

# THE MISSIONARY REVIEW OF THE



Vol. XIV. No. 11.—*Old Series*.—NOVEMBER.—Vol. IV. No. 11.—1872.

## OUR DEBT, OUR DUTY, AND OUR DESTINY.

[EDITORIAL, A. T. P.]

The obligation to prosecute home missions finds illustration in three important texts of Scripture, at which we shall glance, in their application to this great theme.

I. "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (1 Tim. 5 : 8).

II. "Thy gates shall be open continually ; they shall not be shut day nor night ; that men may bring unto thee the forces of the Gentiles" (Isa. 60 : 11).

III. "I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth" (Acts 13 : 47).

We do not claim that these passages refer to the subject to which we apply them ; but they serve as biblical expressions of our threefold relation to home missions, or the evangelization of our land.

1. A **DEBT** owed to a national family and household.

2. A **DUTY** owed to a nation's guests—the strangers that are within our gates, destined to become children of the nation.

3. A **DESTINY** connected with our providential history and mission to the world as a missionary nation.

1. **THE DEBT.** The nation is a larger family, and of this larger family the household is the type. In an emphatic sense we have all one Father. We have as a nation a common origin. The nation had its birth-hour and birth-throes. The history of its nativity is written in blood and tears, and we are proud of it. We are bound by peculiar ties that make the whole family one. The very configuration, conformation, and physical features of the republic's domain proclaim our unity. The great mountain ranges and river systems run north and south like backbone and breastbone and nervous and circulatory systems, and forbid division such as was attempted in the Civil War of a quarter century ago. Our history is one, and our interests are common. Here is one great household, in one great home, with a common tongue, common wants, and a common supply. We are under one beneficent system of household laws, where due regard is had to the liberty and rights and development of each. A paternal government of mingled freedom and restraint is over the household.

However widely scattered, we shall find, literally, that we are all one

family. The members of our households are spread over the wide territory, our sons and daughters may be found from Maine to Texas, and from Atlantic to Pacific shores. In the savannas of the South, by the great lakes, on the ranches of the remote West, on the plains beyond the Rocky Mountains, on the prairies where grows the corn, on the hills where they dig out gold and silver, our children and members of our households are even now living. We owe it to our own to provide for them all the means of grace and the institutions of our holy religion. To leave them where they are destitute of such blessings, and for the time unable properly to provide for themselves, is worse than to leave a son or daughter, brother or sister, to literal starvation, by as much as body is of less value than soul. Never shall we make adequate provision for our own land until we regard the nation as one household, each member of which has the right and claim upon us to provide proper religious advantages. Those who go beyond the Mississippi and leave the Sunday-school and church behind them, and find none where they go, are in danger of finding that they have practically left GOD too on the other side of the river or the mountains. To set up Christian schools, churches, prayer-meetings, sacramental tables, Bibles, and family altars is virtually to set God in the midst of them again.

The force of this argument grows upon us as we study the conditions of our common country. Our magnificent railway system, with the vast network of telegraph and postal communication, brings the remotest parts of our vast land into practical neighborhood. This facile communication and rapid transportation encourages the wide dispersion of households wherever personal ambition or business prospects attract; and in consequence twenty years, and often a single year, will so scatter one original household that its members may be found represented in every quarter of the republic. The man or woman who helps to plant a Sunday-school, church, or religious centre of any sort in a remote Western State or territory may be making unconscious provision for a son or a daughter, who in a few years may be a resident in that quarter, dependent for spiritual life and growth on the very institutions which the generosity of the parent helped to found. A pastor and one of his church-members in Philadelphia helped to establish a school in Arizona, where two years later both of them had daughters.

II. *Secondly, we owe a great duty to the great influx of foreigners on our shores.*

The facts about *Immigration* are not generally known; certainly they make on very few a deep and lasting impression. From 1783 to 1847 there came to these shores 1,063,567 immigrants. From 1847 to 1873, 4,933,562. From 1873 to 1890, 4,910,864. In the single year 1881, 441,064; in 1882, 455,450; and in *one day*—May 11th, 1887—10,000. These figures are very instructive, and ought to be very impressive. The first period given above covered sixty-four years, and the rate was about 17,000 a year; the next period covered twenty-six years, and the rate had increased over eleven-fold; the next period covered seventeen years, and the rate had increased over seventeen-fold upon the first period, and over even

the second above fifty per cent ; while *in one day* of 1887 there were nearly two thirds as many as each year averaged from 1783 to 1847 !

The sixtieth chapter of Isaiah, though it has an undoubted dispensational meaning, and is primarily applicable to the chosen nation of the Hebrews, could scarcely have been more appropriate to our own country if it had been written for our encouragement and admonition. It is the great home missionary chapter. It challenges us to use the light we have from God to irradiate the darkness around us, and reflect and transmit the rays which selfishness would absorb. How true it is of this land that the nations are coming to our shores as doves in flocks to their windows ; the sons of strangers build our walls and palaces. The question is, Shall all these heterogeneous elements be assimilated into homogeneity ; shall we get national unity out of this diversity ; shall the fir-tree, pine-tree, and box-tree together be wrought into the woodwork of the sanctuary ?

These foreigners come with "strange gods," with notions, prejudices, habits, customs, foreign to our own and at war with them. They are prolific, and increase with very great rapidity. What sort of an influence are they to exert over coming days ? Mr. Ellis, in his remarkable book on "The Criminal," has again brought to our notice the amazing ruin to society wrought by one vicious progenitor. The "Jukes family," so called, proved a brood of vipers. The ancestor, born between 1720 and 1740, had a numerous progeny more or less illegitimate. Two sons married bastard sisters. Descendants, traced through five generations, number at least 709, and really aggregate 1200 ; and, on the whole, form a body of criminals, prostitutes, paupers and vagabonds. Not twenty skilled workmen belonged to the whole number, and half of these learned whatever trade they knew within prison walls ; 180 received out-of-door relief ; 76 were open criminals, committing 115 offences ; and over 52 per cent of the women were abandoned to a life of shame. What a future is before a country where foreigners, ignorant, superstitious, degraded, often the criminal refuse of other lands, are permitted to find a home and multiply without any really educating, uplifting and redeeming influences !

The only hope for America is found in the assimilation of these foreign elements. They must be brought into unity as parts of one body politic. And history shows that but one assimilating power is equal to such a task—namely, a *common religious faith*. We must Christianize pagans, or they will paganize Christians. We must elevate this foreign population, or they will degrade us.

Colonies of Portuguese, driven out from Madeira in 1849, took refuge in Springfield and Jacksonville, Ill., and there, about thirty miles apart, two essentially Portuguese colonies have existed now for over forty years. The streets have been wholly given up to them in their quarter, and they have at least four churches of their own. If we go to the Sandwich Islands, amid a total population of 80,000 we shall find several thousand Japanese and 20,000 Chinese. Throughout all the lands of this hemisphere, and especially in the United States, all foreign peoples are found ; and the

question is how they are to be made a part of our American civilization and republicanism.

III. Thirdly, we owe it to our DESTINY to *redeem this land for our Lord*. The United States has from the beginning been divinely stamped as a commissioned missionary nation. Here not only the great problem is to be wrought out, of liberty civil and religious, of individualism independent of all abnormal restraints, even of aristocratic caste; but most important of all, here is to be the great *supply* of workers for the world-wide field. Heathen Asia cannot furnish them, because heathenism is the field needing mission work. Papal Europe cannot supply them, for Romanism itself needs reformation and purification of her corruptions. Where shall the great training school of missionaries be found if not in this land? Great Britain is doing nobly her share in a world's evangelization; but where, if not here, shall her great ally be found?

The work of home and of foreign missions runs together. When Dr. John Hall was visiting in Scandinavia, he learned at a missionary meeting then in progress in Sweden that in Wisconsin and Minnesota alone were 140 Scandinavian ministers laboring among their own countrymen, sent out by the mother churches of Sweden and supported by their contributions until such time as the Scandinavians resident in this land could take care of their own pastors. The same distinguished Presbyterian clergyman, coming out of the Yosemite Valley, tarried over night in a village where there might have been perhaps 1200 people, and where there was no church of any denomination! So oppressed was he by the sight of such destitution that he went from house to house, inviting the people to meet for worship, and himself addressed them. These two facts, or classes of facts, illustrate the kinship of all missionary work at home and abroad. Dr. Pentecost goes to India to *evangelize English residents* in that stronghold of Brahmanism. The heathen come to our shores. We have here from 8,000,000 to 1,000,000 who came from African ancestry. The Chinese and Japanese are here by the thousands to learn our political system and our faith. If we do our duty we may on this very soil grow the seed of the kingdom to be planted the wide world over. Neglect of our own land makes all our future and the future of the world so far hopeless. To evangelize our country, to leave no part to desolation and degradation, to abandon no class of the population to vice, crime, ignorance, infidelity, and irreligion; to build churches, gather Sunday-schools and Christian congregations everywhere, scatter Bibles, tracts and good books, to multiply all means of grace and bring them into contact with the entire population of the land—that is to root up evil growths and displace them by trees and plants of godliness, whose seed is in themselves after their kind. We shall thus get bread for the eater and seed for the sower. When the Lord by these means builds up our waste places and makes our deserts His gardens, we shall draw the eyes of the world to us, and we shall be prepared to send into all the earth the sowers of the seed of the kingdom, and turn every other waste into an Eden.

## THE RELATION OF MONEY TO THE PROGRESS OF CHRIST'S KINGDOM.

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

In one of his sermons Horace Bushnell says : " The great problem we have now on hand is the Christianizing of the money power of the world. What we wait for and are looking hopefully to see is the consecration of the vast money power of the world to the work and cause and kingdom of Jesus Christ. For that day when it comes is the morning, so to speak, of the new creation. That tide-wave in the money power can as little be resisted, when God brings it on, as the tides of the sea ; and like these also it will flow across the world in a day."

The day for which Bushnell longed has not yet come. We shall not see it until the power of money in the development of Christ's kingdom is more clearly understood. So far are we from the realization of this vision that even the money in the hands of Christ's own followers is not yet fully consecrated to His service. The need of such a consecration is enforced by vastly more imperative claims to-day than ever before. How to bring about this consummation is one of the greatest questions which now confronts the Church of Christ.

The expression, " The progress of Christ's kingdom," which forms a part of the heading of this article, assumes that progress is the law of that kingdom. It assumes that great conquests are yet to be made in the name of the King. This assumption is both scriptural and in harmony with the clear indications of Providence. This progress of the kingdom is conditioned upon two things—Divine power and human agency. According to the Divine plan these are the two factors which combined are to work out the triumph of the Redeemer's kingdom. Both are embodied in the authoritative commission, " Go ye and teach ; lo, I am with you always, even unto the end of the world." We must not lose sight of either of these factors. It is ours to be the heralds of a world-wide evangelism ; it is Christ's to furnish the power which alone can give success to our efforts. Christ gives to every believer the privilege and the honor of being associated with Him in carrying out His far-reaching plans. " We must work the works of Him that sent me," said Christ in loving fellowship to His disciples.

Upon the side of human agency, what hinders the speedy fulfilment of command and prophecy ? It is not distance and difficulty of access to the heathen world. Modern invention has brought the nations near to each other. With marvellous rapidity and in ways least expected God has removed the barriers which separated the Christian from the pagan world. Although there are many adversaries, yet with scarcely an exception great and effectual doors are everywhere open to the ambassador of Christ. Moreover, men and women are now coming forward in constantly increasing numbers, saying, " Here are we ; send us." The recent uprising of young

men and women in our schools and colleges is putting an added weight of responsibility upon the whole Church. It should be remembered, further, that the agencies are now organized more fully and efficiently than ever before for carrying the Gospel to every creature. The experimental stage of missionary enterprise is past. While present methods are not to be considered as complete nor final, yet measurably permanent methods have been reached. What do all these things mean? He must be blind to the logic of events who does not see in them the manifest tokens that the hour is at hand when the Son of Man should be glorified. They are the heralds of God, proclaiming in unmistakable accents that new and rapid developments of God's kingdom are at hand.

At the present outlook one thing alone hinders an immediate, forward movement along the whole line. This one thing prevents the more rapid evangelization of our own country. In some measure it hinders the work and cause of Christ in almost every church. This one thing is the lack of money, absolutely needed to carry forward the work. Money is the factor most imperatively needed and most sadly lacking. Money is the greatest human power in modern civilization. This power has been applied in a very limited way to the extension of Christ's kingdom. It has been used mainly for purely secular purposes. It has come to pass that on this subject the god of this world has blinded the eyes even of the believing. We are brought face to face with a strange phenomenon: the whole world ready and waiting for deliverance through the Gospel of God's grace; the Boards of the Church organized and equipped for the work of meeting this need; men ready and offering themselves to be the messengers of this grace, but the treasuries empty, the officers compelled to call a halt, and the whole line of Christ's army forced to rest upon their arms. Napoleon used to say that soldiers fight upon their stomachs—a sententious way of saying that if you want a victorious army you must furnish supplies. As never before, the advance guard of Christ's host is ready for aggressive movement, but the commanders dare not move forward because the needed supplies are wanting. In sight of the fulfilment of great and precious promises, our Joshuas and Calebs are urging the Church to take the world for Christ; but the majority of God's people do not appreciate the greatness of the opportunity. While the opportunities are multiplying every day the resources for this work have come to a standstill. Something is wrong. God has not thrust this work and these opportunities upon His people to mock them. It is not inability which prevents the ample support of Christ's work. The income of professing Christians is abundant to pour a continual stream into the mission treasuries, so large that every one willing to be God's ambassador could be well supported. What we need is not more money in the hands of professing Christians, but, as Bushnell said, the "Christianizing of the money power," which they already possess. The question is not how can Christian people make more money, but how can they be led to understand and adopt the spirit and principles of their Mas-

ter in the use made of what they now have? The question, second to none which presses for solution is, How can the benevolence of God's people be brought up and made to keep pace with the opportunities of His providence? We sometimes fear that this problem will not be solved by the present generation, which is so completely absorbed in material aims.

It is with a sincere desire to contribute something toward its solution that we present a few suggestions :

The first thing—first in time and in importance—which we need to do is to bring this matter before God in believing and importunate prayer. The whole movement of modern missions has been in answer to prayer. At first God's people prayed that the world might be opened for the missionary and the Gospel. So quickly and fully has God answered that prayer that His people are amazed at the answer to their own petitions. Then the prayer began to be urged for men and women to go as Christ's messengers. That prayer too has been answered. Cannot God also touch the hearts of men so that they will respond to the calls for money? Assuredly He has not exhausted His power in this work. It is possible that He has brought us to this emergency to teach us that even the gold and silver is to be forthcoming, not by the power of our own persuasion, but by the power of His might. We used very frequently to hear ministers pray in their pulpit ministrations that God would give access to the pagan nations. We do not need to offer that prayer now; but do we hear as often the prayer that God would touch the hearts of Christian people and make them responsive in gifts of money? We do need to offer that prayer. From every pulpit, from every family altar, from every closet, let this prayer go up, and then we may expect an equally ready answer.

But while we pray we must work. God has put a great responsibility in this matter upon ministers and teachers. The Church must be brought to a clearer understanding of the intended purpose of Christ's kingdom and of the Divine plan for executing this purpose. Many Christian people have very limited ideas of the real nature and purpose of this kingdom. It is really amazing how many there are who secretly do not believe in missions. They are not in sympathy with this idea of world-wide evangelism. This lack of sympathy is a result of gross ignorance. They do not understand the aim and spirit of Christ. The absolute need is a revival of personal loyalty to Christ, which will beget the spirit of enthusiasm for the progress of His kingdom. The spirit and command of Christ must be presented as the fundamental motive for aggressive evangelism. It is a mistake to substitute the enthusiasm of humanity for the enthusiasm of Christ. The great need of the world is an argument, but the greatest of all arguments is the constraining love of Christ. It is the business of the Church to evangelize the world, and every Christian should be led to feel that he has a part in this business. Little permanent progress will be made in utilizing the money power of the Church until the aggressive nature of Christ's kingdom is more clearly understood and the spirit of His ministry is more widely

diffused. It is the duty of ministers and teachers to iterate and reiterate these truths and to inspire the people with a high ideal of Christ's purpose and spirit. We fear that even the ministry has not yet risen to the high tide of interest in missions which the cause of Christ demands. The interest of the people will not rise higher than that of the ministry. Too many ministers are afraid to push the imperative claims of modern missions.

There is great need also that the scriptural doctrine of the use of money should be set forth clearly. In brief this is the principle of stewardship. Growing out of this is the principle of systematic and proportionate giving. If these principles were applied fully and fearlessly the solution of the great problem of evangelization would be at hand. People seem to consider their money as their own, to be used as they please. Such is not the teaching of the Word. Divine ownership and human stewardship is the sum and substance of that teaching. Each one is responsible, not merely for that part of his income which he uses for benevolent uses, but for all that God has given him. He is bound to use all as one who must give an account.

Finally, the Church needs to be informed of, and impressed with, the greatness of the opportunity and emergency which now confront us. The opportunity is inspiring; the emergency thrills with its possibilities. We stand upon the verge of unparalleled victories for the kingdom of God if the Church will only consecrate her gain to the Lord of the whole earth. That time is foretold in prophetic vision. If this generation does not realize its fulfilment and its corresponding blessing, some other will; for the counsels and purpose of God shall stand. It is not a question of the ultimate success of the kingdom. That is assured. The question is whether this generation shall rise to the greatness of the opportunity and reap the blessing in store for those who fulfil the commands of the great Head of the Church. Our opportunity and our responsibility are commensurate. Our reward or our condemnation is awaiting us.

---

#### AN EXAMPLE OF SELF-SACRIFICE.

The *Missionary Herald* tells of a Scotch woman whose practice it was to give a penny a day for missions, to whom a visitor gave a sixpence to procure some meat, on learning that she had not lately enjoyed that luxury. She thought for herself: "I have long done very well on porridge; so I'll give the sixpence to God." This fact came to the knowledge of a missionary secretary, who narrated it at a missionary breakfast. The host and his guests were profoundly impressed by it, the host himself saying that he had never denied himself a chop for the cause of God. He therefore instantly subscribed \$2500, and others of the party followed his example, till the sum of \$11,000 was raised before they separated. This is a good illustration of the power of example. There is nothing so fruitful as self-sacrifice.



## THE LANGUAGES OF NYASA-LAND (BRITISH CENTRAL AFRICA) IN RELATION TO THE SPREAD OF THE WORD OF GOD.

BY W. A. ELMSLIE, M.B., C.M., LIVINGSTONIA MISSION.

While Africa is geographically being opened up to our knowledge, the light thus kindled is revealing to us vast fields of knowledge yet unexplored. The various departments of science are at work, and all under God are bringing that great continent nearer our doors.

Among the various problems relating to Africa which now engage the mind of the country, the subject of the languages of Africa must be, to Bible and missionary societies, and to all disciples of Christ interested in the spread of the Gospel, one of deep interest. As tribe after tribe is brought to light, each with a language of its own, our interest in these languages must deepen when we consider that we owe them the Word of Life in their own tongue.

While we appreciate the results of travel and research in the many phases of the African problem, and feel grateful to God for those who, consciously or unconsciously, worked out His will in laying open to us the "Dark Continent," it is to those faithful missionaries who have made their homes among the people that we must look for light on the great problem of how to give Africa the Word of Life in her own manifold speech.

The missionary feels, more than any one not in actual contact with heathenism can do, that the Bible is the first and the best of all missionary agencies. Amid the varied occupations of a missionary's life in the field, his first and highest work is to make their language his own, so that he may give them the Gospel. It is a department of investigation in which no one can hurry. Patience and plodding are necessary, and so little by little is added to the knowledge acquired. In the linguistic field the missionary has the highest motive for careful and complete investigation. He may benefit science by his labors, but he does not work for that, but for higher ends. He strives after that which shall be a correct vehicle through which to communicate Divine Truth to the benighted multitudes.

In many cases the general reader at home does not interest himself in this part of missionary work. He reads such a statement as this, and concludes that he need not trouble himself about it. "No one knows exactly who these people are. They belong, of course, to the great Bantu race; but their origin is obscure, their tribal boundaries are unmapped, even their names are unknown, and their languages—for there are many—are unintelligible" (Drummond's "Tropical Africa"). The confidence of ignorance is responsible for such a statement as that, which relates to the district to which the following remarks refer.

In 1883 Cust published his "Modern Languages of Africa," a marvelous work in two volumes, in which every language then known or heard of is referred to, and its locality indicated. The number of these is 438 lan-

guages and 153 dialects. Doubtless this is a difficulty, but by no means an insurmountable one. Each year diminishes the difficulty. With able men at work on all sides and pushing toward a central point, the field seems to contract and the number to lessen, as increased knowledge reveals what these languages are and to what others they are related.

All the languages of Africa fall into certain families or groups, each group having certain marks common to each individual in the group.

In the present paper one of these groups calls for remark—viz., the Bantu group. Roughly, with a few exceptions, the languages spoken over the southern half of Africa belong to this family. In all these the word "Bantu," or some form of it, signifies "people;" and so the word is taken to give name to that family of languages. We are not concerned with all the 168 languages and 55 dialects in this group. Confining our attention to the languages of Nyasa-land, we find they occupy a place in the eastern branch and in the southern sub-branch. It is not difficult in this way to go over the whole of Africa, since all that is known of these languages has been thus worked into a clear and scientific plan by Cust, who would not, like Drummond, speak of "unintelligible" languages.

In the locality of these languages the two Scottish missions—Blantyre and Livingstonia—and the Universities' Mission, are working. In 1875, when the Livingstonia Mission began work on Lake Nyasa, there were only a few words of the language known. It was not known what the Lake languages were. At present we know that in the territory of the Livingstonia Mission there are six in use; in Blantyre territory there are two; and in connection with the Universities' Mission there are two. One language is common to all the missions; and we have therefore seven separate languages to deal with in Nyasa-land. In these there are now about thirty separate publications, ranging from an edition of the New Testament down to a school primer. For such a record of progress we owe hearty thanks to God for help and success.

While the linguistic work of each mission is rightly reported by its own society, the work is a common work, in which all at home and abroad should bear a part. Let us now proceed to specify what we know of the languages of Nyasa-land. Of some we know more than of others, and we may, therefore, notice

#### 1. LANGUAGES OF WHICH OUR KNOWLEDGE IS DEFINITE.

(1) *Nyanja*.—This is the most important language in Nyasa-land. It is spoken in all the district of Livingstonia, the Nkonde district at the head of Lake Nyasa excepted. It is at present, and will doubtless continue to be, the trade language of the Nyasa region. It not only covers a greater area, but reaches a larger population than any other lake language. By means of it we have talked our way from Bandawe on Lake Nyasa to Quilimane on the coast.

All the tribes on the western shore of Nyasa from Bandawe southward

use it. From the south end of Nyasa, along the right bank of the Shire to its junction with the Zambeze, it is spoken; and by those tribes on the hills to the west of the lake, from Mombera's, opposite Bandawe, to the country called Maravi on old maps on the south, where it runs into Nyungwe, the language of Sena and Tete on the Zambeze. With the exception of Mombera's Ngoni, all the Ngoni tribes on the high lands speak Nyanja. On the east side of Lake Nyasa it is in use on and near Likoma Island, where the Universities' Mission works. On the Shire Highlands around Blantyre and Mandala it is in use, and the Makololo and other tribes on the left bank of the Shire speak it also.

Its importance is further indicated when we mention that in this language the whole New Testament has been published by the National Bible Society of Scotland, and is to-day being sold not only by the missionaries on Lake Nyasa in connection with their work, but in the store of the African Lakes' Company at Mandala, and the language is used by that company's officials at the north end of Lake Nyasa, as well as by the boys left in charge of stations on the Stevenson Road.

Besides the New Testament, there are editions of the Gospels, school books, and other works published in this language.

(2) *Yao*.—What Nyanja is on the west and south of the lake, Yao is on the east—an important language, destined to live and be the medium for communicating Divine truth to a numerous people. “The region over which it is spoken extends from near the coast on the east to the eastern shore of Lake Nyasa on the west, and from the latitude of the Rovuma sources on the north to the Lujenda River on the south. Lately, however, a large district in the centre of this region has been devastated by the ravages of the Magwangwara, a powerful raiding tribe whose home lies to the north of the Rovuma River. Isolated villages and districts where the language is spoken are to be found on the western shore of Lake Nyasa and in the country lying interior to it. About 1860 one branch of the tribe forced its way into the Shire Hills, where now the mission stations of the Church of Scotland are situated, while another smaller offshoot established itself east of Mount Mlanji, on the trade route to the coast at Quilimane” (Hetherwick's “Yao Handbook”).

It is therefore the language of the Blantyre Mission on the Shire Highlands and around Mount Zomba, and of the Universities' Mission on the southeastern shore of Lake Nyasa, and the left bank of the Upper Shire. Into it the Gospels and Acts have been translated and published.

(3) *Ngoni*.—This language is spoken by the people of the same name under Mombera on the plateau northwest from Bandawe. The area of it, whose use is not very great, as we know it to be a form of Zulu imported by the Ngoni who came north from Natal in the beginning of this century. The tribe is very powerful, and dominates the plateau for many miles around; but it has not impressed its language on those tribes who are enslaved by it, and its extinction is only a question of time. Tshiwere and Mpiseni, who,

with their people, live on the plateau farther south, broke away from Mombera. The people under the former now speak Nyanja; and nothing is definitely known regarding the present language of the latter. The so-called Ngoni in Tshikuse's country southwest of Lake Nyasa (Maravi on the older maps) also speak Nyanja.

Meantime, as the rulers in Mombera's country speak the localized form of Zulu, a gospel and school-books have been issued in it for use in the mission.

The aforementioned three languages are the most important in the group regarding which we have definite knowledge, as the people speaking these cannot be evangelized meantime through any other.

(1) *Tonga*.—This language is spoken by those belonging to the tribe of the same name who are enslaved by the Ngoni, and by the remaining Tonga living in the vicinity of Bandawe. They are called Kamanga by the people on the east side of the lake opposite. The language is related to Nyanja, and more closely to Tumbuka. At Bandawe, Nyanja being the school language, and there being 4000 children in connection with the schools, it is quickly displacing Tonga without detriment to the people. The Gospel of Mark and a school primer have been issued in Tonga.

## 2. LANGUAGES REGARDING WHICH OUR KNOWLEDGE IS INCOMPLETE.

(1) *Tumbuka*.—The existence of this language is definitely known, and an introductory grammar has been prepared. It has been placed in this group because the area over which it is spoken is not so well known. It is allied to Tonga, but may not be so easily displaced as that language. The numerous Tumbuka tribe, living under the Ngoni, have not only retained the use of their own tongue, but have impressed it on their masters. There are various forms of Tumbuka known to exist, but future investigation must show the position and relations of Tumbuka.

