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I.—LITERATURE OF MISSIONS.

THE RELATIVE PROGRESS OF CHRISTIANITY.*

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THE Christian public has been somewhat startled by statements recently made to the effect that in estimating the relative extension of Christianity through its aggressive agencies, there has been a singular oversight of a most important factor in the sum—that of the annual increase by birth of the non-Christian populations of the world. Mr. Johnston puts the case thus :

“The heathen and Mohammedan population of the world is more by 200 millions than it was a hundred years ago ; while the converts and their families do not amount to 3 millions. The numbers now generally accepted as accurate and quoted by the church missionary and other societies, are 173 millions of Mohammedans and 874 millions of heathen, 1047 in all. When Carey wrote his famous *Enquiry* in 1786 he estimated the Mohammedans at 180 and the Pagans at 420 millions, equal to 550 millions. This would give an increase of 493 millions. But as we have come to the knowledge of vast populations in Africa and the East, which could not be even guessed at in Carey’s time, we must largely increase his estimate, but I am not prepared at present to say to what extent. Of this, however, I am sure, that the ACTUAL INCREASE during the hundred years is *much more* than the 200 millions at which I have put it down. . . . We mourn over the sad fact that the increase of the heathen is numerically *more than seventy times* greater than that of the converts.”

Mr. Johnston is recognized as a candid, careful and capable author and an earnest friend of missions, and he makes these statements the basis of an appeal to the Christian church to address itself more vigorously to the task of evangelizing the nations, which he says it is abundantly able to do. He informs us that he could easily give the details of his estimates, and will do so on another occasion, and also says that the members of almost all the missionary societies of Great

* *A Century of Protestant Missions and the Increase of the Heathen during the Hundred Years.* Rev. James Johnston, F.S.S. 1886. James Nisbet & Co. 21.

Christianity, Islam, and the Negro Race. By Edward W. Blyden, LL.D. 1887. Whittingham & Co. 10s. 6d.

Mohammed and Mohammedanism. By R. Bosworth Smith, M.A. New York: Harpers. 1875.

Canon Taylor’s Wolverhampton Address. *London Times.*

Britain have had ample means of testing his accuracy, and their secretaries have given him many kind marks of confidence. He does not of course say that they concur in this specific statement.

It seems that it would have been more desirable that the author should have furnished the details of the evidence before he announced his conclusions and made them the bases of an appeal, or at least set them forth as an incentive to Christian effort.

Instead of following the course he proposes, the reader will most probably hold the statement in suspense or decide from such data as may be at his command as to its credibility, while many will question if even such tolerable accuracy can ever be obtained in the estimate, as to bring it within the range of practical missionary thought. It is difficult to say what is the population of China even in our own day, and there is little hope of establishing any but questionable inferential proof of what it was a hundred years ago. Whoever has made a close study of the "Table of the Different Censuses of the Eighteen Provinces," and other carefully made estimates as quoted by Dr. Williams, and his elaborate discussion of the entire subject of the past and present population of the Chinese Empire ("Middle Kingdom," vol. i. pp. 206-240), will readily understand that there is no credible statistical data on which to formulate anything approaching exact statements, such as we have become accustomed to for a comparatively few years past, in the Western world; and inferences, deductions and "guesses" have been always easily matched by counter inferences, deductions and "guesses."* One becomes curious to know what fresh sources for reliable statement or argument are to be brought to light, to prove what the population of China was a century ago.

Dr. Williams estimated the population in 1876 to be less than it was in 1812, because the Taiping rebellion probably destroyed twenty millions of human beings during eighteen years of carnage in the fifteen provinces to which it reached. For twenty years prior to that the increase of the population was estimated at less than one per cent. per annum, and this renders Dr. Williams's statement probable. We put emphasis on China, because it popularly is supposed to contain about one-third of the population of the globe, and if no basis of calculation approaching accuracy can be had here, it would cause serious defect in the total result.

It may not be quite fair to allude to Africa, as that may be included in the two or three hundred millions which Mr. Johnston so generously deducts as peoples which have come to our knowledge within the century. But suppose these three hundred millions of newly discovered people have been numerically *reduced* within the century, what then? Whether the populations of these nations newly added to the world's census are more or less than they were a century ago, cannot be now

* See International Department for discussion of the latest Returns.

shown. The internecine strife of the tribes of Africa, the devastations of the slave-hunt and other causes may have lessened the aggregate in the last hundred years, and that would affect the total sum. India comes more nearly within the range of statistical comparisons, specially within a few decades, but it lacks anything like exact figures for a century ago. Even within the latest decade covered by the British census, territory has been brought for the first time into the census tables, and the prejudice against the census-taking was so great even twenty years ago, as to limit accuracy. It is impossible to prove what part of the increase in the tables is due to greater accuracy in the returns. But as the people under the British *raj* are saved from much internecine strife, and measurably from infanticide, and subjected to hygienic and other regulations calculated to afford peace and to increase longevity,—notwithstanding two, and even four millions have been swept off within sixty days by famine in a single province,—it is probable there has been an actual increase in the population, though it is variously estimated in the aggregate, all the way from three to ten per cent.

We have thus hastily sketched the probabilities as they will appear to the ordinary reader of establishing either increase or decrease by birth-rate among perhaps four-fifths of the total non-Christian population of the globe.

Of course we write all this merely as indicating the problem which Mr. Johnston promises to deal with and the difficulties surrounding its solution, and as justification of suspense of judgment in the premises till the promised evidence is furnished. But we must think it scarcely fair for Mr. Johnston to make bold assertions in the text, while in the preface to the second edition he starts off at a tangent to say, "Even if the increase of the heathen were not so great as asserted, it would only prove that the death-rate from war, infanticide, pestilence and famine was greater than my estimate for these sad calamities, and would only furnish fresh arguments for sending the gospel," etc., which is very much like saying, If I cannot prove what I promise, I can prove something else. It is not with something else that he asks us to deal, but with this; and whatever allowance must be made because of the brevity of the treatise, it is long enough for us to understand the unvarnished statement which is offered to our faith, and which we are asked to take merely as the announcement of a fact. But as many will decline so to do, the influence of the alleged fact will be paralyzed till the evidence is furnished.

The author would have broadened his discussion if not made it more fair, if instead of comparing the increase by birth-rate with increase by conversion, he had compared birth-rate with birth-rate among Christian and non-Christian peoples, in order to show what the probabilities are, of the total Christian population of the world gaining on that which is not Christian. But he gives promise of dealing with

that too, in a separate treatise. In other words, he has given us only a fragment of the total argument, while the whole is essential to the reaching a conclusion about the reasonable probability that the world is to become Christian. Besides, if even the fact of comparatively greater increase by birth-rate were established in favor of heathen nations, that is certainly no more than the early church must have experienced, if not within the Roman Empire alone, then over the world at large. Mr. Johnston singularly enough, thinks there was no increase throughout the Roman Empire by birth-rate through the three hundred years in which the early church rose to supremacy therein. That in this his view will be challenged, is a matter of course.

While we doubt if any argument or compilation of facts can at all remove the question of the comparative world population of 1786 with that of 1886, out of the realm of pure speculation, and hence doubt if any practical value is to be got from its discussion, we beg that the Christian public will not overlook the masterly array of other statistics, facts and stirring appeals of this extraordinarily thoughtful pamphlet. And we caution them against ill-considered statements and influences which Mr. Johnston's pamphlet would not warrant, but may incite.

A STUDY OF RATIOS.

The *Bombay Guardian* some time since furnished an illustration of this heedless use of figures. It quoted the *Independent* as follows:

"In round numbers the non-Christian population of the world is generally estimated as a thousand millions, leaving a Christian population of four hundred millions. Now the natural increase of a thousand millions, though it may not, because of the conditions of population in crowded countries like China and India and among uncivilized hordes like those of Africa, be quite as large in proportion as that of the four hundred millions of Christians living under the highest forms of civilization, it must be vastly larger in bulk. The rate of natural increase in India, in the last decade, [was seven per cent. If that rate were applied to the whole of the thousand millions of pagans we should have a gain of 70,000,000 every ten years. In Europe (exclusive of Turkey) and the United States, the increase in the decade was something under ten per cent. Apply that to the 400,000,000 Christian population and we have a gain of 40,000,000. In other words, the natural increase of the heathen world is thirty millions greater every decade than that of the Christian world. Thirty millions in a decade is three millions a year, and this three millions a year must be overcome by *propagandism among non-Christian peoples* before it can be said that Christianity, by which we mean the whole Christian population, is increasing as rapidly as Paganism. This is a fact which we need to look at steadily, in order to *understand the vastness of the work before us.*"

Just why the *Independent* should assume that the increase by birth-rate in India, which it puts at seven per cent., is the rate of natural increase of the world for the last decade, is not very apparent. It singularly overlooks the emigration from Christian Europe to other places than the United States, though its colonies have overrun British America, Mexico, South America, and Australia. It places the heathen rate ridiculously high and that of Christian Europe fallaciously low.

It would seem that such calculations might be relegated to the curious, but when a sober Christian paper like the *Bombay Guardian* is misled by it to make mischievous comment like the following, the time has come to call a halt on such indiscriminate ciphering. That paper complemented the above quotation thus :

“A decennial augment of 7 per cent. on the population of India (250,000,000) would be 17,500,000, or 1,750,000 annually. But it would be thought a marvelous thing if our converts reached 100,000 in one year. If the addition of one to our converts implies the addition of 17 to the number of the unevangelized in this land, it certainly does not look as though we were subduing the world to Christ.”

Both these quotations illustrate afresh the habit which has become common among too many well-intentioned writers on missionary progress, of singularly ignoring true *ratios*. Archdeacon Farrar is reported as stating that a century ago, in a procession of the inhabitants of the globe, only one in five would have been Christians; to-day, in a similar procession, the Christians would be nearly one in two, while the Christian population of the globe is increasing at the rate of 86 per cent. each decade. We do not know his basis of calculation, though the last remark comes within touch of modern statistics, and is susceptible of proof or refutation. But we do know that a pre-eminently important factor in all these comparisons is, that among Christian populations and notably among Christian converts from non-Christian populations, there is a remarkable *increase of the ratio of increase*. Christlieb says that in 1800 there were 1:70 Protestant missionaries in the whole heathen world, with 50,000 converts. George Smith, Esq., says there are now roundly three millions, of whom 802,028 are communicants, an increase of sixfold within the century. India furnishes a more definite illustration of our point. A writer (“R. H.”) in the *British and Foreign Evangelical Review*, Oct. 1870, said the progress of Christianity in India was as great as that of early Christianity in the Roman Empire, it being popularly estimated that there were eight millions of Christians in that empire after 300 years; but if the rate of increase of the India native Christian community between 1832 and 1862 were maintained for 300 years, it would give 200,000,000 of converts. Making his calculations on that ratio, he anticipated that there would be in India in 1882, 273,000 Christians, but four years earlier than the date of his estimate (1878) Christlieb gave the numbers as 460,000! And Christlieb further says that the ratio of increase between 1852 and 1862 would give in A. D. 2002 a Christian population to India alone of 138,000,000; or two hundred years after Carey’s first baptism, a victory seventeen times greater than that of the early church in the Roman Empire. If it be urged that such estimates are speculative and untrustworthy, it is to be borne in mind that the above calculations are made on the rate of increase between 1852 and 1862, and that each decade since has not only sustained that, but has shown an *increase of the rate of increase*.

The Christian population of India is now doubling itself every ten years, and every change of ratio is an increase of that ratio. And what is true of India may be reasonably anticipated for the future throughout the missionary world as a whole, if we give due weight to the magnificent equipment of agencies and preparatory occupancy of posts so ably summarized by Mr. Johnston.

COMPARATIVE INCREASE OF RELIGIOUS SYSTEMS.

We have glided into another phase of the question stated by Mr. Johnston in the caption of one of his chapters, thus: "The great heathen and Mohammedan systems of religion are not only increasing their adherents by the ordinary birth-rate, but are yearly making far more converts than our Christian missions." As Mr. Johnston does not promise further information on this specific topic, we are left to deal with the general statements of the chapter. A statement like this needs examination in detail, and from the title of the book it is fair to confine our examination to the century past. As to China, Buddhism, Confucianism, and Taoism have divided the population among them, and as no man is wholly of either in China, it seems difficult to see what room there has been for converts. They had the whole, and except the Christian community represented by 31,000 Protestant communicants, the increase of Roman Catholic Christians, and probably some accessions by Islam on their western borders, they have the whole yet. If the increase by birth-rate be not established, it seems difficult to establish an increase at all within the bounds of the empire. Japan may be placed in the same category. Puddhism has been disestablished of late, and unless a birth-rate increase is proven, the case probably falls to the ground. Such is the influence of Western Christian civilization that it is possible that Christianity may any day be established as the national religion. In India proper there is no Buddhism except in name, and Ceylon's population is too inconsiderable to enter into these broad estimates.

Brahmanism—or rather Hinduism, a much broader term—has made encroachments on some of the aboriginal tribes by social absorption or by a sort of religious accretion. It is not a missionary religion, and its accessions are by marriage, or by the exchange of a popular fetish for some popular deity of the Hindu Pantheon. The total evangelistic task of the church is not increased by such social amalgamation, as these hold too loosely to Brahmanism to make it more difficult to convert them from Hindu idolatry than it was from Dravidian demonolatry. Then the aggregate accessions to Hinduism cannot be known, for if the total increase of the population be even 10 per cent. within the decade, it would be difficult to show what deduction must be made for increased longevity and other items, such as new territory now first included in the census, or the incompleteness of statistics ten years ago. There seems little room to construct an argument either way.

Not as a matter of logic, but as a curiously interesting item, we quote

a Hindu opinion on the relative progress of Christianity and Hinduism in India, published as Tract No. 2, issued by the Hindu Tract Society of Maïras, and sent to the *Church Gleaner* by Rev. H. Schaffter of Tinnevelly College :

"How many hundreds of thousands have these padres turned to Christianity, and keep on turning! How many hundreds of thousands of dear children have they swallowed up! On how many more have they cast their nets! How much evil is yet to come upon us by their means! If we sleep as heretofore, in a short time they will turn all to Christianity without exception, and our temples will be changed into churches. Do you suppose these padres to be mild and gentle? Do you think they are excellent teachers? Are you ignorant of the fact that Hinduism is daily decreasing and Christianity increasing? How long can a lake last that has an outlet and no inlet? So if, as we see, no converts are coming in to Hinduism, and every year multitudes on multitudes are going over to Christianity, there will not be a single Hindu left. Then what will become of caste, what of the Sivite and Vishnuvite faith! What of our temples and sacred tanks? We shall see no monastery or even footprint of a Hindu. When Christianity has laid waste the land, will a blade of Hinduism grow there?

"Now who cares or speaks about these things? When the flood rushes over our heads it will be too late. It is because of our carelessness that these strangers insult our gods in the open streets during our festivals, Is there no learned pundit to be secured for money who will crush the Christians?"

INCREASE OF ISLAM IN THE EAST INDIES.

We are left to glance at the increase of Islam, and as it is convenient we begin with India. Canon Taylor's paper or address, read at the Church Congress at Wolverhampton last year, has been supplemented by so many fragmentary utterances of his in the *London Times* and elsewhere that it is not easy to know for just what he is to be held responsible. His Church Congress paper has been abundantly reviewed, quite beyond its deserts. Mr. Bosworth Smith in the *Nineteenth Century* charges him with lack of originality and wholesale plagiarism from his lectures on "Mohammed and Mohammedanism," published a dozen years ago, and alleges that even the opinions are "as nearly as possible identical" with those which thirteen years before he had promulgated, though "they were couched in an exaggerated form and without any modification or explanations," and were reproduced "without any adequate preparation or study of the subject at first hand," and that he "rushed at the task with headlong heedlessness."

But the archbishop may be credited with originality in his statement in the *Times* when he says that the Moslem population of India increased in the decade 1871-1881 between nine and ten millions, of whom he estimates *six millions to be converts*, while the Christian missionaries had not made one-tenth as many converts in the same period. The recklessness of such a statement was equaled by the ludicrousness of the method of ciphering, when it became known that the canon had added to the later Moslem population the entire number in the Moslem feudatory states, which were not included in the census of 1871. If this is not "heedlessness" it is difficult to furnish a specimen of it.

The London *Spectator* too, was so far misled in this general controversy as to place the annual conversions to Islam in India at 100,000. Sir William W. Hunter, the distinguished author of the *Imperial Gazetteer of India*, in a paper read recently before the Society of Arts, said, "The recent discussion in the *Times* was vitiated by a forgetfulness of the fact that the great Muhammadan provinces lay outside the influence of the famine of 1877, which fell with full force on Hinduism."

The *Indian Evangelical Review* (Jan. 1888) said these statements were "so recklessly absurd that to many the very idea of formally contradicting them is itself absurd. And yet," it adds, "such dense ignorance abounds both here and at home that to many a formal contradiction becomes necessary. And that contradiction we unhesitatingly give as full and as formal as we can. After inquiries and investigations in various parts of the country, we emphatically assert that there is not a word of truth in Canon Taylor's sensational statement as regards India. He would be within the mark if he had said six hundred as the utmost figure for all India. Archdeacon Matthews has answered for the Punjab, and the Rev. J. J. Lucas for the Northwest Provinces and Oudh; Mr. De St. Dalmas and the *Bombay Guardian* for Western India, and of Bengal we say that the *Englishman* regards the matter as simply fit to be made a joke of; the *Statesman* treats the statement as regards India as beneath notice, but grapples with it so far as it concerns Central Africa; and we ourselves, having inquired of not a few most qualified to inform as regards Bengal, give the statement an emphatic denial. We do not believe six hundred Hindus, Christians and aborigines have become Mussulmans within the last ten years. The only cases that came within our knowledge were all cases of seduction—Hindu wives or widows seduced by Muhammadans—and one or two Christian girls tempted into so-called Muhammadan marriages. We have also heard of Muhammadan men and women becoming Roman Catholics in the same way, so that possibly as many are lost to Muhammadanism in this way as are gained."

But the figures were shown to Maj.-Gen. Haig, an acknowledged authority in such matters for India, and he is reported as saying that "in Bengal, with a population of 42 per cent. of the whole Muhammadan population of India, the Mussulmans are at a standstill, while in the Punjab and Northwest Provinces, with 36 per cent. of the total Muhammadan population, Islam is slightly advancing."

The *Indian Witness* was quoted in the *April Review* as follows:

"Gen. Haig furnishes interesting facts and statistics concerning Muhammadan progress in India. Of the 50,000,000 of that faith in India, 21,000,000 are in Bengal. From the most careful census reports ever taken in India it appears that the followers of Islam increased during the nine years 1872-1882, 2,145,472, or at the rate of 10.96 per cent., the whole population increasing at the rate of 10.89 per cent. The actual gains of Muhammadans were 15,000. This figure shows how much faster they increased than the whole population. A careful thinker would not concede all of this number to proselytism. A small increase in the health and longevity of the Muhammadans, which is not unlikely, would wipe out all the gains at one stroke. But we would think that a church of twenty millions of members, that only gathered 1,666 members a year more than another body, that made no converts and

could make none, was not a model of progress. The case grows darker for Muhammadan success when we remember that few have left Islam in Bengal, although several are far from being as orthodox as of yore."

The Bishop (designate) for Lahore is quoted as saying :

"The movement in certain parts of India of low-caste or outcast Hindus toward Islam may be compared with the yet larger movement of the non-Aryan tribes toward Brahmanical Hinduism. In both cases the movement is far more social than religious. Impartial writers like Sir A. Lyall are forward to recognize the unfairness of comparing this wholesale melting into another religious system, which is the outcome not of individual persuasion, but of great social changes, with the results of Christian missionary enterprise, which represent personal conviction, and entail, not social advantage, but social loss."

Rev. W. J. Smith, also of Lahore, says :

"My surprise is not that so many Hindus have turned Mohammedans, but that so few have done so. Had Mohammedanism in India possessed its old vitality we should indeed have been startled by the result."

The *Methodist Recorder* of London discriminates when it says :

"The result of the discussion, therefore, as regards India, is to show that there is no cause for anything like panic at the advance of Islam as a missionary religion in India, while there is every reason for increasing our own efforts thoroughly to Christianize a population which amidst the decay of ancient religious beliefs is naturally somewhat prone to adopt a form of religion which is close beside them in full force, which makes little demand upon them of a spiritual kind, and interferes so little either with their superstitions or their domestic habits."

The accomplished author of the *Gazetteer of India*, already quoted, says the converts to Islam in India are attracted less by religious fervor and conviction than by considerations of social convenience. Islam offers to the "teeming low castes of Eastern Bengal, who had sat for ages abject on the outermost pale of the Hindu community, a free entrance into a new social organization." But he goes on to say that "Christianity holds out advantages of social organization not offered by Hinduism or Islam. It provides for the education and moral supervision of its people with a pastoral care, which Islam, destitute of a regular priesthood, does not pretend to. It receives the new members into its body with a cordiality and completeness to which Hinduism is a stranger. . . . Christianity also raises the position of woman to a degree unknown to Hinduism or Islam."

He says "the new religious force of missionary Christianity is Protestant." He then shows the growth as represented by the statistical results of three periods, into which he divides the work from its initiation at Serampore down to 1881. He says that

"a cordial recognition of the wide field for evangelical labors does not exempt Christianity in India from being judged by its present results. Nor need the friends of missionary enterprise shrink from the test; for while the number of native Protestant Christians has increased by fivefold during the thirty years preceding the last census, the number of their communicants has multiplied by nearly tenfold. The progress has been a progress of conversion, concurrent with a progress of internal growth and of internal discipline. It

is the result, not alone of the zeal which compasseth the earth to make a proselyte, but also of the pastoral devotion which visits the fatherless and widows in their affliction, and labors to keep its flock unspotted from the world."

Again we say, we are willing to hold all that we know of difficulty in the way of Mr. Johnston's establishing his statements, in suspense, until he presents the evidence which years of patient toil and assiduous study, with special adaptation and rich experience in dealing with statistical problems, might perhaps have justified us in taking on his mere announcement, if the immense interests involved warranted such acquiescence on the mere assertion of any authority whomsoever.

But we caution the Christian churches against construing anything we have said into ground for relaxation of effort, or miscalculation of the forces to be mastered. Whatever has been the absorption of the uncasted natives of India by any of the lettered religions in the past, Sir William Hunter utters a prophecy of startling import when he says that he believes that the dense and dark *mass of fifty millions outside the pale of orthodox Hinduism and Islam will within fifty years be absorbed into these or into Christianity.*

That Islam is extending in the East India islands seems well established, for the German and Dutch missionaries laboring there seem to fear great difficulties from them. *Journal des Missions Évangéliques* says :

"Nor have the missions alone reason for alarm. Some months since hundreds of Dutch merchants and others having direct relations with this part of the world sent a petition to the King of Holland urging him to take active measures for the protection of his subjects and their property in those regions. The Atchin war seems never ending and increases the peril of the situation. The Atchinese and the Malays are the tribes mostly moved by Islam to fanaticism, and the Battas, among whom the Rhenish missionaries are working so successfully, live between the two tribes."

At the Mildmay Conference some ten years ago Rev. Dr. Schreiber, secretary of the Rhein (Barmen) Missionary Society, speaking of the Netherlands mission in the East Indian Archipelago, said : "At present in Java almost all the whole population (twenty-one millions) is Mohammedan, at least in name, a great deal of heathenism still being concealed under the surface. On Sumatra the fourth part is still heathen. On Borneo and in the Celebes, perhaps one-half; but wherever in Dutch Indies a heathen population is in contact with Mohammedism the latter is advancing steadily." He says that

"By far the greater part of the ground Mohammedanism holds at present in the Indian Archipelago, it has gained after the time the Dutch took possession of those regions. In the island of Sumatra it is true Atchin and Menangkabao had become Mohammedan before that time, and thence Islam had found its way to Java; but on both these islands the great majority of the people were still heathen when the Dutch took possession of them, and to the island of Borneo and Celebes Mohammedanism has crept in the time of the Dutch Government."

He holds the Dutch Government to be responsible for this advance

of Islam. The Bataks had been for centuries in contact with Islam through Mohammedan Malays, but had kept their heathen creed firmly up to forty years ago, since when, under the patronage of the Dutch Government, it has extended all over the colony, "while almost no Mohammedan is to be found beyond the borders of the colony."

He says there are few proper Mohammedan missionaries there, but that there is personal Moslem zeal in propagandism, especially among the Hadjis, "whose number increases year by year on account of the passage to Mecca by steamer being now so cheap and easy. In 1875 there were no less than 5,600 Hadjis (pilgrims) from Dutch India." (Mildmay Report, 1873, pp. 137-155.)

[*Concluded in our next.*]

AFRICA: A WONDERFUL CHAPTER IN MODERN HISTORY.

[EDITORIAL.—A. T. P.]

THE organization of the International Association of the Congo and the Congo Free State are among the modern marvels in African history. The steps in this movement are marked by a peculiar touch of the divine finger.

Fifteen years ago, May 1, 1873, Livingstone, one of the great pioneers of African discovery, died upon his knees in his grass hut at Ilala, in the very heart of the Dark Continent. He was alone and utterly worn out by forty experiences in the furnace of African fever, and by every form of exposure and exhaustion. The awful death shade overhung the vast regions of Central Africa. Such depravity and degradation can be imagined only by those who have come into contact with it. Such cruel customs, such a cyclone of crime, such scenes of horror, such a carnival of lust prevailed, that Livingstone, moderate and temperate as he was in his habits of speech, could only write of them, "They give me the impression of being in hell! Oh, Lord, let thy kingdom come!"

The civilized world no sooner learned of the departure of this marvelous hero of African exploration and evangelization than there was a spontaneous and simultaneous movement in two directions: first, in the direction of scientific and geographical investigation, and secondly, in the direction of missionary effort. The latter we put second, not in the order of time but in the order of importance, for the Christian Church was for once on the alert to follow Livingstone's labors in a true apostolic succession.

The next prominent step or stage in this remarkable history was the transcontinental tour of Henry M. Stanley. Strange indeed that such a man as James Gordon Bennett, and such a man as Stanley, the reporter of the New York *Herald*, should be chosen by God to open up the vast Congo basin! But so it was. In 1874 Stanley started at Zanzibar, and after a thousand days emerged at the mouth of the Congo in

1877; the mysteries of the unknown interior were penetrated, and King Mtesa's appeal for Christian teachers echoed round the world and revealed Ethiopia stretching out her hands unto God.

Of course Africa was during all these years more and more becoming the one point of attraction; like a constellation in the firmament which for some cause glows with supreme splendor, it became the cynosure of all eyes. The worldly man looked that way, for vast riches, vegetable and mineral, lay disclosed between the seas; the scientific man looked that way, for geology and geography, the fauna and flora invited and would reward a thorough research; the Christian man looked that way, for a hundred millions of people waited for the gospel, and a highway had been opened for the chariot of missions. A zone of light had taken the place of the deep darkness that so long lay like an impenetrable pall upon equatorial Africa.

Robert Arthington of Leeds resolves to make new investments for Christ in planting the gospel along the shores of these lakes and rivers, and missionary societies appeal for fresh recruits to follow up the path of the explorer by the labors of the evangelist and teacher and consecrated physician.

Meanwhile from the little kingdom of Belgium there comes a new and very remarkable sign of the coming future for Africa. King Leopold II. has been watching the developments of African discovery and studying the signs of the times. God had taken his only son, and when he laid his dust in the sepulchre he turned away from the grave saying, "I have nothing to live for." But a voice from above seemed to say, "Live for Africa." He heard and heeded the celestial voice, and determined henceforth to adopt the sable sons of the Dark Continent as his own, and spend his life and his imperial treasure for the development and direction of this new empire lying along the Congo.

This Belgian king, while Stanley was yet in the heart of equatorial Africa, summons a conference at Brussels, Sept. 12 to 14, 1876, and the *African International Association* is the result.

His Majesty the King of the Belgians invited to this conference a number of the leading geographers of the chief nations of Europe. Representatives gathered from Germany, Austro-Hungary, France, Great Britain, Italy and Russia, as well as from Belgium, and the result of their deliberations was an agreement that an international commission, having its seat at the Belgian capital, should be founded for the purpose of exploring and civilizing Central Africa; each nation co-operating should establish a national committee to collect subscriptions to further the common end and send delegates to the commission.

The first to form such national committee was Belgium, the members meeting under the presidency of Leopold II. himself, November 6, 1876. We cannot follow the history of this International Commission in detail. Those who are not already familiar with the minutiae may find them fully preserved in Stanley's book on the Congo, vol. i.

chap. iv. But this was the foundation of the African International Association, out of which have grown all the stupendous movements now fulfilling Victor Hugo's prediction that in the twentieth century the eyes of the world would be on Africa.

Into the treasury of this International Association in ten years this one man, Leopold II., sends gifts amounting in the aggregate to \$2,500,000. The Congo river is thus aroused from its long sleep and is soon alive with steamers, and the surrounding forests resound with axes, and trees are felled and buildings are erected, and all the machinery of modern enterprise and civilization is put in motion. Mission bands advance westward from Zanzibar and occupy the shores of the great lakes, and other pioneers move eastward from the Congo's estuary until the equator is reached and the cross is set up at Equatorville.

As to Stanley's connection with King Leopold it behooves us to add a few words.

When Stanley, in January, 1878, reached Europe, slowly recuperating from the effects of famine, fever and fatigue endured in his great journey of three years, he was met at Marseilles by two commissioners of the King of Belgium, who communicated to him King Leopold's desire that he should undertake to assist him in accomplishing something practical and permanent for Africa, and asking Stanley to pay him a personal visit. Too exhausted to attempt any new enterprise, or even venture a visit, the explorer rested for a season and then went to Brussels and saw the king. Then a few weeks of pedestrian touring in Switzerland, a few months' lecture touring, and in November, 1878, Stanley was again summoned to the royal palace at Brussels, and found various persons of note in council as to what might be done to utilize previous discovery and make the Congo river and basin of service to humanity. A new expedition was organized, with Leopold II. at its head, and on Nov. 25 Col. Strauch of the Belgian army was made president of the society, called "Comité d'Etudes du Haut Congo;" and the expedition was put in charge of Stanley. The coincidences of history are often startling. He had emerged from the Congo at Banana Point Aug. 12, 1877. On the 14th of August, just two years later almost to a day, Stanley arrived before the mouth of this river to ascend it, to sow along its banks the seeds of new settlements, to suppress the slave trade, and to prepare the way for a new and Christian civilization.

