

# THE MISSIONARY REVIEW OF THE WORLD.

VOL. XIV. No. 10.—*Old Series.*—OCTOBER.—VOL. IV. No. 10.—*New Series.*

## THE COMING AGE OF MISSIONS.

[EDITORIAL, A. T. P.]

We stand on the threshold of a new century of missionary enterprise. The time is coming when the Church of God will look back to the present age of missions as we now look back to the feeble beginnings of a century ago, with astonishment and shame that believers in Christ could ever have stood on so low a plane in respect to their debt and duty to the lost.

We now marvel that William Carey should have met persistent and even malignant opposition from professed ministers of Christ, and even from brethren of his own denomination, in his scheme for a world's evangelization; and that for ten years his own enthusiasm and consecration should have been so nearly stifled by the atmosphere of indifference and resistance which he was compelled to breathe. We read with surprise the assaults of the *Reverend* Sydney Smith; we see him sharpening most keenly the arrows in the quiver of his wit, to shoot into that "nest of consecrated cobblers" whom he meant to "rout out" by the sting and smart of his unsanctified ridicule; we hear him, with a sarcasm and irony that verge on profanity and blasphemy, mockingly portraying the heroism that led holy men and women, of whom the world was not worthy, to seek a home amid cannibal savages; hinting that they might, at least, furnish for travellers, stopping at those "hospitable shores," a "slice of cold missionary." We read with amazement the speech of Charles Marsh in the House of Commons, remonstrating against the sending of missionaries to India, lest they should disturb those beneficent systems of religion and morals descended by Providence for the welfare of the people of Hindustan; and we recall with even greater surprise the arguments of an orthodox ecclesiastic in the House of Lords, who undertook to demonstrate that the command of Christ did not apply to the evangelization of India! We cannot understand now a condition of things a hundred years ago, when there was scarce a missionary society in Protestant Christendom, and when the Church of God doubted if it did not deny the obligation to go into all the world with the Gospel witness to all nations; when scarce a thousand pounds a year were spent upon all the missions of the Reformed churches, and a mere pioneer band of workers, mostly Moravians, made up the entire mission force; when there

were no missionary periodicals; when the "Monthly Concert" was but eight years old; when no entrance had been made into Japan, China, Siam, Africa, Burmah, Papal lands, or Mohammedan territory, and when there was so little interest in foreign missions that the task seemed hopeless of making even a beginning.

We are far ahead of the starting point of a century ago. We have left away behind Widow Wallis's little parlor at Kettering, with its dozen humble Baptists and their dozen pounds sterling; and great Exeter Hall is too small for the monster meetings of one society, and the Crystal Palace has been talked of for the great anniversaries. But we are far from the goal, the reasonable goal, toward which we should promptly press; and if we grow in grace and knowledge as we ought, no goal that is now in sight will satisfy us; it would only become a new starting-point for a new goal, as yet too far off to be visible now.

We have been long meditating upon the coming age of missions, and looking forward hopefully to see in the immediate future some radical changes made in the methods of prosecuting missions; and, at risk of seeming visionary, chimerical, or even fanatical, we boldly outline on these pages some of the features which we believe we discern in the future prosecution of a world's evangelization. Once more we write large that word ENTERPRISE as the true motto of the Church of Christ. The world ought not to put us to shame in manifesting more zeal for that which perishes than we do for the unfading crown and heritage. Obviously, if we are to make any approach to the ideal age of missions, all real radical advance must begin with the *individual* disciple. We can never convert or consecrate people in the mass; souls come one by one into the kingdom, never two at a birth; and so also is it that saints climb to loftier heights. When every true believer regards himself as one with his Lord in the enterprise of missions; when he seeks to inform himself thoroughly and constantly of the needs of the world and the progress of the work; when he follows for himself the great campaign, notes the strategic points and the position of the forces; when he studies to keep track of the world-wide field as he would trace day by day the movements of his country's forces in an enemy's territory—then the first granite block will be laid for the coming structure of a thoroughly organized work for God. The ignorance that prevails begets indifference as its natural offspring. Wherever there is true piety, knowledge will kindle zeal.

Then we need individual and systematic prayer for missions; definite prayer that has also individual objects, that takes up one field at a time and one missionary at a time, and intelligently pleads with God for that field and work and worker. We knew a devout reader of the *Missionary Herald* who was wont to make every particular missionary thus a subject of prayer by name, and who read that noble record of events that he might follow the development of each laborer's work by intelligent supplication. Nothing gives the China Inland Mission more strength and heroism than the

knowledge of its hundreds of workers that, each week in the mission rooms, every scattered member of that great band is remembered by name in prayer, and with mention of any circumstances that specially environ him or her.

From such intelligence and prayerfulness in the individual every other result which is needful will naturally develop. The man that knows the field, and prays for the workman, is the man that will find his alms going out as his prayers go up. It will be natural to give and to give systematically, liberally, and proportionately, when mind and heart unite to unloose purse-strings. And so will come *family life* pervaded with the missionary spirit. Children will be begotten for God, and suck in missionary milk, and learn missionary prayers, and talk the dialect of missions; the divine alphabet will be among their first lessons, and self-denial for Christ and souls will be among their earliest habits. We shall have consecrated cradles, family altars with fires kindled from above, family boards where simple diet displaces extravagant luxuries, and family life where the spirit of missions is cultivated for Christ's sake and in Christ's name.

And so, likewise, must we have a new *church life* when the individual and family life is renewed and quickened. It will be easy to give, and pray, and send laborers forth, and go forth ourselves, when the training that begins at the cradle, and gets its true bent even before birth in a consecrated parentage, prepares the church-member for co-operation in missions.

But in this editorial it is our desire to hint at least a few directions in which *church enterprise* may push the work of missions. Looking backward and then forward, it would seem that now, on the eve of William Carey's centennial, we might expect greater things from God and attempt greater things for God than even Carey dared expect or attempt. Worldly enterprise combines "*dash*" and "*push*," and on a bold scale of daring venture undertakes colossal schemes for worldly profits. Why should not the Church take a risk, if such it be, and venture somewhat for her Lord?

1. If we discern rightly, the coming church will be essentially a missionary church distinctively, educating its membership to intelligent and systematic participation in the work of witnessing to all men. To give and to pray will be as much a part of church life as to go to church meetings or the Lord's table. No member will be in good standing who takes no part in this loyal obedience to Christ's last command.

2. Every church, in the coming age of missions, will have a *distinct field* to cultivate abroad as well as at home, and a *double pastorate*, a minister or missionary on the foreign field as well as for the home church, and the support of both provided for as equally a part of the financial administration of the church. It would not be surprising if there should be an apportionment of missionaries to each church on the basis of its numerical and financial ability, so that for every fixed number of members a missionary should be sent forth. It will then be reckoned a reproach to any church to have three hundred communicants without at least one laborer representing them abroad. We have long believed that a living link be-

tween the home church and the foreign field is an essential condition of true missionary zeal. It brings the two closer together, and supplies a bond of mutual sympathy ; and so far is it from diminishing interest in the general work, it rather increases it. In our own pastoral experience we have found that to have a missionary supported by a church in a particular station makes every other missionary and his work dearer, and helps the whole cause. But we look in the coming age of missions to see the churches united in great enterprises for God.

1. For example, why should there not be a grand *Society for Regions Beyond*, representing all denominations, whose office would be to explore new territory, to apportion laborers to unoccupied fields, to act as a committee on comity, and interpose to prevent friction, overlapping of work, and clashing between societies and workmen ?

2. Why not a *Pioneer Bureau*, to receive and guide newly arriving missionaries, instruct them in the peculiarities of climate, local diseases and their preventives and remedies, and, in brief, prepare workers for intelligent occupation of new fields, and so prevent needless waste of life, and hundreds of serious blunders ?

3. We look for a great *Education and Sustentation* scheme, which shall provide for the training and support of missionary candidates, and which shall provide for a part of their training *on the field*. As it is, no doubt time and strength are wasted in part in the curriculum of study. There is a general preparation which the college and seminary can give ; but there is a specific preparation only to be had on the field itself ; and some of the wisest missionaries have said that if the latter half of the candidates' training could be had where he is to labor, under control of resident missionaries, they could secure greater fitness for the work to be done.

4. We see no reason why there might not be a *Missionary Transportation* Society, owned and supported by the Church, to transport without cost missionaries and supplies, and become a means of mutual communication, as well as to furnish passage for workers who need rest. If Pastor Harms's poor people at Hermannsburgh could build the *Candace* to carry their workers to the field, cannot the whole Church provide transport for its mission band ?

5. Why might we not have a great *Society for Christian Literature*, providing not only Bibles, tracts, and religious books, but setting up printing presses wherever needed, and supplying in the vernacular the needed helps to popular education ?

6. We look, in the coming age, to see *godly women representing the Church* upon our great Boards of Missions, partly for the infusion of their counsel and spirit into the work, and partly for the quickening of their own interest in the general prosecution of missions by a personal participation in its conduct. At present we have women working on their own boards, but in separation. Will not the time come when there will be no separate women's boards, but instead a union of men and women in the administration of the whole work ?

7. We look for a more thorough trial of *missionary colonization* as a means of evangelization ; families going in a group, representatives of arts and trades establishing a Christian community in the midst of papal, pagan, and Moslem communities for mutual encouragement, protection, and co-operation ; where the main business shall be proclaiming the Gospel, but where, as with Paul, the trade shall be the means of support.

8. *Volunteer missions* will form a feature of the coming missionary age. Men and women will go at their own cost to labor for a longer or shorter time in the field in co-operation with the missionaries, assisting in establishing schools, dispensaries, hospitals, preaching stations, and printing presses, and giving personal aid and comfort so far as they may, gathering facts and receiving inspiration from personal contact with the work and workers ; and then returning to give intelligent, sympathetic aid in the support and advocacy of the enterprises of the foreign mission field.

9. We look for systematic and practical *co-operation between all denominations* on mission fields, the elimination of unnecessary doctrinal and ecclesiastical differences and peculiarities, the avoidance of all needless waste, whether of men or money, and the presentation of a united front before the great masses of unsaved souls, as another of the features of a greater missionary epoch, if it shall ever come.

These are some of the features of that nobler and more consecrated church activity in behalf of a dying race for which we look and hope in the near future. We can see no reason why every evangelical church should not regularly support at least one preacher, teacher, or evangelist on the foreign field ; and include in current annual outlay the estimate of the cost of the support of such worker, thus having a local field outside of the home church, and a living link with the great body of the unevangelized. We can see no reason why there should not be an accepted basis of apportionments and proportionments ; every church upon a certain basis, agreed to as equitable, appointing one man or woman to go to the field, who shall be morally bound either to go or to furnish a substitute. The Church thus becomes a recruiting office, and drafts for the Master new soldiers to serve in the army. We see no reason why denominations should not act in concert to promote great common ends, and save all the needless outlay now involved in separate action and administration. While not jealous for any particular mode or plan, we feel very deeply solicitous to see the spirit of holy and consecrated enterprise infused into all our missionary work ; to see the Church taking up the cause of the Master as though there were faith in His leadership and confidence in the ultimate triumph of the Gospel. This result, we again affirm, with unalterable confidence, can be reached only by a searching self-scrutiny and a devout and most prayerful fellowship with Him whose we are and whom we serve. The world waits and He waits for a new spirit of thorough surrender to His will, and for a new epoch of enterprise in missions. How long shall this waiting of ages be in vain ?

## THE FAITH ELEMENT IN MISSIONS.

BY A. J. GORDON, D.D.

This subject, so admirably treated in a recent article in this REVIEW, may be worthy of still further consideration. No doubt the work of the Gospel in foreign lands is exposed to the same danger as that work at home—the danger of becoming mechanical and perfunctory. One of the most alarming symptoms of our nineteenth century Christianity is the secular symptom—the tendency to substitute other forces for the original motive-power of the Church, the ever-present Holy Spirit. Faith is the coupling by which we become attached to this Divine motor, and unless we are absolutely sure of our spiritual connections, we cannot be certain of our spiritual successes. We accept the sentiment which the editor of this REVIEW quotes from the Bishop of Ripon: that “*the story of Modern Missions is a continuation of the Acts of the Apostles, with all its essential supernaturalism.*” But there could have been no Acts of the Apostles without the faith of the apostles; it was because they wrought in God by the Holy Ghost, that as they went forth and preached everywhere the Lord worked with them; and since what gave them power can still give us power, therefore we urge more faith.

*As to men.*—Where can we get the missionaries to occupy the fields now white to the harvest? We find but one direction in Scripture concerning this question, “Pray ye, therefore, the Lord of the harvest, that He will send forth laborers into His harvest.” The choice and commissioning of His evangelists the Lord has reserved entirely to Himself. Woe to the Church if she shall rashly undertake the enterprise of manufacturing missionaries either by her sacerdotal or by her educational machinery. Mere hand-made ministers, thrust forth from under the fingers of the bishop, and mere school-made ministers, fashioned by the training of the college, are alike inadequate for executing the great commission.

Without the call of God vain is the culture or the consecration of man. Unless, therefore, we can be assured that the Holy Spirit is really recruiting, the Students' Volunteer Movement may prove injurious. We strongly believe in this movement; but the very enthusiasm and magnitude of it constitute such a call to prayer as has not till lately been heard—prayer to the great Head of the Church that none shall be suffered to go without His appointment. Would it be rash to say that the deficiency of missionaries is due most of all to the deficiency of prayer in the Church, that the Lord will send forth laborers? And not only the deficiency of missionaries, but the maladjustment of the ministry to the needs of the world. The same constituency which has *seven thousand* ordained missionaries on the foreign field has a *hundred and twenty-seven thousand ordained ministers* on the home field. While many a laborer in China and India has a parish of millions or hundreds of thousands, three or four pastors are often found in a single little New England village, jostling and elbowing one another in their

attempt to do a work which is only sufficient for or . . . All this indicates but too clearly that the "Shepherd and Bishop of souls" is not having sole direction of the diocese of the world. What humiliation and prayer to God this unhappy state of things calls for! Certainly, if the Saviour bids us pray that the Lord will thrust forth laborers, He binds Himself by this very injunction to send laborers and to place them where He would have them.

Here then is a large demand for faith; not only in asking, but equally in receiving. The same Scripture which enjoins us to ask, reveals the ascended Lord as bestowing. "When He ascended on high . . . He gave some apostles, and some evangelists, and some pastors, and some teachers." But what a fine spiritual discernment it requires to recognize His gifts when He has sent them! Natural sagacity and business prudence are not sufficient here. "Man looketh on the outward appearance, but the Lord looketh on the heart." It requires a very discriminating faith to read the Divine credentials of applicants for service. We have often thought that the history of rejected missionary candidates would make a most interesting book; not less interesting than the history of rejected manuscripts, out of some of which such literary fortunes have been made. A venerable secretary opened this subject slightly at a recent conference, touching on it just sufficiently to remind us that some of the most eminent and successful laborers on the foreign field were at the outset refused a commission by their boards. It is a historical fact that William Milne was denied an appointment as a missionary, and was sent out to China only as a servant to Dr. Morrison, asking that he might be a hewer of wood and a drawer of water, if only he could reach his longed-for field. And yet Milne, from being a servant, became such a master-missionary that history speaks of him as "that excellent man, whose talents were surprising, whose labors were incessant, whose whole life was devoted to his Saviour." We could mention several missionaries of the very first rank in our day whose experience has been similar—rejected once, twice, or thrice before getting their appointment. Nowhere is the discernment of an enlightened faith more demanded than in the examination of candidates. The prayer, "Lord, send forth laborers into Thy vineyard," needs to be supplemented by another: "Thou, Lord, which knowest the hearts of all men, show us which of these Thou hast chosen." In this important decision there is great danger that the physician's certificate may outweigh the Master's credential, and the college diploma outrank the Spirit's call. Experience proves that the decisive qualification is not to be found in culture or in the absence of culture; in physical health or the absence of physical health; in great natural talents or in the absence of great natural talents. Probably the truest criterion is in the deep, serious, unshaken conviction of a Divine call in the heart of the candidate himself. With such conviction the most unprepossessing applicants have often proved mighty under God as missionaries of the cross; without it those of the highest talent and culture have proved a failure.

Who can deny, then, that it is a real test of faith, whether one can recognize God's gifts to the Church when they are bestowed? Business sagacity may discern the marks of sound common sense; culture may discern the marks of sound learning. But with both these eyes wide open, one may be unable to recognize a missionary whom God has sent, unless there be also the vision of an anointed faith. We remember a candidate who came before a certain board five years ago, confessing that he had neither academic nor theological training, but requesting that he might occupy some subordinate place, if only he could satisfy his deep sense of duty by going to the foreign field. When asked what qualification he had in the absence of those above-named, he replied that of one thing he was sure, that *he had received the baptism of the Holy Spirit*. It must be confessed that this last remark was deemed by some an evidence of eccentricity, which rather damaged than helped his case. By the closest squeeze, however, he was passed. He is now in charge of an important station, and such a missionary that during the first four months of the present year he reported three thousand converts baptized at his station. Such instances should admonish us to join prayerfulness to discretion and faith to prudence, lest haply we be found rejecting those whom God has chosen.

*As to money.*—The problem which so taxes and tries our missionary boards—that of getting the money to support the work—may have a relation to faith of which we have little thought.

Christ is the Chief Bishop, who appoints the missionary evangelists and pastors; is He the Chief Treasurer, who supplies the missionary funds? Practically there is a very wide difference of opinion upon this point. "And Prudence sat over against the treasury watching the expenditures, to see that Faith did not overdraw her account," would fairly state the financial method of many missionary committees. "Faith in the work of preaching the Gospel, indeed; but in administering the missionary exchequer, sound business principles if you please!" So have we often heard it; and we do not dispute the wisdom of the saying.

But here we are conducting the King's business, let it be remembered; and in its transactions are no over-drafts of faith ever allowable? May the promises of God never be taken as collateral in this business? Is the Lord's servant forbidden to hypothecate the bonds of the everlasting covenant as a security for a missionary contract when he has no funds in the bank? The enterprise of missions is peculiarly the Lord's work, and as such has guarantors and guarantees back of any human. He who says, "All power is given unto Me in heaven and in earth; go ye, therefore, and teach all nations," by the very act of sending us binds Himself to support us. Rev. John Wilkinson, who as a missionary to the Jews has "purchased to himself a good degree and great boldness in the faith," states it thus: "If we allow the Lord to do what He pleases with us and by us we shall get the greatest blessing and He will get the greatest glory, *and He will bear all the expenses of His own work*. If a master send a servant to a shop



for a shilling's worth of anything, he makes himself responsible for the shilling; and shall it be thought for a moment that God will not pay for all the work He acknowledges as His?" If, then, we are assured that the Head of the Church has committed a certain piece of evangelizing to us, is it presumption for us to draw on Him at sight for the funds to accomplish it?

We are not dealing here with a sentimental theory, but with a most practical question. Is a missionary board justified in enlarging its work to the extent of many thousands of dollars when it has not the money, either in hand or in sight, for meeting the added expense? Sound commercial prudence would answer most emphatically, "No! determine the extent of your business by the amount of your capital." But desiring the opinion of experts on the question, we consult a few eminent spiritual financiers to get their opinion:

Pastor Pliedner, of Kaiserwerth, gives us an inventory of his vast work— orphanage, seminary, deaconess' house, asylum, etc.—and when we ask how he manages to support it all, his answer is, "We live by grace; and the gracious Lord of the heavenly treasury knows how to furnish us every year with so many under-treasurers of every rank and age that to the question, 'Have you ever wanted?' we must joyfully answer, 'Never.'"

Pastor Gossner single-handed sent into the field 144 missionaries; including the wives of those married, 200. Besides providing outfit and passage, he had never less than twenty missionaries depending directly on him for support. How did he raise the necessary funds? Read his life and learn. The answer can be best given in a sentence from the funeral address spoken over his open grave: "He prayed up the walls of an hospital and the hearts of the nurses; he prayed mission stations into being, and missionaries into faith; he prayed open the hearts of the rich and gold from the most distant lands."

Pastor Harms and his single church of poor peasants at Hermannsburg did a foreign missionary work almost equal to that of any of our largest societies, sending out and supporting 357 missionaries in thirty years. We read the story with astonishment, and ask again, "And how did you get the money for all this?" His reply tells us only that the Divine draft, "My God shall supply all your needs, according to His riches in glory," was promptly cashed whenever presented. It is so artless, the way in which he jots down his business transactions with the Lord. "Last year," he writes in 1858, "I needed for the mission 15,000 crowns, and the Lord gave me that and 60 over. This year I needed double, and the Lord has given me double and 140 over." "*I needed,*" and "*my God shall supply all your need!*" No mention of what he had as a basis for his enlarged undertaking, but only of what he *must have*, making that the schedule of his expectation from God.

These noble lives constitute a kind of latter-day exposition of those memorable words, "When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing" (Luke 22:35).

“But remember,” we hear some one say, “that our missionary boards are not operating under the commission in Matt. 10, with its command to provide neither gold nor silver nor brass in the purse, to heal the sick, and cast out demons. Very true. Nevertheless, there is a lesson for us in that Scripture, and there is instruction to be gained from these histories just cited. In the missionary enterprise let our prudence at least be “mixed with faith.” Tax the churches more, but trust God a hundred times more. Carey’s maxim is right in the logical order of its clauses: “Attempt great things for God, expect great things from God.”

We believe that when God, by a clear providence, opens some “wide and effectual door” before a missionary society, it is not presumption to enter it, though there be not a penny in the treasury for meeting the expenses. It is sad to think how easily we shelve great missionary demands which come before us with the concession that they are reasonable, but with the conclusion that they are not practicable. We hear that call of the Shanghai Conference of 1890 for 1000 men and women immediately for China; the importunate request of Dr. Clough for 25 men and \$50,000 at once, that the unsurpassed opportunity in the Telugu land may be embraced; the stirring appeal of Bishop Thoburn, made at Northfield and elsewhere, for a mighty lift on his field in India, that the present emergency may be met; and we cheer the missionaries for the heroism of their demand without blushing, as we ought, for our cowardice in counting those demands impossible. The paradox, *Verum est quia impossibile*, which Tertullian uttered concerning doctrine, it is time for us boldly to apply to action, saying, “It is practicable because it is impossible;” for under the dispensation of the Spirit our ability is no longer the measure of our responsibility. “The things which are impossible with men are possible with God,” and therefore possible for us who have been united to God through faith. Since the Holy Ghost has been given, it is not sufficient for the servant to say to his Master, “I am doing as well as I can,” for now he is bound to do better than he can. Should a New York merchant summon his commercial agent in Boston to come to him as quickly as possible, would he be satisfied if that agent were to arrive at the end of a week, footsore and weary from walking the entire distance, with the excuse, “I came as quickly as I could?” With swift steamer or lightning express at his disposal, were he not bound to come more quickly than he could? And so with the power of Christ as our resource, and His riches in glory as our endowment, we are called upon to undertake what we have neither the strength nor the funds of ourselves to accomplish. The enterprise of evangelizing the world is peculiarly the Lord’s. Therefore in the crisis of missions which is upon us, is it not time that we cease to lay out God’s work according to our ability, and begin to lay out God’s work according to God’s ability?

The one consideration that the Lord is rich, and that in the work of the world’s redemption He has taken us into partnership with Himself, so

affects the missionary problem, that what were the height of folly in secular business may be the height of faith in Divine business.

We have watched with the deepest interest an experiment of enlargement which came under our own observation. A missionary treasury taxed to the utmost for years to meet the demands upon it was assessed at one stroke an extra \$50,000 annually for a new work which the providence of God seemed to enjoin. Seven years have passed since the undertaking, and yet the treasury has kept just as full through all this period, notwithstanding the extra draft, as during the seven years previous. Certainly this outcome does not seem like a Divine admonition not to do so again; but rather like a loud invitation to repeat the experiment upon the first new call. And now, when the bugle is sounding for an advance along the entire line, we do well to mark the significance of such experiments. Our Lord does not say, "Be it unto you according to your funds," but, "Be it unto you according to your faith." If He sees that we trust Him for large missionary undertakings, He will trust us with large missionary remittances. If, on the contrary, we demand great things of God as a condition of attempting great things for God, we shall be disappointed; for that is not believing, but bargaining. "Said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God?" (John 11 : 40.) Shall we reverse this order, and believe only according as we have seen the glory of God? If so, He will give us little credit for our faith. Most significantly is it written, "Many believed on His name because they saw the miracles which He did; but Jesus did not believe in them" (John 2 : 23, *et. Greek*).

*As to methods.*—In the naturalistic drift which is now sweeping the Church into its current, we cannot emphasize too strongly the supernatural elements in the work of missions. If the preaching of the Gospel shall make a powerful impression upon the heathen, it will not be by what is human in it, but by what is superhuman. There has been no change of method since the day of Pentecost. The Gospel is still to be preached "with the Holy Ghost sent down from heaven;" and the Lord is pledged still to work with His servants, "confirming the Word with signs following." Therefore all supernatural phenomena appearing in connection with the missionary's work should be emphasized, not ignored. There are few minds so stupid that they do not reason from effect to cause. If the effects attending missionary effort are only such as can be traced to natural causes, the mind is very likely to rest in such causes without being carried further. Teaching, doctoring, civilizing, mechanical and agricultural training are all good, and not to be depreciated in connection with missions to the heathen. But the evidential value of such works is very slight, unless accompanied with miracles of regeneration and wonders of moral transformation.

Of this question of the supernatural in connection with evangelical labors among the heathen, we have space to speak only of a single phase—viz.,

the one about which there has recently been considerable discussion in missionary magazines.

The late Professor Christlieb, of Bonn, in his powerful chapter on miracles, after defending their perpetuity and present possibility, says: "The work of missions is outwardly, at least, more extended than it ever was before. In this region, therefore, according to our former rule, miracles should not be entirely wanting. Nor are they. We cannot, therefore, fully admit the proposition that no more miracles are performed in our day. *In the history of modern missions we find many wonderful occurrences which unmistakably remind us of the apostolic age.* In both periods there are similar hinderances to be overcome in the heathen world, and similar palpable confirmations of the Word are needed to convince the dull sense of men. We may, therefore, expect miracles in this case." \*

He then cites many instances from missionary history in confirmation of this view, especially instances of bodily healing in answer to the prayer of faith.