(2) *Nkonde*.—The district around the head of Lake Nyasa has been called the Nkonde district, and the name is applied tentatively to the language or languages there spoken. There are various tribes there speaking the same language with dialectical differences, and though there are some manuscript translations in one or two of these, we do not yet know what generic name should be applied.

(3) *Wanda*.—This is a language which is said to have a very limited area. It is spoken in the district of the chief Wanda on the Stevenson Road. Some Scripture portions have been issued in it for use in the mission to those people. It bears some resemblance to Tumbuka and also to Kongo, but further investigation is required.

## 3. LANGUAGES REGARDING WHICH WE HAVE ONLY HEARSAY AND CONFUSED INFORMATION.

West and north of Ngoniland there are tribes with whom little or no intercourse has been had, and whose language we are only familiar with

through small collections of words or from hearsay. On the west the Bisa and Tsenga; on the northwest the Zingwa, Poka, and Henga have languages which may be closely allied to Tumbuka or some more northerly tongue.

In the Stevenson Road country many names of people are given. The name is at times that of the chief, and at other times that of the country, but it has not been stated what language they speak. Accurate information regarding these is needed, and may be looked for from the Livingstonia Mission.

Having now classified our knowledge of the languages met with in the lake district, except that now in German territory on the east side of the lake, we are able to consider the work of giving to the people the Word of God.

For large and populous districts on the east, west, and south of Nyasa we have Yao and Nyanja, in which already large portions of the Scriptures are issued. Two of the others named—Tonga and Ngoni—will be replaced by others in course of time, so that Tumbuka and Nkonde (the latter absorbing Wanda) will complete the linguistic problem for the missions. Thus the difficulties at first apparent are disappearing as our knowledge increases.

The workers in the field, by whose labors we are able to compile this paper, are Scott and Hetherwick, of the Blantyre Mission; Maples, of the Universities' Mission; and Laws, Bain, Cross, and the writer, of the Livingstonia Mission.

As the work is being carried on at many points, it is necessary that all should be guided by certain principles, in order that the work may be systematized and presented on the same plan.

1. In writing or speaking in English of a language or tribe, the variable prefix of the word should be omitted, and the unvarying root form taken to indicate the language and people.

Ordinary English readers do not always know that A-nyanja means the people, and Tshi-nyanja their language. It is a gain if confusion is prevented. If discarding the prefix both for the tribe and its language is considered unscientific, I would remind African scholars that the prefix does not necessarily mean the language, as "tshi" may be applied to other things. Indeed, it is questionable whether the rude native, unaffected by the white man, uses the prefix in that way at all. In Zulu the personal prefix is "ama" (Ama-Zulu), and there is said to be a language prefix "isi" (Isi-Zulu, the Zulu language); but the native uses it in that way only because his teachers do so. The Ngoni do not speak of their language as "Tshi-Ngoni" except when following the white man's error. Nyanja is named "Chimang'anja" on the Shire Highlands; but that is a Yao word, indicating people of the Nyanja sort, and inappropriate as a name for the Nyanja language. There is no difficulty in understanding what is meant when we say, "English is spoken by the English;" and "Nyanja

is spoken by the Nyanja" would be simpler than "Tshi-nyanja is spoken by the A-nyanja."

2. Tribal names adopted should be those by which tribes call themselves. Books of travel and maps of Africa are full of names which require to be revised. The Ngoni are variously named Mangone, Angoni, Bangoni, Wangoni, Maviti, and Mazitu, according to the district one may be in. Though it is right that we should call them Mazitu when we speak Tumbuka, or Wangoni if we are speaking Yao, there is no reason why all these forms should have to be acquired by ordinary English readers, if they happen to be attached to the work in the various mission districts, before they can intelligently follow the news from the field.

3. In order to hasten the spread of the Word we must economize in labor and means by avoiding needless versions of the Scriptures.

The three missions have presses from which are issuing portions of Scripture in the same language as that in which the whole New Testament is already published. The dialects of one language are thus being perpetuated where we think it ought not to be the case. As is pointed out by Cust, the vocabulary of an African language is continually changing; and the ease with which tribes can change their language makes it quite possible for all the Nyanja speaking tribes to use the New Testament now in circulation. We have before us a few sheets of a "Harmony of the Four Gospels in Chimang'anja," which is being put forth at the Blantyre Mission press. The use of "ch" for "tsh," and some unimportant vowel differences are all that mark it as a separate language from Nyanja. In it the translator follows the Greek spelling of names, so that instead of one simple form for such names as Christ, Bethlehem, David, Jerusalem, we have three or more for each—a method which is more fanciful than useful.

4. Where two languages are spoken in a district, that one which has the widest range should be adopted. This seems self-evident. At first it was not possible in some cases to act thus; but as we now know more of each language we are in a better position to carry it out. At Bandawe, where Nyanja and Tonga are both spoken, the former is made the school language, and, as we noticed, is taking the place of Tonga. There is no reason why the Livingstonia Mission should have to set apart a man to study Yao in order that the mission may reach one or two isolated villages of Yao people who happen to be found in the centre of a Nyanja speaking district, while they can be reached by means of Nyanja. Even at Blantyre, where Nyanja is used, the people speak Yao.

Our imperfect knowledge leads us often to attach a greater importance to a language than it warrants. We have not a native's power of speech, and where we see difficulty in introducing a slightly different form of speech, he has none in using it. We are not warranted in seeking to prolong the life of small and unimportant differences where we have such noble tongues as Yao and Nyanja with which to spread the Gospel of Grace.

We disclaim originality in these recommendations to our fellow-workers.

They are the wise results of earnest thought of one who loves Africans and has done much for them—Robert Needham Cust—a quotation from whose book, referred to, forms a fitting close to this paper : “ When all are assembled before the great white throne, pleading with one voice in mutually unintelligible words the merits of the Saviour, One alone will understand all. There will be only one language then, the language of the angels. The imperfect coinage of words and marshalling of sentences will no longer be required. Language will have had its day. ‘ Lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, and they cried with a loud voice.’ ”

### A MISSIONARY PRAYER.

BY REV. J. F. B. TINLING, B.A., LONDON, ENG.

Lord, whose glory is the song  
 Of the sinless worlds above,  
 Heart and kingdom suffering wrong  
 From the souls that do not love,  
 Come and make Thy works rejoice,  
 Marrying law with liberty ;  
 Righting each discordant voice  
 In creation's harmony ;  
 Answering her sin-wrung groan,  
 Lord of glory, claim Thine own !

Spring of every righteous power,  
 Source of all authority,  
 In Thy name, as in a tower,  
 Hides our frail humanity.  
 Six millenniums have failed  
 Christless order to maintain ;  
 Over all has sin prevailed,  
 Man has toiled for peace in vain.  
 From Thy cloud-surrounded throne,  
 King of nations, claim Thine own !

All the stores of earth are Thine,  
 Thine the fulness of the sea,  
 Thine alike in mart and mine,  
 Lent, but owned eternally.  
 Thine the silver and the gold  
 Lavished upon glittering toys,  
 Thine the wealth the saints withhold  
 From Thy cause, for carnal joys.  
 From Thy stewards, careless grown,  
 Earth's Possessor, claim Thine own !

Saviour, from the dread abyss  
 Who hast brought us nigh to God,  
 Giver of eternal bliss,  
 Through the merits of Thy blood.  
 All for all is love's confession,  
 Less the Cross forbids to give,  
 Of Thy Church take full possession,  
 As Thy witness let her live.  
 Thou art worthy. Thou alone,  
 Our Redeemer, claim Thine own !

## REV. L. H. GULICK, M.D.

BY REV. S. P. LEEDS, D.D.

On November 3d, 1827, the Rev. Peter J. Gulick sailed from Boston with his wife as a missionary to the Sandwich Islands. The ship took the second reinforcement to the mission, the first having gone five years earlier, and three years after the original establishment. Mr. Gulick was a native of New Jersey, born in 1797, and was one of a family of seven sons and a daughter. He was graduated at Princeton in 1825, and spent two years in the theological seminary there. Before leaving this latter he had decided to become a missionary, influenced, as he afterward wrote, by "missionary intelligence portraying the wretchedness of the heathen." The same year he was ordained to the ministry, his kind friend, Rev. Dr. Luther Halsey, at that time a professor in the college at Princeton, preaching the sermon and giving the charge. The next month he was on his way to Hawaii. Mrs. Gulick was from Lebanon, Conn. Mr. Finney, in his autobiography, speaks of her conversion under his ministry at Utica, N. Y. She had taught school before marriage.

Arriving at Honolulu the following spring, they labored at several points and in various islands for forty-six years. They "saw the Hawaiians in their nakedness and degradation, and they lived and wrought until they saw them a Christian nation." In 1874, when both had passed their seventy-fifth year, they removed to Japan, to be with a son and daughter, and lived to celebrate their "golden wedding" there. A little afterward the aged husband died, and it was not long before his wife rejoined him. What a career!

To them were born in the Sandwich Islands eight children, seven of whom reached maturity and survived them—six sons and a daughter. All of these have been engaged in missionary work, and five of them are so engaged at this time—three brothers and their sister in Japan, and one brother in Spain. Of these the eldest was Luther Halsey Gulick, recently deceased. He was born at Honolulu in June, 1828. At the age of twelve he was sent to this country for an education, "working his passage as cabin-boy around Cape Horn." His father's friend, Dr. Halsey, was his instructor at Auburn and in New York, in both of which places Dr. Halsey was connected with theological seminaries. The boy was full of zeal for knowledge, and a great reader—characteristics which marked his life in all situations to its end—and his tastes and longings were gratified in his friend's library. But inadequate health, or insufficient health and limited means together, forbade his taking a college course. He studied medicine at the University of the City of New York, increasing his small income by lighting street lamps, and took his degree in 1850—not yet twenty-two years old. Six months later he was ordained (in the old Broadway Tabernacle, New York), and in November of the following year sailed with his wife, Louisa Lewis, of Brooklyn, N. Y., for the Sandwich Islands, in com-



pamy with the Rev. B. G. and Mrs. Snow, "the last sent from Boston around Cape Horn."

A new mission was then being projected for the Micronesian Islands, twenty-five hundred miles away from the Hawaiian, to be under the auspices of the mission in these last. What more natural than that the son of a missionary, himself a native of Hawaii, should be selected as one of the party? Two Hawaiian missionaries and their wives went also, besides Mr. and Mrs. Snow, and the Rev. A. A. and Mrs. Sturges. They "were sent away from Honolulu with great enthusiasm." It was slow voyaging in those days, and what they found on arrival can easily be guessed. Doubtless the pithy description, recently given the writer by a venerable friend, of early neighbors of his, but partially Christianized, was still truer of these "children of nature": "They were dirty, sensual, and without a thought worth entertaining." But this was not all. "Sea captains in Honolulu had charged us," writes a survivor, "not to go to Ponape, because wicked white men in large numbers had lived there, and they said they would not give a straw for our lives if we went. But it was the island most likely to be healthy, and we had no fear." There is scant room to tell of the seven years spent there, during which, among labors many and manifold, as physician, preacher, teacher, and even carpenter, Gulick—for a time certainly—read his Greek Testament daily, and the Hebrew also, and often studied such works as Edwards "On the Will" and Howe's "Living Temple"—room all too little to tell of trying experiences, among them a visitation of small-pox most wantonly brought there by a sea captain, and of the young doctor's incessant and heroic efforts for the natives. Narrowly escaping death from a wound received in dissecting a victim of the terrible disease, he was exposed also to the murderous plots of white men, whose iniquities he resisted, but who were soon glad to save their own lives. The Ponapi language was reduced to writing, and the "Morning Star" was built for the Micronesian Mission.

A year in Ebon Island followed the seven in Ponapi; but the doctor was too broken in health to be benefited by the change, or by a year's residence in Hawaii. Accordingly he was recalled to America, where his great gifts in public address were put in requisition by the Board, and he visited many churches and conventions. Very many persons retain even now the memory of his powerful appeals at this and a subsequent period. Only last summer the writer was witness to an illustration of this, when a stranger, on hearing the doctor's name, spoke of an address he had when a boy heard from him nearly thirty years before. Returning to Hawaii in 1863, he was made Secretary of the Board of the Hawaiian Evangelical Association, and remained in Honolulu until 1870. During this time he edited a weekly newspaper, and travelled much among the islands in connection with his work. But after eighteen years of labor in that part of the world, it was thought best that he should enter a new field, and he returned to America with this in view. Japan was selected at first, but

the Board finally assigned him to Spain, as the pioneer in a new mission. This established, he was transferred to Italy. But the field was found to be well occupied, and it seemed best to both Dr. Gulick and the Board to concentrate its efforts. He made a protracted and fatiguing tour among the Board's missions in Asiatic Turkey, and then returned to this country.

It might have seemed as if this were intended to be his home. Several circumstances—his power of popular address among them—pointed in this direction. But heathendom was his chosen field. The American Bible Society wished for some one of experience to open up their work in China and Japan. To the latter country, then, he went in the winter of 1875-76. Here he soon established a Bible Depository, and supervised the publication of the Japanese version of the Scriptures, providing also for its distribution through the empire. But he travelled extensively in both countries, visiting missions, discovering and stimulating wishes for new or improved versions, and scattering the Scriptures through various agencies. "Bible carriages" and, in the great rivers of China, boats, were employed. In the same interest he visited Siam once or twice, Formosa, Macao, and Manila. For three years, too, he filled the Union pulpit in Yokohama. The work grew till a new and distinct agency was needed in China. He transferred his home to that country, settling in Shanghai. From this point he "travelled the length and breadth of the empire in house-boats, wheelbarrows drawn by donkeys and sometimes helped by a sail, jinrickshas, mule-litters, palanquins, on horseback, in steamboats, and on foot." He edited the *Missionary Recorder* during his seven years' residence in China, and started the *Medical Missionary Journal*. He also occupied the Union pulpit in Shanghai for nearly two years. Of his long service to the American Bible Society its secretary, the Rev. Dr. Gilman, writes: "During the whole, I have admired his promptness, efficiency, wisdom, and his fidelity to his trust."

But (almost) forty years of a life so active, by one with so busy a brain and so sensitive an organization, wrought their inevitable effect. Intervals of change, not rest, could not avert it. Nearly or quite two years ago he began to break. It was hoped that another climate and other conditions would restore him to his wonted strength and energy, and he set forth accompanied by his devoted wife, who had gone out from native land to savage Ponape with him in his youth, and had been his companion in checkered experiences for two score years. The Bible Society treated him with a large and noble justice, and he came at length to this country. He was able for awhile to supervise the work by correspondence. But hopes and prayers and pains were all in vain. Slowly and intermittently he continued to sink, till on April 8th he quietly fell asleep, not quite sixty-three years old, at Springfield, Mass. It was remarkable that, after so long a residence in other lands and so many experiences by sea and shore, he should die in the home of his fathers, which he loved so well; for he was

an earnest patriot as well as philanthropist, and everything which concerned America's welfare was of deep interest to him.

Dr. Gulick had a remarkable life. As Rev. Dr. Clark, Secretary of the American Board, has said, "Few men have had such a record in missionary service, beginning at Ponape and Ebon, laying foundations there which have since been the basis of Christian institutions and Christian homes; then doing loyal work as Secretary of the Hawaiian Board; then serving for a time in this country as District Secretary, and oftentimes electrifying audiences by his eloquent and impassioned speeches; then called to organize a mission in Spain; and last of all, for fifteen years more having charge of the distribution of the Holy Scriptures in Japan and China; ever faithful to his trust, ever realizing the high expectations of his friends." But Dr. Gulick was also a remarkable man. First, there was in him a singular union of executive and intellectual powers. The vigorous thinker and diligent reader in many directions (his library was very large for one in almost any position, and time was given to books which it is to be feared should have been given to sleep) was most prompt and energetic in action. Some will recall his telegram a few years since to Mr. Doane, in Micronesia, when in the hands of Spanish invaders—the swiftness and decision with which he told him of money deposited to his order, and bade him stand firm. His manner, the quick and quiet way in which he turned his head toward this or that speaker, has reminded more than one of a military commander. But with this blending of executive and intellectual qualities Dr. Gulick combined rare courage and true devotion. He was the loyal son of an earnest Christian father and mother, parents who commemorated their fiftieth anniversary of married life and missionary service with thanksgivings for what they had been permitted to do and for the moral and religious qualities of their children, and by a liberal gift to the Board's treasury out of their little store. He kept the faith of his youth and the purpose of his bright, early manhood to the end. And now he has gone to join those parents, their eldest son. May their other children long be spared!

It only remains to be said that besides his wife Dr. Gulick left six children behind him—Mrs. Fanny F., wife of Professor F. P. Jewett, of Oberlin; Mrs. Harriet M., wife of Rev. C. A. Clark, missionary to Japan; Rev. S. L. Gulick, also missionary to Japan; Rev. E. L. Gulick, pastor at Groton, Mass.; L. H. Gulick, M.D., who is connected with the Institute for Christian Workers at Springfield, Mass., and Pierre J. Gulick, a young man now pursuing his studies.

---

Experience is a torch lighted in the ashes of our hopes and delusions.

It is an old saying that charity begins at home; but this is no reason it should not go abroad. A man should live with the world as a citizen of the world; he may have a preference for the particular quarter, or square, or even alley in which he lives, but he should have a generous feeling for the welfare of the whole.—*Clarendon*,

## FOREIGN MISSIONS FROM THE STANDPOINT OF ART.

BY WILLIAM BRENTON GREENE, JR., D.D., PHILADELPHIA, PA.

We all delight in the beautiful. When we travel during the summer we go where there is beautiful scenery. When we build a country house we seek a beautiful site. When we see a beautiful piece of furniture or a beautiful picture we wish that we had it for the adornment of our home. A beautiful face attracts our attention and chains our admiration. A beautiful sentiment we never weary of repeating. A beautiful action gives us the keenest pleasure. A beautiful character fills us with holy joy.

And this joy is peculiar to itself. The beautiful is not necessarily the useful, and it is distinct from the good. Otherwise we should not be at so much pains to decorate our homes. They would be just as useful if their ceilings were not frescoed; and there are kinds of stone that would be more durable and less troublesome than the marble of which the fronts of many of them are made. If the beautiful were not a quality different from, though doubtless in its highest forms dependent on the good, we should not be so anxious to render the good also beautiful. We feel that a good book deserves a beautiful binding. We rejoice when a good man has beautiful surroundings. It is the natural desire of the pious heart to beautify the house of God. The beautiful is, therefore, a distinct quality, and one in which we all delight. Consequently it will be profitable and pleasing to consider that the foreign missionary work, in addition to being useful and good, is pre-eminently beautiful. "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"!

That we may appreciate this let us try, in the first place, to form some conception of what beauty is, or, at least, of that on which it depends. I say some conception; for the question is difficult. We do not seem to have any such necessary convictions in regard to beauty as we have in regard to certain fundamental intellectual truths and moral qualities. I must believe that the sun exists as an extended body. It would be apprehended as I see it by any inhabitant of Mars or Jupiter endowed with the capacity to perceive the object. I must believe that falsehood is a sin always and everywhere, in the star Sirius as well as on earth—in the case of men, of angels, of devils. But I am not to the same degree compelled to believe that the objects which appear beautiful to me have a beauty independent of my mind. It is, therefore, peculiarly difficult to tell in what beauty consists. We cannot be sure how far things are beautiful or how far we only think them so.

And yet some analysis of beauty is possible. The greatest of German metaphysicians discovers two kinds of beauty. One he calls free or absolute; the other, relative or dependent. In the case of the former it is not necessary to have an idea of what the object ought to be or do before we pronounce it beautiful. Flowers, shells, arabesques, music, are absolutely beautiful; that is, they are beautiful in themselves, and without reference

to any end that they may serve. If now we ask in what this beauty consists, the general opinion since Plato is that it is in some sort of proportion or harmony. At the basis of music, for example, there are certain fixed ratios. In poetry there are measures and correspondences. Complementary colors, when seen simultaneously, are felt to be beautiful. Regular features are essential to a truly handsome man or woman. Moral beauty is the radiance of the moral law. The mind is made to delight in the unities of God. Its activity is a tendency toward unity. It is satisfied only when such an object is presented as will enable it at once to perceive a law or controlling idea in the object. Hence, those objects the parts of which are thus harmonized we feel to be beautiful, and that without any reference to the purpose to be served.

In the case of relative or dependent beauty such a reference is always implied. Here the proportion required must be, not merely between the parts of the object itself, but also between it as a whole and its design. As before, it is the perception of unity which gives rise to the feeling of the beautiful, but it is a more comprehensive unity. For example, a Corinthian pillar is absolutely beautiful. We should think it so if we had not the least idea for what it was intended. But we feel it to be much more beautiful when we see it used to support a glorious temple. We appreciate the beautiful correspondence between it and its purpose. The fitness of the thing, even apart from its usefulness, would seem to delight us.

Such, then, is the explanation of the two kinds of beauty. The analysis is far from complete or satisfactory; but it will help us, in the second place, to realize "how beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things."

First, foreign missions are absolutely beautiful. They could not fail to be so, for they are the conception of Him "in whom all things consist," and who "worketh all things according to the counsel of His own will." They must, therefore, be characterized by that comprehensiveness and unity of purpose which marks all the thoughts of God. And it is not difficult to discern this unity. In method, foreign missions are one with God's method. They are seen to be beautifully in harmony with all His procedure; and that, too, without any reference to their design. Now the Divine method is that of means or second causes. God has to an infinite degree what we name executive ability. He called all things into being by the word of His power. In like manner He upholds all things in being. At certain critical epochs He has Himself put forth His hand and wrought signs and wonders. He is always guiding and controlling, and so working through His agents. But He ordinarily employs these, and multiplies them infinitely. The angels are His messengers. Men are His servants. The whole brute creation does His bidding. The forces of nature are His instruments. He uses the universe as a mirror to reflect and so manifest His glory, which in itself no man hath seen or can see. It is, therefore, in beautiful consistency with the Divine method that when out of His infinite

love God gave His own Son to be the propitiation for the sins of the whole world, He should at the same time have commanded us to go into all the world and preach this Gospel to every creature. As the marble nose in some perfectly sculptured face is felt to be beautiful because of its harmony with the other features, so we may appreciate the beauty of foreign missions when we study the consistency of their methods with God's procedure everywhere in the manifestation of Himself.

Again, foreign missions are not only thus one with God's general method, but they themselves in all their activities are under the control of one idea. It is not simply their harmony with the other features of the Divine plan that is beautiful, but also the harmony of their own various agencies. The nose of the sculptured face may be beautiful in itself and without any reference to the rest of the face. Indeed, this is the highest kind of absolute beauty. It is strikingly apparent in the case of foreign missions. This is so, not so much because of the singleness of their purpose, as because of its unique comprehensiveness. Where else will you find so many and so diverse instrumentalities all subordinated to one end? The missionary himself is often a preacher, a teacher, an author, a translator, a legislator, a mechanic, a physician, a scientist, an explorer; like Paul, "he is made all things to all men, that he may by all means save some." And then the missionary is but one of thousands of missionary agencies. The professors who taught him in the theological school, the college, and the academy; the pastor under whose care his religious life and his missionary spirit were developed; his godly mother, whose unceasing prayers for him and with him were the real means of quickening his divine life and purpose—all these were missionary instrumentalities, and were indispensable ones. And then we must not forget the rich men who founded and supported the institutions of learning in which he was trained, or the authors who wrote the books by which his mind was nourished, or the ancestors who left their piety as a precious heritage to his mother, or the thousands of men and women and little children who contributed to the Board which sent him out and maintained him. And we must remember, too, that the development of commerce, the progress of science, the policy of empires, home missions—all these have an essential bearing on his work. Thus under the foreign mission idea they are unified. Indeed, this is the only idea under which this can be done. Human history is a jumble until it is seen to be the record of events even the least important of which tends toward the universal establishment of the kingdom of Christ. If, then, beauty is in proportion to the diversity in unity, if a scene be beautiful in proportion to the number of different objects harmonized in it, what can be so beautiful as foreign missions, which subordinate to one divine purpose all human interests?

Second, they are relatively beautiful. This is the more prominent truth in the Scriptures. It is the beauty of fitness, of opportuneness, which both the text cited and the passage of Isaiah whence it is quoted emphasize.

And this relative beauty is easily discernible. It appears in the Divine adaptation of the missionary's message to those to whom he goes. They are under everlasting condemnation, and are "dead in trespasses and sin." He tells them of One who bore their guilt in His own body on the cross, and who by His Spirit can quicken even their dead souls into newness of life. They are utterly and eternally lost, and He offers them the one absolutely certain and eternal salvation. What could be so opportune? Where else is their adaptation so needed or so perfect? "How beautiful, then, must be the feet of them that preach the gospel of peace, and bring glad tidings of good things"!

This appears again in the fact that the missionaries are men. There is a beautiful appropriateness in their selection as the heralds of salvation. No one can appeal to man with so much power as his brother man. The angels, though they are God's ministers, and though they rejoice over every sinner that repents, are not sent to preach to sinners. Even glorified men are not. Abraham said to the rich man concerning his brethren, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Our Saviour, when He came to seek and to save them that are lost, was made in the likeness of men, and lived with men and as a man. He was "tempted in all points like as we are." Hence He can be "touched with the feeling of all our infirmities." And in like manner the missionary, because he is a man, can be touched with the feeling of the infirmities of those to whom he goes. He appears among them as one of them. At once there is a bond of sympathy between Him and them. As no angel could, he can understand their condition. He is the one finite being who is qualified to bring to them the message of salvation. Is it not, therefore, beautifully appropriate that he is the very one whom God has appointed to "go into all the world and preach the Gospel to every creature"?

Equal if not greater appropriateness appears in the multiplicity and diversity of foreign missionary agencies. The great end of missions is the universal establishment of the Redeemer's kingdom. Now in order to this its subjects must be interested in it. The domain and power of the kingdom of God never exceed the hold that it has on the hearts of its members. Their interest, however, will be proportioned to what they do for the kingdom. That this is so needs no proof. The great problem in every church is how to find work for all the congregation. It is generally recognized that the non-workers are likely to become non-attendants. How significant is it, therefore, that there is no one so young, or so poor, or so ignorant that he cannot do something for missions, cannot feel that he has a part in the advancement of God's kingdom, cannot pray for the growth of Jerusalem as for that in which he himself is personally concerned. Must there not be in all this a most beautiful appropriateness?

