allan Gardiner, and after scouring the beach with one hundred men at a time, and on the point of giving up the search, they discovered some writing on a rock directing them to Spaniard Harbor. They landed there and found the boat, the beach strewn with bones, and—what he should never forget—the body of poor Allan Gardiner, which had lain there four months, but which, owing to the climate, was untouched by decay, his countenance as composed as if he were asleep. They gave him as solemn a funeral as they could, with the rites of the Church of England. On the rocks was painted a little hand, and a lozenge, in which were the verses of Psalm 62:5-8: "My soul, wait thou only upon God; for my expectation is from Him," etc.

Among his last words written are the following:

"I am passing through the furnace, but, blessed be my heavenly Shepherd, He is with me, and I shall not want. He has kept me in perfect peace, and my soul rests and waits only upon Him. . . . All I pray for is, that I may patiently await His good pleasure, whether it be for life or for death, and that whether I live or die, it may be for His glory. I trust poor Fuego and South America will not be abandoned. Missionary seed has been sown here, and the Gospel message ought to follow. If I have a wish for the good of my fellow-men, it is that the Tierra del Fuego Mission may be prosecuted with vigor, and the work in South America commenced. Grant, O Lord, that we may be instrumental in commencing this great and blessed work; but shouldst Thou see fit in Thy providence to hedge up our way, and that we should languish and die here, I beseech Thee to raise up others, and to send forth laborers into this harvest."

The last words written in the diary were:

"September 5th, 1851.—Great and marvellous are the loving-kindnesses of my gracious God unto me. He has preserved me hitherto, and four days, although without food, without any feelings of hunger or thirst."

In Captain Gardiner's papers he had sketched out a plan of a mission bearing the title of the South American Mission, and having the threefold object of supplying the spiritual wants of our own fellow-countrymen, the Roman Catholics, and the heathen in South America.

This was the origin and this was the plan of the South American Missionary Society.

II.

The tragic end of these first missionaries, far from deterring missionary effort in this direction, only increased it; it taught them, however, a caution which was well heeded.

In 1853 the keel of a missionary schooner, the *Allan Gardiner*, of two hundred tons, was laid in Dartmouth Harbor for the missionaries. In 1854 she sailed under the command of Parker Snow, who, with his wife, were indefatigable in the pioneering work. They settled a station at Keppel Island, one of the West Falklands, where natives from Tierra del Fuego might be brought and receive instruction. Two years later the Rev. G. Pakenham Despard, together with the Rev. Allan Gardiner—the only son of the founder of the mission—and others, went out to strengthen the mission. A constant intercourse was kept up between the Fuegian natives and the station at Keppel. Much pains was taken to gain the confidence of the natives; and Mr. Despard, the superintendent of the mission, visited Tierra del Fuego and remained for a month on the coast, bringing back with him three men, their wives, and some younger lads as visitors. An attempt was made to impart to these a little religious elementary knowledge; and so friendly did they seem that it was thought prudent for

the missionaries to attempt to establish a station in their island home. The missionaries thought they knew the danger, and were willing to brave it for Christ's sake, thinking that the ferocity of the natives had been overstated. Mr. Phillips was the leader, and he was fearlessly supported by Captain Fell, of the *Allan Gardiner*. The place selected was Woollya, in Navarin Island, where they went ashore on November 1st. They took six days preparing their mission house. On Sunday, the 6th, they landed, and while engaged in Divine service, the natives surrounded the missionaries and massacred the whole party. Only the cook of the vessel, who had been left on board, escaped to tell the tale.

The natives who had accompanied them, and were friendly, were yet far too weak in principles to withstand their own people. One young Fuegian, however, who had been at the mission station at Keppel, was seen at the time of the massacre to wring his hands in unavailing distress.

This young man, Okokko, so earnestly implored to be taken back to Keppel in the ship which was sent in search of the missionaries, that he prevailed over the scruples and hesitation of the captain. He and his wife thus became the means of the surviving missionaries progressing with their difficult task of acquiring the Fuegian language. It is not a little remarkable that the survivors never flinched from their work, and determined to persevere, remembering their Master's words: "No man having put his hand to the plough and looking back is fit for the kingdom of God."

For three years, however, no visit was paid by any missionary to the coast of Tierra del Fuego.

In 1862 Mr. Despard brought home the *Allan Gardiner* for repairs to England, leaving Mr. Bridges in charge at Keppel. In January, 1863, she again returned to her work with the Rev. W. H. Stirling as superintendent of the mission, who was greatly surprised and encouraged to find the progress made

by Mr. Bridges in learning the unwritten language of the Fuegian and reducing it to grammatical form; also at the now acquired civilized English manners of the young Fuegian Okokko.

As soon as possible intercourse was again resumed with Tierra del Fuego. Mr. Bridges astonished the natives by his knowledge of their language, and they were also greatly pleased to see Okokko safe, evidently surmising that he had atoned with his life for their conduct. The arrival of the *Allan Gardiner* with a new missionary and a new captain, both speaking peaceable words, perplexed them beyond measure. When their visitors, instead of executing vengeance, spoke to them words of love, such a strange departure from their own customs quite amazed them; and as Mr. Stirling began to preach Christ unto them as the Resurrection and the Life, their guilty consciences were alarmed at the possible future appearance of Captain Fell and Mr. Phillips; but they were very much composed when gradually they understood that Christ Jesus came into the world to save men's lives and not to destroy.

Thus was confidence again established, and the work from this time gradually progressed.

When Mr. Charles Darwin visited the islands in 1851 as a naturalist in the *Beagle*, he denounced the natives "as being savages without one single element of elevation or civilization," and "as incapable of progress." In January, 1870, he wrote: "The success of the Tierra del Fuego Mission is most wonderful, and charms me, as I always prophesied utter failure."

Thus the grace of God has overcome all obstacles. Tierra del Fuego sits today "clothed and in its right mind."

first missionary of the Church of England to New Guinea, died of fever in the end of last December. He was of Scotch descent, but born and brought up in England. He became a student in St. Augustine's College, Canterbury, with a view to missionary service. He came to Australia and was ordained in 1878. After laboring for a time in Queensland and New South Wales he returned to England in company with the invalided Bishop of Newcastle. He next volunteered to take charge of a new mission of the Church of England in New Guinea. He had only begun the work and had opened the way for others when he was called suddenly away, to the great regret of all who knew him.

The Rev. W. G. Lawes, of the London Missionary Society, has returned to his sphere of labor in New Guinea with the New Testament in the Motu language. It is the work of Mr. Lawes and his fellow-missionary, Mr. Chalmers, and others, and was printed in London by the British and Foreign Bible Society under Mr. Lawes's superintendence. Mr. Lawes addressed many meetings throughout England and some in Australia.

The Rev. V. Lawes, from Niwe, or Savage Island, where the natives are now all Christian, has been visiting Australia.

The Federal Presbyterian Mission to the Aborigines in Northern Australia has been commenced on the Batavia River, situated on the east side of the Gulf of Carpentaria. The missionaries, Messrs. Ward and Hey, have got their houses erected. The Queensland Government has afforded material help.

The Rev. J. D. Laudels and Rev. J. H. Lawrie, of the New Hebrides Mission, are visiting New South Wales. Mr. Laudels went four years ago to the heathen Island of Malo. He has gathered converts. Mr. Lawrie ministers to the Christian natives of Aneityum. The Rev. Messrs. Leggatt and Morton, from Mallicollo, are visiting Victoria. The Rev. J. G. Paton, D.D., continues

New Guinea.—We are indebted to the Rev. R. Steel, D.D., of Sydney, Australia, for the following information:

The Rev. A. A. Maclaren, B.A., the

to visit congregations in the colonies in the interest of the mission.

Bitlis, Turkey.—The Rev. R. M. Cole, of the American Board of Missions in Turkey, says :

“ Away off in the darkness of Asia we sometimes turn back on memory's page to the delightful sojourn we passed in our native land after an absence of twenty-three years, the last thirteen of which was continuous, without once looking in on the home friends. It was, indeed, encouraging to meet with the churches and witness their increased interest in missions. But of all the uplifts to the soul, not the least was that at Clifton Springs, in the glorious meeting of the Inter-Missionary Union in June, 1890.

“ But our eyes are eastward, not westward now—on objects here in the Orient, and connected with the Master's campaign in Turkey. It was after long wanderings upon sea and land that ‘ Welcome Home ’ from people and associates greeted us at last. The three hundred and fifty miles on from the Black Sea coast had been harder and took more time than all the seven thousand six hundred miles beyond. The last one hundred and seventy miles we compassed in a novel conveyance. Though a ‘ special train,’ it is the old-time caravan with the Turkey palace and drawing cars consisting of a sort of palanquin or litter borne by two horses, and answering for Mrs. Cole and little five-year-old Mamie ; while the other is made up of two boxes covered with waterproof cloth, and hung from either side of the pack-saddle, as the superb sittings for the other two children. Weary as we are, no regular caravansary awaits us at night in this part of our journey, but for village inns we must needs keep company with grunting old buffaloes and arrogant little donkeys, together with numerous other domestic animals in stifling stables, though usually fenced in by a low railing so wanderers at large

may not invade our corner. So far as we depend upon the landlord for supplies he may treat us to a dinner of *sauerkraut* soup, with a few lentils in the bottom for filling, the mixture giving evidence of a little such butter as we might better not ask about for conscience' sake. They also bring us some of their poor Kourdish bread, about as dark and poor as their inferior *barley* could make it.

“ But nearing the close of our long journey, we forget this part of it as we approach Bitlis, a unique town of some 30,000 inhabitants, here among the mountains of Kourdistan, where is our home and centre of our field of labor. Crowds of our people, nearly two hundred in all, came out of the city to meet and bring us *à la Orient*. Old men and matrons, young men and maidens were there, and they brought us into the city with such handshakings and songs of welcome as would become some earthly prince, the chapel-bell, meanwhile, sending out its peal on peal to greet us as we came through a distant ward on to our home, made ready to receive us through the kind thoughtfulness of our associates.

