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## GOD'S SEASON—MAN'S OPPORTUNE HOUR.\*

BY THE EDITOR-IN-CHIEF.

Three watchwords in the thirteenth chapter mark the progress of the thought. The first is *obedience*—"Let every soul be subject unto the higher authority," and above all unto God. The second is *obligation*—"Render, therefore, to all their dues." And the third is *opportunity*—"Knowing the season, that now it is the hour to awake out of sleep." Obedience to authority, obligation to humanity, opportunity for fidelity, these are the connected thoughts that constitute the logical chain of Paul's argument. There are also three words in the text which are of vast importance, and they are all time-words, or words that have to do with the conception of *time*—the season, the hour, the day. The first word translated "time" was the word "season;" the second word translated "time" was "hour"—"That it is now the high hour to awake out of sleep, for now is [the *day* of] our salvation nearer than when we believed." That is surely just the text for the London Missionary Society at its great anniversary, God-given for such an occasion.

There are three great thoughts: First of all love has a debt to pay; secondly, there is a seasonable time in God's plan for that debt to be paid; and thirdly, there is an opportune hour in man's history for that debt to be paid.

That is a fine conception which is found in the Holy Scriptures, in the New Testament, that as God made the world, so He made the ages. As He framed the ages, He constructed them cosmically, just as He constructed the universe. That conception runs through the entire New Testament. Just as we lay a corner-stone for a structure, and carry up pillar, and capitol, and arch, and capstone, completing the architectural plan, so God constructed the ages. He laid their corner-stone. He reared

\* This is a brief report of the Annual Sermon preached before the London Missionary Society at the City Temple, London, on May 10th. The text was the well-known passage from Paul's Epistle to the Romans, xiii. 11—"And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed."

their columns and put upon them their capitols ; He spanned their arches, and He was making ready to lay His capstone, and mark the completion of the purpose of the ages. Fitly framed together, all the parts of the universe have grown into a natural temple, in which everything saith "glory," and even the heaven and the earth exclaim, "The Lord reigneth."

The Church is His temple, fitly framed together, and it is just as true that the ages were fitly framed together and are growing into a holy temple for the praise and glory of His name. As there was a fulness of time for judgment, as they read in the Old Testament, so is there a fulness of time for blessing, and a fulness of time for opportunity. What a grand conception that is of God's framing the time-worlds, having as much of a purpose in the ages of history as He had in the creation of this world. The final completion of a time-period is the *season*, and the final completion of all the seasons is the last great crowning season which shall usher in the millennial triumph and eternal glory—the fitness and fulness of time. We have now come to God's fit and full season for the prosecution of missions in all the earth. Service is a kind of a triangle. There is an *object* to be reached—the world. There is a *force* to be put into the field—the Church. There is a Divine *Leader* to guide the Church's force into the field of harvest and work. And whichever way we look at that triangle we find sevenfold evidence that the fit and full season of God is come.

First, with regard to the world, there are seven wonders of the world realized in our day : 1. World-wide exploration. The whole habitable globe has now been traversed by the feet of the explorer. 2. World-wide communication. We are now in touch with all the peoples of the earth, by means of rapid transportation, by steam, and by means of the electric telegraph, etc. If it be our duty to love our neighbor as ourselves, the whole world is our neighbor. There are no distant peoples—the whole earth is one vast neighborhood. 3. World-wide civilization. Civilization means everything that could contribute to the model state, everything that brings men to an ideal condition, domestically, socially, politically ; and civilization is extending over the whole world ; everywhere on the face of the earth the triumphs of civilization are now to be seen ; and education and intelligence are battering down the ancient and hoary superstitions, systems which have had the sanction of centuries. False faiths are falling simply because education and culture are undermining their early foundations. 4. World-wide assimilation. There have been mutual suspicion and misunderstanding among the different peoples ; and a lack of fraternal sympathy, because there have been a lack of fraternal understanding ; but now the barriers of mutual misunderstanding are being prostrated—the Japanese and Chinese, the people in Hindustan, and the islands of the sea, and the depths of the Dark Continent of Africa, are coming to understand the people who live in Christian and Protestant nations. "Foreign

devils" are not found to be fork-tailed and cloven-footed, dragons breathing forth flames of fire. Their breath is not found to be a pestilence, nor their vicinity poisonous and dangerous. And the consequence is that peoples are coming to us "foreign devils" to learn the secrets of progress and prosperity. 5. World-wide emancipation. The time was, in the history of the world, when slavery cursed even civilized and enlightened nations; but now, Russia has freed her serfs, England has freed her slaves, and the Civil War in America was not closed, under the providence of God, while there was an unbroken fetter remaining on four millions of bondsmen. There is not a civilized and enlightened nation to-day that keeps up slavery or upholds the traffic in human souls, and that fact is the natural precursor of the emancipation of men's minds. When the shackles are taken off the human form, they are also removed from the human intellect—men learn to think and speak freely. There comes to be freedom of intellectual life and freedom of human utterance, and then there comes also the emancipation of the conscience. God has ordained that no chain should be strong enough to bind the human thinker, and especially that no chains should be strong enough to limit the exercise of man's moral sense. 6. World-wide preparation. There is this world-wide preparation in the furnishing of facilities for the doing of the work—the printing-press and steam, and the telegraph wires stretching like the nerves of the human body and reaching even to the fingers' ends. How marvellous are that and other methods by which God has prepared the way for the transportation of the Gospel messenger and message, and the echoing of the Gospel tidings amid the mountains and valleys, the cities, villages, and hamlets of the entire habitable globe! 7. World-wide organization. Organization is the association of people in mutual bonds of federation for the carrying out of projects of mutual interest. The whole world of to-day is organized. All great enterprises are founded upon and carried forward by associated effort, and the Church of God is learning to organize also. We see artists and artisans, the learned professions and the mechanical arts, all kinds of men in all classes, all conditions and grades of society organizing, and we may the Church ask herself, "Why should not the children of light be as wise in these things as the children of this world?" William Carey did not originate modern missions, but he led the way in modern organization of the Church for missionary effort, and whereas there were only one or two missionary societies a century ago, now there are between two and three hundred. There is scarcely a live church in all Christendom that has not some sort of organization for the home and foreign missionary fields.

Then with regard to the Church, is there not evidence of sevenfold completeness, fitness, and fulness of times in the Church's present condition? In the first place, we are in possession of the faith of the Reformation. It is questionable whether missions were expedient before the Reformatory era. When justification by faith was a doctrine buried and

concealed in a sepulchre; when the Bible was withheld systematically from the common people, when the Church was living by works and not by faith—and very poor works at that—it is a question whether it was expedient that there should be much activity with regard to foreign missions. Waters could rise no higher in their course than the spring at their source, and it could not be expected that the average of life diffused abroad would be higher than the average of life concentrated at home. Therefore God withheld the Church from large activities in foreign missions till He had first given to her the faith of the Reformation by Luther in Germany, Calvin in Switzerland, John De Wycliffe and John Bunyan in England, John Knox in Scotland, and Savonarola in Italy. The Church has also now education in missions and consecration in missions, and possesses to-day her greatest numerical strength. The Church has also immense financial resources. Then, also, the Church has great political supremacy, which may be an immense advantage in the world's evangelization. Should the British Empire and the United States of America be absolutely united in their intentions to spread the Gospel to the ends of the earth, all the combined forces of papal and Mohammedan and pagan people could not stand against the impact. These two nations could dictate terms to the rest of the world, and they represent the great Protestant peoples of the whole earth. There is no doubt about it that Christian and Protestant nations hold the sceptre of the world to-day!