This paper may not close without special reference to the highest form of beauty, both absolute and relative—viz., "the beauty of holiness," the beauty produced by conformity to the nature and will of God. This is the gem of absolute beauty, because it is the refection of the harmony of Him

the characteristic of the relation between whose attributes is perfect proportion, and the law of whose being is that He cannot contradict or deny himself; and also because it is the expression of the all-embracing purpose of Him who is "the truth," and whose most comprehensive as well as highest manifestation of His self, that in His Son as our Saviour, was in order that "He might bear witness unto the truth." It is, moreover, the gem of relative beauty because of its adaptation to its purpose to glorify God. Where else can adaptation so perfect be discerned? The heavens declare God's glory. The seasons, in their regular recurrence, chant His praise. What, however, can honor Him so directly and conspicuously as good deeds, as right words, as a holy life, as a Christ-like character? The universe is the evidence of God's power, the revelation of His wisdom, the demonstration of His presence; but holiness is the reproduction of Himself. In proportion as we become holy does God not merely support and guide us, but act by us, think through us, and live in us. Nothing else, then, could glorify Him as holiness must. Other things may show us what God does; this cannot but show us what He is. In perfect holiness, therefore, would be the perfection of adaptation. No fitness can equal perfect fitness to its infinite end.

Now missions are the acme of "the beauty of holiness." Their one aim is that "all should be saved and come to the knowledge of the truth," and this is the wish of God. The life which they require is to leave home and kindred "to seek and to save that which was lost," and this was the life of the Son of God. Their result will be "a great multitude," which no man could number, of all nations, and kindreds, and people, and tongues, . . . who shall have washed their robes and made them white in the blood of the Lamb;" and it will be at the sight of these, the fruit of missions, that from the whole angelic host will burst the magnificent ascription: "Amen. Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might be unto our God forever and ever. Amen." "How beautiful, then, must be the feet of them that preach the gospel of peace, and bring glad tidings of good things!" No other beauty is so Godlike; no other fitness equals its adaptation to glorify Him.

Do we recognize as we should the beauty of foreign missions? We believe them to be necessary. We know that Christ instituted them and charged His Church to prosecute them. We feel it to be our duty to do so. We wish to do so for our Saviour's sake. And all this is as it should be. No motive is so reliable as the sense of duty, and none is so high and noble as love for Christ. But would it not be helpful if we went to our work also with something of the artist's spirit? His appreciation of the beautiful throws a halo around all his toil. Life is to him a long sweet song, because he recognizes how much of beauty there is in it. This might be true of Christian service. In the strictest and highest sense is the missionary work toward which all really Christian service tends beautiful. Shall we not, then, so cultivate our taste that we may perceive "how beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"?



## THE CAREY EPOCH IN MISSIONS.

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

The closing years of the eighteenth century constitute in the history of Protestant missions an epoch indeed, since they witnessed nothing less than a revolution, a renaissance, an effectual ending of the old, a substantial inauguration of the new. And 1792 is *annus mirabilis*, the famous date from which to reckon forward and backward. Well may it stand with 44 A.D., when the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them;" or 53 A.D., when in vision Paul was called to lay the foundations of the Gospel in heathen Europe. Before attempts to evangelize the world had been few, feeble, and far apart; sporadic also and isolated, without connection or continuity, and hence the results had been superficial and transient. No uprising and onset of the Christian Church had hitherto been seen. Kings or trading companies were movers and promoters, and political and commercial considerations held a prominent place. But now came an entire change of basis, of method, of idea. A general movement was started, a trend was taken, or a tide set in which ever since has been rising and spreading with force irresistible. Whatever has been accomplished since can be traced to forces which began to operate almost exactly a hundred years ago. And, further, in all that momentous period William Carey is easily not only the chief figure, but the supreme personal force—yes, under God the efficient cause of the surprising changes brought to pass. We may speak of the Carey epoch with as much propriety as of the Luther-Reformation. We may as fitly term him the apostle of modern missions as Paul the apostle to the Gentiles, or Ulfilas the apostle to the Goths, or Augustine apostle to the Britons, or Boniface apostle to the Germans.

A preliminary glance is in order at what had already been achieved, and at the status existing when the Spirit of God began mightily to move upon the soul of this humble Baptist cobbler-preacher. Gustavus Vasa and his successors had undertaken something in behalf of the pagan Lapps. The Dutch in the East Indies had done superficial work, and with results numerically large. In the early years of the century King Frederick IV. of Denmark had sent Von Westen to Upper Norway, Hans Egede to Greenland, and Ziegenbalg and Plutschow to Southern India. And Tranquebar had become a name well known and held in honor, and especially while Schwartz (1750-96) wrought with such marked energy and wisdom. In the century following Eliot and the Mayhews toil in behalf of the American Indians had been carried on (1734-57) by Brainerd, Sergeant, Edwards and Zeisberger. Most of all and best of all was the sublime missionary movement inaugurated by Zinzendorf and the Moravian Church, which in a single generation had carried the heralds of the cross to Greenland, the West Indies, America, and South Africa, and led others to attempt an entrance into Egypt, Abyssinia, Persia, Ceylon, China and Siberia. But

since that so effectual beginning at Herrnhut in 1732, unless we except the work of Coke and the Wesleyans begun in 1786 in Antigua, when driven thither by a furious storm, nothing new had been attempted. And the Dutch missions were now at death's door. The Danish undertaking in Southern India had also fallen into a serious decline. From the beginning the men had come altogether from Germany, and of late the money had been derived wholly from British sources. The Society for the Propagation of the Gospel for well-nigh a century had been raising annually and expending small sums, though mainly upon English colonists, and the Society for the Promotion of Christian Knowledge had been helping with its funds to spread the glad tidings in the Old World and the New. But, taken as a whole, Protestant Christendom had no concern for the heathen; doubted if aught should be undertaken in their behalf; did not believe that aught for their betterment was possible. *Whether Established or Dissenting, not a solitary representative of the churches of Great Britain was found upon earth preaching Christ to those who had never heard His name!*

But yet, though the outlook from this point of vision was sufficiently forbidding, and could scarcely have been worse, all unobserved and out of sight a preparation for better things multiform and widespread had long been in progress, and the set time for the blessed revelation was at hand. In particular the forces of the Wesleyan revival had long been rising and spreading, and had stirred Britain tremendously from centre to circumference. The national conscience had been quickened, and in many thousands the flame of the higher affections had begun to burn. And so Howard, and Raikes, and Clarkson, and Wilberforce had begun to agitate. Then just before an empire had been added in the East, and so a vast heathen population had been thrust upon the notice and the care of the nation; and, moreover, by the voyages of Captain Cook in the South Sea, Islands innumerable, with millions more of wretched pagans, had been brought under the gaze of English Christians. Great industrial and social and political changes had recently come to pass, or were at the door—such, for example, as the steam-engine stands for, and the spinning-jenny, and the cotton gin. And the spirit of freedom, whether civil or ecclesiastical, was in the air of Europe as well as of America. “The age of reason,” “the rights of man,” and “human equality” were phrases full of inspiration to the civilized world, and stood for ideas and entities in behalf of which millions were ready and eager to venture fortune and life itself. And even now it was, and in the very nick of time, that a voice was heard in the wilderness proclaiming that the kingdom of heaven was at hand.

Only a leader was lacking, some human spirit divinely endowed and called to inspire and guide, to supply a centre about which the spiritual forces of the time might crystallize. Nor had the same God, by whose ordinance the glorious work was at length to begin, failed to provide also the thoroughly furnished instrumentality; for, some thirty years before (August 17th, 1761), a babe was born gifted among other things with a

measureless hunger for knowledge, and a capacity seldom matched for endless plodding and hard work. And a will power was present able to push and persist without limit, but which could not by any means be allured or driven from the pursuit of any chosen object. To such fine qualities were joined later a stalwart faith and a zeal for righteousness so fervid and all-consuming that no difficulties or discouragements could quench it. At the age of seventeen we find Carey a shoemaker's apprentice at Hacketton, nine miles from Paulerspury, his birthplace. Already he had commenced the study of birds, eggs, insects, and plants, and ere long had begun to delve into the mysteries of Latin, Greek, Hebrew, and French. And early and often was he called to take lessons in the stern discipline of life. When about twenty he was married to one who was "querulous, capricious, obstinate," and without sympathy with his life aims, and all this, perhaps in large part, because of a predisposition to mental disease. He passed also through a protracted season of ill health, and for years was tried by the ills of extreme poverty. And, further, when the voice of the Lord began to call in clear tones, "Go, preach the Gospel to the whole creation," year after year for the better part of a decade he stood almost utterly alone in disposition to obey.

It cannot but be interesting and profitable to note the various steps in the wondrous unfolding of the Divine plan. This future hero for the kingdom of heaven was well on toward manhood before his spiritual nature was effectually and savingly aroused, and then, though reared in the Established Church, a little later hearing a sermon from the text, "Let us go forth unto him without the camp, bearing his reproach," with characteristic decision and practical energy he joined himself to a little company of Baptists *because* theirs was a faith despised. Nor was it long before acceptable preaching gifts began to appear. In 1785 he joined the Olney church, by which he was called to the work of the ministry August 10th, and two years after was ordained as pastor of the Moulton church, four miles from Northampton, and upon a salary of but £15, of which £5 came from London. To eke out a living, shoemaking and school-teaching were added to his occupations. While here it was that his attention was first called to the moral desolation of the heathen world, and his heart began to be moved to hasten relief. And the fact seems to be established that it was the reading of Captain Cook's voyages (1769-79) which brought this great matter to his notice, "though if ever an idea was originated in any man by the Spirit of God, it was this idea of the evangelization of the world." From boyhood books of science and history and travel had been his delight, and now, from investigating the world's physical features, he turned to an examination of the religious condition of mankind. It was at Moulton that Andrew Fuller, visiting Carey's shop, saw upon the wall near his bench a roughly sketched map upon which he had set in order all manner of facts and figures to picture to the eye what needed to be done for the diffusion of the Gospel, the salvation of the race. Already also had fuel been

added to the heavenly flame by a sermon of Fuller's upon "The Gospe' Worthy of all Acceptation," which convinced him that, in spite of the current hyper-Calvinistic teaching to the contrary, it was the duty of all men to believe, and also the duty of Christians to tell the glad tidings to all. And a third impulse was supplied by Jonathan Edwards through his pamphlet, which exhorted God's people to union in "extraordinary prayer for the revival of religion and the advancement of Christ's kingdom upon earth." As a result of the reading of this the Baptist ministers in Northamptonshire resolved to set apart an hour for prayer on the first Monday in every month, that the power of the Cross might soon be felt to the most distant parts of the habitable globe. When with his brethren he could not but speak frequently upon the absorbing theme, but found few to listen with interest; while as for most, they thought him an idle dreamer. When once at a clerical gathering he was asked by Dr. Ryland, the chairman, to name a subject for discussion, and after much hesitation suggested, "Is not the command given to the apostles obligatory upon all ministers to the end of time?" as a reward he was dubbed "miserable enthusiast," and was reminded that at least nothing could be done until a second Pentecost should bring a return of the miraculous gifts; for as yet no one had begun to suspect that here was a man already possessed of the substance of that old-time endowment, even to the speaking with tongues!

But not in the least disheartened or shaken in his purpose, Carey proceeded to prepare a paper of remarkable completeness and cogency, containing a tabular statement of the size, population, etc., of the various countries of the globe, proving the Lord's commission to be perpetual, reciting the efforts which in each century had been put forth, and demonstrating the practicability of making further attempts. This great argument closed with an appeal for united prayer, and besides, since petition without effort to match would be but a mockery, for the gift regularly of a penny a week. In 1789 his ministry had been transferred from Moulton to Leicester; and, as revealing the burden which was upon his heart, the testimony comes that while there Carey was never heard to pray without making earnest supplication for the *conversion of the heathen and the abolition of the slave trade*. And that the leaven of missionary zeal was spreading is shown by the fact that at the association meetings held in 1791 the two preachers, Mr. Sutcliff and Mr. Fuller, chose kindred subjects, the former taking 1 Kings 19 : 10, "I have been very jealous for the Lord God of hosts," and the latter Haggai 1 : 2, "This people say, The time is not come that the Lord's house should be built." Noticing how deep and solemn was the impression produced by these discourses, Carey, in whom action as a matter of course must needs follow hard upon the heels of conviction, proposed to begin at once to organize and plan. But as yet for the others the vision was too dim, and he seemed to aim at objects too indefinite and out of reach. And so passed in inaction another year.

But May 31st, 1792, a date to be memorized by every lover of the

kingdom, the ministers are again found together at Nottingham, and it was the Leicester pastor's turn to instruct with a sermon. And then it was that from Isaiah 54 : 2, 3, "Enlarge the place of thy tent," etc, and with the two subdivisions, "Expect great things from God" and "Attempt great things for God," was preached, judged by momentous and far-reaching results, one of the very greatest discourses ever heard in Christian history. The conclusions, the convictions, the desires, pent up for years, but steadily growing, now first found full expression, and not strangely the emotions of the audience were kindled with sympathy. But yet, though hearts were swayed and tears fell, large measures of doubt and hesitation still remained, and the assembly was about to separate without open commitment to any definite "attempt" in behalf of the speaker's "great things," but at his importunate suggestion finally resolved to adopt a plan for a society at the next meeting, to be held in six months. In due season the association came together at Kettering, October 2d, 1792, and no doubt with slight conception of the magnitude of the matter in hand. In the evening of that most memorable day twelve men met in Mrs. Beeby Wallis's back parlor and fixed upon the constitution and by-laws of the Particular Baptist Society for the Propagation of the Gospel among the Heathen, subscribed £13 2s. 6d. as a foundation for its funds, and accepted Carey's offer to add to this whatever profits might result from the publication of his pamphlet on missions which had lain in manuscript for years.

And how sublime was that act of faith, that venture far beyond the realm of sight! How exceedingly remote were the heathen, and what an uncounted host! And these Baptists were but a humble and feeble folk, one of the least of the sects, and with no famed men among them. And the movement started far from the metropolis, and only one London clergyman lent it his countenance. Hence the venture was vast and the issue doubtful. It was like the crossing of the Rubicon, putting forth from Palos, nailing the theses to the church doors, or burning the ships to make retreat impossible. However, it was easy to resolve and not so very difficult to subscribe, but now came the tug. The pertinent and very practical question was to be answered, Who shall be sent forth, and whither, in all the pagan world, shall they journey? A committee was chosen to investigate, and was not left long to wait, for the pillar of fire soon began to rise and move forward. A certain John Thomas, a surgeon in the employ of the East India Company, had gone out to Bengal in 1783, had been led to engage in evangelistic work in behalf of the Hindus, had recently returned, and was now in London, endeavoring to raise money for further efforts. He was sent for, and was invited to return under the auspices of the new society, with the promise of a companion, "if a suitable one could be found." Accepting this offer, then at once Carey expressed his readiness to become the desired second person, only stipulating that, while he descended to explore what Fuller had termed the "gold-mine" in India, the brethren who remained at home

should "hold the ropes." Next an appeal was made for £500, and within a few weeks double that amount had been secured.

But trials and tribulations in plenty were yet in store. The Leicester church was loath to lose its beloved pastor, and touchingly alleged, "We have been praying for the spread of Christ's kingdom among the heathen, and now God requires us to make the first sacrifice." Next Carey's wife, having no sort of sympathy with his aims, utterly refused to share in the risks and hardships of the undertaking; and though the thought cost a world of agony, imperative duty seemed to compel him to go without her, to remain at least for a season. And finally India was 15,000 miles away; the East India Company was in full possession; no Englishman could lawfully land upon its shores without a license, and, moreover, the Gospel was a contraband article. After the utmost influence possible had been brought to bear upon the company it became evident that no license could be had, and so, recalling that the apostles did not wait for permission from Rome or any earthly authority, our hero resolved to set forth without the consent of the directors and take the consequences. Through the influence of Mr. Thomas passage was engaged and fare was paid upon one of the company's ships, but later, delayed long by storms under the Isle of Wight, the missionaries were ordered ashore. Put fortunately a few days after a Danish East Indiaman lay in Dover Roads, upon which transportation was secured, and at the last moment, visiting his erratic wife, Mrs. Carey consented to accompany her husband. It was June 13th, 1793, that they finally set sail upon a voyage so pregnant with consequences to Christianity unspeakably great, and five months later arrived at Calcutta, and on the 9th of November.

Of course the passage of these events produced scarcely a ripple upon the surface of the great social or political or even religious world, were almost altogether unnoticed and unknown. In those days the great stir over the American Revolution was quieting down, but only to be succeeded by a vastly more fearful commotion from across the English Channel. It will be instructive to set down a few dates which locate what many would even yet deem the great events of the period. In 1789 first burst forth the volcano of the French Revolution, and July 19th the Bastille fell. June 20th, 1791, King Louis fled from Paris. August 18th of the next year, a few weeks after Carey's great sermon, the invasion of France by the allies began, and the next month followed the "September Massacres," and the republic was proclaimed. January 21st, 1793, the king ascended the scaffold; March 11th the Revolutionary Tribunal was set up and the Reign of Terror was inaugurated; and June 2d, a fortnight before Carey sailed, the Girondists fell; and as he was nearing his destination the hapless Marie Antoinette met her fate, the Girondists following hard after. As God, and angels, and glorified saints estimate human affairs, who will dare affirm that the Hackleton cobbler's part in history is not every way worthy to be compared with that of George III. and Burke, of Mirabeau and La Fayette?

## THE MELANESIAN MISSION.

BY REV. ROBERT STEEL, D.D., SYDNEY, N. S. W.

“ The immense Pacific smiles  
 Round a thousand little isles,  
 Haunts of violence and wiles.  
 But the powers of darkness yield,  
 For the Cross is in the field,  
 And the LIGHT OF LIFE revealed.”

The diocese of the apostolic Bishop of New Zealand, Dr. George Augustus Selwyn, embraced eighty-four degrees of latitude! It was made, by a mistake of the letters-patent issued by the British Crown, to extend from 54° south to 34° north. It embraced also 20° of longitude, and covered an area of 4800 miles by 1200. This is probably the largest diocese ever marked out for a single bishop, and may truly be said to have included “ a thousand little isles,” almost all “ haunts of cruelty and wiles.” New Zealand itself was an extensive enough diocese, and is now divided into six sees, though the Anglican Church has only a portion of the colonial population. Bishop Selwyn was equal to the occupancy of an extensive episcopate. He had been a famous oarsman in the University boat at Cambridge, and he could manage a schooner at sea. When roads were few and rough, he sailed along the coasts of New Zealand in the pursuit of his calling, and gained golden opinions among pioneering colonists for his courage and devotedness. Meanwhile he cast many a longing eye over the wide expanse of waters which the English Colonial Office had mapped out as his diocese. In 1847 he resolved upon a voyage of inspection, and fortunately got a passage in H. M. S. “ Dido,” when he had an opportunity of observing the insular groups in the southwestern Pacific, and the native population on them. In 1849 he got a small schooner of only twenty-one tons, the “ Undine,” with a crew of four men, and set sail alone on a trial voyage. After ten days from Auckland, New Zealand, he reached Aneityum, a thousand miles away. This was the most southern island of the New Hebrides, and where a mission had been started a year before by the Rev John Geddie, a Presbyterian missionary from Nova Scotia. The bishop met H. M. S. “ Havannah,” Captain Erskine, at this harbor, and in his company visited the islands of the New Hebrides and Loyalty groups, and also New Caledonia. His chief object at first was to endeavor to win the confidence of the natives. He had a rare art in this, and went unarmed among them, always keeping his eye upon the chief in each tribe, lest any mischief should arise. Like Van Amburgh among lions, Bishop Selwyn could tame cannibals for the time by the power of his eye! He was anxious also to get a few boys away to Auckland that he might attempt to educate them in the first principles of the Christian religion, and then return them to exercise some influence for good among their own people. The summer months were the most favorable for this

training, while the winter was most favorable for voyaging in the tropic seas. Bishop Selwyn found a Babel of tongues among the dark savages of Melanesia—that portion of Western Polynesia in which he sailed. He endeavored to pick up a few words in each island, and carefully noted them down, along with the names of chiefs and others, so that when he returned he used these words and names again to the astonishment and delight of the natives. He thus pioneered missionary enterprise among heathen islands, as Dr. Livingstone did in Central Africa. He extended his voyages from year to year as his acquaintance with the islanders increased, and as he got a larger craft in which to sail. Most of the islands between New Zealand and the Solomon Islands were visited by him, and where there were no resident missionaries except on the Loyalty Islands, and on one of the New Hebrides group. He had zeal, wisdom, and courage for all his peculiar trials and difficulties. Few men have braved so many dangers with less means of defence in the service of Christ and His holy Gospel. In his first voyages he had no charts, and had to rely on his own drawings and on some old Spanish charts. He had, besides, to take observations, calculate distances, keep command, pull a rope, and manage natives on board speaking various languages. Some of the men had their wives occasionally with them, and as their clothing was very scanty, the bishop made dresses for the women, and when the mothers were sick he nursed their babies!

Thus he founded the Melanesian Mission. In 1850 he attended a meeting of bishops in Sydney, New South Wales, and got an Australasian Board of Missions established for the conversion and civilization of the aborigines of Australia and Western Polynesia. By contributions, given at the time, he was enabled to purchase and furnish the "Border Maid," a schooner of one hundred tons, and in 1851 the Bishop of Newcastle, N. S. W., who had been a comrade of Bishop Selwyn in the Cambridge University boat, accompanied him on a voyage. In 1852 he conveyed in his schooner to Aneityum a Presbyterian missionary and his wife free of expense. In England his powerful sermons at the University made a great impression, and he got Rev. John Coleridge Patteson, M.A., son of Mr. Justice Patteson, to go with him in 1855 expressly for mission work. This devoted man was trained by Dr. Selwyn to take complete charge of the mission, and he was consecrated Bishop of Melanesia in 1861. A fund of £5000 was raised by Bishop Selwyn to endow the see. Bishop Patteson followed in the steps of his great predecessor, and went annually on voyages among the islands, collecting boys for the missionary college established first at Auckland, New Zealand, and afterward at Norfolk Island. He was joined by Rev. R. H. Codrington, M.A., Fellow of Wadham College, Oxford, who subsisted on his fellowship, and, like his bishop, gave his services gratuitously. Many youths were taught who, after they were baptized, became teachers in their native isles. New openings were constantly sought, new missionaries added, until the work spread as far as the Banks and the Solomon groups. After the labor traffic began, and the natives were incensed by



some kidnapping scenes, Bishop Patteson and a native deacon, Stephen, fell in 1871 as martyrs to the cause of Christ by the savages of Nukapu, in the Santa Cruz group. Great was the lamentation over the early removal of the devoted Patteson. But the good work went on. The Rev. J. R. Selwyn, M.A., son of the Bishop of New Zealand, was selected for the island episcopate in 1877. Amid many difficulties and domestic trials Bishop Selwyn has carried on his work. He has had a mission schooner with auxiliary steam power for cruising among the islands. And now a larger steam vessel has been got for the expanding work. Bishop Patteson left his entire fortune of over £13,000 to the mission. Miss Yonge, the popular writer, and authoress of the "Life of Bishop J. C. Patteson," gave the entire profits of "The Daisy Chain," and many other sums to the funds. A thousand acres were purchased at Norfolk Island, and the necessary buildings have been erected for the accommodation and instruction of the scholars and for the residence of the bishop and missionaries. The trust funds amount to £40,000, the interest of which is used for working expenses. The total income was £6380 in 1890. Of this about £4000 came from Australasia. The expenditure was more than the income by £833. The bishop surrendered £200 of his moderate income to help the deficit. The new ship has cost £9200. At St. Barnabas College there are 124 male and 32 female scholars from many different islands. The mission is carried on throughout the islands during all the year by native teachers, and during the winter months European missionaries reside, to superintend the teachers, preach the Gospel, visit the schools and open up new spheres for labor.

The bishop, who has been very unwell or late by malarial sciatica, takes a yearly voyage through his extensive diocese. Many islanders, once savages, have been admitted into the Christian Church by baptism, numbers have been taught to read, others trained to teach, and several ordained to the Christian ministry. Dr. Codrington, who has now retired, published a valuable book on the Melanesian languages, in which he gave vocabularies and grammars of some forty tongues. Portions of Scripture and the liturgy of the Church of England have been translated into different languages, and printed for the use of the natives. One language is used—that of the island of Mota—in the college at Norfolk Island; but the missionaries cultivate and speak the languages of the islands where they labor. To give a few specimens of the work carried on at present, it may be stated that on the island of Florida, where there is a population of 5508, a little over 2000 have been baptized and 56 confirmed. There are 62 teachers and 1020 scholars there. In the Banks group the Rev. T. C. Culwick reports that in 1890 there were 41 schools in eight islands, 234 adult and 102 infant baptisms, and in one church there were 117 communicants. The Rev. Charles Bice, who has been employed twenty-five years in the Northern New Hebrides, spent several months during 1890 on the islands; he reports that much disquiet prevailed, that the population had been greatly thinned

by the labor traffic. Difficulties have arisen in some cases from the French traders who have settled on the islands. A great work is being done throughout many islands by Bishop Selwyn and his missionaries and teachers. It is to be hoped that the bishop may be restored to health, and that by the blessing of God the enlarged efforts practicable with a larger steamer may result in the expansion of the Melanesian Mission, and the ingathering of many dusky islanders to the fold of Christ.

#### STATISTICS OF THE MISSION.

*Staff.*—The Right Rev. John R. Selwyn, D.D., Bishop; English clergy: Rev. Charles Bice, Arthur Brittain, R. B. Conrius, J. D. Braune, B.A., T. C. Culwick, John Palmer, J. H. Plant, M.A., R. M. Turnbull. Native ordained missionaries: Alfred Lobu, Clement Marau, Robert Pantutun, Mano Wandrokai, Walter Weser, deacons; George Sarawia, Henry Tagalak, priests. Native teachers, about 200. Mission steam vessel, Captain Bongard engineer, officers, doctor and crew. There are 31 scholars supported at Norfolk Island by congregations in New South Wales; 10 by those in Victoria, 11 by those in South Australia, 5 by those in New Zealand, and 27 by those in New Zealand. Thus between 80 and 90 are known by name to congregations supporting them. Parcels of clothing are annually sent by working parties of ladies. A sum of £1500 per annum is contributed by friends of the mission in England.