Is there anything in this paragraph of Professor Christlieb which is worthy of our consideration? Hostility to his view is sufficiently pronounced at the present time not only in such conservative and guarded criticisms as those of Professor Tyndale on the Prayer Cure, but especially in the severe animadversions of some high evangelicals upon the same point, whose motto seems to be, "Allopathy or homœopathy, as you like, but no theopathy." "Palpable confirmations of the Word are needed to convince the dull sense of the heathen." It is the palpable confirmations that are most direct and obvious. Something must be *done* to persuade the heathen of the beneficent character of Christianity, as well as much *said*. Hence medical missions, hospitals, surgery, nursing. Blessed and true servants of Christ are they who go forth to the heathen with such ministries as these. If only as they are bestowed upon the blind, and the lame, and the leprous, they do not take their eyes from Christ, and fix them upon human benefactors or benefactions. At home or abroad this is the difficulty with all secular helps to Christianity.

An eminent missionary lady in Burmah recently gave us the following chapter from her experience. In one of her tours she came upon a village where the cholera was raging. Having with her a quantity of the famous antidote, Perry Davis's Pain Killer, she went from house to house administering the remedy to the sick ones, and left a number of bottles to be used after she had gone. Returning to the village some months after, the missionary was met by the head man of the town, who cheered and delighted her by this intelligence, "Teacher, we have come over to your side; the medicine did us so much good that we have accepted your God." Overjoyed at this news, she was conducted to the house of her informant, who, opening a room, showed her the pain-killer bottles solemnly arranged in a row upon a shelf, and before them the whole company immediately

\* "Modern Doubt and Christian Belief," p. 322.

prostrated themselves in worship. This apotheosis of mustard and pepper does not move us violently to denounce the use of all medicine as tending to idolatry. We believe that all the help possible should be derived from medicinal remedies. But the instances are numerous enough in which medicine can go no further, and the doctors surrender the case with the confession that they can do no more. In such instances God no doubt often interposes in answer to believing intercession and restores the sufferer. Here is the peculiar sphere of the prayer of faith for the sick, in which, we boldly say, the healing ministry of Jesus Christ should not be despised. For now it is possible, since the hand of man has failed, that the hand of the Lord should be recognized, and glory won for His name. Missionaries are naturally shy of revealing their experiences in this field, if they have such, owing to the opprobrium attaching to so-called "faith-healing." But the writer, from the fact of his views on this subject being known, has had the honor to be much confided in by missionaries, especially those of the China Inland Society, who have made successful use of intercession for the sick. Their testimony as to the impression of supernatural cures upon the heathen is very strong.

May the writer be allowed to give two illustrations out of many from his own experience? An opium-eater of the most desperate stamp came into Mr. Moody's evangelistic meetings in Boston in the spring of 1877. His case was one of long standing, in which the coils of habit had closed about him tighter and tighter each year, every medical help, every human remedy having utterly failed. None present will forget his pitiful cry as he rose up in the meeting, and begged to know if there was any hope for him in Christ. Prayer was offered in his behalf, and he was led to accept Jesus as his Saviour and Healer. He came the next day with the glad tidings that his appetite was gone. Mr. Moody, knowing how much more powerful is experience than assertion for proving that Christ is "mighty to save," put this man upon the platform night after night, to tell the story of his healing. It was "a palpable confirmation of the Word," not to be gainsaid, and the effect was irresistible upon the great audiences who listened.

The other case was almost identical. A stranger, rising up at a revival meeting in our own church, the marks upon his person confirming the testimony of his lips, confessed that he was a long suffering victim of the opium habit, who had spent all his living upon physicians, and was nothing bettered but rather made worse. Here also, upon the offering of prayer and the surrender of the sufferer to Christ, the cure was instantaneous—at least, so the patient has always claimed. Fifteen and ten years have passed since these respective experiences. The men on whom the cures were wrought are exemplary members of the church, with whom we have maintained a constant acquaintance, and they solemnly testify that from the moment of their appeal to the Great Physician they have been absolutely delivered from their former plague.

Now in a great missionary field like China, where the victims of the opium habit are numbered by millions, why should not such demonstrations of the risen Saviour's healing power be frequently witnessed? And why should the testimony of such occurrences to the supernatural character of our Gospel be ruled out of court by evangelical Christians?

We have given this one line of illustration of the faith element in missions for a purpose. Is it not possible that the Lord, in self-defence, may be reviving His supernatural working in the Church? When, in modern times, has there been such a widespread tendency among Christian scholars to eliminate the supernatural from Christianity as now? A few more conquests of advanced thought, and God will have been abolished from His Word and from His work. We do not speak unadvisedly. In the doctrine of inspiration, in the doctrine of miracles, in the doctrine of prayer, in the doctrine of prophecy, in the doctrine of regeneration, and in the doctrine of resurrection, how, more and more, in the teaching of the learned, is the Divine element minimized, and these transactions reduced to natural processes! The tendency is so quiet as to be ignored by easy-going optimists; but it is so unquestionable as to occasion serious alarm among thoughtful observers. If it shall be so that the doctrine of the supernatural shall cease to have a home among high scholars, then, as has been the case constantly in the history of the Church, it will find a domicile among the unsophisticated and simple-hearted Christians, who, because they know no better than to believe the Word of God, will make bold to pray for rain in time of drought, to pray for healing in the time of sickness, and to pray for regeneration in time of ruin. And because our desupernaturalized Christianity is likely to be transferred to the foreign field, there is so much the more reason why missionaries who hold to the simple Gospel should appreciate and emphasize the Divine phenomena of our holy religion.

---

### MISSIONS THE TRUE PRAYER-GAUGE.

BY REV. CHAUNCEY T. EDWARDS, COLDERSPORT, PA.

*"I do desire to say, gravely and earnestly, that my missionary life has been successful so far as I have been prayerful, and non-successful so far as I have been lax in prayerfulness."—A Missionary of the American Board.*

"Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee." This is a true missionary incident. The friends of the paralytic were, in fact, missionaries. The best thing they could do for him was to bring him to Jesus, and the faith which led them to do this became instrumental in his saving and healing. Just so the Church's best work for the world is intercession, and the Church's best years have always been years of prayer. As the Gospel

more and more affects politics and all progress, the eye of faith can trace in everything the influence of prayer. From the breaking down of the East India Company to the founding of the Congo Free State—two events that enlisted the mightiest intellects and interests of this generation—the spirit of gracious supplications, it is hardly too much to say, has been more plainly the ruling power than in any other thirty years of history.

That rare little book, "The Still Hour"—which is, perhaps, the richest work of its lamented author, Professor Austin Phelps—quotes a letter of Sir Fowell Buxton's on a parliamentary vote important to West India emancipation :

"What led to that division? If ever there was a subject which occupied our prayers, it was this. Do you remember how we desired that God would give me His Spirit in that emergency; how we quoted the promise, 'He that lacketh wisdom, let him ask it of the Lord, and it shall be given him;' and how I kept open that passage in the Old Testament, in which it is said, 'We have no might against this great company that cometh against us, neither know we what to do; but our eyes are upon Thee'—the Spirit of the Lord replying, 'Be not afraid nor dismayed by reason of this great multitude, for the battle is not yours, but God's'? If you want to see the passage, open my Bible; it will turn of itself to the place. I sincerely believe that *prayer* was the cause of *that division*; and I am confirmed in this by knowing that we by no means calculated on the effect. The course we took appeared to be right, and we *followed it blindly*."

To be sure, these are not testimonies of missionaries, but they are none the less missionary, and all the weightier as being from outsiders.

Mission work brings out the fact that many more events are answers to prayer than we commonly believe. For instance, an English missionary (Rev. James Main, quoted in the *Foreign Missionary*, January, 1884) thus describes the look of a Chinese audience: "When I used, at home, to speak of 'the heathen,' I meant by the word men who had never heard the Gospel. The look in the faces of the Chinese crowd made me realize for the first time that it meant much more than this. In consequence of their not hearing it they have lost all capacity for understanding it. That look made me feel that to the heathen the Gospel is not only a new, a strange sound, but that it is an *unintelligible* sound, and that every conversion will be a miracle." If we believe thus, we may be ready to head the column of *converts* in mission reports, *Answers to Prayer*; for every convert is a Samuel (1 Sam. 1:27), a paralytic who has been carried by true friends into the presence of Jesus.

I. Dr. A. J. Gordon's remarkable book, "The Twofold Life," is full of testimonies to the power of prayer. Passing by the witness he quotes of Christmas Evans and W. C. Burns and Jonathan Edwards and a host of others, let us hear him tell (p. 37) of David Brainerd: "Brainerd had many seasons of this uncommon renewing of his spiritual life through prayer and fasting; and, in summing them up, President Edwards records

this noteworthy conclusion : ' Among all the many days he spent in secret prayer and fasting, of which he gives an account in his diary, *there is scarcely an instance of one which was not either attended or soon followed with apparent success, and a remarkable blessing in special influences and consolations of God's Spirit, and very often before the day was ended.*' And we may add yet more. The record of these fastings and prayers of Brainerd, and of the power of God which followed, written only for himself, but wisely published by Edwards after his death, has brought rich blessing to the world. William Carey read it on his shoemaker's bench, and asked, ' If God can do such things among the Indians of America, why not among the pagans of India ? ' Henry Martyn, the thoughtful student in Cambridge, England, read it, and was moved by it to consecrate his life to missionary service in the East. Edward Payson pondered it, and when twenty-two years of age wrote in his diary, ' In reading Mr. Brainerd's life, I seemed to feel a most earnest desire after some portion of his spirit.' Considering the vast results which have followed the labors of these servants of God, who shall say that Brainerd has not wrought more since his death than in his life ? And who, looking at the great sum total, can question whether or not it is profitable for one to wait upon the Lord with prayer and fasting and intercession for the renewal of his spiritual strength ?'

II. At the London Missionary Conference it was told that Toronto Methodist women had a weekly prayer-meeting, where a record was kept of special petitions and their answers ; and, said the speaker, Mrs. Blackstock, " I am afraid that some of you would be astonished to find how many answers to prayer are recorded in that book." What associations connect with the name of the China Inland Mission but those that belong to the glory shadowing the mercy-seat !

The story of the recent experiences of the Church Missionary Society of England is well known : " Its first Day of Intercession was appointed for December, 1872. The day was spent in prayer offered distinctly and definitely for more men." It was followed by more offers for service than it had ever received. In the five years following " it sent out 112 men, whereas in the five years preceding 1873 it had sent out but 51." In 1880 special prayer was offered for money, for which there was great need. In a few months \$135,000 was raised " to wipe off the deficit ; and this was followed by \$150,000 specially contributed for extension, as well as by other special gifts and a substantial advance in the ordinary income." In the latter part of 1884 men were sorely needed, and a day was appointed to pray for them. *The previous evening* Mr. Wigram was summoned to Cambridge " to see a number of graduates and undergraduates who desired to dedicate themselves to the Lord's work abroad." More than a hundred university men met him, and he returned to the prayer-meeting next day to prove to his colleagues the promise, " Before they call, I will answer."

III. If this is true at home, much more, or at least more plainly, is it



true in heathendom, where "night brings out the stars." If a topical index were wanted for that lively little monthly, *Brazilian Missions*, it could almost be found in Paul's phrase, "the Word of God and prayer;" for the stories that fill it belong to one or other of these closely related topics. This is largely true of the great missionary magazines whose view is wider and more varied.

In the week of prayer in 1887 native Christians in Campanha (Brazil) are specially earnest in praying for the rapid progress of the Gospel. Before the week is out the fanatical town of Canna Verde, eighty miles away, sends for a preacher; and the article (in the first number of *Brazilian Missions*) telling of it is headed "A Whole Village Becoming Protestant."

In 1872 missionaries and English residents in Yokohama and the very few interested Japanese kept the week of prayer with great solemnity. English and American sea captains who were present wrote, "The prayers of these Japanese take the heart out of us." As the result the first native church was organized March 10th, 1872, the beginning of Japan's marvelous Christian history.\*

Who has not read the "White Fields of France"? Every record of the McAll Mission cannot help showing how the work is all in answer to prayer, and so pervaded by the spirit of prayer that the converts at once form the same habit; witness the pathetic testimony † of that Lyons woman, seventy-five years old, and no longer able to work, who said she prayed God "so much, so violently, and without ceasing that He would cause her to be received into the hospital for aged persons, that He answered her."

IV. It is part of the blessed simplicity of Christian life in heathen lands that everything, little and large, is made a matter of prayer. In the last of November, 1887, a Brazilian boy presented by his brother anxious request for admission to the Sao Paulo Presbyterian School the following term. No money was available, and the missionaries could only exhort all parties interested, to believing prayer. "Day before yesterday (January 11th)," says *Brazilian Missions*, "came a letter dated November 21st, from a Christian lady, who, unsolicited, sends \$200 to 'support a student' in our schools."

A Presbyterian missionary, Miss Thiede, writes from a village in India ‡ "I trust the Lord will allow me to build a school-house and a house for the catechist, though I have no means for them. He kindly enabled me to build a small house which shall accommodate the missionary when he visits this station, but will now be a shelter for me. . . . The Lord wonderfully helped me, though I had to pray most earnestly for everything—for workmen, for wood, for bricks, for money. I got it all!" The very next letter in the same magazine is from Miss Edith Blunt, who writes: "A few new doors have been opened to me in direct answer to

\* *Foreign Missionary*, Sept., 1885.

† *American McAll Record*, Oct., 1888.

‡ *To Woman's Work for Woman*, Oct., 1886.

prayer ; that is, while going toward my field of labor I have asked the dear Lord to take me to some house where they have never heard the truth, or where He would want me to go ; and invariably a pressing invitation has come, and the Word has been sung and expounded."

At the May anniversary of the China Inland Mission, in 1883, Dr. Mackenzie told how he and his colleague, Bryson, prayed day after day for two months for a hospital in Tientsin ; and then, by means of a remarkable cure wrought through prayer by skill for the wife of the Viceroy, Li Hung Chang, that statesman was led to offer a temple and an income for the now successful hospital.

At the annual meeting of the American Board in New York (1889), Secretary Alden presented a paper on the place of prayer in mission work ; a paper which for varied interest and suggestiveness is remarkable even in missionary literature. It includes the testimony of twenty-six missionaries as to their experience in this matter. The words quoted at the beginning of this article are from one letter. Another, writing of all sorts of work in Constantinople, adds, " But the point I wish to emphasize is this—it is my sincere conviction that opposition was overcome and the fruits of labor bestowed in answer to prayer—persevering prayer—offered in faith by the ladies of the executive committee in Boston, and by our constituents in New Britain and New Haven." Another writes of apparently fruitless prayer for revival offered in the Doshisha (Dr. Neesima's school in Kyoto) from the week of prayer to the middle of March, when the praying band had decreased to half a dozen. Then " on Sabbath, March 16th, 1883, in the afternoon and evening, an invisible influence struck the school. None of the teachers knew of it till next morning. But of about 150 young men then in the school, very few closed their eyes in sleep that night. Almost every room was filled with men crying to God for mercy."

V. Let us turn to " darkest England." Not much is said in public of the work of the late John Ashworth and his " Chapel for the Destitute" in his town of Rochdale, Lancashire. Yet his " Strange Tales from Humble Life" have been circulated by the million, and for simple, heart-reaching power are hardly excelled among the records of Almighty grace. The characters with whom he dealt may be imagined from the fact that a drunken, dirty fellow, who had been persuaded by his wife to attend the chapel, began swearing at her for bringing him to such a place, for " all the scamps in the country were collected together, and it was a disgrace for any one to be seen among them !" " We could as soon have thought of old Nick going to chapel, as Niff," was said of the villain who became the subject of the story " Niff and his Dogs." Drunkards and rogues, the despairing and the destitute, infidel and invalid, men, women and children were reached and brought into marvellous light.

Says the biography, " Mr. Ashworth commenced the work with a firm conviction that God would open up his way, and send pecuniary help to any amount or any extent that might be required, without either anni-

versary sermons or public collections. He believed in answers to prayer, and had good reason for so doing; and to him it was at all times in his arduous undertakings a great source of strength and comfort to know that hundreds throughout the land were daily remembering him and the Chapel for the Destitute in their petitions at the throne of grace. The very thought of it gave him joy; and for sixteen years, without any solicitation on his part from any human being, the necessary funds have been supplied." The prayer of faith, rather than the disbursing of funds, was the power and characteristic of all his work. It is the atmosphere, the spirit of all his "Strange Tales." In the prefatory note he writes, "I am a tradesman, and make no pretensions to literary ability. If He whom I desire to serve condescend to use me as a medium of good to others, my earnest wish will be realized. To Him my prayer has been, 'Hold Thou my right hand.'"

One of these tracts is entitled "A Wonder; or, the Two Old Men;" and this is the story of it: "An old man of eighty-three, only twelve months a pardoned sinner, earnestly, and in the best way he could, urging an old man of eighty-five to trust in Christ, is such a wonder as falls to the lot of few to witness. Here knelt two men whose lives had been one long course of open iniquity, producing untold misery, sorrow, and suffering in their families, and, probably, by their example and precept, having been the direct cause of many going down to the regions of despair. Yet these two have found mercy and forgiveness! We repeat, It is a *Wonder!*" Not many months afterward Mr. Ashworth was the means of saving the older man from the home and the dread of the pauper—the workhouse. "When the old man saw the money paid down, and heard my promise to find him another home, he lifted up his head and gazed in my face with a look of inexpressible thankfulness. He wept like a child, exclaiming, 'God has done it! God has done it! He yeard me pray et neet, and sent yo to help me awt o' me trouble. He's done more nor I expected; aw'l praise Him as long as aw live!'"

It would be hard to say how many such records of answered prayer are to be found in Mr. Ashworth's writings. In none are they more frequent or striking than in the testimony of six pauper invalids, of whom he says ("My Sick Friends"), "I leave them with a conviction that though they have unitedly been in pain, affliction, and helplessness for *one hundred and sixty-five* years, yet they are among the happiest creatures in this world. They may go down to their graves in silence, but they have taught a lesson to thousands; and that lesson is, that Heaven's brightest beams can pierce the darkest cloud."

VI. In a region in England, missionary enough to be the diocese of Bishop Selwyn, the Christian genius known as Sister Dora lived her devoted life. Not more nurse than missionary, not less heroic than any other missionary, through fourteen years she kept her consecration unbroken, her cheerfulness undaunted, her strong will always gentle, her faith always tri-

umphant by personal communion with her Lord. Of all the saintly biography with which the Church has been enriched in the last ninety years, no life is more fascinating, none more redolent of the heavenly "vials full of odors" than the life of this hospital nurse in the "black country." Says her biographer, "She spoke unreservedly to her household upon the absolute necessity of constant private prayer, and expressed openly her own strong conviction that no blessing could attend the hospital unless those who worked in it fulfilled their duty in this respect. It was literally true that she never touched a wound without lifting up her heart to the Giver of all virtue, and asking that healing might be conveyed by her means. . . . The striking feature of her prayers was the strong faith which animated them. . . . At night, when the ward was quiet, she might often be seen kneeling by the bed of some . . . sufferer." Once she undertook to save a young fellow's mangled right arm when amputation had been pronounced necessary to save the patient's life, but when amputation meant pauperism to his family. Night and day for three weeks the case was in a suspense that was terrible. But she saved the arm; and the surgeon, who had been in no good humor over the case, but "without whose leave, be it remembered, she could not have done this, . . . brought the rest of the hospital staff 'to show them what might be done,' as he said." "'How I prayed over that arm!' she used to say afterward." What wonder the man went by the name of "Sister's arm."

Luther draws a beautiful parallel between Paul's entreaty with Philemon for Onesimus and Christ's intercession with the Father for us, adding, "For we are all His Onesimi, to my thinking." The great Missionary "who went about doing good" is the great Intercessor; and from Pentecost down He has stamped that characteristic on His work. If a man believes himself Christ's Onesimus, he will have no doubts about prayer in His name. *If one prayer is answered, every prayer must be.* Whether we can trace the answer or not is of small importance. If, however (and this with reference to the controversy suggested by the title of this paper), we can historically connect the providence of God, and the promise of God, and the prayer to God, who can reasonably doubt THE POWER OF GOD IN ANSWER TO PRAYER?

"'Tis the fire that will burn what thou canst not pass over,  
 'Tis the lightning that breaks away all bars to love,  
 'Tis a sunbeam, the secret of God to discover,  
 'Tis the wing David prayed for—the wing of the Dove."

The following letter cannot fail to interest sincere and prayerful disciples:

DEAR DR. PIERSON: I thank you very earnestly for your words in the March number of the *MISSIONARY REVIEW* concerning *prayer*. You seem to feel your way into a world wherein many have been trying to enter.

When I was in the north of England as deputation for our London Missionary Society, pleading the claims of China (with which I have been connected for twenty-five years), consultation and prayer were carried on in a friend's house up till midnight, and a written agreement was entered into to pray God to raise up one hundred of the best missionaries for our society. Since then Professor Armitage, along with other leading ministers, has been led from on high to bring out a solemn appeal for consecration and personal service, and there is a great spirit of waiting on God concerning this matter. You will thus see that the point I now wish to submit to you is not one which I dare approach lightly. A leader in one of our largest London churches lays down very solemnly this position : that any amount of good preaching is insufficient unless there be some definite action taken. I venture now to plead for *a part of your REVIEW definitely devoted to forming and encouraging a prayer union*, so that any of God's people, upon whose hearts it is laid to pray very specially for any great public matter concerning His kingdom, might have an opportunity of stating their case, giving their reasons, encouraging each other in a conquering faith, waiting for and recording answers ; and, in general, dealing with God in a direct and definite manner. Your editorial wisdom would direct how far it would be well to go into particulars.

But, for the sake of an illustration, let me refer to the opium traffic. At the present time throughout England the hearts of God's people are being moved as perhaps never before, so that the will of God may be thoroughly known and carried out. It is believed that if the Christian conscience were once thoroughly aroused, it would prove to be such a power as no government could resist. The first important matter is to spread information, and, as a matter of fact, information has been widely spread. But gain seems too much for godliness, and the flesh too much for the Spirit, so that individual and national sin, according to many, cannot be put away. In fact, there is, in some minds, a complete despair. Surely if "the regions beyond, of prayer," once became a part of common Christian life, there would be such a keen sensitiveness to God's touch that the opium victims would startle men's minds ; fearful prejudices against the Gospel, created by the traffic, would bring us down in humiliation, and the fact that a shadow between God and His people exists, would rouse to such concern as would give no rest till the evil was put away. Such a matter might well be a subject for definite believing prayer. Christians are, perhaps, a feeble folk in regard to worldly power, but this may drive them the more earnestly to seek God.

Some who are of little use otherwise may at least prove the power of prayer. God can use tools of the poorest nature to spread abroad impressions of what is right.

This matter is one which may possibly receive more attention in China. The same request has been made so that missionaries and native converts may be united in this hallowed bond. The more such ideas can gain

ground, the more help we shall have against the materialism of the age ; and there may be some very great matters concerning God's will which may become clear as we agree to pray about them—*e.g.*, how far missionary work should be evangelistic, missionaries only settling down as far as is really necessary ; and whether fixed salaries are wise or unwise, etc. The proofs of prayer given in the China Inland Mission and in the movements of the C. M. S., which began in prayer at Keswick, might be more definitely known than they are ; also the proof of God's hearing prayer in the progress of woman's work, of which the foreign secretary of the L. M. S. lately made a striking utterance at the monthly meeting for prayer held at the mission house.

Yours faithfully,

LONDON, April 7, 1891.

J. SADLER.

---

## MOHAMMED AND MOHAMMEDANISM.

BY REV. HENRY RICE, MADRAS, INDIA.

For the last twelve hundred years or more that struggle between the East and West which has ever been the centre of all history has taken the special form of a struggle between Christendom and Islam. There is not a nation in Europe or Asia which has not had its share in the great conflict. The struggle still goes on. The more we feel the prominent part which the struggle between Christendom and Islam has borne, and is bearing, in the general history of the world, the more deeply we feel the importance of a right understanding of Mohammedan history. In considering the life of Mohammed and the effects of Mohammedanism, one cannot help touching on questions which are theological. Through the whole history, both of the man and the nation, the religious element underlies everything. Mohammed was a conqueror and a ruler, but he was such only because he declared himself to be a divinely commissioned prophet. His immediate followers founded the vastest empire that the world ever saw, which, though it soon split asunder, has maintained a theoretical unity ever since. But that empire was not, strictly speaking, the dominion of a nation or of a dynasty, but of a religious sect with which the acquisition of political power was a religious principle. In the Mohammedan system there is no room for national distinctions ; religious belief stands in the place of nationality. Every fellow-believer is a fellow-countryman. There is no distinction between Church and State. In Islam the Church comes first in fact and in idea ; the State is simply the Church in its unavoidable temporal relations. In every Mohammedan country the whole civil and social fabric rests on the groundwork of a divine law once revealed. In everything the spiritual element comes first, and the temporal element is a mere appendage.

The primary fact, then, to be observed is that Mohammed was a man

who founded a temporal dominion, but who grounded his temporal dominion solely upon his claim to be a divinely commissioned teacher of religion. He taught a doctrine ; he founded a sect ; and the proselytes of that sect went forth, in the name of their new faith, to conquer the world. Every Moslem was, as his first duty, a missionary ; but he was an armed missionary. In this the religion of Mohammed forms a marked contrast to the two religious systems which had gone before it. Judaism proclaims itself as the divinely given code of a single nation, a system which does not refuse proselytes, but does not seek them. Christianity proclaims itself as a divinely given system of faith and morals, addressed to all mankind, content to make its way among mankind by moral forces alone, leaving the governments of the world as it finds them. Mohammedanism also proclaims itself as a divinely given system of faith and morals addressed to all mankind, but to be enforced by the sword. It is a system which, in its perfect theory, would require all mankind to be members of one political society. Each, again, of these three great monotheistic religions has its written revelation. Herein consists one of the most marked distinctions between the three. The Mohammedan accepts nothing as of divine authority except the personal utterances of his prophet, taken down in his lifetime. With the Jew and the Christian the actual discourses of Moses and of Christ form only a portion of the writings which he accepts as the sacred books of his faith. As to the main facts of Mohammed's life there is no reason to detail them, for they are well known. But we think there can be no doubt as to his sincerity, and as to the honesty of his faith in the truth of his own mission during the early stages of his career. It is impossible to conceive any motive, except faith in his own mission, which could have borne him up through the contempt and persecution which he underwent as long as he abode at Mecca. The mere fact of his lapse, followed as it was by his recantation, seems decidedly in favor of his sincerity. It is the act of a man, believing in himself and in what he taught, but whose faith failed him for a season in a moment of temptation. But his mere belief in his own mission would not prove that mission to be divine ; it would not even prove the work which he undertook to be a work tending to the good of mankind. That the early teaching of Mohammed, in the days of his first preaching at Mecca, was directly for the good of the men of that time and place there can be no doubt. His moral and religious teaching was imperfect, but it was a measureless advance on anything which his hearers had heard before. Whatever Mohammed may have been to the world at large, to the men of Mecca of his own time he was one who spoke of righteousness, temperance, and judgment to come, one who taught in the midst of debasing idolatry that there is one God, and none other than He. Every man who at this stage accepted the teaching of Mohammed was at once raised to a higher level in the scale of moral and religious beings. The strivings of heart which led Mohammed, in the face of scorn and persecution, to preach to an idolatrous city the truth and unity of God could never have risen from

any low personal motive. We may even venture to say that it was a movement from God Himself.