There are three great military maxims which are strangely illustrated in the history of missions. The first is, "Seize the great centres of the enemy." The second is, "Hold the great outposts of the enemy." And the third is, "Keep open lines of communication between the centres and the outposts." See how God, the great General-in-Chief of the ages, has been leading on His army to follow out those three great military maxims. See how He has enabled the Church to seize the great centres. India, for instance, the centre of all Oriental paganism, round which the entire Continent of Asia might revolve, if set in revolution—India is the possession of the British Queen. Then, see how the outposts are being taken—Australia, the South Seas, Japan, the islands of the sea, and now Africa—girdled, zoned, penetrated by missionary effort. Then look at the open lines of communication between the centres and the outposts, swift and undisputed passage from the Thames to Calcutta, the Ganges, and the Indus, to Australia and to Japan. Let us be sure to keep open lines of communication between the centres of supply and the materials at the outposts of the earth. And so, may the day speedily come when the fitness and fulness of time, having been improved by the Church of God, the dispensation of the fulness of seasons shall come when all things shall be headed-up into Christ, the Apex of the Pyramid, the Dome, the Capstone, and the Crown of the Ages!

## MISSIONS TO ROMANISTS.

BY REV. W. J. MORNAN, CUBA.

**THEIR NECESSITY.**—It would not be necessary to discuss this point if Protestant Christians were more generally acquainted with the moral and religious condition of the millions who people papal countries, and the teaching they receive from the Roman Church; but as a matter of fact great ignorance prevails among the great mass of evangelical Christians with regard to these two points. Romanism as it is seen in England and the United States, where it is influenced by enlightened Protestant practice and opinion, is, externally at least, a very different thing from Romanism in Spain, Cuba, South America, or Mexico, where during the course of centuries it has had free course to permeate and influence every class of society, being itself uninfluenced by any of the more salutary conditions which obtain in other lands. Romanism is indeed nothing else but paganism in a Christian dress. The pagan names have been changed, but the paganism itself remains. The Pontifex Maximus, the official head of paganism, still lives in the person of the triple-crowned monarch of the Vatican—God's representative—the universal bishop and head of the Church—new Christ, new Saviour, as he has recently been termed. Isis, Astarte, or Venus is still adored with the greatest reverence under the title of the Virgin Mary, and many of the titles applied to her by papal writers are identical with those by which Venus was known and worshipped by ancient paganism. The Mother and Child so often met with in pagan records, and so universally worshipped in pagan countries, is still the chief object of worship in thousands of Roman Catholic churches throughout the world. Here we meet with the obscene worship which was so often condemned in the Old Testament. Let those who have the time and opportunity trace the origin and meaning of the tonsure, the nimbus, the use of wax candles in religious ceremonies, holy water, prayers for the dead, purgatory, baptismal regeneration, extreme unction, celibacy of the clergy and asceticism, and they will find their origin not in God's blessed book, but in ancient Babylonian, Egyptian, Greek, and Roman religions. The explanation given of these rites and practices is essentially pagan. In one word, in the Roman Church we have the essence of all idolatry—the exaltation of the creature above the Creator. God and Christ are practically dethroned and a creature exalted to the throne of Deity. God's one and only way of salvation is entirely set aside, and men are taught to seek grace and salvation through the sacraments of the Church, to receive pardon from the lips of a sinful mortal like themselves, and to hope for eternal life and felicity not through the blood of Christ, but through the intercession of the Virgin Mary.

Such, in a very few words, is the doctrine of the Roman Church. What is its effect on the social and moral condition of the millions under

the spiritual dominion of the Pope? Sad indeed are the results of such religious beliefs. Very many are the slaves of the most degrading superstitions, while others, dissatisfied with the absurdities of the prevailing religion, have lapsed or are lapsing into infidelity. With me it is a question whether the majority in papal countries are not really sceptics. Many times have I questioned apparently devout Romanists as to their faith, and find them denying the great truths of Christianity, such as the inspiration of the Bible, the Deity of Christ, and the truth of His incarnation. Their religion consists in being baptized in infancy, confessing their sins now and then, and receiving extreme unction at their dying moment. This teaching kills conscience, makes crime of the blackest sort appear a trifle, and renders the pursuit of holiness entirely unnecessary. Crime of all sorts is painfully prevalent. Lying and deceit abound. Ignorance and superstition reign supreme. Such a state of things is very sad, but its truthfulness cannot be denied, and shows very plainly the necessity of vigorously pushing forward missionary operations in these countries, blasted as they are by that pernicious system of pseudo-Christianity called Roman Catholicism. We cannot surely allow these millions of our fellow-creatures to perish in their ignorance and sin without doing all we can to give them the true Gospel of the grace of God. What they have is not the Gospel. It is Satan's counterfeit of the glorious revelation of God made in Christ Jesus our Saviour. The whole of the Gospel has been perverted and deprived of its saving power. In Roman Catholicism the great enemy of God and man has perhaps produced his masterpiece, and those who are acquainted with the prophetic Scriptures know the dreadful doom that must ere long be poured out on this dreadful system of impiety. This knowledge ought to inspire God's people to devote themselves more earnestly to the evangelization of Roman Catholic countries.

I fully appreciate the urgent necessity for multiplying the forces engaged in China, India, Africa, and the islands of the sea, but as one who has lived in a purely papal country, and who has had ample opportunity of observing closely the different phases of the religious and social life of the people, I am fully convinced that there exists a great necessity to multiply a hundred-fold the force now at work in these fields.

**THE EXTENT OF THE FIELD.**—We will leave out the European countries, such as France, Spain, Austria, and Italy, and confine ourselves solely to the American Continent and the West Indies; and of this part of the world we will consider that part which lies to the south of the United States. Let us look at the map and draw a line along the southern frontier of the great republic, and the sad fact forces itself upon our attention, that with the exception of the small island of Jamaica, with its 600,000 inhabitants, and one or two other unimportant exceptions, the great masses of the population of this enormous extent of territory reaching to the Straits of Magellan are without the Gospel of Christ, and live in almost heathen darkness, without God and without hope in the world, oppressed by a

wicked and avaricious priesthood, and the slaves of every conceivable lust. Who can look on unmoved? Who that has felt the constraining power of a Saviour's love can behold these millions steeped in sin and not be moved to go, or do all he can to send others to proclaim among them the way of peace and salvation? The population of these countries and islands amounts in round numbers to 53,000,000. I am sorry that I can find nothing like complete statistics of the number of missionaries at present at work, but from the information which I possess, I am sure the number does not exceed 500 missionaries, including wives as well, or, say, one missionary to 100,000 inhabitants. We must also remember that this proportion does not represent in South and Central America what it would represent in India or China. This population is spread over about 8,000,000 square miles, which gives less than seven inhabitants to the square mile. In China the proportion is about 265, and in India about 200 to the square mile. Thus in estimating the efficiency of the missionary force in these American Roman Catholic countries, the sparseness of the population must be taken into account. In some of the largest of the South American republics, such as Peru and Venezuela, if we except the agents of the American Bible Society, almost nothing is being done in the shape of missionary work.