---

#### TWO IMPORTANT DEATHS.

The death of Narayan Sheshadri, on the ocean, last month, and the death of Hormazdji Pestonji, in India, during the previous month, recall the stormy scenes attending the conversion and baptism of these men, more than fifty years ago. The preaching of Dr. John Wilson, one of the great Scotch missionaries, was followed by a special blessing. Four young men, two of them Parsees and two of them Hindus, professed faith in Christianity. All the intense hatred of the heathen heart was turned against these men. Legal proceedings were instituted against them in the civil courts in Bombay. Two of these converts were Danjibhai Nouroji and Hormazdji Pestonji, Parsees; and two were the brothers Narayan and Shripat Sheshadri, Hindus, and, in addition, Brahmans. Shripat Sheshadri, brother of Narayan, was remanded to Hinduism, as he had not attained to his majority. The others were baptized in spite of the violence of the mob, which threatened the mission house, and was restrained only by the presence of the military force. Narayan Sheshadri did his work afterward in connection with Presbyterians of Scotland. Hormazdji Pestonji went into the service of the Irish Presbyterian Church, and afterward became a Baptist, and was the head of the Baptist Mission in Poona. In the past summer death came to them both—to one on the sea, to the other at home.—*Presbyterian.*

## CONGREGATIONALISTS AND MISSIONS.

BY REV. EDWARD STORROW, BRIGHTON, ENGLAND.

A very important forward movement in foreign missions has just been inaugurated in England. The directors of the London Missionary Society have resolved, before the jubilee of the society in 1895, to add 100 more missionaries to its staff ; a large increase, since the present number is only 192. The importance of this resolution will be apparent if it be observed :

1. That this is the oldest Foreign Missionary Society in England next to the Gospel Propagation and Baptist Societies, and has the largest purely foreign missionary income, with perhaps two exceptions.

2. Its basis is undenominational, but practically it has fallen into the hands of Congregationalists, and is the only Foreign Missionary Society which in any sense belongs to them.

3. It has a distinguished history, since it was the first Protestant society to send missionaries into Polynesia, China, Madagascar, Lake Tanganyika in Central Africa, and to begin work in New Guinea on an important scale ; and in some of these fields it has had distinguished success.

4. It stands eminent for the number of its illustrious missionaries—Morison, Milne, Griffith John, Ellis, Williams, Moffat ; Livingstone being also of the number.

5. It has a larger staff of native agents in proportion to its European missionaries than any other society, since its ordained native ministers number 1224, its other native preachers and evangelists over 4100, and its school-teachers more than 3000, a large proportion of these being well tried and carefully trained.

Various causes have led the more ardent friends of the society to desire that it should attempt greater things. Among these may be mentioned the splendid openings for aggressive work around many of its stations in India, China, Madagascar, and New Guinea ; the painfully inadequate number of its missionaries in many important centres ; the examples of faith and enterprise set by some other missionary agencies, and the growing consciousness among Congregationalists that they are not doing their full part in the splendid enterprise of giving the Gospel to the non-Christian world. Convictions of this nature led four well-known ministers to issue a heart-stirring appeal only a few weeks ago, entitled " Congregationalism and the Evangelization of the World," the main purport of which was that at least 100 additional missionaries should be sent out : 40 more to India, 40 more to China, 10 more to Africa, 10 more to Polynesia, Madagascar, etc. This suggestion was embodied in the following resolution, which after most careful consideration was accepted by the board of directors at their first meeting in July :

" That it is desirable that the Society should, notwithstanding the adverse balance with which the past year closed, at once proceed to provide

for the pressing needs which have already been recognized by the Board, and should further without hesitation enter upon the enlarged openings for work presented in connection with several of the great Mission fields in which the Society is laboring. And that an attempt be made to add One hundred additional Missionaries to the Society's staff before the Society's Centenary is celebrated in 1895."

The importance and gravity of this step is seen in the facts, that for some years the income of the society has not advanced as it should have done ; that it has not found without difficulty the fifteen or twenty suitable men it has required year by year to keep up its present staff of missionaries ; and that the proposal will necessitate an increase of £25,000 annually to the society's income. Nevertheless the resolve is wise, noble, and necessary ; it has been made deliberately and with much faith and prayer, and it will probably elicit so enthusiastic a response from the Congregational churches and such a blessing from God that it will be carried to a most successful issue.

---

#### A NEW APPLICATION OF AN OLD HYMN.

*To the Editor of THE MISSIONARY REVIEW :*

The old hymn of Thomas Scott might with a little alteration be addressed to Christians ; for in the mission work the wise, the merciful, the obedient the blessed thing to do is to haste.

Haste, O Christian ; now be wise ;  
 Stay not for the morrow's sun ;  
 Wisdom if you thus despise,  
 Harder is it to be won.

Haste, for many now implore ;  
 Stay not for the morrow's sun,  
 Lest the season should be o'er,  
 Ere this evening's stage be run.

Haste, O Christian ; now obey ;  
 Stay not for the morrow's sun.  
 Haste, for many now do pray  
 That salvation's work be done.

Haste, O Christian ; now be blest ;  
 Stay not for the morrow's sun,  
 Lest perdition souls arrest,  
 Ere the morrow is begun.

## "NAM THANG SONG."\*

BY REV. F. ELLIS, BRISTOL, ENGLAND.

NOTE.—The following verses were written some three or four years ago by the blind Moravian pastor in Bristol, whose noble sister takes the part of eyes and hands for him. The inspiration of the poem is sufficiently indicated in the foot-notes, which also explain all references. It was originally printed in the *Periodical Accounts*, the English missionary quarterly of the Moravian Church, but in the hope that the lines might prove a source of encouragement to other than Moravian missionary laborers, they have been offered for republication in this journal by permission of Rev. Benjamin La Trobe, editor of the *Periodical Accounts*. We add that the Rev. Frederic Redslob, after 20 years unremitting labor in the Tibetan Mountains, has been forced to retire on account of broken health, and his place has been supplied by the Rev. F. Becker Shawe, who has recently arrived in his far-off field of labor in the midst of the Himalayan Mountains, after a most adventuresome and arduous journey. In Alaska the work has progressed nobly since the fatal day recorded in the poem. Additional volunteers have gone forth to this bleak and dreary field, and in spite of apparently insurmountable obstacles, converts are slowly being gathered in.

NAZARETH, PA.

PAUL DE SCHWEINITZ.

Cheerless in the evening hour is the prospect he commands,  
 As at foot of Himalaya, wrapt in thought, our Redslob stands ;  
 Eighteen thousand feet of climbing is the task to-morrow brings,  
 And he gauges all before him, and he thinks a hundred things :  
 Will the undertaking prosper ? is the mountain pathway clear ?  
 Are the coolies to be trusted ?—then a sudden sickening fear  
 Seizes him, as gazing upwards he perceives that, sure and slow,  
 Clouds, *black* heavy clouds, are gathering, ominous of falling snow.  
 Let them but discharge their burden,—and they *will*, the coolies say,  
 Then all hope of further progress must consume in long delay.  
 For a moment all is gloomy ; blows the night wind bleak and chill :—  
 Disappointment seems to crush him at the foot of Taglang hill ;  
 Yet it is *but* for a moment ; soon regained his self-control,  
 And the peace which passeth knowledge takes possession of his soul :  
 For within his chamber kneeling, contrite, confident, and mild,  
 Angels might have heard his breathing, " Lord, forgive thy anxious child ;  
 Pardon if for one brief instant I have sought to take from Thee  
 What is Thine by right and promise ; take it, take it, Lord, from me.

\* This Tibetan sentence, which implies, " It has cleared up ! " or " It is all bright again ! " was the cheering morning greeting of his coolies to the Rev. F. Redslob, superintendent of the Moravian Mission in Central Asia, on the day when he intended to cross the Taglang Pass (18,000 feet in height) near the northern boundary of British India. He was on his way to found a permanent mission at Leh, the capital of Ladak, when evening closed in with a dark and threatening cloud hanging far down the pass, portending snow and consequently enhanced difficulties and dangers amid those trackless wastes of rock and glacier if not protracted delay at the foot of the Taglang. " The pass," says Mr. Redslob, " seemed to my imagination an image of the future of our Ladak Mission, and my own immediate prospects. I felt dispirited, and lay down to rest with a weight of apprehension on my heart. But I endeavored to cast my care upon the Lord, and commended myself and our whole mission work into His hands.

" How great was my joy when the next morning I was awakened by the cry, ' NAM THANG SONG ! ' (*The weather is quite bright again.*) It was indeed a lovely morning. The clouds had vanished, and the snow, which had merely sprinkled the pass as with a thin covering of sugar, had entirely disappeared before I reached the heights. I could not possibly have had more favorable weather for such an ascent and descent, and the experiences of the following days were destined to fill me with deep gratitude and reveal very clearly how graciously the Lord had arranged all things for me."

Be to-morrow in Thy keeping ; mine to follow, Thine to lead ;  
 Thine the wisdom and the power, mine the weakness and the need.  
 Glad shall be my full submission whatsoever Thy decree,  
 For my will with Thine is blended, and Thou, Lord, art all to me !"

With the daybreak rise the coolies, all expectant to behold  
 Everywhere the sad fulfilment of the troubles they foretold.  
 Scarce a flake of snow has fallen, not a cloud bedims the sky,  
 And they shout for very gladness—" Nam thang song !" they loudly cry,  
 As in eager haste they hurry to the sleeper where he lies ;  
 " Rouse thee quickly for the journey, ' Nam thang song,' good Sahib, rise ;  
 Gird thee for the upward journey ; bright the sky and clear the way ;  
 ' Nam thang song,' good Padre Sahib, we shall cross Taglang to-day."

Then with sanctified exertions Redslob and his coolies start,  
 Every footstep fraught with danger, but there's music in his heart ;  
 For the Master's smile is on him ; this makes all his troubles light.  
 Rocky shelving, mountain torrent, steep descent, and slippery height,  
 Precipices, all he passes, till, by angel hand sustained,  
 He has left it all behind him, and his journey's end attained.

Work on, Redslob, with thy comrades in that hard Tibetan field ;  
 Ne'er despond, though scant the harvest which your labors seem to yield ;  
 For in God's own time the message ye so faithful<sup>7</sup> proclaim  
 Shall be owned by tens of thousands to the honor of His name.  
 And the wilderness shall blossom, and the desert place rejoice,  
 At the brightness of His coming and the music of His voice.

Such the word to you, ye others, who on many a foreign soil  
 Delve and sow, and yet know something of the fruitlessness of toil.  
 Courage, brothers ! out in Greenland, and in ice-bound Labrador  
 In the Western Indian islands ; on the Nicaraguan shore ;\*  
 On the rivers of Guiana, † or among the swart Fingoes ; ‡  
 Or in Ramahyuck's § enclosure, tending the despised Papoos ;  
 Or in Canada's dominions, serving out the Word of grace  
 To the Delaware and Choctaw, remnants of a fading race ;  
 Or like self-denying Müller, || with his brave wife at his side,  
 Telling the in-gathered lepers how for them, too, Christ has died,—  
 Courage, one and all, ye brothers ! no occasion for dismay ;  
 Let not " may be" come between you and the praises of to day ;  
 Ne'er anticipate the morrow, for ye cannot know its form ;  
 Pretting never frightened thunder, sighing never stayed a storm.

\* Mission in the Moskito Indian Reserve, Central America.

† I. e., Dutch Guiana or Surinam, and British Guiana (Demeraras).

‡ Missions in South Africa to Fingoes, Hottentots and Kaffirs.

§ Ramah-yuck (Ramah, our home) is the second aboriginal reserve under care of Moravian missionaries in Victoria, Australia.

|| " House-father" of the Leper Home near the Jaffa Gate of Jerusalem.

But when clouds come darkling o'er you as ye face stern duty's height,  
 Then remember He who sends them can disperse them in a night.  
 Work with patience, pray with trusting, each one faithful at his post,  
 And erelong the wave of blessing which swept o'er Moskito Coast  
 Shall reach your remotest borders, and refresh and gladden you.  
 Many a Laukra, and Quamwala, Kukallaya, and Yulu,\*  
 Shall rise up to call you bless'd, and to verify the words,  
 There's success in David's battle, for the battle is the Lord's.  
 G'nadendal † shall yet burn brightly, as a lamp with freshened oil,  
 Entunasi, Engotini, and Entwanazana's ‡ soil  
 Yet shall yield abundant harvest, and another *Herald* § soon  
 Bear the Gospel's gladdening message over Mexican lagoon.  
 And you of this latest venture, who but yesterday went forth  
 With your lives of consecration to the wild Alaskan ¶ North,  
 Take our heartfelt blessing with you, and amid your ice and snow  
 On the drear Kuskokwim River let it comfort you to know  
 That upon our hearts we bear you, and though miles may surge between,  
 In the truest bond of union we are with you on the scene ;  
 We could understand your feelings as ye slowly sailed away  
 From the harbor of Francisco on that eighteenth day of May,  
 And we could but stand and wonder at those two of gentler form  
 Who were thus prepared to join you in the solitude and storm ;  
 Spite of all your ocean-tossings, and the dangers that ye faced,  
 Never once in spirit shrank ye from the cause ye had embraced.  
 We could see you grouped together gazing on the outline blue,  
 Till the mountains of Alaska shaped themselves to clearer view ;  
 We could see you, lone and wistful, by the warehouse on the land,  
 Where the *Lizzie Merrill* ¶ left you dazed, yet waving with the hand  
 Towards the fast-receding vessel, bidding farewell to the last  
 Of all things that seemed to link you with the brightness of the past.  
 Then ye nerved yourselves to action, though unused to rope and spar,  
 Weighed the anchor, trimmed the sails, and launched your little *Bethel*  
*Star* ;

Past the mudbanks safely guided, up the river bravely bore  
 Through those fifty leagues of sameness ; saw the tundras\*\* on the shore,  
 Marked the pine-trees and gamutés †† sparsely set on either side,  
 And the Eskimo bidarka †† swiftly floating o'er the tide ;

\* Places affected by the recent awakening among the Moskito Indians.

† G'nadendal, the oldest mission station in South Africa, founded by George Schmidt in 1734.

‡ Former and present stations among the Kaffirs.

§ New mission vessel for the Moskito Coast Mission.

¶ Alaska, until 1867 Russian America.

¶ The schooner which conveyed the Alaskan pioneers from San Francisco to the mouth of the Kuskokwim River.

\*\* Tundras—"treeless, shrubless, mossy flats."

†† Gamutés—village.

‡‡ Bidarka—three-hoied kayak, or skin-covered canoe.

Felt the rainfall, watched the nightfall, hailed the daybreak o'er the foam,—

Till in Mumtreklagamutó \* ye arrived, and called it "Home!"  
 There, within your winter quarters, daily learning while ye teach,  
 Slowly hinting at the Gospel which as yet ye cannot preach;  
 We can see you striving, toiling, patient, yet withal so grave,  
 As ye think upon the comradelying low beneath the wave, †  
 Which swept him to sudden glory, but left you to mourn a friend.  
 Patience, brothers! "Hope and Patience" be your watchword to the end.

Scant enough we thought your numbers, yet we read the lesson true:  
 God, who claims the victor's glory, ever wins by Gideon's few.  
 Feed upon the word He gave you on that fatal August day,  
 And be sure that when in spirit you and we together pray,  
 "God of Bethel, bless our mission on the bleak Alaskan shore,"  
 He will give the cheering answer, "Fear not; I have gone before." ‡

---

## CUBA AS A MISSION FIELD.

BY W. J. MOMAN, CIENFUEGOS, CUBA.

Cuba is the largest of the West Indian Islands, and has been a Spanish colony ever since its discovery. It has an area of about 72,000 square miles, and the population is variously estimated at from 1,500,000 to 2,000,000. Its soil is most fertile, and the climate generally healthy except in some of the towns, where the want of proper sanitary regulations is perhaps the chief cause of so much sickness at certain periods of the year.

The population is mixed up of Spaniards (natives of Spain), Cubans (natives of Cuba), and negroes. Among these classes the strongest prejudices exist. The people congregate mostly in cities and towns, but many live on and about the sugar plantations where they are employed. The chief towns are nearly all connected by rail or steamboat, so that travelling is not difficult, though somewhat expensive.

The whole country is divided into six provinces—viz., Pinar del Rio, Havana, Matanzas, Santa Clara, Puerto Principe, and Santiago de Cuba, each having a chief town of the same name.

The people are nominally Roman Catholics, but the majority, having lost faith in Rome, are drifting away into infidelity. While many have thus renounced belief in all religion, there is, on the other hand, a large number still fanatically devoted to Rome. Romanism was the religion of their

\* The Alaskan missionaries have built their house near Mumtreklagamutó, a trading post of the Alaska Commercial Company, and called the station Bethel. (Gen. 33: 1.)

† Mr. Torgersen, one of the five pioneers, was drowned by accident on August 10th, 1853.

‡ The text for August 10th, 1853, the day on which Mr. Torgersen was drowned, was Isaiah 52: 12.



fathers and grandfathers, and still possesses great power over them. These are generally ignorant people, who are entirely under the power of the priests, and render them a blind and unquestioning obedience. Between these two extremes there is another class—perhaps not a large one—who have ceased to believe in the Romish Church, but still believe in God, the Creator of all things, and feel the need of a religion which will elevate man's mind and purify his heart.

Until recently Protestant work could not be publicly done in Cuba. At present, however, all sects are tolerated and allowed to propagate themselves without disturbance, religious toleration having been granted under the revised Spanish Constitution. The whole island is therefore opened up to the Protestant missionary, and wherever he goes he may claim the protection of the authorities. I have already had a police officer accompany me home after conducting service in my chapel.

I wish to repeat and emphasize what I have already said about the amount of work which is being done here at present. It is in no way adequate to the pressing need of the field. The Southern Baptist Convention has missions in Havana and some neighboring towns, and a great work is being done by this society. There is an Episcopal mission in Matanzas, with a station in Havana, and recently a Presbyterian mission has been started in Havana, with which I believe the Presbyterians of Mexico are identified. So far as I know, the only other mission work being done on the island is at Cienfuegos, a town on the south side, where the writer is laboring under the auspices of the Jamaica Baptist Missionary Society. All these agencies together do not reach more than 500,000 persons, leaving more than 1,000,000 souls without the knowledge of the true way of salvation, and without any possible way of acquiring such a knowledge. Scattered all over the country are populous towns and villages without the light of the Gospel of Christ, where the people must either be satisfied with the dead forms and lying absurdities of Rome, or renounce all religion. In the three southern provinces—namely, Santa Clara, Puerto Principe, and Santiago de Cuba, with a population of about 600,000, I am the only missionary. These hungry, starving souls are daily crying for the bread of life. Day by day the cry goes up from thousands of burdened hearts, "No man cares for my soul." Their religion consists of processions, masses, baptisms, and such ceremonies, which Rome has invented, and with which she has replaced the Gospel. The priest is the only mediator they know between God and man, and although dissatisfied with his religion, and not unfrequently with his corrupt morals, they are afraid to abandon the Church, as union with it is their only hope of salvation. "No priest, no sacrament; no sacrament, no salvation," is a maxim of terrible power over the minds of those who have been brought up in the darkness and superstition of Rome.

Less than 120 miles away from the great American republic lies a country with more than 1,000,000 persons, "who sit in darkness and in the

region of the shadow of death," waiting for the light of the Gospel. How long shall they thus wait? One cannot but feel that the answer to this question lies with the Christians of the United States. There can be no question about money and men, for the churches have both the money and the men. Since writing the last sentence I took up the *MISSIONARY REVIEW* for February, and find that the Protestants of the United States are supposed to have a surplus wealth of about \$500,000,000 a year. What to do with it? Why not spend \$500,000 a year in trying to evangelize Cuba? With so much money in their purses, and so many men willing to go out as missionary workers, we fail to see any reason why every town in Cuba should not be supplied with a missionary of the Cross.

The people are very favorably disposed toward Americans and American institutions. In every city and town, it might be said in every household, the products of American industry and manufacture are well known. Why should not this be the case also with the religion which has raised the United States to the proud position she occupies among the nations of the earth?

There is urgent need *that the work should be done at once*. This feeling grows on one the more he knows of the people. As I have already said, many are embracing atheistic creeds and theories which involve a negation of all religion. It is not unlikely that this anti-Christian movement will gain strength in proportion as the intellectual faculties of the people are awakened and developed apart from true religion. It seems that the Church is losing its opportunity with regard to Cuba. People are becoming infidels chiefly because they do not know the true Gospel, and are disgusted with the caricature of Christianity which the Roman Church exhibits. Now is the time to seek to check the growth of infidelity which seems likely to overrun poor, priest-ridden Cuba.

But there is another reason why the field should be taken hold of at once, even if we should not succeed in turning the tide of infidelity. The human mind cannot long be satisfied with a negation of all religion. To be religious belongs to man's nature, and the religious faculty will sooner or later make itself felt in the setting in of a strong reaction in favor of religion. I think this is clearly taught by the religious history of the world. Wherever infidelity has seemed to triumph for awhile a reaction has invariably set in in favor of religion, and sometimes in favor of the most degrading superstition under that name. One feels sure that it will be so in Cuba; and if the pure, true Gospel is not made known to the people, the reaction will be in favor of the degrading superstition and idolatry of the Church of Rome, and no one can tell how long this may delay the evangelization of Cuba.

Some seem to think that there is no room for other missionary societies than those that are now laboring here. A gentleman officially connected with one of the great missionary societies said to me not long ago, "We have lost our chance in Cuba." This is by no means true. The field is

large enough to receive Baptists, Methodists, Episcopalians, Presbyterians—in short, all evangelical societies who will preach the Word of God. There is no reason why all should not unite in the grand work of giving the Gospel to this benighted people.

The difficulties of the work are numerous, and different stations throughout the island will present different difficulties; but I have already taken up too much space, and cannot now refer to the difficulties except to say that they are not insuperable, and patient, persevering, faithful work in Cuba will surely meet with large success, although the laborers may have to work hard and wait long.

---

## THE PROTESTANT MOVEMENT IN MEXICO.

BY ELEANOR P. ALLEN, CINCINNATI, O.

The innate ideas of our Protestant heritage are that religious and civil freedom are both alike necessary to the highest development of our race. In order to measure the value of these great possessions to other countries that hitherto have not enjoyed their benefits, let us consider for a moment by what feeble means, against what odds, at how great cost, that heritage of blessing was won for our own land. There is no more interesting period of our history than those seventy-five years of struggle which decided whether this land should be another New Spain, like poor Mexico, or another New England, such as, thank God, it is; whether, according to the inscription upon the arms of Columbus, "To Castile and Leon (alone) Colon had given a new world," or whether he had found that treasure for a greater people made new and strong and free by a truer and a purer faith; for whether this struggle is called in Europe the wars of the "Austrian and Spanish Successions," and in this new unsettled world the wars of "Queen Anne," "King George," or the "French and Indian War," the central point at issue was the same. However complicated by the personal ambitions of the French Louis-es or the monarchs of stately Spain, and the other princes of Europe from the dates of the revocation of the Edict of Nantes, and the success of the revolution in England by which it was declared that thenceforth no Catholic prince should ever sit upon her throne, the real struggle for dominion in Europe and for the consequent possession of this continent lay between the overgrown powers of the Papacy, on the one hand, and on the other, the giant infant of the Reformation, late born in the lap of Germany.

What had Spain done? Marching from the southern seas in gorgeous panoply of scarlet and gold, her fiery, intensely religious, always greedy hosts conquered South America and Mexico at about the same time, and pushing far to the north and west, founded town after town upon our Pacific frontier, the centre and chief interest of which town was always

the parish church, till here and there and everywhere, above the soft seas and in the upper mountain air, was heard the tender toning of her midnight bells of prayer. Have we not to-day Santa Fé, founded by Spanish priests, away up on the plateau of the Rocky Mountains, now deemed the oldest city of our country? and San Augustine, the next oldest, also founded by them as they came to pour other hosts across the southern slopes of our country to the Mississippi? What did France do? Were not the white gleam and shimmer of her lily standard seen through the wild woods of the St. Lawrence from its gulf along its course, through the great lakes and down the Mississippi till they met the forces of Spain in Louisiana? Have we not the traces of this course in the names familiar to us all—of Marquette, Juliet, Sault Ste. Marie, and Detroit, besides many another? Then did she not strive to secure possession of our own fair valley of the Ohio, that she might use it as an entering wedge with which to split apart the claims of the few and feeble English colonies on the coast? How many of those colonies were there? When this struggle began in 1688 there were twelve, and one of them was Romish. When we group these facts together, and remember the splendor and resources of these Romish countries at that period, and the weakness of the forces of Protestantism that were set to oppose them, can we not imagine that the angels above watched the close of this conflict with high joy, and that they ail, together with the Prince of our people, sang aloud, "But as for His own people, He led them forth like sheep. He carried them in the wilderness like a flock." "We give Thee thanks, O Lord God Almighty, that Thou hast taken to Thee Thy great power, and hast reigned!"

---

William Carey began work in India as the first Protestant missionary only ninety-eight years ago. It was in 1793 that he alone, the leader of a vast army that should follow, set foot on India's soil for the redemption of the millions of that race. He toiled on seven full years before he gained his first convert—seven years of struggle for one soul! In 1800 he baptized Krishna Chunda Pul, the first Hindu Protestant convert. When Carey died (the man whom God lifted from the cobbler's bench first to the English pulpit and then to the highest throne ever erected on the soil of India) he was honored throughout England, India, and the civilized world. He had introduced a work into India that would ultmate in the moral regeneration of the people and the social and mental elevation of a race. Schools, books, newspapers, moral associations—these, and a thousand other blessings followed as the indirect fruit of Carey's sowing on Indian soil. He died in 1834, but not until he had seen thousands follow his lone convert into the fold of Christ; and when the Church celebrated the semi-centennial of his death 500,000 converts could be counted in the vast field of work he had opened up. American growth of population does not exceed twenty-five per cent for the decade just past, but that of the Protestant family of India exceeded eighty-six per cent. How wonderfully God has honored the teachings of William Carey, the so-called Sanctified Cobbler!

## EXTRACTS AND TRANSLATIONS FROM FOREIGN PERIODICALS.

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

—The Rhenish Missionary Society complains that, for some reason or other, its converts in Borneo are so decidedly inferior to the Mohammedans in industry as to be at a disadvantage in every way. Yet they are learning diligence in one way—they are showing increasing zeal in supporting their churches.

—The *Maritime Presbyterian*, in reference to the New Hebrides, says: "In regard to the heathen, our outlook was never anything like so hopeful as at present." But who "we" may be we are unable to say, as the magazine neither gives a place of publication, nor the name of the editor, nor tells of what church it is an organ; and the writer is not learned enough in the ecclesiastical affairs of the Dominion to know whether the maritime provinces have a Presbyterian Church of their own or not.

—The *Spirit of Missions* quotes Louis Agassiz: "Every friend of Brazil must wish to see its present priesthood replaced by a more vigorous, intelligent, and laborious clergy."