Another great step remained to be taken.

Ten years pass away from the time when Stanley first began the transit of the continent, and a conference is held in Berlin which for its character and the possible magnitude of results probably has had no equal during the Christian era. The Berlin Conference sprang from the African International Association. It met in the closing months of 1884, under the presidency of Prince Bismarck. There were represen-

tatives of fourteen European powers—Great Britain, Germany, Austria-Hungary, Belgium, Denmark, Spain, France, Italy, Holland, Portugal, Russia, Sweden, Norway and Turkey—with the United States of America. After full conference with leading explorers, philanthropists and missionaries, they have created by solemn compact a Free State, embracing nearly all of equatorial Africa. They have covered by the protection of their covenant a territory equal to two and a half Europes, as large as all the United States except Alaska, peopled by nearly fifty millions of souls; and this is the covenant into which they have entered with reference to the land for which Livingstone prayed. It is to be read in the sixth article of their Convention:

“All the powers exercising sovereign rights or influence in the aforesaid territories bind themselves to watch over the preservation of the native tribes, and to care for the improvement of the conditions of their moral and mental well-being, and to help in suppressing slavery and especially the slave trade. They shall, without distinction of creed or nation, protect and favor all religious, scientific or charitable institutions and undertakings created and organized for the above ends, or which aim at instructing the natives and bringing home to them the blessings of civilization. Christian missionaries, scientists and explorers, with their followers, property and collections, shall also be the objects of especial protection. Freedom of conscience and religious toleration are expressly guaranteed to the natives, no less than to the subjects (of the sovereign states) and to foreigners. The free and public exercise of all forms of divine worship, and the right to build churches, temples and chapels, and to organize religious missions belonging to all creeds, shall not be limited or fettered in any way whatsoever.”

Every word of this international covenant deserves to be written in gold. A more wonderful highway has not been cast up for Christian missions even in this wonderful century. A page more remarkable, both for the prophecies which it fulfills and the promise which it gives, has not been penned during the Christian era.

It is an appropriate recognition of his generous gifts and unselfish labors that the King of Belgium is appointed the sovereign of the Congo Free State. His sovereignty implies little else than the dedication of his energies and resources to the elevation of Africa, with the good-will and the powerful support of the whole civilized world.

The Berlin Conference, springing from the African International Association and under the presiding hand of Prince Bismarck, apparently conferred blessings upon Africa, during the few days of its session, surpassing all that had been secured for her during the present century. At this conference kings became “nursing fathers” for the church, and the basis was laid for the Congo Free State.

Fifteen great powers, thus embracing adherents of Protestant, Roman Catholic and Greek churches, and even the Mohammedan faith, met in conference at the invitation of the German Imperial Government. One of our British exchanges says: “This conference of powers which sat at Berlin during the past few closing weeks of the year 1884 has done more for AFRICA than all the political action of in-

dividual states, including our own government, during a century. On the 2d of December these *high contractors adopted a declaration of free trade and of free intercourse in the basin of the Congo, embracing religious, philanthropic and scientific enterprise and the protection in all respects of the native races.* Geographically the basin of the Congo includes 1,300,000 square miles, although a commercial area is reached of more than 3,000,000 square miles. It is understood that the boundaries covered by the Conference embrace the whole country eastward to the Central Lakes, and the *Free Church Monthly* of Scotland considers the Lake Nyassa mission field as embraced in the scope of this convention."

We have watched these signs of the times for twenty years with intent and interested eye. Here is one land alone, of all that at the opening of this missionary century lay in the impenetrable death-shade. Robert Moffatt went to the southern Cape and began his course upward; he was joined by Livingstone, who became his son-in-law. In 1873 Livingstone dies. In 1874 Stanley takes up the unfinished work of exploration. In 1876 Leopold II. calls a conference in Belgium, and the African International Association is born. Stanley emerges from the Congo's mouth in 1877, and barely reaches Europe in 1878 when he is called to Brussels to meet the king. Before the year 1879 opens a new expedition is organized with Stanley to conduct it, and in August he begins to ascend the mighty river of Africa. Five years pass away and fifteen powers meet in Berlin and lay the foundation of the Congo Free State. And yet there are some who see no *God in history!* or who, faintly recognizing a general Providence in human affairs, take but little interest in such mighty and momentous changes as these! For ourselves, we see the luminous pillar of cloud moving, and moving over Africa. If God ever called his people to "arise and possess the land" it is now. Here is a vast territory suddenly thrown open under the united protection of fifteen of the dominant powers of earth and waiting to be taken for God. This is but the latest of a series of developments, the like of which history may safely be challenged to produce, showing that the God of nations is constructing a highway for his people to encompass the world. To the mountain obstacle he says, "Be thou a plain!" and straightway it disappears and there is a level road for his mission band. The danger actually is that *the doors have been opened too fast and too soon* for the church to enter and take possession! Worldly enterprise, commerce, science, are moving so much more rapidly; even infidelity is outdoing us in propagandism! Rum is flowing into the Congo basin and threatening to flood it, while one hundred millions of nominal Protestants lethargically delay vigorous efforts to follow God's moving pillar, and risk the loss of the greatest opportunity ever yet placed before the church of God! Have we not wronged Africa enough in the enslaving of her children to make some tardy recompense by giving to her myriads the redeeming gospel?

REV. GEORGE BOWEN.

BY ROBERT AIKMAN, D.D., MADISON, N. J.

I DO not propose even to sketch the life of this saintly man and eminent missionary; but having been his classmate and familiar friend during his theological course in Union Seminary, I would like to speak of some of those early experiences which gave tone and color to his unique spiritual life and career.

Of the class which entered the seminary in 1844 Bowen was almost the oldest man, having been born April 13, 1816. There was nothing striking in his countenance or personal appearance—of slight frame, quiet demeanor, unimpassioned utterance, and no magnetism of manner—a man who could hardly ever be an orator, and indeed who never came to be one—a most unpretentious man, and courteous as was to be expected of one who had been much in the world of men.

Within the few months during which classmates learn to place each other, we all came to know that Bowen was different from most men, and better than most of us. He had never been to college, yet his Greek and Hebrew recitations were among the finest, and his thoughts at our missionary and prayer meetings, expressed with choice simplicity, were original and quickening beyond the common run. He looked at Bible truth in a novel way, which yet was evidently his natural way. He was not communicative of himself, but we learned that he was newly born into the Christian life, and almost up to his entrance upon ministerial studies had been a skeptic, utterly unacquainted with religious truth, and as ignorant of the Bible as a man of his general intelligence and cultivation could well be. The remarkable and pathetic manner in which his mind was turned to the Bible and his striking conversion have been well told and will never lose their interest. Up to that period he was an infidel of the French school, and although never a mocker, he told me that he had always regarded the Bible very much as he had regarded Esop's Fables.

Out of this darkness Bowen came into sudden light, and the light was strange and wonderful and sweet. He probably never had a doubt of Bible truth, of the way of life through Christ, and of his own acceptance with God, from the beginning to the end of his Christian life; and it was at first matter of surprise to him that any believer should have doubts as to his spiritual estate. His expressions were the least hackneyed of any man I ever knew, which, no doubt, was because he had read almost nothing upon religious subjects and was so unacquainted with the views of other Christians. He drew water directly from the wells of salvation, and it is both interesting and profitable to know that he became an evangelical believer; without bigotry, caring little for denominational peculiarities, but evangelical through and through.

About the middle of our junior year, Bowen passed into a spiritual experience which I find it difficult to describe, although I was somewhat familiar with the process and the results. He had been giving himself more and more to protracted and intense study of the Bible, and particularly of the Gospel of St. John, and more especially still, to those deep portions of it which comprise the Saviour's last discourses with his disciples in the passover room. He discovered that there was an experience to which he had not yet attained, and in which it was possible permanently to abide—a state of absolute certainty as to spiritual truths, of entire devotement to the glory of God, and of rest in God. This, of course, was nothing else than the “abiding” of which our Lord speaks, and it was not different in its nature from that of Bowen's first experience; but it came to him as almost new, and so it came to his classmates. I shall never forget an evening prayer meeting in the seminary and the impression which his testimony made upon his classmates, although nothing could be less ostentatious than his words and manner. One of our most intelligent men arose and said, “Is this something new in the Christian life, or is it a deepening of the currents which flow in all our hearts?” No doubt it was the latter, but it made the impression almost of newness.

At that time Bowen began to come under the power of a mental habit, not peculiar to him indeed except as to its completeness and permanence. He made a distinct effort to realize the actual and personal presence of the Saviour with him, to become intimately and at all times conscious of the nearness of Jesus as one to be spoken to and walked with. This grew by cultivation to be a great life power with him. One day, Bowen, J. Edwards Ford (afterward of the Syrian Mission) and myself were together in the room of Thomas A. Weed. The last named was a genial and even jovial man, and a great favorite of us all. He led the conversation into the line of the nearness of Christ to his own, in order, I suppose, to draw remarks from Bowen, who, after a while, said in his quiet way, “I have at this moment a more vivid sense that Jesus is in the room here than I have that either of you three are.”

Quite a singular illustration of the power of this mental habit occurred with him in Bombay. In the fall of 1848, when he had been less than a year on missionary ground, he was seized with what seemed to be a fatal attack of ulceration of the larynx. This was long before the days of telegraphs, and on the day when the India packet sailed Bowen was supposed to be dying. Obituaries appeared in the papers, and in one of our religious journals a tribute to his memory and a chastened lament over his “early sickness and death.” The very night the ship sailed the ulceration was arrested and his recovery began. During this illness he began to be troubled with the not uncommon hallucination of groups of persons apparently visible in his room. He said to himself, “I will arrest this delusion by the realized presence of Jesus; of that I am sure,” and as these forms began to appear he suc-

ceeded in banishing them simply by the power of this fixed habit of his mind. I have always believed that this habit was almost the greatest force in his life, and it is certain that he endeavored to make it such.

In the complete surrender of himself to Christ, George Bowen has had many equals, but few I think who became at once and so utterly dead to all former things. Just as absolutely as Paul, did he say, "What things were gain to me those I counted loss for Christ; yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." All his literary ambitions and pursuits, all his linguistic attainments, all his social reputation, he not only laid upon the altar, but he seemed to forget that he had ever had such attainments or objects. I was often with him in his room and in the family circle, yet I never heard him speak of Italian or French art, although he was master of both languages and had looked with appreciative eye on most of the galleries of Europe, in this resembling the great apostle, who saw the temples, statuary, and altars of Athens, yet spake of one altar only, and made that the text for a sermon. I am not characterizing this, but simply making the statement. He had entered upon a literary career. From others I knew that the Putnams had published a graceful volume from his pen; he never alluded to it in my hearing. One of the family told me that he had nearly completed a much larger work, of which all I ever saw was some manuscript pages which he was putting to some common use; it never saw the light, except perhaps as kindling material. I think he underestimated the influence of his early literary habits and his study of the modern languages; they were of greater service to him all through his life than he seemed to recognize. His facility in acquiring languages was such that he commenced preaching in the difficult Mahratta tongue before he had been nine months in Bombay. The ease with which he accomplished his varied literary and editorial work was due to the practice of those earlier years, when he was building better than he knew and preparing for future work divinely planned for him.

When he gave himself to foreign missions he made two resolves—never to marry and never to return to his native land. So he lived alone, and died where he had labored. It may be questioned whether his choice to live so near the low plane of Hindu life in food and expenditure was a wise choice; it would not have been possible had he been a married man, as most missionaries will be and ought to be, but his course was prayerfully and deliberately taken, and he had the right to be his own judge. That most devoted Scotsman, William C. Burns, adopted the Chinese mode of living, and went so far as to adopt the Chinese dress. In later life he expressed doubts as to the wisdom of this course, and said that he would probably not do the same if his missionary life were to begin over again. When Bowen withdrew from the American Board and adopted his new mode of life, Dr. Rufus Anderson said it would have one man make such an experiment and to

mark the results. Christian Frederick Schwartz and George Bowen were men of great ability, entire consecration, and of wide Christian influence; each was unselfish and generous to the last degree, and the work of each abides and will ever abide. That Schwartz hindered his influence because he lived in European modes, or Bowen helped his by living in the Hindu mode, who shall say?

A remarkable feature of Bowen's work has awakened thought among his friends. It is not known that many conversions can be traced to his personal efforts. That he himself ever mourned this or even regarded it as strange does not appear. The Head of the church gives to every man his own work, and Bowen's work seems to have been as nearly perfect as is often given to man to do. When Bishop Randolph Foster returned from India he said to me, "Bowen is called the Saint of India." To be thought of as such by the many missionaries of the great peninsula is proof of an influence for good greater than is often given to men to exert. He said once to his classmates, "Our aim must be to bear the greatest possible amount of the best possible fruit." It is enough to say of him that for more than forty years he endeavored to fulfill the purpose thus tersely expressed.

The last time I saw him we were standing at the parting of Broadway and one of the avenues. He said, quietly, "It is as if you took this road and I took that, to meet soon where the streets join again."

The class that entered Union Theological Seminary in 1844 had this distinction, that eleven of those who were its members became foreign missionaries. Bowen was the last who remained in the foreign field, and was the latest of them all to be taken home.

MORMONISM MORIBUND.

BY REV. AND PROF. DELAVAN L. LEONARD, OBERLIN, O.

Not exactly *in articulo mortis*. Alas, no. The glad time for the setting forth of funeral baked meats is not yet, and most likely is still somewhat remote. But that the obnoxious and abominable system has seen its best (that is, worst) days, is well advanced on the road that leads to death, and is even in the earlier throes of dissolution. No doubt abundance yet remains for Congress and the courts, the churches and the whole people to do; but in the thick of the fight there can be no harm, there is much comfort and profit, in surveying the situation, steadily if slowly improving, and in recounting some of the cheering facts in the case.

A review of thirty years, of twenty, or even of ten, will supply a multitude of indications that the theocracy, long so haughty and defiant, is playing a losing game. Think of it: time was when for an entire decade Brigham was the despotic head, not only of ecclesiastical but also of civil affairs, and for as much longer governor *de facto* if not *de*

jure, since no other than church authority was in the least regarded. How changed from the day when such a one as he could proclaim martial law, forbid the Federal army to enter the territory, and send out the Nauvoo Legion to burn the trains and capture the stock! Even so late as 1862, so evil was his disposition and so great was his power for mischief, that even wise and cool Mr. Lincoln shrunk from provoking a conflict by executing the law against polygamy then just passed, removed a governor at the demand of the hierarchy, and promised, "I'll let Brigham Young alone if he will let me alone!" Never again can that so-called "Reformation" return, outbreak of fanaticism, lust and every devilish passion, a veritable two-years' reign of terror, and whose legitimate culmination was reached in the massacre of Mountain Meadows, engineered altogether by Mormon elders.

Yes, the good work of bringing "the saints" to reason and to decency has made fine progress since Cannon the polygamist, and selected because he was a man possessed of divers wives, took his seat in Congress in 1874, and was able to hold it for eight years. And since about the same date a grand jury, composed of John Taylor and other apostles and high priests, was called to investigate the charge that Brigham had added to the already ample number of his "celestials" by marrying Amelia Folsom, and though the fact was as patent to their knowledge as the shining of the sun, after a two-days' inquisition had the truly sublime impudence to allege that they could find no evidence of his polygamy, and with faces solemn as owls!

Verily the world has moved, and not backward, since Norman McLeod, the first Christian missionary, crossed the rim of the Great Basin in 1865 and opened the batteries of the gospel hard by the Tabernacle. Within two years his Sunday-school superintendent was murdered and he himself compelled to return lest the assassins take his life also. But now teachers and schools, ministers and churches, are found in every considerable settlement in the Territory, and have gained a solid foothold, have even conquered a place in the respect and affection of the people.

Through all the earlier years one great difficulty was found in the fact that Utah was so remote across the Great Plains, and the seat of disturbance was hidden behind the mountains. Interference of any kind was an effort at arm's length or a stroke in the dark. But isolation came suddenly and forever to an end when the railroad reached Salt Lake in 1869. Another perplexing feature was this, that the population was so homogeneous, or was Mormon almost to a man. The saints held all the land available for agriculture, and only from the soil could sustenance be gained. But lo! in 1863 it was found that the mountains round about the Latter-day Zion were full of the precious metals, and Gentile miners by the thousand began to pour in, and ever since have wrought mighty disturbance to the souls of the hierarchy. These rough delvers for gold, silver and lead regard the peculiar insti-

tutions of the region with intensest hatred, and never fail to speak their minds on all occasions with the utmost of freedom and force. And through the impulse borrowed from the mines and from railroads now existing and soon to be built, it looks much as though ere long further additions to the anti-Mormon population by the ten thousand might be made.

And even the execution of Federal laws has been fairly successful of late, at least by comparison with former years. Wholesale disfranchisement of polygamists has been achieved, and in Idaho, where the elders had long carried things with a high hand, every one is politically bound hand and foot and flat upon his back. Whoever in that Territory belongs to the Mormon church is not only debarred from holding any office whatever, he may not even approach the polls! And the edifying spectacle, too long postponed, is continuous now of a procession of those high up in priesthoods, both Aaronic and Melchisedec, marching tramp, tramp, tramp to jail with none to deliver, and with no signs of relaxation in the severe stress of prosecutions. How the nation is minded was seen not long since in Washington, when Senator Ingalls presented to the Senate a petition against statehood of the *size of a nail keg*, and signed 105,000 by persons, all from the thirteen original States! And numerous signs, of which these are specimens, unite to show that the theocrats themselves begin to catch glimpses of the handwriting upon the wall. They are willing, now at least, to *pretend* that polygamy is defunct, and to *promise* to prohibit it in the future State. Four years ago the Legislature (wholly Mormon) would rather lose a \$40,000 appropriation for Deseret University by a gubernatorial veto than elect any but saints to the Board of Regents, but at the last session (with five Gentile members) three were appointed who refuse to bow the knee to Joseph Smith, one of them a Jew, and another a Congregational minister!! And it is even given out by one high in church station that some months since Wilford Woodruff, the present head, issued orders forbidding any more polygamous marriages. This statement, however, is not to be believed until well corroborated. A bold front is still maintained, but the strong probability is that the Mormon Church is in the same critical condition which marked the Confederacy when Grant had reached Petersburg and Sherman had captured Atlanta—just ready to collapse.

Certainly, however, it will not be at all wise to count the victory won. It is altogether too soon to trust any talk that wears the sound of contrition, or of purpose to mend marital ways. The whole career of this most odious concern has been such as to breed grave suspicion that to date it is only the old case over again :

“The devil was sick, the devil a monk would be :
The devil was well, the devil a monk was he.”

Only a protracted and most searching probation, with large and long bringing forth of fruits meet for repentance, will be wise and safe.

For not the ancient Jews in their worst estate were a whit more stiff-necked and uncircumcised in heart and ears than these same Utah politico-religious leaders. Fifty years of successful resistance to law and defiance of public sentiment has made them exceeding bold and self-confident, and theirs is a pride to which yielding is an evil only less terrible than death itself.

And so, though it be with trembling and with loins girded for further fight, let us thank God that giveth the victory to righteousness, and rejoice to see the curse removed.

THE MIRACLES OF MISSIONS.—No. IV.

[EDITORIAL.—A. T. P.]

SIERRA LEONE.

SIERRA LEONE is a well-known British colony of Equatorial Africa, situated in the southern part of Senegambia. It has an area of 319 square miles, and had twenty years ago a population of 60,000 to 80,000, nearly all blacks. This territory was in 1787, one hundred years ago, bought by a number of private individuals for the purpose of establishing there a place of refuge for the negroes rescued from slavery and especially from the holds of slaveships, and it was hoped it might prove a convenient and open door to introduce into Western Africa the blessings of a Christian civilization. It early acquired the name of the White Man's Grave from its extreme unhealthiness. Freetown, the capital, contained in 1864 about 16,000 inhabitants, among whom were but a few whites besides the authorities, garrison and missionary agents. In the colony there were said to be, even as late as within a quarter of a century, members of seventeen chief and two hundred minor tribes, and from one hundred to one hundred and fifty different languages and dialects were spoken in the streets of the capital.

If such are the conditions within the last twenty years some conception may be formed of the state of things early in the present century, when this colony came under the governorship of a ruler appointed by the crown. Seventy years ago if you had gone to what was afterward known as Regent's Town you would have found about one thousand people, taken at different times from the holds of slaveships, in the extreme of poverty and misery, destitution and degradation. They were as naked and as wild as beasts. They represented twenty-two hostile nations or tribes, strangers to each other's language and having no medium of communication save a little broken English. They had no conception of a pure home; they were crowded together in the rudest and filthiest huts, and in place of marriage lived in a promiscuous intercourse that was worse than concubinage. Lazy, bestial, strangers to God, they had not only defaced his image but well-nigh effaced even the image of humanity and combined all the worst conditions of the most brutal savage life, plundering and destroying one another. Here

it pleased God to make a test of his grace in its uplifting and redeeming power. If out of materials so unpromising and in circumstances so unpropitious he could raise up a native church of true disciples and create a Christian community, surely men must be compelled to say this is God's husbandry; here is the planting of the Lord, that he may be glorified.

The oldest mission on the western coast of the Dark Continent is at Sierra Leone, and is that of the Church Missionary Society. It was about 1816 that William A. B. Johnson applied to this society asking to be sent as a schoolmaster to this colony. He was a plain German laborer, having but a very limited common-school education and no marked intellectual qualifications, but he was trained in the school of Christ and was a good man, full of faith and of the Holy Ghost. It became obvious that he was called of God to preach the gospel, and he was ordained in Africa. His period of service was brief, but marvelous in interest and power, and he raised up a native church of great value. Into the midst of these indolent, vicious, violent savages he went. He found them devil worshipers, and was at first very much disheartened. But though William Johnson distrusted himself, he had faith in Christ and his gospel. Like Paul, he resolved to preach the simple gospel, holding up the cross, show them plainly what the Bible says of the guilt of sin, the need of holiness, and the awful account of the judgment day. He simply preached the gospel and left results with God, confident that his word would not return unto him void. For nearly a year he pursued this course. And he observed that over that apparently hopeless community a rapid and radical change was coming. Old and young began to show deep anxiety for their spiritual state and yearning for newness of life. If he went for a walk in the woods he stumbled on little groups of awakened men and women and children who had sought there a place to pour out their hearts to God in prayer; if he went abroad on moonlight evenings he found the hills round about the settlement echoing with the praises of those who had found salvation in Christ and were singing hymns of deliverance. His record of the simple experiences of these converts has preserved their own crude, broken, but pathetically expressive story of the Lord's dealings with them, and the very words in which they told of the work of grace within them. No reader could but be impressed with their deep sense of sin, their appreciation of grace, their distrust of themselves and their faith in God, their humble resolves, their tenderness of conscience, their love for the unsaved about them, and their insight into the vital truths of redemption. It was very plain that the Holy Spirit was once more working the miracle of Pentecost.

The outward changes were even more striking and marvelous. Those who had before been idlers or vicious busybodies in evil, now learned trades, became farmers and mechanics. About their dwellings gardens were to be found, with evidences of industrious tillage. Marriage took

the place of that awful indifference to the family relation that had made the wreck of households impossible only because there were none to be wrecked. Their night revels and orgies ceased; they stopped swearing, stealing, drinking and quarreling; they built a stone church with galleries, where about two thousand persons regularly gathered for worship, and a more decorous, decently attired, reverent body of worshipers the Church of England herself could not produce. They gathered a thousand of their children into schools; they built parsonage, storehouses, schoolhouses, bridges, all of stone, and in a word exhibited all the signs of a well-regulated, orderly, thriving community of Christians.

William A. B. Johnson died in 1823, having been engaged in his work only seven years. And yet all that we have here recorded he saw before his death—God's word had not indeed returned void. It had been as heavenly seed in earthly soil. Instead of the thorn had come up the fir tree, and instead of the brier the myrtle tree. There could be no doubt who was the Husbandman.

The work was not due to, nor dependent upon, Mr. Johnson. It was God's work and not man's, and therefore it survived the loss of its consecrated leader, although the effect of his sudden removal could not be otherwise than for the time disastrous. Twenty-five years after the mission had been begun one-fifth of the entire population of Sierra Leone was already gathered in Christian schools, and twelve thousand people were regular attendants at the places of worship! Twenty years later not only were native pastorates established, but ten parishes were supporting their own native pastors; and to evangelize the tribes yet beyond the colony's limits not less than six different missions were established and maintained by a people, less than forty-five years before so hopelessly lost in grossest sin and abandoned to the vilest and most shameless wickedness that few thought them *worth the effort to save them*. In 1868, after a little more than a half century had elapsed since the inception of the mission, the number of nominal Christians in the colony was estimated by some as high as 80,000, and of communicants 20,000, and Sierra Leone was regarded as no longer a field for Christian missions. The rallying point had now become a radiating center. God's husbandry was already so complete that the harvest field was yielding not only bread for the eater but seed for the sower. To any who would fill out the outline of the wonderful work of God furnished in this sketch we commend the memoir of Mr. Johnson, published in London in 1852, also the London Missionary Register for 1819 and 1829, and the twentieth report of the Church Missionary Society.

Here is a chapter in the modern book of the Acts of the Apostles. The days of the supernatural have not passed, nor will they ever pass while the spirit of God continues to produce in the hearts of men results so amazing, superhuman, stupendous.

THE INSUFFICIENCY OF BUDDHISM.

[We reproduce the following article from the *Presbyterian College Journal*, from the pen of its editor-in-chief, Prof. E. H. MacVicar, D.D., with his approval. It is able and timely.—Eds.]

To attempt to show the insufficiency of Buddhism in an article necessarily short as this must be, is an ambitious and difficult task. It may seem even audacious in view of the fact that a choice community of Americans in Boston—ay, at the very “Hub of the Universe”—have openly avowed themselves as Buddhists. But fairness demands that we should recognize truth wherever it is found; and in every system of human thought, it seems to me, we may discover elements of truth as well as of error, so that it is really not surprising that those who persist in eliminating the divine from Christianity should become devotees of the next best system—that is, the next best regarded from a purely ethical standpoint—that exists. For not only does Buddhism rank next to Christianity: it contains much that is directly parallel. The parallelism is indeed so striking that to some minds it affords not a little perplexity. The Church of Rome especially has found so many of its own doctrines and practices revealed in the “Light of Asia” that it boldly ascribes the whole system to the malignant agency of the prince of darkness transformed into an angel of light. And no wonder. The correspondence between the two is more than shadowy. Both have “a supreme and infallible head; the celibacy of the priesthood; monasteries and nunneries; prayers in an unknown tongue; prayers to saints and intercessors, and especially and principally to a virgin with a child; also prayers for the dead, with the use of a rosary; works of merit and supererogation; self-imposed austerities and bodily inflictions; a formal daily service, consisting of chants, burning of candles, sprinkling of holy water, bowings, prostrations, marchings and counter-marchings. Both have also fast days, religious processions, images and pictures and fabulous legends, and revere and worship relics, real and pretended.”

An equally striking correspondence is detected in the account of Shak-ya-Muni-Buddha’s life, which is made to resemble in a remarkable degree that of Christ himself. Buddha is described as “coming from heaven, being born of a virgin, welcomed by angels, received by an old saint, presented in a temple, baptized with water and afterward with fire, astonishing the doctors with his understanding and answers; as led into the wilderness, and after being tempted of the Devil, going about doing wonders and preaching. He was the friend of the poor and wretched, was transfigured on a mount, descended into hell and ascended into heaven.” These remarkable coincidences, skeptics of course have not been slow to seize upon. They at once pointed out that Guatama must have lived at least six centuries *before* the birth of Christ, and sought to explain the phenomena by alleging that during

the eighteen years intervening between Christ's twelfth and thirtieth years—a period concerning which, it will be remembered, the inspired record is quite silent—Jesus went to India, and after possessing himself of the particulars of Buddha's life, returned to Palestine to become the barefaced imitator of the Indian prince. The Church of Rome surmounts the difficulty, as already stated, by declaring that Satan, six centuries in anticipation of Christ's coming, counterfeited his history and religion in order that men, being seduced by the false, might refuse to accept, when presented to them, the true.

Fortunately, we are not compelled to resort to either of these theories. For reasons clearly stated by another writer in a former number of this magazine, we cannot, on the one hand, consider Christ a deceiver; and while, on the other hand, it may be admitted that Satan is the instigator of *every* system of error, it is unnecessary to attribute these particular resemblances to and perversions of the truth to occult influences, since it has been discovered that none of them are mentioned in the Buddhist writings earlier than the 5th or 6th century *after* Christ. So that in order to assert the paganism of Rome we are hardly justified in pointing to this religion in the Middle Kingdom as if it had borrowed most of its errors from that source. There is rather more reason for believing that Buddhism borrowed from Romanism (since resemblances have been detected chiefly in the modern developments of each) and that "the so-called Light of Asia shines in a borrowed radiance from the Son of David," who is the true Light of Asia and of the world.