“ We have just had the great delight of a brief visit from Mr. L. D. Wishard, the Y. M. C. A. delegate, who has been making tours of nearly all mission-fields in Eastern lands in hopes of arousing an interest among young men, and especially those in the colleges, as will result in a closer relationship between them and such organizations in our own land. Mr. Wishard is accompanied with his wife and by a Mr. Grant, a business man from Philadelphia. They all manifest the keenest interest in missionary matters, and we are sure their words must have done our people as well as ourselves much good. Only once before during our twenty-three years in Turkey have we had for a guest an American tourist, some missionaries, and naturally took special pleasure in these choice spirits. They left this for Harpoot via Moush, whence they are to turn south to visit Aintab College also.”

—The Committee of the Baptist Missionary Society of England have arranged to hold a meeting for prayer every Thursday morning, from eleven to twelve o'clock, in the library of the Mission House, Farnival Street, Holborn. It is intended that these meetings shall embrace all Evangelical missions. Representatives and friends of the various missionary societies have promised to preside or take part in the meetings. Dr. A. T. Pierson led the first of these meetings, February 4th.

—The "Minutes" of the World's Woman's Christian Temperance Union explain that in order to complete their organization "at least six missionaries shall be appointed as soon as arrangements can be made to do so. . . . One in Japan, one in China and Siam, one in British India, one in South Africa, one in West Africa, one in Egypt, Syria, and Asiatic Turkey."

—"Jesus in the Vedas" (Funk & Wagnalls), by a native Indian missionary, is a small book containing a remarkable contribution to the study of comparative religion. Its ambition is to show that the Christian doctrine of redemption through sacrifice finds a counterpart in the most primitive Hindu scriptures—the Vedas. The foremost reliance of the Indo-Aryan for salvation was not worship, nor caste, but sacrifice, "the first and primary rite." This was the potent remedy for all distempers and disturbances—an *opus operatum*. The theological thought underlying its origin became lost in the course of generations. This the author undertakes to restore from the original Hindu scriptures. The fundamental teaching of the most primitive of Hindu sacred books, he thinks, bridges over the separation of Hinduism and Christianity, and the Vedic text must, if logically followed, lead the most orthodox Hindu to Christ.

—Rev. Willis S. Webb is the author of "Incidents and Trials in the Life of

Rev. Eugenio Kincaid, D.D., the Hero Missionary to Burma." The Monitor Publishing House at F. Scott, Kansas, publishers. The Christian public will never weary of narratives of the early heroic days of the Baptist missions in Burma. If one wants to realize vividly what it means to be "in perils by robbers" let him read Chapter XI. of this book.

—Memorial volume No. 20 of Funk & Wagnalls's publication is Pike's "Charles Haddon Spurgeon," just issued. The remarkable thing, from our standpoint, of this volume, is the light it throws on the far-reaching influence of Mr. Spurgeon's printed sermons, not only over Christian communities on every continent, but far afield, with Red Kafirs in South Africa, in the forests of Southern Tasmania, among Moslems and Hindus in India, and other non-Christian persons. A Brahman said he envied those who could personally hear Spurgeon preach.

—The Americans at Amoy, China, held a Fourth of July celebration last year, at which the native Chinese Governor of the Foochow Province, responding to the toast "The Emperor of China," said:

"China is to-day learning that lesson in education which Europe has obliged her to learn—the art of killing, the science of armies and navies. Woe, then, to the world if the scholar, profiting by the lesson, should apply it in turn! With its freedom from debt, its inexhaustible resources, and its teeming millions, this empire might be the menace, if not the destroyer, of Christendom. No matter what happens, it needs no prophetic gift to know that the twentieth century will see at the forefront of the nations of the world, China in the East and America in the West. Well may we pray that, for the welfare of humanity, their purposes shall be as peaceful and upright as they are to-day."

That is more statesmanlike than is the pending legislation proposed by our House of Representatives at Washington, which is a short-sighted, narrow, vicious provision for persecuting Chinese now in this country, suggestive of a Russian *ukase* against Jews. If China retaliates, she can do it on about three thousand Americans now in China.

III.—EDITORIAL NOTES ON CURRENT TOPICS.

The "Forward Movement."

On March 8th, at Sheffield, a large meeting was held in the interests of the "Forward Movement" of the London Missionary Society. At the evening meeting, Rev. Wardlaw Thompson, Secretary; Professor Armitage, and myself were the speakers. Secretary Thompson's address was a gem. He referred to his experience eight years since in a tour of the missions of the Society; and he remarked that such a deputation proved very expensive, for it revealed the urgent need of reinforcements; that fields were starving for laborers, and there must be a "forward movement."

In fact, he said, the "forward movement" was not new. The Society has been entering new fields and undertaking new forms of work: witness woman's work for fifteen years past with a staff of 37 now in the field, and medical missions, with 16 fully qualified missionaries and 9 hospitals. The Society purposes, before its centenary in 1896, to add 100 more laborers to the 200 now in service. This means an addition to the present outlay of \$400,000 another \$150,000 annually.

Mr. Thompson briefly answered two questions:

Why a forward movement? and where?

He said there are three stages in missionary enterprise. The first, where fields are newly entered and all is pioneer work; the third, where fields are fruitful, self-supporting, self-propagating. In the first stage it is impracticable to send many laborers, and in the third it is needless. But the middle stage, when the early obstacles are overcome, and the people are ready to receive the Word, *all the force available should be massed on the field*, and such is the present stage of work in most of the Society's fields. Travancore was instanced as an example of the comparative results of amply supplying a field with laborers. Though smaller than some fields where only a single missionary is stationed, there are five stations

and eight missionaries, and the results have been surprisingly greater in proportion, in the number of converts, native workers, scholars in schools, etc.

Mr. Thompson showed *where* the forward movement should especially apply. New fields, like New Guinea and Central Africa, and older fields now budding into promise. He spoke of hard fields, long unfruitful, which God is now blessing, and drew a fine analogy between "poor men's diggings" in gold districts where the deposit is alluvial, and one man can work the superficial soil and make a living, and corresponding missions among simpler and more impressive tribes; while the gold embedded in hard rock, which can be got at only by crushing the rock, and demanding capital, combined labor, machinery, and patient mining, represents the more difficult but ultimately equally fruitful and productive work. From March 13th-20th the Society's constituency observe a week of self-denial for missions.

Knowledge is Power.

The following is a communication on a most important subject:

As the magnitude of the undertaking becomes evident to me, I am convinced that unless the Church, or a large proportion of the Church, changes the whole principle on which it is attempting to preach the Gospel to the heathen world, we will be bitterly disappointed in our hopes for "world evangelization in this generation." The inadequacy of the present forces is painful, is disgraceful; and appearances now do not warrant us, humanly speaking, in expecting a very great increase in the near future (witness the deficits in our Boards this past year, notwithstanding the curtailment of the work on all sides). Even the earnest members of the Church do not and cannot realize the vastness of this work; and probably the large majority of volunteers are with-

out the necessary data to enable them to make their estimates mathematically and authoritatively. General ideas will not do. Is it not somewhat misleading to say the whole world is ready for the Gospel—the gates are all open? Comparatively so it is true; but are there not yet remaining large tracts in Africa at whose doors we have not knocked? Do we *know* these to be any more open than Thibet? Do we not know that indeed some of them are closed only too effectually? In Central Asia, besides Thibet, there are Nepaul, Bhotan, and other small provinces that are making a very bold front against the entrance of foreigners. To the East of us here there are Annam, Cochin China, and Cambodia, with over twenty million; here the gates are not only closed by a heathen population, but the French flag warns us to enter not. In China there still remain many walled Jerichoes. Besides these there are small tribes here and there who as yet are perfect savages, and who seem none too friendly to outsiders.

I would like to submit to you the following list of questions, that *after proper revision* could be forwarded to one or two representative men in each field. The answers received could be collected, printed in one volume, and would give us in a brief form an authoritative basis for work:

1. Area of the field? Portion unexplored?
 2. Modes of travel? Expense? Special difficulties?
 3. Number of months in the year when travel is possible or advisable?
 4. Physical characteristics of country? Relief, climate, etc.?
 5. Natural resources for supply of food, etc.?
 6. Population of the field?
 7. Ratio between city and country population?
 8. Whether country population is mainly village? Average size of village?
 9. Proportion of adult population?
 10. Degree of average intelligence?
 11. Number yet unreached at all?
- Number without any intelligent idea of Gospel?
12. Proportion of population women? Social condition?
 13. Present and past attitude of people?
 14. Present and past attitude of government?
 15. Past success in schools—boys' and girls'?
 16. Past success in itinerant work? Country work?
 17. Past success in local church work? City work?
 18. Language (a) Difficult? Average time to learn sufficiently to preach Gospel *simply*? (b) How much of the Bible printed? (c) How much of the Bible translated? (d) What Gospel literature besides? (e) Number of languages used? (Answer the above questions, *a, b, c, d,* and *e* in regard to each one, and give other particulars.)
 19. Prevailing religion or religions? The power they have over the people? Are the people students of their own religion?
 20. Present number of missionaries? Denominations? Stations?
 21. Average length of missionary term of service? Rules for preserving health?
 22. When was missionary work first begun? By what church?
 23. Number of efficient native workers? Success of native preachers?
 24. Value of medical missionaries in *evangelizing*?
- These questions to be answered clearly, as concisely as possible, and as quickly as possible. The writer adding his opinion as to the practicability of the evangelization of his field during the present generation and the number of missionaries necessary to be sent out during the coming ten years in order to accomplish that end.
- I am very certain that if each one of our volunteers possessed the information thus asked for it would avoid a danger which I am afraid is only too real, relying on general rather than specific knowledge.
- Let us have strong faith in Him who

is able to grant us this request, and depend more and more on the power of the Holy Ghost. Let us tighten our girdles, take a firmer grasp of our swords, look well to our armor, estimate well the forces against us, and go forward, knowing well our Captain never leads but to victory.