One of the most difficult things is to find out the exact amount of knowledge of Christianity which Mohammed had at any time of his career. It is certain that while still at Mecca he was on friendly terms with the Christian King of Alyssinia, and it was in his dominions that his early followers sought shelter from persecution. Some means were, therefore, clearly open to him of gaining a knowledge of what Christianity really was; but it seems likely that he never came across the genuine text of the New Testament or its genuine teaching in any shape. The one Christian doctrine he seems to have thoroughly grasped is that of the miraculous birth of Christ. But on all other points Mohammed's notions of Christianity seem to have been of the vaguest kind. His ideas of the life of Christ are borrowed from the stories of the Apocryphal gospels, and he emphatically denies the reality of the crucifixion. When he confounded the Angel Gabriel with the Holy Ghost, and represented Christians as looking on the Mother of Christ as a person of the Trinity, he must surely have misconceived what Christianity was even in its corruptest form. We cannot wonder that he cast away such doctrines as these with indignation, nor that he confounded the Christian doctrine of the Divine sonship with the idolatrous belief in the daughters and other satellites of God which it was his special mission to overthrow. We cannot blame Mohammed for rejecting Christianity in the shape in which it seems to have appeared in his eyes; but we cannot acquit him of blame for rejecting Christianity through not taking pains to find out what it really was. If this neglect was owing to spiritual pride, to an overweening confidence in himself, as not only a divinely commissioned, but an absolutely infallible teacher, we may see in this failure to seek after the truth with all his heart and with all his strength the first step in a downward career. The flight to Medina was the beginning of Mohammedanism as part of the history of the world; but it was also the beginning of a distinct fall in the personal character of its founder. The preacher of righteousness now appealed to the sword. Had he not done so, it may be that his religion would have died out. But, looking at the man's own moral being, from the moment of his appeal to the sword he fell away from the righteousness of his earlier days. He stooped from the rank of a religious teacher to the rank of one of the ordinary powers of the world. He put on the character of a statesman and a warrior; he exposed himself to the temptations which beset either character, and he learned to practise the baser as well as the nobler arts of both. His policy was now of the earth, earthy; in becoming a ruler and a warrior he became a man of craft and of blood.

One aspect of the prophet's life we cannot pass over without notice. What Froude says of Henry VIII. is yet more truly to be said of Mohammed, that he ought to have lived in a world from which women were shut out. It is useless to defend the sexual laxity of Mohammed by saying



that he was neither better nor worse than the usual morality of his age and country. The preacher of a religious reform ought to rise above the usual morality of his age and country ; and Mohammed, at one time of his life, showed that he could rise above it. The youth of Mohammed, according to all evidence, was a youth of temperance and chastity, and not a breath of scandal rested on his married life passed during twenty years with a woman old enough to be his mother. The manners of his country allowed both polygamy and concubinage ; but no rival, whether wife or slave, ever disturbed the declining years of Khadijah. A man who had so long lived a chaste life could surely have prolonged the effort, if only for the sake of keeping up his own dignity and consistency of character, and should not have proclaimed for himself exemptions from the laws which he laid down for others. Yet in Mohammed's relations to women we cannot but see a distinct fall, both from the standard of the Gospel and from the standard of his own early life. One of the oldest charges against Mohammed is that he promised his followers a paradise of sensual delights. Nowhere is the contrast between the Gospel and the Koran more strongly marked than in the veil which the Gospel throws over all details as to the next world, when compared with the minuteness with which the Koran dwells on its rewards and punishments. And this charge of holding out sensual promises to his disciples is one that cannot be got over except by the startling apologetics of certain Mussulman doctors, who assert that the "hours" of Paradise are to be taken figuratively.

We hold, then, that Mohammed, from the beginning to the end of his career, was honestly convinced of the truth of his own mission, but that he gradually fell away through not taking due pains to find out the real nature of the Christian revelation. When the first downward step had been taken, the other steps of the downward course were easy. The prophet of truth and righteousness, the assertor of the unity of God against the idols of the Kaaba, sank to the level of an earthly conqueror, extending the bounds of his dominion by the sword. He died while waging war to force his own imperfect system on those who, amid all the corruptions of Christianity of those days, still held truths which he had rejected and blasphemed. The real charge against Mohammed is that, after the Gospel had been given to man, he fell back on the theology and morality of the Law. The effects of his life and teaching on the world at large have been in close analogy to his own personal career. In his own age and country he was the greatest of reformers. He founded a nation, and gave that nation a religion and a jurisprudence which were an immense advance on anything it had as yet accepted. He swept away idolatry ; he enforced the practice of a purer morality ; he lightened the yoke of the slave ; he even raised the condition of the weaker sex. If he had done nothing else than remove the frightful practice of burying female children alive, he would not have lived in vain in his own time and nation. But when his system passed the borders of the land in which it was so great a reform, it became the great-

est of curses to mankind. The main cause which has made the Mohammedan religion a blighting influence on every land where it has been preached is that it is an imperfect system standing in the way of one more perfect. Islam has in it just enough of good to hinder the reception of greater good. When Mohammedanism is preached to a tribe of savage heathen, its acceptance is in itself an unmixed blessing. But it is a blessing which cuts off almost all hope of the reception of a greater blessing. The heathen, in his utter darkness, is far more likely to accept the faith of Christ than the Mohammedan in his state of semi-enlightenment. In all lands where Islam has been preached it has regulated and mitigated many of the evils of the earlier systems; but in doing so it has established them forever. The New Testament nowhere forbids slavery; it can hardly be said to contain any direct prohibition of polygamy. Preached as the Gospel was to subjects of the Roman Empire, among whom frightful licentiousness was rife, but among whom legal polygamy was unheard of, there was no need to enlarge on the subject. The principles of Christian purity would of themselves, without any direct precept, hinder polygamy from becoming the law of any Christian land. But Islam, by the very fact of restraining and regulating the license of its own native land, has made polygamy and its attendant evils the abiding law of every Mohammedan people. As Professor Fairbairn has well said, "A religion that does not purify the home cannot regenerate the race; one that depraves the home is certain to deprave humanity. Motherhood is to be sacred if manhood is to be honorable. Spoil the wife of sanctity, and for the man the sanctities of life have perished." The Gospel nowhere forbids slavery; but it lays down precepts whose spirit is inconsistent with slavery, and which have, after a long struggle, succeeded in rooting out slavery from all European and from most Christian lands. But Islam, by the very fact of enforcing justice and mercy for the slave, has perpetuated the existence of slavery among all its disciples. Christianity, by giving no civil precepts, has remained capable of adapting itself to every form of government and every state of society. But Islam, by attaching the civil power to its religious head, has condemned all Mohammedan nations to abiding despotism; and by enjoining the toleration of the unbeliever on certain fixed conditions, it hinders the establishment of religious equality in any land where it is dominant. "Christianity waged no direct war against these social evils of antiquity, but it killed them much more effectually by breathing into the conscience of the world truths which made their continuance impossible. It girdled the tree and left it to die. Change the climate, and you change the vegetation."

Let it be granted that, in all heathen and even in some Christian lands, Islam in its first and best days appeared as a reform. Still it is a reform which has stifled all other reforms. It is a reform which has chained down every nation which has accepted it to a certain stage of moral and political growth. As such, this system of imperfect truth must ever be the greatest hindrance in the way of more perfect truth. Because Islam comes nearer

to Christianity than any other false system, for that very reason it is, above all other false systems, pre-eminently anti-Christian. "It has reformed and lifted savage tribes; it has depraved and barbarized civilized nations. At the root of its fairest culture a worm has ever lived that has caused its blossoms soon to wither and die. Were Mohammed the hope of man, then his state were hopeless; before him could only be retrogression, tyranny, and despair." The life of every great Mohammedan nation has died away. Wherever Mohammedanism has come into contact and conflict with Christian civilization it has succumbed. It is incapable of progress beyond a certain point. It has lost the "dew of its youth," and is destined to wane before advancing light and growing knowledge. In India we may look forward to the time when the bigotry and fanaticism of its sixty millions of Mohammedans will melt away before the warmth and genial influence of Christianity.

---

### THE ARMENIAN PROTESTANT ORPHANAGE OF BROOSSA, IN ASIA MINOR, TURKEY.

BY M. BAGHDASARIAN, SECRETARY OF THE PROTESTANT ORPHANAGE.

Asia Minor is the fairest portion of Turkey, and one of the finest countries of the world. It is a peninsula, and is bounded on the north by the Black Sea, on the south by the Mediterranean, on the west by the Bosphorus, the Sea of Marmora, and the Dardanelles, on the east by Armenia and Koordistan.

The country is very mountainous, and many rivers pass through the most picturesque valleys, flowing into the Black Sea as well as the Mediterranean. The soil is very fertile, and produces every kind of vegetables, fruits, and corn. Asia Minor is considered the orchard of Constantinople.

The present condition of this vast country stands in frightful contrast to its great and glorious past. It was once the seat of riches and learning, and some wonderful events in secular and church history happened here. The still remaining ruins of the ancient cities of Nicæa, where the Nicene Creed was composed in the year A.D. 325, and of the seven churches testify of the splendor and wealth of its former inhabitants. Desolations, storms, and terrible judgments of God have, however, converted that dear country into a great wilderness.

The population of Asia Minor consists chiefly of Turks, Armenians, Greeks, and Jews. The Turks are the most unchangeable people of the world. Their habits, customs, dresses, manners, character, ideas, and aspirations are almost the same as they were centuries ago, when their ancestors came to conquer the country. They always think of a general massacre of all Christians existing in Turkey, and blame their fathers for not having accomplished it in the early era of the empire, while nobody would have interfered with their destructive work.

The Armenians are a people spoken of very often in the Bible. They have a glorious past recorded in the history of the ancient world and nations, and belong to the first Oriental Christian Church, which is, unfortunately, fallen to decay, and represents now but a very low form of Christianity, being entirely deprived of the influence of the evangelical principles of the Gospel. Pomp, ceremony, and priestcraft support the religion, which exerts very little influence over the daily lives of the people, and can afford little or no comfort in their experiences of privation, sufferings, and toil. But they are good farmers, prosperous merchants, and able professional men, and have a great future. Being very religious, and having always an open heart for the Truth, the Armenians accepted with great pleasure the Gospel when it was sent to them in the beginning of the present century from the Christians of the New World. My father, Baghdasar Hussian, of Bithynia, was one of those Armenians who at once converted themselves to the Protestant faith, and leaving everything, like the apostles, on they went as the first Armenian missionaries, preaching the Gospel in the towns and villages of Asia Minor and Armenia, and establishing the first Armenian evangelical churches, and that, of course, amid great and continual persecutions and sufferings.

"By their fruits ye shall know them" is the divine criterion given us to be used when we judge those who profess the true faith of the Gospel; and, guided by that principle, you can judge of the Armenian Protestants of Turkey. When we adopted a scriptural creed, it would have been ground for a serious imputation against the sincerity of our Christian profession had we looked with indifference on the many objects around us that called for active self-denial and the persevering labor of Christian love and charity. But such was not the case; and among the fruits of the Reformation in Turkey will, no doubt, be reckoned the Armenian Evangelical Charity Mission of Broossa.

Broossa is an ancient city and the capital of Asia Minor, only a round hundred miles from Constantinople, nestling at the foot of snow-capped Mount Olympus. Its population is about 80,000, of whom 20,000 are Armenians, 6000 Greeks, 4000 Jews, and the remainder Turks.

It has passed through many political changes, and has been nearly destroyed at various times by fire and earthquake; but it has survived all these disasters, and is, with its fine climate, hot and cold springs, large Oriental bazaars and beautiful marble tombs of the sultans who resided there from 1325 until the capture of Constantinople, one of the most important cities of the East.

During 1874-75 Asia Minor was the scene of a terrible famine, caused by a long continued drought, and many thousands of people starved to death. When the calamity was at its height, the city of Broossa was filled with refugees; and seeing the terrible condition of the little children who came to the city in search of food, the heart of the writer's brother, Gregory Baghdasarian, who then was professor in a seminary at Broossa,

was moved to gather in these poor little orphan children ; and this was the beginning of the Armenian Evangelical Charity Mission at Broossa. A Home for Orphan and Destitute Children was at once established, and hundreds of poor children who had been bereft of home and parents have been since received in its sheltering arms, and trained for Christ and useful lives. Later on a boarding and day school, too, were added to this institution.

The Turkish Government recognized this Armenian Evangelical Orphan Asylum, with its educational branches, and sanctioned it by granting the usual Rukhsatnamé—permit—in which the title “ Dar-ush-Shefakâi Shar-kiyé ”—Oriental Charitable Institution—is attached to it.

A committee composed of Protestant brethren, with the resident American missionary keeping the treasury, is, ever since its establishment, duly guiding this good work. The late Rev. Sandford Richardson was the first treasurer of the orphanage ; and in his last statement he says, “ You can say to your friends that we regard the orphanage as eminently Christian, and auxiliary to our evangelical work.”

The Broossa Orphanage is now fifteen years old ; it has been established by entirely voluntary contributions, the first donation of \$300 being generously granted by the late Rev. Adolf Sarasin, of Basel, in Switzerland. Later on a few German and Swiss prominent clergymen and editors, the Basel Mission Society, and the London Turkish Missions' Aid Society have espoused the cause of the Broossa Orphanage, and recognizing it as a necessary and useful institution in the East, recommended it warmly to the sympathy and support of the benevolent throughout the world, and helping hands were stretched toward us to carry out the work. More than six hundred children, coming from fifty different parts and places of Turkey, and belonging to different religions and nationalities, have been admitted into the orphanage during the last fifteen years, and many others passed through the boarding and day schools, enjoying a strictly evangelical education.

The Broossa Orphanage was often inspected and investigated by competent bodies, one of which was composed of the Revs. T. W. Brown, D.D., Secretary of the Turkish Missions' Aid Society of London, Alexander Thomson, D.D., agent of the British and Foreign Bible Society of Constantinople, and Joseph Greene, D.D., one of the veteran missionaries of the American Board in Turkey, and two Armenian Protestant pastors of Constantinople. They were much pleased with what they saw, and gave a long report, in which they say, “ We have great pleasure in bearing our testimony to the perfect discipline of the schools, and to the thoroughly intellectual training, both in general knowledge and in Divine truth. Mr. and Mrs. Baghdasarian seem, indeed, to have succeeded to no small extent in attaining their high ideal of so conducting the orphanage as to render it a pure and happy Christian home.” Another official inspection took place last year, in September, when the Twenty-fifth Annual Assembly of the Evangelical Pastors of the Bithynian Union was held in Broossa. In their statement they

say, "We have carefully inspected the whole establishment, and are much pleased with the order and the excellent training of the children. We with full confidence say that the whole organization of the institution serves one distinct purpose, which is to impart to the children the love of God and the truths of His salvation."

Charity is an indispensable branch of the grand work of the Christian Church and her mission in the wide, wide world. The Roman Catholic Church understands this well, and doing accordingly, their mission is very successful and prosperous in the East. Actually, they possess in Turkey, comprising Syria, Palestine, Asia Minor, Armenia, and Koordistan, 12 hospitals with dispensaries treating yearly 100,000 people, 30 orphan asylums and other charitable institutions, 50 boarding and as many day schools, with 20,000 pupils belonging to all nationalities and religions of Turkey.

The Gospel is to be preached to all creatures, but especially to the poor, because they need it the most, hear its good tidings gladly, and accept willingly the comfort and consolation it offers them through Jesus Christ, the only Saviour of the world.

Though there are so many colleges, high schools, and seminaries in Turkey under the care of the American Board, yet in and for the whole of Asia Minor it is the Broossa Orphanage as a Protestant charitable institution that receives homeless and destitute children irrespective of creed and nationality; and we could admit hundreds of them at once if we could only feed and dress them; but we at present are hardly in a position to care for those who are already under our shelter, for whose sake the writer is in America, endeavoring to awaken the sympathies of the philanthropists and the benevolent Christians of the New World in behalf of our charity mission in Asia Minor; and in case that my humble "voice from Mount Olympus" would reach some noble hearts to move them in our aid, we intend to erect a large chapel in the orphanage, and to establish a small hospital with dispensary, as we most indispensably need these three things, which will, no doubt, be a means of great blessings to the country. We are convinced that no more effective means can be employed for the extension of the Redeemer's blessed kingdom and the temporal and spiritual welfare of the vast population of Asia Minor than the establishment of such charital institutions. Only Christian, active, energetic, and sacrificing love will be able to conquer the hearts of the people, making good all their damages and healing all the evils occasioned by misgovernment and oppression.

---

We need to conceive of missions as pre-eminently *God's work*; and, therefore, as ours only because it is God's, and we are His co-workers, permitted to share with Him in this supreme privilege. The power and energy are, therefore, not human, but Divine, and in any and every exigency we have only to appeal to Him, take new courage, and gather new confidence, and take steps, never backward, but always forward, for God never calls a retreat.—[Ep.]

## THE WHITE FIELDS.

BY A. WOODRUFF, ESQ., FOREIGN SUNDAY-SCHOOL ASSOCIATION,  
BROOKLYN, N. Y.

A look at them retrospectively and prospectively, through the medium of the Sunday-school movement of the nineteenth century, presents gratifying signs of promise to the intelligent beholder.

All along the line of history, from the time when the churches of Asia Minor received St. John's admonition, to that of the introduction of the Robert Raikes period, near the beginning of the nineteenth century, there was a rising and falling, an ebbing and flowing, of spiritual life and prosperity, answering to the faithfulness or unfaithfulness with which the youth of nations have been taught in the truths of revealed religion. The Sunday-school movement has lifted the pall of unbelief that hung heavily over the English-speaking nations at the commencement of this century, and although recent awakenings have begotten a religious liberty that has given birth to countless religious organizations, each one of them will, if we are faithful to the teaching of the inspired record, prove a strengthening timber in the one Divine edifice.

It will be the aim of this article to describe the methods by which the Foreign Sunday-school Association seeks to reenkindle these spiritual fires, faintly glimmering from previous centuries, and in our own times so rapidly spreading as a ground of future hope; and, to show their fitness, to prevent relapses, and assure a near future and one more permanent and enduring than any that has gone before.

The Foreign Sunday-school Association is a growth, not a formation; an influence more than an organization; a power rather than an instrument. The interested inquirer who accepts these definitions desires to know, then, by just what means it accomplishes results.

It may not be easy to exactly separate influences so subtle as the spiritual fruits of religious education and labor, and we may not be able to say just what has been accomplished in the past twelve months; but we can tell what has been done in connection with it and as a part of it; what results are transient and belonging to the past, and what are promising to be permanent for the future. How to bring revealed truth into sanctifying contact with the masses of mankind, especially children, is the question of questions, and will continue to be such until the stream of time shall be lost in the ocean of eternity.

The field is boundless and ready for reaping; and the reapers, whom we will call letter-writers, must be indefinitely multiplied until the ground is covered. Our association comprises about forty—would that we could say four hundred!—of these workers, and divides them into four parts or groups, each of which takes a quarter for investigation. This investigation is aided by missionary reports, travellers' letters, magazines, colporteurs, Bible agents, streams of commerce, etc., and by it they are enabled to dis-

cover somehow and somewhere an indefinite number who will accept from strangers a friendly greeting, and respond to their letters if written in the spirit of the Master who commands, "Go ye to every creature."

Once a week one of these committees meets to report how their letters or messages have been received, and to prepare again others, with small gifts and helps, hoping always for better and better success, the results showing generally that the seed has fallen upon good ground.

Once a month the four committees meet to show to each other the aggregate of results, and vote supplies as they are recommended by the different committees. It is not our purpose to establish schools that shall be called our schools in the sense of depending permanently upon us for support; we seek rather to lead the Christians living in those countries to engage in Sunday-school work.

We try to have the schools as rapidly as possible pass even beyond self-support, and become themselves propagating centres of religious influence. The help we give looks forward to that goal.

As a slight illustration of this correspondence, we subjoin the following extracts from two or three letters received from Austria, China, and Madagascar :

Pastor Daniel Nespoe, of Nesslau, Moravia, Austria, writes as follows :

"I am glad to tell you about my Sunday-school, for one likes to speak and write about that which he loves. I will give you the lights and the shadows, the advantages and the needs.

"We can show but little spiritual life. Rome, the dark power, exercises everywhere a dreadful influence. If it should be better in our parish, the Sunday-school must help us. About twenty years ago I saw that in our scattered parishes only a well-organized Sunday-school could help us and bring an inner spiritual life in our families, and so into our congregation; therefore I did not delay, after I knew the benefits of the Sunday-school, and founded first a Sunday-school in Nesslau; to-day we have 6 schools in our parish, with 21 teachers and 325 scholars.

"In all our Sunday-schools not only children attend, but all grown-up youths and maidens; in short, all sons and daughters, without distinction of age. They go to Sunday-school until they are married, and the sons come after they have served their three years in the army. All our Sunday-schools are held in the afternoon between two and four o'clock, and are everywhere well attended; in some the parents come with the children, and listen attentively as the Word of Life is explained by the teachers. We use the International Lessons in all our schools. But now I will tell you of the needs of our Sunday-schools. First, we have so few whole Bibles; we need more. . . . Then we need hymn-books—the poorest child ought to have one. One of the chief needs of the Sunday-school is that the necessary means are lacking for me to visit each of the six Sunday-schools at least once a month; to be present at the instruction, to incite the children, the parents, and teachers themselves, and impart the necessary advice



and instruction. Can you help us in any way? Pray do; but, above all, I ask you to pray to the Lord, our true Saviour, for our congregations in Moravia and Bohemia, and bear also our Sunday-schools on praying hearts."

The Rev. William Key, of the China Inland Mission, in the province of Shansi, north China, thus writes:

"When your letter came we were at one of our out-stations, of which we have six. You will be pleased to know that the Lord is blessing our labors, and we have had the joy this year of baptizing twenty-nine converts. I am sure your 'Sunday-school Guide and Hymn-Book' would be a great help in the out-station work. In a new district like this, that has only been opened four years, the teaching of the converts partakes more or less of the Sunday-school line of things.

"Here at this station we have a Sunday-school, where, as a rule, we have about a dozen men. My wife has a class with the women, in a separate room, at the same time.

"Although our scholars are men and women, we have to treat them in much the same way as home children. We get them to repeat hymns and verses of Scripture, and then tell them some simple Gospel story.

"Here in China, as at home, we find the Gospel is 'the power of God unto salvation to every one that believeth.' I know cases where the bare Word has been blessed in leading souls into the light.

"At S——, one of our most promising stations, the leading elder, who is to be made pastor shortly, was converted through reading the Gospel of Mark. He was then a Buddhist priest in a temple!

"I would ask your prayers for the work of this district, especially for the native workers, that they may be all taught of God, and thus be able to teach others."

Miss Mary T. Bliss, of Faravohitra, Antananarivo, Madagascar, recently wrote the following letter:

"I am interested in your society, and I should think it may do a good work in stirring people up to realize the great importance of Sunday-school work in all its branches.

"When I first came here fourteen and a half years ago there was only one Sunday-school in Antananarivo; it was held in a central place, and children from all parts of the city were welcome. I do not quite know why, at that time, there was not a Sunday-school in connection with each church; perhaps it was felt to be scarcely necessary, as, of course, Scripture forms the basis of much of the teaching in our mission schools, and so many Bible classes are held during the week, some by ladies for women or children only, others by gentlemen for men and youths, or for any who choose to attend.

"Then another difficulty in those days arose from the fact that there were so few Malagasy suitable to superintend and carry on such a work; the missionary gentlemen have to be away in the country preaching, their

wives are often prevented by family reasons from undertaking Sunday work, and the single ladies were very few at that time. About ten years ago though the churches were suddenly roused to take an interest in Sunday-school work, and one by one they formed their own schools, so that now each of the ten city churches connected with our society has its own school, and, I believe, all the suburban churches and those of the nearer villages also. Then away in the country districts, schools (no doubt many of them very small and feeble) might be counted by the score; and even in far-away military stations and out-posts, Christian commanders, or governors, or their officers form Sunday-schools and do what they can for the families of their followers and the heathen tribes around them.

"Quite recently I heard from an officer who was formerly one of the best teachers in the school I superintend, and he tells me that they have succeeded in gathering together four hundred Lakalana children from the thoroughly heathen tribes surrounding their military post on the southwest coast. Again, I am to-day sending off a parcel of testaments and hymn-books to help in the work being done by a young friend who was also connected with me in Sunday-school work here, but a year or two ago he had to accompany his father, who was appointed as governor, to a place in the northeast. They at once began Christian work, and built a church at the cost of \$700; but, unfortunately, it has lately been destroyed by fire. I mention all these facts to show you how this work is spreading in Madagascar. We formed a Sunday-school Union a few years ago, but the Malagasy never seemed to care for it, so it has gradually died a natural death. We were premature, I fancy, though we hoped it would have strengthened the schools.

"Two or three of the schools here are held in the afternoon, but most of them immediately after the morning service, lasting from an hour to an hour and a half. Primary classes properly conducted are unknown here; little children are among the scholars, but I fear the teaching is beyond them as a rule. For one thing, we have no pictures or anything to make the teaching attractive to them, and we have no suitable teachers; the little ones are obliged to be left to the native teachers, and they do not understand the art of instructing the little creatures. Few of our schools have more than one European to help them, and the large majority not even that one; so, you see, we are crippled, however good our intentions may be. I often wish I could turn my attention to the 'tinies,' but then I have to teach their mothers and grandmothers, who think themselves above being taught by any but the missionary. Our school is exceptionally favored though in the kind of teachers we have, many of them having been educated in our L. M. S. College; they are men of good family and position, too: one the Foreign Secretary, another the Minister of Education, and three others members of the Cabinet.