But quite independent of this, there is much in Buddhism which, from the very nature of things, could not have been borrowed and which yet calls for our approval. This may be said more especially with reference to its code of morals. Shak-ya-Muni laid down four principles which he regarded as fundamental. In spite of the luxurious life he had led in an Indian palace—and possibly in consequence of it—he became convinced that the normal state of existence is a state of misery, of sorrow, of unhappiness, and in casting about for the cause of all this wretchedness he fixed upon desire as the real disturbing element. Desire, satisfied and unsatisfied, brought misery into the world and kept it there. Desire was fraught with sorrow. Desire made life unhappy. Therefore, he concluded, if desire could but be quenched, life's misery would cease, for then man would attain to nirvana—a state of perpetual quiescence. But how to quench desire—that was the question. Ultimately he propounded a fourfold method of doing this. To quench it a man's life must be characterized, 1st, by proper wisdom or faith; 2d, by proper judgment or thoughts; 3d, by proper language; 4th, by proper actions. "Under these, the principles he laid down were five, in a negative form—not to kill, extending even to animal life; not to steal" (a good maxim for Boston Buddhists, by the way); "not to commit adultery; not to lie—this extending to the use of improper

language; and not to use strong drink" (a good maxim for Christian lands as well); "and positively, he enjoined six virtues—charity, purity, patience, courage, contemplation, science." Now, to none of the latter principles can we take exception. They are all sound and embraced in Christianity. They all go to show that the law is written on the heart of man; that the "invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse." But, while there is much that is good in the system, there is more that is bad. Let us briefly consider the points that are most assailable.

And we must attack it—

I. First of all, on its ETHICAL SIDE.

From this standpoint the most serious defect presented is

1. That *it ignores Conscience.*

The ethical system of Buddhism, so far as I am able to understand it, is not unlike the egoistic or selfish system which made Thomas Hobbes both famous and notorious, driving him to Paris in terror of his life. The Sage of Malmesbury started out on premises similar to those which Siddhartha adopted. He contended that in every performance, even the simplest, we are actuated by a specious motive of desire—desire to escape pain and enjoy pleasure; in short, the great mainspring of all activity, individual and collective, is selfishness, or as some people prefer to distinguish it, self-interest. And just as Buddha declared that misery, sorrow, suffering, is the normal condition of existence, the inevitable result of sentient being, so Hobbes declared that the state of nature (as distinguished from the artificial state brought about in society) is a state of warfare—warfare inevitable, continual and bitter—each man pitting his own interests against those of his fellows, and waiving them only when mutual concession to abstain from the exercise of certain common rights claimed by both at the same moment is established and observed. Far be it from us to deny the partial truth involved in both instances; life is far from being unalloyed enjoyment or unbroken peace; but the error lies, in the one case, in making this imperfect condition to depend entirely upon the presence of desire, and, in the other case, in making the performance of every act, the simplest, depend entirely upon the wish to escape pain and secure pleasure. The fact is that much, if not all, our misery arises through an entire or partial failure to obey the dictates of conscience. It is the peculiar function of conscience to make distinctions between right and wrong, and that all men make such distinctions is evidenced by the occurrence in all languages (including those spoken where Buddhism prevails) of ideas of moral excellence and moral evil, as well as by the prevalence in all civilized lands of systems of reward and punishment, indicating that there are some actions which ought to be done, and others which ought not to be done. This is the work of conscience. But Buddhism simply proceeds upon the

supposition that all desire is undesirable. It takes no cognizance of the fact that desires are neither all alike right nor all alike wrong. It ignores the question of right and wrong altogether; and upon the broad assumption that all the misery in the world is caused by desire, often in itself perfectly innocent, seeks the ultimate extinction of desire of any and every kind. As a code of morals, therefore, it signally fails in that it ignores conscience and its function of declaring right and wrong.

2. This failure really arises from another. *It has no true standard of right and wrong.* This, simply because it ignores the existence of God. Buddhism originally came from India, but is now said to be more widespread in China than in the land of its birth. Originally, it was pure Atheism. Gautama used to say that he could not conceive of a Being who could create a world so full of misery as this is, and therefore he denied the existence of a Creator altogether. In India the system developed into Pantheism, nirvana corresponding to absorption in the Deity; while in China it has come to assume the form of Polytheism. It will thus be seen that no immutable standard of right and wrong can be adduced. The true standard is God's own nature; but in Atheism the existence of God is absolutely denied; in Pantheism God is regarded as devoid of personality, so that there can be no room for responsibility; in Polytheism a multiplication of standards is obtained, so that the Buddhist is debarred from saying,

"Right is right, since God is God,"

because with him "God" would stand for gods many, and one of these might be offended by obedience rendered to another; no two of his standards might agree. Buddhism, if it have a standard at all, must place it either in a series of antagonistic deities, or in human nature, and to do this is to make it mutable and good for nothing. Such a law must be ever shifting with the moods, the dispositions, the environments of those from whom it emanates, and on that account can never have reliance placed upon it.

3. The insufficiency of Buddhism is further manifest in *the practical outcome of it.* In its favor it must be said that it has never *deified* vice nor *sanctified* prostitution (as has too often been the case in Eastern lands), nevertheless it is confirmed at the mouth of more than one or two witnesses that the statement of the fourteenth psalm describes with vivid accuracy the system in its practical working out: "The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works." Under it the grossest immorality has been developed. But this I would not press too confidently as evidence of weakness in the system of ethics as such, since the failure may, and indeed must have arisen, not so much through imperfection in the system itself (for this we know to be directly opposed to immorality), as through its inadequacy to change human nature deified

by sin. It is a matter of fact that abominable scandals have occurred, more especially in connection with its monasteries and nunneries, which have more than once been condemned and suppressed by the imperial authorities as hotbeds of immorality. It is true that at the time when Buddha appeared in *India*, his system was a revulsion from lower forms of heathenism, and elevation of thought and life was in a measure secured by it; but nowadays Buddhism is a mass of degrading formalities and inconsistent superstitions. Even the priests are densely ignorant, and the majority of its votaries are said to know really less of it than many Europeans who have made it a study.

So much then for Buddhism on its ethical side.

II. Let us consider it now on ITS RELIGIOUS SIDE.

For it is well to remember that Buddhism is received by one-third of the human race, not *as a philosophy, but as a religion*. Buddha described himself as "the father and mother of his helpless children; their guide and leader along the precipitous path of life; shedding the light of his truth like the sun and moon in the vault of heaven; providing a ferry-boat for passengers over this vain sea of shadows; as a propitious rain-cloud, restoring all things to life; providing salvation and refuge, by directing men into the final path that leads to the 'Eternal City.'" Let us then inquire, Did the path he pointed to, in very truth lead to the "Eternal City" or away from it? Most assuredly the latter, since it only led away from Him who is the Light of it.

I. For in the first place we may instance *its materialism*. It gives no proper recognition to the soul. Indeed it does not recognize spiritual existence at all. It denies that there is a soul in man, a permanent self separable from the body. And as a consequence of this it regards life as material, involving decay. Buddha's last words were, "Beloved, that which causes life causes also decay and death. Never forget this; let your minds be filled with this truth. I called you to make it known to you." But it may be asked, Does not the doctrine of transmigration, which in these days has come to occupy the most prominent place in Buddhism, involve the idea of a soul? One would think so; but such is not the case. Life is looked upon as something material, and therefore may change and dissolve like anything material. And this was the whole essence of the salvation Buddha had to proclaim. "*Life involves death*. Wherever there is life, decay must follow. In every form of existence there are already the germs of dissolution. To get rid of decay and its accompanying misery we must get quit of life; of life not merely in this present world, but of life in every form. For in the Buddhist philosophy there is no such conception as a purely spiritual existence. He is a heretic who holds that a man has a soul or permanent self separable from the body. Whatever is material is subject to change and dissolution, and there is no life which is not material. These are postulates, the ultimate facts on

which Buddhism proceeds. As long therefore as man is, he must be miserable. His only salvation is not to be. There is no cure. The only escape from evil is escape from existence. The great problem comes to be, how to commit suicide—suicide not of that pitiful and delicate kind which rids a man of life in one particular form, but which rids him of existence in every form. The ultimate good to which the individual looks forward is annihilation; the consummation of all things which is to be prayed for and striven after is absolute universal nothing." Now with materialism like this we must as Christians take issue. And apart altogether from revelation we know that though physicists have often given us analyses of matter, they have never discovered in matter the phenomena of thought. They have never, for instance, found in it hope, fear, joy, sorrow, volition, a sense of personal identity or anything akin; and these being yet unaccounted for in their analyses we properly relegate them to spirit. And if with our modern medical science we can persuade the Buddhist that these frail bodies of ours undergo a complete change every seven years, while the sense of personal identity remains unaltered, he must (so be it that he is an intelligent Buddhist) admit that *life* has not been changing, though the physical frame, the material body has, and that consequently this life or spiritual entity must be quite a distinct factor from the body.

2. And then in the next place Buddhism as a religion *fails to teach the true nature of sin*. This was to be expected since it admits of no personal God against whom sin can be committed. While it professes to purge the outward life, it does nothing to remove the pollution within, denying indeed that there is any heart, any soul, from which evil can proceed within. As a consequence, missionaries assure us that their great difficulty lies in convincing the heathen of their guilt; a difficulty which we shall all have to encounter whether we stay at home or go abroad.

3. A third defect in Buddhism as a religion—and it is the most serious of all, being the very root of all—is that *it presents false views of God*. Space forbids anything more than a mere comprehensive statement of this defect.

In a general way it may be said that Buddhism, and for that matter all heathen systems, both of philosophy and religion, fail utterly to reveal a Saviour and sanctifying Spirit; and it is especially unsatisfying in the dim, shadowy allusions which it makes to the future state.

The task I have now tried to accomplish of showing the insufficiency of Buddhism has been far from a self-imposed one. I was requested to undertake it by the Montreal Foreign Missionary Volunteers, and hardly realized its magnitude till I began to consult the voluminous authorities upon the subject. It is told how a learned divine across the waters once waxed so eloquent over the excellences

of Buddhism that some one passing out of the door was forced to exclaim, "*Almost thou persuadest me to be a heathen!*" This is matched by the story of the Unitarians sending a missionary to China who actually *was* persuaded to be a Buddhist heathen. But until the defects just pointed out—namely, the denial of spirit, the belittling of sin, the dishonoring of God, silence as to the true way of salvation—have been remedied, we must still regard the "Light of Asia" as woefully insufficient.

I have then tried to suggest how we may refute the system theoretically; but after all, as our own Professor of Apologetics recently remarked in the class-room, there are not many infidels converted through Apologetics; often the most powerful argument with them is that of a consistent example, so that if any one would prepare to meet Buddhism effectively the surest course of preparation will be by seeking spiritual life "more abundantly," in order that by Christlike lives we may convince the followers of Buddha that we follow a Greater than he.

Only the power of the Holy Spirit can really be depended upon for meeting Buddhism, and that power, in terms of the great commission is at our disposal. The Saviour still says, "Ask and ye shall receive." If we have been finding it our greatest difficulty in preaching, especially to the heathen at home in cushioned pews, to make *them* feel their sinfulness, we may depend upon finding this difficulty as great and greater under the Buddhist system. Our true work wherever we go shall be to promulgate the great cardinal doctrines of Christianity—to preach the gospel to every creature—but in doing so we shall have to tear down as well as build up. To us, as to Jeremiah, the Master says, "See, I have this day set thee over the nations and over the kingdoms, to root out and to pull down, and to destroy, and to throw down"—all eventually in order "to build and to plant." And the only question that arises is as to the manner of doing it. Shall we be destructive before we are constructive? Or shall we first and always sow the seed of positive truth, in the expectation that, like the single parasite that took root in the walls of a massive building and in the course of time brought the whole structure crashing to the ground, even so the word of God "shall not return unto him void . . . but shall prosper in the thing whereto he sent it," both to the down-pulling of every refuge of lies and to the upbuilding of the truth in Jesus. Whatever we may conclude regarding methods of warfare, the conviction must surely force itself upon our minds and hearts that we are called not so much to attack and refute every heathen system that prevails the wide world over as to preach in a positive and persevering manner Christ and him crucified, relying on the power of the Holy Ghost, whose it is "to reprove the world of sin, and of righteousness, and of judgment."

THE SPEECHLESS TESTIFYING FOR CHRIST.

BY REV. W. H. BELDEN, BRIDGETON, N. J.

IN a city sixty miles from Canton, China, Miss Whilldin of the Southern Baptist Mission noticed once in meeting a few years ago a man evidently dumb, who was indicating by extraordinary attempts his delight at the Christian hymns. His incoherent mumblings as he attempted to sing from the printed page before him led to some inquiry. The man had the unusual faculty, to one dumb, of hearing; he could read and hear, but he could not speak. His home was in a village at some distance from the city, and his neighbors testified of him that since he had begun to learn our Saviour's gospel his devotion to it had known no bounds. He had somehow obtained a copy of the Scripture in Chinese, and when he would encounter some of his neighbors quarreling, he would open his Testament to some pertinent word of admonition and hold it out for the wicked ones to read and profit by. He had never been known to utter more than a single word, or rather sound like a word, such was the nature of his malady. But the villagers said that his zeal seemed to lead him even into supernatural utterance, for he would rush upon his neighbors, bringing their paper devotions to idols, and, tearing the papers to pieces, would manage to speak three three words with significant gestures: "Pai go wai!" "Worship that one!"

In the course of time this poor man was proposed for baptism. The pastor and brethren hesitated, feeling that it was impossible to gain from his speechless mouth any adequate proof that he had the knowledge requisite for church membership, or that he was not acting with duplicity. He was brought before the church, however, and the minister asked him this question: "What is the ground of your belief that there is salvation for you in Jesus Christ?" The others looked at one another in dismay; this question seemed impossible of answer from a dumb man. But he, on hearing it, instantly arose and proceeded to answer by significant signs. First, he put his hands upon his breast with an expression of loathing, to indicate his own sense of sin; then he stepped forward and looked down as if beholding a deep and awful pit, from which again he shrank back with a look of terror; but presently drawing near again, he looked and seemed to see something just beyond; then he made the sign of the cross! Jesus was there! And now again he looked into the pit and smiled, as that he saw his own sins cast in there! At last he looked up and pointed to heaven with a smile of ecstasy. Jesus had died for his sins and was risen forever to make intercession for him!

Was not this speech? It brought vividly to the missionary's mind the words of Scripture (Isaiah xxxv. 3), "Then shall the lame man leap as a hart, and *the tongue of the dumb sing*, for in the wilderness shall waters break out and streams in the desert." "Behold! (Isa. xlix. 12) these shall come from far, and lo! these from the north and from the west, and *these from the land of Sinim!*"

TRANSLATIONS FROM FOREIGN MISSIONARY MAGAZINES.

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

M. VERNIER, in a letter to Paris from Tahiti, says: "We are profoundly rejoiced to learn how greatly the interest in missions has increased within a year among the Protestants of France. They assuredly will not halt in so happy a path, but will show more and more that the Saviour's injunction to make the gospel known to every creature is not for them a dead letter. Our Tahitian churches also begin to have a better understanding of their duty in this direction. The proceeds of the system of collections recently organized among them by our little Missionary Committee, in view of a work on the Marquesas, already amount to a very respectable sum, which now allows us to form plans of action. The Lord, we trust, will soon let us know which one of our Tahitians he would have set apart to open this work."

THE *Journal des Missions Évangéliques* for December, 1887, in commenting on Canon Taylor's and Dr. Blyden's commendations of Islam, remarks that a religion which has taken twelve centuries to occupy Northern Africa, and which has left still surviving there a tribe after tribe of pagans, while of those nominally Mussulman some do not even practice circumcision, must not be rated too high as a missionary force. The editors remark that when the followers of the Crescent are once set in motion by one of their periodical outbursts of fanaticism, idolatry has certainly a way of disappearing very rapidly, inasmuch as entire populations professing it disappear in one grand massacre. That, however, is not our usual conception of missionary effort, though it may suit the purposes of Canon Taylor and Dr. Blyden to give it this holy name. And it must be confessed that when a tribe chooses rather to be Moslemized than extinguished, it is allowed its election. In this case, however, the conquerors, according to the great traveller Barth, do not give themselves the trouble to communicate the slightest tincture of religious knowledge to their new subjects.

There is, however, the editors remark, one important exception to this easy willingness to take the name of Islam for the fact. The disciples of the Tripolitan saint Snoussi are innumerable, and bent on spreading far and wide the somber and taciturn type of their Puritan Mohammedanism. "They are making ready for one of those gigantic and sudden explosions of fanaticism of which it is impossible to calculate the effects." But, say the editors, it would be a strange hallucination to imagine that they would receive with any other feeling than that of furious scorn the knowledge of the fact that a Nazarene mollah complacently claims their system as "an incomplete Christianity," or to impute to them any other attitude toward civilization than that of uncompromising hostility. "What they are dreaming of is a return to the Islam of the early ages—a violent and definitive triumph by an irresistible conquest."

Among the benefits of Islam, according to Canon Taylor, is the spread of chastity. Upon this the *Journal* remarks: Islam and slavery are one. The news that slavery is the parent of chastity is news indeed. Well may Islam advance toward the heart of Africa, for the spread of Islam is one prolonged slave-hunt. "Almost always," says the *Journal*, here quoting from an eye-witness, the celebrated traveller Schweinfurth, "almost always the agents of this traffic in human beings are educated Mussulmans. This commerce is for them an ordinary accessory of their religious character; they traverse the country, the Koran in one hand, the knife destined to furnish guardians for the harem in the other; they associate with their religious practices infamies

the most revolting, cruelties the most atrocious. . . . Brokers of human flesh, lustful and pitiless, they watch for their booty as vultures watch over a camel fallen in the desert; the shrill sound of their blasphemous prayers mingles with the imprecations with which they overwhelm their merchandise; nothing is to be seen but uncleaned wounds; cadaverous stench spread themselves far and wide. The sum-total of these scenes forms a spectacle the most revolting, impossible to efface from the mind; it leaves behind an insurmountable disgust, an unutterable horror."

If the hordes of Brigham Young were turned loose in the middle of Africa, they surely could not do a completer devil's work than this. No wonder the *Journal* concludes with, "Behold, Canon Taylor, your missionaries, your apostles of humanity!"

LAST year, at the Moravian station of Gnadenthal, near the Cape of Good Hope, was held the 150th anniversary of the commencement of missionary work among the Hottentots by the Moravian Schmidt. He had previously served a term of three years at hard labor in Spielberg for having endeavored to carry a purer gospel to some remnants of the Brethren's Church still found in the Austrian territories. After gathering a community of forty-two converted Hottentots and revisiting Europe, he was refused permission to return by the Dutch East India Company, and died at home. At the anniversary services, the Lutheran minister who preached, instead of being furnished by the Moravian pastor with a well-bound Bible, was requested to take his text from a shabby New Testament, the sight of which, it is remarked, profoundly moved all who were present. It was the book which Schmidt had left to one of the first Hottentot women converted; "it was in this little book that she was to read during fifty years, waiting always for the return of her spiritual father, or of some other messenger of God; it is in this New Testament that she taught her children and grandchildren to read; it was, in fine, this New Testament which had been, at the end of the last century, rediscovered by the first missionaries who had again come to the Cape; and it was in this volume, so full of remembrances, that Missionary Schmidt of Amalienstein was invited to take his text at the celebration. The seed may indeed be no larger than a mustard seed, but sooner or later it has its harvest, that both he that soweth and he that reapeth may rejoice together."

In the *Dansk Missionsblad* (Danish Missionary Magazine) for January, 1888, Missionary Lazarus of Madras says, in substance:

"Our activity in street-preaching has lately aroused a new spirit among the Hindus. They are no longer listless as they were. They now show unmistakable signs of life and energy. They may be now regarded as coming forward in an effectively organized opposition, both to our preaching and to our faith. A new society has been organized in defense of Hinduism, with regular collections—'missionaries' and 'catechists,' who are sent out to preach Hinduism and attack Christianity and the Christian missionaries. They make it a point to preoccupy our preaching places, going to them an hour or two before the time. If they fail of this, they make it a point to annoy us by asking questions in the middle of the discourse. If we answer—which we never do till we have finished preaching—they badger us and hunt us from point to point, with the one thought of hunting us off the field. Of course we can claim no rights in the matter, as our Christian government observes a contemptuous neutrality. Often a Hindu preacher, taking his station close by us, begins his discourse at the same time with ours, which naturally carries over to him most of the hearers. If any remain with us, a messenger comes over from him and asks upbraidingly how children of law-

ful marriage between Hindu fathers and Hindu mothers can stand there encouraging a Christian to preach. This appeal commonly strips us of our few remaining hearers.

"They have also a Hindu tract society in operation, which issues all manner of pamphlets, including many which are so vile as to expose both author and printer to the law. But who is to bear the cost of prosecution?"

"Meanwhile Madras resounds with preaching, especially every afternoon—Christian preaching, Hindu preaching, Mohammedan preaching, Brahma preaching. The Tamil journals are full of announcements of sermons and debates. The Tamils have also a 'Punch,' which loses no opportunity to make merry at the expense of the 'padres.' To meet such attacks a joint committee of various missions has determined to issue a popular journal in English and Tamil, of which I have been put in charge.

"However much the Hindus may have combined against us, I am glad to say that there are none the less a good many schisms in their camp. 'A kingdom divided against itself cannot stand,' and Hinduism is divided against itself. One preaches against the other's doctrines and morals. One will defend idolatry, and another will unsparingly condemn it. One will attack the Bible, especially the Old Testament, and another will take up arms in its defense. One party will issue tracts discussing Hindu questions, and another will rejoice with pamphlets, taking the opposite view of everything, and laying bare the vulnerable points of Hinduism. And so Hinduism divides itself and goes to buffets. Hinduism is so tolerant and elastic that every religious system, even to the worst atheism, can find a corner within its spacious domain. But under the disintegrating influences to which it is now exposed, these incongruous elements cannot long maintain an armistice. Some reformers, clearly conscious that Hinduism is in great danger of losing its hold upon the rising race, are trying if they can revive the old Vēda religion, and so we have around us societies entitled Vēda-Somaj, or Arya-Somaj, or Societies for the Propagation of the True Religion, and what not. All this stir and commotion may end in something good, may issue in the recognition of the crucified Jesus as the Saviour of the world."

A DISCUSSION had lately been held in Madras before an audience of 2,500 persons, between the Hindus and Mohammedans on the one side, and the Christians on the other, concerning the Godhead of Christ. The principal spokesman of the former was a learned Moslem. He concluded his argument by saying: "Although we cannot acknowledge that the Bible represents Christ as the Supreme Being, we must all concede that he is the best and holiest man that has ever lived, so good and holy that he can secure to all who put their trust in him the inheritance of eternal life." The force of this testimony, from such a man at such a time, must have been very great.

DR. WARNECK remarks, in the *Allgemeine Missionszeitschrift*, that a few years back at a synodical meeting in Berlin indifference to foreign missions was excused under the plea that "the shirt is rarer than the coat." He says, however, that even in Berlin they have since learned to be ashamed of this flimsy pretense, and to discern (1) that seemliness does not allow a man to go in nothing but a shirt; (2) that for the prosperity of the church the export of missionaries is as advantageous as for the mercantile world the export of goods. Dr. Warneck goes on to remark that there has been a marvelous reversal of opinion in Germany generally as to the value of missions. Now that the German ambition is opening out toward colonization, the auxiliary value of missionaries as agents of culture cannot well be overlooked. The assistance rendered to science by missions is also coming to be

more and more appreciated. Thus multitudes who care very little for the kingdom of God are nevertheless learning to set a higher estimate upon its ambassadors.

THE *Zeitschrift* recalls the time, some fifty years ago, when a missionary secretary in Scotland wrote to the young Duff, afterward so famous, that things were going well; \$6,000 had been raised for foreign missions. "No more?" wrote Duff in reply. "It ought to be ten times that." "Is the man mad?" wrote the secretary on the margin of the letter. "Has he had a sunstroke in India?" Perhaps Duff himself would have been staggered had some one told him that in fifty years Scotland would raise for foreign missions not ten times but a hundred times as much as the sum which had so encouraged the worthy secretary. "Had any one then," says Dr. Warneck, "ventured to prophesy that before 1890 Protestant Christendom would annually contribute \$8,400,000 for foreign missions, and put in the field, ordained and unordained, much more than 3,000 missionaries, and have translated the Bible into some 400 languages, the question as to his wits would not have been raised. It would have been taken for granted that they had forsaken him. Yet for all that the *impossibility* has become *reality*."

THE *Tidning*, after remarking that two hundred years ago the heathen world was almost wholly shut out from the knowledge and activity of Protestantism, and in large measure of the whole Christian world, happily says: "At present the heathen world lies like a poor Lazarus at wealthy Christendom's door, so that this, as it were, can neither go out nor in without stumbling over its unhappy brother, whose case may well awaken to compassion all who have a heart to feel for the wretchedness and for the religious degradation of their fellow-men."

THE *Missionsblatt* of the Leipsic Lutheran Mission, referring to the present disposition in Germany to yoke missions to the car of national ambition, says, in its January number:

"Whence shall we draw new strength, in order, with the new year, to receive a fresh impulse toward making ready the way for the returning Lord? Shall we seek it in new plans, new missionary gatherings, and all manner of means of stimulating interest? Or shall we, as some would have us do, enlarge our missionary programme, and write also civilization and colonization upon it? Far be it from us. Our work is, and is to be, to bring the *present Saviour*, in the offer of the means of grace to the heathen, and so to prepare the way for the *coming Lord*. Therefore we know only one means to get new strength, namely, above all things, in simplicity and faithfulness, to do and pursue this one thing, first to win Christ for ourselves, and then to seek also to find an entrance for him into the hearts of others."

WE used to be taught at school that there were four castes in India. But the Leipsic *Missionsblatt* says that among the Tamils of South India there are computed to be 8,000 castes and subcastes, and in all India perhaps more than twice as many. A subcaste appears to be for most purposes the same as a caste. We must not expect these 16,000 walls to fall at 13 blasts of the trumpet, though fall they will.

THE *Bulletin Missionnaire* of French Switzerland, the churches of which support a mission in the Transvaal Republic, remarks, in view of a possible war between the Boers and some savage tribes:

"If war does break out, there is a prospect of scenes of sickening brutality. During the summer the people of Mpafouri have devoured their prisoners of war, and M. Beuster has been himself witness to all the prepa-

rations for a cannibal feast. Our neighbor Ndjabune of Tsosirn has also eaten one of his brothers who gave him some matter of offense fifteen years ago, and there is every reason to believe that he would have a very good appetite for another such repast if a fair opportunity offered itself. Yet it would be wrong to put all this to the account of a depraved taste for the flesh of the hostile warriors. A good many only take part in such horrors when urged by the chiefs or the kindred of those who are called to face the enemy. The fact is that there exists among our Bavenda, and a good many other Africans, an inveterate opinion that whoever has tasted of human flesh is invulnerable in battle. Of all medicines this, it is held, is the most efficacious for turning aside the stroke of an enemy and giving victory. This horrible practice among these wretched people, therefore, roots not so much in depraved appetite or cruelty as in superstition. The need of protection is a sentiment so natural to us poor human creatures that it seems as if nothing ought to be spared to assure us of it. Let us then pity these eaters of men; their wretchedness is extreme. 'Cursed be the man that trusteth in man, and maketh flesh his arm.' The prophet, in writing these words, so profound and so simple, did not perhaps know that there could ever be occasion to attach to them a material and literal sense as true as the other. Ah! how many surprises for one who lives in a pagan world!"

“CONTAGIOUS SUPERSTITION.”

BY LUCY E. GUINNESS OF LONDON.

It was 1700 years ago and more, in the early days of the church. Pliny, the Roman governor and historian, was writing to his master, the Emperor Trajan, of the progress of the province of Bithynia, and the questions that arose in the administration of justice there. Among other elements that he found most difficult to deal with was a certain small religious sect of simple and harmless tenets, but who absolutely refused to pay homage to the gods. As citizens these people were exemplary in life and conduct, but they actually held their opinions as regards the worship of one God and the great evil of idolatry in defiance of all the laws of pagan Rome. The whole heaven of mythological deities was as nothing to them, and they refused, even under torture, to burn incense on the altar of Jove or before the statue of Trajan.

Such conduct was incomprehensible to the Roman governor. But it was not the worst of their crimes. Not content with themselves forsaking the state religion, they were far from keeping silence on the subject of their guilt, but so published abroad the delusion under which they labored that Pliny exclaims in distress, "This contagious superstition is not confined to the cities only, but has spread its infection among the neighboring villages and country. Nevertheless," he adds, with a gleam of hope, "it still seems possible to restrain its progress."

And so he went to work, and torture (that the old Romans knew well enough how to inflict!) measured its strength with the faith of Jesus Christ.

Then it was that Pliny discovered what a marvelous unseen power lay in this "contagious superstition." Some few professors, he relates, gave way, but even flame and sword utterly failed in compelling the early Christians to offer incense to the statue of Trajan or to the gods. All his efforts were vain. They would die, but they would not deny Jesus! And the Roman governor makes the striking statement that "There is no forcing those who are *really Christians* into any of these compliances!" The "contagious superstition" was more than a match for him!

Seventeen centuries have rolled by, and could Pliny look around our world to-day he might ask what had become of the "contagious superstition" that baffled his skill long ago. Had it been trampled out of existence by the iron heel of Rome? Or had it run a brief course, like so many other superstitions, and died a natural death, according to the law of such fungus growths? And he would be astonished in no little measure at the answer of Christendom. For the "contagious superstition" has spread over the world, and still it is reaching forth its arms to the heathen, nor will it ever cease to spread till it has affected all nations.

Yes. The faith of Jesus Christ is verily *contagious*. This is one law of its being. It *must* be aggressive or it cannot live. "The Christian or church that does conquer will be conquered." The vital principle in Christianity requires that it should extend or die. There is no middle course. We know this individually in our own experience. If we have "been with" Jesus we cannot help witnessing for him, "we cannot but speak." Freely we have received, freely we must give to others of the water of life. And thus watering we are watered ourselves. But very surely is the converse of this blessed fact also true. If we water *not* we shall be withered. "We do not find warrant in the Word of God for spirit-level experience. Count the dead and dying churches, all because they did not fight and conquer!"