LAKAWN, LAOS. W. A. BRIGGS.

A New Oall from the Telugus.

Dr. Clough's mission to raise \$50,000 for enlarging the Telugu work and securing twenty-five men for its re-enforcement has been completed; the money has been pledged, and the men are nearly all in view. Dr. Clough, having this accomplished his object, was beginning to plan for a return to his work in Ongole, when a petition was received at the rooms, signed by the leading men of Ongole, praying that the Union would raise the Ongole high school to a second grade college. We have now not far from 55,000 Christians, and a population under Christian influence of at least 200,000 more, who reasonably look to us for the means of an advanced education. There is now no collegiate school for Baptists in all India, and the need of such an institution has been pressed home on the missionaries and the people. The Executive Committee has therefore resolved to avail itself of the present opportunity for creating such an institution. For the attainment of this end the committee has resolved to grant the request of the people of Ongole, and to provide for the growing need of our people in India. They have therefore asked Dr. Clough to remain in the country for the purpose of raising \$50,000 as a partial endowment for the collegiate school to be established. He has consented to stay and raise the money, which will be included in the centennial fund of \$1,000,000 for the general enlargement and improvement of the missions of the Union.

J. N. MURDOCK,

HENRY C. MABIE,

Corresponding Secretaries.

December 30, 1891.

Drift Children's Mission.

It fell to the editor to make an address at the anniversary mentioned below, just before the new year came in, and seldom has my mind been so impressed with the grandeur of a simple and self-sacrificing work for God's destitute ones. I felt proud of my fellow-American.

The first anniversary of the Drift Children's Mission, after a sumptuous tea provided for about six hundred children, was presided over by Dr. Barnardo, who was supported by numerous friends of the poor children of East London. The addresses were interspersed by pieces sung by the children, and selections by the brass band of Dr. Barnardo's homes.

Mr. C. L. Boyer, the originator of the mission, told how the work was started in a very modest way, and how the blessing of God had attended his efforts. His main object was to bring the children who seldom receive religious teaching in any form under a regular course of spiritual instruction. To do this he was compelled to win the confidence and love of the children, whose welfare he had at heart. And by various simple methods he has gained an entrance into many a home, and through the boys and girls has reached the hearts of many indifferent parents. Gospel meetings have been organized, and Mr. Boyer reported that where the special week-night services had been in vogue the Sunday-schools had invariably benefited thereby. Since the commencement of the work (some two years before the Mission was amalgamated with the Ragged-School Union), the meetings had been attended by 86,406 children; 173 had spent a fortnight at the seaside; 14,456 had been taken by train for a day in Epping Forest; and 83,975 visits had been made to the homes of the children.

A farewell address was presented to the Rev. S. Mateer, F.L.S., the well-known missionary, by the Christians and agents of the Trevandrum District, L. M. S., in February, 1891, when he

was about to leave for a visit to his native land.

The address testifies to acts of benevolence and wisdom rarely accomplished in a lifetime, and is a splendid tribute to his work, which has extended over a period of about thirty years. Progress has marked every sphere of missionary labor in which he has been engaged. When he assumed charge of the District in 1861, there were 1570 Christians, but now 8674. Then there were only 19 congregations, but now 51: and of these 11 have been formed into two self-supporting pastorates. The schools then numbered 12, but now 65, of which 3 are Anglo-Vernacular, and one is for caste girls. Native contributions, which then amounted to Rs. 271 have risen to Rs. 2178.

Mr. Mateer has been the chief means of effecting such marked improvements. This District, with a rugged surface of about 632 square miles, presents great difficulties in personally superintending the various missionary efforts carried on in it; but with regularity and energy he has visited, travelling generally in the common bullock carts, not only the congregations in this District, but also for years those in the Quilon District, with an area of about 878 square miles.

He has mastered the two vernaculars spoken, and the proficiency acquired by him in the study of the languages has been scarcely attained by Europeans, and has been devoted to writing, compiling, and editing valuable Christian literature, and revising the Malayalam Bible.

Particular mention was made in the address of Mr. Mateer's labors for elevating the Pulayars, Vedars, Kuravars, and Hillmen, who form the lowest strata of the community, for which he has been reproached with the nickname of "*Pala-padre*." Nevertheless, by his instrumentality men once sunk in the deepest ignorance and superstition, and regarded lower than the beasts, have risen to fill respectable positions in the mission and in society.

Mistress and Miss Mateer have laudably seconded his labors of love by managing the boarding and embroidery schools, superintending the Bible women, and introducing the tonic sol-fa method to improve sacred singing. This farewell address is in itself a vindication of missionary labor.

Severe criticisms have appeared upon Mr. William Booth and his followers. The charge is, that while Mr. Booth preaches humility, and calls upon his "Army" for proofs of self denial, his vanity is only satisfied by special steamers and an expenditure of the most reckless character. It is urged that in some mysterious way the recent demonstrations would draw money into the coffers of the "Army;" but people who subscribe have, it is said, no guarantee that, while their object and desire are to feed the hungry and shelter the outcasts, they have not really been paying for horses and carriages, special trains and steamboats, and other luxuries for the "General." Many think there is something incongruous in the publication of books lamenting the miseries and hardships of the poor, and in the throwing away of thousands of pounds in glorifying the nominal author of those volumes.

Saturday, March 12th, seven missionaries—two for Norway, four for Southeast Africa, and one for Central India—sent out by the Free Methodist Mission Board, left New York on the steamer *Amsterdam* for their respective stations. The Board has purchased 1200 acres of land near Port Shepstone, Natal, on which they intend to develop a station. Three missionaries are already on the ground. The design is to develop such industries among the natives as will be serviceable to both them and the missions. Schools will be established immediately, in connection with their other work.

IV.—THE MONTHLY CONCERT OF MISSIONS.

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

Siam: An Historic Sketch.

Less is known of Siam than of most Asiatic countries. A general idea of its history, the character of its people, and the peculiar development of its religious systems will help us to judge of its missionary outlook. The kingdom comprises forty-five provinces, but its boundaries have constantly changed in the past centuries as its wars with Burmah, Pegu, Laos, Cochin, and Cambodia have been successful or otherwise. Like India, Siam is inhabited by a variety of races—Shans, Laos, Malaysians, etc. Its full name, according to the Siamese books, may be rendered into English as "The Circle of the Visitation of the Gods"—a name expressing the same serene national satisfaction as "the Celestial Empire" of the Chinese. A mythical history of the country is traced back to about the year 243 B.C., when a wild tribe, said to have descended from some Brahmanical recluses, founded a city, and began to cultivate the arts of civilization.

That the influence of India and her mythology had reached Siam at an early day is seen in the legend that a certain paralytic received a visit from Indra, who restored him to perfect health and made him King of Cambodia. One of his descendants became the wife of a noted hero, who, migrating westward on account of famine, founded the great city of Ayuthia, on the Menam. This event, which occurred in 1350 A.D., was the starting-point of real Siamese history. Buddhism had been introduced among the tribes of Burmah, Siam, and Cambodia seven or eight centuries earlier, but its influence was weakened and compromised by Hindu corruptions and by the ineradicable superstitions of spirit worship. There was also from an early period a strong Chinese influence growing out of commercial and

tributary relations which Siam held to the Chinese Emperor, and continues to hold to the present day.

The early Siamese annals, and even the modern history of the country, afford a strange comment upon the assumption so often presented that Buddhism, wherever it has become dominant, has rendered nations mild and pacific. Its apologists have never wearied of contrasting the history of Oriental lands with that of "ensanguined" Christian Europe. "And the wars of Europe," it is said, "have largely been fought in the name of religion." Much is to be confessed on that score indeed; but the peninsula known as "Farther India" has also been fought over for centuries by Burmans, Peguans, Siamese, Laos, and Cambodians, and often for the interests of the Buddhist faith. Wars have more than once been waged for the possession of a white elephant—that animal being supposed to be an incarnation of a future Buddha, and therefore a guarantee of national prosperity.

In 1350 A.D. Siam made war upon Cambodia, and thousands of captives were taken. In 1382 the capital of the Laos country was invaded and many captives were borne into slavery. Three years later another attack was made on the populous capital of Cambodia, and only five thousand of the inhabitants were left. In 1401 Ayuthia itself was captured, and its ruler deposed by a family of princes who fought for the throne. The Laos capital was again invaded in 1430, and Cambodia again in 1532. Ten years later, the King of Pegu, besieged Ayuthia. In 1544 the allied armies of Burmah and Pegu attacked the Siamese capital for the possession of a white elephant which had excited national envy. Three years later the Siamese King, having become possessed of seven white elephants, was again attacked by the King of Pegu with ninety

thousand men. We omit many other religious wars, and only add one more—viz., the invasion of the Laos country in 1782, partly, it would seem, to secure the coveted "Emerald Buddha," an image cut from a single stone a foot and a half in length. Sir John Bowring informs us that "the usual custom in these wars was to lay waste the country, plunder the inhabitants, and bring innumerable captives to the slave markets of the Siamese capital." In 1766 the Burmans destroyed Aynthia and brought the whole country into subjection. But Phoja Tak, the son of a Chinaman by a Siamese mother, recovered the lost power and founded the city of Bangkok, which is still the capital. This able ruler, after fully restoring the dominion of Siam, became insane, was imprisoned, and finally murdered by his prime minister, who usurped the power in 1782 and founded the present dynasty. The present royal family has a trace of Chinese blood from a female ancestor four generations back.

THE ESTABLISHMENT OF MISSIONS.