Nor can we overestimate the importance of this part of the mission field. These are perhaps the richest lands on the face of the earth, and are destined ere long to play a very important part in the history of the world. Their stores of mineral wealth and immense agricultural resources are simply fabulous, but are for the most part entirely undeveloped. The development has, however, commenced, and promises to make rapid progress. What the descendants of the old conquistadores have failed to do in the course of centuries English and German capital and enterprise are now rapidly accomplishing. Railways are being extended. At the present time no less than four lines of railway are being made right across the South American Continent. Two of these transadine railways are nearly if not quite completed, and another will be completed about the end of the year 1895. It is impossible to foretell the future history of these countries just now beginning to pour their products into the markets of the world. In most of them great attention is being paid to education, and immigration is encouraged by the different governments. With one or two exceptions, liberty of worship is enjoyed in all these republics and the islands of Cuba and San Domingo, and it is time that the Church of Christ were pouring her Lord's capital, entrusted to her for His service, into these destitute regions of the globe to make them rejoice and be glad at the sound of the blessed evangel of peace. We can learn much from the way in which worldly enterprises are conducted. It is estimated that in Peru alone there is invested English capital amounting to upward of fifty million of pounds sterling. What has the Church, with all the wealth and talent and energy at her disposal, done for the spiritual enlightenment of poor priest-ridden Peru, Bolivia, or

Chili? Will the Church allow herself to be put to shame by men who are influenced only by the love of gain? Will she who ought to be influenced by the highest conceivable motive stand listlessly looking on, inattentive to her Lord's command and heedless of the death-cry of millions perishing for lack of knowledge? How many millions are wasted every year on the frivolities of life in so-called Christian lands? How many young men and women who ought to be actively engaged in this blessed work are hidden away behind "the stuff" of worldly business and pursuits? Oh, may the wealth, the time, and the talents of the Church be more fully laid on the altar and consecrated to Christ's service in this glorious enterprise of preaching the Gospel to those who have it not.

**THE DIFFICULTIES OF THE WORK.**—I feel constrained to say a few words on this part of the subject.

The first difficulty we must notice is a *dislike to change*. This is true of the Spanish character in the old country, and though perhaps in some degree modified by political independence and the freedom of republican institutions, is far from being obliterated among Spanish Americans. In no department of life is this adherence to old forms and customs so conspicuous as in religious matters. A great many cannot think of a change of religion with any degree of complacency. They feel it a solemn obligation to live in the same faith which they were taught in infancy, and to transmit it to their children as they received it from their fathers. Various forms of *infidelity* must next be mentioned. It is fearful to think of the rapidity with which sceptical views are spreading, especially among the youth. This is hardly to be wondered at, for superstition is the parent of infidelity. As already hinted, the governments of many of the Spanish American countries are paying great attention to education, and the teachers of the higher schools and universities are mostly foreign, chiefly German, and nearly always belonging to the rationalistic school of thought. Thus it is that the intellectual faculties are being developed and trained without any corresponding awakening and development of the religious side of man's nature; and the result is scepticism in one or other of its various forms.

**The Power of the Church.**—We must not underestimate the power of the foe against which we wage war, nor think that the Roman Church has lost its power. It is still a mighty power and has great influence over the people. Against this formidable organization we have to contend, and the very fact of our giving the people the Bible in their own language is a menace to its very existence. Rome too well understands this, and is never slow to put in operation all her manifold powers and influence to prevent the spread of the Gospel. She will stir up persecution and annoyance wherever she can. There is no lack of instruments by which to accomplish her designs. It has often surprised me to see with what facility she can get men to do her dirty work, who don't care a straw about her religious faith.



To close, I will mention, perhaps, the greatest of all difficulties—*indifference*. I had rather deal with the fanatic or the infidel than with the indifferent, and yet the great majority in Cuba, Hayti, and Spanish America are indifferent. Religion has lost its influence over the people, who are given up to the pursuit of riches, pleasure, and lust. They have no idea of what sin is. They do not think that it is wrong to lie or steal or murder, provided they have some plausible motive with which to silence the faint whispers of the almost dead conscience. In fact, conscience so long asleep under the soothing effects of Roman teaching and practice, seems incapable of being awakened. Rome teaches that it is only certain great sins called mortal that will result in eternal death, little sins will be expiated by the fires of purgatory. She holds that baptism, penance, and extreme unction are sufficient to save the soul, thus a person who has been baptized can live a life of sin until his dying hour, when the priest can in the sacrament of extreme unction blot out all and send the unrepentant sinner into the other world assured of the salvation of his soul. I know that there are differences of opinion in regard to these questions among Roman Catholic divines, but the above is the constant and universal practice of her priests and people. In Romanism no repentance is necessary, no change of heart is heard of. It is only the priest and his sacrament. This produces the most callous indifference among the people in regard to their spiritual state before a just and holy God.

This work must be done. We must obey the King of kings, and when He bids us go, no difficulties ought to keep us back. We must clearly understand what our work is. I for one do not believe that it is to convert or reform the Roman Church. She is by God's "sure word of prophecy" doomed to destruction. But think of this. God has a people in that Church for whom the Saviour died, who are some of the sheep that He "must bring" into the one fold, and it is our blessed and glorious privilege, not to say duty, to call them out of her into the full light of the Gospel of God. To the work then, Christian brethren and sisters, in the name and in the strength of the Lord God of Hosts.

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## LOUIS HARMS.

BY REV. JAMES DOUGLAS, M.A., BRIXTON, LONDON.

Louis Harms was born May 5th, 1808, at Walsrode, and died November 14th, 1865, at Hermannsburg. Beyond the brief and partial biographical notice of him in Dr. Stevenson's work, "Praying and Working," but little is known of him by the English-speaking population of our globe. It is time that such a beautiful, distinctive, and gracious character should be placed more in the open, and should be better known by the followers of the Lord. His biography, written in German by his brother and fellow-

helper, Theodore Harms, and published in Hermannsburg, sketches the man with a true and tender hand, and helps us to appreciate the many-sidedness of a personality, the truth of which was not unfrequently the truth of paradox.

One marked trait in his character was the ardor of his local attachments. It was not that he did not know the bigger world, but he preferred the smaller one. He turned away from the wider scope and ampler field which appeal to the man of broad view and high ambition. "I am a Lüneburger body and soul," he said, "and there is not a country in the world that I would put before the Lüneburger heath; and next to being a Lüneburger I am a Hermannsburger, and I hold that Hermannsburg is the best and prettiest village in the heath."