From its earliest dawn to this nineteenth century of its existence the Christian faith has been essentially "*contagious*." To-day we see this contagion spreading to the heathen by means of missionary effort. The hundreds of missionary societies all over the Christian world; the thousands of workers at home and abroad; the millions who help by their gifts to forward missionary work; the stream of missionary literature in the shape of reports, periodicals, accounts, letters, appeals, and countless other productions, that issues month by month, and even hour by hour, from the press; the earnest missionary addresses delivered from all sorts of platforms, from that of Exeter Hall down to that of the simple Sunday-school in the bush at the antipodes, and in all sorts of places, from the crowded metropolis to the quiet country lane, where the student confides to his fellow his purpose to enter the great harvest-field; the countless hearts that turn with love and longing to the regions beyond; the countless prayers that ascend to our Father for the dark places of the earth;—all these are so many agencies for that spread of the truth which so long ago attracted the marveling attention of Pliny.

And the soul that is out of touch with this missionary zeal and energy, this contagious spirit of the church, is out of touch with the Spirit of Jesus Christ, who was the First Great Missionary; who so loved us—the dwellers in darkness—that he gave, not money, nor time, not thought or interest or help, but *himself*, for us!

A NOTABLE CONVERT TO MISSIONS.

BEFORE the late M. Paul Bert was appointed as Resident in Tonquin, he was most violent in his opposition to religion and in any crusade against clericalism. His hostility to missionaries was equally pronounced. In the report of his administration of Tonquin, just published, he dropped his hostility to missionaries altogether, and availed himself of their immense knowledge of the people, by which, if not by their advice also, he guided his actions. Without their assistance it was almost impossible for him to succeed, and he had to acknowledge the great value of their services. It would be difficult to find a more surprising example of a complete turning upside down of a public man as publicly avowed; and the fact is an important testimony to the value of missionary work.

SENT BEFORE THE MASTER.—LUKE X. 1.

BY MRS. MERRILL E. GATES, NEW BRUNSWICK, N. J.

Air, "From Greenland's Icy Mountains."

Isaiah	6. 8	"WHOM shall I send? He sayeth;
"	"	"What servant shall it be?"
"	"	'Tis Faith's strong voice that prayeth,
"	"	"My Master, O send me!"
Gal.	1. 16	Send me to tell Thy story,
Acts	22. 21	Abroad, or here at home.
Luke	10. 1	Send me, O Lord, before Thee, Where Thou Thyself wilt come.
Acts	10. 39	Send me, for I have known Thee,
Acts	22. 15	I would Thy witness be;
Acts	5. 20	To speak thy message only,
Romans	10. 15	My Master, O send me.
John	1. 8	Send me to speak of Jesus,
Luke	8. 39	Of what my Lord hath done—
John	17. 4	His finished work most precious,
Ps.	71. 16	Of this and this alone.
Ez.	34. 4	To bring the lost and sinning,
Heb.	7. 26	To Thee, the Sinless One,
Eph.	3. 8	To speak sweet words and winning,
John	17. 1	Of Christ, the Father's Son.
Isaiah	9. 2	Send me to darkest places,
2 Peter	1. 19	To many a shadowed home,
2 Cor.	4. 4	Where with Thy shining graces,
2 Cor.	4. 6	Lord Jesus, Thou wilt come.
Heb.	3. 2	Send me to work appointed,
Micah	3. 8	But, Master, let me be
Acts	2. 4, 17	By Thine own power anointed,
Acts	1. 8	Then, Master, O send me!
Ps.	115. 1	Not unto us the glory,
Luke	15. 24	When lost ones find their home;
Luke	10. 1	We only go before Thee, Where Thou Thyself wilt come!
"	"	

BRIEF NOTES ON NEW BOOKS OF A MISSIONARY CHARACTER.

Dictionary and Grammar of the Kongo Language. By Rev. W. Holman Bentley. Papst. Miss. Society, Holborn, London; also Trübner & Co.

This book is one of the landmarks of the age. Here is a volume of over 700 pages, both English-Kongo and Kongo-English, and all printed in Roman characters! The Congo Free State became such only in 1884-85, and here in 1887-88 we have a complete grammar and lexicon of the language, prepared by a scholarly missionary, and printed in beautiful typography by English publishers. This will put all students of the language in the way of easy conquest of the Kongo tongue. Not only are words given with their equivalents, but sentences and phrases and idioms are placed at the disposal of the student. The wide and warm interest felt on both sides of the water in Africa's unveiling and revealing will insure in many hearts a deep interest in this new and largely pioneer work toward mastery of the Kongo dialect.—A. T. P.

Brazilian Missions. A Monthly Bulletin of Missionary Intelligence. Edited in Sao Paulo, Brazil, and published in Brooklyn, N. Y., at 25 cents per annum. Subscriptions may be sent to Donald McLaren, D.D., 372 Lewis avenue, Brooklyn. Outside of the United States and Canada, 12 cents for postage.

We are glad to see this monthly of eight pages. It aims to keep before the church the details of the work in Brazil more fully than hitherto has been possible. The bulk of Christians know very little of the work of God in papal lands, and especially in South America, where the Romish system may be seen in its most corrupt, idolatrous and immoral form. Those who, in their desire to be charitable, talk of the Romish Church as simply a branch of the church catholic but in error in some particulars, should become familiar with papal customs, manners and morals in Brazil. Dr. Howard Crosby incisively says of those who call the Papal Church a church of Christ, "Yes, an apple may be an apple, even if it be rotten to the core!" This little periodical will be found both interesting and instructive if the numbers we have seen may give indication. We shall present extracts from it from time to time, particularly in months when papal lands are under review.—A. T. P.

Our Day. A Record and Review of Current Reform. Joseph Cook, editor. Boston: Our Day Publishing Co., 28 Beacon st. \$2.00 a year.

This new magazine of eighty pages starts with flying colors. With Mr. Cook as the editor-in-chief, it unites six prominent specialists—Miss Willard, Anthony Comstock, Profs. James and Townsend and Revs. Eby and Pentecost. Its contents are what its name and prospectus would indicate, and we predict for it a foremost place in the periodical literature of the world. It is epigrammatic, comprehensive and glowing. It deals with living questions in a living style.—A. T. P.

Autobiography of William G. Schauffler. Edited by his sons. Randolph & Co., New York. 12mo, pp. 254.

The introduction by Prof. E. A. Park is admirable and sets forth the literary and moral characteristics of Dr. S. clearly and effectively. He was an extraordinary man—scholar, Christian and preacher, as well as missionary. He is said to have understood twenty-six languages and was able to preach extempore in six of them. His gifts were varied as well as eminent. But they were all singularly consecrated to Christ in the mission work, spending forty-nine years as a missionary in the Orient. His own account of his life, from the time he left Odessa (he was born at Stuttgart in 1798), whither the family had removed, embracing the period of his conversion while in Russia, and his visit to America, his life at Andover, his consecration to mission work among the Jews, and his long and eminently useful service in connection

with the American Board, is modestly and succinctly told in these pages. And no reader can follow him without being impressed with the sincerity and single-heartedness of the man and thanking God for raising him up to do the work he did.—J. M. S.

Life of Rev. Justin Perkins, D.D. Cloth, 30 cents.

This is the fourth in the "Missionary Annals" series, published by the Woman's Presbyterian Board of Missions, Chicago. The son, Rev. Henry Martyn, gives in this brief space a clear and interesting account of his father, a pioneer missionary to Persia, where thirty-seven years of an earnest life were consecrated to the Master's service.

Protestant Missions in Pagan Lands. By Rev. Edward Storrow. London: Snow & Co. 12mo, pp. 191. Price 3s. 6d.

The author has written other missionary books, particularly "India and Its Missions," and the "History of Protestant Missions in India." The present volume purports to be "A Manual of Missionary Facts and Principles relating to Foreign Missions throughout the World." It gives a bird's-eye view of the religious condition of the world, the missionary effort in the three previous centuries, the rise and development of modern missions, and the work and the results of missions on various fields. It is an instructive manual, giving definite information on a multitude of points. Its tables of missionary societies are taken from our own MISSIONARY REVIEW.—J. M. S.

The Missionary Problem. By James Croll. Toronto, Canada: Wm. Briggs. 12mo, pp. 224.

This work is similar to the one noticed above, although not covering so broad a field nor quite so recent in its survey. Still it gives a condensed history of Protestant missions in several of the principal fields of missionary enterprise. Brown's "History of Missions" is the author's chief authority for the earlier times.—J. M. S.

The Inspired Word. A Series of Papers and Addresses delivered at the Bible Inspiration Conference in Philadelphia. Edited by Arthur T. Pierson. Randolph & Co. 12mo, pp. 359. Price \$1.50.

This is a work of solid merit. There are no less than eighteen distinct papers on the various phases of the subject by as many writers of acknowledged ability, each fitted for his special theme. Most of them are "specialists" in their departments and represent all forms of evangelical faith. They came together and gave their united testimony, and the reader of these pages has the result. And it is not too much to say, there is scarce a chord struck in which there is not the fullest harmony. The editor well says: "It is not strange that upon the Word of God all the forces of the foes of Christianity should be massed. If confidence in that word can be undermined; if, by subtlety and sophistry, its *infallible inspiration* may be made to appear like an old wives' fable or groundless tradition; if in any way men may feel at liberty, like Jehudi, to use a penknife on the sacred scrolls and cut out of it whatever is offensive to the proud reason or the wayward will of the natural man, the devil will have achieved his greatest triumph." The work is as timely as it is able, and deserves extensive circulation, both for the subject's sake and the character and ability of the treatment.—J. M. S.

Norward of the Dogger; or, Deep Sea Trials and Gospel Triumphs. Being the Story of the Initiation, Struggles and Successes of the Mission to Deep Sea Fishermen. By E. J. Mather, founder and director, with illustrations. London: Nisbet & Co. New York: James Pott & Co. 12mo, pp. 376. Price \$1.50. Fourth thousand.

Few among us, I fear, are well informed respecting the "Deep Sea Mission." And yet it is doing a much-needed and highly useful work, as Mr. Mather's enthusiastic and charming narrative makes clear. Fishermen in deep waters—fishermen on board of thousands of "smacks," fishermen in the North Sea—are the special objects of this mission's care. The mis-

sion on their behalf began in 1880. By means of mission ships, which are really hospitals, churches, schools, etc., going to sea with the fleets of fishing vessels, and staying with them, and by every other possible agency and influence of a social, moral and sanitary kind, this mission strives for the temporal and spiritual welfare of this class, so exposed to perils and hardships and enjoying so few privileges of any kind. It is a blessed work, and the mission has been greatly blessed. The reading of this book cannot fail to awaken an interest in it in the United States and Canada, especially in the maritime provinces, where so many fishermen follow the sea for a living.—J. M. S.

Palestine in the Time of Christ. By Edmond Stapfer, D.D. Translated by Annie Herwood Holmden. Pp. 527. New York: A. C. Armstrong & Son.

This volume has reached its third edition, and now appears in a beautiful form, accompanied by very valuable maps and plans. It is open to every believer's observation that the Land is at this present time greatly aiding the Book. While the two international societies for exploration, the Egypt and the Palestine, are doing admirable work in bringing forth corroboration and elucidation of the Scriptures from the ruins discovered in the countries around the Mediterranean and up the Nile, any book treating of the Holy Land is sure to be welcomed by Christian students. The author of this one is a professor in the theological faculty of Paris. He writes fluently and well, and his general orthodoxy as well as his devout spirit is evidenced by his own declaration: "Jesus Christ was not the natural product of his environment; his appearance was a miracle; he came from God." Science has at last become a foreign missionary and is preaching with a spade. It would be an interesting theme for study, if one at his leisure would search out and compare for use how much missionaries have done for scientists within the last few years, and how much now scientists are doing in an attempt to return the favors.—J. M. S.

The Dawn of the Modern Mission. By Rev. Wm. Fleming Stevenson, D.D. Edinburgh: McNiven & Wallace. 1887.

This charming book of 188 pp. contains the four lectures delivered in connection with the Duff Missionary Lectureship, in Edinburgh, Glasgow and Aberdeen during the years 1884-86. They possess peculiar and pathetic interest as a posthumous publication of the last utterances of that gifted and consecrated author of "Praying and Working."

It may be doubted whether any man of his generation has, from a pulpit and parish in a Christian land, done as much as Dr. Stevenson to kindle the flame of holy enthusiasm and intelligent consecration in the direction of the church's mission to the unsaved millions. He was a *missionary pastor*. His tongue and pen were both aflame. Though he was a Dublin clergyman, his *field* was the world and his church only his *working force*; nay, he was himself the centre and spring of all his church force. He sought to spread the knowledge of missionary trials and triumphs, to bring those who heard and read his words into sympathetic contact with the degradation and destitution of a dying world at its remotest corners and deepest needs. "Hans Egede's Story," illustrated by his pen, stirred many a home pastor to yearnings over those who were far off; his beautiful picture of "Pastor Harms and Hermannsburg" quickened many a listless minister and church to organize the home force into a base of supplies for the foreign field. He made a world tour of missions, his pulpit being meanwhile supplied by the members of his Presbytery, without cost; and being elected the second lecturer under this Duff Lectureship he delivered these four grand lectures, which come to us scarcely complete, when his pen dropped from his dying hand, and his devoted wife took it up to prepare the manuscript for the press.—A. T. P.

II.—ORGANIZED MISSIONARY WORK.

National Bible Society of Scotland.

Annual report for 1887, being the seventy-eighth report of the Edinburgh, twenty-eighth of the National, seventy-fifth of the Glasgow, sixty-sixth of the Glasgow Auxiliary to the British and Foreign Bible Society, and twenty-seventh since the Union was formed.

FOR the first time since 1877 the income of the year has sufficed to meet expenditure, the receipts having been £33,432, and the outlay £30,988. Thus, in a period of great commercial depression and without any special effort, the income has almost reached that of the semi-jubilee year; and 1887, which came in under the cloud of a deficit, passes away in the sunshine of a surplus.

The issues, though they do not quite reach the exceptional figures of the two preceding years, are far above the record of any former year. They are in all 632,073 copies, of which 411,319 have been circulated abroad and 220,754 at home; and they include 164,729 Bibles, 180,662 Testaments, and 286,682 portions. The total issues since the union of the Bible societies in 1861 are now 10,110,975 copies.

The auxiliary societies—whose co-operation not only supplies well-nigh half the free income, but keeps the board in touch with the country and gives the society its right to the name it bears—now

number 335, and represent more than 700 parishes.

The purely missionary side of the work is growing year by year. The grants at reduced rates to charitable and evangelistic agencies at home amounted last year to 33,921 copies, being more than one-third of the whole issues in 1861; and of the 384,703 copies issued in foreign lands, only 71,130 went to nominally Protestant countries, while 71,652 were circulated in Roman Catholic countries and 241,921 among heathen nations.

The China issues for the year reached the large number of 183,555 copies, and the publication of its new Wen-li version places the society in the front rank of agencies at work for the evangelization of China. In Japan the year is notable for the issue of the complete Scriptures in the tongue of the people—a work in which the society has taken its full share. Since 1861 it has issued in Spain 531,561, in France 750,346, in Germany 1,247,542 copies. It touches "the dark continent" at more than one point—last year in Calabar, Kaffraria and Natal. In South America it aids Protestant aggressive work in Brazil, where a congregation in Pernambuco, itself the fruits of colportage, supplies several successful distributors of the Word. In Asia it has begun work among the wandering Bedouins of the Syrian Desert; it has distributed the Scriptures in thousands among the Tartar tribes of Mongolia; it is sowing the good seed of the Word in four great provinces of India; it was among the first to establish regular colportage in Corea, into whose tongue it was also the first to translate the gospel story; in the great Chinese Empire, where it has since 1864 circulated 1,024,250 Scriptures, it employs four European agents and forty native colporteurs, and has the aid of missionaries belonging to eleven different societies; and in the island-empire of Japan, under two European agents, forty-one colporteurs sold last year 46,637 Scriptures, making a total of 321,458 since 1875.

TREASURER'S REPORT FOR 1887.

INCOME.		
Receipts for Scriptures during year, viz.:		
Home, including grants, etc.....	£9,392 15 9	
Colonies, do.....	2,028 12 4	
British and Foreign Bible Society for Scriptures supplied to them		
in China, 1886.....	417 17 5	
do., 1887.....	544 2 3	
Foreign agencies, per contra.....	4,055 13 1	
	<hr/>	£16,439 0 10
Annual subscriptions.....		1,174 10 0
Auxiliary societies.....		8,123 9 9
Donations, viz.:		
Ordinary.....	£2,956 14 5	£2,956 14 5
For semi-jubilee fund.....	213 19 10	
	<hr/>	
Total received.....	£3,187 14 3	
	<hr/>	
Legacies available in 1887.....		2,780 1 9
Net rents.....		582 8 8
Interest on investments and bank accounts.....		228 18 9
Semi-jubilee fund, viz.:		
Amount received in 1885 and 1886.....	£4,576 13 4	

Whereof available for current year—twenty-five per cent.	£1,218 18 4		
And twenty-five per cent. on £230 19s. 10d., amount received in 1887, as above.....	57 14 11		
Chinese Blind Mission amount paid in excess on 31st Dec. last, repaid.....		£1,276 13 3 14 5 8	
		<u>£33,576 8 1</u>	
EXPENDITURE.			
Scriptures for home and colonies.....		£10,532 8 4	
Home circulation, viz.:			
Scotland.....	£374 8 4		
Ireland.....	278 5 9		
Colonial circulation.....		1,252 14 1	
Foreign circulation—		385 19 11	
	Applied to circulation as received.	Remitted to Agents.	
		Total.	
Africa.....	£7 0 0	£12 13 3	£19 13 3
Austria.....	263 1 2	964 12 5	1,232 13 7
Belgium.....	46 10 0	221 15 0	268 5 0
Brazil.....	0 0 0	125 0 0	125 0 0
China.....	176 8 2	2,883 5 3	3,009 13 5
France.....	147 9 2	1,192 18 1	1,340 7 3
Germany.....	2,196 8 4	2,825 18 3	5,022 6 7
Holland.....	142 1 0	104 0 0	246 1 0
India.....	28 0 0	95 9 8	123 9 8
Italy.....	103 17 0	628 4 3	737 1 3
Japan.....	1,805 8 1	2,060 10 2	2,865 18 3
Norway.....	0 0 0	66 12 5	66 12 5
Spain.....	90 0 0	424 9 8	514 9 8
Sweden.....	0 0 0	178 17 7	178 17 7
Turkey and Syria.....	39 10 2	130 2 5	169 12 7
	<u>£4,055 13 1</u>	<u>£11,864 8 5</u>	15,920 1 6
Salaries and wages, viz.:			
General management (including visitation of auxiliaries).....		£1,277 5 7	
Bible department.....		858 8 0	
Office expenses (including freights, traveling, etc.).....			2,135 13 7
Printing, advertising, etc.....			538 9 10
Law expenses.....			215 14 9
Balance.....			9 9 0
			<u>2,567 12 1</u>
			£33,576 3 1

American Mission, Egypt.

THIS mission was begun in 1854, and carries on its work in three departments—the evangelistic, book and educational. The work of the mission extends from Alexandria to Assouan, and entails a large expenditure. After deducting all receipts

from the natives for congregational and school purposes, the expense in 1887 was £7,600. New places are calling, some for schools, others for preachers. The mission gratefully acknowledges the generous aid of the A. B. Society and the B. and F. B. Society in Bible distribution.

STATISTICS OF THE EGYPTIAN MISSION—GROWTH FROM 1865 TO 1887.

	1865.	1870.	1875.	1880.	1887.
Ordained missionaries.....	7	7	8	8	11
Unmarried female missionaries.....	3	3	7	8	10
Native pastors.....	..	1	3	0	10
Native licentiates.....	..	3	8	5	7
Organized congregations.....	1	3	0	12	24
Stations occupied.....	5	10	21	48	55
Communicants.....	79	237	675	1,036	2,307
Average Sabbath attendance.....	125	513	1,133	1,837	4,747
Pupils in Sabbath schools.....	..	236	658	1,494	4,338
Number of schools.....	5	8	23	39	52
Pupils in schools.....	315	520	1,040	2,219	5,001
Tuition fees.....	..	\$655	\$797	\$1,863	\$43,033
Books distributed (vols.).....	?	5,506	11,890	24,534	31,620
Proceeds from sales of books.....	?	\$1,037	\$2,975	\$5,511	\$7,315
Total paid by natives for preaching, schools and books.....	..	\$2,783	\$4,840	\$14,980	\$7,127

Tuition fees for 1870 and 1875 do not include amount paid in congregational schools. That sum was not large, as the demand had not arisen for such schools. It will be noticed that in the most important items the work has nearly doubled, in some cases trebled itself in five years.

Asroot, March 7, 1888.

JOHN CHIES.

The Syrian Mission.

[The following historical sketch was prepared by Dr. Jessup of Beirut, Syria, at the request of the editors, as this Syrian Mission is one of the pivotal enterprises of the East.—Eds.]

THIS outline history may be divided into three periods :

FIRST PERIOD, 1820-1840.

A Period of Exploration and Preparation.—Its features: intolerance, persecution, banishment, wars, and pestilence.

1822. The American Arabic press was founded in Malta.

1833. The press was removed to Beirut. The first girls' school ever opened in the Turkish Empire was commenced by American ladies in Beirut and Mt. Lebanon. The first Protestant martyr, Asaadsh Shidiak, was starved to death in the Maronite monastery of Kannobin by order of the Maronite patriarch. When the missionaries returned from Malta to Beirut, in 1833, one small rowboat came out to meet them, containing the entire Protestant community of the Turkish Empire—viz., *five persons!* The number of Protestant adherents in 1887 is not far from 50,000 in the empire. The Greek war, the plague, the invasion of Ibrahim Pasha, son of Mohammed Ali of Egypt, and the disturbed state of the country rendered continuous missionary labor impossible.

SECOND PERIOD, 1840-1860.

From the Expulsion of Ibrahim Pasha by the European Powers to the Civil War and Massacres of 1860.—Protestantism was recognized by the Turkish Sultan as one of the religions of the empire.

March, 1844. The Sultan issued a firman that Christians of all sects are not to be insulted, nor be persecuted for their religion.

1840. Boys' boarding school established in Beirut under Mr. Hebard.

1847. The Protestant Charter of Rights was issued by the Grand Vizier in Constantinople (see "Goodell's Forty Years in the Turkish Empire"—appendix).

1850. The Sultan, Abdul Mejid, issued an imperial firman, called the Imperial Protestant Charter of Rights, guaranteeing to the Protestants all the rights and privileges of other Christian sects in the empire.

1846. The first boys' boarding school was opened in Abieh, Mt. Lebanon. Also the first girls' boarding school in Beirut under Dr. and Mrs. De Forest (see "Women of the Arabs," by Jessup).

1848. First Syrian evangelical church organized, with eighteen members.

1848. New translation of the Bible into the Arabic language begun by Rev. Eli Smith, D.D.

1853-1855. Crimean war. British influence predominant.

1857. Death of Dr. Eli Smith. Translation continued by Rev. Cornelius Van Dyck, M.D., D.D.

October, 1858. Female Seminary opened in Sukei Ghurb, Mt. Lebanon.

1860. Translation and printing of Arabic New Testament completed by Dr. Van Dyck.

THIRD PERIOD, 1860-1888.

Light Out of Darkness.—New impulse to Christian education and great advance in civilization.

1860. Civil war between Druzes and Maronites in Lebanon, followed by bloody massacres in Lebanon, Hasheiyah, and Damascus. Occupation of Syria for nine months by 6,000 French troops on behalf of the European powers and with the consent of the Sultan. New government instituted in Lebanon under a Latin Christian Pasha appointed with the approval of the European powers. Increase of European and Christian interest in Syria. New educational and benevolent institutions founded.

1862. American Female Seminary reopened in Beirut with native Syrian teachers.

October, 1862. Suk Female Seminary transferred to Sidon.

1860. British Syrian schools, founded by Mrs. Bowen Thompson, now

have 3,000 children in their schools in Syria.

1860. Prussian deaconesses' orphanage founded in Beirut, with 130 orphans. Up to this time they have trained about 800 orphan girls.

1863. Syrian Protestant College incorporated by Legislature of New York.

1865. The college formally opened in Beirut (see catalogue, which can be obtained of Rev. D. Stuart Dodge, 11 Cliff street, New York. See also "Missions and Science," "The Ely Volume," for account of the college and other work in Syria, especially the press). Number of students January 1, 1888, 175. Girls school of the Society for Promoting Female Education in the East, at Shemlan, Mt. Lebanon; Free Church of Scotland schools at Shweir, Mt. Lebanon, Kirk of Scotland; Jewish Mission schools in Beirut; Miss Taylor's St. George's Moslem girls' school in Beirut.

1873. American Female Seminary opened in Tripoli, Syria.

I append the last statistical summary of the missionary and educational work in Syria up to January, 1887. This will give you a comparative view of the progress in the ten years 1876-86.

1877. Mohammedans open schools for girls in Beirut, Damascus, and Tripoli; Greeks, Maronites, Jews, and other sects open schools for boys and girls. The whole number of children in Protestant schools in Syria and Palestine is probably about 15,000, of whom at least 7,000 are girls. The number of nominal Protestants is not less (in Syria and Palestine) than 6,000. There has been a steady growth in the work of the press in Syria. There are 11 Arabic journals in Beirut, 1 Turkish official, 3 Protestant, 2 Papal, 2 Greek, 2 Moslem, 1 literary. Three hospitals have been founded since 1860—St. John's, Protestant; St. Joseph's, Papal, and the Russian Greek Hospital.

1887. The Mejlis el Māarif, or Board of Public Instruction of his Imperial

Majesty the Sultan the Caliph of Mohammed, place the seal of authorization upon 33 different editions of the Arabic Scriptures and parts of Scriptures. The local board in Damascus also approve 330 different Arabic publications of the American press in Beirut.

[See statistics of the World's Missions near the close of this number for tabular statement of the Presbyterian Mission in Syria.—Eds.]

General Christian Missionary Society.

THIRTY-EIGHTH anniversary held at Indianapolis, Ind., Oct. 20, 21, 1887. The work of the society is chiefly evangelistic in its character and is spread over most of the States and Territories of the Union.

RECEIPTS DURING THE YEAR.

Missionary Fund.....	\$20,019 37	
Regular Extension Fund..	937 00	
Special Extension Fund (Boston House).....	2,236 21	
Ministerial Relief Fund...	172 05	
Tract Fund.....	270 93	
Interest on Extension Fund loans.....	54 00	
Repaid loans.....	300 00	
Borrowed.....	800 00	\$24,789 54
Total from all sources.....		\$25,772 31

DISBURSEMENTS.

To missionaries, cash....	\$8,228 12	
To missionaries, collections on field.....	9,637 22	\$17,915 34
For all incidental expenses	813 48	
To cor. sec'y, salary.....	1,800 00	3,613 43
For Boston house debt...	2,026 35	
For ministerial relief....	245 00	
For tract distribution....	340 00	
To other miss. boards....	91 10	
Loans from Extension Fd.	1,100 00	3,672 45
Leaving bal. in Miss. Fund	216 22	
“ Extension Fund.....	980 57	
“ Ministerial Relief F'd	153 80	
“ Tract Fund.....	20 45	1,370 77
Total.....		\$25,772 31

The Foreign Christian Missionary Society held its twelfth annual session October 19 and 20 at the same place as the General Society.

SUMMARY.

Number of missions.....	6
“ stations.....	23
“ missionaries (male).....	22
“ “ (female).....	9
“ native assistants.....	13
Whole number of workers.....	41

Whole number of converts under care of Society.....	1,856
(This does not include 346 at Chester and 120 at Southport.)	
Number added during the year.....	502
Net gain.....	502
Whole number added from the first..	3,518
Receipts for year.....	\$10,559 35
Total receipts from first.....	250,201 60

It has a mission among the Scandinavians of the United States, the Turkish Mission, India, China and Japan missions, and the Persian Mission.

Total receipts of the year.....	\$18,489 27
" disbursements.....	47,597 75

TABLE EXHIBITING THE LABOR OF MISSIONARIES FOR THE YEAR ENDING OCTOBER 1, 1887.

Baptisms.....	702
Other accessions.....	792
Churches visited and assisted.....	143
New places visited.....	96
Number churches organized.....	25
Amount collected on field for remuneration.....	\$9,687 21
Amount received from treasury G. C. M. C.....	8,228 12
Amount received in cash and pledges for local work.....	26,200 00

TABLE EXHIBITING THE MISSIONARY WORK OF THE STATE ORGANIZATIONS.

Number of missionaries.....	200
Baptisms.....	8,970
Other accessions.....	5,134
Churches visited and assisted.....	1,878
Unorganized places visited.....	326
Churches organized.....	123
Places assisted in building.....	63
Raised by State Board.....	\$83,422 58
Raised by County and District Boards.....	29,327 49
Raised by evangelists for church building and other local work.....	89,571 44
Members in State.....	625,000

Adding work of G. C. M. C., we have, missionaries, 231; baptisms, 9,932; other accessions, 5,926; new organizations, 140; collections, \$137,539.63.

Seventh-day Baptist General Conference,

The seventy-third annual session was held at Shiloh, N. J., September 21, 1887. The forty-fifth annual session of the Seventh-day Baptist Missionary Society was held during the sessions of the conference. The annual report gives the following facts:

The amount of the permanent fund is \$7,486.91, being an increase during the year of \$487.50, which is for missionary purposes. The receipts of the treasurer from all sources from September 3, 1886, to September 12, 1887, for the general fund were \$10,783.66; the receipts on the China field by our missionaries from contributions, etc., for the year ending June 30, 1887,

were \$317.36, making the total income \$11,102.02. Total receipts, including the \$487.50 for the permanent fund, \$11,689.52. Expenditures directly out of our treasury were \$10,536.31. Additional expenditures reported from China, out of funds received on that field, \$317.36, making the total expenditures \$10,853.67, viz.:

Home missions.....	\$5,330 83
China.....	2,559 86
Holland.....	490 00
Salary and expenses of the corresponding secretary, printing minutes, interest on loans, and incidental expenses.....	972 98
Payments for money loaned.....	1,500 00

The receipts canceled the debt, met all expenses, and left a balance of \$247.35.

The Baptist Convention of the Maritime Provinces.