"I see you ask for the number of Sunday-schools we have here, but I think you will understand that I cannot answer the question. As to

methods of working, they are of the most simple kind. I fancy most schools have two adult classes, one for men and one for women, and the children are divided into classes according to their number and the teachers available. The session opens with singing, reading, and prayer; then about half an hour is allowed for the teaching, and afterward all are assembled and questioned on the lesson taught, and a short address is given. Outline lesson helps are published, monthly magazine—*Good Words*—and are pretty generally used, I think, except in the distant places. Lesson helps for translation and Scripture pictures especially would be most valuable to us if your society can give any assistance in this way. I should not ask for them, only you request a statement of our needs.

“In conclusion, may I ask your prayers for our work here? We so long for a great outpouring of the Holy Spirit on all churches and schools here; and sometimes we think our prayers are to be answered, for among the young people especially there has been a decided work going on during the last two years or so.

“I shall be very glad of any hints and suggestions as to the better management of our schools.”

To quote from Rev. Dr. R. S. Storrs, in his speech in behalf of our society at the recent State Sunday-school Convention in Brooklyn: “A Sunday-school is an eminently practical institution; it is not ornamental, it is not formal, it is a working instrument for the purpose of teaching Christian truth, and to inspire Christian usefulness.” And again, “It is not altogether for the direct benefit conferred upon others, but partly for the reflex influence upon those who perform the work, for we always gain by giving; and where we are sending good influences upon others, they come with redoubled influence upon our own hearts, so that we desire to send the Sunday-school into foreign lands where it is not.”

In this connection a member of our society writes: “We have urged these Christians to start mission schools wherever a place could be found to hold one; and the idea has been so carried out that it is no longer an experiment.”

“From year to year the importance of this kind of Gospel work among the children has grown on the part of our correspondents all over the world; their letters have brought accounts again and again of whole families brought to Christ through the influence of a child, who first learned of Him at Sunday-school.”

“These schools are held in many places in private houses, and are under the superintendence of a colporteur or Bible-reader, in some cases under that of hard-working miners; and in some they are carried on by ladies.” In the past year, by diligent inspection of the ground, earnest co-operation and ceaseless letter-writing, we have received some six or seven hundred letters from correspondents scattered in different parts of Europe, Asia, Africa, South America, and Mexico.

Our association has assisted in organizing and sustaining Sunday-schools

in many countries, and distributed 180,000 Sunday-school papers in different languages, and over 45,000 books for Sunday-school libraries.

During the past ten years we have translated and published "Christie's Old Organ," by Mrs. Walton, in some fifteen different languages, and "Saved at Sea," by the same author, in nearly as many, while such books as "Tip Lewis and His Lamp," "Alone in London," and "A Candle Lighted by the Lord," etc., have each been translated and printed in one or more foreign languages, making altogether an aggregate of 45,000 volumes.

We have had such frequent reports of blessing through the reading of these books and papers that we are convinced that the money spent in their publication has been most wisely expended. Sunday-school statistics of 1889 show in continental lands, in Asia, Africa, Mexico, South America, and the West Indies, about 20,000 Sunday-schools, with between 70,000 and 80,000 teachers, and over 1,300,000 scholars.

If we add to these figures a percentage for the ten years left to this century, the year 2000 will dawn with a world sprinkled with Sunday-schools, giving cheerful promise of coming triumph, and a shout of harvest home!

As it has been successfully contended, the Sunday-school has been the spring of all this lay activity, this activity which has made possible the gigantic missionary movement which characterizes the times in which we live; and is it not clear that in this movement around us there is signified a permanency that has not pertained to any that has gone before.

But although we point to 18,000,000 of English-speaking people as the force now gathered in this department of labor alone, to say nothing about those that are marshalling in outside fields, we wish to point to an element of power in it which no previous period of the world's history has even surveyed, much less enumerated.

Stupendous as these movements are, the last half of this century has given birth to a sign of the times which as a star of hope already begins to shine brightly above and around the whole spiritual horizon.

Wherever we turn our eye of faith, it is woman who dissipates the darkness still remaining, and sheds no flickering light upon the future of our race. Modestly unpretending, but nobly strong, her banner points steadily forward to the day when the promise shall be fulfilled that all shall know the Lord, from the least to the greatest.

In her lies a source of strength which, when united with missionary assistance at home and abroad, forbids the sceptic to doubt that there is a consummation at hand and almost in sight which assures that our harvest shall not be uncertain or endlessly distant. Not uncertain if our cherished institution shall retain the characteristics which a hundred years have given it, and all its lost spiritual life be revived with a Heaven-inspired ardor; not distant if the churches continue to send forth the right leaders in a genuine spiritual crusade to rescue the sacred soil from the deadly pollution of sin, unbelief, and death.

[The preceding article was written to follow another, "Sunday-school and Lay Work in the Nineteenth Century," printed in the REVIEW, December, 1888, page 910. We regret that the publication of this was so long delayed, that it borrows little light from the former article.—Ed.]

## SHEMMAS MEEKHA OF MOSUL.

BY REV. T. LAURIE, PROVIDENCE, R. I.

If the tree is known by its fruit, then we may learn the value of missions from the character of their converts. It has been the privilege of the writer to enjoy the acquaintance of a number of the converts in western Asia, Tannoos el Haddad and Kabil Ata in Beirût, Pastor Apisoghom and Der Vartaness in Constantinople, and others elsewhere, but with none was he brought into such intimate relations as with Shemmas (Deacon) Meekha of Mosul. Yonan, a Jacobite millwright of that city, had a son born to him in 1816, and when the plague carried off nearly 40,000 victims there in 1828, Meekha, the son, recovered from it to find that the same disease had made him fatherless. He sought relief from the burden of his sins through fasting and confession to the priest, but with such small success that he was led to study the truth for himself. This was not so easy, for at sixteen years of age he could not read; and when he sought to learn, his associates mocked him, quoting the proverb, "Baad ma sar shab, yereed yikra el kelab" ("After he grew up he wanted to read"). Yet he got the son of a priest to teach him the Syriac alphabet, and after his day's work was done, spelled out by lamplight a tolerable knowledge of ancient Syriac, while thus blindly groping after truth. God sent to Mosul Rev. Joseph Matthew, an evangelical graduate of the college at Cottayam, in southern India, on his way to Mardin to be ordained as bishop, and from him Meekha received such help in the Syriac that he was soon able to interpret his friend's sermons in that language into the vernacular. Dr. Grant was sent at the same time to Mosul, and aided both Meekha and the bishop after his ordination as Mutran (Metropolitan) Athanasius. Meekha was teacher of Arabic to Rev. A. K. Hinsdale, and was as earnest in learning the English as he had been in mastering the old Syriac; so that when, after the death of Mr. Hinsdale, he became the teacher of Arabic to the writer, he was able to derive a good deal of help from the English library of the mission.

One Sabbath, as we sat alone in the upper room conversing of Christ and redemption, he moved his seat nearer and nearer, till, grasping my hand, he said eagerly, "Do come with me and repeat these good words to my people, and I will interpret them, for they never heard truth like that!" It was delightful to see his Christ-like interest in the good of others. The

result was a Bible class every week in that same upper room, where numbers were brought in by him to hear the truth that he enjoyed so much. If from that class came several members of the little church formed November 3, 1851, it was through the loving labor of him who knew so well how to set it before those who had been brought up under the same influences that had moulded him till then.

May 26th, 1844, the lesson was the close of Matt. 12 : 46-50, and as he said, "How would Christ be grieved to-day to see you turning from Him to other intercessors. He would ask you, Did you think that I did not love you, or that I could think more of my mother than of you when you come to Me for salvation? Did Mary die for you, or the saints give their life for your redemption? Why, then, do you doubt my love, or hold back from the welcome with which I long to receive you?" the class swayed like a field of grain before the wind, and even gray-haired men were in tears.

Some charged him with introducing schism into an ancient church, because he reached the truth, and offered to double his wages if he left the service of the mission; and when afterward we increased those wages a little, his voice choked as he asked if we doubted his devotion to the Gospel.

It was a great sorrow to him that our mission was withdrawn from Mosul in 1844, but still his lamp shone brightly at home, and his letters witnessed for Christ as far as Aleppo and Beirût. From the first he was the leader in the little church; and when the Assyrian Mission was also broken up in 1860, the church was able to stand alone through the grace of God so manifest in him. The Papists have made the most strenuous efforts to crush it out. All that money, French political power, splendid church edifices and pretentious schools could do has been done to drive out the truth from Mosul, but the little church stands like a rock through the firm scriptural faith of this one man. Two at least of the hymns in the Arabic hymn-book published by the Syrian Mission are from his pen, and he left among his papers an unfinished Syriac ms., whether a translation of Banyan's "Pilgrim's Progress" or an original work of the same sort, I am unable to say.

He had long been in feeble health, and suffered from the great heat of Mosul, which rises in July to 117° in the shade. One needs to keep this fact in mind as he reads in one of his letters, "Pray that God would keep me from sloth, and make me perfect in His service. I long to impart to others that knowledge of an atoning Saviour which God has given me. How can I describe the greatness of my obligation for this grace! I grieve to see so many without Christ. Pray that I may have grace to instruct and they to believe; and yet, should I bring the whole world to Him, that would be the work of His power and grace, not mine. Of Him and to Him be glory forever."

In another letter he says, "I think I know something of that sweet word of John, there is no fear in love; and I know that nothing can

separate me from His love. I try to lead men to Christ. Some approve my words, but yield no fruit, yet I hope that if the grain of wheat fall into the ground and die it will not remain alone."

These last words he once repeated to the writer after one of our repeated bereavements in Mosul, half afraid to renew grief, and yet longing to console.

He wrought at his old trade till the gift of a set of watchmaker's tools from Mrs. Thomas A. Davis, widow of a former mayor of Boston, enabled him to change to that business, for which he had such an aptitude that after cleaning an old brass clock for another, and I think without knowing that such a thing existed, he made a wooden one for himself, and so prospered in his new calling that he was known in his last days as Meekha el saati (the watchmaker) and no longer as Meekha el nakkar (the millwright), his former occupation. This fact sheds light on the origin of our family names in all languages.

He became constantly more feeble, till he peacefully fell asleep June 14th, 1881, and the church, deprived of its living leader, insisted that he should be buried in the church building that they might be constantly reminded of the Gospel he taught them while alive, though he would never consent to be pastor of the church. He left a widow and nine children, several of whom are church-members. One of his six sons is a manufacturer of watches in French Switzerland, and another is in the same city with the writer, while two are in the old shop in Mosul.

Rev. D. W. Marsh, D.D., who belonged to the Assyrian Mission, writes of Meekha, "His mind was clear, with splendid acuteness and strength, and was very receptive of truth. He was a thinker rather than an actor; but by unswerving probity among a most dishonest people, Christ-like gentleness among violent men, and steadfast loyalty to Christ and truth, he bore testimony for God."

It will be a long, long time before the memory of his intelligent and consistent piety ceases to be a mighty power for good in all that region.

---

## THE BRAVE MOUNTAIN GIRL.

Rev. John C. Shlin, Salmas, Persia, writes concerning Mrs. J. N. Wright, of whose death our readers have heard :

"At one time a missionary party had been into the heart of the mountains of Koordistan, and returning, had brought with them several families of their helpers and several boys and girls who were coming down to the plain to attend school. Among this number was Shushan Oshannah, the daughter of one of the mountain kashas (or pastors). Somewhere on the way down to the plain the muleteers made a plot to plunder the party. The time came, the signal was given, and the people, finding that they

were unable to defend themselves, fled and hid behind the rocks, leaving their baggage to the tender mercies of the muleteers. But they did not all flee. One brave mountain girl stood by the missionary, and did not quail before those wild, rude men. She stood her ground; she shamed them; she argued with them; she pleaded with them until they gave up their plan to rob and leave the party that they had promised to carry safely to the plain. Gradually the rest of the party came forth from their hiding-places, and in course of time went on their way. But the courage of that brave mountain girl had saved the party from robbery and perhaps from much suffering. And when we realize the rudeness and wildness and lawlessness of those people, we can then understand how much bravery it required to meet them and to thwart their wills.

“ Her bravery and beauty made her famous among the mountain people, and a nephew of the Nestorian patriarch asked for her for his wife. She refused, as she was afraid to trust herself in the hands of such a lawless man. She did not love the man, and that was reason enough for her; but they brought such pressure to bear on the parents that they were compelled to flee to Persia for safety. Their flight being made known, forty horsemen pursued them to the Turkish frontier. But they made good their escape, and reached Oroomiah in safety. But the danger and the trouble connected with this offer of marriage broke down that wonderful nerve, and she was never so brave as in her girlhood days.

“ In Oroomiah she met kind friends, and was also at one time a teacher in the Tabriz school.

“ In December, 1885, she was married to Rev. J. N. Wright, of Salmas, Persia. She was a loyal, devoted wife, and tried with all her soul to fill her difficult position. She had just returned from her first visit to America (less than seven months), and she had, seemingly, a bright, happy future before her.

“ But one black cloud was hovering over her. Why she had such a fear none ever knew; but she was full of fear for the life of her husband. She felt that some one wanted to kill him. No attempt was ever made, and we know no reason why she was so afraid. But many a time, when some stranger came to see Mr. Wright, she would enter the room, lest some harm would come to Mr. Wright. It was with this same purpose that she was in the room at the time when she was so brutally assaulted. She feared the boy whom Mr. Wright had dismissed would take revenge on him for his dismissal. But she was the *object* of his hatred and of his revenge, though she had done him no harm, nor had she personally rebuked him for his sin. Mr. Wright did that. Mrs. Wright only rebuked the sin-abetting woman, and she fired the wrath of the boy against Mrs. Wright.

“ After Mrs. Wright's return from America, the rumors of approaching cholera reached us, and it was remarkable the depressing effect that it had on her. She seemed to see in that disease some great evil for her.

“ She was frequently speaking of the precautions necessary to ward off



such a disease. She told several of her friends, and also her husband, that she would not live until another winter came. She did not know how this death would come, but she believed she would die ere long. Her great fear was death from cholera, but she never dreamed of such an awful death as was in store for her. And when she was struck down by the murderous knife, she then felt that she would not recover. This presentiment came many weeks before her death, and she firmly believed that her days were few.

“Several times she had said to near friends, ‘How nice it would be to die at the age of thirty-three, the age at which Christ died! I do not want to live past that time.’ She had expressed herself in similar manner to her husband some time before her death. She said she loved her home and her children, and did not want to leave them; but still it would be so nice to die at the same age at which her Saviour died. And, strange to say, she was in her thirty-third year when she died. The Lord had need of her, and called her home.”

---

### TRACTS FROM LETTER FROM HASSAN BOTAN.

BY REV. F. G. COAN, TURKEY.

There is certainly enough in the ignorance, cruelty, poverty, and wickedness of this people to call for faith—an unbounded faith in the power of God and His Gospel that can reach even such as these. If there is a *needy* field in the world it is here. The power of Rome has been supreme here for centuries, but it is on the wane. Even this people cannot always be duped, and they long for something better.

One thing that impresses one out here is the collapse of the Government. It has lost its hold and forfeited all right to its privileges.

The country is a fine one, with splendid resources; Persia is poor in comparison. The mountains are well wooded and full of coal, silver, and iron.

At times one feels that if once he got out of here nothing would ever induce him to come in again, and again is ashamed of such a thought, and feels as if he must cast in his lot with these wretched creatures, and could never leave them groping without a ray of hope save in the blessed Gospel.

We are never idle. Crowds are always here for medicine or from curiosity, and at morning and evening prayers. Alexander, who seems greatly changed, usually gets a crowd about him at noon and *preaches*. Individuals can always be seen and a seed sown. Then there is the visiting of the sick.

Of one thing I am certain: any labor expended here is going to give fully as good a return as in Oroomiah. Josip, son of Malip Pettoo, in Tiyari, who is *true blue*, and a splendid specimen of a man every way, is a

Christian ; and Berkhoop in Dibi and Hannoo in Botan are Christians who would honor any church, men of deep piety and consecration. Alexander has been, in regard to cholera, as abject a coward and great a fool as one could find—perfectly terror-stricken when the word is mentioned. He came near “lighting out” the other day when he heard a man was sick in Hassan. Well, Hannoo, who is a splendid fellow, got hold of him (after all we could say that was like water spilled on a goose’s back), and in an hour had so impressed him that he came smiling to the tent and said he was ready now to die, and had no more fear. Poor fellow ! when he—Hannoo—came in Wednesday night, bareheaded and barefooted, black and blue with the cruel beating he had received at the hands of the ruffian Koords, and with arms and feet swollen with their tight bands, it broke me all up. “Why,” he said, “it is nothing ; wasn’t it all for Christ ?” He sat there and preached to those Koords, who were there to slay, in such a way as would melt a heart of stone. I don’t wonder Sherroo said, “You had better pray, Hannoo.” He did pray, and, when through, the robbers slunk off and left them. Well, you can see what material there is here ; can we refuse them the Gospel ?

Dr. Wishard may go as far as Vau or return to Mardin and take up Arabic, but he has given up Oroomiah. It is now eight months since he has slept in a bed or sat down with ladies ; and I don’t wonder he is ready to settle down. It has been a great pleasure as well as of great benefit to be associated with him.

---

TWENTY YEARS OF REPUBLICANISM IN FRANCE.—Rev. J. C. Bragg, from Paris, now at Philadelphia, in his address, in New York, February 16th, said : “We suffer from being seen by you through English eyes. It is practically impossible for Englishmen to understand us, and fairly represent our condition and prospects. Then we suffer from misrepresentations through that syndicate known as the Associated Press. Americans have been told that the hybrid republic is a failure, that we have shown fickleness, incapacity, and corruption. Look at the facts calmly. You will see that the work of the Republic has been constructive and beneficent ; first, of organization, prosecuted in face of foreign jealousy and clerical opposition. The civil and military service was reorganized, forts built, arsenals filled with the best materials ; a navy only second to England ; territory doubled through colonial extension ; 7500 miles of railway and 10,000 of canals constructed ; art, science, agriculture, and education extended ; common schools furnished with better buildings and teachers, the expenditure raised from 24,000,000 to 140,000,000 francs, and illiteracy reduced from one thirteenth to one twentieth ; higher schools and universities enlarged, and women put nearly on a par with men ; sociological questions considered, and not a little accomplished in the better housing of the poor, in political equality, and in establishing the free-

dom of the press. We have had to contend against the earnest and honest opposition of Legitimists, who hold to the divine right of kingly rule; Orleanists, or constitutional monarchy, and Imperialists of Jerome and Victor Bonaparte types. Those who lived formerly on court favors have opposed us. Specially we have had to contend with the clerical party, demanding privilege, while the Republic advocated equality. Ignorant friars who had taught in schools after old, traditionary methods, were angry when required to submit to examinations the same as other teachers. Crucifixes, pictures, prayers, and Romish worship were no longer tolerated. As here to-day, so there, the cry of "godless schools" was raised. There is really more of the ethical element there than in American schools. Over-zealous nuns were removed from hospitals. The Romanists have compared their condition to that of the Christians under Nero. Opposition against the government increased. After a little General Boulanger came to the front and waxed bold in his attacks. His groundless calumnies at last were exploded, and his unprincipled associates exposed. The success of the Exposition showed that France was not powerless. The vindication of the ministry restored quietness, and France, for the fifth time in nineteen years, expressed confidence in the Republic. Some monarchists, and even priests, became moderate republicans, convinced that this form of government had a permanency and value. Carnot is a noble, patriotic man, and Madame C. an excellent woman.

"France has passed through a more radical change the past two decades than did England in the seventeenth century. It now has a government 'of the people, by the people, for the people.' Woe to them who stem its tide! We have made mistakes. We have shown unwisdom, at times, in finance. We had 20,000,000,000 of francs debt after the Prussian war. Six weeks ago, when a new loan was called for, the people were ready to take sixteen times the amount. We see real estate depreciate, so does England and New England. The virgin soil of Western wheat fields floods us with products at cheaper rates than we can fix. The phylloxera has devastated our vineyards and enemies have said it was a scourge for our sins. Is it a fair generalization?"

"France tires of abstract discussions which crowd aside practical, urgent needs. The Monarchists have had three factions in parliament. Moreover, the common people did not understand the real significance of the political abuse ventilated freely in the press, which before had been gagged. They are learning that 'thief' in popular and political parlance is not the same word.

"Our great danger now is that of materialistic infidelity and its legitimate outcome, not from Roman Catholic democracy—a contradiction in terms. There is improvement in thought. Students are no longer Voltaire followers. The McAll Mission and similar agencies more carefully guarded than mission work here are reaching the creedless and churchless. Christianity will be the salvation of France."

## EXTRACTS AND TRANSLATIONS FROM FOREIGN PERIODICALS.

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

—At a meeting in London, reported in the *Anti-Opium News*, Donald Matheson, Esq., president of “The Society for the Suppression of the Opium Trade,” remarked: “As regards China, the opium vice seems to have settled upon the vitals of the people, and it will be most difficult to break it off. A great authority has stated that if this goes on for fifty years the empire will be in ruins. As the Chinese emigrate largely, wherever they go—in the straits about Singapore and in the South Sea Islands—they carry the vice. According to a recent issue of *L’Eglise Libre*, of Paris, the French colony of Tahiti has become infected, and the ravages have been terrible both there and in the Marquesas Islands. There have been various edicts forbidding the trade, but smuggling is only too easy, and the natives seem unable to resist the deadly influence of the drug. The French Government, however, has now absolutely prohibited the introduction of opium. Surely we will not allow France to put England to shame!”

—“A recent census of church attendance in Aberdeen showed that there were present at the morning services in the city 26,785, being over 1000 less than the attendances on a similar occasion thirteen years ago, although the population has meantime grown from 95,000 to 122,000.”—*The Christian*.

—“The Irish Presbyterian Church is now in a very satisfactory condition. It has 558 congregations, with 81,716 families and 102,725 communicants. It has also 1008 Sabbath-schools, with 8909 teachers and 103,255 scholars.”—*The Christian*.

—The *Church Missionary Intelligencer* for June says: “Was the hundred and third psalm the right passage of Scripture with which to open the annual meeting of 1891? One might easily have thought the forty-sixth or fifty-sixth more suitable. Many grave anxieties had marked the year to be reviewed that day; and we have by no means come to an end of them yet. But there is nothing like the anniversary to put things in their right places. In the preparation of the report, in the arrangement of the speakers, the work as a whole, at home and abroad, has to be considered and its progress set forth; and then our controversies and perplexities are seen in their true proportions. They are not small, nor light, nor unimportant; but other things are seen to be larger and weightier and more important. We can conceive of a friend coming to Exeter Hall on May 5th, 1891, full of thoughts about a certain bishop and the sources of his income, and wondering what could induce Mr. Fenn to choose Psalm one hundred and three at this particular moment; and we can imagine him listening to the report and the speeches until he is constrained to cry, ‘Yes, that is the right psalm—“Bless the Lord, O my soul; and all that is within me, bless His holy name!”’

“It is seventeen years since that psalm was read at the anniversary. The immediate cause of its being then chosen was, as in the present year, an unprecedentedly favorable financial account. But there were other special causes for thankfulness. Henry Wright had been a year and a half in office, and his ardent spirit had already set the society’s feet upon the path of development and extension. ‘The coming year,’ said the annual report of 1873-74, ‘presents three special directions for expansion—Japan, North-

west America, and East Africa'—all three of them fields that had specially enlisted Mr. Wright's sympathies. It is worth while comparing those three missions in 1873-74 and 1890-91. At the end of 1873 we had three missionaries in Japan, two of them just arrived; three missionaries in East Africa, two of them just arrived; and seven in the Northwest American territories just referred to—*i.e.*, beyond the province of Manitoba—thirteen in all; and now we have in the same fields *ninety-seven* missionaries. The expenditure in those fields was then about £6000 a year; it is now over £30,000 a year. Again, in that same report, the committee 'rejoiced to announce' that *eighteen* missionary candidates had been accepted. In the past year the number has been *eighty*. Of the eighteen, six were University graduates, and the committee 'could not refrain from expressing their deep thankfulness to Almighty God for that indication of increasing interest in missionary work in the universities.' In the past year the university graduates accepted have numbered *twenty-four*. Then, if one glances over the pages of the detailed reports on the missions for 1873, one is struck by the absence of name after name which now enlists all our sympathies. No Frere Town; no Chagga, or Mwapwa, or Usambiro; no Uganda; no Cairo, or Jaffa, or Gaza, or Baghdad; no Calcutta or Allahabad Divinity School; no Gónd Mission; no Bheel Mission; no Beluch Mission; no Sukkur or Quetta; no Kwan-tung, or Fuh-ning, or Chu-ki; no Fuh-chow or Ning-po College; no Osaka, or Fukuoka, or Tokushima, or Tokio, or Hakodate; no Ainu Mission; no Blackfoot Mission; no Eskimo Mission; no Hydah Mission; no Kwaguth Mission; one medical missionary in Kashmir and one in China; no Christian sisters laboring in East Africa or Palestine or Japan. Truly if the one hundred and third psalm was suitable in 1874, how much more in 1891!"

Yet "we feel that our gratitude is due to the Archbishop of Canterbury for taking occasion, in his speech on the 5th of May, to remind us how little we had to boast of. The spirit which had dictated the thankful language of the report, and had led to the choice of psalm one hundred and three for reading, was, it is true, not one of vain-glory, but of heartfelt gratitude for mercies felt to be undeserved. But still the archbishop did well to remind us that although the 230 missionaries of 1874 had grown to be 440 now, they ought to be a great many more. 'I am thankful,' he said, 'to that meeting which lifted up its voice and said suddenly, You must send out a thousand more.' The moral of the report, he reminded us, was not, What a splendid game we have played! but, Follow up, or you will not win the goal."

As to the controversy which has lately agitated the society, the *Intelligencer* says: "Now to us it seems that if ever stress was laid upon trifles in controversy, it is laid upon them in a recent document entitled the Primary Charge of a Certain Bishop in the East, and that if ever sound principles were being contended for, they are being contended for by the Church Missionary Society in the country to which that charge calls attention. But yet, even in a controversy like that, and still more in the minor differences that arise from time to time among ourselves, we do need to stand, as it were, upon Olivet and watch the ascending Lord, and fix our eyes on His returning, which, as the archbishop says, 'will come some time, and may come any time,' and thus to put ourselves into the right attitude for judging what are absolutely essentials and what are relatively trifles. The Archbishop of Canterbury is not the only one among us who is conscious of 'a sharp pang going through him' when he reads of Chinamen observing that Christians abuse one another, and saying, 'We can do

that without becoming Christians.' . . . The archbishop gave the society not only his own presence and countenance ; he brought with him an unexpected visitor, the Bishop of Minnesota. We imagine that this was Bishop Whipple's first appearance at the C. M. S. anniversary ; but the greeting he received told him of the honor in which we English churchmen hold the 'Apostle of the Indians,' as our president termed him."