Gauged by ordinary rules, one might suppose that in a heart so apparently restricted in the scope of its interest no cosmopolitan pulse could ever have beat; but it was not narrowness that was the cause of this conservatism, but a kind of rustic simplicity which learning and association with the larger world without served only to intensify. After all, it is not so wonderful, as on the surface it has appeared to some, that Louis Harms should take rank as a father in foreign missions, an inventor as regards foreign mission methods, and a modern apostle both in point of faith and chivalry; for ignorance was not the spring of his narrow patriotism, nor was the strength of his local attachments due either to limitation of view or defective sympathies.

The like applies to what some might construe as the prosaic type of the man. In the eyes of the undiscerning he might easily pass for one of the million; and such a view might have much surface support. Howbeit the very soul of romance is in that nature. His native heath, yes, every common bush of it, is to him "afire with God." He has rustic simplicity, but let it not be thought for a moment he has aught of rustic stupidity. He is a gentleman and scholar, widely read and profoundly learned. If he has cast off the pride of learning, and renounced the boasts of culture, it is not because he has failed to penetrate their secrets or win for himself by their means a name.

Louis Harms for many years before he became a village pastor was a distinguished academician. Even as a child, we find from his brother's narrative, he developed scholastic powers. In 1817, when but nine years old, he went with his parents to live at Hermannsburg. After a private course of study he proceeded, at the age of sixteen, to the high school at Celle, and after two years' study there passed the entrance examination for Göttingen University. At Göttingen he studied from 1827 to 1830. The most unblushing unbelief then reigned at this seat of learning. The effect of all this on young Harms was to determine him to get at the heart of reality, although in reaching this goal he might only find the emptiness of his own heart. To this end he set himself the ample task of traversing the whole circle of the sciences. He will know all there is to be known,

if only as the outcome his feet rest at last, on the foundation rock of truth. Philosophy, mathematics, physics, astronomy, Sanscrit, Syriac, Chaldaic, Italian, and Spanish are among the branches of knowledge which he explored with the greatest zeal and success. He became erudite, but he did not find peace. At last he reaches the Sahara of absolute denial. He says not in his heart only, but with his lips, "There is no God." But when he had fallen in unbelief so low that lower he could not fall, "the Lord had mercy on the struggling youth whom He wanted to make one of His chosen vessels;" and on an occasion when Harms was sitting up the whole night for study, revealed Himself to him as he was perusing the seventeenth chapter of the Gospel according to John. "The prayer of the High Priest and Chief Shepherd, Jesus Christ, softened and illuminated his heart;" at the reading of the third verse, "And this is life eternal, to know Thee the only true God, and Jesus Christ, whom Thou hast sent," the light of life broke in upon his soul; and henceforward Louis Harms was under the safe conduct of His grace.

From 1830 to 1839 Harms acted as tutor in the house of Von Linstow of Lauenburg, after which he went to be tutor at Lüneburg to Architect Pampel, where he remained till 1843. As tutor he was a witness for Christ. Thus while at Lüneburg, it is said, his sermons and Bible classes were much blessed. Two calls reached him during the tutorial period, one from the Mission House at Hamburg, where his services were desired as tutor, the other from New York, whither he was invited to serve as preacher; but both calls he declined in deference, as he believed, to the Divine Will. He was designed for Hermannsburg, and kept waiting for it till the hour came. In 1843 he proceeds to Hermannsburg to assist his father in his cure, and in the following year is nominated, at his father's wish, as assistant minister, entering on his ministry on the second Sunday in Advent, 1844. In 1849, upon the death of his father, he became sole minister at Hermannsburg.

The change wrought in Harms by grace may be summed up in one word—self-effacement. Before conversion honor was his loadstone, we may say, his idol. "Take courage," he says, "in misfortunes, and should the last prop give way and everything be lost, let not honor be too." Such was the cable that moored the vessel in the days of his ignorance. His own honor was to him for God. It is but true to fact to record that the honor of Christ took the place of that self-honor which had occupied the throne. Even in his unconverted state this chosen vessel was kept, by God's preventing goodness, from the grosser sins. He was, too, a great walker and swimmer, and endowed with such vigor of intellect that it sufficed him, in his young days, to read over a poem of twenty pages a few times to know it word by word. Amazing fortitude was also a conspicuous feature in his constitution. Fear was an unknown sensation. "I never feared," he says, "in my life; but when I came to the knowledge of my sins I trembled before God, from top to bottom, and all my members shook."

When it is added that the great grace bestowed upon him had as its continuous check and counteractive great physical suffering, the sketch of the man himself is tolerably complete. Why the scale should have turned so, and robust health and express speed should have been followed, on his conversion, by a weakened frame and a thorn in the flesh that seldom left him, can only be explained on his own hypothesis that "it was the Lord's way of humbling."

Still his native fire, or rather the fire of his renewed spirit, burned through all. However the body might clog, it could not numb or repress his zest. He loved the very dust of Zion. Whatever had to do with his parish, his church, or the antiquities of the neighborhood, was a matter not only of concern, but of fascination. He was indefatigable "in his exclamations" and all alert in the hunting up and verification of legends.

What is more, he was in touch with the life around him at every point. He had an eye for the present and a hand that takes fast hold on the things that are. Let no one think because Louis Harms was an out-and-out antiquarian that he was in anywise connected with the fossil species himself. No view could be more incorrect. He was *all there* in respect of the ministry given him of God. All through his ministry his attitude to his parishioners is in effect this: "I am one of you, a Lüneburger like yourselves, I have no false quantities to utter, your dialect is my dialect, I am here to preach to you in terms you can understand, Divine truth, and to live among you as a brother and a father."

In an incredibly short space of time, not many months after his father's decease, the fields of Hermannsburg were white unto harvest. It was as if a gale of Holy Ghost power had swept over the valley of dry bones, and where death had reigned there now appeared a living army. The Kingdom of Hanover was, it is true, comparatively orthodox, but the orthodoxy was of the letter mainly. The pulse of spiritual life beat very low. Now, however, in Hermannsburg and neighborhood a great change had come. Multitudes, through the Spirit-inbreathed ministrations of Harms, begin to know and keep going on to know, that "the kingdom of God is not in word, but in power;" instead of a desert of formality there is a garden of spiritual blossom and fruit; on every hand signs of life appear. "The laborers," says Dr. Stevenson, "have prayer in the fields; instead of country ballads, the ploughboy or the weeding-girl is singing one of the grand old hymns; the people are like one Christian family, and their influence and conversation have already acted on the surrounding districts." In short, the Gospel that Harms preached and which he was at pains to adorn had come to his parishioners "not in word only, but also in power and in the Holy Ghost and in much assurance." The revival spread throughout the heath; and despite a sparse and scattered population the roll of communicants reaches eleven thousand in the year.

If it was happiness to be a Lüneburger before, what must it be now when the heath had become as the garden of the Lord? Speaking after

the manner of men, it might be supposed that the conservatism of the place would have been intensified by this visitation. Not so. Between the Church revived and the Church missionary there is but a step. When the Holy Spirit is poured out there is not only fulness, but overflow. So was it here. It needed but the spark of suggestion, "Let us do something for the heathen," to fire the missionary train of event.