The history of Christian missions in Siam begins with the missionary tour of Francis Xavier through various countries of the East; but the first attempt at a permanent establishment was made by De la Mothe Lambert, Bishop of Beirut, who, with a small band of followers, travelled from Rome overland, through Syria, Persia, and India, and arrived at the old capital of Siam in 1662. As he was a Frenchman, some difficulties were raised by Portuguese residents who were jealous for the influence of their country, and especially as Pope Sixtus, nearly a hundred years before, had placed Siam and Cochin China under the jurisdiction of Portugal. In 1668 a revolution occurred in Siam which retarded all missionary operations by leading the Government to suspect, as it afterward had abundant reason to do, that the Roman Catholic missions were more or less connected with schemes of occupation by foreign

Powers. About the same time the missionaries, under the Bishop of Beirut, were disgusted by a counter-movement of Mohammedan missionaries from Achen and Golconda, which had long before been brought under the sway of Islam. But in 1673 a still greater and more magnificent demonstration was made under the auspices of no less a personage than Louis XIV. of France. The Bishop of Heliopolis was sent to Siam in great state with letters from the great Louis and from Pope Clement IX. to the Siamese King. Both epistles are full of flattery, and that of Louis expresses a more fervent piety than Carlyle and others have seemed inclined to accord to the dissolute French monarch. The missionaries were well received, and in 1680 the King of Siam sent ambassadors to France by way of the Cape of Good Hope; but these appear to have been lost at sea, as they were never heard from after their embarkation. For a time the bishop and his associates met with distinguished success. Two Siamese families were baptized, and the king was to a large degree brought under the influence of the missionaries. But the bishop made a fatal mistake in urging the appointment of a Frenchman—Constantine Phaulcon—as prime minister.

The king is supposed to have granted this and other concessions in the hope of strengthening himself by French influence against the encroachments of the Dutch in Malacca, but he little knew how insidious Jesuit influence in its political schemes may become. He was led to offer the town of Singor for a small French garrison. But he was dismayed when a French regiment made its appearance and demanded two forts in the city of Bangkok. Soon after, the French, having inflicted punishment upon two Malayan nobles, the Malays arose in rebellion, and were fired upon by the French troops under Phaulcon's orders. A spirit of rebellion was now spread throughout the entire kingdom, and it became evident that the French, with their soldiers and their missiona-

ries, would be driven out of Siam at any cost.

More than this, the affair proved fatal to the king and his dynasty. Upon his becoming ill, one of his high officials was elected by a secret council as his successor. Phaulcon, the French minister, having vainly tried to escape, was imprisoned and put to death. The French soldiers in the garrison capitulated, and were escorted to Pondicherry, the missionaries and the bishop being held as hostages for the safety of the Siamese who conducted them. The cause of Catholic missions in Siam languished from that time till 1830, when Pallegoix, Bishop of Mallos, was appointed apostolic to Siam. His hope of safety depended, not upon France, but upon the English, who had obtained possessions at Penang.

It would seem that the Jesuits have uniformly proved incapable of learning wisdom from the miscarriage of their repeated schemes for the possession of political control. The idea of temporal power in the hands of the Pope, and of an alliance of the Kingdom of Christ with earthly sceptres, has demoralized the Papacy from the crown of its head to the soles of its feet. Two centuries ago the Roman Catholic Church had begun missions in several lands under most favorable auspices. It had gained a stronghold in the Congo States of West Africa. It had won such favorable recognition in India that the great Akbar is said to have married a Christian wife. It had gained a most auspicious footing in Japan, and had multiplied its converts by tens of thousands, when the capture of a Portuguese vessel by the Dutch revealed a Jesuit scheme for placing Japan under the Catholic King of Portugal.

In China, also, great successes had been won, and there was every reason to believe that the Jesuits, with clean hands and truthful hearts, might hope for continued and extensive Christian conquests; but there also intrigue and lust for power overwhelmed their mis-

The same history has been repeated at a much more recent date in Korea; and, as we have seen above, Siam must be added to the list. Everywhere there seems to have been a singular devotion on the part of very many of the missionaries; it is fair to say that upon an average Roman Catholic missions have involved greater self-denial than is known to those of the Protestant churches.

But in spite of burning zeal, earnest toil, and even a martyr spirit, everything has been vitiated by the false ethics and the fatal plottings of Jesuitism. Intrigue has accompanied devotion; persecution has been the swift result of intrigue; overwhelming disaster, and even massacre has overtaken tens of thousands of native converts; missionaries have been put to death or driven away, and their missions have become a desolation. Christian missions can never gain the fair opportunities that have thus been lost to Catholics and Protestants alike. All the great mission fields have been burned over, so to speak, by Jesuitism. Of two chief obstacles which are now encountered by Christian missions, it is difficult to say which is the worse—the distrust created by the intrigues of the early Catholic missionaries, or the disgust produced by the overreaching and injustice of European diplomacy, the corrupting influence of certain branches of commerce—opium, whiskey, gunpowder, and vile books, together with the vices and crimes of tradesmen, miners, soldiers, and adventurers who represent Christian countries. With these twofold obstacles to contend with, it is marvellous that the modern missionary movement should gain any conquests at all. The fact of its success is evidence that it is Divine.

In 1857 the Roman Catholics claimed over seven thousand converts.

Of Protestant missions the first mention is found in the letters of Gutzlaff, who visited Siam in the year 1832. His representations were regarded by Mr. Abel, who went to Bangkok a year

later, as optimistic, and the subsequent history has borne out his opinion.

A mission was established by the American Baptist Missionary Union in 1842; but their work has been carried on mainly among the Chinese residents, who constitute an important element. The American Board established a mission soon after, but mainly with the view to gaining, through the Chinese residents, ultimate access to China; and after the opening of the Chinese ports, the Congregational missions were abandoned. The mission of the Presbyterian Board was begun in 1840; but the missionary, Rev. Mr. Buel, having soon died, the field was abandoned till 1847. As late as 1857 only two or three converts were reported. Both the late king, who came to the throne in 1851, and his son, the present king, have been friendly to the missionaries and their work, and in recent years a very gratifying degree of success has been attained both in Siam and Laos.

RELIGIONS OF THE COUNTRY.

The religious developments in Siam have been greatly diversified. The original faith of the people was spirit-worship; and this has there, as elsewhere in the East, taken a great variety of forms. Very extensively evil spirits are supposed to be incarnate in serpents and uncanny brutes. They also take possession of men and women who are supposed to bewitch and torment the sick, orent off the crops, or create pestilence. The world becomes a haunted world; everywhere the presence and influence of evil spirits are suspected, and a host of devil priests or jugglers, scarcely less troublesome than the devils themselves, are employed to appease, or cajole, or circumvent the unseen foes who afflict the people.

In the general prevalence of these superstitions Siam, Burmah, and Ceylon are much alike. There is no greater error than to suppose that Buddhism is the chief and every-day religion of the masses in these countries. It is, indeed, the faith of the monastic orders,

and ostensibly of all the more intelligent class (though these also, in an emergency, resort to the devil priests; and even the Buddhist ascetics do the same); but the common people are spirit-worshippers under various visible forms of idolatry or fetishism.

Buddhism was introduced into Siam about the seventh century of our era, or a thousand years after the death of Gautama. Transplanted from Ceylon by way of Burmah, it had undergone transformations, but not to so great a degree as the types of the same system which had been developed in Northern India, Nepal, Cashmere, and Thibet. There the base admixtures of Siva-worship, known as Saktism or Tantrism had so corrupted the early faith that it had wholly lost its power in India proper, and was soon after wholly uprooted and banished from the country. But in Siam, Buddhism gained a peculiar hold upon the Government at an early day, and from that time to the present each has yielded a degree of support to the other. This relation cannot be fully understood without a moment's reference to the origin of the peculiar superstition of the white elephant. This animal has more than an emblematic significance like that of the lion on the shield of Britain, or the eagle of America. It is, in effect, the guardian divinity of Siam.

To trace the myth to its beginning, when Gautama died, he left his disciples to understand that he had become extinct in Nirvana. They had unconsciously come to worship him as the source of all wisdom and help. Now they were disconsolate. But he had told them that another Buddha would appear after a period of four thousand years, and that he was even then living in one of the four heavens. Meanwhile legends of Gautama's pre-existent states had been multiplied. It was alleged that he had passed through five hundred and thirty transmigrations, in the last of which he had appeared in a dream to Queen Maya, before Gautama's birth, in the form of a white elephant. Was it

not likely, therefore, that the coming Buddha also might be incarnate in a white elephant? In the absence of the dead Buddha, his prospective successor began to be worshipped in Ceylon under the name of Maitreych. And this idea of Bodisats, or coming Buddhas, became greatly developed in the northern types of the system, so that by the seventh century A.D. there was in Nepaul and Thibet a trinity of Bodisats. One of these is supposed to be incarnate in the Grand Llama of Thibet, and also in the goddess Quanyin, of China; and another in the Celestial Buddha, known in Japan as Amitabu.

But Siam was more fortunate. In the depths of her forests a veritable white elephant was found—an unmistakable incarnation of the Buddha to come. At various times more than one were captured, and of course the country which enjoyed so distinguished a guest deemed itself prosperous before all lands. That this was no mere matter of sentiment is sufficiently proven by the fact stated above, that neighboring Buddhist nations engaged in long and bloody wars for the possession of these real divinities.

When one of these sacred beasts is found in the forests, the king and his court proceed to meet and escort him to the capital, shaded by silken canopies and umbrellas. There a costly abode is prepared within the palace grounds. High officials are appointed to attend to his every want, and they must always enter his presence with tokens of reverence.

In a letter of welcome, written by the late king to Sir John Bowring, British Plenipotentiary, March 18th, 1855, this postscript is added :

" P.S.—I have just returned from the old city Ayuthia, of Siam, fifteen days ago, with the beautiful she elephant, which your excellency will witness here on your excellency's arrival.

" S. P. P. McMOUGERT (*The King*.)"