#### EAST INDIES.

—*Periodical Accounts* for June introduces the valuable testimony of Mrs. Bishop (formerly Miss Bird), given publicly in London, to the value of the Moravian work in Tibet. She records her earnest conviction that on no account should any thought be entertained of giving it up because of present apparent paucity of results.

"Leaving Kashmir, Mrs. Bishop went eastward into Ladak or Little Tibet. Here she found Mr. and Mrs. Redslob and Dr. and Mrs. Marx at Leh, the capital. She pitched her tent in the mission compound, spent the nights in it, and by day enjoyed the hospitality of our missionaries. We do not wonder that their letters tell us that to them her visit was an intellectual and spiritual treat. They showed her everything connected with their work—the church, the little hospital, which is the centre of Dr. Marx's mission work, the large school for boys, and the small one for girls.

"Mrs. Bishop spoke very appreciatively of Samuel, one of the most advanced of the Christians. He is a man of noble birth, who has suffered much for his adherence to Christianity. His ancestral castle near Leh was razed to the ground. By all manner of inducements he has been tempted to renounce his faith, but remains firm. 'I do not know any one anywhere,' said Mrs. Bishop, 'who follows the Lord Jesus more devotedly than Samuel.' She described the converts in general as 'quality, if not quantity.' Owing to the pains taken by the missionaries to instruct them in the Scriptures, they show a striking enlightenment. They are able to reason with and confute Buddhist adversaries, who bring all manner of objections to their faith. They are still a semi-nomad people, but in winter they settle in their houses near the mission compound, and have the advantage of seeing the simple, godly lives of the missionaries.

"No gulf of caste, or wealth, or luxurious living divides these from their converts. She said the missionaries' wives are saintly ladies whose godly example the Tibetan women see and follow. Noting their high tone of spirituality, she asked the missionaries how, seeing they were so cut off from Christian privileges and so surrounded by the evils of Buddhist heathenism, they maintained their spiritual life. They answered that they found it necessary to spend an unusual amount of time in the reading of God's Word and in prayer. To the question how they managed to be so cheerful and hopeful, though seeing so little tangible result of forty years' sowing in tears, Mr. Heyde of Kyclang replied in similar terms to his colleagues at Leh: 'We are where the Lord has placed us, and it is all right, and that keeps us cheerful.'

"From Leh Mrs. Bishop accompanied Brother Redslob into Nubra, a mountainous country to the north, through which the Nubra and the Shayok rivers flow down to the Indus. Crossing the Dega Pass, 18,000 feet high, the two travellers descended 5000 feet into a lofty, populous valley, full of villages along the banks of the streams. Here and there along the steep sides of the valleys almost inaccessible rocks are crowned by monasteries. These are Buddhist, of course, for the whole of Nubra

is Buddhist. Mrs. Bishop had ample opportunity of observing how respected and beloved was her travelling companion. Both in the villages and in the monasteries they were warmly received ; in the latter, indeed, their welcome was often deafening ; for the lamas would go to the top of the highest tower and blow their six-foot silver horns, which can be heard three miles off. So noisy in its heartiness was their reception, that they had occasionally to request a cessation. Everywhere, as is the invariable custom on such tours, tracts and portions of Holy Scripture were given to the people. While crossing the broad Shayok, Mrs. Bishop made painful experience of the perils which attend these journeys. Her horse fell, and she was not only plunged into deep water, but had a rib broken. She attended to the injury herself, and did not even let her companion know its extent.

“ Between Leh and Kyclang she travelled over the desert plateau of Rupchu with only one or two attendants. Though the region is traversed by wild Tartar nomads, she was not afraid, for she bore a letter of introduction from Brother Redslöb, and its fame preceded her. For his sake she had the wildest welcome. Now and then horsemen would come dashing up to inquire about their friend. How is he ? When is he coming ? His name seemed a talisman far and wide ; and Mrs. Bishop had ample proof of the influence exerted over a large area by our missionaries, and of the respect and love borne to them by the people.

“ Truthful, hospitable, independent, kindly and helpful, these Tibetans are, next to the Japanese, the most pleasant people Mrs. Bishop has travelled among. But pleasant as they may be, their morals are so terribly corrupt that nothing but the cross of Christ can sweeten the abominably bitter fountain of their life. Like her friends the missionaries, she longs for the time when the welcome and the love accorded to them and to her for their sake shall extend to their message, and to the Master and Lord whom they are serving in those Buddhist lands.

“ She found Kyclang an oasis in a moral desert. She briefly described the missionary compound, with its friendly church, mission-house, its guest chamber, surgery, library, and the printing-room, whose little primitive lithographic press is always hard at work sending forth the Scriptures as fast as they can be translated. A tract on sin, a very necessary subject for a Buddhist population, was passing through the press during her visit. In summer the converts are away during the week, high up the mountain slope, 13,000 feet above the sea, attending to their agricultural and pastoral pursuits ; for the winter they come down to their houses near the mission compound.

“ She was present at the Tibetan service. It was attended by about forty people, some Christians, some heathen, and she noted with approval the loud responses and the hearty singing. She found she was able to follow the liturgical parts of the service in the English Moravian hymn-book. Even at Kyclang it is still sowing-time. There are not many Christians yet. A Buddhist abbot remarked to Brother Heyde, ‘ I will tell you what you have done here ; you have given Buddhism a resurrection.’ So it is ; all religion had almost died out ; but the coming of the Christians has stirred up even the Buddhists to zeal. Brother Heyde considers this a hopeful sign.

“ In conclusion, Mrs. Bishop pleaded warmly that there might be no thought of giving up the mission, which, she said, was one of the noblest she had seen. It may be expensive, but the expense is warrantable. The results are indeed at present apparently small ; but she shared the faith

that this work of hope would yet bear abundant fruit. As already stated, there is an encouraging side. The converts gained are 'quality, if not quantity.' The language has been acquired; both the learned and the colloquial Tibetan are now doing service for Christ. The written Word has preceded the spoken Word on the highways of Central Asia, and when Chinese Tibet is opened to foreigners, as assuredly it will be some day, the Moravian Mission is ready with all appliances to enter in the name of the Lord."

—Mr. Shawe, on his way to the mission, passed through Srinagar, the capital of Kashmir. He thus describes it: "We entered the city at sunset, the best possible time for seeing what has been termed the Venice of Asia. The last rays of the sun glancing on the picturesque houses, with their windows of lattice-work and many-colored balconies, and on the silver and gilt roofs of mosques and palaces; the heavy wooden bridges; the river itself covered with boats of all sorts; the throngs of people in their brilliant cloaks and white turbans engaged in eager conversation or noisy bargaining—all this formed a scene of dazzling brilliancy, which made a lasting impression on me."

—The *Sailors' Magazine* for July reports from Karachi (at the mouth of the Indus) through Mr. D. A. Lukey: "The Seamen's Rest in Karachi is situated near the quay, and is only about five minutes' walk from the steamship landing. The building erected this year is in dimensions 80 feet in length, 22 feet wide, with an eight-foot veranda all round. The building site was given by the Karachi Port Trust, and the building paid for by public subscriptions, costing about 3000 rupees. The Rest has been newly furnished with 55 new arm-chairs, six round tables, two long tables, three new hanging lamps, also new organ and new furniture for the superintendent's apartments. Bishop THOBURN came to Karachi and formally opened the new Rest in March.

"Already many evidences for good have been witnessed from time to time, and very many testimonies of the saving grace of God could be mentioned. One night a sailor came into the meeting, and by his manner showed that he was unaccustomed to such gatherings. He, however, took a seat, and not long after tears were seen falling down his cheeks; his heart had been touched into tenderness by the Word of God. This sailor repented of his sin that evening, and gave his heart to God. He became a leader among his comrades on board ship, and taught them the best he could the way of salvation. On his return to England he gave himself up entirely to the work of the Lord, and is now leading men to Christ. Every sailor converted removes a stumbling-block out of the way of the heathen."

—The Rev. Arthur W. Prautch, American missionary in Bombay, says, as quoted in *Devastation of India's Millions*: "It has been remarked to me by strangers, 'How very quiet many native children are!' Yes, they are very quiet; but what will the harvest be? Of course these drugged European and native children will grow up with an awful craving for opium and stimulants, and will soon make shipwreck of life."

—The Annual Report of the Malayalan Mission, Trevandrum District, Travancore (S. W. India), connected with the London Missionary Society, says: "One Brahman lady said, 'The Brahmans also will become Christians; the time for that is approaching.'"

The report considers at length in an appendix the question of the recent republication of an antiquated prohibition against the erection of churches



near native shrines. It remarks that scarcely a site could be found in the kingdom which might not be forbidden on that ground. If the Maharajah perseveres we should suppose it probable that the intervention of the imperial government will be ultimately invoked. The right of a native prince to favor his own religion will never be disputed, but his right to persecute the religion of the empress is not likely to be long allowed.

—The *Missionary Intelligencer* for June continues Sir Bartle Frere's article on the adaptation of Christianity to all forms of civilization. We quote the following: "You have in India a great civilized population, four times as numerous as that of Christian America, as numerous as all the populations of Europe, excluding Russia. They are quite as advanced in all the arts of social life—I may say they are more advanced—than were the populations of Europe in the time of our grandfathers, before the great French Revolution and the outburst of modern mechanical invention. They have practically had nothing to do with Christianity till within the last half century. But every other religion in the world is there, and has been long represented on the grandest scale—idolatries more varied than the popular superstitions of Greece or Rome; a full third of all the Mohammedans in the world, and every form of esoteric religion, philosophies, mysterious and secret creeds without end.

"How does Christianity fare in the face of all these powers of the air? Is it forced to give way? Is it silent—inoperative? Is it powerless, or put to shame?"

"I speak simply as to matters of experience and observation, and not of opinion; just as a Roman prefect might have reported to Trajan or the Antonines; and I assure you that, whatever you may be told to the contrary, the teaching of Christianity among 160,000,000 of civilized, industrious Hindus and Mohammedans in India is effecting changes, moral, social, and political, which for extent and rapidity of effect are far more extraordinary than anything you or your fathers have witnessed in modern Europe. Presented for the first time to most of the teeming Indian communities within the memory of men yet alive—preached by only a few scores of Europeans, who, with rare exceptions, had not previously been remarkable among their own people in Europe for intellectual power or cultivation, who had little of worldly power or sagacity, and none of the worldly motives which usually carry men onward to success—Christianity has, nevertheless, in the course of fifty years, made its way to every part of the vast mass of Indian civilized humanity, and is now an active, operative, aggressive power in every branch of social and political life on that continent.

"We hear continually of the ambition and rapacity of Russia; but we are apt to forget that there is a power urging Russia on to subjugate and civilize her barbarous neighbors which is more potent and more persistent than worldly ambition or cupidity, and that is the religious duty of Christianizing and civilizing. Any one who, in estimating the forces of Russian aggressive movement, left out of view the impulse derived from religious convictions among the leaders of national thought—that it was a national religious duty to extend to all barbarians around them the blessings of being within the pale of the Russian Church—would leave out of calculation the most energetic element of the motive power. This notion of doing good to the conquered is, moreover, an element not traceable among the motives of Assyrians, Romans, Saracens, or other conquering non-Christian nations.

"We are not now arguing an abstract question of right or wrong. The desire of conquest is probably one of the most powerful and universal of

human instincts. What we are now considering is how this universal instinct is modified by peculiarities of religion; and what I wish you to note is, that in the case of our own nation and of the Russian—two of the great conquering Christian nations of modern days—considerations of which we can distinctly trace the origin to Christian morality add greatly to the effective force of the natural instinct, while they elevate and humanize it in a manner of which no trace is to be found in the action of the great conquering nations of other ages and creeds.”

#### INDIA.

—The Marathi Mission laments that, just as cheering prospects for the work are opening, there comes (as reluctantly given as received) an order for heavy *retrenchment*, for a reduction of 25,433 rupees below indispensable necessities. “Our hearts are saddened as we look upon the fields white for the harvest, while we are not able to thrust in the sickle, and to listen to calls from every quarter to which we are in nowise able to respond. Will not the friends of mission work in India help us in this emergency? Donations, large or small, will be thankfully received by any member of the mission.”

—It will be remembered that in the High Court of Travancore judgment has been given in behalf of Mar Dionysius as metropolitan of the Syrian Church against Mar Athanasius, who has considerable sympathy with Protestantism. The two majority judges are Brahmans; the minority judge is “Mr. Ormsby, a European barrister and a doctor of laws, possessing many years’ experience as an appellate judge in Travancore.” He seems, as a Christian, more likely to have an interior sense of the case than his colleagues, unless, indeed, his Protestantism may have been thought to incline him to the Athanasian side. The *Madras Christian College Magazine* thinks that the majority decision has a rhetorical warmth which hardly speaks well for its impartiality. Perhaps, however, it is only the difference of national temperament.

—It appears that all the Hindus have not been included in the opposition to the bill raising the age of consent to twelve years. Two or three enthusiastic meetings of natives have given emphatic approbation to it.

—The *Indian Witness* of April 11th, speaking of Manipur, says: “The political development of the Indian Empire has not yet altogether passed out of the period of upheavals, submersions, and catastrophes. We are hardly established in what geologists would call the tertiary period, and affairs have not yet become so stratified and settled that we may rest entirely free from fear that some unexpected rift in the surface formation may set free a flow of lava from the subterranean sea that will bury all the moral, intellectual, and political deposits of the nineteenth century.”

The comforting reverse, “The native Christians of India are so increasing in number that they begin to feel each other’s presence,” of which it gives various examples.

—“Delhi itself is,” remarks the *Calwer Missionsblatt*, “a striking instance of the desperate reaction of heathenism in India.” Many such saddening experiences probably await us in the immediate future. “The lion is stung at last,” says a Hindu. “If he did not feel your darts he would still lie dormant.” On the other hand, a fakir and saint near Delhi have been baptized,

—The Canadian Baptist brethren among the Telugus mean work. They lay upon the conscience of their home churches the immediate duty of sending out 52 men, and lady missionaries as the work demands. They also ask if Canadian Baptists cannot raise \$2.50 a member, seeing that the so much poorer Moravians raise \$7 a member. Those provoking Moravians! It is plain that we shall either have to massacre them or imitate them.

—The North India Methodist Episcopal Conference reports for the last year 980 full members added, 2935 probationers, 1256 adult, 1051 infant baptisms, 28,400 Sunday scholars—an increase over the previous year of 3367.

—During the Baptist Quarterly Meeting of December, 1890, at Ongole, Teluguland, 363 were baptized. At the final Sunday meeting 1671 were baptized.

—“Of every six *infants* in the world, one is born in India; of every six *orphan girls*, one is wandering in India; of every six *widows*, one is mourning in India; of every six *men that die*, one is passing into eternity from India. Think of it, and give India a part in your prayers.”—*Children's World* (C. M. S.).

—All the Irish Presbyterian missionaries in India have thus far been university men, drawing a salary of £350 each. Now (says the *F. C. Monthly*) it is proposed to begin the “Jungle Mission,” employing lay agents paid something more than £117 each.

—The *Missionary Record* (U. P.) for May has a communication from Rajputana: “The Presbytery on Thursday spent a long time in considering the basis of union for the proposed United Presbyterian Church of India. A large number of Presbyterian missions are at work in India, and there has been a growing feeling at home and here that the churches created by them should be united into a comprehensive whole. The difficulty lies, not so much in differences among themselves, as in the tremendous size of the country and the great variety of languages in use among its 250,000,000 of inhabitants. Presbyterians are to be found from the extreme north to the remotest south, and how they are to be united into one well-nigh passes the wit of man. The proposals of our Presbytery are practicable, and remove some of the greatest difficulties which the scheme of the Presbyterian Alliance creates. It was decided to recommend the formation of four great Presbyterian churches—for Bombay, Madras, Bengal, and North India respectively—between which there might be a federal union. . . . We should belong to the North Indian Church, and should have, among others, as sister presbyteries, the American Presbyterians of the Punjab and Northwest Provinces, the Canadians of Central India, and the Church of Scotland working among the Santals.”

—The Rev. T. R. Waltenberg, in the *C. M. Intelligencer* for May, describes a movement in Madras, whose object is “the preaching of the gospel of Islam and the conversion of Hindus, and, if possible, Christians, to the faith of Mohammed. The young men who go out preaching are, on the whole, very friendly toward us, and try to live lives—at any rate, as far as we can see them—akin to those of Christians. They are free from the prejudices of the old-fashioned Mohammedans, and practically preach a Mohammedanism which is nearer Christianity than was preached by their

co-religionists heretofore. To say the least, the sword has been cast aside for the word, though not the Word of God. They claim to be at one with the Unitarians of America and England." It must be, then, that they explain away the sensual paradise of the Koran.

—The Rev. Ernest Droese, quoted in the *Church Missionary Gleaner*, says: "If the missionary dwells on the love of God as seen in the Atonement of Christ, the Moslem will listen with an expression of contempt, and his features will seem to say, 'Nonsense! blasphemy!' the Hindu with a sceptical smile, as if to say, 'Who will believe that? There is no such love to be found, either with man or God.' But the hill man will listen with awe, as if he were about to exclaim, 'What do I hear? O God! is it thus that Thou lovest man?'"

—The *Indian Witness* says: "We hope to see the day when the ordinary 'Mission Report' will be an extinct form of literature, found only in museums or on the shelves of archaeological societies. But that day has not yet dawned; and since it is still the fate of unfortunate missionaries to prepare annual reports, we commend the *Report of the American Marathi Mission for 1890* as a model worthy of imitation. The report gives that broad, general, and well-arranged presentation of the work which meets the requirements of the statistician, while it is not wanting in detailed accounts, showing the various processes by which the mission does its work. . . . The most encouraging item in the report is that which shows that the rate of increase is rapidly rising. The report laments the necessity for retrenchment, occasioned by reduction in appropriations from America. But less money sometimes means more work done and of a better quality.

"The mission occupies six districts in the Bombay Presidency. There are 113 out-stations, in which 323 native agents are at work. The entire Christian community numbers 3826; there are 134 Sunday-schools having 4836 scholars, 2865 of whom are non-Christian. The mission began its work in 1813.

"The Marathi Mission is one in that bright circle of missions with which what is commonly called 'The American Board' has encircled the world. When the religious history of the nineteenth century is written, the sacrifices and achievements of this great society will form one of the brightest chapters in the record."

#### MISCELLANEOUS.

—Rev. De Lacey Wardlaw reports from Brazil, with just satisfaction, that most of those clauses of the new constitution persecuting the Catholics, and especially the priesthood, against which he had energetically protested, have been struck out.

—The *Canadian Church Magazine* remarks that the Good Friday offerings are now very largely devoted to the work of evangelizing the Jews, "That they may be saved among the remnant of the true Israelites."

—The Foreign Mission Board of the Southern Baptist Convention complains that, for the year ending April 30th, 1891, it has received from the churches \$33,000 less than its disbursements, and \$76,955.96 less than its needs.

—The *Christian* states that six Swedish officers of the Salvation Army have been detailed to work among our Scandinavians.

—The Rev. William Howell, commissioned by the S. P. G., has labored for eleven years at Sabu, Borneo. The number of baptized persons has increased from 70 to 790.

—Mr. Ziock, Moravian missionary in Mosquitoland, was lately visited by an Indian named Kaila, of a neighboring tribe, on the Kruta River in Honduras, noted, even among the heathen, for their singularly evil characters, especially as poisoners. Kaila declared that Divine visions had warned him to solicit the preaching of the Gospel, under the threat that if the people did not give up their evil ways the whole country should be laid waste. Mr. Ziock sent Christian companions back with him, but the people refused to hear him, and repaired to one of their profligate funeral wakes. Kaila followed them, but being driven away by jeers, retired with words of warning. The lightning falling on the house, scattered the guests and consumed the building. Soon after a vast tidal wave swept the whole coast, and blotting out Kaila's village, destroyed every place in it except his own. The fame of this Divine visitation, it is hoped, may result in wide opportunities of evangelization.

—“Being very tired, I went up to my room about a quarter past nine; and, as Thimann tells me, the conversation turned upon me, and he remarked that I was very happy in this work. ‘Yes,’ replied our Jewish infidel host, ‘I have noticed that he is a happy man, and that all pious Christians are happy. *I wish I could believe and be so.*’”—Mr. S. WILKINSON, *Dantzig, Service for the King.*

—“One day the officials of the Canadian Government summoned the Indian chiefs, David Landon among them, to meet on Sunday for business. David replied, ‘No; the Head Chief in heaven says no, and so do I.’”—*Children's World (C. M. S.).*

—The New York Sailors' Home, 190 Cherry Street, belonging to the American Seamen's Friend Society, has had, during the forty-nine years of its existence, 115,443 boarders, and during the past year 1364. During the past year the society has published 56,400 copies of the *Sailors' Magazine*, and 118,200 copies of the *Lifeboat* for Sunday-schools. The seventeenth annual presentation to the cadets of the Naval Academy took place on Sunday, June 1st, 1890. In a class of thirty-four men, twenty-five chose the Bible out of the four volumes submitted to them. Of Mr. R. W. Ropes, president of the society, who died October 10th, 1890, it is said: “He was simple in his habits, wise and generous in his benevolence, sincere in his faith, useful as an officer in the Church and in several charitable organizations. As the president of this society he was punctual, earnest, and faithful, always showing a deep interest in its work.”

—“Much has been done of late for the intellectual and spiritual improvement of the men on our naval vessels. Twenty years ago the library of a man-of-war consisted of a Bible, a prayer-book, an almanac, a dictionary, and one or two works on navigation. Now many of our ships have a library of a thousand or more books. Libraries of 300 books have been ordered for each of the new vessels now in process of construction.”

## II.—INTERNATIONAL DEPARTMENT.

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

### Lapses in Mission Lands. [J. T. G.]

Once Christian always Christian seems to be a foregone conclusion in the minds of many people about communities converted from heathenism. They do not bear in mind that human nature essentially tends toward the moral and religious attitude which we mean by heathenism. Away on the frontier, in the sparse settlements of the wilderness, or in the worse atmosphere of the mining or lumberman's camp, we know how those sharing the heritage of centuries of Christian influences find it difficult to maintain spiritual life, and how frequently, as communities as well as units, they lapse into superstitious beliefs or outright disbeliefs. What wonder, then, if there should be an aggravation of this tendency in native Christian communities who have a heritage of uncounted centuries of superstition and low morals in their veins. But this is not enough reckoned with, as an essential part of the foreign mission work. Even when peoples are converted, they will long have need to be kept in touch with the most vitalized Christians of the home lands. They cannot be left to isolation. They must not be abandoned. The brain and heart of these Christian communities may, for a hundred years to come, be in the churches of the Christian lands whence the Gospel was sent to them. The work of caring for these native communities is not one that can be finished as a contract job.

Take two illustrations. The New Hebrides islands have seen Gospel triumphs, and have long been recognized as Christian. But the old sediment of heathenism is not easily got quit of. An illustration is given in the Free Church of Scotland Annual Report of a man who died last year, who had professed Christianity for several years. It was found afterward that he had retained three sacred stones wherewith to raise storms, make rain, and bring dis-

case. Some of the people blamed him for doing a good deal of harm in this way, saying they still believe in such things.

Another case is given of a youth of eighteen years of age, son of an elder in the Church, from whom were recently taken sections of bamboo filled with charcoal of certain leaves, used formerly to bewitch young women for the purpose of seduction, and he was using them for a similar purpose. A recurrence of heathen dancing and singing among young men who never knew real heathenism also has become prevalent.

Reviewing all this, the missionary says: "It seems quite evident to me that each generation of these natives is born with a strong heathenish tendency, and it needs wise dealing to counteract this, and instruct them in the principles of the Bible." Some of the missions in India have found their native Christians secretly observing the heathen ritual of marriage, and also prematurely marrying their daughters. The very heart and soul of Hinduism is in this child-marriage custom. The Baptist Mission in Delhi has had the discouraging experience of seeing a large part of their converts of recent years, who have been baptized from the Chumar (leather-workers) caste, lapse into heathenism. The whole body, a thousand or more, have been led away by a wily ascetic, who first induced them to merely indulge in some innocent observances without giving up their Christianity. When he had gained influence over them he led them back to Hinduism. The Society for the Propagation of the Gospel had a similar experience the year before. Cases of individual defection of a prominent character have elsewhere stirred whole communities of late in India.

Turning from this to "Greenland's icy mountains," the Moravian missionaries are depressed with the condition of

things among a people who "have borne the name of Christian for more than a hundred years." They say that the Greenlanders live the old thoughtless, thriftless life, thinking only of the present, while the "distrust so deeply rooted in their nature sometimes makes them look on Christianity itself in the light of a European importation whose adoption on their part tends to the advantage of the foreigners living in their land." They are not so conscientious as they formerly were. The seal fisheries have greatly failed them. Sealing developed robust character. Fishing is their substitute, and European luxuries have come in. They grow indolent. They are obliged to wander far from home to gain a livelihood; but this scattered and even isolated condition does not foster their spiritual training, and the missionaries' influence is more difficult to maintain. The people lapse in moral qualities. The men are less careful about maintaining their families and aiding relatives. They fall into distress and increasing dependence of missionary assistance. They will not all remain Christian under present conditions. They will lapse. It may require more wisdom than has yet been evolved to keep them from becoming paupers or pagans.

Thus much have we written to call attention to the fact that the most intelligent and vital Christianity of the world will not have got quit of the responsibility of leadership and supervision for generations among peoples who have only half a century or so of Christian inherited tendencies and appetences in their make-up. The very methods of earning a livelihood among a seminomadic people are against their development in civilization and Christian culture.

#### Notes on the American Board.\*

BY REV. GEORGE W. WOOD, D.D., GENESEO,  
N. Y.

1. The history of the American Board shows it to have been in its origin, its

\* This paper was presented and read before

form of organization, its establishment of missions, the extension and conducting of its operations, its preservation from dangers which were often imminent and great, and to be in its present circumstances and prospects, eminently a child of Divine Providence.