Mr. Harms takes hold of the work with both hands. For the twelve persons who offer themselves for foreign service residence is provided and training, the course of instruction, which is both scholastic and industrial, extending over four years. At the head of this seminary is a brother of Harms, himself a clergyman. The curriculum embraces Bible study, exegesis, dogmatics, church history, history of missions, etc.; and further, a variety of industries, for considerations of health demand the latter as well as the conditions of mission work abroad. In addition a great point is made of prayer. This, in Harms's view, is the key of success. "Remember Luther's saying," he cries, "'*Well prayed is more than half learned.*' Therefore pray diligently in your own room, daily, daily for the Holy Spirit."

The advantages of prayer—that is, when it rises, as in the case of Harms, into the region of power, are twofold. First of all, there is the direct advantage of obtaining the things that are desired of Him; and there is, further, the indirect advantage—the greater advantage, indeed, of the two—of obtaining His secret direction and unforeseen providential leading. In launching his missionary scheme Harms was blessed in both these respects. He was literally heard and he was unexpectedly led. The shaping of the mission may be said to have been taken out of Harms's hands. He had not himself thought of a mission of *colonization*, but it was thus the Hermannsburg Mission took form *under God*. The circumstances are as follows: After a year or two had passed in preparation, an application came to hand from some young sailors of the German fleet, recent converts, soliciting entrance to the Hermannsburg training school. Their suggestion was to found a colony near Boney, in Western Africa, and seek, under the superintendence of Christian missionaries, to suppress the slave trade. This suggestion of the sailors was as a spark which soon set the Lüneburger heath in a blaze. "Peasants who had no missionary gifts pleaded to be taken out as settlers. Out of sixty who offered eight were chosen." The enthusiasm of the sailors themselves was, for the most part, shortlived. Only two of their number endured the tedium and strain of study; but the die was cast. "Without these sailors," wrote Harms, "we would never have been colonists; for we honest, but somewhat stupid heath people would never have dreamed of sending any but real missionaries." Howbeit the whole matter was of the Lord. "It is not in man that walketh"—not even the man of prayer—"to direct his steps." That there was a Divine superintendence, in respect of the specific character this mission assumed, no one conversant with the outworking of

the scheme will question. "He led them by the right way," though, as Harms confesses, a way all unthought of and unforeseen.

The time was now near for the launching of the Hermannsburg missionary bark. To Harms himself this event was the crisis of missions. He could not proceed without money, and of silver and gold he had none. Where was the wherewithal to be found? "I knocked diligently," says he, "on the dear God in prayer; and since the praying man dare not sit with his hands in his lap, I sought among the shipping agents, but came no speed; and I turned to Bishop Gobat in Jerusalem, but had no answer; and then I wrote to the missionary Krapf in Mombaz. but the letter was lost. Then one of the sailors who remained said, 'Why not build a ship, and you can send out as many and as often as you will?' The proposal was good; but the money! That was a time of great conflict, and I wrestled with God; for no one encouraged me, but the reverse; and even the truest friends and brethren hinted that I was not quite in my senses."

As the conflict deepened Harms remembers the words spoken to Duke George of Saxony on his death-bed: "Your Grace, straightforward makes the best runner." He acts upon them; shuts man out; prays fervently to the Lord, lays the matter in His hands, and at midnight as he rises from his knees, says in a voice that startles himself: "Forward now in God's name." Henceforward, as he himself tells us, his mind is a stranger to doubt. The money is not in hand, but to the faith of Harms it is as if there. The prayer of faith has been prayed, and in the ears of the petitioner there is the sound of the abundance of means. The supreme crisis of the Hermannsburg Mission is over, and ever after Harms can draw on account at the Bank of Promises.

In due course the ship *Candace* is built and paid for—though the cost, through a slip on the part of Harms himself, is more than 2000 crowns above the estimate—and dedicated to the bearing of the Gospel to the South Africans. On board, at Hamburg, a service is held. The date is October 28th, 1853. To each class—sailors, colonists, officers, missionaries—Harms has something separate to say, but when he comes to the Word of God and prayer, he knows no man after the flesh. "I beg you with my whole heart that every morning you will pray, . . . and every evening pray. . . . You must pray every evening for the forgiveness of sins, for there is not a day without sin, and where there is no forgiveness there is no blessing. Begin all your work with prayer; and when the storm rises, pray; and when the billows rave round the ship, pray; and when sin comes, pray; and when the devil tempts you, pray. So long as you pray it will go well with you body and soul."

Thus the first brood from the Hermannsburg cote were sent on their way. The nests which they vacated did not remain long deserted. "The people willingly offered themselves," for it was still the day of the Lord's power in the land of the heath. Among others who came forward was a farmer named Behrens, in whose heart the desire for missionary service

was a flame which no considerations could quench. He came, his wife one with him in the sacrifice, with his property in his hand, whereby (Harms's scruples having to give way) the mission became possessed of a valuable estate, which bore the name of the Mission Farm, a property sufficiently large, when fully reclaimed by cultivation, to suffice for the support of all the missionaries in training.

The work continued to grow. In 1854 Harms acknowledges himself compelled to issue a missionary magazine—*Hermannsbürger Missionsblatt*. Why the notion of a missionary leaflet or herald should have scared him so we cannot divine, but it is evident he did not yield on this point without a sore struggle. His words are: "Ever since our mission was established I have been besought to publish a missionary paper, and I shook off these petitions as one might shake the rain-drops off a wet cloak; but when you shake and shake, and it only rains the harder, you are presently wet through. And so that the rain may cease, I publish the magazine."

Into this magazine Harms's love for the Lord Christ and peculiarly homely idiosyncrasy are poured. His magazine begins, even as each day of his life begins, with prayer. After the prayer the postman's bag is opened and the tidings from the far-off children of the mission field read out. If there is still room enough and to spare, progress at home is reported, or the work of God in the congregation commented on, or mayhap a sermon is given, or some bit of antiquarian lore that has been exhumed with much toil, and which serves to feather an arrow or point a moral. The magazine, in short, is a repertory of home chat for the interest and profit of the family circle, no less one now, though they be scattered to the ends of the earth; nay, all the more one though parted, since they mind the same thing, and in the mutual love of the Spirit know nothing among men save Jesus Christ and His crucifixion.

The Hermannsburg African Mission, although severely tested for months and driven to extremities in finding a landing anywhere near the point contemplated, soon achieved a rapid and solid progress. Within seven years of the first setting out one hundred settlers are spread over the eastern provinces of Africa at eight stations, forty thousand acres of land have been acquired, dwelling houses and workshops built, fifty heathens have been baptized, and an influence slowly gained reaching "from the Zulus on the coast to the Bechuanas in the centre, and from the Orange River to Lake Ngami." These Christian workers, whether missionaries or colonists, seem animated by one spirit, and that is to go on in faith wherever they can find a door open or ajar. They believe in God and in the Saviour, whom it is their heavenly calling to make known; but there is another point in their creed which, though it be subordinate, is in their eyes vital to the core; we refer to their conviction that toil is the appointed lot of man. These men are in Africa to grapple with difficulty, physical as well as moral; and the fact of their manual handiness and industrial

faculty is no small explanation of the rapid and solid extension of the work consigned to their care.