ORGANIZED in 1846. Forty-second annual meeting held in Charlotte-town August 20, 1887.

Strength of the denomination, 375 churches, 1,768 baptisms during the year; total membership, 43,553.

Receipts of the Foreign Missionary Board (comprising Nova Scotia, New Brunswick and Prince Edward Island) amounted to \$9,325.65, the expenditures to \$10,269.06, leaving a balance of \$442.58 due the treasurer.

The Baptist Foreign Missionary Convention of the U. S.

ORGANIZED in 1880. Eighth annual meeting held at Little Rock, Ark., Sept. 21-25, 1887. Receipts reported, \$4,069.22, and expenditures, \$1,018, leaving a balance to the new year of \$51.22. We are not able to give an account of the results of the year. Ten States were represented. It resolved to devote the fourth Sunday in July of each year to the work in Africa.

Baptist Foreign Mission Society of Ontario and Quebec.

FROM the twenty-first annual report, made in October, 1887, the board expressed its "fervent gratitude for another year of hard work and marked prosperity in the Society's operations. . . . Four appointments, the largest ever made in one year to our missionary staff, viz.,

the Rev. J. E. Davis, B.A., Rev. H. F. Laflamme, Rev. H. Garside, B.A., and Miss Bella Alexander. Numerous converts have been baptized during the year, making the membership of our Telugu churches on June 30 last something over 2,000. New churches have been organized. Additional native helpers have been put into the field, and important buildings in course of erection last year have been completed."

RECEIPTS.

Total from churches.....	\$8,424 08
" Sunda-schools.....	1,200 11
" Woman's For. Mis. Soc. (West).....	3,100 00
" " " (East).....	1,025 00
" Fyfo Missionary Soc., Toronto.....	50 00
" Judson Missionary Society.....	13 00
" Association collections.....	88 41
" legacies.....	250 00
" individuals.....	684 70
Miscellaneous.....	253 02

Total received during the year.....	\$15,210 22
Balance on hand at last audit.....	304 78
Balance due treasurer.....	142 32

Total.....\$15,720 32

EXPENDITURES.

Paid to missionary.....	\$14,042 87
" for printing.....	254 08
" for interest.....	130 05
" other disbursements.....	540 50
Balance due treasurer.....	142 32
	<hr/>
	\$15,720 32

The Southern Baptist Convention.

THIS society was organized in 1845. The forty-second anniversary was held in Louisville, Ky., May 6-10, 1887. The Board of Foreign Missions reported 116 laborers in the field, distributed in Africa, Italy, China, Brazil and Mexico.

SUMMARY.

Missionaries.....	116
Baptisms for the year.....	225
Total members.....	1,551
Churches and stations.....	63
Schools.....	25
Pupils.....	587
Contributions from the native churches.....	\$3,012.61
Receipts from all sources.....	154,559.04
Expended on mission fields.....	62,584.31
In agency work.....	8,264.44

The debt of the board had been canceled during the year and a balance left in the treasury.

The Home Mission Board summarized the labors of the year as follows:

Missionaries.....	231
Churches and out-stations.....	822
Baptisms.....	3,223
Total additions.....	6,242
Sunday-schools reported.....	313
Teachers and pupils.....	13,031
Churches constituted.....	119
Houses of worship built.....	62
Total receipts from all sources.....	\$122,007.20
The year began with an indebtedness of.....	8,500
This has been reduced to.....	2,500

III.—CORRESPONDENCE and GENERAL INTELLIGENCE.

Netherlands India: An Appeal Without a Response.

[THE following letter from our correspondent in Singapore we are sure will be read with deep interest.—EDS.]

About ten years ago the Rev. Dr. Schreiber, secretary of the Rhenish (Barmen) Missionary Society, gave an account of his society's efforts in Neth. India, at Mildmay.* He said that Mohammedanism was spreading with astonishing rapidity, especially in Java. "At present in Java almost the whole population (21,000,000) is Mohammedan, at least in name; a great deal of heathenism still being concealed under the surface. In Sumatra about the fourth part is still

heathen. In Borneo and in the Celebes perhaps about one-half; but wherever in Dutch India a heathen population is in contact with Mohammedanism the latter is advancing steadily." In fact, wherever the Dutch Government extends, Mohammedanism is spreading. Dr. S. does not charge this government with "knowingly and willfully propagating Mohammedanism," but, as he says, "here Mohammedanism steps in to do that which Christianity ought but neglects to do."

Dr. S. speaks of the workers already on the field and of their utter insufficiency to occupy the whole field. This field in some parts has been wonderfully productive. In Ninnabassa, or Celebes, in 1886, out of a population of 33,023 there was a nominal Christian population of 116,361. But "there is only one Ninnabassa in the whole archipelago." In many parts where there is a large nominal Christian population "the poor Christians are quite neglected and

* Mildmay Conference of Foreign Missions Report, 1878.

forsaken," and are now fast falling before Mohammedan influences. Ten years ago Dr. S. said his society could not increase its staff of workers, and it has not increased them. He made a strong appeal for other workers, assuring all that the government would allow other nationalities to work freely, as the Germans do in Neth. India.

The part of his address I wish to emphasize is this: "Will no other missionary society step in, in order to avert such a reproach to the Christian name? I want to make an earnest appeal to all the missionary societies in England, America and Australia." *This appeal as yet has had no response.* Surely before long there will be a willingness to consider the claims of Malaysia, especially the claims of the 27,000,000 of Neth. India. All that the Christians of England are doing for the 35,000,000 of Malaysia is being done by the Sarawak (S. P. G.) Mission in Borneo, and by a few scattered workers in Singapore and Penang, with occasional visits to the peninsula. There is only one solitary American missionary to represent the Christianity of America in this wide region.

Let me give a few facts as to the present state of missions in Netherlands India, with a few other facts, to be well pondered by thoughtful Christians.

The Dutch possessions extend from Atcheen in Sumatra to New Guinea, and contain 612,520 square miles, with a population of 27,000,000 under the Dutch flag. Among all this vast multitude of souls there are only 69 Dutch and German missionaries and 24 government mission "helpers." These "helpers" are in government pay. Their sphere and all their movements are regulated by the officials, and though they speak Malay are only allowed to work among the nominal Christians. The missionaries alone are free to go to the heathen and Mohammedans with the gospel.

Of the 93 missionaries on the field (always including the 24 government "helpers") fully 70 have arrived since 1870, the result no doubt of the reaction in university and college life in favor of evangelical doctrine and many forms of aggressive Christian efforts in the Netherlands and Germany. The 69 missionaries are as follows:

- 6 from Neth. Miss. Society (Rotterdam).
- 6 from Neth. Miss. Association (Rotterdam).
- 8 from Utrecht Miss. Association (Utrecht).
- 1 from Neth. Ref. Miss. Ass. (Amsterdam).
- 3 from Ermelo Miss. Association (Ermelo).
- 4 from Mennonite Miss. Ass. (Amsterdam).
- 4 from Hague Home and For. Miss. Soc. (Hague).

- 8 from Christian Reformed Church (Leyden).
- 1 self-supporting Dutch missionary.

There are besides these Dutchmen 34 German missionaries, of whom 28 are from the Barmen Mission, supported by the sub-society at Amsterdam; the rest are of the Berlin Mission. These missionaries do not live together in large centers, but scatter themselves in families among the natives. In Java there are 24, in Sumatra

19, in Lias 5, Borneo 7, Celebes 11, Sumba 1, Timor 1, Rotti 1, Wetter 1, Buru 1, Ceram 2, N. Guinea 5, Jilolo 2, Saugi 3, Talau 2, Saparina 2, Amboina 4, Ternato 1, Letti 1, Haruku 1.

According to census (1885-1886) there were native Christians, Malayan races, 235,070; Chinese, 939 (but not one missionary able to speak Chinese), and natives of India, 121. In Dutch Timor there are 33,015 nominal Christians, with only one government helper. Truly the harvest is plenteous, but the laborers few.

(REV.) J. A. B. COOK,
Presbyterian Missionary in Singapore.

Oxford University and Missions.

LETTER from our correspondent in Oxford, J. F. Heyes, F. C. S., F. R. G. S.

A MODERN ROBERT BRUCE.

In Oxford the other day we had a remarkable illustration of the way in which the world will continue to miss its greatest heroes. A great crowd had assembled to hear a notorious statesman speak on the Irish question. A few graduates in a small room met without advertisement two days later to hear from Dr. Robert Bruce an account of his work in Persia. He strongly reminds us of Livingstone in his appearance and directness, and there is the further analogy that he has been working alone in Julfa, near Ispahan, these twenty years. Any ordinary person becoming a Christian would be sure to disappear in a few days, probably by poison, but it would be impossible to trace it. On the other hand, he instanced a woman who became Moslem, and speedily acquired property from Christian or Jewish relations in the law courts.

Dr. Bruce in fact gave incidentally many illustrations of some of the misleading criticisms of the now famous paper read by Canon Isaac Taylor at the Wolverhampton Church Congress. In Persia there was a "complete divorce of morals from religion," and his observation was that Mohammedanism "made every country a wilderness." It is only fair to state that Canon Taylor referred more especially to the civilization of the negro. He has since excluded the stations of the university's missions to Central Africa from his criticisms.

Before passing from this subject let me call attention to the remarkable phenomenon of the *Times* admitting correspondence on this question *in extenso*, writing leaders on it, and finally printing Sir W. W. Hunter's lecture on the religions of India in full, with a leading article. Missions both in Africa and China have similarly been dealt with in the jubilee year. No facts could testify more emphatically that the time is now ripe for the existence of a really great and impartial Review devoted to missions and absolutely independent of all missionary societies. On the whole I am inclined to think that the best place for such a Review is America. Its language is available for one hundred millions of that party, the human race, which seems called by God to an extraordinary future and an ex-

ceedingly great present responsibility with respect to the actual condition of and openings in the non-Christian world.

Dr. Bruce's remarks on Mohammed and the Koran were often at variance with the apologies we sometimes hear. Even in the matter of temperance it was clear that the Shiite was always glad to get the drink which the base Christian trader supplied him with. If they are kind to their slaves, they are grossly cruel to their animals. The state of the women needs no notes here. But the Doctor confessed his admiration for Mohammed up to his 50th year and the death of his wife Khadisha.

Here I must stop. The Oxford Graduates' Missionary Association was privileged to hear a great and good man. There are others like him in the mission field. My thoughts for the moment turn to Burma and the American Judson. In their single-handed translation work the parallel is very close. But Dr. Bruce has a parish of half a million of square miles, covering three great ancient empires.

The type of Christian hero changes in each century. We cannot stop the progress of the age, nor get nineteenth-century people to like what was admired in a different epoch. Let us not make any insidious comparisons, but thank God for all, and not least for that great gift of adaptability to environment which is evinced in the work of our best missionaries from either side of the water, a gift which seems akin to that which made the great apostle "all things to all men," and yet ever loyal to the great Head of all, who, however imperfectly, show the apostolic spirit and the divine power. J. F. HEYES.

OXFORD, March 5, 1888.

Mr. Forman Heard From.

MR. JMO. N. FORMAN, after arriving in England toward the close of September, spent two months in working and speaking throughout the universities and larger cities of Great Britain, much of the time in company with Mr. Taylor of the China Inland Mission. In the universities he frequently found it difficult to gather an audience of the students. At Cambridge the largest number of students he succeeded in assembling was but thirty. At Edinburgh some thirty-five men pledged themselves to the foreign missionary work. Meetings were held at Oxford and in Wales, and in London an inter-hospital meeting of medical students. In Belfast thirty-three men signed for missionaries, and Mr. Taylor coming after found that these were but the first fruits. At Wakefield, Leeds, Dundee, Aberdeen, Glasgow and other cities, meetings of the citizens and especially of the Young Men's Christian Associations were held.

Mr. Forman left England early in December and landed in Bombay January 2. He has been stationed by the mission at Allahabad for the first year, during which he will devote most of his time to the study of the language. He writes to the students at Princeton :

MURTSAR, PUNJAB, Jan. 31, 1888.

To the Princeton College Men :

The name of this town means "The Fountain of Salvation." The town is not yet this, but I trust the name is prophetic. It is one of the holy places of the Sikhs, who are a reformed sect of the Hindus. There is said to be already a spirit of earnest inquiry among some few, and we hope there will be a church established before long.

I have come here with Mr. Frank Newton, my uncle. He and his few native helpers have a parish of about one million people, Ferozepore being the center. It is one of the finest districts of the Punjab, and the men are an exceptionally strong, independent, manly lot.

Last week we spent a couple of days at Jaito, a village of somewhat over three thousand people. It had once before been visited by a native catechist, but never by a missionary, so far as we know. In doing village work, missionaries often carry tents with them, but this involves much trouble and expense. We are depending on getting quarters in each place. At Jaito we had a very comfortable little house of two rooms lent us by a railway official. Here we are putting up in a *sarâe* or native hotel. There are three native preachers with us, and we five occupy one long room. The hotel charges for all five are nine cents a day.

While here we expect to visit a number of the surrounding villages, sometimes all four of the preachers going together, and sometimes two by two. Mr. Newton has a small organ, and this with singing attracts a great many. Last evening the audience of about one hundred and fifty listened closely for nearly two hours.

It seems to be the general opinion that the most hopeful feature of the work in India is the villages. Many missionaries give a large part of their time to school work in the large cities. This work is important, but many of those who have been engaged in it now think that what is needed most is men who will give their whole time to evangelistic work, chiefly touring among the villages. Mr. Newton is considered very good in this line, so I was advised to go with him for a while before starting for my own field. The truth of the matter is that we need men in every department of work. In our mission school at Lahore we have over a thousand boys. And the college which was started less than two years ago has already some seventy students, and is growing fast. One feels often inclined to be discouraged at the size of the work and the fewness of workers. But I believe firmly 2 Cor. ix. 8, and this is a "staying power." I am now engaged in a study of the Holy Spirit, searching through the Bible to find just how much is promised to us, to me. May God grant, each of us may claim all.

I am praying daily for a great blessing upon you in Princeton, and expect to hear of a good work. Eph. iii. 14-19. And may God add the "exceeding abundantly" of verse 20. When you pray for me, please pray by name.

Yours in Christ's service and in Christ,
JOHN N. FORMAN.

A Boat Journey in China.

[EXTRACT from a private letter from Mrs. Edward P. Thwing of Brooklyn.]

Just now I am living on a boat. To-night we are anchored near Chung Wan. We left Canton Dec. 27, and have had lovely weather since. We are about 115 miles from that city. There are twelve of us—Rev. Charles R. Hager, missionary of the American Board from Hong Kong, my son, myself and a Chinese woman Bible reader, six boatmen, a captain and a cook. We have already stopped at several towns and villages on the river. At Hong Moon we found A. S. [a Christian pupil taught a year before in Brooklyn], and I rode about ten miles in a sedan chair to his home. He and Edward walked behind the bearers. I never before realized the expression, "The whole city came out to meet him." There was a general turn-out to see us, strange beings from a foreign land. When we went into the house it was at once crowded full, probably much as when Jesus found "no room, no, not so much as about the door." The open space in the roof reminded me of the opening through which it is said the sick of the palsy was let down.

The women and children felt of my clothes and hat and hair and shoes. They were greatly amused. We took supper and remained over night. When we left town crowds preceded and followed us. Sunday we were at anchor at San U, where there is a mission chapel. Mr. White of Macao administered communion and Mr. H. preached. The room opened into a little sunny inner court. Thirty-one gathered, and fifteen in all partook of the sacrament. After dinner on the boat I took my Bible woman and went to a village close by. As we entered a crowd of women and children swarmed out of every open door. They were more interested in me than in anything she said, examining my clothes and person. God only knows whether any good was accomplished. Work was going on just as on any day all about us.

We observed the week of prayer, and have had good meetings on our boat. Mr. H. is a spiritual man and it is a blessing to have his society. He has evening prayers in Chinese, and calls the boatmen into the cabin. Some come in and he talks very earnestly to them, and one asks many questions, apparently much interested. May God bless this "bread cast upon the waters." Passing from place to place by water we have time for the study of the language and reading. My Bible woman has small feet and cannot walk far at a time. Many of the villagers never saw a foreigner and very few ever saw a foreign woman till they saw me. When they saw me from afar, the news spread rapidly from lip to lip, and countless swarms poured out through every alley to meet us. We visited many places, as the whole district is intersected by many streams and canals. I cannot tell how many hundred miles our sixteen days' trip will aggregate, but it is a most instructive and profitable journey to us, and, we trust, to the thousands we have seen.

[OUR editorial correspondent, Prof. W. C. Wilkinson, D.D., is making the tour of Palestine. The following interesting note from him shows that he is on the lookout for missionary information. The observation and testimony of so close an observer and critical a mind are worth noting.—EDS.]

PORT SAID, EGYPT, March 24, 1888.

I have just been visiting the Egyptian mission stations of the United Presbyterians of America, both at Alexandria and at Cairo. At the latter place I saw also something of the work in progress. In both places I was favorably impressed with what I saw. Excellent men and women the missionaries seemed to me to be, and sincerely devoted to their work, which is prosecuted under the disadvantage of resources in money seriously inadequate to the demand. Cairo is a swarming Oriental capital of perhaps 450,000 people, with a reputed supply of 400 Mohammedan mosques, to feed these hungry human souls with the dust of death instead of the bread of life. I was irresistibly incited both in Alexandria and in Cairo to pray for poor groveling Egypt. Can these dry bones live? Let our United Presbyterian brethren redouble their prayers and their toils and their gifts for this perishing people.

W. C. WILKINSON.

From a Student Volunteer.

NEW BRUNSWICK THEO. SEM., April, 1888.

DEAR EDITORS: One of the most interesting features in THE MISSIONARY REVIEW to me is the letters from the Student Volunteers. I have read with pleasure the circular addressed to them, and am heartily in favor of the plan that each college or seminary send out a letter sketching the history of its own foreign missionary movements and plans. Some of our colleges and seminaries, however, are perhaps too weak to print and send out circular letters, but all of them can tell their brethren what the Lord has done for them and what they are trying to do for him, through the columns of THE REVIEW.

The volunteers in the three educational institutions at New Brunswick have not been idle this year. The District Miss. Alliance held here in February, of all the seminaries in New York, New Jersey and Pennsylvania, was the outgrowth of missionary interest at our mission circle, and the alliance has been a great blessing to us all. The students of the seminary, college and grammar school, with their respective faculties, have pledged more than \$800 yearly for the support of a missionary in the field, and at a meeting held March 21, the following resolution was unanimously carried: "Resolved, that in view of the especial qualifications of L. R. Scudder, M.D., who has offered himself to our mission board, and in view of the special needs of the mission field in India and our Board of Foreign

Missions, the entire subscription of the Students' Missionary Association for the first year be given to the board for the equipment and passage out of L. R. Scudder, if the board shall appoint him and start him out before October 1, 1893."

Our mission circle meets weekly, and we discuss every part of the world-field during the course of a year. Our prayer is that every volunteer may read and ponder the article in the April number of *THE REVIEW*, entitled "What One Did." What one did all can do, "through Christ which strengtheneth us." I heartily join in the cry, "Oh that the volunteers would pull together"; but let each of us be sure that his hand is on the rope. Let us link Matt. xxviii. 20 to 1 Cor. xv. 58. ONE OF THE VOLUNTEERS.

What Bishop Taylor is Doing in Africa.

THE second annual meeting of the District Conference of the Upper Congo District assembled at Vivi mission station Dec. 3, 18-7, at 2 o'clock P. M., with Bishop Taylor in the chair.

Fifteen members were present, including the bishop, and sixteen were unavoidably absent. The bishop reported briefly as follows:

"Our disappointment in not being able to get direct and prompt transport of our steamer and other stuff to Stanley Pool, and detention in Vivi, though trying to our faith and patience here, and hard on the hopes of our patrons at home, is working for our good and for the enlargement of our field of operations on the Congo:

"1. In the unexpected depletion of our transit funds. Had the government of the State of Congo been able to transport our freight to Stanley Pool at a pound (\$7) per man-load, according to agreement, we could not have paid their transport bills. Here, in Vivi, our expenses are but light and our transport by steam will be much cheaper than by carriers alone.

"2. It has been the means of a government authorization to open a line of mission stations from Vivi to Isangala, 55 miles, and thence to Manyanga, 88 miles, thence on the south side of the Congo 100 miles to Stanley Pool.

"3. We are finding out as our acquaintance extends that north of said base line of stations there is a densely populated belt of country belonging to the Congo State, extending back to the Loango River, and that parallel east a belt of about 100 miles or more.

"Since our arrival here, about the first of July of this year of grace—five months—we have, under the mechanical generalship of Brother Critchlow, extemporized the construction of a new steam wagon of vast pulling power, for the transport of our heavy freights up the steep hills, by means of this wonderful wagon and a little man force. All our cargoes have been brought up the crooked, steep, rocky hills, from the beach to Vivi top, a distance of about a mile and a half, since which our preacher and storekeeper, J. C. Teter, has taken stock of all our stores and put them under roof lock and key. Our chief engineer, Silas W. Field, has rubbed up and

painted and oiled such parts of our steamer and sawmill stuff as were liable to rust. Brother Rasmussen has given us a plan for a cheap buoyant raft for the discharge of our traction engine when she shall be brought up by the steamer. The materials for said raft are being prepared, so that we hope we shall within a few weeks see our road engineers, Brothers Claffin, Rasmussen, White and Briggs, moving inland with our steam wagon and traction engine. Brother Wm. H. Arringdale, our architect and man of all mechanical work, has been busy and effective in house-building and repairs.

"Our dear sisters have done the cooking for all our working force—a heavy task that is never finished. Meantime, though I have wrought in our varied work at Vivi three months out of the five of our sojourn here, I have explored the line to Isangala, and report the opening of five stations—1. Vivi, the site of the former capital of the state. For a little over seven acres of ground here and the buildings remaining we paid \$160. 2. At Vumtomba Vivi, four miles distant, in sight of the mountain, we have built an abode house and opened a station. 3. Sadi Kabanza, about twenty miles from Vivi. 4. Matamba, about twenty-nine miles from here, all on the caravan trail. 5. Isangala, where our freights have to be taken by boats up the river to Manyanga. We have not built, but our missionary, E. A. Shoreland, occupies rent free the station-house of the government. 6. Natumba, near Banana, we have just received permission from the governor-general to select a site, and I hope to be able to send in duly a sketch of the land selected, and to settle on the premises in a tent till we can get a small iron house ordered from Liverpool."

Reports from various stations were then presented. John A. Newth stated what had been done at Sadi Cabanzi. He said that the natives, though willing to be taught English, declined having anything to do with the worship of God, believing that all joining in it will die. Yet Mr. Newth believes there is ground for hope. The witch-doctor, having been warned against his barbarous practice, now brings all sick patients to the mission to receive medical treatment. This is certainly a step in the right direction, for it will give the natives confidence in the missionary. Mr. Newth thinks that when he is able to speak the language of the natives he will be able to reason away their prejudices.

The report from Vumtomba, back of Vivi, detailed the building operations, and stated that the natives are very friendly, and there is a daily class of from eight to eleven to learn English.

Miss Mary Kildaro reported the result of her teaching in two villages near Vivi. She first had good classes of children, taught them to sing Christian songs, and to repeat the Commandments and the Lord's Prayer. The interest and attendance increased, and the parents began to come, and one man has given up idol worship.

The report from Matamba, by Charles Laffa, stated that that station was opened in September. The natives are eager to be taught.

Letter from Our Correspondent at Tangier, Morocco.

I HAVE just returned from Fez (the great northern capital of Morocco). I was absent four months; nearly a fortnight was consumed in getting there. We "dwelt in our own hired house, and received all that came unto us, preaching the kingdom of God and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding us." A beloved young Scotch brother, who volunteered to accompany me and look after material matters, and my little son Frank, were my only companions. We were in great discomfort for a time after our arrival, but afterward secured a little house in a garden through which the river of Fez flowed. Here we spent some happy months, though with scarcely any of the ordinary appliances and comforts of civilized life. The people came freely about us. Many heard the word of life. The great opportunities and large promise of work in this land were more than ever impressed upon us. Not a few were at least intellectually convinced of the truth of Christianity. Some professed conversion. I will speak confidently of but one, whose experience was most remarkable, and who abides faithful. His name is Masham, and he has the title of Muley, being a lineal descendant of Mohammed, and is looked upon with peculiar veneration by his fellow-countrymen. His father's grandfather was the Sultan of Morocco. He is of middle age, of great intelligence, and well educated for a Moor. He had been greatly devoted to the faith of Mohammed and held an hereditary position in connection with one of the many mosques (some fifty) of Fez, which he relinquished on his conversion. The details of his being brought to believe in and confess Christ are of thrilling interest, and some of them I would fear to tell lest they might be doubted. His awakening illustrates how feeble a word may be blessed. He had a child at the point of death, and I simply told him it was useless to pray to God for the child save in the name of Jesus. This word entered at once into his soul, and he spent that night praying for his child in the name, the thrice-blessed name, of Jesus. The next day but one he professed himself a believer in Christ, telling me of a vision of the Lord Jesus he had had, that sounded like a leaf from the Acts of the Apostles. It filled me with amazement and joy, and I could do little but stand still and see the salvation of God. I had but to point out what God said about a thing, and he received it with rejoicing, and daily waxed strong, and he has already become a stalwart believer whose faith and patience would put many at home to shame. Two or three days after his conversion I pointed out what the Lord Jesus said as to baptism, and he was eager to at once obey. I baptized him that noon in the river in our own garden. He did not wish me to raise him up at once, saying as Christ remained in the grave three days he should like to lie upon the bottom of the river as

long as he could. My dear little son (12 years old) was so impressed by the sight that he also desired baptism, to my great joy. Muley Masham's conversion occurred only about four weeks after my arrival in Fez. Therefore I had his help in the work all the rest of my sojourn. He boldly and publicly confessed Christ, abandoning the false faith of Mohammed. He daily instructed those who came to the house. He has gifts that make it desirable that he should give himself wholly to the work of the ministry, which is his great desire. I have brought him with me to Tangier, where he has endeared himself to us all, and hope to retain him for help in the gospel. He supplies my imperfect knowledge of Arabic. He is without means, and I should be glad if some rich friend should covet the exceeding honor of supplying his temporal needs; \$250 a year would amply meet this dear man's humble needs, and enable me to keep him wholly occupied in gospel effort. Who will do it? My stay in Fez was of great help to me in increasing my knowledge of Arabic. At our out-station (Arzeela) ten or eleven souls have evidently received Christ, of whom two have fallen asleep. In this work God has honored the faith and toil of two devoted sisters, who fearlessly took up their abode in that little city where were no others than natives save themselves. I cannot express how deeply I feel that there are hundreds of Christian young women in America who could give themselves to such like work here. What an unfolding crown would be theirs! I will gladly be the helper of such, or of young brethren, either. Who will come? Who has faith and courage for it? Such as can trust the Lord for support shall lack no good thing, though among the good things they will find as part of them plenty of trials, as do we. But none of these things move us. We count not our life dear to us, if we may; but finish our course with joy. I am about starting on another trip, or series of trips, into the interior to occupy these spring months. My wife and daughter, Carrie and Muley Masham will be with me. We hope to again go to Fez and perhaps other towns of southern Morocco after the summer heat has passed. Traveling is expensive, and we must have at least five mules. To hire them consumes too much, so they must be purchased. Brother Eugene Levering, No. 2 Commerce street, Baltimore, continues to receive and forward the bounty of the friends of our work.

E. F. BALDWIN.

The McAll Mission.

[THE following letter, lately received from Mr. McAll, will be of interest to our readers.—EDS.]

PARIS, January 14, 1888.

At the close of the year 1887 and the opening of the new one our work in Paris and throughout France presents very many features which I am sure will not fail to rejoice the hearts of our dear friends of the American auxiliaries,

who, with us, are so earnestly desirous for the spread of the gospel in this land. I will attempt no more than a faint sketch of what we have been enabled to accomplish within the last two or three months in the way of extending the work, planting new stations in hitherto neglected districts of Paris and throughout France. You are aware that deficiency of funds had prohibited, during some years, our responding to the many and urgent calls to break new ground. It is only quite recently that, having somewhat recovered, through the efforts of our French friends, in connection with the sale they held for us last May in Paris, and from other sources, we have had the great joy of once again "lengthening our cords." This we have been enabled to do at a comparatively small additional outlay, as the entire work of many of the new stations is undertaken gratuitously by the French pastors and others in the respective localities, so that we have only to provide the little mission halls and their incidental expenses, which, in many cases, the very small means of these friends on the spot would not enable them to meet.

I will begin with last evening, January 12. We had the privilege of opening at 8 o'clock p.m. our 14th station. It is situated in a quarter of Paris peopled by very poor and religiously ignorant people, in a district called Monceau. Several of our valued helpers live near the spot, and have long much desired to attempt something for their less favored neighbors. During the visit of M. Guillaume van der Beken, Secretary of the Paris Young Men's Christian Association, some friends at Cincinnati felt so much interested in his statements respecting our work that they resolved to aid its extension. They assured an extra fund to M. van der Beken for this purpose. He and his wife and her cousin and two ladies, all living close by, sought out this new mission hall, and last night we set it apart for an effort to reach the poorest and most neglected around. It is in the Rue de Tocqueville, close by a benevolent institution in which houseless men get a meal and a night's lodging. From this proximity we doubt not that many will turn into the room and hear the gospel for the first time in their lives. The opening meeting was very encouraging. With the exception of a few friends, it consisted entirely of the neighbors, working people, etc. The place looked exceedingly neat and attractive and was well filled. It was delightful to hear the people try to sing the hymns, and their attention was reverent while we commended them to our Father's blessing. These Christian ladies (mentioned above) of the neighborhood propose to organize in the hall, in addition to the public meetings, children's religious services, mothers' meetings, etc.

On Wednesday of last week we opened our 13th station, at St. Germain-en-Saye, an ancient town of 18,000 inhabitants, a few miles from Paris. Mr. Elliott J. Shepherd of New York has generously supplied the funds for this new movement, in memory of the birth of a little daughter during his sojourn in the town. M.