—The *Missionary Reporter* (M. E. C., South) says: "Last year the net increase of the membership of the Methodist Episcopal Church, South, was larger than the entire home membership of the Moravian Church; yet they have four times as many missionaries in the foreign field as are supported by Southern Methodists."

## THE CONTINENT.

—The *American McAll Record* calls attention (as, curiously enough, the *Catholic Irish Review* had also done) to the fact that, out of the 600,000 Protestants of France, half the first Grévy cabinet were Protestants. They went out of office, if we remember right, rather than sanction the persecuting policy of the government toward the Catholics. The Protestants of France do not have divers weights and measures of religious liberty. The great Protestant who has just been called home was never wearied of lifting up his voice for Catholic rights, no less than Protestant, against atheistic malice. This shows French Protestantism to be of the true metal. The Huguenots were deeply tainted with the persecuting leaven, but they worked clear of it in the long school of suffering, and in the largeness of individual faith. Now, says the *Record*, "men with religious convictions, whether Catholic or Protestant, dare confess their faith, undeterred by fear of ridicule."

—The *Record* says: "The *Université de Paris* (the organ of the Students' Association of Paris), the *Figaro*, the *Journal des Débats*, and the *Temps* have each asserted in their own way that French students as a whole have ceased to be Voltairians. There is an evident recoil from the frivolous scepticisms of the past, and a tendency toward mysticism, although not toward Catholicism." Viscomte E. M. de Vogué shows that even in those schools which have been the citadels of irreligion, sympathetic investigation is taking the place of mere mockery. "Our predecessors," he says, "too easily threw aside an entire domain of ideas which they deemed anti-scientific; but we must see." "In other words," says the *Record*, "French

students are willing to read the credentials of Christianity ; let us do our utmost to present them."

—The *Mission Populaire Évangélique*, of Marseilles, has rendered its modest report, from which we see that it has at least nine branches of work, religious and charitable. It is interwoven, we do not exactly know how, with the McAll Mission, whose work it warmly commends to the support of its friends.

—The Bible sales have largely increased in Italy, though the sales of Bibles and New Testaments have diminished, owing to the increasing poverty of the peasantry, compelling them to take portions instead of the whole.

Also : " In entering into the missionary current a church lifts itself to the greatness of its vocation on the side of infinity. It knits anew the tradition of the grand apostolate, which has the world for its field and mankind for its object, lowering all the walls of partition. Nothing can be more invigorating than to breathe this air of the mountain-top, from which we survey the vastness of the world, provided we are borne aloft not by the fallen angel, and aspire to subdue to ourselves, but by the apocalyptic angel, who carries in his hands the everlasting gospel, that we may learn how to save it.

" Our mission has been, as it were, the supreme expression of our Protestant development. Scarcely has the religious awakening come to pass which has followed our great national crises, when we see it originate spontaneously, so thoroughly is it a natural consequence of reilluminated faith. It rallies all our living, which as yet form but a single aggregate ; it is the time of joyous unanimity ; no other question is asked but this, What must we do to be saved ? What must we do to save that which is lost ? All the churches, pastors, and laity are but one heart, one soul, one spirit.

" We ought to spare no pains to bring our brethren to see that the conquest of the world for Christ ought not only to take precedence of all earthly interests, but that it takes precedence none the less of the reorganization of our forms of worship, of our ecclesiastical contests, of our theological quarrels. Indeed, what can so certainly restore life to our worship, to our churches, to our theology as to be simply obedient to the supreme command of our Great Captain by raising the gospel torch to serve as a lighthouse to those who are perishing in the darkness of heathenism, to carry the bread of life to those who lie dying of famine without God and without hope ?"—PROFESSOR KRUGER, *Journal des Missions*.

—" Doubtless the wonderful progress which French Protestantism has made during the past eighteen years would have been made sooner or later, in any case. The Spirit of God has been manifest in that church, inspiring and impelling it to a new and vigorous life. But its progress has been facilitated and in some degree directed by the work and example of Mr. McAll. He went before them with methods which to them were entirely new, and proved their practicability ; more than that, he proved their fitness to the actually existing condition. He made evident the undreamed-of fact that the mass of the people were waiting for a religion, ready to be taught, longing for they knew not what, but what the result has proved to be the Gospel of Jesus Christ."—*American McAll Record*.

—In two of the central halls of Paris the aggregate attendance for 1890 has exceeded that for 1889 by 24,300.

## AFRICA.

—The *New York Evangelist* gives the following account of the Livingstonia Mission of the Free Church of Scotland. The first-fruits were seven young men and two young women. "These were recently followed by nine others, and these more recently by thirty-four, making a native church of fifty-two members, besides hundreds of hopeful catechumens and inquirers of both sexes. All the converts are missionaries to their countrymen. Including these fifty-two, the number of natives teaching in the mission schools at the close of the year was 120, of whom seven were women; and the number of pupils on the roll was 3080, of whom 2422 were in attendance on a given day, besides the children in three schools at the north end" of Lake Nyassa.

—Bishop Smythies, of the Universities' Mission, seems to be a man of very broad and brotherly sympathies. His intimate friendship with the Presbyterians of Blantyre is a standing rebuke, not to High Church opinions, which he entertains, but to High Church arrogance. On the other hand, he gives an earnest warning that if Protestants in Africa will insist more on the deep differences than on the deeper agreements between them and the Roman Catholics, "it will be impossible to avoid deadly feuds." In other words, he holds the language of Robert Leighton, of Thomas Chalmers, of Richard Baxter, of Philip Schaff, and of the editor of this REVIEW.

—The *Daily Graphic* of February 11th, says the *Christian*, has a letter drawing a sharp contrast between the French city of St. Louis, in Senegambia, where the writer did not see a sign of intoxication, and the disgusting intemperance of the British possessions along the coast.

—The Primitive Methodist Mission has a growing influence on the Spanish island of Fernando Po, but, unlike Ponape, is treated by the authorities with justice and toleration.

—Dr. Laws, in his special report of the Livingstonia Mission, besides an account of the medical, industrial, literary, and evangelistic work resulting in a church of 53 members and 70 catechumens, adds: "The *indirect results* of mission work, though not so visible to a stranger, are none the less palpable to a resident in the country. Much of the faith in the efficacy of the Mwavé poison has in some districts been broken down, petty wars are less frequent, and there is evidently a greater readiness to settle amicably the differences which often arise among them without recourse to the club and the spear, as formerly. Not that war has ceased or that quarrels are infrequent, for such is not the case; but there is a marked improvement upon the whole. Slaves are better treated, and more sympathy is shown toward sufferers, and help often given them. Work is sought after, and its wages oftener enjoyed by the laborer than in former days.

"The union of the Reformed Dutch Church of South Africa with the Free and the United Presbyterian Churches of Scotland in Livingstonia is one in which we rejoice, and we trust that the proverbial strength of the threefold cord may be exemplified in the help of these churches thus happily sharing in a common work fraught with common difficulty, but with abundant scope for work in the future. Already the Reformed Dutch Church contemplates strengthening the contingent they have placed in the field, and Mr. Murray has localities in view where other helpers may be stationed."

The Livingstonia Mission has spread out from *five* centres, "while the populous villages to the south and north of the head station, Bandawé, on the west shore of the lake, are being gradually annexed to the kingdom of Christ."

—Really Lewanika, under whose ægis the heroic Coillard and his colleagues are laboring on the Zambesi, is turning out a different king from Mwanga. This is what he writes to M. Coillard: "I am not afraid of a revolution; but if I remain alive and king of this country, I must put a stop to witchcraft, robbery, fornication, and drunkenness." By witchcraft he doubtless means the pretence of magic arts, which is often fatal to its victims through their fears, as well as through baleful drugs.

—"My heart is hungry for something, and I don't know what it is."—Words of a Congo Valley African, *Church Missionary Gleaner*.

—*Central Africa* for May has an interesting article, read at Oxford by Archdeacon Maples, on the relation of the Moral Law to the Idea of God among the East Africans, and the Bantus generally. It appears that these all, apparently in the pure use of logical deduction, have arrived at the distinct belief in the personal God, the Creator of all men and things. They do not worship Him, being singularly indevout, and seem to regard themselves as standing in no moral relation to Him. They have also a distinct, though neither deep nor wide, apprehension of the moral law, but "as human, not divine." Therefore they have properly no sense of sin. Their belief in God and their belief in Right, having originated independently, have both remained stagnant. But when God, being personal, is presented to them as necessarily standing in a supreme moral relation to them as personal, their consciences, the archdeacon declares, never fail to respond affirmatively. And this awakening apprehension of Right and Wrong as being also Holiness and Sin is that which first gives fruitfulness and progressiveness to the previous immemorial stagnancy of their whole spiritual development.

—The Society for the Propagation of the Gospel has, in the hope of future conversions, obtained the erection of Mashonaland, between the Limpopo and the Zambesi, into a diocese. Matebeland, where the London missionaries are working, will not be included in it.

—The Rev. James Parlanc, writing of the Congo missions in the *Missionary Record* of the U. P. Church, says: "Another witness says, 'Of the members of these churches a very large percentage, considerably more than half, are persevering, energetic, aggressive Christian workers, such as put to shame the feeble and childish efforts of many Christians in our own land. To them, black men or white, State official of however high degree or slave of ever so mean a degradation, is either a 'son of God' or a 'son of the devil.' They know but two classes; and if you are not avowedly of the first, they immediately pronounce you to be of the second; . . . and then they present the gospel to you with all the eloquence and clearness of which their incomparable language is capable.'"

—Bishop Tucker has at last reached Uganda, after great sufferings. The ophthalmia, he fears, will eventually render an operation necessary. His letter of December 30th is published in the *May Intelligencer*. The bishop says: "Truly, the half was not told me. Exaggeration about the eagerness of the people here to be taught there has been none. No words can describe the emotion which filled my heart as, on Sunday the 28th,



I stood up to speak to fully 1000 men and women, who crowded the church of Buganda. It was a wonderful sight! There, close beside me, was the Katikiro, the second man in the kingdom. There, on every hand, were chiefs of various degrees, all Christian men, and all in their demeanor devout and earnest to a high degree. The responses in their heartiness were beyond everything I have heard even in Africa. There was a second service in the afternoon, at which there must have been fully 800 present. The same earnest attention was apparent, and the same spirit of devotion. I can never be sufficiently thankful to God for the glorious privilege of being permitted to preach to these dear members of Christ's flock."

The bishop was as unfavorably impressed with the king, as every one else has been. But the teeth of the tiger have been drawn.

"I should say," remarks the bishop, "that such another open door does not exist in any other part of the world. And I should say, moreover, that in no other part of the world is there to be found a native church which is so disposed to support itself and its ministry as the church of Buganda. The land occupied by the missionaries is a gift from the people; the houses occupied by Messrs. Gordon and Walker were built for them by the Christians without any expectation of payment. And, to crown all, a large house of three rooms has been built for myself, and two smaller houses for the other members of my party. I have said that this crowns all, but it does not. Every day the Christians bring us food in such quantities that we have more than enough for sustenance. I do not expect it will be necessary for me to buy any food during the period of my stay here. The people are only too anxious to keep one here."

Since the bishop's arrival, the Roman Catholic and the Protestant Mission have held conferences, and have drawn out more fully the terms of the *modus vivendi*, mutually pledging themselves to see that it is thoroughly carried through, and that the scandal of contentions between the two forms of Christianity shall cease before the heathen.

The bishop has confirmed seventy persons, set apart six laymen as native evangelists, and advanced Messrs. Baskerville and Gordon from the diaconate to the priesthood.

—"In order to do justice to Mackay's real significance, we must go beyond his direct missionary work, and his technical and industrial achievements. What we must emphasize still more in his character are the fruitful thoughts which he casts into the discussion of the African problem, the grand points of view on which he insists for its solution, the glowing enthusiasm and indefatigable energy with which he interposes over against the spiritual and secular conquerors of Africa, for the healing of the woes of the Dark Continent."—C. BÜSSE, *Allgemeine Missions-zeitschrift*.

—Zealous Christian young men of England seem to have their attention now strongly directed to the Central Soudan. We perceive from the *Young Men's Magazine*, the organ of the Y. M. C. A. of Newcastle-on-Tyne, that two Y. M. C. A. men have set out on such a mission. They are Hermann G. Harris, B.A., aged 30, and Edward White, under 20. Farewell services have been held in the former centres of Mr. Harris's Christian activity, at Bolton, Bath, London, Liverpool, and Weston. The two gentlemen have gone first to Tunis for preparation.

—The Women's Missionary Union of South Africa, closely connected with the Huguenot Female Seminary, which is a daughter of Mt. Holyoke, has affiliated with it twenty-five local societies, and supports eight workers in different parts of South Africa. Some are among the Bechuanas; some

are among the French brethren in Lessuto ; and one, Madame Goy, is on the Zambesi.

—The Sixty-first Report on Foreign Missions of the Free Church of Scotland remarks : “ The postponement of a convention with the Portuguese has interrupted postal and steamer communications. The free navigation of the Zambesi and Shiré has, however, been secured, and a small British subsidy alone is required to make the Scottish settlements, missionary and trading, in Zambesi and Nyassaland, independent of Portugal forever.”

—The Scottish Presbyterian, London Congregationalist, and English Universities' Mission districts have been virtually formed into the consular colony of British Central Africa. Consul-General H. H. Johnston is first commissioner.

#### JAPAN.

—It appears that the German missionaries in Japan—personally most excellent men—occupy the extreme ground of the original Tübingen school, from which the great body of the modern critical school has far receded. But even they are scandalized at some of the present tendencies of one wing of Japanese Christianity. Herr Munzinger is very apprehensive that it will bring over too much of its earlier paganism. “ A single misstep now,” says he, “ might do incurable harm. . . . What could result from the endeavor to develop the Christian theology in connection with Buddhism and Confucianism ? . . . If youthful Christianity is not fully conscious of its essentially higher value above Buddhism, it will buy its seeming victory dear. At the present time it is not even advisable for Christianity so much as to ventilate the question of assuming a more conciliatory attitude toward Buddhism. Every word to that effect is interpreted by the latter as weakness, and stimulates it to advance against the enemy with new courage and firmer confidence. The decisive conflict between the two religions, which at this time is in its full heat, and is carried on by the Buddhists with the most passionate energy, would thereby take an unfavorable turn, and, in the best event, the victory of Christianity would be a good while postponed. Cold reserve is just now more suitable than affectionate coquetry.” The *Calw Monatsblätter*, from which we quote this, remarks : “ We are glad to note that, in this respect at least, our countrymen see more clearly than some eminent ministers, who are blinded by self-confidence, national pride, and optimism.”

—The noble impulse of patriotism seems likely to become, to a part of our Japanese brethren, as much a stone of stumbling as to Jewish Christianity, a great fraction of which, perhaps the numerical majority, was ultimately led astray by national feeling to prune and pare its Christianity to such an extent as to leave in it scarcely anything that was distinctive of the Gospel.

—At the recent celebration of the tenth anniversary of Mr. Ischii's Orphan House, or rather of the church of which he is a member, warm expression was given to the sense of obligation felt toward the missionaries. This is described as exciting considerable surprise ; but it does not appear that serious exception was taken to it. It will probably be some time yet before a Japanese Christian is actually put under the ban by his brethren for showing a measure of affection toward those who brought the Gospel to his land,

## II.—INTERNATIONAL DEPARTMENT

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

### The Causes of the Disturbance in China.

[EDITORIAL, J. T. GRACEY, D.D.]

It is with trepidation that we venture to treat of this theme, and our modesty would make us prefer that it were presented by some one in China at this time; but our own resources are so full, and are from so widely separated districts, that it is not easy to indicate to any writer just what ground they suggest to us as desirable to be covered. We therefore endeavor to summarize somewhat of the result of our own patient study of the situation, without burdening our article with naming our various authorities.

#### A PENSIONED ARMY.

It is not possible to set forth the underlying agencies which have been at work in the fomentation of the recent disturbances, without going back to the Taiping Rebellion. At that time the Chinese Government called into the field an extra military force of a million or so of men. At the close of the war the soldiers were pensioned. There were other courses open to the Government which wisdom would certainly have suggested rather than this course. China had vast tracts of country undeveloped, and it would have been in accordance with modern statesmanship in the West to have assigned to these soldiers these tracts rather than a money income. China had also great public works, on which these men might have been profitably employed. Neither course was taken, however. The pensioned army was dismissed with sufficient financial resource from the national treasury to keep them in idleness if they so chose, and the most of them did so choose. They became a restless community, wandering over the country, and loafing at the opium dens—that unit of all the organized vice and devil-

try of China, and, to some extent, the political unit, too, of the masses as against all order as well as against the party in power in the Government. They were lawless, and terrorized the several communities where they were found. A great number of them took to the Yangtzi valley, and were to be found in all its great cities. It would seem that this disturbing element would, however, be limited to the one generation. Strangely enough, it has not been so. When men have died substitutes have been found for them, and the corrupt distribution of the pension fund has gone on. So powerful had these discharged soldiers become, and so capable of fomenting trouble, it was not easy for the Government to arrest the corruption of its funds in this way. Tseng Kuo-chuan was at one time directed by the empress dowager to reduce this pension list. He said, as he had maintained before, that it was impossible. After his death the central Government undertook the task, and this became the occasion of wide dissatisfaction fomented by these men.

#### SECRET SOCIETIES.

Another important factor in this review is the secret societies of China. We are not a little surprised in searching through the best books on China within our command to find that this element of Chinese society is conspicuously absent from them. The most prominent political secret society in China was the White Lily Society, which originated in Hupeh, and spread into other States. It was a Buddhist vegetarian society, which read Buddhist books and avoided animal food. But designing men admitted to it converted it into a political sect. Besides the societies having a Buddhist basis there are the Planchette Societies of the Red Light and the White Light—a sworn brother-

hood of men, which may or may not be political. They are Taoist rather than Buddhist. They cut off the head of a cock and drink the blood mixed with wine on taking the oath of fellowship. They are subject to organic direction as to when they are to resist civil or political authority, whether expressed in the military or police power. They are organized for mutual protection. They may be patriotic.

One of these non-Buddhist societies comes in for a prominent place in the study of the present situation. It is known as the *Kolao Hui*, and is a military organization, originally benevolent only. It is recognized as the most dangerous of the existing sects. It consists exclusively of soldiers. It is a proscribed society, being esteemed a secret conspiracy. It was found extensively among the army of the time of the Taiping war. In that army were a great number of men from the province of Honan. They had a constitutional fondness for a roving, restless life. They were naturally a turbulent community. They won a name in the time of the rebellion, and are still known as the "Honan Braves." They had, to a good degree, saved the country. They have been the centre of disaffection. During the recent disturbance in Foochow, on account of which missionaries removed to a place of safety at the mouth of the Min River, under advice of those in authority, there were from two to three thousand of these discharged Honan soldiers from the Yangtzi valley present in Foochow, and about eight thousand men from Honan under arms in the employ of the Tartar general. A number of the regular standing army have joined the *Kolao Hui*. Thus the army on which the Government has to rely is itself sown with organized conspirators. These cannot be relied on to subdue any disturbance fomented by the *Kolao Hui*. These men have been among the most earnest antagonists of the reduction of the total bulk of the original pension fund. Government has therefore been wellnigh powerless

to resist the continuance of this recognized corruption. It has, however, recently brought pressure to bear on it, with the result of stirring up the opposition of these men to the administration. This is held by some to be the chief cause of the present outbreak.

#### A FOREIGN GOVERNMENT.

It is well known that the present ruling house of the Government is of Tartar origin. There is diversity of opinion as to how far this is offensive to the people of China. There are those who represent that the people are bitterly opposed to this foreign administration. Others think that the dissatisfaction is more with the administration than with its nationality. The charge is made of universal corruption among the official class. Whether, therefore, the nationality of the party in power is offensive or not, its unpopularity can easily be made to centre in objection to it as foreign—Manchu, not Chinese. There is certainly serious complaint against the Government among a large part of the people, even if the better class are not solid against the nationality of the Peking authorities, and whether the people as a whole are indifferent on the subject or not.

#### FOREIGN COMMERCE AND DISPLACEMENT.

As to the foreign European element, it is the occasion of serious disturbance of increasingly large parts of the commercial and industrial classes. The trade of the entire Yangtze valley has, in truth, changed hands. Foreign-built steamers have displaced the old Chinese junks, and this has thrown out of employment a very large number of people, who have not found any other means of livelihood to compensate for the loss. It is not easy in the interior of China to make a new adjustment of industries. The people are conservative in their habits and set in their industrial grooves. Displacing a class does not open a corresponding avenue for their toil speedily enough. Naturally these people fall into the ways of thinking of

those who antagonize foreign aggression. Naturally they drift toward parties who are disaffected toward the dynasty, which has suffered if not fostered this foreign trade. Naturally they come to have a dislike to the foreign commercial traveller, who is now everywhere in the interior, pushing the products of foreign factories. Naturally they do not discriminate as between classes of foreigners, whether missionary, scientific, political, or commercial, in their dislike to what is foreign. This feeling is liable to be fanned into fanatical fury by bad men. It can be made use of by such an organization as the "Honan Braves" or the Kolao Hui, when they are themselves ready to foment disorder by which they certainly hope to profit.

#### SUPERSTITIOUS PREJUDICES.

Now add to these combustible elements the fact that the people are superstitious and ignorant about the habits and beliefs of foreigners, and it is easily seen how these Kolao Hui, or the leaders of disaffection toward the Government, can rouse the people by appealing to their ignorant sympathies. Sometimes they declare that the foreign building or telegraph wire interferes with Feng Shui, that all-pervading science of Luck which permeates every part of the Chinese theory of social as well as religious practice. Sometimes an appeal is made to the human sympathies, as has been done so extensively in this present disturbance, by declaring that the foreigners steal children, that they may obtain their eyes to send abroad to make medicine. In one case it is said that the rioters went into the cemeteries and took the bodies of recently interred children and paraded with them on exhibition through the streets, affirming that they found them in the Roman Catholic Hospital.

#### THE IMPERIAL ARMY.

Still further, to comprehend the whole case, we must refer to the regular army. It is said that it exists withal quite too largely only on paper and the pay-roll.

When we remember, therefore, that the organized Kolao Hui honeycombs it it is readily seen that insurgents led by members of that order, or with which they are in sympathy, are not to be carelessly confronted with threats on the part of the Government. In the Taiping rebellion the Government found itself unequal to the task of subduing the insurgents without calling on European aid. There is no reason to believe they are more able to cope with any widespread resistance to their authority at this time. A combination of all the forces and circumstances which we have feebly set forth might therefore result in a formidable attempt to overthrow the dynasty itself. The Kolao Hui would delight in the opportunity for plunder and possible other advance of their fortunes, which this would open to them. Altogether it is easy to see that the people are very feebly governed from the Imperial Yamen at Peking, and that dynasty itself may very readily come to be so dependent on European force as to lead to the result in practical politics that the Chinese Government itself may exist at their will; and *another Eastern Question may be about to be precipitated into the heart of European politics.* The continued existence of the empire itself may come only to await the agreement among the great military powers of Europe as to the manner of its partition among themselves.

#### Missions to the Iberian Peoples.

J. M. CHALLIS, D.D., SANTIAGO, CHILI.

Iberia was the ancient name for the peninsula of Spain and Portugal. From this peninsula have gone forth the millions who now occupy the West India Islands, Mexico, Central and South America. These peoples number some sixty millions of souls, and are all in countries where the Church of Rome has dominated for many centuries. Unhappily for the development of religious and moral life, the impress made by the Church of Rome has not been in accordance with the spiritual teaching of the

Word of God, nor has it been after a very high order or type.

In the matter of education, wherever the schools have been under the control of Romish priests or of Jesuit fathers the results have been limited, narrow, and unsatisfactory, the chief aim being to exalt the Church rather than to give knowledge; to bind the student more firmly under priestly power than to enlarge and strengthen the intellect; to make abject slaves of the hierarchy rather than bring the aspiring learner to independence of thought, of feeling, or of action. Only when pressed by liberal or by Protestant competition has there been any active effort to meet the exigencies of the case, and then only to the smallest possible extent. To-day there is need of *free* missions and of Gospel schools among that entire population which may properly be called the Iberian peoples.

We are accustomed to estimate the importance and pressing need of any missionary enterprise by the immensity of the population to which our attention is called. Many denominations have missions here and there in South America and in Mexico, and to the constituency of these missionary societies the work seems less pressing than that to Eastern fields, simply because the number of inhabitants in any single republic appears comparatively small. But the true way to look at this matter is not at a small work among the few in Cuba or Guatemala or Chili, but to efforts as directed to a vast number who speak the Spanish and the Portuguese tongue, and that this vast work is one. When we plan for it, work for it, give to it, we should plan, and work, and give with sixty millions of unevangelized men and women as the object of our interest, our gifts, our efforts, and our prayers.

Then, again, interest in any specific mission field is measured largely by the degree of civilization of the people to whom we go. The more degraded a people are physically as well as morally, according to our standards of style and appearance, the more needy they are.

Hence a Hottentot dressed in a rag, living in a grass hut, and eating food which to us is repugnant, is in far more need of the Gospel than could be a Spanish maiden dressed in the latest Parisian styles, living luxuriously in a beautiful home. But it should ever be remembered that civilization is not Christianity, even though Christianity is a chief cause and a large element in civilization. There are civilized heathen just as certainly as there are uncivilized or barbarous heathen.

The Iberian peoples are to a very large extent civilized—enlightened, if you desire the highest expression. When you consider dress, appearance, house appointment, and many items of social life, especially among the upper classes, you at once say these things are all one can desire. The lamentable fact which should be emphasized, and which appeals to the Christian heart, is, these peoples are *not evangelized*. Such a statement may seem to some a most damaging one to the Church which has dominated these peoples these three centuries, and which during all these years has had undisputed and despotic sway in all these lands. This arrogant Church has had unhindered opportunity to apply, by all its boasted machinery, the Gospel of Christ to the intellect and heart of these submissive millions; and if the application has not been made, it must be either that a wrong work has been attempted or that there has been a terrible criminal neglect. Those who are familiar with the religious life of the Iberian peoples, whether revealed in Madrid, in Mexico, in Rio Janeiro, or in Santiago, uniformly testify that a dead churchism is all that can be found as the outcome of these centuries of unobstructed domination. Those who know the moral life of these peoples testify that the beauty of innocence has departed, and that under the whitened exterior of fashion and style and elegance is the rottenness of vice and crime, which shows that conscience has been foully debauched, and that moral standards are gauged only by the world, the

flesh, and the devil. The priesthood immoral, corrupt, venal, and inactive in promoting any moral or religious life among the people; the better classes, with many splendid exceptions, dissipating, and in many cases grievously sinning in velvet and broadcloth and elegance; the lower classes, to a great extent, following the behests of a degraded appetite in homespun and coarse attire and in unkempt surroundings. It must be said that while the general type and trend of life is irreligious, and, according to American Christian standards, immoral, yet in spite of bad example, false teaching, and a corrupt priesthood, there are some priests who are pure and true in spite of their surroundings, and that among both upper and lower classes are some who are better than their times, purer than their conditions would lead one to expect, and worthy of all praise in their faithful effort to live above the prevailing type, and to be noble and good in spite of the hindrances which are so abundant and so strong. What may be true by exception does not prevent the great fact that the Christian Church needs to study with intense interest and consummate care the tremendous problem of evangelizing the Iberian peoples.