The financial record of the mission is a spiritual study in statistics. Both income and expenditure are irregular, yet matters are so adjusted that the income never dips below the level of the expenditure. In 1854 the expenditure was 14,950 crowns, and in the same year the income was 15,000 crowns. In 1855 over against an outlay of 9642 crowns is an income of 9722 crowns. The year 1856 records an outgoing of 14,878 crowns and an incoming of 14,978 crowns. There is a like balance in 1857 of moneys paid and sums received. The following year the expenditure more than doubles itself, being 30,993 crowns, but the income is even more elastic still, amounting to 31,133 crowns. In 1859 the high expenditure is nearly maintained, but faith has its full reward, for the enlarged income has exceeded its former measure, and leaves, after meeting the year's demands, some 2700 crowns (\$3360) in the treasury.

How are such results as these secured? The only reasonable answer is through the prayer of faith and by the power of God. Louis Harms did not believe in whipping up the public to keep his project going. That "straightforward makes the best runner" was a fixed article of his creed. He made no appeals, sought no man's aid, did not advertise his needs. The reference to money matters in his magazine went no farther than the barest outline of accounts. He cast his financial burden on the Lord, and acted simply in the capacity of His steward. He was not even one of the firm, but merely an employé; and God honored his faith, and gladdened him by implanting in his own spiritual children a spirit of noble generosity. It became an early custom for each of the eleven thousand communicants to lay on the communion-table a gift for the Hermannsburg Mission. In addition a share in the annual missionary collection is granted by the Consistory. These are the only two regular or assured sources of income, so far as sight can trace them, and together they do not represent a tithe of the need; but faith stands in lieu of eyes. This certainly was so with Harms. So strong is his faith, he has but to "stand still and see the salvation of God." It is God's to touch the springs, to open wells in the desert and bring honey out of the rock, while Harms receives into his lap what the Divine bounty puts there. The whole world is tapped that the faith of Harms sustain no shock. "It is wonderful," he cries, "when one has nothing and 10,000 crowns are laid in his hand by the dear Lord." When the history of the faith of the New Testament saints has to be written, the name of Harms no less than Müller shall surely appear. The Hermannsburg Mission is a transcription of the Saviour's charge: "Have faith in God." It is studded all over with answers to prayer and glorious exploits of faith. Time would fail us to enumerate the cases of moment. When the question of the printing shop was debated, the exchequer was empty. "We cried to the Lord," says Harms. "'Grant it to us;' and He granted it, for we immediately received 2000



crowns, although the thought had not been made known to any one; we had only to take and be thankful." The above case samples the pattern of the life. With the warp of faith was interwoven the woof of Divine answer and supply; and it needed but the wedding of the *miraculous* with the providential to have furnished a new edition of the Acts of the Apostles.

The Lord has taken away the chief worker, but He still carries on and extends the work. From the Report for 1891, published in German, we learn that there are now 59 stations in all and 59 missionaries. The baptisms for the year amounted to 2380, while the total number of members is 18,284. The entire amount subscribed for the mission in that year exceeded £13,000, or over 270,000 marks (\$62,500). The mission has also widened in range. In addition to nearly fifty stations and missionaries in South Africa, there are ten Indian stations, the number of missionaries being about correspondent, and also a start has been made in Australia and New Zealand. At the head of the work is Pastor Harms, a nephew, we believe, of the founder, the address being Hermannsburg, Hanover.

The last struggle of Louis Harms was terribly severe, but no murmur escaped him. Asthma, rheumatism, dropsy, and rupture were the forces that slew the poor body, but he himself overcame in the strength of the Lord, and tranquilly fell asleep in Jesus on November 14th, 1865, aged 57 years, 6 months, and 8 days. He never married. He was too busy for such pastime. His apology was, "I have no time to take a wife." In truth, his love and his affianced bride was his dear Hermannsburg. He had his heart's desire, which was that he might never reach a hale old age, but might use up his vitality in the Master's service long ere that. The love of Christ not only constrained but consumed him. He was a living sacrifice, a libation poured out for his Lord, his mission, his congregation, and all whom he could possibly help. We may epitomize his career in the words of one like-minded: "*To me to live is Christ, and to die gain.*"

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## MADRID UNDENOMINATIONAL MISSION.

BY REV. ALBERT R. FENN, MADRID, SPAIN.

This mission has been working upward of twenty years on the north side of the capital, principally in the district of Chamberó, and upon the very border of the burning place of the Inquisition called the Quemadero, the smoke and odor of whose fires must often have swept over the place which afterward, in God's wonderful providence, was to be the birthplace of many souls through the preaching of the Gospel of Christ, for whose sake in other days men and women "loved not their lives unto the death;" and that book then so hated of Rome, and still destroyed wherever her ministers possess the power, is now daily taught by converted Spanish teachers to many hundreds of children. The fires, the ashes, the bones,

the nails, the matted hair, have disappeared, crowded streets cover the place, and here and there dwells a humble Christian family, whose home is consecrated by the reading of the Scriptures, prayer, and singing of sweet Gospel hymns. What hath God wrought!

The work was commenced by Mr. Charles E. Faithful, and then carried on by him and Mr. Fenn, and from 1876 by Mr. and Mrs. Fenn, having for their fellow-helpers several ladies, who for the love of souls have joined them without salary or promise from man, but trusting in the Lord for the supply of their need.

The work at the present time occupies premises in three localities: 1. The Glorieta de Quesedo; 2. Calle Trafalgar; 3. The Barrio de Argüelles.

In the Glorieta there is the preaching-place, holding from two hundred to two hundred and fifty people. The meetings on Sundays are usually full, though no boards or announcements are permitted by Government, and the attendance at week-night services is often one hundred and fifty at the prayer-meeting and at the exposition of the Scriptures. Here, as already said, many precious souls have received Christ Jesus the Lord; scores during the past eighteen years have finished their course with joy and gone to be with Him, whom they loved on earth, and for whom they suffered not a little. More than a hundred in fellowship to-day are following them. It is expected of them that they should labor for the salvation of others, hence they largely distribute tracts, it being a condition that prayer should go with every tract. More than ten persons have been in this way brought to the truth. Others teach children in the Sunday-schools, and all are charged upon coming into communion to maintain the honor of the Gospel by seeking to live as disciples of Christ.

Though a poor people, their liberality in contributing for their sick and poorer members, and toward the expenses of the meeting, abounds—fruit unto God. The language of 1 Cor. 6: 9–11 applies as truly to many of these as to the corrupt Corinthians saved by the grace of God.