Whether the Buddhism of Siam is an idolatrous system each reader must

judge from the above statements, and also from the kind of reverence paid to the Emerald or Jasper Image of Buddha mentioned above, which has more than once been the apparent occasion of bloody wars. In a written account of this image, given by the late king to Sir John Bowring, he says : " His majesty reverences and worships this Jasper image the same as if Budh Gotam (Gautama Buddha) were yet alive."

The Present Outlook.

Twenty years ago a Laos king sorely persecuted the native churches in his dominions, and martyrs' blood was shed; but since that time entire freedom of worship has everywhere been granted, and the only limit to the prosecution of successful missionary work is the lack of laborers and of means. It must not be supposed that the present king and his court are disposed to change their religion, or that they have any great apprehension that their country will become other than Buddhist. The king, in an autograph letter, thanked Sir Edwin Arnold for "The Light of Asia," as a grand defence of Buddhism; and yet it is not likely that the enlightened sovereign accepts all the nonsense which that poem contains. The late king, his father, left memoranda which gave a history of Gautama far enough from the absurd legends which Mr. Arnold clothes with so much fascination.

The present ruler has shown the manifest effects of modern enlightenment in certain edicts which he has issued against the low and enthralling superstitions of his people, and also by his liberal treatment of missionaries. He has placed one missionary at the head of his royal university, and another has been called to assume direction of the Government hospitals.

On the other hand, it is quite possible that the Government of Siam may find, ere long, that Western civilization is not an unmixed good. Already a godless and unscrupulous commerce is bringing evil influences. It is said that such is the influx of corrupt literature in cheap form, especially translations of low French novels, that fathers are beginning to prevent their daughters from learning to read, as the only means of safety. The battle in Siam is not yet won.

V.—GENERAL MISSIONARY INTELLIGENCE.

Organized Missionary Work and Statistics. Edited by Rev. D. L. Leonard,
Bellevue, O.

—One fourth of the land surface of the globe is occupied by English-speaking people, distributed as follows: United States, 3,500,000 square miles; Canada, 3,000,000; Australia, 3,000,000; South Africa, 1,500,000.

—Professor Kirchoff recently stated that Chinese was the most popular language in the world. It is spoken by 400,000,000 persons. Hindostani is spoken by upward of 100,000,000; English by more than 100,000,000; Russian by more than 70,000,000; German by 58,000,000; Spanish by 48,000,000, and French by only 40,000,000.

Ho, Wo!—*Gambrinus*, the organ of the Austrian brewers and hop-growers, publishes every year a statement of the annual production of beer all over the civilized globe. And according to this authority, the total quantity of beer brewed in 1890 was 1,956,000,000 hectoliters; whereas in 1889 it was only 1,736,000,000. Great Britain and Ireland held the pre-eminence with 567,000,000, the German Empire followed next with 523,000,000, and Austria-Hungary came third with 253,000,000 of hectoliters. The number of gallons can be ascertained by multiplying those huge sums by 26.4. Reducing to gallons the prodigious total named above, these are the figures: 51,638,400,000.

Alas, Alas!—At present Great Britain is the first beer-producing country in the world, and the increase is stupendous. Taking the last three years, the total beer production is as follows: 1889, 902,310,979 gallons; 1890, 969,416,500 gallons; 1891, 1,005,710,044 gallons. And the general drink bill has increased from \$597,322,115 in 1886 to \$77,947,984 in 1890, being an increase, per capita, from \$16.20 in 1886 to \$17.73 in 1890. Comparing the expenditure on drink and religion, it appears that Great Britain gives, in proportion, \$5 to

Bacchus for sixty cents to Christ. Ireland's drink bill for 1890 was about \$53,490,000, its total land rental only about \$43,740,000.

Then and Now.—In 1853, or thirty-nine years ago, Mr. Hartwell, a missionary of the American Board, was seven months and six days in making the journey from New York to Foochow. But returning to the same field a few months since, thirty-one days were found sufficient for the long trip from St. Paul westward; and of these days nine were consumed by waiting at Vancouver, Japan, and Shanghai.

Thank-Offerings.—Some time ago a woman living in the country in one of the German States, brought to her minister 30 marks (\$7.50) for the work of missions, saying, as she laid down her offering before him, "In former years I have been obliged to pay a doctor's bill of this amount. This year there has been no sickness in my family, which enables me to give so much to the Lord." At another time she brought a donation of 12 marks (\$3), saying, "Many of the farmers have recently been visited by a cyclone, but we have been spared. So I bring you this donation for missions as a thank-offering."

Heathen at Home vs. Heathen Abroad.—The frequent protest is heard, and not always without an assumption of superior wisdom and a touch of scorn in the tone, "Don't neglect the heathen at home in your excessive zeal for the heathen abroad." Most certainly not. But who does such foolish and wicked things? According to the last annual report of the New York State Board of Charities, the real estate held by all the charitable, correctional, and reformatory institutions of that single State has a value of \$72,197,804, while the cost of maintaining those institutions for twelve months was \$17,605,661, and the num-

ber of persons cared for was 74,773. Now, for the same period all Christendom contributed for the intellectual and spiritual well-being of all heathendom only about \$12,000,000. Hence it rather looks as though the heathen at home, sad as is their case, were lavishly cared for by comparison with the heathen abroad.

—From reports received just before the Day of Prayer for Colleges by Secretary J. A. Hamilton, of the College and Education Society, it appears that in 22 representative institutions nearly 50 per cent—4320 out of 9023 men—are professing Christians. Even Harvard has among its students no less than 575 members of Evangelical churches.

—Andrew Carnegie has donated for libraries and museums in the State of Pennsylvania, \$2,440,000 in all, besides over £100,000 for libraries in his native country, Scotland. And John D. Rockefeller, as a thank-offering for recovery from a severe illness, has added \$1,000,000 to the much larger sums already bestowed upon the Baptist University of Chicago.

Indian Education.—Says Bishop Hare, who has spent so many years of his life among the Indians: "Much has been said of the tendency of the educated Indian to return to the blanket, and, of course, as in all school work everywhere, one meets with grievous and flagrant cases of non-success. But, as a matter of fact, any careful observer who should travel through the Indian country would have his attention attracted by a large element totally distinct in its bearings and appearance from the old Indian life, and should he inquire what is the history of the young people who thus attract his attention by their appearance and by the work they are doing in the schools, churches, offices, and shops, as teachers, catechists, preachers, apprentices, clerks, etc., he would find that they are persons who have had the advantages of education in the mission or Government schools. In mission

work I know of no field which yields larger results. In the mission of which I have charge (it is but one of several), there have been redeemed from heathenism, and are now engaged in mission work, 9 clergymen, 7 candidates for orders, and nearly 50 catechists and other workers, the whole number of communicants being over 1600.

—According to the facts set forth in the Twelfth Annual Report of the Golden Gate Kindergarten Association, of San Francisco, the gold of California is not all expended upon the things of this life. There are now 32 kindergartens under this Board, with an enrolment of about 3000 little children between the ages of two and a half and six years. Sixteen of these kindergartens are permanently endowed. Mrs. Leland Stanford sustains 7 kindergartens. She has set aside \$100,000 for their maintenance. Mrs. George Hearst sustains 3, and proposes to establish others. Mrs. Charles Lux sustains 2; Mrs. B. F. Norris, Mrs. A. J. Pope, Mrs. Cyrus Walker, Mrs. G. W. Dowda, Mrs. K. S. Hart, T. Fuller Shattuck, and Alexander Montgomery each sustain a kindergarten. A society of young ladies, called the Helping Hand Society, sustains 3 schools. Several commercial organizations also support schools—the Produce Exchange, the Merchants', the Insurance, and the Real Estate. This has interested the business men of the city in the work, who regard it as a question of political economy. The work had its origin in the Bible-class of Mrs Sarah B. Cooper, of the First Congregational Church, and she has enlisted some 60 or 70 of the representative men and women of San Francisco in the great work. They take a personal interest in it. Over \$260,000 has been given Mrs. Cooper for the support of these kindergartens, to which she has devoted her time and energies for nearly 13 years. Her daughter, Miss Harriet Cooper, is the deputy superintendent. A free normal training class of 34 young women will graduate in May. During the 12 years nearly 900

children have been under care and training.

—The Christian Church (Disciple) is carrying on missionary operations in India, China, Japan, and Turkey, as well as in several countries of Europe. The force engaged consists of 24 men, 20 women, and 36 native preachers. The church-members number 1007, and 340 pupils are found in the schools. The receipts last year were \$65,366, and the attempt will be made to raise \$100,000 this year. At the annual meeting pledges amounting to \$6060 were made for hospital purposes in China.

Methodist Episcopal.—Says *World Wide Missions*: "We now number in members and probationers: In Africa, over 3000; in South America, nearly 2000; in China, about 6000; in India, over 15,000; in Japan, nearly 4000; in Germany, over 10,000; in Switzerland, over 6000; in Sweden, over 16,000; in Norway, over 5000; in Denmark, over 2000; in Mexico, about 2500; and a few in Malaysia, Korea, and Bulgaria. In all our foreign mission stations we number about 75,000 communicants. We have nearly 500 ordained and over 600 unordained preachers. Over 11,000 converts were gathered in during the past year. The native Christians in these fields contributed over \$300,000 last year to the Church."

—The treasurer of the Transit and Building Fund Society of Bishop William Taylor's Self-Supporting Missions reports \$29,559.90 as the amount received during 1891. The average per month was, therefore, about \$2460, though in May only \$41 were received, and in June only \$600, while in August the receipts were \$5973.78, and in the following month they were \$7222.53.

EUROPE.

Great Britain—The English are a charitable people. Apart from gifts to the Salvation Army the income of the metropolitan charities for 1890-91 is approximately fixed at £6,060,763. Of

this amount very nearly half is credited to Bible societies and missions.