Very interesting is the story of the way in which young men were led to consecrate themselves to personal work for the heathen, and seek guidance and help in the enterprise; the steps were taken for giving them that which they sought; great encouragement came from responses to appeals that were made; the churches were stirred as by a breath from heaven when the first missionaries and their heroic young wives were sent forth; Mrs. Norris, of Salem, made her contribution of \$30,000 to the founding of foreign missions, and the opposition to a charter of incorporation for the Board was finally overcome in the Massachusetts legislature.

The form of constitution given to the Board was providentially the best that could have been adopted in the circumstances of its origin. It is, by its charter, a self-perpetuating corporation (now of 241 members), and thus possessed of great stability; but, dependent upon the contributors to its funds for all its means of action, it is amenable to public sentiment, which finds expression not only in contributions and the press, but also in the public meetings of the Board, in which thousands of honorary members constituted by donations have all rights of discussion, making proposition, acting on committees, etc., equal-

the Eighth Annual Meeting of the International Missionary Union. The plan of the Union meetings includes one historical or other exposition of some of the general missionary societies. The first was that of Dr. Mudge on the Methodist Episcopal Missionary Society. The second was by Rev. J. Hamilton Taylor, treating of the Moravian Missions. They were presented to the readers of the Review in 1889, 1890. This is therefore the third in the series. We are sorry to be obliged to omit some points of the able opening of the sketch, as presented by one who, besides being long in active service abroad, was for eighteen years one of the secretaries of the Society.

ly with corporate members. The annual meetings lasting through three days, devoted exclusively to the interests of the Board and of foreign missions, and held in different parts of the country, have been for many years usually the most largely attended of religious or benevolent assemblies in our land, and most successful in arousing enthusiasm. It is believed that no decision has ever been voted by the corporate members that was not in harmony with the feeling of the large majority of honorary members and friends of the Board present at the meeting, and also throughout the country.

The executive administration is committed to a Prudential Committee of ten or eleven members, partly carefully selected clergymen, but more than one half consisting of eminent laymen. These serve without pay (except from the Head of the Church), devoting several hours to a regular weekly meeting (on Tuesday at 3 o'clock P.M.), and often to occasional meetings, giving careful consideration to all matters coming up now from missions in all parts of the world, as presented by secretaries, the treasurer, and the editor, who are present, but without a vote. The pressure upon them is often very onerous, but is cheerfully borne. When, from want of means to meet the exigencies of the missions, it is needful to make special appeals for aid to the treasury, it is their privilege, often grandly exemplified, to set an example of large personal offerings. What wisdom is required in dealing with questions at home affecting the work abroad, and the many that arise in the foreign fields, only those intimately acquainted with the missionary work can duly appreciate. If a missionary or other person feels aggrieved by any action or non-action of the Prudential Committee, he can take an appeal to the Board, which elects the committee and executive officers at its annual meetings, and reviews their action. The reports made to these meetings, and special papers read to them, embody discussions of missionary principles and problems of the highest value. Eloquent

speech, nowhere else surpassed, is often heard on its platform; and the spiritual atmosphere was frequently such as formerly to have given rise to the saying that "no place or occasion takes one quite so near to heaven as an annual meeting of the American Board." Marvellously has it been guided and guarded in times of great public excitement, and steadily, amid all drawbacks and changes, it has been carried forward in an ever advancing work.

Eleven years after its formation the first corresponding secretary, describing the sending forth of the first missionaries, when eight or ten thousand dollars were needed within a fortnight, and but five hundred were in hand, pictured the perplexity of the new Prudential Committee in that day of small things, and their resolution, after hesitancy, to go forward trusting in God, and added: "Upon the principle then adopted—*following as Providence leads—trusting to the same sovereign Providence, with assiduous attention to the proper means for the needed supplies*, have the operations of the Board ever since been conducted." From this principle the Board and its executive administration have never departed; and wonderfully has it been justified in so doing.

2. Omitting other references to providences of far-reaching significance, let me invite attention to the Divine leadership in the choice of fields for its missions. The first missionaries were sent in the directions to which the Spirit of God in their hearts drew them, and an unseeing hand by new events guided them. In the first decade the special responsibility of American Christians for evangelization of the aborigines of our own continent was practically acknowledged. The conversion to Christ of Obookiah and three other waifs who had drifted from the Hawaiian group to this country was a call from heaven to care for the lowest condition of humanity as found in the beautiful islands of the Pacific. Marvellous were the effects of missionary exhibition of the Gospel of love there. Naked, brutish, warring,



pagan savages were reached and elevated into peaceful, decent, orderly, reading Christian communities; thus demonstrating the moral unity of the human race, and that barbarians are not to be Christianized by a method of previous civilization, but are most easily civilized through an awakening of their moral nature by the power which is found alone in the Gospel given to them. The picture of such moral and social transformations as were wrought not only against greatest difficulties from the natives, but also from opposition and vices of ungodly agents of foreign commerce, fascinated many Christians, who became supporters of these missionary efforts while they were less interested in other missions. In this way important help was brought to the general missionary treasury that would not have been readily given if sought only for the work undertaken in fields which yielded less striking results, and these gained at a much greater cost. But other classes of mind had a special interest in the historic and Bible lands of the East, and in a conflict of the Gospel with the mightier forces of ancient compacted systems of false religions which reign over the vast populations of a heathen, Mohammedan, corrupt Christian and Jewish civilization. Thus step by step the Board was led on by a wisdom not its own, and sustained in its diversified work of blessing among barbarous tribes of Indians on this continent, savages of Polynesia, Micronesia, and Africa; in the missions beyond sea since transferred to other missionary agencies, and the widely extended and gloriously successful system of operations which it is now carrying on in Southeastern Europe, Asia Minor, and ancient Assyria; in India, China, and Japan; in Austria and Spain and Mexico; and which it has enlarged in Africa and Oceania.

3. In the development of its missions it has providentially been given to the American Board to take the lead among American organizations in grappling with difficult questions of missionary policy. In doing this it was singularly

favoured with high qualities of character in the first missionaries and the directing agency at home. Of its distinguished foreign secretary at that date, the venerable senior secretary of the Church Missionary Society in England, Henry Venn, said to me in London in 1863, "To no other human source am I indebted for so many valuable suggestions in respect to missions as to your secretary, Dr. Anderson." The latter was indeed not at all points infallible; but what other name is there in the history of modern missions to place above his as an adept in the science of missions and a leader in conducting them? The missionaries of this Board, being the earliest, also set a standard for others, so that American foreign missionary character in general commands throughout the world the highest confidence and respect for its energy, purity, and practicalness, as, in the words of the late Earl of Shaftesbury often repeated by him, "a marvellous combination of piety and common sense."

4. By the system of mission organizations which has been wrought out, unity, stability, and safety are in a high degree secured, with freedom of personal action under its proper responsibility to associates in the field and the directing power at home which furnishes the means for needful approved expenditure of money appropriations; and by keeping in view the spiritual aim as supreme, and harmonizing as far as possible different views in regard to methods of gaining it, the missions of this Board have a high repute for wisdom and success in their plans of evangelization. Aiming so to deal with native agencies as to develop self-support, self-government, and self-propagation in the Christianity which they seek to establish, they are among the foremost in the exhibit which they make of attainment in this regard. The Board does not admit an obligation resting on it itself to carry the Gospel to all dwellers in the fields to which it conveys the light of Divine truth; it recognizes time as an

essential element, and fields for occupation at home and abroad by native converts as an indispensable factor in the solution of the great missionary problem. Hence the Board has urged on its missionaries the ordination of native pastors, and arrangements to draw churches formed at chief centres of population into active evangelistic operations as early and widely as possible. Thus in concert with the Hawaiian Board it extends its operations over the North Pacific; and we have the pleasing spectacle of lately Christianized savages giving nearly \$1,000,000, of which almost \$200,000 has been directly for foreign missions; and who have sent more than seventy-five of their church-members as foreign missionary laborers among other peoples who are such as they themselves or their fathers were. In other missions the same principle is exemplified to the great benefit of the churches adopting it, even when very weak.

5. Discussions and experience have brought nearer to each other some who were once far apart in their judgment as to the place to be assigned to education among missionary agencies. It has been abundantly proved that while merely secular education awakens mind and overthrows confidence in false religions, it fails to reform morals, and generally makes infidels, not Christians. Left destitute of education, a Christian community is unstable, always in danger of falling into grievous error, and with too little power of influence for good. There is need of common schools for all, and of higher schools for limited numbers; but these all thoroughly Christian, and, as far as possible, at native cost. The church, the school-house, and the college must be seen together in their true order and proportion. The press must find and create readers. The Bible and an intellect-awakening and guiding Christian literature must go into all habitations. Hence have grown out of the missionary enterprise the Bible House on the Golden Horn; Robert College and the American College for

Girls on the two shores of the Bosphorus; (the Presbyterian institutions at Beirut and in Persia); the Central College at Aintab, and the one for girls at Marash, in the Central Turkey Mission; Euphrates College and the Mardin School in Eastern Turkey; Anatolia College in ancient Pontus; the Samokov School in Bulgaria; the College at Honolulu in the Pacific; the Doshisha in Japan; the Jaffna College in Ceylon, and the high schools or colleges for both sexes in all the missions, and at nearly every station occupied by resident American missionaries. It is now settled that by the preaching of the Gospel in the vernacular languages, and by Christian schools and colleges adapted to the peoples and the times, is the world to be saved.

6. When, in 1857, the Reformed (Dutch) Church, and in 1870 the New School Presbyterians withdrew from the American Board, they declared it to be from no dissatisfaction, but under a constraining sense of duty for the greater advancement of the cause for which the Board exists. In mutual love and confidence a partition of missions and property in them was made. In estimating results of the work of the Board, account should not be overlooked of the Amoy Mission in China and the Arcot in India, belonging to the Reformed Church; of the West African, the Syria and Persia, and several North American Indian missions transferred to the Presbyterian Board; the Indian missions, from which the American Board withdrew in the Southwest, now cared for by the Southern Presbyterian Church, and the Dakota Mission, which the American Missionary Association received in exchange for its field in West Africa.

7. The achievements of the missions of the Board, in the value of results already attained, and especially in the relations of these to the future, who can adequately set forth? Twenty five unwritten languages reduced to writing; the Word of God and a considerable Christian literature given in these to

barbarous tribes; and the same, and more, in the tongues spoken and read by the great nations—Mohammedan, pagan, and nominally Christian, for the evangelization of which its missionaries labor; the influence of 33,000 communicant members in 360 churches, and more than 100,000 attendants worshipping stately at about 1200 preaching places (exclusive of Hawaiian churches and congregations, which would add several thousands more), and of a missionary force of 195 men and 319 women in the 23 missions, occupying 1116 stations and out-stations, co-operating with whom is a native force more than four and a half times this number, and embracing 694 native pastors and preachers; the value of the educational system, which includes 82 training and theological schools, in which 4325 young men receive instruction, besides colleges mentioned above not under the care of the Board; girls' high schools, 52 in number, enrolling 3218 pupils; common schools numbering 930, and having 34,500 pupils, making a total of 43,000 persons under Christian instruction (not including additional thousands in the Hawaiian Islands); the worth to humanity, science, material interests of society, and the kingdom of God throughout the world of this agency of Divine power and grace for blessing to the world abroad and at home, is beyond the comprehension of a finite mind. The Ely volume on "Science and Missions," by Dr. Laurie, is a rich treasury of illustrative facts; the pages of the *Journal of the American Oriental Society* frequently present striking evidence; the annual reports of the Board, the *Missionary Herald*, *Life and Light*, and other publications, are filled with instructive and thrilling narrations; special presentations, like those of Dr. Andrew P. Peabody, in extended magazine articles, and speeches of Drs. Mark Hopkins and R. S. Storrs have exhibited with surpassing eloquence the indebtedness of our age to the missionary enterprise in especial connection with this Board, for high ideals of character and impulse to

ennobling motives and action, which far transcends in value all the cost of carrying it on. The gain in its gifts back to its supporters and to the home interests of our own land is too various to be here specified, and exceeds any measure that can be made of it.

8. The history of the American Board, as of all missionary organizations, is a continual proof that growth is the law of life, and that, as in the family, increase necessitates augmentation of expenditure, while further progress brings help. Thus while the total expenditure last year was \$762,946, the sum of native contributions for all purposes is reported as \$117,494. The receipts from all sources enabled the treasurer at the annual meeting to announce a balance in hand of \$848.44.

When comes the need, then comes, in answer to the cry of God's people, the providential supply. A mark of progress is seen in this, that whereas in years gone by a legacy of \$60,000 was followed the next year by a large falling off in receipts, lately a \$1,000,000 bequest, wisely appropriated, has stimulated to increase of contributions from the churches, and a second one from another wealthy friend, which has yielded over \$600,000, is producing the same effect. Embarrassment from an enlarged work now ceasing to have this special source of support, and the demands of success, appeal urgently at the present moment for a new standard of general giving, which it is hoped will be adopted.

The gratifying advance which signalizes this epoch in missions is due largely to the remarkable uprising of women in their behalf. Of the income of the last reported year more than \$169,000 was given to mission work for women by the three Women's Boards auxiliary to the American Board. The new consecration of women in all forms of service in which they can be useful to the cause of foreign missions, and home evangelization as well, is a peculiarity and wonder of this, the new missionary age. Is it not one of the brightest

signs of promise for the speedy triumph of the kingdom of Christ in all the earth?

One other point must not be passed unnoticed. It is the providential assignment to the constituency of the American Board and to American Presbyterians of the greatest, most difficult, and, in some aspects, most glorious of missionary achievements to be accomplished—the conquest to Christ of the wide domain which is under the present political domination of the Moslem. Why is this? Is it because in the Congregational and Presbyterian American traits of character are found those which can wait as well as work, can hope under disappointment, patiently endure and persevere under heaviest discouragement, conciliate and win when open attack would be madness, and by weakness can be made strong? God knows. But how great is the honor, how momentous the responsibility, which are put upon those who have been thus selected!

---

Bishop Thomas Valpy French. [J. T. G.]

Bishop French died at Muscat on June 14th, 1891. That consecrates afresh the Arabian peninsula to Christ. Following the Keith Falconer alabaster box, it lends an aroma to the east shore of the Red Sea

“More fragrant than Arabia sacrificed,  
And all her spicy deserts in a flame.”

Bishop French was born the first day of the year 1825 in an English rectory. Educated at Rugby side by side with Sir Richard Temple; gaining honors there, and later at Oxford University; founding a missionary college at Agra, India; heroically defending native Christians during the Sepoy rebellion; founding a frontier mission at Dera, and then a divinity college at Lahore; and again, in 1877, founding the bishopric of Lahore; remaining Bishop of the Punjab for ten years; resigning this position, while beloved and never more effective, an old man at sixty-six years of age, a

man with ample means, who might have lived comfortably at home, moved by the inspiration received from the life of Henry Martyn (God's leagues are linked), without companionship or human support, he plunges among fanatic Arabs to lift high the banner of the Cross, till by sunstroke, which came more like the kiss of God than His curse, the banner falls from the dying hands which had borne it through forty years of apostolic ministry. It falls a challenge to all Christendom to take it up and carry it farther, till placed where this great leader would have chosen to plant it. We pause for breath in this kodak glimpse at so splendid and so saintly a career. We must, however, admit the following from the *Punjab Mission News*:

“His is a memorial that will not perish, for the heart holds on to it as well as the mind; his is an example that cannot cease to stimulate, for it makes its appeal to what in men is highest and most enduring; his a friendship based on foundations and bound with cords which last forever; and his a work that must go on, and in which all Christians must bear a part till the returning Master Himself proclaim it finished. He was a teacher as ready to learn from his pupils as to instruct them; a general now strenuously fighting in the dusty ranks, now beckoning the whole Church forward to scenes and deeds of arduous heroism; a man whose firm convictions left the widest Christian sympathies unchecked; a bishop who magnified not himself but his office, yet never abated his loving interest in Christian work and in workers on lines not identical with his own; a High-Churchman in the truest sense of the word, he kept clear himself, and strove to keep others clear, of Romanizing and sacerdotal entanglements. His preaching was of the Head of the Church, whom he adored, not of the body of the Church, which he loved. The Church, in the Punjab at any rate, can never forget him.”

---

**Fifty Years a Missionary Secretary.**  
—The Society for Promoting Female Education in the East in England is the oldest organized society for carrying on work among the women of the Orient. It commenced its work in India as early

as 1834, and its work now extends to Ceylon, Japan, Straits Settlements, South and West Africa, the Levant, Egypt, the Holy Land, Turkey in Europe and Asia.

Miss Webb, the corresponding secretary of the society, has given fifty consecutive years to the work; and we believe this is an event for which there is no parallel in any society. Wisely has she administered its affairs, giving almost a lifelong devotion to the blessed work of helping to uplift the women of the world. She has seen wonderful changes. From a few gathered in the schools at first, she can now look at a multitude of 20,000 gathered in the various schools, with a multitude having gone out, etc.

The society is celebrating this her fiftieth anniversary by presenting her with a token of their personal regard, and also making special effort to increase the society's funds by raising a worthy jubilee offering.

MRS. J. T. GRACEY.

Is Japan Fickle?—Miss Susan A. Searle furnishes, at our request, the following "Few facts about Japan":

"During the last thirty years no country has been so ceaselessly under the public eye as has Japan. And yet very few people understand the Japanese. The first Mikado ascended the throne 660 years before Christ, and from that time to this there has remained an unbroken succession, though what may be called the war of the roses threatened at one time to break the direct line. Never has Japan been conquered. Never has any nation so nearly obliterated Christianity within her borders as did Japan 200 years ago. Catherine de Medici, in the fearful massacre of St. Bartholomew's Eve, signally failed as compared with them.

"Quick to see the advantages that would accrue to them, they employed, in A. D. 247, Korean teachers to instruct them in Chinese literature and language, and to-day Chinese is the classical language of the people. From Korea also they learned the use of the potter's wheel. The art of making Satsuma ware is a lost art in Korea, because when the Japanese conquered Korea they brought all who understood the art to Japan, and, planting a colony in the

province of Satsuma, compelled the Koreans to make the china and to instruct the Japanese in its manufacture. Thus it is to-day—electric lights and telegraph, foreign ships and war tactics, foreign postal and school systems, foreign dress and wines are readily adopted. And the world looks across the water in amazement, and exclaims, 'Behold, a miracle! A nation is changed in the twinkling of an eye from a state of semi-barbarism to the full splendor of civilization!'

"But the nation has not changed. New clothes don't make a new man. Social life is just as impure, the marriage laws as loose, passions as unbridled, and their beautiful etiquette covers as many sins as of yore. The whitening of the outside of the sepulchre does not prove that it is not full of dead men's bones and all uncleanness. No longer do the people look on the adopted things as foreign. They have become Japanese. They are an intelligent and keen-sighted people. Love of country is strong in them, and, readily recognizing what will benefit Japan, they adopt it. Just as quick to see what will weaken her, they will have none of it. This is the reason that the 'treaty revision' has been so unsuccessful. The people understand that the basis on which foreign nations mean to revise is pure selfishness, and they will not consent to become the prey of foreign avarice. In the seventeenth century, when Romanism was introduced by the Jesuits, it found a ready hearing, and gained many friends. Notunaga, the greatest of the Japanese lords, favored them. They were given property at Kioto. At one time in Nagasaki there was not a heathen temple. Already the eyes of the Jesuits gleamed exultingly as in imagination they saw these beautiful islands under the control of the Roman See. But the dream was never realized. Seeing the danger, those in authority so quickly quenched the fire and so effectually removed the traces of it that to all outward appearance it were as though it had never been. Do you censure Japan?

"But it is an uneasy hour. The crisis is upon them. About three fourths of the people are Buddhists, and the priests are trying to strengthen themselves."

The American Board Mission in Japan.—Miss Abbie M. Colby, of Japan, kindly favors us with the following about the Japan Mission of the A. B. C. F. M.:

"Probably no mission has called more loudly for re-enforcement than this. And because of this earnest appeal, it was felt best to be exact in the requirements. A paper was prepared by the chairman of the Mission Committee on the kind of new missionaries needed. It reads: 'The main requirements of a candidate for work in Japan are (1) spirituality; consecration to the point of self-sacrifice. (2) Ability to get along with a sensitive and patriotic people. This means willing to help, and not anxious to be bosses; no foreigner can drive the Japanese. (3) Intellectual strength. Of course health and common sense are of prime importance.

"In some respects foreign work grows harder in Japan each year; and therefore foreign missionary service here, to be economical, should be immediate.' I have a report of this year's annual meeting of the native Congregational Church in Japan, extracts from which will be, perhaps, interesting:

"In addition to the business sessions, intensely interesting meetings of various kinds were held—one theatre meeting and two private sessions of the workers, Japanese and foreigners, to tell each other how to work more efficiently. Great plainness of speech marked these talks, but all in the best of spirit. Those missionaries who display the most sacrifice, especially in touring, and who live most like the Japanese, were held up by name as models.

"A few of the points elaborated were: We ought to have more faith in our talents as God-given. We should give ourselves to men as well as to God. Preach the simple Gospel; not envy scholars, nor be ashamed before them. Keep out of debt. Keep in the spirit of prayer. Let there be greater frankness between missionaries and Japanese. Let the missionaries do only those kinds or that kind of work which each can do best. Some evangelists (Japanese) are too lazy. Be a magnet. Let us have individuality based not on one's own wisdom, but on allegiance to Christ. Let us evangelists (Japanese) who receive \$10 salary a month live on one half that amount, and give the other half to the work. Then ask the missionaries to make further sacrifices in order to get nearer the people. Work with, as well as for the poorest. Bring your baggage to my house and stop with me when you come to my city. Let the living God into your hearts. Keep your faces turned heavenward.

"Prayers were earnest, speaking, forcible and practicable. The spirit all through was most excellent. Some

Japanese call it the best meeting ever held. Certainly it was the best one of recent years.

"During the meeting a serious question about raising \$600 came up. Several plans were proposed. Among the delegates present was a 74 inch man in his stocking feet, "the tallest Christian in Japan," who led a movement to raise the money on the spot; and in thirty minutes \$528 had been obtained. It is hoped the rest will be given by some who were not present. This represents much self-sacrifice.

"I have also had news from the annual meeting of the Women's Missionary Society, held in Osaka, in the Y. M. C. A. building, which holds about 2000. This was well filled. The women waited no time, two or three starting to pray at once."

The Rev. Wellington J. White, missionary, of Canton, China, was killed by accident at Elmira, N. Y., July 27th.

Rev. Mr. White, Mrs. White, their three daughters, a little girl friend of the children, and a nurse girl, were riding in a carriage in Elmira, N. Y. While crossing the Erie Railroad an express train struck the carriage, instantly killing Brother White and the oldest daughter, Lillian, the little friend, and also the nurse girl. Mrs. White was supposed to be fatally injured, but is still alive, with a bare possibility of recovery. The two girls, aged three and seven, are doing well. We have no words for our own feelings, much less to voice the general wave of grief that this event has caused to swell over this land and other lands.

All those who were at the last annual meeting of the International Missionary Union will recall the ability with which Mr. and Mrs. White contributed to it. Cheery, practical, consecrated, they lent an inspiration by their personal presence and their platform power. Little thought was there that these gliding and helpful ones were so soon to enter into a cloud—even the cloud bright with the presence of the Lord.

From the secular press we learn that Mr. White was forty one years of age, a son of Abner White, chief of the Erie

Bridge builders. He was graduated at Amherst College and Union Theological Seminary. The New York *Tribune* said :

"Mr. White and his family had been home on a year's vacation from their work in China, and were about to return for another period of ten years. They had had little rest during the year, as both were in great demand all over the country to lecture upon mission work, and they became unusually popular in their line of lectures. Mrs. White was an especially interesting talker, and had addressed churches, Sunday schools, mission bands, and other societies as far west as Minneapolis, all through New England, and in Maryland and Washington. She made her lectures brilliant with anecdotes and personal experiences, and never in a single instance posed as a martyr to seclusion in the mission field. She and her husband had made themselves masters of the Cantonese dialect, and were especially fitted to do practical Christian work among the Chinese. They had had several tempting offers to remain in the United States, but Mrs. White said, 'Our hearts and souls are committed to the missionary field, and we must go back.'"

They were to sail for China from San Francisco September 10th.

—The Rev. Dr. John Inglis is dead ! Who that knows what missionary work means will not be sadly interested ? Thirty-three years "*In the New Hebrides!*" What a fascinating book, the story of his life, as told in a volume bearing the title we have emphasized. The Free Church of Scotland has a roll of grand missionary names, but that of John Inglis shines with a lustre all its own.

—And now, lo ! the Congo Free State has been "consecrated to the blessed Virgin Mary." This is done to rescue the millions of Africa "from the darkness and superstitions of paganism." This is the way the papal brief reads : "It is in response to the petitions of eminent Belgian Catholics, both clerical and lay, that the Pope has taken the step now announced, by which his holiness places the entire State of the Congo under the special protection of the Most

Holy Virgin, Queen of Apostles, and Succor of Christians." The brief has been forwarded to Brussels, accompanied by a special letter from Leo XIII. to the King of the Belgians, couched in terms of the war affection and admiration.

—That is a very true remark in the Seventy-fifth Annual Report of the American Bible Society that "the reports of this society present a most impressive history of missions. We have tried to find time and space for a proper review of this grand society's work, and to express our congratulations on the occasion of its diamond anniversary. It works so quietly, with such dignity, avoids all sensational presentation of itself, that its vast enterprises do not become as popularly known as they deserve to be. There lies before us the Gospels in the language of the Sheetswa, which they have just completed, translated by Rev. B. F. Onsley, of the American Board Mission in East Central Africa, a language never written before 1885, allied to the Zulu, but with peculiarities of its own. This will open the evangel by text to some 200,000 or more of people in the Dark Continent."

—Mission work among the boys of London is being carried on by the Rugby School Mission. It takes the form of furnishing homes and institutes for these boys. The field of activity is mainly in the west London district.

—In spite of the breezy discussions of the past year, and the omens of evil which many discern, foretoking greater contentions, it has been a good year for Presbyterian foreign missions. The grand total of the gifts of the Church for this cause stands at \$942,690.64, the largest sum ever given for foreign missions in any year since the reunion of the churches. The various organizations of the women of the churches contributed \$336,224.78, more than one third of the whole sum.

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

The following letter is from a beloved friend, who accompanied Dr. Gordon and myself in the brief tour of missions in Great Britain in 1888. Her addresses, so simple, unaffected, childlike, moved the great audiences everywhere with unique power. Though not meant for publication, we cannot withhold this charming letter from our readers.