Besides the meeting-place in the Glorieta there are three schools there—for elder boys, little boys, and infants. These with the two schools for girls, in Trafalgar Street, and the mixed school of Argüelles come daily under Bible instruction from the lips of their teachers or the other workers. In these six schools there were last month five hundred and fifty-six children, and more than six thousand have been instructed from the beginning. Here is a vast field sown with the knowledge of the Scriptures, and such a knowledge as not commonly attained in more favored countries. May the Holy Spirit breathe life into their souls! These children pay 10*d.* or 2*s.* (the infants only 5*d.*) per month, and all who can read are expected to buy the Bible at 10*d.* Not a few even of the smallest have died in the Lord, and about twenty are in church communion, some of whom are among the best teachers.

From what has been said, it can easily be imagined that there is a wide

open door for visiting, mother-meetings, and all such work as ladies can do best.

A word about the opposition, as a dark background that lends strength and beauty to the principal figures of the painting, will serve to magnify the wondrous grace of God as seen in these schools. Everything that priests and Sisters of Mercy could do has been done to shut up the six schools. Three schools opened expressly to draw away the children—though tempting, with everything gratis, and promises of food, garments, etc., besides—have had to close, utterly failing in their purpose. A fourth is now open by the side and actually under the same roof as the Glorieta schools and on the same seductive terms, but at the end of three months has not taken away a child. Those who are on the spot have to exclaim, *It is of the Lord!*

God has set His seal upon the work. Many, from the “little ones” of six years to the aged woman of ninety-two, having received the truth, have died rejoicing in Jesus. To Him be all the praise.

This mission is now passing through great trial in common with other mission schools in Spain and various parts of the world. The expenses of these have been met by the honored and now aged servant of Christ, Mr. Müller, of Bristol, and his son-in-law, Mr. James Wright, from the funds intrusted to them, who this last autumn were obliged to retire from the responsibility of supporting these schools on account of lack of funds; but they are as prayerfully interested as ever, and hope that other means may be available for their being carried on; and Mr. and Mrs. Fenn, while daily laying the matter before God in prayer, are making it known, that it may be laid on the hearts of God’s people to care for this branch of their mission, the sum required being about £50 per month in addition to the children’s fees. They are also under notice to leave their principal premises (the Glorieta), which they have used for more than eighteen years for public services and three schools. These have long been inadequate to the need. There being no others, they are obliged to contemplate building. The whole cost of this is estimated at £4000 for very plain buildings. Toward this there is in hand or promised £223, and the offer of £500 if £2500 more can be raised immediately. Five other such sums would be sufficient for this. The time is short, but the Lord can provide not only the £3000, but the whole by that time; if not given, however, Mr. and Mrs. Fenn will still wait upon God for the money. Will not the Lord’s people in America covet the opportunity of helping this purely undenominational mission in the heart of Roman Catholic Spain?

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Every year at a certain church in Spain the priest used to exhibit a hair of the Virgin Mary. An Englishman, not being able to see the hair, went close up to the padre, but being still unable to see it, told the priest that he could see nothing. “Why,” said his reverence, “I have been showing this hair for twenty years, and I have never yet seen it myself!”



houses, jails, hospitals, etc. Evangelistic tours are also made in some States during winter and summer vacations, and the Gospel is brought to the attention of multitudes of young men in villages and county communities which are rarely visited by prominent evangelists. A movement is also in progress to urge the claims of the ministry upon strong college men.

One of the most marked features of the college association is its foreign missionary department, the vigorous conduct of which brings the student face to face with the solemn question of his duty to the world. Meetings are held to study the great mission fields and the problems of missions, and to pray for the speedy fulfilment of the last great command of Christ.

To stimulate the four hundred and fifty-five associations in the prosecution of these important lines of work there exists an intercollegiate organization, which maintains a system of supervision and co-operation consisting of visitation by undergraduates and secretaries of the international and state committees, conferences and conventions, correspondence and publication.

3. The results already achieved since the intercollegiate movement was formed in 1877 must be briefly stated. Fully twenty thousand students are reported as having confessed Christ as their Saviour. A multitude of educated men numbering tens of thousands has been trained for leadership among the laity of the Church. Many hundreds of men are reported as having devoted their lives to the ministry. The greatest foreign missionary revival since the first century, commonly known as the Student Volunteer Movement for Foreign Missions, was conceived, born, and nourished by the College Young Men's Christian Association. Although but seven years have elapsed since this movement was born, over six hundred students, whose names are upon its muster roll, have gone to the front under commission of the Church missionary boards.

The late Roswell D. Hitchcock, one of the foremost American students of Church history, affirmed, "The omnipresence—I had almost said the omnipotence—of the Young Men's Christian Association is the great fact in the religious life of our colleges." It was believed and asserted ten years ago that this movement is too vast in its possibilities for good to be limited to any country or continent; but the leaders of the movement were too busily engaged with the problems relating to its pioneer stages in this country to give any time to its extension to other lands, and it is now considered an eminently wise and providential thing that no vigorous efforts were then made to propagate the idea abroad. To be sure, some little influence was exerted, but not enough to weaken the force of the point which is next made in reference to its introduction to the students of Asia.

II. *The movement was spontaneous.* Students in Jaffna College, Ceylon, and Tungchow College, near Peking, asked their teachers, Messrs. F. K. Sanders and H. P. Beach, to aid them in forming Christian organiza-

tions in the institutions which would promote system, aggressiveness, and the thorough distribution of responsibility. The students of three government colleges in Tokyo, having heard from their Bible teacher, Mr. J. T. Swift, that there are Christian organizations in American colleges, requested his help in forming them there. Incidents might be multiplied to illustrate the uniformity of movement which always has and ever will characterize the work of the Omnipresent Spirit throughout the universal Church.

III. *The call for the movement by the missionaries.* They were the first instruments used in planting the association in Asia, and their part in its extension has been fundamental. Calls to the International Committee for men to organize and direct the work have been issued by the missionaries of Tokyo, Peking, Shanghai, Ceylon, Madras, Calcutta, Allahabad, and Asiatic Turkey. The writer is not aware of any question of foreign missionary policy which has attracted as wide international and interdenominational interest, and commanded such universal sympathy and assent, as has been awakened in connection with this matter. It is doubtful whether any call from the mission fields has ever represented heartier union on the part of so many missionaries of so many denominations in so many lands.

IV. *The indorsement of the movement by secretaries of church missionary boards.* Wherever counsel has been taken with these home leaders of the Church's foreign work, and it has been taken very widely, the idea has been warmly approved.

V. *Tour of investigation.* The spontaneous beginning of the work, the call from missionaries, and the indorsement by board secretaries were recognized as strong guarantees of the feasibility of the movement; but it was felt that something additional was needed to impart confidence to those who should be asked to go and also those who should be asked to support the work. It appeared that nothing short of a tour of investigation would insure this confidence. Accordingly, under instructions from the Central International Committee of Associations in all lands, the writer, accompanied by his wife, set out upon this tour in March, 1888. Forty-five months were consumed in the tour, distributed as follows:

Japan, nine months; China, six; Siam and Burmah, three weeks; Ceylon, two months; India, six; Arabia, three weeks; Egypt, three; Syria, two and a half months; Persia, five weeks; Turkey, three months. Over ten months were also spent in Europe studying the question of the adaptability of the movement to the universities, and trying to awaken the interest of Young Men's Christian Associations in the foreign work.