—The Salvation Army twenty-five years ago consisted of only 2 people—a Methodist preacher, ostracized by his own communion on account of his unconventional ways, and his wife. Today it stands before the world a fully-equipped organization, with more than 500,000 adherents, 9000 officers, 2900 barracks, where services are held daily, and an annual revenue of \$3,750,000.

—A missionary of the British and Foreign Bible Society tells of a Bible meeting held in Madagascar which was attended by 1246 persons, representing 11 churches, and coming some in canoes and many on foot, a distance of from 10 to 20 miles. And another one writes of a similar gathering held in the theatre of a Spanish city, with an audience of 1000, and being reported by one of the papers of the place, the whole region heard of it.

France.—The work of the Salvation Army in France is conducted at 216 stations and outposts, in 23 of the departments of France and 10 of the Swiss cantons. There are 430 French and Swiss officers aided by 300 local officers. Three Salvation papers—2 in French, and 1 in German for North Switzerland—are issued, and 24,000 copies are weekly set before the people in every possible way. The hymn-book, recently published, has reached a sale of 84,000 copies in the year.

Protestantism Looking Up.—"Never, perhaps, since the Reformation," writes a French lady—Miss Bertrand, the daughter of M. Bertrand, "has there been such a religious awakening throughout France. Workmen of the great cities, Paris, Lyons, Marseilles, coal miners of the north, peasants of Western France, are thirsting for a pure religion. In a hilly region in the centre of France the whole country seems to be ripe for the preaching of the Gospel. Through the courageous testimony of a Protestant postmaster whose fami-

lies were converted and meet together to pray and sing and to spread the good news. Some peasants walk miles to attend the meetings. 'The work at St. Aubin,' writes one, 'almost makes me weep for joy.' One year ago there was not a single Protestant there, and now sometimes there are 300 present at the morning service. They are sincere, for recently the mayor assembled them and addressed them somewhat as follows: 'If we want to be helped we must help ourselves first. We sadly need a chapel and we are poor. I will give \$500.' 'I have no money,' said one man, 'but I have a beautiful oak-tree worth \$50, which I will give.' 'I,' said a third, 'have a quarry of stone worth \$40, and will give it.' A fourth said, 'I will give my horses and men to carry the oak-tree and the stones.' And together they gathered \$1600." Such is the cheering intelligence taken from the *Congregationalist*.

ASIA.

—The Arabian Mission represents one of the most recent of American movements for the world's evangelization, having been organized in 1889 and incorporated only in 1891. It is undenominational in character, and at present has its headquarters at Somerville, N. J., with Rev. J. P. Searle as treasurer. The receipts for the year ending October 1st, 1891, were \$3473, and a bequest of \$5000 was received. Two men—Rev. Messrs. Cantine and Zwemer—are already at work; and Busrah, Arabia has been selected as the first work centre. In addition, in January last a medical missionary—Dr. C. E. Riggs—was commissioned, and a few weeks since started for the field. "Oh, that Ishmael might live before Thee!" Major-General Haig, of the British Army, who is much interested in the evangelization of Arabia, writes that 8 or 10 men could be placed to advantage at once.

China.—It is stated upon entirely reliable authority that during the last thirty years whole provinces of China,

as large and as populous as some of the great kingdoms of Europe, have been almost entirely devoted to the cultivation of opium. Mr. Hudson Taylor, of the Chinese Inland Mission, is authority for the statement that more than 100,000,000 of the people of China are directly and indirectly sufferers from the use of opium, which means that 30,000,000 of its people are slaves to its use.

The Hosts Unreached.—The Rev. Dr. William Ashmore has been laboring for more than thirty years in the city of Swatow, in Southern China, where the hostility to foreigners has been greater than in most other cities, but where there are now more than 1000 converts. In a recent letter he says: "The towns and villages of this great region have lain heavily on our hearts. There are 6000 of them just in our own portion of the field. In a few only—a very few—are any Christians to be found. When and how are we going to reach the others: the more than 5000 towns and villages that have in them no witnessing servants of God; the more than 5000 that have never had anything more than a passing call from some native evangelist; the 3000, surely, that have never had a missionary inside of their gates?"

—The Annual Report of the Williams Hospital of the Presbyterian Mission at Pang Chuang, Shantung, China, gives statistics for ten years. The total number of cases treated was 33,306. The largest number, 9659, were for diseases of the digestive system; 7246 for diseases of the eye; 4928 for diseases of the skin. The record for 1890 shows 5116 cases treated, the largest any year except 1888, when there were 5996 treatments. The number of hospital in-patients during the year was 554, an increase over the previous year of 100. The religious work centres largely about the daily dispensary preaching in the chapel or waiting-room, which has been full, if not crowded, every day for most of the year.

—At the annual session of the Fuh-chau Conference of the Methodist Episcopal Church, last November, there was a large gathering of preachers and members. Eight hundred and eighty-seven additions were reported, of whom 117 were new members and 770 probationers, making the full number of members and probationers 5367. The total collections were \$5053 as against \$4360 for the previous fifteen months. The greatest advances were in the line of self-support and church building, the former receiving \$1521 and the latter \$2466, a large sum to be given by a little over 5000 persons, none of whom were rich, while most were very poor. The greatest progress there, as everywhere else in China, had been in the country districts, the largest additions being in Hingwa and Kucheng, where the people were exceptionally hard to reach. The Conference asks of the General Conference a decision on the question whether a man who has more than one wife can be admitted to membership. This is occasioned by the number of cases, when a man who, in accordance with the Chinese custom, has taken two wives, has come to enter the Church.

India.—Of all the pilgrims leaving Bombay for Mecca and Medina, more than a third never return. Out of 64,638 pilgrims who left in the six years ending 1890, 22,449 were missing. In 1888, of 13,970 who started, 7465 did not return. The vast proportion of those missing owe their deaths to epidemics, starvation, and, it is said, murder between Jeddah and Mecca, robbery inciting the murderers to their evil deeds.

—Bishop Thoburn, writing from North India, and speaking of the joint sessions lately held of the Agra and Aligarh district conferences, says: "The reports presented are exceedingly encouraging. The Agra district reports 1200 baptisms since the beginning of the year, and the Aligarh district 1972. The number of workers has doubled, and the contributions of the native

Christians increased more than three-fold. At the outset I asked each worker, when giving his report, how many inquirers he had. The lowest number reported by any one was 200; and when they began to number them by the thousand I ceased to ask the question. The field is practically unlimited. By the time the Annual Conference meets these brethren will probably report 4000 baptisms from heathenism. One Hindustani brother, in giving his report, said that if I would give him 8 men to help him for one year, he would promise to gather in 3000 souls before the close of the year. If all our foreign missions were closed, including all our other fields in India, we have here within a radius of 200 miles a work of sufficient magnitude to absorb all the money in the missionary treasury. It is amazing and almost incredible. But it is only one of a dozen great harvest-fields to which we are summoned.

—From Kalimpong, up in the Himalayas, comes the account of the baptism of 134 converts at the dedication of a new church in November, when 800 people crowded the building. This service was the culminating point of a movement which had sent out a foreign mission to Bhutan. "He that watereth shall be watered also himself."

—Says a review in *India's Women* of "Working and Waiting for Thibet": "A vague idea prevails that Moravian missionaries are in the van of missionary heroes. But their practice of leading the way into remote districts hides much of their work from the reading public. This 'sketch of the Moravian Mission in the Western Himalayas,' transports the reader into a region 10,000 feet above the sea—a country without roads, and watered by mountain torrents; and these torrents unspanned except by Himalayan bridges, of which the very description might turn a European giddy, where, above all, the heathenism is of a character which makes the perils of travelling appear light in comparison with the diffi-

culties with which the missionaries have to grapple. 'Their task is to arouse out of the sleep of death a heathen race which has for centuries been isolated, and is petrified in the formalities of a gigantic religious system, compounded of philosophies and superstitions.' While these missionary pioneers have been working in the Western Himalayas, and waiting for an entrance into Chinese Thibet, 'the last land of the earth still closed to the Gospel,' they have prepared a Thibetan dictionary and grammar, and translated the New Testament, and other books of the Bible, into that difficult language, thus preparing the way for other soldiers of the cross to step in when the door opens."

—*World Wide Missions* has this to say of a Hindu-Jew-Christian belonging to the North India Mission: "The Rev. Ibrahim Solomon is a remarkable man. He came to Rev. Dr. Parker thirty years ago, a wandering Jew. One of our native Christians entered into a discussion with him concerning the Messiah, and kept him in his company for a few days. Finally, the native Christian young man said to Dr. Parker, 'If we could find that Jew some work, I believe that his study of the gospels would lead to his conversion.' Dr. Parker at once employed him as a personal teacher to aid him in reviewing the Hebrew Bible, at \$2 per month. He was a splendid Hebrew scholar. The result was his conversion. He afterward married a noble Christian woman, a native of India, and has a beautiful family. One son is now entering our ministry. After several years he was sent to his present field to open missionary work. There was literally nothing there in the way of a church. He now has Christians in more than 100 villages; has over 40 Christian workers; has 1101 members and probationers, a Christian community of 1436, and has 327 Christian children in school. He has the evangelistic zeal of an apostle. He made out of nothing an entire presiding elder's district, and has raised up so many work-

ers that at the last Conference Bishop Thoburn was advised to make him Presiding Elder over the work he had created. This was accordingly done, and he now rides at the head of his forces with the zeal of a crusader."

Japan.—The Council of Missions of the Church of Christ in Japan has recently issued its fifteenth annual report. The Council is composed of missionaries representing 6 Presbyterian and Reformed Churches—the Reformed (Dutch), German Reformed, Presbyterian, Presbyterian South, United Presbyterian, and Cumberland Presbyterian, and the Woman's Union Missionary Society. At the meeting of the Synod 40 commissioners were present, including 7 foreign missionaries. The statistics presented show 54 missionaries, 49 wives, and 51 other women—a total of 154. Of the five presbyteries, the 2 in Tokyo are the largest, including 41 of the 73 churches, and 6346 of the 10,961 church-members. It is interesting to note that in the larger of these two, the Dai Ichi Presbytery, the membership includes 1735 men, 1425 women, and 478 children. There are 70 theological students in the 5 schools for boys and young men, and of the 120 pupils in the Meiji Gakuin 87 are Christians. There are also 26 schools for girls, young women and children, with 1774 pupils, of whom 315 are Christians.