Bayroux, the French pastor of St. Germain, will take the direction of the station, we supplying him weekly with speakers from Paris. On the opening evening we were cheered to see the little hall filled, and though all was new and strange to the majority of those present, there was respectful and serious attention throughout. The speakers remarked that, while during long centuries the town had witnessed all manner of events and revolutions, never had a place been opened in its streets for the preaching of the pure gospel (the Protestant church is on the outskirts) until that night. We all felt that it was our privilege to make thus a direct assault on the strongholds of ignorance and incredulity, and returned home with the glad conviction that "the Lord was there."

Time and space fail me to detail the openings which increased our stations from 99 at the close of 1877 to 114 as it now stands. In all we have increased our number of sittings by about 1,600, raising the number with which we start the year to about 17,000.

Will you not, dear American friends, join with us in fervent prayer that, through the Holy Spirit's influence, each of these sittings may, during the year, witness the drawing of at least one heart to the Saviour? R. W. McALL.

GENERAL INTELLIGENCE.

Results of Missions. At the end of 1884 there were at least 2,400,000 adherents and 650,000 full church members; 2,283,000 evangelized heathen—that is a significant number. It may not be that each of these is a mature believer. Certainly, the majority have much weakness, and their Christianity is still in its juvenile stage. Yet how many striking instances of wonderful divine guidance, of the power of the gospel, of real conversion, of childlike faith, of devout prayer, of love for the Word, of willing self-sacrifice, of heroic endurance for the confession of Christ, are included in these 2,283,000! How widely spread in different lands are these 2,283,000! If we may take a journey around the globe, almost everywhere do we meet more or less of them. In Labrador and Greenland, among the Indians and negroes of British America and the United States, in the West Indies, off the coasts of Central and Southern America, and even in the wilds of Terra del Fuego, 688,000 of heathen have Zealand and Australia, missionary

been gathered into Christian communities. If we leave San Francisco to go across the Pacific Ocean, we find in the Sandwich Islands, in Micronesia and Melanesia and Polynesia, in New converts numbering 240,000 souls. If we turn to the Indian Archipelago and from there go to the Japanese islands, and then to the Asiatic continent, India, China, Persia, and Asia Minor, we find 754,000 heathen who have become Christians. Coming at last to Africa, we meet the converts in Madagascar, among the Caffres, Bechuanas and Hottentots, South Africa, the negroes of the interior, and the west coast from Congo to Senegambia, amounting to 577,000.

—The Prospect in Asia. Dr. Abel Stevens, writing to the *Central Christian Advocate* from Yokohama, Japan, says:

"I have been inspecting the great Asiatic battle-fields, and I report the general conviction of both foreigners and intelligent natives here, that the epoch of a grand social and religious revolution has set in in India, Burmah, China, and Japan; that this old Asiatic heathendom is generally giving way before the continually increasing power of Western thought and Christian civilization. The present is the most propitious hour that ever dawned on Asia since the advent of Christ. Let us hail it, and march into these great open battle-fields with all our flags uplifted. I am not carried away by the enthusiasm of the heroic men I have met in these fields: I know well the difficulties that still remain, and can criticise as well as anybody grave defects in the campaign. But I feel sure that the hoary paganism of this Asiatic world is tottering to its fall; that the final Christian battle is at hand."

Wendell Phillips says:

"The answer to the Shaster is India; the answer to Confucianism is China; the answer to the Koran is Turkey; the answer to the Bible is the Christian civilization of Protestant Europe and America."

—Africa and Rum. The exports of spirits to Africa from Great Britain, Germany, Portugal and the United States in a single year amounted to nearly 9,000,000 gallons! And these gallons are multiplied many times before they are dealt out to the natives. One of the National African Company's steamers recently carried 25,000 cases of gin and rum for the

supply of two factories only. Mr. Bently says "he has heard of 50,000 or 60,000 cases of gin as the annual sale of certain factories of the Dutch House."

Says Dr. Cuyler, in the *New York Evangelist*:

"I went to Washington to present a memorial from the National Temperance Society to the Committee on Foreign Affairs of the United States Senate, in behalf of rum-cursed Africa. When the Berlin Conference shaped the future of the vast Free State of the Congo, three years ago, they prohibited the slave trade. But they left a worse scourge unchecked. The Hon. Mr. Kasson, who represented the United States, Sir Edward Malet, who represented Great Britain, with Count de Launey of Italy and Count van der Straten of Belgium, strove hard to have a clause prohibiting the sale of intoxicants to the native tribes. The German and Dutch commissioners fought it out, and Germany has sent over seven millions of gallons of 'fire water' into that doomed region in a single year! Holland has sent over one million! And out of the port of Boston, between June, 1885, and June, 1886, there was shipped 733,000 gallons of death-dealing New England rum into the Congo country! The negroes are becoming crazed not only with the drink, but for it. Many of them refuse to take in exchange for palm-oil, ivory and other products, any manufactured fabrics, and clamor for strong drink! Two results follow: the natives are being bestialized with alcohol, and all hope of opening a valuable market for our goods is being destroyed. The chief 'Christian' powers of the world are becoming the colossal groggellers to poor imbruted Africa, and are destroying one hundred times as many as Christian missions are saving. A powerful influence is being brought to bear on the English Government to prohibit the liquor traffic in Africa by British subjects. The memorial I took to Washington besought our government to adopt effective measures to suppress this destructive traffic by American citizens. A vigorous push should be made by every constituency upon its representative, by petition and by correspondence. No time is to be lost. One year now in the history of Africa is worth a century in its degraded past. If Christendom is going to supplant Paganism with whiskey-barrels, then Africa had better been left in heathenish seclusion. At any rate, let our republic wash its hands of any further participation in this wholesale crime against a whole race of immortal beings."

"What is being done out there in the name of conscience," says the *New York Tribune*, editorially, "is a world of crime of a character so colossal, of an immorality so shameless and profound, that if it could be regarded as a type and illustration of nineteenth century civilization, it would be necessary to denounce that civilization as a horrible sham and a conspicuous failure."

Says Canon Farrar in the *Contemporary Review* :

"The old rapacity of the slave-trade has been followed by the greedier and more ravenous rapacity of the drink-seller. Our fathers tore from the neck of Africa a yoke of whips; we have subjected the native races to a yoke of scorpions. We have opened the rivers of Africa to commerce, only to pour down them the 'raging Phlegethon of alcohol,' than which no river of the Inferno is more blood-red or more accursed. Is the conscience of the nation dead? If not, will no voice be raised of sufficient power to awaken it from a heavy sleep?"

Bosnia.—Pastor Kolatschek, who spent the years 1884-1886 in gospel work among the Bosnians, gives some interesting reports concerning the evangelization in that country. The political authorities do not oppose this work in any way, which is conducted under the auspices and with the financial aid of the Gustavus Adolphus Society of Germany.

Burmah.—All of Burmah belongs to Great Britain and forms a part of the East India Empire. Lower Burmah consists of the provinces of Arrakan, Pegu, Irrawaddy and Tenasserim, with an area of 87,220 square miles, and a population in 1881 of 2,736,771. Upper Burmah, known previously to 1886 as Independent Burmah, is estimated to have 190,500 square miles and a population of 3,500,000. It is probable that in all Burmah there is now a population of near 8,000,000. In Lower Burmah the census of 1881 divided the people religiously into 88,171 Hindus, 168,831 Mohammedans, 3,251,584 Buddhists, 84,219 Christians. The people of Upper Burmah are almost entirely Buddhists.

The Burmese make jokes freely, but are not so ready to take them, and have a bitter dislike to being teased. Their manners are courteous, but quite free. They are not an industrious race, yet we ought not to call them lazy. A moderate amount of work for two days supplies them with ample provision for both, and for a third, which they spend in meditation, boat-racing, football, or other recreations according to taste.

They are said to be a very musical people. Music enters largely into all matters of social importance, and the love of it finds expression in the manufacture and employment of a variety of instruments. The Burmese gong, when deeply struck by the accustomed hand and thereafter gently waved in air, is by no means unpleasant to hear. And when, as is often the case, it is employed to summon a passing neighbor on his way with an offering to some distant temple, in order that he may become the agent in transmitting a similar gift from a worshiper whom circumstances detain at home, it conveys a lesson which we do well to lay to heart.

China.—Ex-Secretary Holcomb of the American Legation at Peking says that out of the 400,000,000 inhabitants of the Chinese Empire fully 300,000,000 spend less than \$1.50 a month for food.

France.—Rev. Dr. Muchmore of the *Presbyterian*, Philadelphia, who recently returned from a two-years' travel abroad, and whose admirable letters during that time have received wide attention, gives in one of his latest his views touching the McAll Mission, which will be read with interest by many of our readers who are interested in this great religious movement of our day. He says:

"The McAll work has never been independent of the churches and pastors of Paris. The self-negation of this wonderful Christian man, who is the founder and head, is monumental. It would have been the easiest thing in the world to have started a church bearing his name or any other name. But instead, he has wrought in the greatest harmony with the French pastors. He has advised with them, has had their constant help. Some of the most eminent preaching in these stations two, three and sometimes four times a week, is by men of world-wide reputation, such as Dr., now Senator de Pressensé, Pasteurs Bersier, Monod, Recolia, Dhombres, Hollar and others. There is but one opinion about this work in Paris, nay in all France, which is enthusiastic and profoundly trustful. It is the auxiliary of the French Protestant churches, and at this moment we are told that there are a hundred applications for these helpers for the churches throughout France by

the pastors and consistories. The work, by its own momentum of grace, widens and deepens, and the cry, not only in France but far beyond it, is to them, 'Come over and help us.' One of its most blessed fruits is in imparting a knowledge to the pastors of France of better methods of work. In the long inactivity of the church, when it was practically fettered, the tendency was to take the life and aggressive activity out of it and its pastors. Many had fallen into a humdrum conservatism, little less lively than the dead march. Then courage, which now works through their marvelous aggressiveness, was all repressed by the terror which through ages becomes the law of being. The pastors come up from all over France, and catch the spirit and learn its methods, and carry them home, not in vain, as the wonderful revivals throughout France during the last two years have shown. To the ministry of France it has been better in its teaching how to work than a half dozen ordinary seminaries. The French clergy appreciate it, pray for it. French Protestants contributed to it over five thousand francs, a great sum considering their condition and the demands upon their poverty. They commend it, as they well might, and God forbid that they should ever become so blind as not to feel that it is the pulsation of their own church heart. For they must never be separated. It would imperil, to our judgment, the hopes of the salvation of France. But it may be asked, What are the results, not general, but organized? The French Protestant churches are receiving converted souls that they could never have reached. All the pastors, who have wrought in this work, have had accessions from it, pastors Bersier, Monod, de Pressensé, etc., and so has it been with the Methodist, Congregational and Baptist churches."

—India's Religions. "The first idea of our missionaries was to make converts from the established religions of India. During the last fifty years this idea has been modified. In such a country a religion must stand or fall by what it does for the well-being of its own people. This principle applies to the three great religions of modern India — Mohammedanism, Hinduism and Christianity. There is a dense and dark mass of 50,000,000 of human beings in India lying on the outskirts or beyond the pale of orthodox Hinduism and Islam. Within fifty years these 50,000,000 will be absorbed into one or other of the higher faiths. Islam represents in British India a compact and coherent mass of 45,000,000, who in spite of internal divisions are more closely united than any equally large section

of the people by a common religious bond. Hinduism is a social organization and religious confederacy. As a social organization it rests on caste. As a religious confederacy it represents the coalition of the cultured faith of the Brahmans with the ruder rights and materialistic beliefs of the more backward races. In both aspects Hinduism is a deliberate system of compromise. It accepts the position that the spiritual needs of races differ in each stage of their development, and that man most naturally worships what, for the time being, he most reverences or most fears. On this foundation Hinduism has built up the enduring but ever-changing structure of Indian ritual and belief. No conversions to Islam on a considerable scale have taken place since 1872. Even a solitary case might be sought for in vain of such a change of religious belief from conscientious conviction. But a small amount of conversions is going steadily on. It proceeds from social and economical reasons, and is confined to the lower orders, and occurs oftener among females than males. Hindus who have lost caste, women who have fallen into an immoral life, men who have abandoned their family faith for the sake of a woman of the other creed—these, and such as these, release themselves from the restraints of caste rules by adopting Islam. In such conversions religious feeling has no place.

Into this ancient and powerful organization a new religious force has thrust itself, a force animated by a profoundly different spirit. Christianity is not a new religion in India. Its history dates from a period 700 years before the rise of mediæval Hinduism and 1,000 years before any widespread Indian settlement of Islam. The new religious force now at work amid Hinduism is neither the Nestorianism of the patriarchs nor the Catholicism of the popes. The Catholic and Syrian churches still go on calmly with their great task and claim

over 1,000,000 of the 2,148,227 Christians in India. The new disruptive force is Protestant and Anglican Christianity. English missionary work began in the last year of the last century. The results achieved by three missionary periods in India—the period of private effort, the period of great organized societies, and the period of societies side by side with ascetic brotherhoods—may be thus summarized. In 1851 the Protestant missions in India and Burmah had 222 stations; in 1881 their stations had increased nearly three-fold, to 601. The number of churches or congregations had during the thirty years multiplied from 267 to 4,180, or over fifteen-fold. There is not only a vast increase in the number of stations, but a still greater increase in the work done by each station, while the number of native Protestant Christians increased from 91,092 in 1851 to 492,882 in 1881, and the communicants increased from 14,661 to 138,254. During the same thirty years the pupils in mission schools multiplied from 64,043 to 196,360. These enormous increments have been obtained by making a larger use of native agency. A native Protestant church has, in truth, grown up in India capable of supplying in a large measure its own staff. In 1851 there were twenty-one ordained ministers, and in 1881 they had increased to 575. The number of native lay preachers had risen from 493 to the vast total of 2,586. The wonderful growth of the native clergy in recent years has brought Christianity closer to native institutions. The appointment of native bishops, for which the time is at hand, will do more. Indian Christianity, organized on the Indian communal basis and in part directed by native spiritual leaders, would reproduce, as far as the divergent creeds of modern times permit, Tertullian's picture of the early churches united by 'the communion of peace, the title of brotherhood, the token of hospitality, and the tra-

dition of one faith.'"—*Sir William Nelson Hunter, in the London Times.*

Hindu Astrology in Trouble. The *Bombay Guardian* gives a singular story of the trials which some eminent Hindu pundits are undergoing on account of the interference of Western science with their system of astrology, which is closely connected with their religion. A meeting of learned Brahmans from Benares and other places had been held to consider this conflict between science and their religion. It seems that the date of a certain holy festival, the Durga Puja, which ought to be fixed by the study of the stellar influences, has of late years been fixed by an examination of the Englishman's Sheet Almanac. The *Guardian* says:

"This impious conduct, subversive of the very principles on which Hindu festivals were instituted, has been reported by an enemy to the orthodox Brahmans, and great has been the agitation produced by the disclosure. Not only according to this discovery have past feasts been observed in violation of planetary conjunctions and stellar influences, rendering acts of merit nugatory, necessitating the repetition of vows, upsetting marriages, confusing births, and inducing blight, pestilence, and disaster of every kind; but the holidays this month, for which many of us have made all arrangements, will be useless and need not be observed. Such were the asseverations of the Brahmans, and as the great question when to hold the forthcoming pujahs must be settled immediately, the meetings we have mentioned were convened."

There was a heated discussion at this meeting. Many were not prepared to admit that all their rites and ceremonies were wholly without merit on account of the failure to hit upon the right day. But there was agreement upon the doctrine that the stars must fix the day, while it was gravely disputed whether their positions should be determined by the use of modern astronomical instruments or by the study of the shastras.

Japan.—Joseph Cook, in *Our Day*, says as to the prospects of Unitarian missions in Japan:

"Mr. Knapp, who was lately sent to Japan on a Unitarian 'embassy,' said in his farewell address in Boston, November 6, 'My errand is not a mission to heathen. . . . It is conference.

not conversion, at which I aim.' A son of Fukuzawa, the eminent Japanese educator, read an address following Mr. Knapp, and closing with this extraordinary benediction: 'May God, Buddha, and the eight million deities of Japan bless him.' (*Christian Register*, Nov. 17, 1887.) The gross irreverence of this reference in its conjunction of the divine name with pagan deities shocked many hearers, but met with no rebuke, although Dr. Hale and President Elliot were on the platform. Even the *Unitarian Review* (Dec. 1887, p. 592) says only that no missionary was ever before sent abroad with 'so comprehensive a benediction' as that pronounced on Mr. Knapp by young Fukuzawa. It is painfully evident that Unitarian missions conducted in the spirit of this keynote would be exceedingly injurious to Japan, and that their success would give to her population only a plentiful feast of east wind. A Unitarian journal of leading authority lately said that the most notorious infidel lecturer in the United States might be admitted to membership in a liberal Unitarian church. Japan should remember the bright saying of Erasmus Darwin, grandfather of Charles Darwin: 'Unitarianism is a feather-bed to catch a falling Christian' (*Life of Darwin*, Am. ed., vol. i. p. 513). The *Land of the Rising Sun* should keep in mind Coleridge's remark (*Table Talk*), 'A Unitarian may be a Christian, but Unitarianism is not Christianity.'"

Polynesia. — Much has been said against the introduction of Christianity and civilization among the people of the South Sea Islands, as tending to the destruction of the native races. It has been affirmed that to carry the gospel to them was the sure way to exterminate them. An article in *The London Missionary Chronicle* brings some testimony on this matter and shows what missions have done for the elevation and preservation of the islanders in the Pacific. It says: "For the sake of the preservation and raising of the aboriginal natives, what class of men have equalled the missionaries in promoting a sanctified manhood and womanhood among savages and heathen? It will not be out of place to give Darwin's opinion upon the civilization of degraded tribes through the agency of missions. Writing to the secretary of the South American Missionary Society in 1870, he says: 'The success of the Terra del Fuego Mission is most wonderful, and charms me, as I always prophesied utter failure. It is a grand success. I shall feel proud

if your committee think fit to elect me an honorary member of your society. I have often said that the progress of Japan was the greatest wonder in the world, but I declare that the progress of Fuegia is almost equally wonderful.' After commending the success of the London Missionary Society in the South Seas, the late Professor Rolleston, at the meeting of the British Association in 1875, quoted Dr. Gerland: 'The decrease of the Polynesian population is not now going on as fast as it was in the first half of this century. Whilst in this matter the English Government deserves great praise, and whilst Sir George Grey has done more for the Polynesians than almost any other man, the missionaries, nevertheless, stand in the very front rank among the benefactors of these races, with their unwearied, self-sacrificing activity.' Russell, in his work upon 'Polynesia, 1840,' said: 'The progress which the Polynesians have made was really set on foot by the missionaries. They have had the greatest influence upon the civilization of the natives; they have taken their part and protected them when they could; they have further given them the fast foothold, the new fresh object, motive, and meaning for their whole existence, of which they stood so much in need.' Whatever ridicule 'The Earl and the Doctor' and similar books may have cast upon missions in the Pacific, this has been conclusively refuted by the unbiased testimony of Admiral Wilkes and Captain Erskine, to the effect that the moral reformation of the islanders is pre-eminently due to the exertions of the agents of the London Missionary Society. So again, in resisting the coolie traffic of Polynesia, the natives have not had more steadfast champions than the missionaries. How much has also been accomplished for the redemption of the slave in the West Indies, and in the alleviation of the brutish and servile condition of the natives of India! If,

further, we consider the superhuman self-abnegation of Livingstone for the suppression of African slavery, or the labors and endurance of Vanderkemp, Philip, Ebner, Kitchener, and Moffatt for the welfare of the Bushman, Kaffir, Bechuana, and Hottentot, there can be no stronger exposure of the calumnies which Sir Samuel Baker has raised against the missionary and his message."

Syria.—Contributions of Missionaries to Science and Education. In noticing the completion of another great work by Dr. Dennis of Beirut, one of a series prepared by him, including the Canon and Interpretation of Scripture and Evidences of Religion, which have become the standards of theological instruction for the

Arabic-speaking peoples, Dr. Geo. E. Post, in the *New York Evangelist*, worthily says:

"It would take a long list to exhaust the religious, literary and scientific contributions to the Arabic language from the missionaries in Syria. They include the translation of the Scriptures and the stereotyping of the same in numerous styles; the preparation of a Scripture guide, commentaries, a concordance, and a complete hymn and tune book; textbooks in history, algebra, geometry, trigonometry, logarithms, astronomy, meteorology, botany, zoology, physics, chemistry, anatomy, physiology, hygiene, *materia medica*, *practico of physic*, surgery, and a periodical literature which has proved the stimulus to a very extensive native journalism. The Protestant converts of the mission, educated by the missionaries, have written elaborate works on history, poetry, grammar, arithmetic, natural science, and the standard dictionary of the language, and a cyclopaedia which will make a library by itself, consisting of about twenty volumes of from six hundred to eight hundred pages each."

IV.—INTERNATIONAL DEPARTMENT.

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

The English Language on Indian Reservations.

THE relation of languages to the civilization and nationalization of pagan peoples is no new topic. The governments of Europe have given large attention to the subject. Missionary organizations during the last century have studied it more profoundly and with wider experience than any one government, if not more than all governments.

The United States Government has experience limited to its own territory and to the one aboriginal race found therein. It has, within a comparatively few years past, given a little consideration to the relations of the languages of these people to the question of their preparation for citizenship, and their ultimate absorption into the national commonwealth; a view of their possible future which is itself of recent date. During these few years, those charged with the conduct of Indian affairs have had a steadily deepening conviction, that

the red races must be taught the English language in order to their nationalization, and pressure, steadily augmented, has been brought to bear on all having to do with these tribes, to secure compliance with this policy. The consensus of public opinion supports this aim of the government, though there is diversity of view as to its relative importance among the several means contributing to the same result. The moral and religious training of these races is fundamentally essential to their civilization and nationalization, and the philological influences and facilities, stoutly helpful and important, are yet imperatively subordinate. All parties, therefore, outside of the Indians themselves, may be said to have favored the acquisition of the English language by these tribes, and all have sought, at least in some degree, to attain this object.

It appears that the Indian Bureau or the Indian Commissioner, or a subordinate of the Commissioner

whose instrument he became, thought this object was to be secured more rapidly by means of force, and an edict was issued which forbade instruction, by anybody, to any Indians, in any of the Indian vernaculars. This was afterward modified in a noneopathic degree to read:

"No other person than a native teacher will be permitted to teach in any Indian vernacular, and these native teachers will only be allowed in schools not supported in whole or in part by the government, at remote points where there is no government or contract school where the English language is taught."

President Cleveland says, in his reply to criticisms against this order, which were formulated in resolution by the Philadelphia Methodist Episcopal Annual Conference, that it applies to text-books also. He says

"That no text-books in the vernacular will be allowed in any school where children are placed under contract, or where the government contributes, in any manner whatever, to the support of the schools; no oral instruction in the vernacular will be allowed in such schools. The entire curriculum must be in the English language. The vernacular may be used in missionary schools only for oral instruction in morals and religion, where it is deemed to be an auxiliary to the English language in conveying such instruction, and only native Indian teachers will be permitted to otherwise teach in any Indian vernacular; and these native teachers will only be allowed so to teach in schools not supported in whole or in part by the government and at remote points, where there are no government or contract schools where the English language is taught, and such instruction must give way to the English-teaching schools as soon as they are established where the Indians can have access to them."

It appears that even interlinear text-books are prohibited.

Several objections have been raised to these regulations of the government.

1. While the Board of Indian Commissioners are on record over and over again as favoring and strengthening the influences which would bring the Indians to a knowledge of English, they yet say in their last annual report that

"The school facilities being now sufficient for only about one-third of the Indian children of school age, every effort for their education should be encouraged. A little teaching even in the vernacular is better than no instruction."

2. Rev. Dr. Strieby has partially summarized the objections to the new regulation as, first of all, judged of from only a secular and government standpoint. It is said that this sacrifices the present generation of adults, and is impracticable; it is impossible at once to educate the children of school age among the Indians, as there are only 13,000 pupils now in the schools of a total population of 46,000 of school age; that it would cost the government a half million dollars to furnish school-houses for these, and another half million for books and teachers, and thus require a million dollars for the first year; that it is simply impossible to secure the teachers if the government were otherwise ready—it would require one thousand teachers; that there must be increasing expenditure for the schools of the character desired, as the appropriations of the government show the expense of these schools to have increased forty-fold in ten years, while the average attendance has scarcely trebled. At the ratio of increase of attendance of these children, in school during the past ten years, it will require sixty years to get these children in schools. It will therefore probably, even following out the government policy, require half a century before the English language can be made the language of communication with the Indians; and thus while the permanent use of these Indian languages is not necessarily to be desired, their temporary use is of great consequence. But it is *essential* that the Indian be Christianized in order to his nationalization. When the Indian becomes a Christian, his eyes are opened for the first time to the idea of a right civilization, and he begins then to know the value of the English industries and of the English language.

3. Rev. Charles W. Shelton, at the same Mohonk Conference at which Dr. Strieby spoke as we have shown, illustrated the process of Christianization as the short cut both to civil-

ization and to the use of the English language, by reference to the 75,000 Indians of the Indian Territory, for whom Congress has no need to legislate, no bills coming before Congress on their account. He says it is because three-quarters of a century ago the missionaries commenced to Christianize them. He affirms that government cannot Americanize the Indian from their standpoint, and if it were possible it is not the goal, as education in English is not a preventive of crime.

4. Serious exception is taken to this government order, as invading natural and moral rights. Rev. Dr. Gilman asks if the government has any right to prohibit the Indian to teach his child in the only language he knows. And if one may, may not a half dozen employ the same means to teach them? Is it not proper to inquire what rights parents have over their children?

5. Still graver objection is made to the invasion of the rights of American citizens in their personal and private capacity. It is contrary to the genius of the nation itself that the moral right to conduct benevolent, charitable or Christianizing agencies by such means as are esteemed necessary thereto by the parties in the case, shall be interfered with by an officer of the government. President Cleveland, in the letter already referred to, says :

"A limited theological class of Indian young men may be trained in the vernacular at any purely missionary school, supported exclusively by missionary societies, the object being to prepare them for the ministry whose subsequent work shall be confined to preaching, unless they are employed as teachers in remote settlements, where English schools are inaccessible." And then, singularly enough, adds :

"The rules referred to have been modified and changed in their phraseology to meet the views of good men who seek to aid the government in its benevolent intention, until it was supposed their meaning was quite plain and their purpose satisfactory."

How can the President suppose it to be "satisfactory" to American citizens or American Indians either, that the government shall claim the

right to say whether they may have a theological seminary? How can it be "satisfactory" to missionaries to accept as a concession from the government the right to have a "theological class," the number of which is to be "limited" at the discretion of the Indian Bureau? This is a fundamental interference with fundamental and recognized rights which it were the sweetest charity to excuse as merely an impertinence. And when again the President explains that "these rules are not intended to prevent the possession or use by any Indian of the Bible, published in the vernacular, but such possession or use shall not interfere with the teaching of the English language to the extent and manner heretofore directed," can he expect it will be "satisfactory," inasmuch as it involves the moral right of every man on American soil to own his Bible and read it in Greek or Choctaw without asking or receiving the concession as a privilege from the government? The very explanation is unfortunate. The government is simply dealing with that which, outside of its own schools, is none of its business, even if the matter at issue were vastly more essential to the nationalization of the Indians than it is or possibly can be.

The brief expression of opinions of eminent gentlemen, who have studied this subject for years, which will be found below, was solicited by us with the privilege of their publication in the REVIEW, and they will be read with great interest.

OPINIONS OF EMINENT MEN ON LATE ACTION OF THE INDIAN BUREAU.

GENERAL CLINTON B. FISK, CHAIRMAN BOARD OF INDIAN COMMISSIONERS.

NEW YORK, March 26, 1888.

I am in favor of using the English language only, in the schools conducted for the education of the Indians, as speedily as that can be done. I believe the Indian Bureau erred in attempting to prohibit the use of the Indian language in schools supported by missionary societies. It was a wrong I wish might be corrected without delay.

CLINTON B. FISK.

THE RIGHT REV. BISHOP HARE OF THE MISSIONARY DISTRICT OF SOUTHERN DAKOTA.

SIOUX FALLS, DAKOTA, March 31, 1888.

Before answering your question and giving my opinion of the order of the Indian Bureau prohibiting the teaching of the vernacular language on the Indian reservations by missionary or other agents not supported by the government, I must say by way of introduction, lest I should be misunderstood, that I think *some* action in the premises on the part of the government was called for. There is a tendency in many of those who live on Indian reservations, both the Indian and the white missionaries, to shut themselves in from the common life of our people. This seems to me a capital mistake. Safety for 250,000 Indians, divided up unto several hundred tribes, speaking as many different languages, scattered on about seventy different reservations among 50,000,000 of English-speaking people, can be found only if the smaller people flow in with the current of life and ways of the larger. The Indians are not an insulated people, like some of the islanders of the South Sea. Our work is not that of building up a national Indian church with a national liturgy in the Indian tongue. It is rather that of resolving the Indian structure and preparing its parts for being taken up into the great whole in church and state.

I think that decisive measures were needed in order to give emphasis to these principles and to stir teachers and missionaries up to more intelligent and strenuous efforts to teach the Indians the English language.

I think, however, that the government has shown, in the shape in which they have put the order referred to in your letter, great want of consideration for Christian teachers and missionaries who have been its best helpers in the work it wishes to do, and has trampled upon sacred rights which I had supposed would never be made light of in this free land.

Yours respectfully,

W. H. HARE, Bishop.

HON. E. L. FANCHER, PRESIDENT AMERICAN BIBLE SOCIETY.

NEW YORK, March 30, 1888.