C. I. M., WENCHOW, CHINA, Jan. 20, 1891.

MY DEAR DR. PIERSON: It has been on my heart for a long time to write to you, and only pressure of work has prevented; for I have often thought of you and dear Mrs. Pierson, and have followed you in your tour of 1889-90 through my native land with much interest, and was often reminded of that blessed and remarkable missionary tour which we made together in 1888.

Alas! how much has happened since then—that little company scattered and divided. One, my dear husband, resting from his labors, and now in the presence of the Lord; another, Rev. James Scott, of Impolwene, witnessing for the Lord in South Africa; you and Dr. Gordon continuing your labors on behalf of missions; while I am here, trying, however feebly, to do the will of my God.

The past year has been one of many trials. So much of persecution, sickness, and death has surrounded us that at times the heart seemed almost faint, and one was often tempted to think the road too long and the burden too heavy. And yet the Lord was ever nigh and ready to help in every hour of need, so that when troubles pressed, one had but to lean the harder to find out how strong He is. "Not one good thing hath failed of all which He hath promised."

During the past year we have made steady but slow progress, for many new doors have been opened to the Gospel; and I have been able to form a band of seven unpaid local preachers, who have entered some of these open doors,

These men go out three Sundays in every month and preach in surrounding villages, where there are either Christians or inquirers, so that there are eight services held each Lord's day in villages distant from three to fifteen miles. These preachers willingly give their time, and are often out three days at a time. I pay their travelling expenses. We meet once a month, when they report and change districts. The Lord is blessing their labors.

We have just suffered a heavy loss in the death of one of our most earnest and faithful evangelists. He came in from his district last Thursday suffering with bronchitis. He would not rest until his son had gone off to take his place, saying that, as there were many who were calling out for the Gospel, some one must take it to them. The son, who is one of our unpaid local preachers, had gone but a few hours when he said to his youngest son, "The Lord is calling me home. I see heaven open; oh, so lovely! You have not been earnest enough; you must be warmer-hearted, and live nearer to God." He then said, "Sing a hymn;" and as they ended the hymn he quietly breathed his last, only one day after his return from his station. We mourn his loss, for it is to such men that we owe in large measure the prosperity of the work. We can do but little compared to them; and if we are only permitted to train one such worker for the Lord, our life would not be in vain.

A few weeks ago we had our preachers' quarterly meeting; and as I looked upon the twelve native preachers present, only four of whom were paid, and two of those supported by the natives themselves, my heart welled up in praise to God as I thought of now and the day when we first entered this city. Then not a soul had heard of the God who made them.

In one district about forty miles from here a number of bright, earnest lads have been converted, and it has been



laid upon our hearts to try and do something to fit them for future service. We took the matter to the Lord and asked Him to provide the needed funds for their support. He has sent the answer in a gift which enables us to begin with five boys. Our plan is to give them two years' education and Bible training, and then let them return to their homes and their farm work, and, while earning their own living during the week, preach in the villages on Sundays. Miss Bardsley, who accompanied me to China last year, will take up this branch of the work, while Miss Whitford, another young sister who accompanied me, takes entire charge of the girls' school. We still keep up the number to twenty-five, and for every one who is married out, there are three or four applications to fill her place.

We have a small home for poor old blind Christians. There are ten at present, besides two old widows; and during this cold weather one feels very grateful to be permitted to help these poor of the flock.

There is a good work going on at a place twelve miles from here. One of our Christians, a silversmith by trade, who was once an opium smoker, opened a shop there last year. Wherever he goes he must preach; and as his own shop was a small one, he rented a place at his own charges, where he could preach on Sundays. He does all the preaching himself, and now there are about thirty persons who attend regularly. This man has been very much used of God in opening up work in several places, and spares neither himself nor his means.

A good deal of my time during the last three months has been spent in village work, where we have had many opportunities of spreading the Gospel. At one place, where we spent a week, there are six or seven families seeking after the truth. Indeed, we find it difficult to enter all the open doors.

Will you ask disciples to pray that much wisdom may be given to me? There is no male missionary here, and

they naturally look to me for guidance. The church is under the care of a native pastor, who was brought up in our boys' school years ago, and is a very earnest, godly man.

Yours very sincerely,  
GRACE STOTT.

It is true, undoubtedly, that the Hindu converts to Christ have as yet come almost entirely from the humble and middle classes, so to speak. But, as we contrast the two Brahman's prayers that we here present, we can perceive evidence that the Christian *spirit* has become, in a measure, pervasive of the moral atmosphere, even of the highest caste.

The Brahmans have been in the habit of offering the first prayer of the two for ages: "May humanity fare well! May the lords of the earth rule the same in the ways of justice. May Brahmans and cows ever prosper. May all religions become happy. May the rains fall in season. May the earth be fruitful. May this country be without troubles. May Brahmans be without fear."

The second short but remarkable prayer was offered by a well-known orthodox but liberal-minded Hindu on an occasion when he was about to deliver a lecture on Marriage Reform in a Christian church: "Our Father, we beseech thee to teach us the truth, to help us to love and worship the truth, and to walk according to the truth, for Thou art the truth."

—By way of inaugurating the effort which has been resolved upon to raise \$500,000 as a special fund to celebrate the centenary of the English Baptist Missionary Society, the treasurer of the society, Mr. W. R. Rickett, of London, has just intimated his intention to give \$25,000.

—In 1890 there were 494 American M. E. foreign missionaries who had gone out from the churches in the United States, of whom 122 are in the employ of the Woman's Foreign Missionary Society. These show an increase of 86 American missionaries and assistants, or nearly thirty per cent.

## IV.—THE MONTHLY CONCERT OF MISSIONS.

BY J. T. GRACEY, D.D.

## Persia, Arabia, Turkey, Mohammedanism, and the Greek Church.

These words stand for what an infinitude of facts relating to the history of the human race, as well as to the chances and changes which have befallen the kingdom of God upon earth! And, taken together, they are fairly representative of all the events which have transpired in Bible lands not only, but, with an exception or two, of those connected with the course of all the great empires of antiquity. And to think that over all the vast area they cover, for long centuries the Cross as a symbol has been supplanted by the crescent!

## PERSIA.

In order to kindle our interest it is only necessary to recall that this is the land of Cyrus and Darius, of Ahasuerus (Xerxes?) and Esther, and of Susa, Persepolis and Ecbatana, and that the early inhabitants were of Aryan stock, and so in origin related to the Greeks and Romans. Zoroaster and the fire-worshippers were Persians, and the Wise Men who came to worship the infant Saviour, while Parthians, Medes, and Elamites were present in Jerusalem to behold the wonders of Pentecost. This people rose to fame when Cyrus captured Babylon, and his successors pushed their conquests to the Ægean and beyond; but in later days it was their hard lot to be subjected in succession to the Greeks, Romans, Arabs, Seljukian Turks, Mongols, Tartars, Afghans, and Ottomans. The ruling shah feels the touch of modern ideas, governs, for an Oriental, fairly well, and through a ministry on the European model, and has introduced banks, gas, telegraphs, street railways, etc.

His dominions cover about 700,000 square miles, and his subjects number not far from 8,000,000. From the Caspian modern Persia extends to the Persian Gulf and the Arabian Sea, and from Ararat as a bulwark at the extreme north-

west and the borders of the Tigris valley, to the remote frontiers of Afghanistan and Beloochistan. The surface is largely a plateau with high mountain ranges, but the southern portion is a plain, and upon the southeast is a large expanse of desert. The population is heterogeneous, exhibiting the effects left behind by the multitude of masters, but the bulk is composed of Turks, Persian Mongols, and Arabs about the Persian Gulf, besides Koords, Armenians, Nestorians, Jews, etc. Nearly 2,000,000 are wandering tribes. Of course Islam is the ruling religious force, but some 70,000 nominal Christians are found. The Nestorians, in particular, gathered about Lake Urmiah, are a feeble remnant of a church which once numbered millions, and with wonderful zeal carried the Gospel throughout Central Asia and to India and China. But there followed degenerate days, as well as persecution from the Moslems, by which they were well nigh annihilated.

As far back as 1743 the Moravians sought, though in vain, to carry into Persia the light of evangelical truth. In 1811 the sainted Henry Martyn penetrated the country from India, bearing his Persian translation of the New Testament, but died within a year. In 1834 the American Board opened a mission among the Nestorians which, since 1870, has been in Presbyterian hands, and has grown to 6 stations, 65 out-stations, 55 missionaries, of whom 20 are ordained, and 243 native helpers; 31 churches with 2267 members, 188 added last year; 283 schools with 3290 pupils. Upon this Persian mission \$83,662 were expended last year. In 1869 the Church Missionary Society sent Rev. R. Bruce to begin work, and now has Isfahan and Bagdad as main stations. The Propagation Society sent its agents to Persia in 1882. Within a half century not less than 75,000 Bibles, or portions

thereof, from the press of the American Bible Society alone, have been distributed, and in these 6 languages - Persian, Turkish, Arabic, Syriac, Hebrew, and Armenian.

#### ARABIA.

With this name are indissolubly linked Edom and Uz, Ophir and Sheba, the Wilderness of Wandering, eighty years of the life of Moses, and two years of Paul's life; but most of all the region for which it stands holds the site of Mecca and Medina, and gave birth to the False Prophet and his Book. Its area is some 1,200,000 square miles, and constitutes a vast peninsula extending into the Indian Ocean. After 4000 years of travel, trade, and warfare this land is but little known, and yet the fact is well established that it is not all a barren waste, as we are wont to think. About one third of the surface lies upon three sides next to the sea, and consists of a plain varying in width from a few miles to one hundred, and then a long stretch of mountain ranges which rise abruptly from the coast side. Another third lies toward the southeast and is desert indeed, with surface divided between drifting sands and rocks. But in the centre and farther north is found a large tract fairly well supplied with streams and fertile soil, and able to sustain quite a population fixed and residing in villages and cities. Of the 3,500,000 or 4,000,000 inhabitants, not more than one fifth are nomad Bedouins.

Arabia made her capital impression upon human history through the tremendous and unsurpassed and really sublime enthusiasm and zeal and dauntless vigor with which her sons took up the teachings of their greatest representative, and in two or three generations carried the Koran from the Atlantic to the Indus, and made an impression so deep and so broad that after 1200 years their language is spoken by 80,000,000, and the cry, Allah Akbar, is echoed by one eighth of the earth's population. Arab merchants penetrated to China and interior Africa, to the Baltic and northern Siberia, and at one

time within the scope of their operations was embraced the entire known world. Mohammed died in 632, and two years later Damascus fell; Alexandria in 640; Persia the year after, with Baghdad in due season reaching the zenith of its glory under the Caliph Haroun al Raschid (immortalized in the "Arabian Nights," which, if Persian in literary origin, are intensely Arab in inspiration and spirit), and by 711 Spain had become Saracen, to remain such nearly 800 years, or until delivered under Isabella. During those halcyon years the Arabs were among the foremost in the civilized world for knowledge of medicine, mathematics, grammar, and rhetoric, and various useful arts, such as the tempering of steel. And hence it would seem to be a gross mistake to ascribe Arab dominion wholly to the sword as a cause instead of, in great part at least, to the wondrous power of mind, of intellectual genius.

As yet next to nothing has been accomplished, or even been undertaken, for the redemption of Arabia from the degrading thralldom of a false faith. The country is inaccessible, the climate is terribly, and Oriental ideas and practices with the lapse of the centuries become strangely fixed and unsusceptible to change. And besides, as everywhere, so also here, the combination of truth and error fashioned by Mohammed easily gains a giant grip upon a certain quality of mind and heart which it is difficult exceedingly to shake off. Mr. and Mrs. Keith Falconer projected, under the auspices of the Scottish Free Church, a mission to South Arabia in 1855, and two years later Aden was occupied by them with combined Bible and medical work, but a few months after he laid down his life a sacrifice to his faith and zeal. Other toilers have followed since, and the mission is maintained. A second undertaking in the same region was set on foot in this country not long since by Professor J. G. Lansing and others, and two missionaries have been dispatched thither, and a third, by the English North Africa Mission, has begun

labor for the Bedouins in the extreme north, with Homs as a centre. So, not yet has "the gold of Sheba" been given to "Him," not yet have "the kings of Sheba and Seba" offered "gifts."

#### TURKEY

brings us yet nearer to Bible lands and themes, since it covers among the rest Palestine, Phœnicia, Syria, Asia Minor, and Babylonia, with its Ur and Haran, and hence was the home of every patriarch, prophet, or apostle named in Holy Writ. It was nearly 700 years ago that the Ottoman Turks began to make their prowess seriously felt in the civilized world; in 1452 Constantinople fell before their vigorous assault; the climax of their power had been reached when under the walls of Vienna, in 1683, their hosts were utterly routed by John Sobieski. Ever since the decline has continued, accelerated in this century when Greece conquered her independence, by the results of the Crimean War, and the various achievements of diplomacy and arms in days more recent. There is a larger and a lesser Turkey, and hence the boundaries are not easily defined with accuracy. Thus Tunis is a dependency of the Porte; Egypt pays tribute; and though in Arabia a long, narrow strip lying upon the Red Sea is politically Turkish, the vast interior owns no outside ruler. According to a medium estimate the Sultan is civil and religious lord over about 1,500,000 square miles, and a population of 35,000,000. And these may be divided thus: Europe, 100,000 square miles with 10,000,000 inhabitants; Asia, 700,000 square miles with something more than 20,000,000 inhabitants, and Africa (including Egypt and Tunis), 600,000 square miles and 6,500,000 inhabitants. And this same monarch, whose magnificent seat is upon the Bosphorus, sways the sceptre over a mixed multitude of Turks, Greeks, Bulgarians, Armenians, Arabs, Koords, Circassians, Syrians, etc. Of these the ruling race constitutes but a minor fraction, numbering, say, about 1,500,000 in European and 4,500,000 in

Asiatic Turkey. Though themselves stalwart Moslems, it has always been their policy to tolerate other faiths, and not less than 13,500,000 in the empire are nominal Christians, and principally members of the Greek and Armenian churches.

What was sorrowfully said of Persia and Arabia must be repeated here, that hitherto upon the Mohammedan part of the population but a slight impression has been made. For a follower of the Prophet to abjure his faith, even yet, after all the reforms, is to sign his death-warrant; and therefore missionary toil has been expended almost entirely upon the churches which name the name of Jesus, but whose truth is so lamentably mixed with error, and whose religious practice is so remote from the New Testament standard. When these have been reformed and their spiritual life thoroughly quickened a better chance will be found to catch the ear and win the heart of the Turks. The first missionaries entered the Ottoman Empire in 1823, when Goodell and Bird landed at Beyrout under commission from the American Board, and later followed others to occupy Constantinople and western, central, and eastern Turkey. Upon this field this Society expended upward of \$207,000 in 1890, and has gathered to date 117 churches with 11,700 members (1367 added last year), 46,000 adherents, 464 schools of all grades, with 20,226 under instruction. The native contributions have reached \$43,474 annually. The principal stations are 12, with 311 out-stations. The missionaries number 177, with 791 native helpers as auxiliaries. In 1870 the Syrian field centring in Beyrout was transferred to the Presbyterians, and is now held by them at 20 points with a force of 33 American and 205 native toilers. The churches are 26; the members, 1658; the additions last year, 103; schools, 130; scholars, 624; native contributions, \$7658. The Beyrout printing-press is a mighty instrumentality for the Gospel. From it issued in 1890 in Arabic and other languages 76,000 volumes and 23-

746,000 pages, of which 14,217,000 were leaves of the word of life. During the year 31,000 copies of the Scriptures, complete or in parts, were distributed. In all Syria, with Palestine, some 30 societies are engaged doing preaching, teaching, and hospital work at 150 points, with 200 missionaries and 600 native helpers. Palestine is largely left in the hands of British societies.

#### MOHAMMEDANISM.

The three countries which have passed in rapid review, covering in the aggregate an area about equal to that of the United States and containing about the same number of inhabitants are, of course, overwhelmingly Mohammedan. But the spiritual domain of Islam is vastly larger both in territory and adherents. This form of faith, once aggressive beyond precedent, is not yet by any means effete or even in decrepitude, but is still steadily enlarging its boundaries, especially within the Dark Continent. The northern half is already overrun, a territory 2000 × 3500 miles in extent.

From the Straits of Gibraltar almost to the mouth of the Kongo it holds the Atlantic coast and upon the eastern side to Zanzibar, with centres of influence yet farther south in Mozambique and even in Cape Colony. Thus over two thirds of the periphery of Africa the Prophet of Arabia is revered, and 70,000,000 appears to be a conservative estimate of the number of his followers found dwelling between the Mediterranean and the equator. But Queen Victoria is monarch over more Moslems than the Sultan himself, since in her Indian Empire alone she has 50,000,000! Add to these the hosts of others of the same faith in Siberia, Central Asia, Afghanistan and Beloochistan, Western China, the Malay Peninsula, and the vast Indian Archipelago to farthest Java—distant 100° of longitude east of Mecca and 160° east of Cape Verde, the latter a vast stretch of almost 10,000 miles—and a total of 200,000,000 is not too large to name as denoting the sum of the

members of the human family who hold that "God is God, and Mohammed is his prophet."

The astonishing successes and vitality of the religion of the Koran may well be deemed the scourge of God upon His people in the Oriental churches and their successors ever since, in Asia and in Europe, visited because they lost the spiritual power of the Gospel, and had but a name to live in Jesus Christ, because they fell into such grievous follies and sins, suffering the pure Gospel to be so grossly defiled with doctrinal error and heathenish practice, expending their strength not upon the spread of the kingdom to the ends of the earth, but in endless disputes and quarrels and schisms among themselves. But though thus far effort for the conversion of Moslems has been, upon the whole, quite barren of results, yet genuine conversions have by no means been unknown. In India in particular and in Africa and even in Persia scores and hundreds have heartily embraced Christianity, and in Turkey, too, a few have faced death for Jesus' sake. Christian schools contain thousands of Moslem children and youth who cannot but be largely leavened by the truth. But probably the Bible printed in languages which Mohammedans can read—the Arabic more than any other, their sacred speech, in which the Koran is given—is the mightiest leverage yet employed. The preparation already made is so manifold, so extensive, and so thorough that great things for the Gospel may any day occur within the realm of Islam. And for this grand consummation let us diligently labor and fervently pray.

#### THE GREEK CHURCH,

called also the Eastern Church. This is defined to be the church of the countries which were formerly Greek-speaking, or which were comprised in the Greek, Græco-Roman, or Eastern Empire, as well as of the countries evangelized from it, as the Russian; or the Church, or group of local and national churches, which accept the See of Con-

stantinople as their ecclesiastical head, like the Armenian, etc. The full name is "The Holy, Orthodox, Catholic, Apostolic, Oriental Church." Its beginning dates, at least potentially, from the founding of Constantinople, in 326 A.D. A rivalry soon sprang up between the two cities, and also naturally between their bishops. The breach was widened by differences of language, and more, by the division of the empire into the Western and Eastern. In due season followed the Great Schism, and finally from Rome came the act of excommunication.

The differences of doctrine and practice existing between the Greek Church and its rival, the Roman, are fewer and less fundamental than the resemblances. The former rejects the idea of the Pope as universal bishop; in Russia the state and the church are in closest union; the official language is Greek instead of Latin; the priests may marry, though but once, and only upon bishops is celibacy obligatory, and the people may receive the wine as well as the bread at the sacrament. But the ruling spirit is substantially the same; the departures from the simplicity and purity of the Gospel are fully as many and as serious, like worship of images, asceticism with monastic vows, the necessity of confession and penance, and the dogma, "No salvation outside the Church." And little prospect appears of its further spread except as Russian arms or diplomacy may extend the area ruled by the Czar.

The number of adherents of the Greek Church is not far from 85,000,000. Of these about 58,000,000 are found in the Russian Empire; in the Turkish Empire, 10,000,000, consisting of Greeks, Bulgarians, Armenians, Nestorians; in Roumelia, Servia, etc., 6,000,000; the United Greeks of Austria and Poland, 4,000,000; the Church of Greece, 1,300,000; Russian Dissenters, 1,000,000; and various smaller sects.

It is stated upon good authority that in Jerusalem over forty different lan-

guages are spoken. The various "Christian" sects are full of bitterness and hate each toward the other, and are kept at peace only by Turkish force. The Church of the Holy Sepulchre is divided off into several sections, and these are parcelled out among the Copts, Greeks, etc.

For many centuries the Armenians were either independent or, at least, a distinct people, fixed within definite boundaries; but in 1604 they finally lost, like the Jews before them and the Poles in later times, their national existence, and ever since have been scattered far and wide through all the lands of the East.

One peculiar phase of Christian philanthropy is exhibited at Aden by the Keith Falconer Mission, in the fact that last year not less than fifty African slaves were rescued by purchase from their Arab masters and adopted, and at a cost of £1650.

The University of the Great Mosque of El Azar, in Cairo, is resorted to by more than 10,000 Moslem students, not only from Egypt and Turkey, but from Algeria and Morocco, the Soudan, Darfoor and Zanzibar, Arabia, Persia, Turkestan, India and Malaya. Nothing is taught except the Koran and the literature relating to it.

The number of adherents to the various minor bodies in the Oriental Church is stated to be as follows: Armenians, 3,000,000; Abyssinians, 1,200,000; Nestorians, 300,000; Copts, 200,000; Jacobites, 300,000; Maronites, 200,000

—Among the most telling speeches at the late meeting of the Church Missionary Society was that of the Episcopal Bishop of Minnesota, who said that he was "glad to notice that the report said not a word about the hardships of missionaries. It is no harder to go to Africa to preach the glorious Gospel than to dig for gold."

## V.—GENERAL MISSIONARY INTELLIGENCE.

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

—The Anglican Communion embraces all Christians in full communion with the Church of England, and so is composed of these parts: The Church of England proper, with its 38 bishops and 21,090 other clergymen; the Protestant Episcopal Church of the United States, 61 bishops and 3800 clergymen; Church of Ireland, 13 bishops and 1807 clergymen; Church of England in Canada, etc., 24 bishops and 1300 clergymen; Church of England in Asia, 13 bishops and 713 clergymen; Church of England in Africa, 13 bishops and 350 clergymen; Church of England in Australia, 21 bishops and 269 clergymen; Episcopal Church in Scotland, 7 bishops and 266 clergymen; scattered, 9 bishops and 120 clergymen: a total in round numbers of 200 bishops and 32,600 clergymen.

—The Church of England must be set down as one abundantly blessed with material resources. For, according to returns recently presented to Parliament by the ecclesiastical commissioners, the aggregate income of the establishment is £5,753,557, or \$28,767,785, of which nearly the whole is derived from endowments antedating the beginning of the eighteenth century. And to this must be added the enormous sums expended in the construction and repair of churches, etc. The membership of this church cannot be far from 15,000,000, and the gifts for foreign missions approximate to \$3,000,000 annually.

—Though by no means so much as we could wish, Congress is doing something substantial toward solving the Indian problem by appropriations for schools, which have steadily grown from \$20,000 in 1877 to \$1,842,770 in 1891. Of this sum the contract schools (under the care of the churches) receive \$570,000. In the government schools are found provision for 17,000 children, soon to be increased to 20,000, and in the others

about 6000. The nation is responsible for 105 tribes and fragments of tribes, but in 17 only does it supply accommodations for all the children of school age; in 52 one half are still schoolless; in 24 about 90 per cent are neglected; while in 16 no provision at all is made.

—The Young People's Society of Christian Endeavor is evidently, in its origin and surprising growth, in the best sense providential. It meets a . . . tional need widespread and deeply felt. It numbers 16,274 local societies at the end of 10 years, and a host of 1,008,980 members, a growth in a year of almost 350,000 members and of 5261 organizations. No less than 30 evangelical denominations are represented in it; the Presbyterians having 4019 societies; the Congregationalists, 3545; the Baptists, 2381; the Methodists, 2860; the Christians (Disciples), 801, and so on. Societies exist in almost every State and territory; 768 in British America, 120 in England, 82 in Australia, 30 in India, 12 in Turkey, and 7 in China; in all in foreign countries, 307. And, best of all, from its members 82,500 last year joined the churches represented.

—According to these figures, Cape Colony is heathen and barbarian no longer. In size it is equal to some 5 States like New York, and holds a population of about 1,500,000, of whom about 350,000 are Europeans. The Dutch Reformed Church naturally leads in numbers with a membership of 203,776; the Wesleyans follow next with 110,250; the Church of England, with 79,126; the Independents, with 39,829; Presbyterians, 23,786; Moravians, 14,012; the Rhenish Society, 13,153, and Roman Catholics, 14,012. The total church-membership is nearly 528,000. The mission stations are 621, and the out-stations 1744.

—The Chinese in America are not entirely forgotten as to their spiritual well being. In Boston, for example, as far

back as 1876 a school was opened for their benefit, and the work has grown until now 8 large ones are found; in them at least 600 of the 1000 Chinamen receive instruction, and 50 have been received into the Boston churches. And then, in return, one school for 3 years has given annually \$125 to support a missionary in Hong-Kong; and recently a special offering amounting to \$114 was made to maintain a native preacher in that same city.

—The Wesleyan churches of England have a membership of 424,303, and the Foreign Missionary Society, at the last annual meeting, reported expenditures last year of £132,885. Work is carried on in India, China, West Africa, the Transvaal, British Honduras, the Bahamas, as well as in Europe. The principal stations are 363; out-stations, 1572; missionaries and assistants, 338; other paid agents, 2163; and unpaid agents, 4334. The church-members are 34,772; the probationers, 5250; and the Sunday-school scholars, 65,083.

—The Missionary Society of the Primitive Methodist Church (England) reports an income of £11,099, and an expenditure of £10,477. Aside from this there was the special income of the African fund, amounting to £3313, with an expenditure of £2263. The work of the society is carried on entirely in Africa in the Kaffraria Mission at Aliwal, North. An increase of 150 members is reported. The Zambesi Mission had entailed considerable cost, and some reverses have had to be encountered; but the party sent out by the Board have crossed the river, and are now engaged in real missionary work.

—The Livingstonia Mission of the Scottish Free Church (the first one founded in Central Africa) dates from 1875; and now, at the end of 15 years, about the three great lakes, Victoria, Tanganyika, and Nyassa, Protestant churches alone have 44 stations, 121 missionaries, and 1800 adult converts. The Free Church alone is expending \$20,000 annually, and this year asks for

the fourth time for \$100,000 to be paid in five annual installments.

—General Booth makes the announcement that he has already received \$50,000 more than the \$500,000 he asked for, and besides, has a pledge for \$50,000 additional, and so is at liberty to begin the execution of his colossal social-reform scheme in behalf of the poor of the cities of England.