Korea.—Rev. H. G. Appenzeller, missionary of the Methodist Episcopal Church, says: "Korea is a new mission field. Yet within the comparatively short time of seven years the churches in the United States, England, and Australia have sent no less than 62 missionaries here. Of this number more than a fifth have come within the last year. Preachers, teachers, physicians, laymen, nurses, are in the number. We feel the Church has done nobly to send so much in so short a time. How is Korea at the end of seven years of work? The man who estimates Christian work arithmetically will ask the cost of each soul saved in this time.

The problem is easy enough ; \$350,000 divided by, say 250, will bring the cost of each soul saved at \$1200." And yet he wisely holds that this is not too much to pay, since souls are precious, and these are the days of laying foundations.

AFRICA.

—Along the West African coast there are now 200 churches, 35,000 pupils. Thirty-five dialects or languages have been mastered, into which portions of the Scripture and religious books and tracts have been translated and printed, and some knowledge of the Gospel has reached about 8,000,000 of benighted Africans.

Uganda.—The latest tidings from this interior post were dated July 14th. The native lay evangelists, who were set apart in January last, are working well. Two of the French missionaries had lately died. Mr. Walker, one of the missionaries, writes that he "cannot imagine happier work" than that in which he is engaged. He thinks that the present population of Uganda does not exceed 200,000, and that the Roman Catholics outnumber the Protestants four to one. In November Captain McDonald, of the Royal Engineers, left London in charge of the expedition of the British East Africa Company to make a preliminary survey for the proposed railway to Victoria Nyanza. Friends of the Church Missionary Society are seeking to raise \$75,000 in aid of the British East Africa Company's scheme for retaining its hold upon Uganda. The company itself pledges some \$100,000.

—The United States Consul in Sierra Leone, in a private letter to a friend in this country, recently wrote : "I am not a missionary, nor the son of one, but I judge the present by the past. The Christian nations of the earth must set a better example than flooding this country with rum and gin, and landing it on the Sabbath day at the wharf within fifty yards of the church. I stood on the wharf last Sabbath and saw steam-

ers come into the harbor from Germany and England, and they commenced to land rum and gin. There were over 100 men employed all day, and the customs officers had to be on duty. The native kings are petitioning the Government to stop the liquor traffic. It is ruining their people. One king says, if they continue, it will cause him to leave his country and go where the white man's rum can't reach his people."

—The *Journal des Missions Evangeliques* gives the following encouraging statistics respecting Protestant mission work in South Africa :

	Native Population.	Baptized.	Commu- nicants.
Cape Colony.....	1,148,930	229,345	42,363
Natal.....	500,000	22,454	6,300
Basutoland	296,500	17,800	5,760
Bechuanaland.....	7,000	900	300
Transvaal.....	100,000	33,703	14,095
Orange Free State.	129,000	15,098	4,323
	2,455,030	349,360	73,061

SOUTH AMERICA.

Surinam.—Says the *Moravian Quarterly* (London Association) : "Surinam continues its story of vigorous progress. The increase in church-membership has been 555, of whom about 200 must be set down to the 4 town congregations of Paramaribo. Before the emancipation of the slaves in 1863 our church had 27,000 members in Surinam. In consequence of that change the number sank considerably, but it has now been regained and exceeded ; the present membership being as follows : Congregations in Paramaribo, 14,123 ; on the plantations, 12,464 ; among the Bush negroes, 703 ; making a total of 27,350. The blessing of the Lord also rests on the educational department. There are 2200 children under instruction, of whom 1500 are in our various day schools in the town."

—The church in Paramaribo has 3475 communicants. The service is held in a very large church-building, and is conducted in Negro-English, the mother-tongue of the great majority of the members.

ISLANDS OF THE SEA.

Samoa.—The King of Samoa is determined that his subjects shall be sober. The following order is his own proclamation, any breach of which is to be visited by heavy penalties: "No spirituous, vinous, or fermented liquors or intoxicating drinks whatever shall be sold, given, or offered to be bought or bartered by any native Samoan or Pacific Islander resident in Samoa."

—The Samoan group of islands has a Christian population of 30,000. In the largest of the islands there are not 50 families that fail to observe family worship. Last year besides supporting the Gospel at home, they sent a thank-offering, as their custom is, of £1800 to the parent missionary society of London, to help carry the news farther on. When a church-member dies they still keep his name on the books, and put a mark after it, denoting a word picture which means: We cannot think of him as dead, either to us or to the work. We shall give a contribution in his name that the cause may not suffer by his removal hence.

—Mr. W. H. Stanes writes that in the Perak State, in the Straits Settlements, there are 96,000 Malays, 95,000 Chinese, and 13,000 Tamils, and that there is no missionary work carried on among the Malays and Tamils, and but 3 persons—Mr. Hocquard and 2 ladies—are at work among the Chinese.

Gilbert Islands.—A letter from Rev. Hiram Bingham, who engaged in the work of revising the New Testament in the Gilbert Islands language, reports from the Gilbert group that the king had been conducting an evangelistic tour throughout his small domain, and the churches had been greatly stirred up. The people had erected 4 new church edifices, and were anxiously looking for copies of the Bible, which are not yet ready to be sent them. There has been what *The Friend*, of Honolulu, calls "a phenomenal demand for books" from the Gilbert Islands,

and the *Star* had on board, as part of its cargo, the following books in the Gilbert Islands language: 750 arithmetics, 250 geographies, 750 readers, 750 hymn-books, 465 New Testaments, and 205 Bible stories.

The New Hebrides.—It was in 1848 that the first missionary settled in this group. In a recent letter, Rev. Mr. Lawrie, who resides at Aneityum, and who is aided by over 30 native helpers, speaks of the work within the group as follows: "After an existence of fifty years, the New Hebrides Mission is being prosecuted with a spirit and vigor greater than has ever been known before. There are 17 principal stations occupied by European missionaries, and five times that number of branch stations occupied by native evangelists or teachers. During the last 2 years portions of the Word of God have been translated and printed in 9 different languages." Mr. Lawrie reports that a more permanent class of buildings, with corrugated iron roofs and board walls, is being built. One great difficulty in reference to the evangelization of the group is the number of languages. Portions of the Bible have now been published in 15 distinct languages.

British Foreign Missions. By Rev. Jas. Johnston, Bolton, England.

India: Population.—Among the final figures of the Indian Census, taken nearly a year ago, the following results are specially interesting: The population of the whole of India, ascertained by regular census, is 287,207,046; the addition of persons registered by houses or tribes, amounting in number to 952,626, gives a grand total of 288,159,672. Of these British India colonies, censused, 221,094,277; registered, 261,910—total, 221,356,187; native States, censused, 66,112,769; registered, 690,716—total, 66,803,485. The registered tracts are the Upper Burmah frontiers and British Beloochistan under British and Sikkim Shan States, the Bhil tracts of

Rajputana under native States, and the North Lushai district. Taking only the provinces and States enumerated both in 1881 and 1891, the net increase is 27,991,000, while the gross increase, including territory only censused last year, is 33,555,784. Returns, according to religions, show as follows: Hindus, 207,654,407; Mussulmans, 57,365,204; Christians, 2,284,191; Jains, 1,416,109; Sikhs, 1,907,836; Buddhists, 7,101,057; Parsees, 89,887; Jews, 17,180; forest tribes (animal worshippers), 9,302,083; atheists, agnostics, etc., 289. Among the Hindus are included 3401 Brahmos and 39,948 Aryas. The Brahmos are chiefly in Bengal, the Aryas in the northwest and the Punjab.

English Presbyterian Missions.—In the London, Liverpool, and Manchester centres the members of the Presbyterian Church of England are making earnest efforts to raise £10,000 to meet expenses and escape future debt in connection with the China Mission. From present appearances the amount will be early forthcoming. Their field comprises Swatow, Amoy, and Formosa, and is occupied by something like 44 male and female European missionaries. In these three districts are found 130 stations on the coast, with 134 native teachers and missionaries. In conjunction with the Woman's Missionary Association there were 18 ladies working in China, India, and Morocco, and in February 2 assistants were on their way to Chin-Chew.

Niger Bishopric.—Some delay will occur before the appointment of a successor to Bishop Crowther, and mainly because of the difficulties existing throughout the native congregations, on account of which the late bishop had resolved at an early date to declare their independence of the Church Missionary Society. This intention was eventually postponed until the arrival of the deputation from England, the members of which, in January, were on the West Coast inquiring into the troubles which have so much marred the success of the

Niger Mission. It is not likely that any native worker has sufficient capacity for the discharge of the episcopate, and, consequently, if an Englishman is appointed, the honors will probably fall on the Rev. W. Allan—one of the deputation—whose acquaintance with West African affairs is unsurpassed.

The Mashonaland Mission Field.—During his stay in England, Dr. Knight-Bruce will endeavor to enlist the sympathies of Englishmen on behalf of his large diocese in Mashonaland. Last year the bishop resumed the initiatory work begun three years ago by laying the actual foundations of the missions for which he travelled between 1200 and 1300 miles in order to place catechists with chiefs, or to persuade chiefs to allow mission stations to be planted in their midst. His labors in this respect have been a great success. In the more accessible parts of the country the chiefs, with one or two exceptions, have teachers living near them, or have promised to receive them when sent. As it is practically impossible to do anything among the natives apart from the chiefs, it is highly encouraging to hear that both chiefs and headmen send their children to the catechists. Six bases have already been formed from which to extend missionary operations. Umtali has been chosen for the principal mission, on account of its healthy situation, its being in the midst of a growing European mining population, its proximity to the largest tribe, and comparative nearness to the sea. Bishop Bruce adds that the opening for mission work has never been surpassed in that part of the world. He could establish at once, were funds in hand, between 20 and 30 important centres.