I have no hesitation in saying that the edict of the Commissioner of Indian Affairs is a blot on the page of Christian civilization. To command as it does that "no person other than a native Indian teacher will be permitted to teach in any Indian vernacular" is to close the door of mission schools among the Indians and deny Christian missionaries the right of teaching the Ten Commandments, the Lord's Prayer, and any essential doctrine of the Bible. For there are thousands of Indians who do not understand the English language, and before they can learn it their earthly existence, as to many, will terminate.

The Dakota Bible is read in Indian schools by many who cannot understand English, and what right has an officer of this free government to forbid its further use? Mission work was be-

gun among the Dakotas more than half a century ago, and the result has been the conversion of hundreds from savage and heathen practices to the white man's faith and civilization and the knowledge of the Saviour of men. Must this good work cease at the unchristian demand of an officer of the government of the United States? Why should the Bible in their own tongue be taken away from the Dakota people? And why should official edict prevent a poor Indian from reading and *being taught* of things divine in his own vernacular? "Whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck and he were cast into the sea" (Mark ix. 42). The Washington order and not the Dakota Bible should be put under the ban.

E. L. FANCHER.

HERBERT WELSH, ESQ., SECRETARY OF THE INDIAN RIGHTS ASSOCIATION.

PHILADELPHIA, March 31, 1888.

I believe that while it is of great importance or Indians to have a practical knowledge of the English language, so that they may know what things to take and what to reject in our civilization, a knowledge of Christian principles is still more necessary to their welfare, as it is essential to the development of high strong personal character. Hence to oppose instruction for Indians in the essentials of Christian truth through the medium of their own tongue, where circumstances forbid the use of English, I believe is unsound policy.

"For the government to forbid or to restrict the use of the native tongue on the part of those who are laboring for the civilization of the Indians, independently of government financial aid, is, in my judgment, for it to transcend the moral limits of its authority. Such an act is oppressive in its nature, out of harmony with American ideas, and will only succeed in irritating and alienating Protestant missionaries and in hampering their valuable work for the welfare of the Indians.

HERBERT WELSH.

REV. DR. GILMAN, SECRETARY OF THE AMERICAN BIBLE SOCIETY.

BIBLE HOUSE, NEW YORK, April 4, 1888.

The rulings of the Commissioner of Indian Affairs seem to have been determined, first by his personal opinion, repeatedly announced, that any instruction of the Indians in their native tongue is useless and detrimental to them; and secondly, by his conviction that fidelity to his oath of office requires him to prohibit instruction altogether.

In both these respects I think he is wrong. The missionaries are not doing a useless and harmful thing in teaching Indian boys and girls to read the Scriptures in their own tongue, and even if they were, it is a high-minded measure for a government officer in Washington to set up his personal judgment on such a matter as a rule with which they must comply or be debarred from carrying on their philanthropic educational work. He goes out of his province when he dictates the methods of instruction for them to

pursue, and attempts to suppress a language by an official edict. By his own confession "the effect of this policy upon any missionary body was not considered," and that, when self-denying missionaries for all these years have been interested in giving the Indians a literature in their own tongue. This is the *gravamen* of my complaint.

EDWARD W. GILMAN.

REV. LYMAN ABBOTT, D.D., EDITOR THE CHRISTIAN UNION.

NEW YORK, March 31, 1888.

I can only say in answer to yours of March 28, in the briefest possible words :

1. That I think it very desirable to cease all use of the vernacular in the Indian schools at the earliest possible moment.

2. That I think the government has an entire right to prohibit the use of the vernacular in any schools dependent in whole or in part upon government aid.

3. But it clearly has no right morally, whatever its technical legal right may be, to prohibit religious or philanthropic organizations from carrying on their work in any way and by any instrumentality they think best.

LYMAN ABBOTT.

Fifth Annual Meeting of the International Missionary Union.

THE fifth annual meeting of the International Missionary Union will be held at Bridgeton, New Jersey, July 5-12, 1888, inclusive. Ministers and others interested in foreign missionary work are invited to be present. All foreign missionaries, ladies or gentlemen, temporarily or permanently in this country, are eligible to membership in the Union and will receive free entertainment during the meeting. For information address the president of the Union, Rev. J. T. Gracey, D.D., 202 Eagle street, Buffalo, N. Y.; or the secretary, Rev. C. W. Park, Birmingham, Conn.; or the treasurer, Rev. William H. Belden, Bridgeton, New Jersey; J. L. Phillips, M.D., Howard, R. I.; or Rev. E. R. Young, Brampton, Canada.

First National Conference of the Woman's Foreign Missionary Societies of Friends.

THE work of the Woman's Foreign Missionary Societies of Friends began in Western Yearly Meeting, the first society being formed at Plainfield in 1881. Since that, similar societies have been organized, as fol-

lows : In Philadelphia Yearly Meeting, 1882; Iowa, 1883; Indiana, 1883; New England, 1884; Ohio, 1884; Canada, 1885; North Carolina, 1885; Kansas, 1885; New York, 1887. College societies are also formed at Earlham, Ind., and Wilmington, O. The membership of these societies in 1886 was 3,892, and they had at that time raised \$27,840. They have done much valuable service in stimulating the raising of money, and have rendered much aid in establishing and supporting missions in Syria, China, Japan, Mexico, Jamaica, and among the American Indians. This work has led to the establishment of a missionary paper, the *Friends' Missionary Advocate*, edited and published at Chicago by Esther Tuttle Pritchard.

These several societies, ten in all, were entirely separate, each from all others, and have had no bond of union except that of their being of the same denomination, but they judged the time had arrived to secure, if not some general organization, at least some unity of plan in the conduct both of their work at home and abroad.

Representatives of these societies were appointed to meet for this purpose, and some seventy of them met in Indianapolis, March 31, 1888, and organized "The First National Missionary Conference of the Woman's Foreign Missionary Societies of Friends." The opening session itself was marked by what is a "new departure" among Quakers: it was inaugurated with *singing*.

This was an interesting moment, for in the veins of some of these women flowed the blood of a Quaker ancestry of many generations, the temporary president herself being in a line of Quaker preachers as far back as it can be traced; and to her these associations were almost as family ties; yet in this meeting, which was to set the precedent for the future, the keynote was struck by singing

"All hail the power of Jesus' name."

The season of devotion which followed was one of deep, quiet spiritual power. The address of welcome was made by Eliza C. Armstrong, who was among the first to suggest the organization for women's societies among the Friends. The Indianapolis Friends had spared no pains to give the delegates a fitting reception. An easel supported the pictures of their missionaries, with a life-size engraving of Elizabeth Fry for a central figure, and an excellent portrait of Sybil Jones, one of the founders of Friends' Syrian Mission. On the wall back of the pulpit were groups of pictures of pupils in the schools of Syria, and two idols that had just been given to their Tokyo Mission by a family that had embraced Christianity, as the result of the healing of a son who had been deaf and dumb from his birth, but who, it is said, received hearing and commenced to articulate sounds in answer to prayer in a meeting of the mission. A pleasant incident of the opening session was a telegram of greeting from Mr. H. W. Fry, son of the youngest son of Elizabeth Fry, a spiritually-minded business man, secretary of the London Bureau of Registration of Self-Supporting Missions. It was, Col. i. 9, 10.

The company of women was in strong contrast with what a company of Quaker women composing a similar gathering would have been thirty years ago. There was but one "plain bonnet" among them, and that was worn by the veteran delegate of the Conference, a woman of striking presence, sister to the late Dr. J. T. Updegraff, M.C., and of the Quaker evangelist, David B. Updegraff. One who has intimate personal acquaintance with the entire personnel of the company says they were a company of women fully consecrated to God up to their measure of comprehension of what that means, and, though the remark was not solicited, she adds, "not one of them holds views

relative to future punishment, or other doctrine, in conflict with the standards of other orthodox churches. There are women of ability in this church of whom this could not be said, but they are not among these delegates. This is attributed to the revival of experimental holiness which has swept largely over the denomination.

The special aim of the conference was to adopt, if possible, some basis of co-operation among the ten independent missionary organizations of Quaker women. This was accomplished in the establishment of a sort of *confederation*, by resolving that the independent boards of the several yearly meetings have, each, three departments of work, as follows: (1) Junior and juvenile work; (2) general literature; (3) systematic Christian giving; with a general superintendent over each department, to be elected annually. These board superintendents, representing their several departments, shall elect their general secretary of that work annually, a two-thirds vote being necessary to elect. These general secretaries shall be a medium of communication through which the propositions of one board shall be conveyed to the others. It is proposed that the name under which these general secretaries shall act, shall be "*Woman's Foreign Missionary Union of Friends.*" These recommendations are to be referred for the consideration of the various independent boards, to adopt or defer, according to their several needs, until the next General Conference.

Another topic of interest was the relation they should sustain to the established missionary boards of the Yearly Meetings: Should they become auxiliary to them, and turn their collections over to them, or maintain their organic individuality and self-government as women's societies? The following action was had:

"*Resolved*, That as a conference of the Wom-

an's Foreign Missionary Society of Friends in America, we desire to record our conviction that the separate form of organization represented by the societies is the providential channel of men's work in mission fields; and further, that we cherish the organic individuality of our boards and regard their self-government as essential to the best results; at the same time we earnestly hope the most cordial relations of sisterly sympathy may ever be maintained by our boards toward the other foreign missionary agencies of our church."

The Conference was addressed by Dr. George E. Post of Beirut, Syria; Rev. V. C. Hart of China, and Rev. J. M. Thoburn, D.D., and his sister of India. Several papers were read on methods of raising money, missionary literature, and other practical topics, and the enthusiasm of the ladies rose to a high point.

Emeline Tuttle spoke of her Indian experiences. She spent many years as a missionary among the Indians, mostly with the Modocs. Her work was first among the Ottawas, in a log-schoolhouse; soon they had two other schoolhouses. Then the Modoc war came. She prayed much and longed for the deliverance of the women and children. Soon word came that the government would bring the Modocs to the Indian Territory. She was full of joy at this. She visited them in their homes, prayed for them, and soon got possession of twenty-five of their children in the school, and within a year they all could speak English. The mistakes of Friends at first were that they did not bring the Indians to Christ, so that little ones and ignorant ones might know about Jesus and be sweetly saved. In three years she had twenty happy Christians among them. She told of the conversion of "Steambot Frank," his union with the church, his ministry, his godly life, the death of his wife and five children one after another, and his own triumphant death. She then told of the Ponca tribe, who had been driven from their home and were very dejected. She spoke of the terrible evils to this tribe, and to the Sioux, as perpetrated upon it by white people,

and pleaded that the Friends do all they can to save these lost souls.

The committee suggested that all Christian colleges should encourage missionary societies among their students, to promote general intelligence, to secure a symmetrical development of mind, and a proper appreciation of personal responsibility in the dissemination of gospel truth among the heathen. It also recommended that the different boards encourage the promotion of junior and juvenile societies whose object shall be, the education of their members concerning the needs of the heathen world and their responsibility thereto. It was further urged that the principles of peace and arbitration be taught in these organizations.

The Committee on Resolutions reported that it was the imperative duty and exalted privilege of every human being who believes himself the purchase of the Redeemer's blood, to use all his natural and acquired ability to proclaim, either in person or by proxy, the glorious possibility of salvation through Christ, "to the uttermost parts of the earth." It also submitted a resolution "expressing earnest sympathy with all efforts for the enlightenment of the North American Indians, and for the securing of their just rights under the government, and recommending that the boards do as much as practicable for the promotion of the interests of the aborigines of the country."

A resolution indorsing the policy of the *Friends' Missionary Advocate*, and expressing appreciation of the labors of its editor, pledging the societies to earnest and persistent efforts for its support and extended circulation, was also adopted. Another resolution commits the societies to efforts in promoting systematic giving, and to preventing the introduction of any methods of raising money for the work upon which the Friends as Christians could not consistently invoke the divine blessing.

The reports of the societies con-

nected with the several Yearly Meetings gave the following results :

Indiana has as auxiliaries 59 and members 911. Of the auxiliaries, 38 use uniform lessons and 21 do not; libraries, 14; women in Indiana Yearly Meeting, estimated, 5,857. Western : Auxiliaries, 41; members, 41; use uniform lessons, 32; do not, 9; libraries, 16; meetings without auxiliaries, 19. New England : Auxiliaries, 28; monthly meetings, 29; *Advocates* taken, 187; membership, 646. Ohio : Auxiliaries, 19; members, 306; life members, 21; use uniform lessons, 19; do not, 9; meetings without, 13; *Advocates* taken, 233. Iowa : Auxiliaries, 20; members, 650; meetings without, 24; using uniform lessons, 12. Canada : Auxiliaries, 15; members, 203, without auxiliaries, 8; use uniform lessons, 4 or 5. North Carolina : Auxiliaries, 5; members, 65 reported, probably 200; use uniform lessons, 2. Kansas : Auxiliaries, 13; members, 246. New York : Auxiliaries, 5; members, 86.

It is probable that a similar National Conference will be held in 1890. We congratulate not only these societies, but the Society of Friends at large, who have been disturbed for two years past almost to the point of schism, over the toleration of the ordinances of baptism and the Lord's Supper, that these ladies representing both sides of that controversy were able to meet in Christian convention and that they realized a deep spiritual unity among themselves on the platform of practical missionary work.

Population of China.

THE *North China Herald* reports the last year's official tables of the Chinese Government as giving a total population of 392,000,000, which is perhaps about what the general consensus of the most modern opinion would place it at. But so far as "census" goes, it means the numeration for poll-tax of the Board of Revenue, and the estimate of five persons for one thereof. But the *Herald* goes on to compare the calculation made on the revenue returns of 1760 with those of 1848, and concludes that the population has increased at the rate of two and a half millions a year. We do not know what the revenue returns were in 1760, but two "authorities," a statistical work of Yih Tung Chi and

the well-known De Guignes, give the population at that time, the one at 143,125,225, and the other at 203,916,477—a slight difference of over sixty millions. We also know that the "census" of 1711 gave the population as 28,695,716, and that of 1753 at 103,050,060, and that an increase of three and one-half times in forty years cannot be accounted for as natural or birth-rate increase. As the object of taking the census was for enrollment in the army and to levy a capitation tax on males between the ages of sixteen and sixty, it may have been very unreliable. When we compare the returns of the census of 1753 and 1812, we find that the increase is more than 300 per cent. for the fifty-nine years, which also must be accounted for in some other way than by birth-rate. If "authorities" are to be accepted, then between 1790 and 1792—two years—the population doubled, and that could not be accounted for by birth-rate. Dr. Williams says if the methods of taking the census in the early dates are to be accredited as equally trustworthy, then there was a *period of 150 years in which there was no increase*, while from 1711 to 1753 the population doubled itself, as we have shown, in each twenty years. A comparison of the figures of the Anglo-Chinese College report for 1792 and the Chinese census of 1812, would give over two millions, or an annual increase of not quite one per cent. per annum for twenty years; but Dr. Williams says no one supposes there has been any such rate of increase down to the present. "Nor," he adds, "are there any data from which to make even the least guess of the present population of the whole empire." (Edition of "Middle Kingdom," 1876.) J. Hudson Taylor, after large itineraries over the country, says some people think the population not to exceed 250,000,000, and that in some provinces the population is *not one-fifth of what it formerly was*.

It was as late as September, 1887,

that Mr. Rockhill of the American Legation at Peking, writing to the American Oriental Society, enclosed a clipping from the *North China Daily News* of Shanghai, giving the results of a recent census, translated from a document emanating from the Board of Revenue, which gave the total of population in fifteen provinces in 1885, as 319,383,500. with five provinces to hear from, whose population could not be much short of 60,000,000, which would make an aggregate of about 380,000,000, and

Mr. Rockhill was confident this was considerably above the true figure; which goes to confirm the doubt about the possibility of reaching very definite results. It is a matter of reasoning, not of statistical accuracy. Yet the statistics are not without their value. They help us, though sometimes it seems as if it were after the order of the clock, the owner of which said, when the big hand was at ten and the little hand at three and it struck twelve, he knew it was about sundown.

V.—THE MONTHLY CONCERT OF MISSIONS.

THE DARK CONTINENT.

WITH strange rapidity God has opened the doors of Africa. When, thirty or forty years ago, boys were studying geography the vast district in the interior was marked on the maps "unexplored." Little was known of the Dark Continent except its six thousand miles of sea-coast, its great desert, and those narrow strips of country which border the ocean or the Nile. When the heroic Livingstone, who had entered from the south, seeking to know something of the unknown and open a path for the missionary, died on his knees amid the swamps near Lake Bangweolo in 1873, his death sounded the new signal for the evangelization of Africa. The churches of Scotland, united, founded the station Livingstonia as the first fruits of that dying prayer. In May, 1875, the party of missionaries left Scotland and, reaching the mouth of the Zambesi, put together their mission vessel, the steam-launch which had been transported in parts, and in October the *Itala* steamed into Lake Nyassa. With headquarters at Bandawe, the missionary band began to survey the lake, erect buildings, make roads and till the soil; to establish medical dispensaries with competent physicians; to gather children into schools; to give the people the Scriptures and a Christian

literature in their own tongue, and to preach the gospel, gather converts, organize churches and educational ministry.

It was indeed a stupendous work to undertake. Prof. Drummond, who had confessed his doubts as to the results of such a scheme amid such a people, himself sat down at Dr. Law's station with the seven men and two women who were first fruits of that mission, with them partook of the Lord's Supper, and in them beheld the promise and prophecy of Africa's regeneration.

Among the many wheels which Livingstone's death set in motion for the evangelization of the Dark Continent, no one agency is more conspicuous than Henry M. Stanley. Let us read Stanley's own testimony as to the influence exerted on him:

"Livingstone taught me, during those four months that I was with him. In 1871 I went to him as prejudiced as the biggest atheist in London. To a reporter and correspondent, such as I, who had only to deal with wars, mass-meetings and political gatherings, sentimental matters were entirely out of my province. But there came for me a long time for reflection. I was out there away from a worldly world. I saw this solitary old man there, and asked myself, 'How on earth does he stop here? Is he cracked, or what? What is it that inspires him?' For months after we met I simply found myself listening to him, wondering at the old man carrying out all that was said in the Bible: 'Leave all things and follow me.' But little by little his sympathy for others became contagious; my sympathy was aroused; see-

ing his piety, his gentleness, his zeal, his earnestness, and how he went quietly about his business, I was converted by him, although he had not tried to do it. How sad that the good old man should have died so soon. How joyful he would have been if he could have seen what has since happened there."

Events move fast in these days. Livingstone's death being known, this intrepid explorer determined to become his successor in opening up Africa, and when he reached the mouth of the Congo the greatest step in the exploration of Equatorial Africa had been taken. England at once sent her missionaries to plant stations from the Congo's mouth to the Equator, as well as about the great lakes of the East, and now all Christian denominations seem about to concentrate upon the Congo basin, to carry on vigorously the work of evangelization and fulfill the prophecy of Krapf, that a *chain of missions* would yet be stretched between the eastern and the western shores.

The explorations of a quarter of a century have now unveiled Africa; so rapidly is the work of discovery going on that the maps of yesterday are imperfect to-day and will be obsolete to-morrow; nothing but the *outline* of the continent is as it was a quarter of a century ago. Victoria Nyanza, Albert Nyanza, Tanganyika, Nyassa and Bangweolo, the five great lakes, have been surveyed, which remind us of our five great American lakes; and as many great rivers are discovered running to the four points of the compass—the Zambesi, Nile, Congo, Niger and Orange—furnishing with their great tributaries ten thousand miles of river roadway.

The Congo Free State, thus suddenly constituted a new empire of freedom, is a rich area of one and a half million square miles, one of the richest countries of the globe, with the noble Congo and its many navigable affluents for its water highway, connecting with great lakes whose shore lines would measure three thousand miles; with a popu-

lation of fifty million people; with marvelous variety of scenery, climate, product, fauna and flora. When in 1877 Stanley completed his tour of Central Africa, it was nine hundred and ninety-nine days since he left Zanzibar. He could now, "in forty-three days after leaving Glasgow, be housed in his own station at Stanley Falls, and instead of running a gauntlet for his life from the day he reached Vivi, his ascent of the river would be one continued ovation."

Well may all eyes turn to Africa.* God is disclosing by his providence the great animal, mineral and vegetable resources of the interior; ostrich breeding is more profitable than that of South Down mutton; the elephant tusks will supply the demand for ivory; and so through the very avarice of men and the higher love of science, the great unknown continent is to be crossed with a network of railways, penetrated in every direction by travelers and explorers, settled by adventurers and farsighted traders, and planted with Christian missions. Already steamboats sail the rivers and great lakes; roads are being built and railways constructed, and a submarine cable laid. Before this number of THE REVIEW can be issued changes will have taken place which will make this record out of date.

We have in another article traced the remarkable history of modern African civilization and evangelization. If God thus opens such a wide door of opportunity, what shall be said of our obligation!

Early in the year 1565 a strange ship was descried on the southern horizon, slowly making her way toward the continent of the New World. The name of that ship was *The Jesus*, her commander was Sir John Hawkins; in her hold was a cargo of four hundred wretched negro captives, who had been seized on the coast of Africa and were now, for a round sum of Spanish dollars, to be sold into hopeless servitude. Notwith-

standing perilous storms and disheartening calms, the officers of this ship were able to recount a prosperous voyage, and piously to record in their journal that their safety and success were due to the preserving care of Almighty God, "*who never suffers his elect to perish.*" Was there ever such a desecration of sacred names and subjects—a slave-ship inscribed with that holiest name, and a company of men-stealers calling themselves by that intimate title of the chosen of God?

The first missionary to Southern Africa was George Schmidt, who planted the gospel among the Hottentots fifty years ago.

It is impossible in a few lines even to mention the many changes in the aspect of missions in Africa, since David Livingstone gave his parting charge to the students of Cambridge, in 1857, "I go back to make an open path for Christianity and commerce. Do you carry out the work I have begun." The Universities Mission sprang into existence at this call. Two years or more ago, as a proof of God's blessing upon its labors, it could show the old slave market at Zanzibar, where annually 30,000 slaves were sold, transformed into a Christian church, in the center of a native Christian colony. Thirty-five missionary societies are now zealously at work in Africa, and in sixty years 600,000 native Africans have been added to Christendom. The whole interior of the country is now open to Christian effort.

Missionary work in West Africa has been wonderfully successful. Speaking only of that part of it which is connected with the Church Missionary Society, there are seven European missionaries and forty native clergy (one of them a bishop and two archdeacons), with 9,000 communicants, and 7,000 scholars in ninety schools and seminaries; there were 1,228 baptisms in the last reported year. Yet the Bishopric of Sierra Leone was not founded till

1852, the Yoruba country was untouched till 1842, and the Niger district received its first missionaries only in 1857, when no one dreamed that the youth helping Mr. Kissling in Fourah Bay College would be known all over the Christian world in 1887 as one who, for a quarter of a century, has well filled the position of the first native African bishop since the days of the early church.

In studying Africa as a mission field we ought to remember Dr. Bushnell, in some sense the father and in every sense the hero of Presbyterian missions in Africa, and who died in the service of the Gaboon Mission. We remember him bringing wants of that mission before the churches and seminaries; supervising printing by the American Bible Society of a part of the Scriptures in Mpongwe dialect, and smaller books in the same; providing for a grammar of this language, and a vocabulary of the Benga soon to be printed. He should ever be thought of side by side with Dr. Lindley, the hero of the Zulu mission, on the southeastern coast.

There are many who have followed the fortunes of Bishop Taylor's missionary enterprises, have watched as his advance guard reached the goal in the depths of Africa toward which he has so long been struggling. Before his pioneer band of missionaries left this country, the bishop declared his ambition to plant his stations among the remarkable tribes that Wissmann had described. Toward this region, along the Upper Kassai and its tributaries, his chain of stations from the sea has been steadily lengthening. His new steel steamer was sent from England for the Congo to take the newly-discovered water route to the populous street villages of which Wissmann and Kund have informed us. Meanwhile Dr. Harrison, one of the party that Bishop Taylor led up the Congo, reached Luluaberg, the new station of the Congo State. He is one of the

two physicians who followed the bishop to Africa, and he is now established among natives who fully justify Wissmann's enthusiastic description.

THE FREEDMEN.

THE negroes of the South are making material gains. Late statistics of the States of Georgia, South Carolina and Louisiana indicate that since the war they pay taxes on \$48,000,000. Since the colored people have become citizens, a decided force in the politics of the country, it is of the utmost importance that they have a property interest in the communities where they are; and to good citizenship, thrift and economy and saving are needful; as they acquire land and houses, they will be able to support schools and churches. Intelligence and religion with homes and real estate will elevate and fit them for advancing duties and responsibilities.

Ignorance is inseparable from superstition, and while ignorance remains this will be one great hindrance to the Christian manhood of the negro. Among the negroes of the Southern States the moaning dove moans to save a man's soul; to kill one of these doves is a sign of death, but more frequently the death of a child. A buzzard or a crow upon the housetop is believed by these same people to be an invariable sign of death or disaster; a visit at the door from a rooster, the approaching visit of a friend; the notes of the screeching owl or "shivering" owl are a bad omen of many interpretations, while if the common owl hoots on your right good luck will follow, but bad luck should he take up his position on your left side and hoot therefrom. The reputation of all night birds, great or small, is no better; but Southern imagination has discovered a remedy for all their spells. It consists of throwing a pinch of salt into the fire as soon as the sound is heard. If a chaffinch perches on your window-sill, beware of treachery. It

was the wren which aided Prometheus in stealing the sacred fire of knowledge from beneath Jove's throne in heaven. Accordingly, he who kills a wren will have his home destroyed. If you have money in your pocket when you hear the cuckoo for the first time it is a good omen, and you will have your pockets well lined during the year; if, on the contrary, you have no money, cultivate your friends, for you will be in need of their assistance before long. The black-bird which crosses your road brings you good luck. No physician should fail to procure a bed of partridge feathers. A patient laid upon such a bed, no matter what his disease, will never die of it, although he will not necessarily get well.

SUGGESTIVE PARAGRAPHS.

Saving others by sacrifice of self.
John Maynard was well known on our northern lakes as a God-fearing, honest, intelligent pilot. On a steamer from Detroit to Buffalo, smoke was seen from below. The captain ordered a hand below to see whence it came. He returned with the word, "The ship on fire!" and there was no lifeboat, and large quantities of rosin and tar were on board. It was seven miles to Buffalo; they had perhaps three-quarters of an hour to reach it. Maynard sent all passengers forward and stood firm at the wheel, enveloped in flame. The captain spoke through his trumpet, "John Maynard!" "Ay, ay, sir!" "Head boat south-east and run her ashore. Can you hold five minutes more?" "By God's help I will." He lifted one hand, burned to a crisp, from the wheel, and put the other there to be burned. All the passengers were saved, but John Maynard's soul had fled.

—It is said that the mirrors in the temples of Smyrna represented the fairest and most symmetrical objects with distorted and deformed images. Is it not so of the unregenerate

or even unsanctified heart? How much of the distortion of truth has to do with the imperfection of the reflecting surface! He who reflects as in a mirror the glory of the Lord must be in close spiritual fellowship with the Lord in order to be true to the glory he reflects. Francis Bacon said there are three rays—the *radius directus*, *radius reflectus*, and *radius refractus*. How many rays are bent out of their true direction by the medium through which they are transmitted!

TEXTS AND THEMES.

The following is the programme for the Grand Mildmay Conference, June 27-29. We print it as a model programme for a missionary meeting:

WEDNESDAY, JUNE 27.

Speak unto the children of Israel that they go forward.

PROGRESS THE LAW OF THE KINGDOM.—I. In Life. Grow in grace. Be no more children. Grow up into him in all things. They shall mount up. Still upward—still upward—still upward. From strength to strength. From glory to glory. More and more unto the perfect day. Like him. Conformed to the image of his son. 2 Pet. iii. 18; Eph. iv. 14, 15; Is. xl. 31; Ez. xli. 7; Ps. lxxxiv. 7; 2 Cor. iii. 18; Prov. iv. 18; 1 John iii. 2; Rom. viii. 29.

II. In Labor. Replenish the earth, and subdue it. Divide for an inheritance the land. Every place that the sole of your foot shall tread upon, that have I given unto you. And the man waxed great, and went forward. And received in the same year an hundred-fold. And the Lord blessed him. So built we the wall. So we labored. So the wall was finished. Preach the

gospel to every creature. Always abounding in the work of the Lord. Gen. i. 28; Josh. i. 6, 3; Gen. xxvii. 13, 14; Neh. iv. 6-21; vi. 15; Mark xvi. 15; 1 Cor. xv. 53.

THURSDAY, JUNE 28.

When ye blow an alarm, then the camps shall go forward.

HINDRANCES TO PROGRESS.—I. In Walk. He lingered. His wife looked back. He saw that rest was good. At ease from his youth—settled on his lees. A little sleep. A little slumber. A lion in the way. His heart was not perfect. He pitched his tent before the city. Is there any secret thing with thee? Thou restrainest prayer. Gen. xix. 16-26; xlix. 15; Jer. xlviii. 11; Prov. xxiv. 33; xxvi. 13; 1 Kings xi. 4; Gen. xxxiii. 18; Job xv. 11. 4.

II. In Work. Strength decayed. Much rubbish. Hands hang down. Feeble knees. The wind was contrary unto them. We sailed slowly, the wind not suffering us. Being armed, they turned back. He went not with them to the work. Slack to possess the land. Cannot see afar off. Neh. iv. 10; Heb. xii. 12; Mark vi. 48; Acts xxvii. 7; Ps. lxxxviii. 9; Acts xv. 38; Josh. xviii. 3; 2 Pet. i. 9.

FRIDAY, JUNE 29.

They went every one straight forward.

HELPS TO PROGRESS.—I. In Sanctification. Laying aside every weight. They lightened the ship. Be filled with the Spirit. Looking unto Jesus. Beholding, as in a glass, the glory of the Lord. The sincere milk of the Word. Holding the head. By joints and bands having nourishment ministered. Let us go on. Let us cleanse ourselves. Heb. xii. 1; Acts xxvii. 18; Eph. v. 18; Heb. xii. 2; 2 Cor. iii. 18; 1 Pet. ii. 2; Col. ii. 19; Heb. vi. 1; 2 Cor. vii. 1.