This mighty work interests Christians of Great Britain, who already have their missions in Spain and Portugal. This vast work challenges the enthusiasm of American Christians of whatever organized company, since the eyes of American statesmen, manufacturers, and merchants look with peculiar interest to Mexico and to the republics of Central and South America. We may plan for reciprocity, we may subsidize steamers and ships, we may endorse the canal enterprise, we may prepare our samples, we may establish business connections along the mighty rivers of South America and over her vast plains, we may send our vessels to all ports, we may send our locomotives screeching and puffing through all her wild fastnesses, but unless we remember that we are Christians as well as statesmen, that

we are disciples of Christ as well as manufacturers, that we are missionaries of the cross as well as merchants, we shall not have fulfilled our whole duty. We should be as anxious to plant in those lands the banner of the cross as to establish business centres. We should be as zealous to make known to those peoples the fact of human redemption as to tell them the story of our American resources. We should be as eager to plant all that immense region with Christian schools as to build their railroads and to open those vast rivers to American commerce.

Until we have taken this view of our responsibilities, and as honest disciples of Jesus Christ, and as genuine lovers of our fellow-men have acted accordingly, we shall not have discharged our tremendous responsibility to millions of humanity who are our neighbors, and who are destined ere long to hold most intimate relations with our beloved land.

That we may adequately measure this vast work, let us place before us the immensity of the region inhabited by the Iberian peoples, not to speak of Spain and Portugal, since these countries are nearer our brethren in Great Britain; although the American Board has missionaries there, let it be emphasized that in the Western Hemisphere we have a region inhabited by these peoples equal to almost three times the size of the United States. Mexico and Central America have about 1,000,000 square miles, South America has 7,250,000 square miles, while the United States, less Alaska, has but 3,400,000 square miles. In these countries are about 60,000,000 of souls, and toward these immense republics, especially in South America, a vast European immigration is tending. Before we shall be able fairly to enter upon this tremendous work the population of these lands will be augmented by 50,000,000 more. It takes time to inform the mighty cascade of humanity now moving toward her shores that the gates of the United States are being gradually closed. It

takes time to tell these restless hordes that in the huge continent of South America the doors are opening wider and wider to all who will come. It took many years to publish to the millions who have come to our shores what inducements our great country offered them. It will take years, though not so many, to tell those who are left behind how much greater and richer are the natural advantages South America offers them. Brazil had hardly declared herself a republic but thousands were ready to leave the despotism and starvation of the Old World and hasten to enjoy with her the new-found freedom, to taste her rich productions of fruit and grain, and to bask in her welcoming sunshine, or rest under her luxuriant foliage. Brazil equals the United States in square miles. Already the immigration to the Argentine Republic is immense; and this country is larger than the part of the United States east of the Mississippi River, and every inch of it arable. With the Argentine, the other republics make an aggregate of square miles equal to the entire United States south of Canada, and the whole is either available for agricultural purposes or is rich in mineral wealth. Mexico and Central America are beginning to be known, and these contain a million or more square miles. Already men of energy and foresight are seeking out the more favored localities, and these lands will soon be as well understood as our own States.

In all these republics are multiplying all active influences for a mighty development. Railroads are in process of construction which will unite the three Americas in bonds not only of steel, but of peace, fellowship, and brotherhood. Capital from England and from America is flowing into these lands, and the mighty resources of the richest parts of the whole earth are about to be placed in the hands of whoever will go and take them.

And what does all this mean? Business, prosperity, wealth, comfort, luxury to many, yes; but it means vastly more. It means that the mighty wealth

of all these countries should be consecrated to God and not to Satan. It means that the men and women and children who are in these lands should be taught the nature of that Gospel which will not keep them as slaves to an imbecile system, but will make them free men in Christ Jesus. It means that those who are now there must be really Christianized that they in turn may welcome to Christian influences and conditions the vast numbers whose coming is so near. It means that the power of Divine truth should dominate the hearts of all, when the golden era dawns. It means that these peoples should be led to appreciate and possess the refined gold of Divine riches better far than the gold of Ophir, that they should know where to find the treasure hidden in a field, where can be secured the pearl of great price; how they can secure such a relation to Him who gives the corn and the olive, the silver and the gold, the emerald and the diamond, so as to become sons and daughters to a King, and may possess not garments of silk and fine wool, but the robe of Christ's righteousness, and may not only become citizens of grand republics, but may be crowned as kings and priests unto God.

To-day Brazil and the Argentine Republic, and Chili, Colombia, Mexico and Central America, and Cuba are all open to Gospel preaching in churches and Gospel instruction in schools. Peru is on the eve of unbaring the doors, so long closed by ignorance and superstition. Bolivia will soon follow in removing every legal obstruction to evangelical effort, and in due time Equador, the only country absolutely faithful to the papal see, will cast off her chains, and to the representative of the Gospel, to the Word of God, will say, "Come in, thou blessed of the Lord; why standest thou without?" Across the sea Spain and Portugal, the prolific fountain-head of all these peoples, bids messengers of Christ enter and abide. Sixty millions of people now wait your coming, oh, vernal of the cross, and before your voice has penetrated the busy haunts of



present activity, sixty millions more, from all nations under the sun, will have come to those favored lands, will have there established their homes, and will need your ministrations.

Now is the time to send the preacher of glad tidings and gather the people into the fold of Christ, and to instruct the children in piety and truth.

Now is the time to establish Christian schools in all the busy marts and in all the widely scattered hamlets; now is the time to give a Christian education to those who are soon to be the men and women of action. The purpose of all this work is to make homes of godliness, to purify business and social life from its false principles, and from all that is opposed to good morals, and to permeate the public life with the restraining and elevating power of that wisdom that cometh from above. Now is the time to introduce into all these lands a Christian literature which, like the light of the morning sun, will scatter the miasmas of ignorance and vice, and put in its place the pure air of truth, which, as it touches the brows of the youth, will preserve the bloom of innocence and give the strength of spiritual health. Oh, that some of our great publishers could see the tremendous opportunity not only to establish a grand business, but to do an infinite amount of good in providing a pure literature for sixty millions of the Iberian peoples! Poorly supplied now with books that are costly for the poorer classes, abundantly supplied now with books that are full of error and immorality, these peoples are hungry for any intellectual food, because just beginning to taste the pleasure of education. Millions just learning to read! They have been starving for generations. Intellects have been dwarfed and repressed by Jesuitical restrictions and by the conditions which the Romish Church has forced upon them. But now has come the hour of awakening. The new appetite is omnivorous, and the devil is busy with his sweetly put poison. Good books of the quality and

cheapness of American literature would be like the multiplied loaves from the hand of Christ as He fed the multitude in the wilderness;]

Sixty millions of people is no insignificant constituency for some ambitious and Christian publishing house. A Spanish or Portuguese edition of *St. Nicholas*, or of any of our beautiful illustrated magazines, not to speak of a reproduction in those languages of some of the very beautiful, pure, and elevating secular literature of our day, would be a blessing of untold value to those millions who are hungry for any kind of intellectual food, but who are now largely supplied with the poison of error and with the death-giving pabulum of lowest vice.

The Iberian peoples wait the kindness of American Christians. Business men of Germany, of France, and of England are trying to introduce their products; but from none of these lands are missionary efforts put forth to save and elevate these peoples excepting in old Spain and Portugal, where British Christians, as well as the American Board, are doing missionary work.

Americans are seeking by treaties, by plaus for quick and cheap intercommunication, to secure a part of the trade of these republics, and to American Christians has by a common consent been left the mighty work of evangelizing these vast republics south of the United States, and of preparing influences which shall receive and transform into good citizens the millions who are in the next half century to crowd in upon those nations now so ill prepared to receive them.

So while we are seeking as Americans to secure commercial advantages, let us remember that in no way can we better discharge our neighborly responsibility and our duty to God than by responding to the opportunities God is opening to us by supplying these peoples with the elements of prosperity which have done so much for our land, and by helping these peoples to the moral elements of a Christian citizenship. Let us take

care lest, in our effort to secure the wealth that may come from closer national and business relations without giving them of our precious spiritual treasures, we take to ourselves a canker that will eat and corrode rather than bless.

Then let American Christians push their Master's business among the Iberian peoples with a greater zeal than the American manufacturer, business man, or statesman shall push his schemes for personal gain or for national aggrandizement.

### The Chinese Government and Christian Missions. [J. T. G.]

We have been favored with a copy in Chinese of the Edict of the Tartar General of China and the Vice-Emperor of the Empire concerning the crisis in that country created by the uprising of certain persons of "the baser sort." It is fortunate for our apprehension of it that it is accompanied with a translation into English, which we now present to our readers. It is held in China to be the most favorable State paper ever issued in that country concerning foreigners and Christians.

Apart from the immediate status of the case, this is an historic document of great interest and importance, and many will be glad to have it preserved in this form for future reference. It is certainly important as an index of the hold Christianity has on the situation. There will be no real set-back to Western influence owing to this movement, as this proclamation commits the Government to the defence of Christians, both native and foreign. If it is able to execute its own decrees it will be compelled to do so, and if unable, then it will be obliged to resort to foreign assistance as it did in the Taiping rebellion, and thus come still more under obligation to the foreign powers. In either case, therefore, the result must be, on the whole, an advance of Western influence and increased opportunity for Christian work in that vast and

populous empire. At least that is as we see it now.

### JOINT PROCLAMATION OF THE TARTAR GENERAL HSI, AND THE VICEROY PIEN.

On the 6th day of the 6th moon of the 17th year of Kuanghsü, we received a despatch from the Tsungli-Yamen to the following effect :

"On the 7th day of the 5th moon of the 17th year of Kuanghsü, this Yamen memorialized the Throne *re* the frequency of Church questions in the various provinces and praying that stringent orders should be sent to the Viceroys and Governors to take prompt action. The Privy Council have this day received an Imperial Decree running thus :"

"We have received a memorial from the Tsungli-Yamen in reference to the frequency of Church questions in the various provinces and praying that stringent orders should be issued to the Viceroys and Governors to take prompt action. It is stated therein that some time in the 4th moon of the present year, Churches at Wuhu, Anhui province, were burned down by mobs; that at Tanyang district, Kiangsu, province, and at Wusueh, Hopek province, Churches were also destroyed in succession; that these villains should be at once apprehended and stringent measures of precaution should be promptly taken. It is provided in the treaties that foreign missionaries may propagate their religions. In Our previous Decree, We ordered the provincial Authorities to afford them protection at all times. For many years, Chinese and foreigners have lived side by side in harmony. How is it that only recently, cases of burning and destruction of Churches have arisen (almost) simultaneously. This is really very astonishing. Evidently, there must have been principal perpetrators secretly plotting to secure accomplices and disseminating false rumors to unsettle the minds of the people, with a view to seizing an opportunity to commit plunder. The worst is that even innocent people who had hitherto been peaceably attending to their duties were enticed to become their accomplices. Their actions brought about pregnant cases. Should these people be not rigorously dealt with, how can the majesty of the law be maintained and the community enjoy tranquillity.

"We now command the Viceroys of Liang-kiang and Hukuang and the Governors of Kiangsu, Anhui and Hopek at

once, to direct proper officials, civil and military, to have the principal criminals arrested, and when tried and found guilty, decapitated as a warning for the future. The religions of the Western nations aim at teaching people to do good, and though people become adherents of the religions, they are still Chinese subjects and continue to be subject to the authority of Chinese officials. There is no reason why the Christians and the Non-Christians should not be able to live in harmony, and the sole cause of the trouble may be attributed to lawless elements inventing groundless stories in order to gain a chance to create disturbances. Such evil characters are everywhere to be found.

"We hereby command the Tartar Generals, Viceroy and Governors of the various provinces to issue proclamations of notification warning the people against giving ready credence to such idle reports and wantonly causing trouble. In case there be any evil-disposed persons making anonymous placards and fabricating stories to excite the people, no time should be lost in instituting strict and secret inquiries and apprehending and severely punishing them. The local officials must at all times protect the persons and property of foreign merchants and missionaries and not suffer them to be disturbed or harmed by evil characters.

"Should the precautionary measures not be sufficiently stringent, and disturbances be the outcome, let the local authorities be severely denounced and cashiered.

"We also command the Tartar Generals, Viceroy and Governors to take prompt measures for dealing with and closing all outstanding cases and not to allow their subordinates to shrink from difficulty and delay the settlement. We proclaim this for general information."

"Having communicated with the various foreign ministers at Peking, this Yamen has now respectfully copied out the above Decree for your observance."

Resides sending separate instructions to our subordinate officials, civil and military, ordering them to act in obedience thereto, we deem it proper to immediately proclaim this to you, soldiers and people under our jurisdiction. Know ye that the adherents of the Christian religion are also Chinese subjects and continue to be amenable to the jurisdiction of the local authorities. In case of lawsuit, the merit of the case alone, and not the condition of persons, is to be considered. Christians and non Christians are to be treated alike. The people must not look on the

Christians discriminatingly; and even if the Christians are guilty of unjust or lawless acts, let the people appeal to the authorities and await trial. When right and wrong are brought to the light, laws will be duly administered.

It has ever been our way to exercise our most unbiassed judgment, and whenever cases of lawsuits between the ordinary people and the Christians are reported to us by our subordinates we always judge equitably and never in the least side with any one party. Of late years they have got along fairly well. From and after the issuance of this proclamation, let the people break off their further prejudices against, and be on friendly terms with the Christians. Do not give a ready ear to floating reports and wantonly cause trouble, thus incurring severe punishment. Injuring others is to injure yourself, and repentance will come too late, etc.

#### A Thousandfold More Mission Work Needed.

Mrs. Isabella Bird Bishop has, for two years past been making a tour of missions in Asia. Beginning with the Keith-Falconer Mission at Sheikh Hamann, Arabia, she passed on to India, and thence to Kashmir, where she spent three months. She visited the devoted Moravian missionaries in Thibet, of whose work she says "we hear so little, and who need our prayers so much."

Her tour through Persia intensified her convictions "of the absolute need of increasing missionary effort a thousandfold." She says: "Just think; from Karachi to Bagdad, among the populous cities and villages of the Persian Gulf, of the Tigris and Euphrates, throughout Arabia, throughout south and southwest Persia, not a missionary! From Bagdad to Teheran—almost the most populous district of Persia—not a missionary! The great oasis of Feraghan at a height of 7000 feet; with 680 villages craving medical advice, never visited, scarcely mapped! Then Julfa and Hamadan, with their few workers, almost powerless to itinerate, represent the work of the Church for the remainder of Persia! Two million nomads never touched."

### III.—EDITORIAL NOTES ON CURRENT TOPICS.

The following is an extract of a letter recently received from Rev. H. C. Velte, of Lahore, India :

LAHORE, PUNJAB, INDIA, July 7, 1891.

The editor of the *MISSIONARY REVIEW* will have heard of the death of Rev. John Newton, in Merrel, India, on July 2d.

“ He was the oldest missionary of the Presbyterian Church, and the oldest missionary in India, having come to India in 1836, and having been in missionary service for fifty-six years.

The Lahore station was opened by him immediately after the Punjab had been annexed by the British Government, and here he labored to the end of his life. He died in his eighty-first year.

---

#### A Personal Word.

Before this number reaches the reader, the editor-in-chief expects to be on the ocean, if not in London. By a strange series of peculiar providential leadings, he has been guided to respond to a cordial invitation from Pastor Spurgeon and his church officers to come and preach in the Metropolitan Tabernacle for a few months, during the convalescence of the beloved pastor.

No reference would be made to the matter here, but that it is perhaps due to the readers of the *Review* to know that, in the absence of the chief editor, there will be every provision made for the proper supervision of this important work. Any communications for the first department, the Literature of Missions, may be sent direct to Rev. A. J. Gordon, D.D., 182 West Brookline Street, Boston, Mass. Anything pertaining to the International Department to Rev. J. T. Gracey, D.D., 161 Pearl Street, Rochester, N. Y. And any Statistical Reports, Reports of Societies, etc., to Rev. D. L. Leonard, Bellevue, Ohio. The address of the editor-in-chief, until further notice, will be Metropolitan Tabernacle, Newington, London, England.

The editor announces this providential call in these pages, in hopes that the tie formed between the readers and

himself may justify the hope that unceasing prayer may be offered in his behalf that, in undertaking this great work of preaching to a congregation singularly prepared by affliction and prayer for the sowing of the seed of the kingdom, he may have a special anointing. For months daily supplication has been offered for Mr. Spurgeon at the Tabernacle, and the whole people are in a very receptive frame ; there is every indication of a great harvest. Will not the reader follow the writer of these lines with devout and daily prayer, and ask for Mr. Spurgeon himself full recovery and rapid restoration to his accustomed spheres of work with voice and pen ?

ARTHUR T. PIERSON.

---

#### A Solemn League and Covenant.

These are days of *alliances*—alliances for prayer ; the Anti-Opium League, Personal Purity Covenant, organized opposition to rum, to tobacco, to Sunday papers, and Sunday travel, etc. We have recently heard of an organization in Great Britain whose members bind themselves each day to perform some lowly act in helping those who have the drudgery of life as their portion—to help some burden-bearer with his load, sweep a crossing, drive a cart, saw a log, lay a wall—or in some other way identify one's self with the honest sons of toil. From what threatened to be his dying bed, the valiant soldier, Charles H. Spurgeon, dictates a solemn league and covenant to his brethren scattered throughout the wide world, which is meant to unite all who believe in the full inspiration of the whole Bible, and in the old truths from which so many are now departing, in one brotherhood of closer affiliation ; and it is a sublime document ; it sounds like Paul the aged writing from prison cell in Rome. We venture to reproduce it here.

“ Impelled by concern over increasing changes and defections among their brethren, and by the absence of any ac-

cepted formulas of belief in their denomination, the Rev. Charles H. Spurgeon and other leading Baptist ministers in England recently drew up and signed the following confession of their faith, which is being extensively circulated for signatures :

“ We, the undersigned, banded together in fraternal union, observing with growing pain and sorrow the loosening hold of many upon the truths of revelation, are constrained to avow our firmest belief in the verbal inspiration of all Holy Scripture as originally given. To us the Bible does not merely contain the Word of God, but is the Word of God. From beginning to end we accept it, believe it, and continue to preach it. To us the Old Testament is no less inspired than the New. The book is an organic whole. Reverence for the New Testament, accompanied by scepticism as to the Old, appears to us absurd. The two must stand or fall together. We accept Christ's own verdict concerning “ Moses and all the prophets ” in preference to any of the supposed discoveries of so-called higher criticism.

“ We hold and maintain the truths generally known as “ the doctrines of grace.” The electing love of God the Father, the propitiatory and substitutionary sacrifice of His Son Jesus Christ, regeneration by the Holy Ghost, the imputation of Christ's righteousness, the justification of the sinner (once for all) by faith, his walk in newness of life and growth in grace by the active indwelling of the Holy Ghost and the priestly intercession of our Lord Jesus, as also the hopeless perdition of all who reject the Saviour, according to the words of the Lord in Matthew 25 : 46, “ These shall go away into eternal punishment,” are, in our judgment, revealed and fundamental truths. Our hope is the personal, premillennial return of the Lord Jesus in glory.

Signed “ C. H. SPURGEON, A. G. BROWN, J. DOUGLAS,” and others.

It is possible, of course, to place undue reliance on a nominal bond of

union. Yet, if there be any power in such close association, we know no reason why it should not be utilized in respect to missions. It is manifest that if this work of a world's evangelization is to be accomplished, it must be, not by dependence on the great body of church-members, but on the church within the Church, the “ seven thousand ” who have not bowed the knee to the Baal of this world. So long as we judge the available force of the Church by numerical standards we deceive ourselves. No calculations as to the number of workers who can be obtained, or the amount of money which can be collected, can be other than misleading so long as the church-rolls are the basis of calculation. No one can deny that millions of bad fish have been caught in the great drag-net, and that the tares are growing conspicuously and plentifully in the wheat field.

But there is a remnant, according to the election of grace. Why should not that remnant draw closer and come to a mutual understanding? Why should not the Church of God learn what proportion of its members are really ready to receive and obey the Lord's last command, and live as under some practical sense of obligation either to *go*, or *send* some one who can and will go, to the unsaved souls of heathendom? Just now these more consecrated givers and givers are often met at the conventions of believers, where the Word is studied and a higher type of piety is urged. And they make these conventions what they are in power and interest. They give grandly when the Lord asks for money. At Niagara Conference, for some years past, thousands of dollars have been poured into the missionary treasuries by a few humble givers, most of whom are poor in this world's goods. At a recent meeting of believers at the seaside, Pastor Simpson, of New York, received \$30,000 for his independent mission work. At Keswick Convention, in Britain, not only have large offerings been made to the Lord's work by a comparatively few persons, but from that

annual gathering have issued some of the most inspiring and aggressive movements ever known in modern mission work, and in that most self-sacrificing of all labor, the work in the slums of our great cities.

The Church of God, corrupted as it is by worldliness and formalism, contains the saints of God—those who live nearest to Him in holy love and walk; and if, instead of being separated from each other, and so unconscious of the deep sympathy and wide extent of this fellowship, they could be brought into contact, and, above all, conference, what results might not issue! Why should not some closer compact bind those disciples who feel the privilege and power of intimate walk with God—to whom the last command of Christ is all-important, and who are ready both to give and pray, to go if God permit, or help to send if they cannot go? Suppose that in the thirty or forty millions who are on the roll of Protestant churches there are thirty or forty thousand who would unite in daily and definite prayer, at a certain hour, for the immediate evangelization of the world, for a new display of pentecostal grace and power, for a new advance to the very outposts of the globe; who would undertake to live a self-denying life, and give all they can save or spare from their reasonable wants to the spread of the kingdom; who would offer their children to missions, as Hannah gave Samuel; who would covenant to live, without regard to the prevailing low type of piety, a biblical life—from such a band of men and women what new power might be going forth! For ourselves, of nothing this side of God do we feel a greater need than of this close contact and converse with those through out the world who feel the need of a new obedience to the whole spirit of the last commission. Can any one help us to attain this closer bond?

No more sublime spectacle has been presented to the world since apostolic days than the daily prayer-meetings, continued from early morning to late

evening in the Metropolitan Tabernacle, London, in behalf of C. H. Spurgeon, which, at the date of this writing, are in the eighth or ninth week of their continuance. No wonder if, as Spurgeon says, he could not die—the prayers of his people would not let him die. What if God, angels, and men could see the Church assembled daily for prayer from seven o'clock A.M. to nine o'clock P.M., asking God to raise up and to thrust forth laborers, enlarge the liberality of His people, open all closed doors, and enable His Church to complete the carrying of the Gospel to every creature! Who dares to doubt that grand results would follow, the like of which have never yet been seen!

Many of God's people who may not join Mr. Spurgeon in his Calvinistic views, are ready to join in an agreement of prayer to carry out some such solemn confession of duty, faith, and privilege as the following:

“We, the undersigned, deeply feeling the reproach and dishonor of the Church of God in the long neglect of the perishing millions of our race, and in the selfish hoarding and spending of money which has been committed to disciples as stewards; and painfully conscious that *unbelief has led to the still worse neglect of believing prayer* in behalf of a world's evangelization, do, in the name of Jesus, declare our deep conviction that it is the duty and privilege of the disciples of Christ to bear the Gospel message to the whole race of man with all possible promptness; that every believer is responsible before God for the carrying out of our Lord's last command; that the avenues of self-indulgence should be closed that we may have the more to give to those that need; that we ourselves should be ready to go wherever we are sent, and to send others where we may not go; that our children should be consecrated, from the womb, unto God's service, and encouraged to cherish the spirit of missions. And we are especially impressed that daily and believing prayer should be offered for the speedy evangelization

of this world and the coming of the kingdom of God. We believe it is the privilege of all true believers to implore God for the speedy outpouring of His spirit in a world-wide pentecost of power.

"And in this faith we do solemnly undertake, in holy agreement before God, however widely separated from each other, to meet each other at the throne of grace in the early morning hours of each day in earnest and importunate prayer."

Will not those who wish to join such an alliance send on their names?

A blunder in the October issue of this Review, in some unaccountable way, placed at the head of the Monthly Concert matter, on pages 786-90, the name of J. T. Gracey, D.D. This part of our recent issue was contributed by our associate editor, Rev. D. L. Leonard, and should have been credited to his accomplished and versatile pen.

Baron Hirsch has come to the front, and, in the *North American Review*, presents his "Views on Philanthropy." A man that is perhaps the most munificently liberal of all modern givers has a right to be heard on the philosophy of giving. He modestly but positively puts forth his opinions. His fundamental proposition is very close akin to the doctrine of Christian stewardship, and if practically adopted would overturn completely the modern system—or rather lack of system—in benevolence.

"It is my inmost conviction," says the baron, "that I must consider myself as only the temporary administrator of the wealth I have amassed, and that it is my duty to contribute in my own way to the relief of the suffering of those who are hard pressed by fate." He contends that the old system of almsgiving only makes so many more beggars; and that the greatest problem in philanthropy is "to make human beings, who are capable of work, out of those who otherwise must become paupers; and in this way to create useful members of society."

While the baron gracefully compliments Mr Carnegie for his benefactions of "libraries, green parks, beautiful churches," etc., he prefers, for himself, to devote his wealth to the alleviation of suffering. He says:

"In relieving human suffering I never ask whether the cry of necessity comes from a being who belongs to my own faith or not; but what is more natural than that I should find my highest purpose in bringing to the followers of Judaism, who have been oppressed for a thousand years, who are starving in misery, the possibility of a physical and moral regeneration?—than that I should try to free them, to build them up into capable citizens, and thus furnish humanity with much new and valuable material?"

This benefactor of his race begins at the right end, and seeks, first of all, to make a new manhood, to change a tramp and a dependant and a consumer into a man and a producer and a supporter, and so to prepare the way for the reconstructed man himself to reconstruct his surroundings. Baron Hirsch has learned that the environment does not make the man—he makes his environment, or may, at least, modify it.