Portugal and the African Slave Trade.—So far from Portugal rendering Consul Johnston assistance to break up the three great slave dens on Lake Nyassa, so that Portuguese sea-coast ports would not in future be inundated by the gangs of slaves sent thither from

Nyassa chiefs for shipment—as from Ibo, for example—to Madagascar, that country takes a passive attitude. In plain words, Portugal refuses to ratify the Brussels Anti-Slavery Conference resolutions. “This means,” says the Rev. Horace Waller, “that her convicts and representatives at Mozambique, Quilimane, and Tette can drive a roaring trade now in supplying the chiefs who are fighting Consul Johnston in Nyassaland with arms and powder, a proceeding which would be stopped (at all events, on paper) were Portugal to add her signature to that of the other ratifying Powers.”

Heroic Martyrdoms.—A great loss has been sustained by the Barotsi Mission, in Zambesia, through the death of Madame Coillard, the partner and fellow-helper of the eminent French missionary. This mournful event occurred on October 28th, 1891, at Lefula. Christina Mackintosh, the maiden name of the deceased, was of Scotch descent, and in early years was profoundly moved by the narratives of cruelty in heathen lands, and after a period of consecration in Scotland, she witnessed for the Master in Paris, and won the affection of M. Coillard, whom she eventually joined at Cape Town; and in Basutoland for thirty years she doubled the results of her husband's devotion. With characteristic ardor she always joined him in his perilous travels among the savage tribes on the Upper Zambesi, and of late had borne the charge of a mission school. In fulfilling its demands she completely broke down in health, and her prostration was followed by a fatal fever. Her dying hours were radiant with triumphant faith. “Do be in earnest, do!” was one of the last injunctions to her husband.

Much sympathy will be felt for the Congo-Balolo Mission, which has been deprived by death of Mr. J. M'Kittrick, its founder. Rallying from a fever, he was afterward attacked on his way home by anæmic symptoms, to which, in a few days, he succumbed. We may well

rejoice that he was spared to establish the mission on what is evidently a strong foundation. Mrs. M'Kittrick is on the way to England, but will return to Africa to labor in the district where her husband and only child sleep together.

News is also to hand of the decease, from leprosy, of the Rev. W. D. Dalrymple, Presbyterian missionary to the lepers at Rampur, in Bengal. The first signs of the disease were visible six months after he began to minister to the sufferers about two years ago. He bravely remained at his post until the end came. Of him it may be well written, “crowned after trial.”

German Catholic Missions in China.—According to a report in the *Volkszeitung*, of Cologne, Bishop Auzer, the chief of the Chinese Missions, states that the result of their ten years' missionary activity gives the following figures: Baptized persons still living, 3301; natives baptized in 1891, 775; native children baptized while in danger of death, 11,770; catechumens, 10,458; seminarists, 32. There are 125 schools, with 1910 scholars. In the Sunday-schools 1900 children are taught.

Baptist Missionary Centenary.—The centenary of the Baptist Missionary Society opened in January with an impressive devotional gathering at the Mission House, over which the Rev. Dr. Angus presided. Certainly the year 1892 will be memorable in the annals of missions, inasmuch as it substantially marks the completion of a century's missionary labors by the Free Churches of England. The Welsh Baptist churches are taking steps to unite with their English brethren in the centenary rejoicings, and already several of the county associations, chiefly in South Wales, are vigorously co-operating. At the end of May, and early in June, public demonstrations will be held at Nottingham, Leicester, and Kettering, because of their historic connection with the foundation of the society.

Salvation Army Report for 1891.—In the service of the International Headquarters Staff, 1110 officers are returned; in the British Isles there are 3587 corps; France and Switzerland, 445; Belgium, 41; Holland, 186; Germany, 68; Denmark, 139; Sweden, 505; Norway, 231; Canada and Newfoundland, 1044; United States, 1293; Argentine Republic, 57; South Africa, 195; India and Ceylon, 516; Australia, 1163; New Zealand, 268; Finland, 24; Italy, 21. Total for 1891, 10,893 corps, showing an increase of 1015 corps.

Miscellaneous.—In addition to the 4 candidates mentioned last November for the North Africa Mission, 6 other laborers have since been accepted by the Council, and no less than 12 more cases are under consideration, while applications are constantly being received.—The Central Soudan Mission, with temporary base at Tripoli, has two further additions, making 6 missionaries in all.—From a wealthy member at Croydon, near London, the Society of Friends in Great Britain has just received £5000 toward the educational work carried on by the Foreign Mission Association.—Formissionary work at Zanzibar, in connection with the Universities' Mission to Central Africa, the Rev. G. M. Lawson and the Rev. P. R. H. Chambers, curates at Wolverhampton, have lately been accepted. Concerning the urgent need of toilers for this enterprising High Church mission an earnest correspondence is proceeding in the *Church Times*. If a speedy reinforcement is not secured, grave difficulties are apprehended.—The native Christians at Apia, Samoa, have resolved to celebrate the centenary of the London Missionary Society by building a church at a cost of £3,000 which will bear the name of the "John Williams Memorial Church." As the land and labor are given, the cost will be for materials only.—Arrangements are in progress among the English Presbyterians to raise £10,000, and thus place the missionary fund on a satisfactory basis.—Immediately following the

strain of opening two new missions the Moravians have been sorely tried by losses in their missionary band at Thibet.—To fill the blank caused by the death of Dr. Marx, at Leh, Dr. Jones, with his wife, has sailed for India.—The districts of Bombay and Madras are threatened with famine, and the missionaries from several parts of Southern India write home that their flocks are in desperate need, and especially from Cuddapah, Anantapur, Bellary, Kurnool, Nellore, and also from Mysore and the Dewan.

Monthly Bulletin.

Africa.—Dr. Stewart, the founder and superintendent for so long a time of the Lovedale Mission in South Africa, has gone to Eastern Equatorial Africa, to start another institution of the same general nature in connection with the Scotch mission at and near Blantyre. The party left Mombasa the latter part of September for the interior. When last heard from, on October 9th, their caravan, which when on the march was more than a mile long, had crossed the barren track and had struck a section of the railway proposed by Sir William MacKinnon.

—The Rev. Joseph James Cheeseman, a Baptist minister, has recently been elected President of the Republic of Liberia. He was appointed Superintendent of the Southern Baptist Missions in Liberia in 1871.

—The *Missions-Berichte* gives a stinging remark of a South African Kaffir, that among the whites they became acquainted with two things—the Bible, to save their souls, and brandy, to destroy their bodies. But, he added, he was content with the former.

Brazil.—The Presbyterian Synod of Brazil has appointed a Permanent Commission of Foreign Missions and has taken measures for giving aid to the mission work of the Presbyterian Church on the Congo. The Synod has also selected Campinas as the seat of the

proposed theological seminary. One great advantage of that location will be the opportunity furnished the students for evangelistic work along the lines of railroad which penetrate the interior.

China.—The *London Times* comes to the defence of missionaries in China. It says: "The only real interpreter of the thought and progress of the West to the millions of China is the missionary; and when we remember that European knowledge of China is derived almost wholly from the works of missionaries, we may fairly say that these men stand as interpreters between the East and the West. As to the charity, we can only answer that China had no efficient hospitals or medical attendance until the missionaries established them, and in truth she has no other now; and when her great men, such as Li Hung Chang and Prince Chun, are in serious danger they have to go to the despised missionary doctor for that efficient aid which no Chinaman can give them."

—A band of 12 Church Missionary Society missionaries, under the lead of the Rev. J. H. Hossburgh, are on their way to inland China. Their destination is not definitely fixed, but they will probably go up the valley of the Yang Tse River to Ichang and then to Szchuen, and after consultation with the missionaries of other societies will decide upon their place of work.

—The Empress of China is said to take great interest in the working-girls of the Flowery Kingdom. A few months ago, according to foreign papers, she established a cloth and silk factory on the grounds of the Imperial Palace in Peking, for the express purpose of giving employment to women and girls who had no work. The Empress is not allowed, by court regulations, to leave the palace grounds, and she therefore decided to have the factory where she could watch its progress.

At the close of the triennial provincial examination of the candidates for the second literary degree at Chen tu,

in China, the missionaries endeavored to present to each student a copy of the gospel and a tract. This had never been tried in this province, yet in spite of fears to the contrary it all passed off pleasantly, hardly one in a hundred refusing, and most expressing their delight. Ten thousand students were thus presented with a gospel and a tract, while several thousand were refused because the supply was exhausted.

Mr. Louvet, a French missionary in China, says: "Whenever there shall be at the head of the Church in China a native clergy, Christianity will be naturalized in that great empire of 400,000,000, whose conversion will bring with it that of the whole far East."

India.—The new Lieutenant-Governor of Bengal has added his testimony to the value of missions as judged from the standpoint of high Indian officials. "I make bold to say that if missions did not exist it would be our duty to invent them." This is what is said by the famous men who built up the administration of the Punjab, and who, when it was annexed in 1849, wrote home to the Church Missionary Society for a supply of missionaries as a part of the necessary equipment of the province.

A missionary in India reports a singular case of conversion of a young man who subsequently became a divinity student at Allahabad. While a Hindu his conscience was greatly aroused by the burning to death of a cow and calf, the result of an accident of which he was the innocent cause. To him, at that time, the killing of a sacred cow was a horrible sin, and finding no relief for his conscience in Hinduism, he met a Christian, who told him of the way of salvation, and gave him a New Testament to read. The young man shut himself up for a week and studied the gospels, and was led to faith in Christ as the Redeemer, not from such sins as he had imagined he had committed, but from the real guilt of which he became conscious.