II. In Service. Zeal as a cloke. Loins girt about with truth. Feet shod with the preparation of the gospel of peace. The love of Christ constraineth us. Moved with compassion. The voice of his word. Exceeding great and precious promises. That blessed hope. Is. lix. 17; Eph. vi. 14, 15; 2 Cor. v. 14; Matt. ix. 36; Ps. cxi. 20; 2 Pet. i. 4; Tit. ii. 13.

VI.—PROGRESS AND RESULTS OF MISSIONS—MONTHLY BULLETIN.

Africa.—Trouble with the Arabs at the North End of Lake Nyassa. The daily papers have informed us of this, notably the *Manchester Guardian* of Feb. 25, which had several columns of detailed narrative and a leader on it. Finding themselves menaced with the competition of European commerce, and seeing the danger of a collapse of their nefarious traffic in human flesh, the Arabs in East Central Africa are growing insolent and aggressive. For the past two or three years symptoms of coming difficulties have been noted. Now the storm-cloud has burst. A station

at the northwest side of Lake Nyassa has been besieged for five days, and with difficulty held by a small band of Scotchmen, Englishmen, and natives, the Arabs erecting platforms upon neighboring trees, and attacking with great persistence and determination. The arrival of a strong body of friendly natives, who came to the rescue of the beleaguered party, caused the Arabs to beat a hasty retreat, but probably only to gather reinforcements and return to the charge. Our alternative route to Tanganyika, via Quillimane, the Shire River and Lake Nyassa, is thus

threatened. Dr. Tomory, who was on his way home in broken health, was detained by this attack of the Arabs, and was one of the party besieged. He has since left, and will soon, it is hoped, be in England.

Alaska.—Methodism has neglected Alaska. It is comforting to find that the Presbyterians have a prosperous mission there. Here are the figures :

	1886.	1887.
Ministers.	30	31
Natives	8—38	17—48
Churches	48	59
Church members.....	2,001	2,306
Teachers	63	95
Schools	20	26
Scholars.....	1,134	1,607

Is it necessary to remind our bishops that Alaska is a part of the United States?—*Gospel in All Lands.*

Brazil.—Ten more adults have made profession in Conceição, and nine children have been baptized.

—A letter from one of our missionaries in Brazil says: "We are looking forward with deep interest to the formation in August, when the Presbyterians meet, of a united synod and Brazilian church." It will be remembered that the last General Assembly of our church gave "its approval of the formation of a Brazilian synod, formed of presbyteries which shall be separated from both the assemblies in this country, and constituting in Brazil a distinct and independent church, free from foreign control."—*The Missionary.*

Burmah.—Christian Karens of Burmah. In an address to the Edinburgh University Missionary Association, Sir Charles Bernard, late Chief Commissioner in Burmah, who has two sisters working as missionaries of the Church of Scotland in India, gave some interesting details regarding Christian Karens. They number about 200,000, being a third of the Karen people, and there are from 500 to 600 congregations, practically if not entirely self-supporting. It is their practice to set apart so much of the produce of their land as will suffice for the support of their native pastors, and this they do before they appropriate any of their harvest to themselves. Nor are they content with self-support. They send missionaries into Siam and regions beyond, where hardships and privations of no ordinary character have to be endured.

China.—Rev. H. C. DuBose writes from Suchow, China: "It is a surprising fact that we may almost daily have large congregations in the temple arenas, and without molestation

declaim against idolatry. One reason is that in some of the temples the Confucianists lecture on the 'Sacred Edict.' Another, that the cupidity of the priests has led them to rent the temple precincts for petty merchandise, so that the ground is no longer considered sacred. There is no land so free for the gospel preacher as China."

—The progress of Christianity in China is increasing rapidly. In 1853 there were 350 native converts; in 1863, 2,000; 1873, 8,000; 1883, 22,000; 1888, 30,000. The Rev. J. L. Nevius, D.D., in closing a series of articles on Methods of Mission Work, says:

"I believe a great deal has been accomplished in every department of missionary work in China. The literary outcome of the past forty years is alone and by itself a rich legacy to the missionaries and native Christians of the present, and gives them a vantage ground in undertaking future labor which it is difficult to overestimate. The ratio of increase in the number of converts and the evidence of growth and development in native churches are also full of encouragement. While we must record many cases of coldness and defection, we remember that such cases have characterized the history and progress of the church to a greater or less extent in every age. On the other hand, we rejoice in being able to point to many who give undoubted evidence of being God's chosen ones, while there are others whose names are already enrolled among the noble army of martyrs. It has been my privilege to know many Christian men and Christian women in China whose godly lives and peaceful deaths have been an inspiration to me, and made me, I trust, a better man and a more earnest worker. I count among my nearest and most honored Christian friends not a few who are now bearing faithful testimony to the truth in the midst of opposition and manifold trials, such as Christians in Western lands can only imperfectly appreciate."

England.—Canon Maclear's annual "Combined Report of Missionary Studentship Associations" for 1887 shows that £2,186 has been raised in 23 English dioceses toward the support of 91 studentships. Oxford leads the dioceses with a contribution far in excess of any other, giving £496, while the second on the list, Worcester, gives £200. Since the foundation of the college upward of 400 students have been sent forth from it for the work abroad. The report gives information about the mission houses at Warminster, Burgh-le-Marsh and Wallingford. Burgh shows a roll of 110 students admitted, of whom 56 have proceeded in due course to St. Augustine's, 14 have gone direct to missionary work, and 18 are now in residence.—*The Mission Field.*

India.—No less than 5,067 of India's sons and daughters were baptized by the agents of the Church Missionary Society in 1886. To this number must be added the baptisms by all the different branches of the Church of Christ. Taking into consideration

these hundreds of thousands of converts to Christianity in India it is obvious that a spiritual development of an uncommon type has so advanced itself as to arrest attention.—*Madras Christian College Magazine.*

—The Indian Witness, noting the retirement of a noted infidel educationist from India, says:

"The ancient god Nemesis seldom worked a more striking revenge than he has done on Principal Wordsworth, who has just left the shores of India, after about a quarter of a century spent there. Instead of a crowd of native friends on the pier to bid him farewell, such as gathered to see Sir Richard Temple away, two of the gentlemen for whom he spent his life came to show their good will. The learned professor might well exclaim, 'If I had served my God with half the zeal I have served my friend, he would not.' etc. Opposition to the gospel of Jesus Christ has been the most conspicuous feature of Mr. Wordsworth's efforts among the natives throughout his Indian career."

Principal Wordsworth is a disciple of Herbert Spencer, and he commended to the Hindus the gospel of Agnosticism.

—Bishop Sargent of Madras, who last year celebrated the jubilee of his missionary career in India, has outlived all the original missionaries of his society in that diocese. When he went to Tinnevely in 1835 the Church Missionary Society had only three or four missionaries, one native preacher and 114 communicants. There are now 81 missionaries, of whom 64 are connected with his own society. In 1,618 villages there are now 98,184 Christians and catechumens, of whom 18,460 are communicants. There are 22,170 pupils in schools, and the contributions last reported were 47,761 rupees, or about \$22,000.

—Dr. Chamberlain's scheme for a united Presbyterian Church in India, the thirteen Presbyterian and Reformed bodies represented in the empire uniting in one general assembly, has been favorably received in Scotland.—*Scottish Free Church Monthly.*

—There is a great movement in the Punjab mission of the Church of Scotland. New villages are receiving the gospel and new churches being formed. The strength of the missionaries is taxed to the utmost by the demands of the work.

—Christianity in British India has advanced 30 per cent. during the last decade. Mohammedanism during the same period only advanced 10 per cent. From these figures the general increase of the population, which is now 201,000,000, must be deducted; this amounts to 7½ per cent.—*Punjab Mission News.*

Japan.—Japan has now an excellent translation of the entire Bible. After sixteen years the work

was finished Feb. 8. It is largely the result of the Rev. John C. Hepburn, M.D., LL.D., assisted by six other scholars. It has received high commendation from the *Japanese Weekly* as well as from missionaries capable of appreciating its excellence. It is dedicated to God's honor and service "in the name of the whole body of Protestant missionaries in Japan."

—Not long since Tokio and the rest of Japan were thoroughly pagan. Now we hear of a great Christian revival in that city, with five hundred conversions in a single month. The whole city seems stirred, and missionaries, native pastors and theological students are busy gathering in the harvest. Everybody is interested in Christianity, and nobody speaks against it. This is a revolution of itself.—*New York Independent.*

—The last report of the various Protestant missions in Japan is a significant index of the growth of Christianity in that land. The total membership of the 231 organized churches is 19,827, the 5,000 added during the year representing a gain of thirty-three per cent. in the Congregational and Presbyterian forces. Twenty-four societies have 253 missionaries on the ground, and the large part that America is destined to play in the evangelization of Japan is shown by the fact that five-sixths of the workers are connected with societies in the United States. There is a great demand for the new translation of the Bible, orders pouring in by mail and telegraph for a considerable time after its publication. It is cause for deep gratitude that the 37,000,000 inhabitants of the country can now read the entire Scriptures in their own language. A sentence in a recent communication to our office from a correspondent in Yokohama deserves pondering. He says: "It is felt here by all Christian workers that the length of time required to make this a Christian nation depends simply upon the number of competent men which the churches at home are ready and willing to furnish. Would that many would follow the example of Dr. Scudder, and others, who have come here with no expense to the missionary boards."

Madagascar.—Two or three years ago 900 barrels of whiskey were landed on the shores of Madagascar with a brand which indicated that they had come from a professedly Christian nation. The authorities of that once heathen nation actually

purchased this cargo of whiskey and knocked the barrels in the head, that their vile contents might be swallowed up by the sand rather than by the people.

—The London Missionary Society continues to push its work in Madagascar with increasing success, notwithstanding the political changes and the aggressive attitude of the church of Rome. With its 30 English missionaries, it reports the astounding number of 838 native ordained ministers and 4,395 native preachers, 61,000 church members and 230,000 adherents. But, as yet, scarcely one-half of the population have been reached by the gospel.

—Friends' Mission. Besides a large amount of work in connection with schools, training of teachers, hospital, printing, etc., in the capital (Antananarivo), the district of Madagascar under the care of the Friends' Foreign Mission Association covers about 2,000 square miles, and contains 133 congregations, with nearly as many schools. Mr. H. E. Clark writes that there is a pressing need that more workers should be sent out this summer. In Antananarivo there are only five Friends' missionaries (not including ladies), two of whom will shortly be leaving to take up work in the country districts of Arivonimamo and Mandritrano, while the health of one of the ladies is so shattered that she will be compelled to come home on furlough at once.

—I also tell you that I place my kingdom under the protection of God, for I know that it is the kingdom that is governed by dependence upon God, that it is true and has strength and progress. Go forward in wisdom that the glory of this kingdom may increase. Remember that it is righteousness that exalteth a nation, and that the fear of God is the beginning of wisdom. — *Queen of Madagascar at her coronation.*

Scotland.—The Anglo-Indian Evangelical Society. A most encouraging report of this society was presented at the annual meeting in Edinburgh last week. Rev. J. Fordyce, secretary, stated that larger contributions had been made in India than in any former year, and that they balanced a slight decrease in the contributions from this country. Rev. G. G. Gillan of Bengal appealed for increased funds, and Mr. Duncan McLaren moved a resolution embodying the claims of our countrymen in India, who were destitute of Christian ordinances. Rev. John McNeill said he believed that the English army in

India was a huge Anglo-Indian demoralization society, and that it was their duty to send out no uncertain sound regarding facts which had come to their knowledge, and which had not been contradicted, because they could not be.

Siam.—When Admiral Foote in the harbor of Bangkok received the King of Siam on board his flagship, the Christian commander asked a blessing at dinner. "Why," said the king, "you do just like the missionaries." "I too am a missionary," was the reply.

Switzerland.—The Basle Missionary Society reports its various missions communicants as follows: China, 1,808; India, 4,694; Africa, 2,995—total, 9,497. The income was \$198,847.60.

Turkey.—Euphrates College at Harpoot (formerly Armenia College), is doing a noble work under its president, that veteran missionary of the American Board, Rev. C. H. Wheeler, D.D., who is now in this country, but means to be at his post on the Euphrates by September 1. The college has an attendance in all departments of 500 students, about 100 being in the college proper. The field over which its influence is especially felt is about 100x200 miles. Here are twenty-four churches, ten of which are independent of the American Board. The college has twenty instructors, of whom nine are ladies. Up to the junior year the students study the Bible every day. Ten years ago a strong effort was made to raise funds for the college, and \$71,000 was secured. Now Dr. Wheeler is anxious to raise \$30,000 more for endowment, \$5,000 for a new building (which is about completed), and \$2,500 for scholarships for needy students.

United States.—American Bible Society. At its recent meeting a specimen copy was presented of the complete Bible in Japanese, just printed at Yokohama, with a letter from Mr. Loomis saying that there is a large demand, especially for the Old Testament, 1,600 copies of which were called for within one month after its publication. Grants of books were made for benevolent distribution, at home and in foreign lands, of the aggregate value of about \$10,000. Appropriations of funds were also made for publishing and distributing the Scriptures in foreign countries, to the amount of \$17,450, provision being thus made for Bible work during the ensuing year in India, Italy and Siberia, and in the

society's agencies in Persia and Brazil. Numerous letters from foreign lands were laid before the board, containing in some cases the summary reports of the distribution of the Scriptures during 1887. Dr. Gulick reported the distribution of 252,915 copies in China and Siam. The Levant agency reported a circulation of 51,000, the Japan agency 72,926, and the La Plata agency 17,314, while the distribution in Russia and Siberia was 39,771 copies. Cash receipts in March were \$69,181.00. The total cash receipts in the year ending March 31 were \$613,873.33. The whole number of volumes issued during the year, *not including those in foreign lands*, was 1,032,672.

—Home Missions. The Presbyterian Board, for the year just closed, report \$783,527.30, and \$190,000 more than any previous year.

—The American Home Missionary Society is in an equally prosperous condition. The close of the society's sixty-second year brought special occasion for thanksgiving to God. The 31st of March found every note at the banks paid, and not a dollar due to any missionary who had reported labor. The debt at one time within the year was over \$75,000. Besides paying this the society was able to replace \$30,000 of the \$50,000 borrowed from the Swett Exigency Fund.

—The Woman's Board of Foreign Missions of New York report for the year just closed, \$62,244.95, an advance of more than \$11,000 over the previous year. The receipts have largely gone into the treasury of the Board of Foreign Missions.

—The receipts of the Woman's Board of the Southwest, which are divided between Home and Foreign Missions, amounted in the year just closed to \$15,226.11, an advance of \$2,700 over last year.

—The first National Conference of the various woman's missionary organizations of the Society of Friends in the United States was held at Indianapolis during the first part of April. This is an important movement among the Friends, designed to stimulate every department of missionary work among the young and the old.

—Miss Alice Mitchell, daughter of Secretary Mitchell of the Presbyterian Board of Foreign Missions, is under appointment to the Woman's Pavilion of the board's hospital in Peking, China. She began her medical studies with her grandfather, Dr. Post of New York, living in his

family. She also pursued the full three years' course in the Woman's Medical College of New York, and was then invited to the position of *intern* in the Presbyterian Hospital of Chicago, where she served two years. She has also enjoyed valuable advantages in the medical schools and hospitals of Zurich and Vienna.

—Student Volunteers. There has been a great increase of missionary spirit among the students of Union Seminary, Va., largely ascribed to the recent visit of Dr. Houston. Seven of the young men have decided to go as missionaries, and others are considering the subject. An effort is being made to raise enough money to support a minister in the foreign field. The faculty have given \$100, the students of Hampden Sidney College \$100, and the young men of the seminary are to give the rest.

—The United Presbyterian Seminary at Allegheny has resolved to send out a missionary to India in October next; the choice has fallen on the Rev. J. H. Martin, just graduated. His salary (\$1,200) has been pledged for ten years by the seminary and contiguous colleges of the denomination.

—Xenia Theological Seminary has also started a similar movement, and the students and faculty have pledged \$330 annually for ten years toward the support of a missionary. They hope to get the balance needed from certain colleges in the connection.

Wales.—The Nonconforming churches are multiplying rapidly in Wales. They numbered 110 in 1716; in 1775 they had increased to 471; forty-one years later to 993, and in the next 45 years to 2,927. In 1887 they had grown to nearly 4,500. All these churches depend for their support upon the voluntary contributions of the people. This shows not only a marvelous development, but a hold upon the heart and conscience that no State religion can evoke.

Zulus.—Dr. Elmslie, an American missionary, who has been stationed for some time among the Zulus west of Lake Nyassa, has sent home the first book printed in Nbungoni language. The book was issued from the press of a neighboring mission station called Blantyre. It contains the Decalogue, passages from the Psalms, Proverbs and the Gospels, with fourteen hymns. Much is expected from the book, as the Nbungoni language is intelligible to a large number of the tribes.

VII.—STATISTICS OF THE WORLD'S MISSIONS.

General View of the Condition of Prot. Missions in East Africa—Approximate.

[From the *Neukirchen Missions- und Heidenbote*.]

	Stations and outstations.		Europeans.			Africans.		Total.	Baptized adherents.	Communicants.	Catechumens.	Schools.	Scholars.	Expenditures in one year.
			Ord. Miss.	Male and Female Helpers.	Physicians.	Ordained.	Male and Female Helpers.							
I. Church Miss. Soc.—														
(a) Mombasa, Tiata and Chagga.....	6	5	5	1	2	21	34	565	231	1126	3	378	\$64,800	
(b) Usagard and Uganda.....	6	9	7	—	—	—	16	250	50	150	5	150		
II. Universities' Mission—														
(a) Zanzibar Island.....	3	6	24	—	1	8	40	993	520	421	4	174	26,400	
(b) Rovum district.....	3	6	22	—	1	9	18							
(c) Usambara.....	4	6	22	1	2	14	26							
(d) Lake Nyassa.....	1	4	5	—	—	6	15							
III. Free Meth. Miss.—														
(a) Mombasa district.....	4	1	—	—	—	—	—	149?	149?	50	4	131	6,000	
(c) Jana River.....	1	—	—	—	1	8	6	31?	31?	17	1	31		
IV. London M. S.....	3	4	5	—	—	—	9	—	—	—	—	—	23,040	
V. Free Ch. Scotland.....	5	3	8	2	—	7	20	9	2	2	6	600	17,200	
VI. Bavarian East African Mission.....	2	3	—	—	—	—	3	—	—	—	1	?	4,600	
VII. Berlin E. A. M.....	2	2	6	—	—	—	10	—	—	—	1	?	7,200	
VIII. Neukirchen Mission (Pastor Doll).....	1	3	—	—	—	—	3	—	—	—	—	—	ca. 1,140	
Total.....	41	52	65	4	7	78	200	1757 +180?	812 +180?	1766	30	1552 +?	ca. \$192,000	

Approximate Estimate of Certain Missions in Heathen and Mohammedan Countries for Five Years Past.

Years.	Stations of all ranks.	Ordained missionaries.	Ladies.	Native preachers and catechists.	Communicants.	Scholars.	Expenditures in heathen and Mohammedan countries.
1883.....	540	818	966	6,224	205,056	261,612	\$2,917,000.00
1884.....	574	882	1,003	6,026	216,829	271,852	3,145,000.00
1885.....	636	867	1,005	6,888	225,919	303,074	3,412,000.00
1886.....	648	927	1,044	8,646	230,819	307,739	3,160,000.00
1887.....	677	911	1,086	7,876	236,322	311,485	3,130,000.00

Societies included: American Board, Presbyterian Board; Baptist Union; Moravian Church; Church Missionary Society, London Missionary Society; Protestant Episcopal Board, Methodist Episcopal Board. The estimate excludes the missions of these societies in the West Indies, but includes Polynesia and the nomadic tribes of British America.

The Lutheran Synod of Missouri, which thoroughly excludes members of secret lodges and represents Lutheranism of the strictest type, has 931 ministers and 620 parochial school teachers, who respectively have the care of 459,376 baptized members and teach 71,504 children. There is a total of 1,424 churches and 544 preaching places, with 226,000 communicant members. Only 678 of these churches are officially connected with the synod, though served by pastors of the synod. Last year there were 1,331 baptisms, and 12,724 were confirmed. The two districts of the synod contributed offerings for education, orphans and widows, synodical treasury and missions amounting to \$107,346 71, of

which \$2,589.62 was for Home Missions.—*The Christian Cynosure*.

United States.—The new census gives the number of Protestant churches in the United States at 92,653; Protestant ministers at 71,662, and members at 9,003,039. Taking the Catholic and Mormon population from the total population it leaves 43,864,551. This gives one church for every 173 persons, including infants and children, one minister for every 612 of the people, and nearly one professing Christian for every five of the population outside of the two classes named. We distrust these figures. About three-fifths of all the population are children under 16. This would make every other adult a professing Christian!

Statistics of the American Presbyterian Mission in Syria.

I. EVANGELISTIC AND GENERAL MISSIONARY WORK.

	1876.	1881.	1882.	1883.	1884.	1885.	1886.
American Men.....	13	35	33	33	37	33	37
Missionaries } Women.....	15	22	20	21	23	21	23
Native } Ordained pastors.....	18	3	3	8	3	3	4
Syrian } Licensed preachers.....	13	27	31	22	33	35	32
Laborers } School teachers.....	96	153	160	154	148	131	170
Other helpers.....	5	10	10	14	10	9	12
Stations.....	9	3	5	5	6	5	5
Out-stations.....	60	99	98	90	90	90	86
Churches.....	10	12	19	19	19	19	19
Church buildings.....	24	27	28	30	30	30	31
Added on profession during the year.....	75	131	109	130	68	130	153
Male church members.....	364	570	509	633	653	703	765
Female church members.....	290	421	478	532	584	583	673
Regular preaching places.....	61	74	89	64	84	81	81
Average congregations.....	2,642	3,683	3,735	3,600	3,611	3,631	4,332
Sabbath schools.....	40	84	80	79	70	73	68
Syrian Protestant Community (within the field of the American Pres. Mission).....	1,540	3,094	2,915	3,348	3,584	3,804	3,746
Contributions of native churches.....	2,982	3,584	3,816	3,652	3,847	3,977	4,165
	\$1,232	\$1,853	\$2,022	\$0,381	\$0,302	\$0,451	\$0,680

II. EDUCATIONAL WORK.

College (Syrian Prot.).....	1	1	1	1	1	1	1
Medical School.....	106	152	170	175	185	165	165
Pupils in college (including Med. Dept.).....	1	1	1	1	1	1	1
Theological Seminary.....	7	7	7	9	4	4	7
Pupils in do.....	1	1	2	2	2	2	3
Boys' boarding schools.....	42	37	67	75	68	72	151
Pupils in do.....	3	3	3	3	3	3	3
Female seminaries.....	89	92	97	118	97	110	119
Pupils in do.....	2	9	14	20	20	20	15
High schools.....	209	235	414	447	347	443	379
Pupils in do.....	71	113	119	133	118	108	97
Common schools.....	2,810	2,955	3,439	3,682	3,775	3,638	3,178
Girls in do.....	80	138	141	154	145	155	137
Total schools.....	3,600	4,170	5,510	5,690	5,881	5,632	5,210
Women in Bible Classes.....			191	191	191	191	191
			4,831	5,166	5,189	4,671	4,505
			1,481	1,405	1,405	1,345	1,327
			5,690	5,690	5,690	5,032	4,684
			09	09	111	191	210

III. PRESS WORK, PRINTING AND DISTRIBUTION OF BIBLES, TRACTS, &c.

	1876.	1881.	1882.	1883.	1884.	1885.	1886.
Bible House and Press Establishment:—	1	1	1	1	1	1	1
Steam presses.....	3	3	3	3	3	3	4
Hand presses.....	2	5	5	5	6	6	6
Lithographic press.....	1	1	1	1	1	1	1
Type foundry.....	1	1	1	1	1	1	1
Electrotype apparatus.....	1	1	1	1	1	1	1
Press employes.....	44	45	42	35	41	44	50
Publications on Press Catalogue.....	207	240	244	253	258	268	398
Volumes printed during the year.....	38,450	57,500	55,400	50,460	47,500	87,000	72,050
Pages.....	13,786,880	18,041,600	20,100,600	19,579,480	19,235,547	27,981,600	33,284,675
Of which pages of Scriptures.....	4,277,500	8,023,000	8,245,600	8,631,000	9,465,000	17,878,600	19,831,750
“ “ “ tracts.....	252,000	839,000	946,320	851,500	451,600	1,045,500	1,702,500
Total pages from the beginning.....	159,810,300	224,754,317	244,945,417	261,524,807	283,760,444	311,742,044	345,023,719
* Scriptures distributed during the year.....	5,641	15,718	11,600	15,267	15,933	23,576	15,571
+ Other books and tracts sold and distributed.....	25,121	29,654	30,000	28,000	24,232	36,752	63,311
Copies of publications of all kinds issued during year.....

IV. MEDICAL WORK AT ST. JOHN'S HOSPITAL.

The physicians of the Medical Department of the Syrian Protestant College have been appointed by the Order of St. John in Berlin as the medical attendants of the "Johanniter-Hospital" in Beirut. This most interesting charity, supported by the above mentioned Order, and served also by the Deaconesses of Kaiserswerth, has received during the past years :

Indoor patients.....	537	539	642	577	571	595	465
Patients treated in the Polyclinique.....	9,162	9,874	9,213	11,172	7,480	6,009	7,128
Total of days of treatment.....	17,500	17,873	19,015	18,248	16,489	16,348	13,146

* These figures represent the copies of Scriptures sold and sent out from our Mission Press to private purchasers, and to our own and other missions, and to Bible Society agencies, for further distribution.

+ The distribution has been by the various missions among Arabic-speaking peoples, and the American and British Bible and Tract Societies.

VIII.—EDITORIAL NOTES ON CURRENT TOPICS.

THE INDIAN SCHOOL QUESTION.

THE Fifth Annual Report of the Executive Committee of the Indian Rights Association, from the pen of Mr. James B. Harrison, is a vigorous and outspoken contribution to the literature of the subject and should be widely circulated and duly considered. It justly characterizes the recent orders of the Indian Bureau as "unintelligent, arbitrary, despotic and unstatesmanlike, merely a blow at missionary work. There is no reason to suppose that a single Indian anywhere will ever learn ten words more of English by reason of these orders. There is, indeed, no provision made by the government for any increase of facilities in the study of English. The damage to the missionary work produced by these orders is their sole result. The orders should be distinctly and wholly revoked and withdrawn. It is not necessary that the missionaries and churches should submit. If they will publish the facts fully, the orders will be revoked. The facts must come to light. Even the people of the country will have something to say."

No one can read this report without having his heart stirred with indignation at the condition of Indian affairs, through the unfitness of the Indian Bureau. The *Nation* says:

"The Indian Bureau appears to have made a serious blunder. Government has no moral right to order peremptorily that missionary societies which maintain schools in many places without assistance from the Federal treasury shall cease using the Indian language."

The religious and missionary press, with almost entire unanimity, has condemned the policy and arbitrary edict of government, and the Philadelphia Annual Conference of the M. E. Church adopted very strong resolutions on the subject. All our ecclesiastical and missionary societies should follow suit and cease not to protest till their demand shall be heeded. The President has not revoked the obnoxious orders; the slight modification conceded does not touch the essential iniquity. And his recommendation of a Commission, one-half to be army officers, to manage the Indians, gives no promise of relief, but the contrary. The *Interior* well puts the case:

"There are two objections to this—one of principle, and one of policy. The principle involved is that it is a violation of a fundamental right of civil and religious liberty. The policy involved is that the scrambling politicians who climb into such positions are not, as a rule, the kind of men to be intrusted with educational and moral interests. We never would have believed that this piece of utterly indefensible tyranny would have been permitted to remain so long in force. Some one who has the ear of the President ought to suggest to him that his friendship is about to go into action, and that it is high time for him to clear his decks."

The *Independent* says:

"There was a discussion recently among some

young Dakota Indians, who are attending school, on the question 'Which has done the more good for us, the Catholic or the Protestant church?' The Protestants, it is said, beat their opponents. One of them was asked how they won. He said, 'I showed them the Bible in Dakota and read to them in their own tongue. I showed them a letter from an absent young man written in Dakota, which all could understand when I read it, and I said, "Our religion gave us a written language and the Bible." What has your religion given to our people?' Is not this pretty fair reasoning for a man who, according to Commissioner Atkins, has no language, only a barbarous dialect? The promised concessions of the Interior Department have just reached the missionaries among the Dakotas, two months after they were issued. Under date of Feb. 11 Commissioner Atkins added another concession to those of Jan. 18, allowing Indians to possess and use the Bible in the vernacular, and allowing a 'limited theological class' of Indian young men to be trained in the vernacular in any purely missionary school supported exclusively by missionary societies, provided they are to devote themselves exclusively to preaching. These concessions, he it remembers, are from the *Interior Department of the Republic of the United States, not from the Interior Department of the government of the Czar, and they apply to our Indians, and not to the Poles of Russia.*"

The President's long reply to the Philadelphia Conference, while kind in spirit, gives evidence that he has not studied the matter with his wonted care and clearness and does not comprehend the problem in all its aspects.

We commend to our readers the letters from distinguished civilians, lawyers and divines, given in our International Department (pp. 462-9), in relation to this subject.—J. M. S.

A WORD to our subscribers. We are glad to be able to say that in the future there will be no occasion for delay in receiving THE REVIEW when ordered. The demand for it so greatly exceeded the faith of our publishers at the start, and even down to a recent date, that they failed to make due provision for the supply. Already *five editions of the January number, three of the February and two of the March* have been printed, and the demand does not abate. But this experience sufficed to show them the necessity of a much larger edition of succeeding numbers, so that in the future they will be able promptly to supply the work to all who apply. Every number is stereotyped, so that THE REVIEW can be had from January. Our thanks are due to the press and to our many friends in all parts of the field for their hearty commendation and words of cheer.—J. M. S.