Baron Hirsch's hopes as to success are stimulated by the fact that several hundred Russian Jewish families of wandering tradespeople, exiled to the Argentine Republic some years ago, have become thrifty farmers, "who with plough and hoe know how to farm as well as if they had never done anything else. They lay out their farms in the best manner, and build themselves such pretty little houses that every one in the vicinity employs them as carpenters in house building." In devoting himself to the same line of work, he feels certain that "he who frees thousands of his fellow-men from suffering and an oppressed existence, and helps them to become useful citizens, does a good work for all humanity."

The *New York Times*, September 11th, gives the details as follows:

"Baron Hirsch's munificent scheme

takes the form of a limited liability company, called 'The Jewish Colonization Association,' registered, the office of which will be in London. Its nominal capital is £2,000,000, in 20,000 shares of £100 each. Of these, Baron Maurice de Hirsch subscribes to 19,990. Seven Hebrew gentlemen are named in the articles as owning one share each—Lord Rothschild, Sir Julian Goldsmid, Earnest John Cassel, F. D. Mocatta, and Benjamin Louis Cohen, all of London, and Salomon Reinach and S. H. Goldschmidt of Paris. This leaves three shares unallotted, and doubtless these will be offered to representatives of the United States and Germany. The objects of the association are : to assist the emigration of Jews from countries in Europe and Asia where they are subjected to special taxes and disabilities to other parts of the world, and establish colonies in North and South America for agricultural and commercial purposes. No colonies will be attempted in Europe. The association takes to itself full rights to carry on trade, commerce, and all industrial operations which may facilitate the objects of the company ; to purchase property, negotiate securities, etc. The whole property of the company and the income arising from it are consecrated solely to the work in view. None of it can ever be taken, directly or indirectly, as a dividend or bonus. If upon the winding up or dissolution of the company any property remains, it is not to be distributed among the members, but transferred to some other Jewish institution with similar objects, for the benefit of the Jewish community residing out of Europe and needing pecuniary aid. In the event of such dissolution all persons who at the time hold lands granted them or their predecessors in title by the company shall be released from further obligation of annual or other payments to the company, and the same is true of those to whom advances have been made. Not more than half of the capital is to be applied to acquiring property, buying lands, erect-

ing buildings, etc. The rest is to be applied to expenses of transport, and otherwise to assisting emigrants. Moneys not in active use will be invested in public securities of England, France, Belgium, Holland, Germany, or the United States. The governing body will be a Council of Administration, consisting of from three to six men, who need not necessarily be members of the company and who will be elected for five years. These will have no salaries, but will have their actual expenses. This council will appoint directors, three or less in number."

---

There was a curious scene in St. Paul's Cathedral, London, one Saturday afternoon not long since. A large congregation, chiefly Jews, assembled under the dome to hear the Rev. Gordon Calthrop on "The Jewish Question." Converted and unconverted Jews mingled in the audience, and joined at the close in singing the hymn "O praise our great and gracious Lord."

---

Apologies for self-indulgence are as many and as specious as channels for personal gratification are varied. Referring recently to the decease of a certain lady worth forty millions of dollars, whose life work and practical monument has been the erection of a sumptuous and palatial residence which rivals the royal homes of the Old World for magnificence and munificence of outlay, the editor of a leading religious journal remarks that if, in her dealing with the hundreds of workmen and skilled artisans of America and from Europe, whom she has employed, she has been considerate and generous, her life and fortune have not, perhaps, been wasted.

This reminds us of a pretext for this kind of self-indulgence which is becoming more and more common. We had a friend who, like Mrs. Searles-Hopkins, built a palatial residence, and furnished it with all the comforts, conveniences, and luxurious appointments which modern science and art, con-



joined with vast wealth lavishly expended, could procure. And he was wont to say that all this vast expenditure was "putting just so much money into poor men's pockets."

Grant it—that this keeps money in circulation which otherwise would lie in coffers or in safety-deposit vaults; grant it—that thus workmen are employed and kept in food and raiment. What of the influence of such lavish expense on the man spending? Is his motive the helping of poverty and misery to a competency and a life of comfort and happiness, or is it his own indulgence of the lusts of the flesh, the lusts of the eyes, and the pride of life? Is this wholesale expenditure, that ends on one's own home and its appointments, calculated to restrain and repress that self-indulgence or give rapid development to that selfishness which needs only to be fed to become gigantic and monstrous and despotic!

Balzac in his "Peau de Chagrin," has used the myth of the magic skin as the basis of a fiction not without a moral. This skin confers on the wearer the power to gratify every wish and whim; but with every such indulgence the skin closes more tightly about the wearer, until he is hopelessly and fatally embraced in the very means of his own gratification. We do not hesitate to say that of all the means whereby the best impulses in us are quenched and the worst strengthened, we do not believe any one influence is for rapid and sure results equal to simple *self-gratification*. To say, of all things, that I want to have or to do, 'I will have this' or 'I will do this,' and to have the means to carry out the selfish wish, is the most dangerous of all possibilities. It develops oftentimes a monster of selfishness; and the wisest of the wealthy recognize the peril, and antidote it by abundant charities and self denials unknown to the world. The rich as well as the poor may bear the cross after Christ, though the spheres of self-reunciation may be different; but there must be self denial and self-abnegation somehow if the

spirit of Christ is to displace the spirit of evil.

A Jewish mission has been begun in New York City, under the City Mission and Tract Society, at De Witt Memorial Church 280 Rivington Street, and Hermann Warszawiak has come from Europe to take charge of it. On the Saturday in August, when the first chief meeting was held, the chapel was not only filled, but many could not get inside, and the earnestness of the Jewish listeners was remarkable. The sermon was from Jeremiah 6:16, as fulfilled in Matt. 11:28-30. Many of the Jews present expressed willingness to follow Jesus to get rest. Mr. Warszawiak wishes to establish a "Home for Jews," and some \$500 toward the \$3000 required have been subscribed and paid. John Wilkinson, whose work in London is well known in the so-called "Mildmay Mission to the Jews," has presented 20,000 New Testaments in Hebrew and Judica-German, and offers to pay for their distribution in the United States. On this new effort to provide a Gospel refuge for the poor persecuted converted Jews and Russian refugees, all of God's dear children will devoutly invoke a blessing.

Rev. Robert Steel, D.D., of North Sydney, N. S. W., adds a note supplemental to the letter published in July last, p. 560, as to the mission to the aborigines of Australia in Northern Queensland:

"The Federal Assembly of the Presbyterian churches of Australia, which met at Brisbane, Queensland, in July, appointed two missionaries to labor among the aborigines. They were selected by the United Brethren of Herrnhut, in Saxony, and arrived in Melbourne in July. They are at present under the care of the Rev. F. A. Hagenauer, who has labored for more than thirty years among the aborigines of Victoria, and who is able to give the new missionaries valuable counsel. The Federal Assembly appointed two of its members—Rev. Andrew Hardie, Convener of the Mission Committee, and

Rev. Samuel Robinson, both of Melbourne—to proceed to the proposed site for the mission and to inspect it. They had an interview with the head of the Government, the Hon. Sir Samuel Griffith, K.C. M.G., who promised all necessary aid in the matter of reserves, rations, and clothing for the blacks; but the Church would have to pay the missionaries. The brethren referred to have reported favorably of the site, which is on the Batavia River, on the east side of the Gulf of Carpentaria, in the Peninsula of Cape York, the most northerly point of Australia. The aborigines are numerous there, and are at some distance from settlers. It is hoped, therefore, that a fair opportunity may be got for Christianizing some of them, if they can be induced to settle on the reserve. This race has not been readily brought under Christian influence, owing to their very migratory habits. Some, however, have been enlightened, converted to Christ and have exhibited the graces of Christian character. This new attempt deserves the

sympathies and prayers of all interested in the welfare of the aboriginal races. The celebrated missionary of the New Hebrides, Dr. J. G. Paton, was present at the Federal Assembly in Brisbane, and delivered an address on the mission.

"The missionaries to the Queensland aborigines are the Rev. J. G. Ward, an ordained minister, and Mr. Nicholas Hey, a young farmer from Herrnhut, who has been trained for mission work. The Federal Assembly sanctioned an appeal to the American Government and churches to assist in having the restrictions regarding the sale of intoxicating liquors and fire-arms applied by all countries, and urged the British Government to provide for the settlement of disputed land claims.

"It was reported that the mission among the Kanakas on the sugar plantation in Queensland was making encouraging progress. The Rev. J. M. Macintyre had baptized 70, while 1336 had put on the blue ribbon. A great improvement has taken place among the laborers since the mission began."

#### IV.—THE MONTHLY CONCERT OF MISSIONS.

BY J. T. GRACEY, D.D.

South America is the smaller half of the New World. Four fifths of it lies in the tropics. It has been remarked that it is largest where North America is smallest, and smallest where it is largest. Some have thought its physical position, so largely in the tropics, gave it a great advantage prospectively over the northern part of the hemisphere, which has so great a proportion lying in the cold of the far North. This is not to be taken without some caution. It is relatively deceptive when merely judged from the map. Commercially, the most largely productive part of South America, after all, is found within its temperate, not within its tropical districts. Brazil is the size of the United States, but a small part of it is esteemed capable of agriculture. The equatorial valley is filled with dense forests. Yet South America is, as a whole, very interesting and important. Fifty—some say sixty—millions of people are the total population of Spanish America, including the West Indies and Brazil, of

whom not less than five per cent are European subjects. There are also about\* a half million savage Indians, or, roughly, approaching twice as many as the total Indian population of the United States, including Alaska. These are confined mostly to the interior of the continent of South America, with a few small tribes, numbering, perhaps, 5000, in Central America. Three-tenths of the population of South America is put down as pure white and one-tenth negro; others are of mixed blood. The rapid immigration of Europeans of late years has, however, been materially modifying these proportions.

The physical resources vary much in the several States in relation to commerce. The Orinoco is navigable for 1000 miles, the Amazon for 2000 miles. From its base to the Andes, with its tributaries, it presents 6000 miles of

\* We are following the official statement of William Heroy Curtis, printed at the Government Printing Office at Washington in 1892. Others will present divergent figures from these.

navigable waters. The Upper Paraguay and Southern Parana present an uninterrupted waterway north and south like the Mississippi. A United States Government document says that the river Platte offers a more extensive system of unobstructed navigation than any river in the world, and, with the exception of the Amazon, pours more water into the ocean. It affords more miles of navigation than all the rivers of Europe combined and more than the Mississippi, with its several tributaries. It is tidal 260 miles from its mouth, and ocean ships of 24 feet draught can be floated all the year for 1000 miles, and those of 16 to 20 feet can go 2700 miles into the interior of the continent, and a small expenditure of money and labor would enable a 4000-ton ship from New York or Liverpool to go direct into the very heart of the continent in Brazil by way of Buenos Ayres. The Amazon is obstructed, but the Orinoco is open to large vessels, and the Rio Negro affords access into Patagonia.

An equal number of cattle can be purchased in Argentina and Uruguay for half the money paid for them in Texas. There are 96 sheep, 18 cattle, and 4 horses for each inhabitant in the river Platte country. The foreign commerce of Brazil is almost double that of Cuba. No less than five routes for an inter-continental railway have been shown to be possible, and some of these have roads surveyed or operated for one-third of the distance between Buenos Ayres and Bogota, and that within three years.

This is a larger proportion of our space than would have been given to these material matters but that they emphasize the prospective relations and obligations of Protestant North America to this south land, the spiritual care of which devolves the more largely on us in that European churches leave these papal and pagan peoples almost wholly to our labors, and they are coming nearer and nearer to us. They need the same care that we propose to bestow on the dead churches of the East, or on European communities which are spir-

itally paralyzed by the Roman Church, which here has for 300 years laid the palsy-smiting hand of excessive and heretical sacerdotalism on the people.

Brazil presented three obstacles to progress to the mind of Agassiz—slavery, a corrupt clergy, and a lack of educational institutions. Now slavery is gone; but even with it Agassiz could say, in his "Journey to Brazil":

"There is much also that is very cheering that leads me to believe that her life as a nation will not belie her great gifts as a country. Should her moral and intellectual endowments grow into harmony with her wonderful natural beauty and wealth the world will not have seen a fairer land."

But now of her 14,000,000 people, those who have made a careful study of the most accurate statistics procurable estimate that four-fifths are unable to read. Dr. Chamberlain, a very competent authority, widely familiar with the larger part of the entire Western world by personal residence in various parts of North and South America, says that South America offers one of the widest fields of the world-wide parish, homogeneous in character to a wonderful extent in language, customs, and institutions, and hence affording peculiar advantages to the work of the Gospel. It is, he says, the widest empire of Rome, and the conditions are such as to give the best vantage ground from which to bring influence to break down that hoary system of error, fraud, and oppression by scattering the seed of the Word, and raising up a new people who will walk in the right ways of the Lord. Surely, he says, the Christian churches of North America have a grave responsibility toward the more than half pagan or less than half Christian multitudes of South America.

#### CENTRAL AMERICA.

Central America is the nearest unoccupied field calling for evangelistic agencies in the world to the Christians in the United States or Canada. "Except the small Presbyterian mission in

Guatemala, there is no organized effort for Christ's Gospel in all these lands, or so it was until recently, when the Central American Mission was formed for carrying the Gospel to the unevangelized lands of Costa Rica, Nicaragua, San Salvador, and Honduras. The Jamaica Baptist Missionary Society has a missionary at Port Limon, which is exclusively among Jamaica negroes, employed as laborers at that place; and that is all there was, until the Central American Mission recently opened work by sending Mr. McConnell, from St. Paul, Minn., to commence a mission at San José. Mr. C. I. Scofield, the secretary of this mission at Dallas, Texas, informs us that it is undenominational and entirely in the hands of laymen. There are three classes of natives—of pure whites a few; of Indians about 3000; the remainder, composing the bulk of the population, are of mixed Indian and Spanish blood, the Spanish element predominating. These are distinguished above all other Spanish-American peoples by sobriety and simplicity. Indolence, however, is a universal characteristic, and their superstitions are of the grossest form. Of late the wealth of the country has increased greatly, developing a tendency to luxury, gambling, and the use of intoxicants.

“Besides these three native classes, there are about 2000 Europeans of the better class, 300 North Americans, 1500 Italian laborers, and 1500 Jamaica negroes. The population is mainly gathered upon the central plateau. The entire population is probably between 225,000 and 250,000.

“Costa Rica is nominally Roman Catholic. In writing of the religious state of any Spanish American country, it is not necessary to enter upon a consideration of the Romish system as it is understood by its more enlightened votaries in Europe and America, for even they concede that in Spanish America it has degenerated into sheer idolatry. The Abbé Dominec, chaplain to the Emperor Maximilian, denounced the form of Romanism which he found in Mexico

as ‘virtual heathenism.’ It would be easy to fill pages with evidences of this, and so to demonstrate that whatever lukewarmness toward missions to the papal countries of Europe Christians may tolerate in themselves, their arguments fall to the ground when applied to missions to Spanish America.

“In Costa Rica, as in other Central American republics, the population is divided by the line of education. The uneducated masses adhere blindly to the degrading superstitions in which they have been reared; the educated few, in the language of a diplomatic representative of this country, ‘are growing unmindful of their ancestral religion, and the next generation will see a more rapid decline of the power of the priest. Business and professional men never attend mass.’”

#### OUR YOUNG MEN AND YOUNG WOMEN.

*Y. M. C. A. and Foreign Missions.*—The Young Men's Christian Association work on the foreign field developed spontaneously. The first organization in heathen lands was at the Jaffna College, Ceylon. Syria followed with one at Beirut, and Turkey with one at Aintab. In 1885 an association was formed in the Methodist Anglo-Chinese College, at Foochow, China, one at the then called “Wiley Institute,” now Peking University, and one at the Methodist College at Tokyo. At the Student Volunteer Movement meeting in International Convention at Cleveland, in last March, Mr. McBurney illustrated the spontaneity in Japan. Mr. John Trumbull Swift had gone to Japan. He had had experience as a secretary of the Y. M. C. A. in this country, and in Japan was attached to the Union College of Tokyo. He thought to try to form a Y. M. C. A. society in the Imperial University in Tokyo. Some people said there were no Christian students in the institution. Quiet investigation revealed the fact that there were a number, and 50 were enrolled who were

nominally Christians. Thirty of them came to a meeting, and not one of the 30 previously knew that the others, or any of them, were Christians. They were all alike timid in making any profession of their faith in these college relations. An association was thus formed in the largest university city, with the largest number of students in the world, there being between 60,000 and 80,000 students there each year. This association was formed at the request of the missionaries. Two buildings at Tokyo, costing \$60,000, have been erected—one for students, one for business men. In 1885 \$5000 was asked for a Y. M. C. A. building in Osaka. The United States responded with \$2500, Canada with \$1500, and Australia with \$1000.

*Student Movement.*—It is given as authentic history that the Student Movement grew out of the Y. M. C. A. working. Mr. Wishard asked Mr. Moody in 1886 to give him an opportunity as secretary of the International Committee to meet some college students at Northfield for Bible study. It was at the gathering that followed on this invitation that the Student Movement originated at Mt. Hermon. There were present 551 young men from 89 colleges.

This movement enrolls 6200 volunteers varying in age from 20 to 30 years, and 2600 of whom are in institutions pursuing their studies. About 1300 of this list are, from various causes, counted out of the probable force that will go abroad. Some 320 have sailed for the field. Of the entire force about three sevenths are ladies. The volunteers represent denominationally seven of the principal churches and others, in the ratio of 27 per cent Presbyterian, 24 per cent Methodist, 17 per cent each Baptist and the Congregationalists, 3 per cent Lutherans, 2 per cent Protestant Episcopal, and 19 per cent Friends and others. Of those who have gone abroad 33 have gone to Africa, 229 to Asia, 5 to Europe, 13 to Central and South America, 6 to the South Seas; 23 are miscellaneous grouped and "not located."

*Young People's Society of Christian En-*

*deavor, Epworth Leagues, etc.*—It is not easy at first sight to perceive what direction ought to be given to the money question in the new societies of young people which have risen all over the land like some magical creation of a fairy region. That their practical working might include some form of financial expression of consecration seems right enough in itself. Whether that ought to find a separate place from the already existing plans and methods of the several churches is a matter of opinion, or rather about which opinion should be judiciously formed.

A considerable effort has been made to direct the contributions of these societies to some special object. In some cases only a general rousing of their interest for foreign missions has been sought, leaving all contributions to flow in the channel of the regular denomination to which the society or individual is attached. It was after this excellent-spirited way that Rev. A. A. Fulton of Canton, China, while in this country during the year, stirred the young Christian Endeavor people to give two cents a week for foreign missions. The result of that effort was the enrolment of several thousands of persons pledged to give that sum. It was reported that in Philadelphia on one evening 6000 persons took that pledge, and within a few months the number had increased to 50,000, and was rapidly pushed beyond that, with an appeal to make it at once 100,000. We have not the statistics up to date of writing, but the fact of the enthusiasm of these young Christians remains, and that other fact of the possibilities of their properly directed energies in the interest of missionary contributions, and, what is equally of worth, of the dissemination of missionary intelligence.

*Sunday Schools.*—As allied with and contributive to all that we have written about missionary zeal and work among the young, it is vastly important that we do not let slip the greatest factor of all of them—the Sunday-school. Every Sunday-school in the land ought to be

a school for the study of missions, as well as for education in the grace of benevolence represented by the missionary offerings. The study here should be systematic, and continued through a course of, say, three years.

But by one means and all means let the young men and maidens, and along with them the children, be inspired with the privilege and obligation to tell out and push out the truth of salvation through Jesus

"Till earth's remotest nation has learned Messiah's name."

#### THE PAPACY.

The Roman Catholic Congress, which met in Berlin early in September supposed to have represented the fol-

lowing most purpose and pleasure of the Roman Catholic Germans. Here were a thousand delegates, including men eminent in the professions and in public affairs, who decided to support the Triple Alliance, and to urge upon the Government the recall of the Jesuits. They dealt boldly with the question of the restoration of the temporal power of the Pope, and appointed a committee to arrange for a congress to be held in Switzerland, most likely, on the one hundredth anniversary of the birth of Pius IX., May 15th, 1892, for the gathering of representatives of the total Roman Catholic communities of the world, to see what can be done to secure the proposed restoration of the sword to the head of the Roman Catholic hierarchy.

## V.—GENERAL MISSIONARY INTELLIGENCE.

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

—According to the extensive and exhaustive tables of statistics appended to the second volume of the "Encyclopedia of Missions," recently published by Funk & Wagnalls, of societies doing direct general missionary work in the foreign field, there are 47 in the United States, 32 in Great Britain and Ireland, 10 in Germany, 6 in Holland, 105 in all Christian countries. In addition to these, there are 51 women's societies, 26 special, or publishing societies, 9 medical societies, 35 doing work in behalf of the Jews, and 39 which are classed as individual or miscellaneous. Including all of all the various kinds, the sum is 280. A complete bibliography is also given, in which are contained more than 5000 titles of books on missions and missionary themes; and in the alphabetical list of stations upward of 2400 are given from all continents and islands.

—Much speculation and many wild guesses have found their way into print concerning the strength of the Roman Catholic Church in the United States; but now the census seems to have set-

tled the facts in the case. Omitting all over nine years of age, the number of communicants is 6,250,045, or, if that class is included, the total will be increased by some 735,000. The organizations are 10,227, and the church edifices 8765, with a cash value of \$118,382,000. More than half of the Catholic population is found within the limits of five States, New York leading with 1,153,000; Massachusetts following next with 614,600; and after this Pennsylvania with 551,600; Illinois, 473,300; and Ohio, 336,000. Wisconsin has 249,000. As illustrating to what an extent this Church is polyglot, in a single diocese in Pennsylvania confessions are heard in German, French, Spanish, Italian, Hungarian, Polish, Bohemian, and Lithuanian. Ecclesiastical rule is in the hands of 1 cardinal, 13 archbishops, and 66 bishops.

—The public schools of this land may not improperly be set down among the home missionary forces which work mightily for the public weal, and the figures are not far from stunning. The

teachers alone are a great host, numbering 361,273, while the scholars are 12,563,891. Of these, 1,327,822 are colored. Or if the 686,106 in private schools and the 673,601 in parochial schools be included, a grand total of almost 14,000,000 is reached. But even this leaves out the thousands found in all our academies and schools of higher grade.

—The latest figures from Utah give this as the encouraging summary of Christian work done in the territory, and representing what has been mainly accomplished by 15 years of effort. The 71 ministers belong to 9 denominations (including the Unitarians, but not including the Catholics, with 20 churches and 7893 members). The churches are 75, with a membership of 4500. In the 85 schools scattered through 68 towns are 174 teachers and 6800 scholars. In these from the beginning not less than 30,000 have received instruction, of whom about 70 per cent were from Mormon families. This work is sustained at an annual cost of \$200,000, and involves the holding of \$1,500,000 for church and school purposes in land, buildings, etc.

—One of the first two fields chosen and occupied by the American Board was among the American Indians, and during the next 30 years more than half of its missionaries were sent to the same people. As late as 1830, of 225 upon its roll, 147, including 34 unmarried women, were devoting their lives to the redemption of the red men. In all 15 tribes were reached, and 48 churches were gathered, with 3940 members. In later years, as calls from the foreign field became more numerous and urgent, and as other instrumentalities were fashioned, this part of its work was gradually given up.

—Bishop Thoburn, of the Methodist Episcopal Church, says that 90 "North-field missions" have been established in India with the money so generously contributed at Northfield in 1890. In these new missions 1500 persons have

been baptized and 2032 children enrolled in the mission schools.

—The stated clerk of the Presbyterian Church (North) has issued a comparative summary of the work of that denomination during the past six years. The following table partially shows the increase :

	1886.	1891.
Ministers.....	5,546	6,623
Churches.....	6,281	7,070
Communicants ..	666,909	806,796
Sunday-school members.	743,518	883,680

## CONTRIBUTIONS.

Home missions.....	\$700,947	\$995,625
Foreign missions.....	651,100	784,406
Education.....	97,954	154,518
Sunday-school work.....	34,739	131,915
Freedmen.....	91,273	124,514
Congregation.....	7,640,855	9,764,379

Expressed in totals, the gifts for all purposes in 1886 amounted to \$10,592,231, or over \$15 per member; in 1891 to \$14,062,356, or over \$17 per member.

—The Hawaiian Kingdom is made up of many nationalities. Numbering 80,000 six years ago, it has now a population of 90,000, of whom 40,000 are natives and half castes, and of the rest about 20,000 are Japanese, one fifth women; 13,000 Chinese, 800 of them women; 3000 Portuguese, 2000 American (born in the United States), 1200 English, German, and French. Protestants number 30,000, Catholics 20,000; the rest are Asiatics or indifferent. For the Asiatics and Portuguese earnest missionary work is being done, as well as in some of the islands of the Southern Pacific by the Hawaiian Evangelical Association. Of this society the income last year was \$61,500, of which \$13,900 was expended upon the Japanese, Chinese, and Portuguese.

—America, through the American Board, expended in 50 years \$1,250,000 to evangelize Hawaii, and has during that time received about \$1,000,000 a year in trade. England's missions are said to bring back ten pounds in trade for every pound given to convert the heathen. Christianity means a demand for clothing and utensils. The first sign of grace in a penitent savage is a request for a shirt. If only rum could be kept

out! But rum and Bibles are apt to go in the same ship for Polynesia and Africa.

—The Church of Scotland issues its annual report in the form of a bound volume containing 1069 pages. The members number 593,393, and the net increase last year was 5439. The income, omitting all endowments, etc., standing for "by gone liberality," was \$1,813,265 from contributions, and \$339,520 from seat rents, or \$2,152,785 in all. The receipts for foreign missions, including \$52,685 from women's societies, were \$224,655. The missionaries number 70, of whom 22 are ordained, with 7 ordained and 89 unordained native helpers—a total force of 166. The 29 churches have 951 members, including 285 added last year. Of schools there are 89, with 5287 scholars. The native contributions were \$49,907 in 1890. Among the "schemes" of this Church is a work in behalf of the Jews, for which \$28,700 were contributed.

—Within 19 years the McAll Mission has grown from a single small room in Paris, with 40 chairs and 2 workers, to 134 stations scattered all over France, and including such important cities as Marseilles, Bordeaux, Lyons, Nice, New Rochelle, Nantes, etc., and in Algeria as well; 18,061 sittings, and more than 600 persons engaged in the work. During 1890 upward of 27,000 domiciliary visits were made, and for adults alone 16,111 services were held. The total attendance was 1,237,688. The entire cost of the mission was \$89,563, of which sum \$33,910 was derived from the United States, \$19,909 from England, \$17,762 from Scotland, and \$13,340 from France, Switzerland, etc.