—The principal missionary work in Palestine is done by the English Church Missionary Society, which has a European force consisting of 9 ordained, 3 lay, and 7 female missionaries. The native clergy number 8, with a total of 72 lay helpers. The stations are Jerusalem, Jaffa, Gaza, Nablous, Nazareth, and one east of the Jordan. The number of baptized is 1428, of whom 455 are communicants. A little over 2000 pupils are in the schools. The Society for Promoting Christianity among the Jews also has stations at Jerusalem, Jaffa, and Safed, with a force of 4 ordained missionaries and several assistants, about 20 of whom are Christian Israelites.

—Friends of Italy will hear with delight of the diffusion of the Scriptures in Rome. It is said that during the first six months of 1890, 21,000 copies of the publications of the Bible Society were sold in Rome and its environs. An especially encouraging circumstance is the introduction of the Bible into Italian schools. Schools where other languages are taught have, it is stated, adopted the New Testament as a reading book.

—Offerings are asked by the Protestant Episcopal Church to sustain missions in 13 missionary jurisdictions and 34 dioceses, also among the Indians and among the colored people in our land, as well as missions in China, Japan, Africa, Hayti, and Greece; to pay the salaries of 16 bishops and stipends to 1000 missionary workers, and to support schools, hospitals, and orphanages. Five hundred thousand dollars are asked for this year.



—The Presbyterian Church of Canada reports a membership of 160,102, and additions upon confession last year of 10,128. The receipts for home missions were \$142,000, and for foreign missions \$115,525, of which latter sum \$40,000 were from the woman's societies. In 6 missions (New Hebrides, Honan, Formosa, Central India, Trinidad, and among the Indians in Western Canada) are found 31 ordained missionaries and 22 teachers; 9 women (in all 7 trained for medical work), 2 ordained native pastors, 52 native preachers, and nearly 100 other native helpers—a total force of 216. The churches are 65, with 3950 members, and the schools 98, with 3800 pupils.

—The Presbyterian Church (North) reports 12 missions in foreign lands, with 108 principal stations. The missionaries number 598, of whom 348 are women. These are assisted by 1228 natives, 193 of these being ordained; and thus a total force of 1826 is found. Of churches there are 377, with 28,494 members; and the additions last year were 2875. In the schools 27,813 pupils are instructed. The native contributions amount to \$49,423.

—This same branch of the Presbyterian Church has in West Equatorial Africa what is known as the Gaboon and Corisco Mission, extending along a coast line of 250 miles, and at one point into the interior 210 miles. Within this area are contained 7 stations and 15 out-stations, a missionary force of 8 ordained and 4 unordained men, with an equal number of women (24 in all), 7 native preachers, and 17 other native helpers; 9 churches, 1147 members, 108 additions last year, and 1158 children in Sunday-schools. The 7 day schools are much hindered by the civil authorities, who compel the exclusive use of French.

—The American Baptist Mission to the Telugus can no longer properly be termed the Lone Star, but has become the bright and morning star among all missions. In it the wonders of grace continually abound more and more. It

is held by 21 men and 31 women—52 in all—with the aid of 68 ordained and 144 unordained native preachers—a total force of 439. Of its 75 churches 18 are self-supporting, and in them are 41,841 members—an average of 550 and over—of whom 6113 were received last year. The principal stations are 14, and the out-stations 534. In the 422 schools 5292 are taught. Out of the depth of their poverty the natives contributed \$1048.

—The Baptist Burman Mission will always be linked indissolubly with the name of Judson, and only God can say how much of its prosperity is the fruit of his prayers, and toils, and pains. It is composed of 21 stations and 614 out-stations. The working force includes 134 missionaries (of whom 88 are women), and 530 native preachers (141 of whom are ordained), a total of 763. Of the 542 churches the surprisingly large number of 447 are self-supporting, and they have a membership of 29,666, 1976 joining last year. The contributions were \$48,499. The schools number 466, and the scholars 12,250.

—The Methodist Episcopal Church (South) expended last year upon its foreign missions \$219,940, which amount was divided as follows: Mexico, \$93,676; Japan, \$48,822; China, \$46,056; and Brazil, \$30,936. In these lands it sustains 76 missionaries, 26 of them women, as well as 99 native preachers. The membership of the mission churches is 4944.

—The *Churchman* accounts for the prominence of the work of the American Board in Japan by saying that Congregational churches, with a membership about equal to that of the Episcopal Church, send annually to foreign mission fields twice as much money as Episcopalians send to the foreign and domestic taken together.

—In Utah there are 85 mission schools in 78 different towns, employing 172 Christian teachers, and educating 6500 pupils, three fourths of whom are from

Mormon families. The Young People's Society of Christian Endeavor is represented in Utah by 23 organizations, representing 750 members, of which 11 are in Salt Lake City, containing 350 members.

—Of the 1,100,000 Lutheran communicants in the United States, about three fourths are Germans. The remainder are Scandinavians, English, etc. In no fewer than 12 languages do Lutheran pastors preach the Gospel in this country. The total number of ministers is 3692; churches, 7918.

—There are 92 Christian churches and chapels in the city of Tokio, Japan. The first one was erected only 25 years ago.

—This example of growth from a small and "accidental" beginning made in 1869 is not so very unsatisfactory. As far back as that, in Madura, India, a city of 60,000, two lines of Zenana work were started—the educational and the medical—and at the close of 1889 there were found engaged in service at the different stations, 40 Bible women; 1438 native women under instruction; 3890 houses had been visited during the year; and 71,929 persons had heard the Gospel message from these native Christian women. Thus we are beginning to realize the import of that verse in the Psalms, "The Lord gave the Word, and great was the company of the women who published it."

—During the 81 years that have elapsed since its organization, the American Board has sent out 651 ordained missionaries, 48 physicians unordained, and 151 other missionary assistants—a total number of 850 men. During the same period it has sent out 1233 women, of whom 391 were unmarried—a total of men and women of 2083. The force now in the field numbers 200 men and 333 women distributed over 22 mission fields—4 in the Turkish Empire, 3 in British India, 4 in China, 2 in Japan, 3 in Africa, and 4 in papal lands. The receipts into the mission treasury from donations and legacies aggregate about

\$25,000,000, while the regular receipts and expenditures of the last five years have averaged not far from \$700,000 a year, exclusive of native funds received and expended in the field; 475 churches have been organized, into which have been received on confession of faith not far from 110,000 souls.

—The Society for Promoting Female Education in the East was formed in 1852, and combines Zenana schools with medical work. Its income has now reached \$55,000; the number of European agents is 70; the schools are 66; in them 4000 receive instruction, and in 3 normal schools 130 more are trained to teach. In 1889 there were 283 in-patients and 18,782 attendances at the hospitals; and 932 were visited at their homes in part by 12 female physicians, with 180 native workers, of whom a large proportion are excellent Christian nurses.

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

China Inland Mission.—In celebrating recently its twenty-fifth anniversary, the total force of missionaries and associates in China on January 1st was reported at 409, since augmented by 70 more workers. From the time of the mission's inauguration, 4500 natives have been baptized and 93 mission stations opened. Last year the income amounted to £28,361. The beloved founder and director, the Rev. J. Hudson Taylor, is at present in China, where, says his deputy, the Rev. J. W. Stevenson, it is computed 900 large cities are yet untouched by the heralds of faith.

Primitive Methodist Missionary Society.—For its African Fund the year's income has been £3313, and the receipts for other branches of foreign missions £11,000. The nobly conceived Zambesi Mission undertaken by the society is thus far crowned by the arrival of the pioneers, who hope to begin active operations in October next.

**Moravian Missions.**—By the rescue of 1500 souls from heathenism in the course of the past year, the number of converts reaches nearly 90,000. The income was £8866 in 1890. There are 135 stations of the missions in Greenland, Labrador, among the North American Indians, in the West Indies, America, South Africa, Australia, Northwest India, Thibet, and Alaska; the congregations numbering 87,263, of whom 40,000 are British subjects; of European and native missionaries, 355 are employed in the several fields. In 113 Sunday-schools are some 15,000 scholars, and in the 235 day schools 20,629 children are under instruction. Four young Moravian missionaries are on their way to the newly established station on Lake Nyassa.

**The London Missionary Society.**—At the annual meeting of the Ladies' Auxiliary for Foreign Missions the year's receipt of £7293 was announced—an increase of £582 over the preceding year. The auxiliary has 39 lady agents, 19 of whom are in India, 15 in China, 3 in Madagascar, and 2 in Samoa. Upward of 8000 scholars are taught in their 150 day and boarding schools, with which 298 native agents, chiefly belonging to India and China, are connected. The entire school attendance in British India was represented in 1888-89 by 2,901,160 girls and 5,580,996 boys. A glorious future was predicted for China by Miss Mann, from Swatow, if the women of that land could be won for the Master, in effecting which, women doctors and native Bible women were the principal need.

The ninety-seventh anniversary of the society has been held in Exeter Hall, when it was stated that the year's income realized £114,293, an encouraging growth on the receipts of the preceding year, though behind the current expenditure by a sum of £14,597—a deficit partly due to the rise in the value of silver in India, and a decrease in legacies. The society's English missionaries number 159; female missionaries, 39; na-

tive ordained missionaries, 1202; and native preachers, 4365. Church-members are given at 67,797; native adherents, 276,521; with 377 Sunday-schools having 22,881 scholars; also 1643 day schools, attended by 63,873 scholars. The year's income from the mission stations, including school fees, was £22,433. A bright feature in the society's record was the intelligence that its agents preach the Gospel in no less than 1200 Malagasy churches. In congratulatory language the Rev. R. Wardlaw Thompson, foreign secretary, spoke of the distinct growth of Christian character seen in the converts, and likewise of the resolve of the directors to maintain to the uttermost of their power the stations occupied. Before the centenary of the society's foundation in 1894 the directors hope to send out 100 additional missionaries. In this wish they seem to have been anticipated by four prominent ministers in the younger ranks of English Congregationalism issuing a missionary manifesto, in which the constituents of the society are entreated in earnest terms to dispatch 100 more laborers into the harvest field without waiting for the guaranteed funds. This appeal, exhibiting a spirit of enterprising courage, ought to command prayerful thought. To realize it, something like £40,000 of an increase per annum will be necessary, which means thorough-going liberality if the funds of existing institutions remain uninjured. A telegram reporting the death of the Rev. James Gilmour, M.A., at Tientsin, the devoted superintendent of the Mongolian Mission, has caused widespread regret. By his charming work "Among the Mongols" he was endeared to a large section of the Christian public.

**London Society for Promoting Christianity among the Jews.**—It appears that the society has 130 agents, of whom 78 are Christian Israelites. The stations are 38 in number; 6 being in England, 18 in Europe, 6 in Asia, and 8 in Africa. By the society's aid the Jews have the Scriptures in their own hand,

together with a Hebrew translation of the New Testament. It has circulated 170,809 complete copies of the Old Testament; 415,896 parts of the same, and sold or given away 221,112 copies of the New Testament. In the United Kingdom there are about 5000 Christian Israelites. Last year's income was £36,768.

**British and Foreign Bible Society.**—No less than 4,000,000 copies of the Scriptures, whole or in part, were circulated last year by the society—an increase of 130,000 over the year 1889. Though the total income was £217,148, the expenditure exceeded it by £14,435. Altogether the society has issued 95 versions of the Scriptures and circulated 120,000,000 copies in 300 languages. On account of the enlarged openings for the distribution of the Bible, a strong endeavor is being made to improve the society's returns.

**Church Missionary Society.**—Never has this great organization had more prosperity in all departments of its operations than in the course of the past year, notwithstanding the occurrence of some vexed questions of missionary policy on the Niger and in Palestine. The Divine blessing reached a climax in the historic meeting-place in the Strand, London, in May last, on the occasion of the ninety-second anniversary. Overflowing audiences assembled. The year's income was £247,737, and the payments £239,208. Missionary achievements in East and West Africa, Mid-China, South India, the Punjab, and other fields were narrated in glowing terms by missionaries on furlough. As the writer hinted in the June number of the *MISSIONARY REVIEW*, Bishop Tucker is making a hurried visit home from Uganda. A public reception has been accorded to him, in which he graphically stated the obstacles in the way of direct progress in Uganda, and spoke of the methods about to be pursued in extending the Master's kingdom and glory throughout Mwangi's dominions.

**Baptist Missionary Society.**—Marked vigor has characterized the anniversary proceedings of this venerable society, in spite of a debt of £10,500, which stands against it. The honored secretary, the Rev. A. H. Baynes, is not easily daunted. Lack of means rather than of men is the regretted difficulty. The Rev. T. Lewis and R. D. Darby, of the Congo Mission, delivered thrilling addresses, illustrative of the power which the Gospel is exercising over the tribes along the Upper Congo. United preparations are being made for the celebration of the society's centenary, next year, which will doubtless be signalized by memorable gatherings. The society's treasurer, Mr. W. H. Hickett, of London, has just contributed £5000 to open the subscriptions toward the sum of £100,000 which the Baptists have pledged themselves to raise. An income of £7992 was received in 1890 for the Ladies' Zenana Society, whose staff is shortly to be enlarged.

**The Wesleyan Missionary Society.**—In the mission districts occupied by the society, the secretary says that the joy of harvest is almost overpowered by the loud calls for repairs. Reports of growth come from France, Germany, and Austria. Ceylon afforded proof of aggressive Christianity, taking hold of thousands of the natives. From the Indian field rose a note of sadness on account of limited resources, preventing the missionaries grappling with the demands for the message. South Central African missions had been much disturbed by the rush to the gold-mining regions. Stations on the coast of West Africa were happily in a flourishing condition. Progress was announced in the Honduras district of Central America and in the Bahamas. The year's income was £122,072 against an expenditure of £132,885, making a total debt with that of 1889 of £19,377, mainly due to the increased cost of sustaining existing stations. In an optimistic *vesu* the chairman remarked on this discouraging statement, that he preferred success, in

face of a diminished income, to a largely increased income coupled with barren missionary labors. The Rev. John Walton, Senior Secretary of the Wesleyan Foreign Missionary Society, has just retired on a supernumerary grant, after a worthy career of ministerial toil, half of which was spent on distant shores.

**Zenana Bible and Medical Mission.**—The supporters, chiefly ladies, are rejoicing over a year of progress marked by total subscriptions amounting to £17,500, the largest sum received since the formation of the society in 1852: 260 missionaries and assistants (an increase of 16), 2120 Zenanas under visitation (an increase of 740), 73 schools (an increase of 10), and 29 stations. Pupils in the schools and Zenanas numbered 6034, having increased by some 1800. Bible women visited in 339 villages (an increase of 534), and in 2789 houses, making 1600 of an addition. There were 2 hospitals and 5 dispensaries, with five lady doctors in attendance. The in-patients for the year had been 326 (an increase of 43); out-patients, 6963 (an increase of 1300); and dispensary attendances, 22,056, showing an increase of 1274. At Benares the foundation of a new hospital had been laid (the gift of a lady), and another at Lucknow, as a memorial of Lord Kinnaird's mother. Miss Leitch has made an eloquent plea to British ladies for more sacrifice, stating that if thenatives of India are to hear the Gospel in the present generation, not less than 5000 additional missionaries are needed, which the society sustained by appealing for £30,000, that its income and work might be doubled. The Misses Leitch, recently accepted for service abroad by the mission, have doubled their subscription of £200 this year. Of the 140,000,000 women and girls in India (according to the last census), only a very few have been reached by the missionaries of the cross.

**Lady Dufferin's Fund for Medical Aid to the Women of India.**—From

the sixth annual report of this noble organization every proof is afforded of the philanthropic aid, admirable management, and progressiveness achieved by its founder and controllers. The statistics are astonishing. In 1890 upward of 411,691 women were treated by the lady staff, as compared with 280,694 in 1889. More surprising was the proportional increase of in-patients in the hospitals, represented by 8159 women, over against 3603 in the previous year. This is an unmistakable sign of the appreciation in which the fund's endeavors are held by the native women. The medical staff consists of 13 lady doctors, 27 assistant surgeons, and 204 pupils at the various medical colleges and hospitals. It is strange to hear of a school of medicine having been opened for Hindu women to study anatomy and kindred subjects. The charitable fund in England has not commanded the assistance which it demands, and, on the other hand, the liberality of wealthy Hindus requires to be cultivated in order to make so worthy an institution a national blessing.

**Mission to Lepers in India.**—In an effective, economical, and devoted manner this British Society is extending its operations. It has in India over 20 centres of activity. It asks but £6 a year to support one leper, and £20 for the same period to furnish a Christian teacher to any of its asylums. The outside cost of building a home is estimated at £310. It is said that the lepers are touchingly susceptible to Gospel influences, and lately a Burmese missionary remarked that their conversion was the best means of propagating the Gospel throughout India, inasmuch as the example of the patience under sufferings of the victims to leprosy everywhere produced a strong impression.

**The Society for the Propagation of the Gospel in Foreign Parts.**—Among its special features during the past year, besides the splendid income, are the extension of the episcopate by the con-

secration of the first Bishop of Chota Nagpur; the actual commencement of the mission to New Guinea, and the Bishop of Bloenfontein's enterprising operations in the enormous tract of country opened up by the British South Africa Chartered Company. With the eight bishops there are 660 ordained missionaries on the society's lists. These embrace 127 natives, laboring in Asia, and 29 in Africa. At the various missions were about 2300 lay teachers, 2600 students in the society's colleges, and 38,000 children in the mission schools in Africa and Asia. At the 190th anniversary of the society, the Bishop of Derry observed, in his sermon in St. Paul's Cathedral, that in British India 40 years ago there were 113,000 followers of Christ; some 20 years later 318,000; and now over 2,000,000. At this rate of progress, he surmised there would be from 36,000,000 to 40,000,000 Christians in India in 2091.

**Anglo-Indian Temperance Association.**—This vigorous agency, helpful in many phases of Hindu life, is better known in India than abroad. In the last winter campaign above 100 meetings were addressed, attended by aggregate audiences numbering 200,000 persons. It is rejoicing in the decreed abolition of the out-still system, the closing of 10,000 liquor shops in Madras, and their diminution in the Punjab. The evils of the traffic in India were lamentable and a great hindrance to mission work. Connected with the association are 77 temperance societies, 32 of these being officered by missionaries. The young Indian gentlemen studying in the English universities are reported to be abstainers.

**The Free Church of Scotland's Foreign Missions.**—Most encouraging reports were presented to the Assembly in Edinburgh on the position of its missions in Europe, the British colonies, and foreign lands, to the latter of which our present reference is confined. The storm of a year past respecting the alleged failure of educational effort in

India has resulted in the adoption of a minute which recognizes the undoubted value of educational institutions, including the need of a visible connection between these and evangelistic labors. It further recommended that, in view of evangelical benefits not keeping pace with those following the departments of education, there was a loud call to give the former more time and energy than previously. A limited sum was voted for education, beyond which any funds received were to be apportioned to evangelization. Both vernacular and medical mission work in India were reorganized and extended in 1890.

Very gratifying accounts were given of the six missionary colleges in India and South Africa. At Lovedale and Blythwood, in Africa, the buildings were about to be enlarged. Free Church missions are being commenced in East Central Africa by the inauguration of a New Lovedale in the country, lying between Mombasa and Victoria Nyanza, the funds for which are contributed by Scotch directors of the East African Company. The results of mission work in 1890 show that 523 adults were baptized, of whom 95 were in India, 229 in Caffraria, 184 in Natal, 12 in Livingstonia, and 3 in the New Hebrides, and 173 admitted on profession. The children baptized were 731, and the candidates for baptism or full communion numbered 1788. Students and scholars in the 6 colleges and 307 schools were returned at 22,131; of these, 1275 are university undergraduates. There were 26 stations and 198 branches, 6895 native communicants, 67 ordained missionaries, of whom 52 were Scottish; 7 licensed native preachers, 11 medical missionaries, 58 European professors and teachers, and 439 native teachers; 217 artisan catechists and Bible women, making a total Christian agency of 799. Probably the Free Church has no equal in the number of missionaries which she supports or sends forth. The areas and stations over which her flag is unfurled include India, with 7 principal and 75 branch stations; Kaffraria, with

9 principal and 63 branch stations; Natal, with 3 principal and 24 branch stations; Livingstonia, with the famous Bandawé headquarters, to which 23 branches are attached; New Hebrides, with chief stations at Aneityum and Fatuna, having 6 branches; Syria, with principal station at Shweir and 7 branches; South Arabia, with the Sheikh Othman station. In the course of the past ten years the sum raised for mission work outside the United Kingdom has increased from £38,735 to £94,385 per annum—a bright index of the consecration of the Free Church to missionary obligations.

**Baptist Missions in China.**—Dr. Glover, of Bristol, and the Rev. T. M. Morris, of Ipswich, have returned from their missionary tour through China. They speak in glowing terms of the character, magnitude, and success of the work of missions in that empire, and particularly of the flourishing Baptist centre at Shantung. Their appreciation of the worth of missions had been heightened by the visit. Here and there were failures, which only had comparative significance in face of the promising outlook of Chinese missions. Dr. Glover urges the importance of occasional visitations to the stations abroad for mutual encouragement.

**The Call to Uganda.**—Gratifying results are attending Bishop Tucker's flying visit to this country. The 40 men required for Uganda and intervening mission stations are forthcoming. Gifts are as freely being made. With the aid of the missionaries the native converts of Uganda may become as useful in spreading the faith as the possibilities of the country are illimitable. The sacrifice of the lives of Hannington, Parker, Mackay, Hunt, Dunn, and like heroes is bringing forth fruit—not improbably the story of the Madagascar mission may be repeated on the shores of Victoria Nyanza. Bishop Tucker states that the quarrels of the Protestants and Catholics have ceased to exist;

but on this point Captain Lugard speaks less hopefully. He apprehends that the intrigues of the Roman Catholics for court favor may provoke disturbances eventually. For the safe navigation of the great lake, the committee of the Church Missionary Society have dispatched a steel boat. It is expected that a larger craft will be sent on in a few months.

**A Loss to the Niger Mission.**—News to hand of the death of the Rev. J. A. Robinson, a co-leader with Mr. Graham Wilmot Brooke, of the recently undertaken mission to the Upper Niger and the Soudan, will be received with regret, more especially following the serious troubles in connection with this hazardous enterprise. He lent much assistance to the Church Missionary Society in their late Niger inquiry. For the cause of Mohammedan missions in that part of Africa, Mr. Robinson gave up a brilliant career and a large income at home. His attainments as a Cambridge graduate were unusually promising. His personality recalled the figure of that scholarly and saintly missionary, the Rev. Marsham Argles, who died a few years back in the service of the Oxford Mission to Calcutta. Mr. Robinson was a man of inexhaustible energy, and yet of such modesty that it was with difficulty he could be persuaded to accept the post of joint leader of the mission.

**Ngamiland.**—Now that this large territory is under British protection, a fresh opening is offered to missionary enterprise. Since Moremi's death, last November, the government of the country has been in the hands of Dithapo, the chief headman, as a kind of regent, assisted by other headmen. His weakness and unpopularity have been detrimental to the interests of the Towana nation, in consequence of which the natives have begun to lean on Mr. Strombone, of the African and General Exploring Company. He is an oracle to the natives, who take no steps of importance without his counsel. Very

shortly Techome, a youth of 16, will come to the throne. In character he is shy and unprepossessing, though credited with ability, and may possibly fill the position in a satisfactory manner. He is a half-brother to Moremi, being a son of Leshulatebe by Khama's sister. He is not a Christian, but, like Khama, a strong teetotaler. For two or three years his reign will be subject to the guardianship of Dithapo and the headmen. The company alluded to, represented by Messrs. Strombone, Hicks, and Nicolls, has obtained valuable concessions, and may not unlikely urge the friends of missions to extend their influence in that quarter. In the vicinity of Ngamitand are the wild tribes of the Namagna, Damara, Bakwena, and others. The company's agent, Mr. H. O. Buckle, is duo in England.

**Miscellaneous.**—The North African Mission funds are much below receipts of the corresponding period last year.—Grave charges of mismanagement have been made against the directors of the Baptist Congo Mission.—It is contemplated by the London Missionary Society to dispense with their district deputation agents. The society is seconding a private appeal for a re-enforcement of 100 missionaries.—The Rev. Silvester Whitehead, formerly of China, has been appointed a secretary of the Wesleyan Missionary Society.—Thrilling accounts have arrived of the extraordinary hardships endured by the missionary party of the Primitive Methodists on their journey across the Zambesi, and of M. Coillard's timely succor of the gallant little band. Work has been initiated at the station. Strange to say, this new missionary campaign is causing a revival of home missionary work.—Messrs. Harris and White, of the mission to the Central Soudan, have completed a preliminary missionary trip on foot from Tanis to Gabes, a distance of 200 miles. They write of the hospitality accorded to them by the Arabs, who are in great need of the spell and medical skill. The two friends are at Tripoli making arrangements for an early march inland.

—There is no marked decline in the African slave trade, according to current blue books. It seems to be diverted rather than reduced.

Every missionary tells us that no peril that beset him was half so great as the chilling influence of surrounding heathendom. We should pray that in that stifling atmosphere they may be kept in the fresh air of the influence of the presence and power and peace of the Lord Jesus Christ.—*Rev. H. G. Moule.*

**Rev. Dr. Narayan Sheshadri**, the famous East Indian convert and preacher, whose turbaned head and imposing presence in his native Indian dress attracted so much notice in the Evangelical Alliance, etc., died on the *Circassia* on July 21st, at sea, on the passage to Glasgow, and was buried at sea. The loss of this man will be very keenly felt in the missions in India. Dr. Sheshadri was a very keen-minded Brahman priest, who, when converted, became the founder of a community of native Christians, and has done as efficient work as any man in Hindustan. He had such a command of English and was so highly educated that both in his own country and in Great Britain and the United States he was among the most eloquent of men.

It is a highly creditable fact that the contributions of the Methodist Episcopal Church for Home and Foreign Missions have during the last ten years annually increased about \$50,000. This is separate from the income of the Woman's Board. The increase over the corresponding eight months of last year, to July 1st, is \$124,000. There is little doubt but that the \$1,250,000 apportioned will be raised this year, and the Woman's Society will add a quarter of a million or more for foreign missions to that.

**Out of Debt—Let us Keep Out.**—For the second time in a quarter of a century—once in 1887 and now again in 1891 unless all signs fail, the Missionary Society will be out of debt on November 1st, 1891.