—The *Société des Missions Évangéliques à Paris* has prosperous missions both in Tahiti and in Basutoland, South Africa, with 38 stations and 123 out-stations, 29 missionaries, and 85 native preachers. The church members number 9111, the catechumens 3781, and 222 were added to the church last year. The number under instruction is 8339. The native

contributions for home work were \$6433, and for work outside, \$713.

—The Basel Society has a prosperous mission upon the southwest coast of India, in which are found a total of 125 missionaries, including 52 ordained men with their wives, 18 laymen, and 2 unmarried women, with 15 ordained natives and 145 other native helpers—a total of 285 toilers. To the churches 177 were added last year, making a total of 5197 members. In the 121 schools 6372 are under instruction. The native contributions were \$6372.

—A large proportion of the money expended in behalf of Moravian missions is contributed by the benevolent of Great Britain and elsewhere, who are not members of that body. Thus ever since 1818 the London Association in Aid of Moravian Missions has been gathering funds, and the amount collected last year amounted to \$14,330, and legacies were received amounting to \$8100, while but \$24,060 were derived from the Brethren's congregations, etc., in Europe and the United States. The total expended upon the missions in 1890 was \$100,115.

—The British Society for the Propagation of the Gospel among the Jews has had an existence of 48 years, and its income, according to the last report, has reached \$31,620. The field of operations includes not only the British Isles, but Germany, Austria, Turkey, and Russia as well. In Wilna hospital 24,000 were treated last year. And in all, as the report states, "thousands of Jews have been drawn to the cross and throne of Jesus." In aid of this and other similar societies, the British and Foreign Bible Society has issued in Hebrew 404,000 Old Testaments and 490,000 portions, 8300 New Testaments and 40,000 portions, and 204,000 diglot copies of the Scriptures, or those containing the Hebrew and some other language better known to the readers.

—The London Medical Missionary Association has for its object the educa-



tion of physicians, as well as the founding and support of medical missions, whether independent or otherwise. The income last year was \$11,530. In the entire foreign field are found 139 medical missionaries holding British diplomas—an increase of 14 in a year. China alone is blessed with 104 devoted men and women, who, like their Master before them, give themselves to healing the sick.

—Although Bavaria has a population of only about 5,000,000, it has no fewer than 17,992 endowments of various kinds, the sums amounting to 421,996,035 marks. Of these 202,878,887 marks are for charitable institutions and purposes, 159,757,226 for religious purposes, about 60,000,000 for educational purposes. Of the sum total devoted to religious purposes, 140,036,054 are for the Catholic Church, and 18,242,767 for the Protestant. The former has 8474 endowments, the latter 1174. This is about in proportion to the population.

—The Christian Mission Church in Belgium, organized 53 years ago, now numbers about 8000 souls. The increase in the last three years has been only a little over 500 ; but the only surprise is that there has been any gain at all in this land, where both Roman Catholicism and Materialism are equally ready to crush the Gospel. The number of Protestant churches is 93, served by 21 pastors and evangelists, aided by 9 Bible readers. The Evangelical Society controls the Protestant work, and has founded the Evangelical Sunday-schools, of which there are 52. The last report of the society shows that the income in the last year was 151,278 francs. A large proportion of this is given by the friends of the cause in England and elsewhere.

—Says *The Mission Field*: "In India a single church, whose members have a total income of \$1800, gives annually \$100 of that sum for religious objects, a quarter of which is set apart for the support of a native missionary in another district."

—In the year 1855 there were in British India 430 schools, both government and missionary, having 30,000 pupils, chiefly boys. By the recent census it appears that there are 130,000 schools of all grades, and over 4,000,000 pupils, a goodly percentage of these pupils being girls. Marvellous as this growth is, we have only to remember the enormous population of India to see that there is a vast work yet to be done ; for though there are 4,000,000 pupils in the schools, this is but one and one fourth per cent of the population.

—The English Baptist Society is soon to have a new steamer upon the Upper Congo. The Peace has been in use since 1882, and has rendered invaluable service, but is not large enough nor swift enough for present purposes. The new vessel, the Goodwill, is to be 84 feet long and 13 feet beam. Every particle of the vessel, hull, boiler, engines, and all, will have to be carried on men's shoulders some 230 miles over a very hilly road. The work of this society extends more than 900 miles from the base, at Leopoldville. As yet more than 1000 miles of the waterways of the Congo Valley have never been visited by a missionary, and 2000 miles have been traversed very hurriedly, so that there is a great work for these missionary vessels to do.

—Harput, in Eastern Turkey, according to the thought of not a few, stands at least upon the outskirts of ancient Eden. The field, of which this city is the mission centre, contains 59 stations under the care of the American Board, with 25 churches and 1717 members, including 159 added last year, 10,330 adherents, 7000 hearing regularly the word, and 5000 following the International course of Sunday-school lessons. The various congregations contributed \$7200 last year, leaving only \$3300 for the Board to raise outside of the salaries of the American missionaries, and the parents paid besides \$3550 for the board and tuition of their children in the schools.

## Statistics of Missionary

[The following tables are intended to include only Foreign Missions, that is, missions to foreign work of the Methodists and Baptists and others in Europe, as well as efforts for the evangelization from the published reports of the various Societies, and, with few exceptions, present the facts as has been received from the Encyclopedia of Missions and the Concise Dictionary of Religious desred, earnestly aimed at and most diligently sought; but, as it always occurs in such under-

UNITED STATES AND CANADA.	Date of Organization.	Home Constituency.			Missionary Income.	
		Ministers.	Churches.	Members.	At Home.	From the Field.
Baptist Missionary Union.....	1814	6,139	7,786	717,640	\$492,275	\$51,033
Southern Baptist Convention.....	1845	8,824	16,091	1,235,765	113,522	1,771
Free Baptist.....	1836	1,531	1,314	82,633	25,497	400
Baptist General Association.....	1873	560	200	50,000	500	....
Christian (Disciple).....	1875	3,388	1,023	675,000	67,750	4,678
American Christian Connection.....	1886	1,500	1,700	120,000	3,000	1,500
Seventh Day Baptist.....	1847	100	110	9,000	4,500	....
Congregationalist (A. B. C. F. M.).....	1810	4,619	4,817	506,832	762,556	117,494
Methodist Episcopal, North.....	1819	12,914	22,833	2,783,967	566,347	204,200
Methodist Episcopal, South.....	1846	4,862	11,767	1,166,019	219,940	8,147
Methodist Protestant.....	1882	1,441	2,003	147,604	13,323	460
African Methodist Episcopal.....	1886	2,500	3,000	100,000	7,000	1,000
Wesleyan Methodist.....	1887	300	600	18,000	2,000	330
Seventh Day Adventists.....	1874	354	930	26,112	12,000	....
Evangelical Association.....	1876	1,864	2,043	143,603	10,000	440
United Brethren.....	1853	1,467	4,203	197,123	10,901	1,485
Protestant Episcopal.....	1835	4,163	2,435	568,292	189,184	6,800
Presbyterian, North.....	1837	6,158	6,894	775,903	942,691	49,423
Presbyterian, South.....	1862	1,200	1,544	169,000	112,952	3,976
United Presbyterian.....	1858	782	992	106,265	1,040,871	30,635
Reformed Presbyterian.....	1856	124	124	11,289	19,614	....
Cumberland Presbyterian.....	1832	1,046	2,776	165,940	22,260	1,812
Reformed Dutch.....	1832	560	551	83,979	117,090	8,003
Reformed German.....	1878	635	1,554	200,498	17,000	3,000
Associate Reformed, South.....	1879	81	117	8,534	3,037	300
German Evangelical Synod.....	1883	650	570	150,000	9,010	....
Lutheran General Synod.....	1837	979	1,437	151,404	41,292	1,355
Lutheran General Council.....	1869	910	1,522	264,235	12,177	50
Methodist Episcopal, Canada.....	1873	1,265	1,268	233,868	27,503	6,491
Presbyterian, Canada.....	1844	972	1,920	160,105	105,525	4,172
Church of England, Canada.....	1890	....	....	...	14,575	....
Congregationalist, Canada.....	1886	63	123	10,157	3,943	320
Baptist, Ontario and Quebec.....	1873	532	550	77,247	36,042	677
Totals.....		73,235	104,883	10,936,317	4,180,602	507,833

## Societies for 1890-1.

countries under the care of missionaries other than natives. And hence is omitted the bulk of the of the Jews and the Freedmen, the Chinese and Indians. Of course the figures are derived mainly they existed during the last half of 1890, or the first half of the current year. Substantial assistance Knowledge, which have appeared within a few months. The utmost of accuracy has been eagerly takings, the desired, earnestly aimed at, sources of error are numerous and most perplexing.]

Stations.	Missionaries.				Native Helpers.		Total Missionary Force.	Churches.	Members.	Additions.	Schools.	Under Instruction.
	Ordained.	Laymen.	Wives.	Other Women.	Ordained.	Other Natives.						
1,890	139	13	119	107	232	636	1,645	681	76,603	8,708	1,038	30,107
185	38	....	31	17	23	53	161	67	2,377	402	21	823
12	9	1	9	6	5	18	43	11	646	55	105	3,619
6	1	1	1	....	....	....	....	....	....	....	....	....
41	17	....	18	....	....	25	60	12	1,418	158	10	817
32	2	....	2	....	....	7	11	3	92	35	....	....
3	2	....	2	2	2	7	16	1	30	5	2	29
1,038	183	17	181	152	174	2,243	2,080	387	36,256	4,554	1,025	47,319
373	169	10	160	126	447	2,571	3,483	334	52,956	5,747	1,090	33,844
169	50	....	40	35	....	99	224	60	4,944	516	52	2,000
3	5	....	5	4	....	12	29	2	203	....	6	256
12	9	9	12	3	....	7	40	10	356	76	5	257
2	2	2	2	....	1	....	7	1	300	12	1	300
....	9	5	12	5	3	....	35	17	882	....	....	....
31	5	....	3	....	5	24	37	5	378	....	1	18
17	18	25	16	5	3	67	134	131	6,712	1,150	14	591
220	25	0	19	27	52	....	129	19	3,494	349	82	3,196
457	210	40	186	140	348	173	1,097	377	28,494	2,875	605	27,813
100	33	8	26	18	15	12	107	25	1,284	246	16	1,300
216	28	1	21	25	24	495	554	39	9,332	735	252	10,480
8	5	1	5	6	....	5	22	3	209	12	26	710
10	6	....	6	6	2	17	37	11	632	63	4	298
155	23	4	23	12	30	253	375	51	5,326	552	113	4,069
24	3	....	3	2	7	15	30	12	1,656	218	2	66
11	2	....	2	2	2	4	12	4	285	24	4	65
10	4	....	4	1	....	15	24	3	234	34	4	250
12	5	....	4	3	4	167	183	338	6,432	580	195	4,784
6	4	....	3	....	2	7	16	2	832	1	89	1,073
19	11	....	15	....	....	45	71	10	1,288	378	4	485
180	32	4	22	24	6	152	220	57	8,172	711	141	4,100
1	1	....	....	....	....	....	....	....	....	....	....	....
40	20	2	17	....	....	....	39	39	1,796	299	36	5,700
9	16	....	14	8	8	141	167	22	2,493	415	41	350
4,649	1,066	145	960	730	1,341	7,218	11,346	8,625	235,276	29,896	4,867	169,451

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

United Presbyterian Church of Scotland's Foreign Mission.—This vigorous denomination, so notably a missionary church, reports extended help on behalf of its continental and colonial mission stations. In foreign work it occupies 7 mission fields, on which served 117 fully trained agents, of whom 57 were ordained European missionaries; 20 ordained native teachers, 10 medical missionaries, of whom 4 were ordained; 5 European evangelists and 25 female missionaries. These agents superintended 97 native evangelists, 332 native teachers, 67 native Zenana workers, and 42 other helpers. The native church membership last year showed an increase of 900 souls—the greatest addition ever recorded. In the year 1880 the members in the native churches numbered 9687, and ten years later, 15,799. The foreign mission income in 1890, including the contributions for Zenana work, was £10,592, and an additional sum of £13,605 was given by the natives themselves in support of missions, schools, and hospitals. United Presbyterian missionaries at present on furlough number among others Dr. John Husband, Rajputana; Rev. Dr. William Z. Turner, Jamaica; and Rev. John W. Stirling, Kaffraria. The Presbyterians are fulfilling the exhortation of Dr. J. Monro Gibson in being both self-sustaining and self-sacrificing.

The Barotsi Mission (Central Africa).—In M. Coillard's earnest labors several Christian friends in Glasgow are deeply interested, and regular supporters. Amid difficulties in journeyings and tribal negotiations the missionary steadfastly holds forth the Word of Life in these long-neglected regions. The poor state of health of Mrs. Coillard is a sore burden on this whole-souled toiler. To his joy there recently arrived Miss Kiener, from Neuchâtel. This lady's consecration and affectionate disposition will make her in all likeli-

hood a spiritual power. M. Coillard calls for a teacher of boys, and regrets that he has often to decline applications from dark little applicants because there is no instructor. A young fellow worker, Rev. A. Julla, of the Waldensian valleys, described as worthy, active, and amiable, had just gone to Kimberley and the Cape to meet his bride. The leader of the mission was taking the opportunity of sending under his care Litia, the eldest son of the king, to the Morija High School, Basutoland. This youth's intelligence, prepossessing manner, and evident susceptibility warrants M. Coillard in hoping that by and by he may become a trusted missionary's friend. Upon a canal six miles long, connecting Sefula with the Zambesi River, M. Coillard had been busy for two years. This year he hoped to see its completion. Mr. and Mrs. Goy had been laboring at Sesheke, and were about to go (D. V.) to Sooma at the Gongo Falls. The absence of a settled population at Sesheke, which is used as a meeting-place for some dozen or more chiefs from far off villages, has naturally prevented systematic labor. At Kazungula, L. Julla, an esteemed brother, had been struggling with fever. His station, yet in the stage of infancy, is destined, from its topographical position, to be an important centre. In the autumn another esteemed young brother, Mons. Vollet, from Paris, was expected, accompanied by two (M. Coillard says, "we faintly hope more") evangelists. At these different centres the work is developing slowly, the laborers having the blessing of "good understanding and union."

Very kindly M. Coillard alludes to the new missionary expedition of the English Primitive Methodists to Mashikumbolomboe Land. Its leader, Rev. Mr. Buckenham, had accompanied M. Coillard to interview the king for the privilege of establishing a station in his territory. To the joy of all, permission was given. The arrival of the Primitive Methodist brethren after many perils and hardships, M. Coillard observes, is

the answer to many prayers. Help in sustaining the beloved French pastor's labors will be sent *per* Mr. William Ewing, 7 Royal Bank Place, Glasgow, Scotland.

**English Missions in Canada.**—The nomination of the Ven. William Day Reeve to the bishopric of Mackenzie River, in succession to Bishop Bompas, recently translated to the new diocese of Selkirk, has the approval of the Archbishop of Canterbury. He was educated at the Church Missionary College, Islington, ordained by the Bishop of Rupertsland in 1868, appointed bishop's chaplain in 1880, and archdeacon in 1883. He has done years of honored work in Northwest America, notably at Forts Simpson and Chipewyan. In the prime of manhood, still under fifty, a great career may be anticipated. He was on furlough a little while ago. The consecration will probably be performed by the Canadian bishops.

With the translation of the Bible into the Cree language, the Bishop of Moosonee writes home that he is making rapid progress. Next winter the task may probably be finished, when the Bishop of "The Great Lono Land," who has occupied his see since 1851, will likely resign. The endurance of privations in an uninviting region, and cheerfully borne, have proved his missionary character and secured him the devoted attachment of the Indians. The Rev. J. A. Newnham, a Canadian, has sailed for Moosonee, and should he feel himself capable of bearing the strain of the work, his name may be submitted to the Archbishop of Canterbury in succession to Dr. Horden as bishop.

**The Aborigines' Protection Society.**—Always in close sympathy with the cause of missions, the society has lately done honor to Sir Alfred Moloney, a popular West African governor since 1867, and widely esteemed for his just and politic dealing with the natives of the interior. His valuable services to commerce, civilization, and Christian-

ity were appreciated very warmly by philanthropic and missionary workers in West Africa. In reply to an address, Sir Alfred observed that in regard to the education of the natives great credit was due to the various self-sacrificing missionaries, who had been and continued to be the popular educators. He spoke of the need of open and safe roads for the onward progress of the country, and the value that the repatriation of negroes would be to Africa. The question, he contended, should now be viewed in the Old and New World in the light of retributive justice to Africa for the wrongs inflicted on her in the past. His policy in befriending negro-land had been guided by the three C's—consideration, conciliation, and culture. With a splendid record of success, Sir Alfred Moloney has sailed to fulfil his new appointment as Governor of British Honduras.

**Native Races and the Liquor Traffic.**—By the two envoys of Gunguhana, chief of Gazaland, who have returned home after a visit to British shores, the United Committee have sent a letter expressing their pleasure that he wishes to exclude the white man's drink, which has recently been introduced there, and assuring him that the governments of Europe have agreed that strong drink shall not be forced on chiefs or people against their wishes. The letter encourages him to forbid the sale of this ruinous traffic, and urges him, in conclusion, in these earnest words: "Keep it out of your country of Gazaland entirely; it is a deadly enemy alike to the chief, to the headmen, and to the common people." Reports from abroad and by personal testimony unite in exposing the spread of this fearful evil. From Africa—east, south, and west—from Madagascar, from India, from the South Seas, and from Alaska there is a great outcry against the foe which makes heathenism more awful, and likewise paralyzes the growth of native converts.

Wesleyan Foreign Mission Fi-

nances.—At the Nottingham Conference in July the present adverse balance of £20,000 was the subject of a warm discussion. The representatives of the Committee strongly repudiated the charge of blame which has been made. Much of the criticism and unrest the Rev. Marshall Randles considered to be the result of a ground swell following the events of two years ago. No new policy was advocated for the removal of the debt save the appointment of adult collectors, and the responsibility of district sub-committees to a central committee, and the arousing of fresh interest in the claims of foreign missions. For the fair name of the influential Wesleyan community, whose servants abroad and officials in London are not surpassed, the obligation of extinguishing the heavy debt is an immediate duty. A communication was read to the Conference announcing the death of the Rev. Thornley Smith, of London, formerly a missionary pioneer in South Africa, where he successfully labored half a century ago. He was the author of several works relating to missions.

**Roman Catholics in England and India—a Contrast.**—Much surprise was caused at the Annual Conference of Catholic Young Men's Societies of Great Britain, lately assembled in Wigan, Lancashire, by a paper which the Rev. Austin Powell read on "Submerged Catholics" who were lost to the Church. He said that never since Elizabeth ascended the throne of England had the prospects in the country been darker. In most parts of England the Catholics were losing in numbers both relatively and actually. Emigration to America, which affected them, was a non-preventable cause, whereas great and partially preventable causes were apostasy and the aversion of young men to matrimony. In reply to his critics the essayist observed that figures could not be gained. Liverpool was the only diocese showing an increase, and even there it was not in proportion to the growth of population.

Another aspect of Catholic affairs was presented by the Rev. L. C. Casartelli to the delegates attending the Catholic Conference held in London. The speaker, who is the editor of the English organ of Catholic foreign missions, stated that nothing was practically known in England of the Catholic Church as the greatest foreign missionary in the world, following the observation with an extraordinary assertion—viz that in India last year there were 87. Protestant missionaries, whose reports indicated that only 298 converts had been added to the native churches at a cost of £48,000. The Catholics, on the other hand, were able to show in one diocese where they labored, which had a population of 7,000,000, that their missionaries had received more than double that number of adult persons. The former part of this statement is completely disproved by the latest returns from three societies alone in British India—the Church and Wesleyan Missionary Societies and the American Baptists.

**Miscellaneous.**—Much uneasiness is felt by the London Missionary Society for the welfare of their converts, stations, and training institution in Samoa, through the antagonism of Mataafa to the rule of Malietoa. Business at Samoa is stagnant.—The inquiry into the Palestine Mission is being conducted by the Archbishop of Canterbury in London with closed doors.—A member of the Calvinistic Methodist Missionary Society has promised a legacy of £30,000 to the Jubilee Fund.—In 1895 the London Missionary Society will reach its centenary, an event which the directors wish to anticipate by placing a hundred additional missionaries in the foreign field.—Excellent patronage, including that of the queen's, has been given to the South African Choir, at present on a tour in England.—The General Assembly of Ireland reports successful work in India and China, and among the jungle tribes, with a revived interest in missions at home shown by a gratifying increased income.

### Monthly Bulletin.

*Africa.*—Susi, the last of those faithful servants of Dr. Livingstone, who brought his body to the coast on that most remarkable journey, one of the grandest funeral processions the world has ever seen, died at Zanzibar on May 6th.

—Along the West African coast there are now 200 churches, 35,000 converts, 100,000 adherents, 275 schools, and 30,000 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.

—King Lewanika, the ruler of the great Barotse, on the Upper Zambesi, has been converted from human sacrifices, the slave trade, and alcoholism. The king has not offered a human sacrifice for three years, has become a teetotaler, and forbids the sale of liquor in his capital. He has sent his eldest son, Litia, to Moriija, in Basutoland, to receive Christian instruction. The chief has many excellent parts, and for some time has been on terms of friendship with Mr. Coillard, of the Paris Society of Missions; and Litia himself is a promising young man of Christian character.

—The Church of England is beginning mission work in Mashonaland, South Africa, in good earnest. Dr. Knight Bruce has been called to the bishopric of that country, and has gone there by way of the Pungwe River, accompanied by one clergyman. Previously six laymen had been sent, by the overland route, with supplies for the mission. Among these is a carpenter who was with Dr. Livingstone through his second African expedition. Three Christian natives from Gazaland are with this party. An American layman proposes to follow shortly, paying his own expenses, while guided by the rules of the mission.

*Brazil.*—Dr. G. W. Chamberlain and family, Mr. Myron A. Clark, and three

Baptist missionaries with their wives sailed from New York July 15th for Brazil. In Goyaz, there is a daily paper protesting against elections on Sundays, as the Protestants will not vote on that day. The influence of Sabbath-keeping is a mission and evangelization in itself.

*Chili.*—The Presbyterian Mission in Chili has five organized churches, as well as preaching halls in the principal towns of the country. Evangelists make long tours, scattering the bread of life. There are two schools—an elementary one at Valparaiso, attended by 200 scholars, and a superior institution at Santiago, with 80 scholars, some of whom have come from homes in Peru and Bolivia. A young Spanish pastor, M. Francesco Diez, who studied at Lausanne, has recently settled at Santiago in connection with the mission.

—Mr. C. Pollhill Turner, one of the "Cambridge Band" which went to China in connection with the China Inland Mission, is studying the Thibetan language in Kansuh province, on the borders of Thibet, preparatory to carrying the Gospel into that country.

—Li Hing Chang, Viceroy, and the most powerful man in China, has written a preface to a medical work by the Rev. S. A. Hunter, M.D., giving the sanction of his name to foreign therapeutics and medical missionary work.

—Dr. W. A. P. Martin has returned to resume his important duties as President of the Imperial College of Peking. It is nearly forty-two years since Dr. Martin first set out for China as a missionary. Then almost six months were spent on the voyage; now in less than one month the same journey is made. Then there were sixty missionaries, now there are more than a thousand.

—The twenty-fifth anniversary of the China Inland Mission was held at Mildmay Hall, May 26th. A full letter in lieu of a report was read from Mr. Hudson Taylor. In this letter he spoke especially of the new headquarters of an Australasian branch of the society. In giving statements in regard to the work

he showed that the number of baptisms reported was 407 as against 536 last year. But the number of unbaptized converts reported is much larger than the year before, more than making up the deficiency. The total number of communicants is over 3000, more than 4500 having been baptized from the commencement of the work twenty six years ago.

—The death is announced of the Rev. Dr. Bissell, of the Marathi Mission of the American Board. Dr. Bissell has spent forty years in India, and was one of the most able missionaries in that country. His departure was sudden, as he was in his usual health until about two hours before his death. He leaves four sons in the ministry.

—The Scotch missionaries in the Punjab rejoice over a rich harvest of souls. At the station of Saikot they baptized 30 converts four years ago; but last year the number was already 800, and the blessed work is going on increasingly.

—The venerable Dr. John Newton, who died at Merril, in Northern India, on the second day of July, was in the eighty-first year of his age, and had been in the missionary work in India for fifty-six years. Very few men have been permitted to pass through so long a period of service, and few have wrought so diligently and so well. He was stationed first at Lodianna, but more than forty years ago was transferred to Lahore, where his chief work was done. He was well qualified in scholarship and in his linguistic acquirements for the tasks which were appointed to him. He published the first grammar of the Panjabi language, and the first and only Panjabi English dictionary. He translated the New Testament, and wrote numerous tracts and essays. His influence with civilians and men in high office in the Punjab was large, and always wielded for the advancement of civilization and good morals. Men gave him unfeigned veneration, and loved him for his sweetness of temper and

his large toleration for Christians who differed from him in forms of worship or in forms of ecclesiastical order.

*Japan.*—Mrs. Large, widow of the missionary of the Canadian Methodist Church, who was murdered in Japan over a year ago, and who was herself severely wounded in trying to save her husband's life, after a year's visit in Ontario, is now returning to Japan to re-engage in mission work.

—The Hongo Church, in Tokyo—intended specially for students, Rev. Mr. Yokio (Ise) pastor, a man well known in America—was dedicated a short while ago. It is a substantial brick building, corresponding in style with the buildings of the university and national schools, near which it is located. It seats about 700. The entire cost of lot and building, with a small native house for a parsonage, was about \$11,000, and it is paid for. Most of the money was raised in this country.

*Papal Lands.*—Four of the members of the first Christian Endeavor Society formed in Mexico, at Chihuahua, have left to study for the ministry at Juarez. They have started another society, and the societies in Spain plan to unite with those in Mexico in publishing literature in Spanish suited to their needs.

*Russia.*—The Russian Orthodox Church is doing mission work among the nomad tribes in South Siberia. Over 3000 adults were baptized last year. A magnificent cathedral will soon be dedicated at Tokio, Japan, in which country the Russian missionaries are most successful. The Moscow Missionary Society numbers 12,000 members, and receives \$150,000 annually. The seminary at Kasan prepares young men for work among the Siberian tribes, giving them instruction in the native dialects.

—The King of Siam has settled an annual allowance of \$1500 upon the three young sons of the late Dwight Bradley, son of the early missionary, Dr. Bradley. Mr. Bradley was in the government service at Bangkok.