During the thirty-one months spent in Asia, two hundred and eight mission stations were visited.

The writer personally met at least nine hundred and sixty missionaries, representing twenty-nine denominational and fourteen undenominational boards and six independent missions. At least three hundred additional

missionaries were met in a public way and addressed in regard to the proposed new movement. Business men and government officials, foreign and native, were also conferred with. The subject was also discussed publicly and individually with many thousands of students, Christian and non-Christian, and with multitudes of native pastors and church-members, principally young men. The writer makes these statements somewhat full in order that the friends of the movement and all others may know that no pains were spared to get at the exact facts regarding the present state of the new Church in Asia, and the ripeness of the time for the organization of this new department of Christian enterprise.

VI. *Conditions which constitute a call for the movement.* Several facts characterize the student world of Asia which constitute a call for the Young Men's Christian Association, and insure for it a wide field of usefulness and—may we not hope?—a large success. These facts are merely stated now for discussion in subsequent numbers.

1. The student class constitutes a very large and rapidly increasing element in the population. India has over a hundred colleges, and Japan over two hundred high-grade institutions. It is difficult to obtain exact statistics, but one hundred thousand is a conservative estimate of the number of students in schools of high grade which present a field for the very best energies of the Association.

2. These men are rapidly abandoning their old religious faiths, but Western systems of education alone are not Christianizing them.

3. They are becoming deeply interested in the problems of self-government, and are disposed to seriously consider the part which Christianity has played among the self-governing people of the West.

4. They are kindly disposed toward Western students. The latter have given them their highly prized educational system, and they are not unwilling to hear what we have to say concerning the religion whose stronghold is our colleges.

5. They are so disgusted to find that their fathers were deceived by false systems of so-called supernaturalism that they are liable to completely recoil from all supernaturalism. Materialism is setting in upon them from the West like a flood. They will not wait upon the slow pace at which the Church has approached them in the past. They will make an irrevocable decision soon. It is now or never for the educated young men of Asia; and as for the masses of the people, we tremble when we think that, as go the universities of Asia, so goes Asia.

6. The homogeneity of the student world is a fact of deep significance. Oriental and occidental students are more alike than unlike. This is largely accounted for by the fact that the present educational system of the Orient was established and is still in many quarters directed by Western educators. Social and religious movements may, therefore, be expected to extend rapidly from the students of the West to those of the East. What greater benefit can we confer upon the students of non-Christian

lands than the College Young Men's Christian Association, with its comprehensive purpose, its well-tried methods, and abundant results? What greater service can we render the people of those lands than to fire the hearts of their students with the missionary idea, which is the crowning characteristic of the Association? The missionaries believe that when these men are fully charged with this spirit they will accomplish more in the evangelization of their people in a decade than foreigners can do in a century.

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## EDUCATION AND MISSIONS.

BY A. J. GORDON, D.D.

A text for a very extended and very impressive sermon is certainly to be found in the following statement made before the recent Decennial Conference in India by Rev. Maurice Phillips, of the London Missionary Society. Mr. Phillips is reported as saying: "*The only organized opposition which Christianity has yet had to meet has been from the efforts of the Hindu graduates of our universities.*" We do not, in this article, propose to furnish an exhaustive sermon upon this text, but rather to furnish the framework and setting for the testimony of others who, from personal experience and a thorough mastery of the facts, are amply qualified to speak.

The notion that "the heathen must go through some propaedeutic dispensation of civilization to prepare them for the Gospel" seems to be inveterate, and only to be cured by the teaching of dearly bought experience. Civilization to pioneer the way for Christianity and education to introduce Christianity or to confirm it when once received—this seems to be the conception which has possessed the minds of many of the most eminent missionary founders.

As to the first, certainly the Gospel nowhere intimates that God has anointed civilization to be the John the Baptist of Christianity, to prepare its way, and to make the people ready for its coming. Evermore does the Gospel hold its place as the root and not the fruit, as the origin and not the issue of human culture. Master missionaries, like Hans Egede and Samuel Marsden, have gone to their fields with the dictum on their lips, "Civilization must work in preparation for conversion;" but their own experience has proved the fallacy of their doctrine, so that the latter of these, after twenty years of hard trial, inverted his doctrine and wrote, "It will always be found that civilization follows Christianity rather than conversely."\* Indeed we are dealing here with an old and persistent error—the error which in its application to missionary policy Pastor Hauns characterized as "a yoking of the horses behind the wagon." † Legalism says, "Do that you may live." The Gospel says, "Live that you may do." Human wisdom says, "Educate men that they may regenerate

\* "Missions and Culture," Warneck, pp. 332, 333.

† *Ibid.*, p. 253.



society." Divine wisdom says, "Regenerate men that they may educate society." The most disastrous heresies have sprung evermore from inverting God's order and putting that as last or secondary which He has made first and primary.

We ought to bear in mind that even the primitive order in reaching men—the lowly and the illiterate first—has never been successfully reversed ; however, some have tried to do so. "Christ did not choose orators to catch fishermen, but fishermen to catch orators," says Augustine. Perhaps we think that our Lord acted thus because He could not do any better, and that we who live in these times of high culture, with all the machinery for making orators in full operation, may wisely change the plan. Certainly the stress laid on elaborate education in connection with missions, and the demand for preachers who shall be able to deal with "the subtle and metaphysical Brahman," seems to hint at a proposed revision of the apostolic method—a working from above downward and a catching of high-caste fish by highly cultured orators.

Now, the Divine way is the right way, and it is the same from the beginning to the end. An intelligent student of the Bible can easily discover God's plan for evangelizing the world if he will observe the teaching of the Gospels and the epistles, and mark the practice of the Church as seen in the Acts of the Apostles. But would the reader be glad to know the teaching of missionary history on this point? This would certainly be instructive ; and the thorough work of Dr. Gustav Warneck, of Germany, "Modern Missions and Culture," has exhibited this so exhaustively and so impartially as to leave little to be desired. This author is not an extremist ; he treats the subject with the utmost calmness and fairness. Yet in summing up the results of his wide research in this whole field this is his conclusion :

"We plant and promote civilization when we present the Gospel, and we make the nature-peoples human by making them Christians. Christianity is not the bloom, but the root ; culture is not the root, but a bloom of Christianity. Apart from a few half-successful experiments, as, perhaps, those of the Raja Brooke in Sarawak, we look in vain, in the history of the ancient and the modern mission, for examples of the heathen being slowly prepared, to and through culture, for the acceptance of Christianity ; while conversely there is no lack of examples that the systematic way through civilization to evangelization has been not only a circuitous but a wrong way."

Now, as to education in missions—That higher education, the study of the arts and sciences, constitutes any preparation for Christianity or gives any necessary bias toward the acceptance of the Gospel we cannot believe true. It certainly does not in America. Why should it in India? On the contrary, we know of thoughtful Christian fathers who cherish considerable dread as to what the university course may do in unsettling the faith of sons and daughters who already believe. For example, the study of

philosophy and biology, as now generally conducted, seems to be fraught with not a little peril to young students. This we have sometimes heard exceeded even by experts in those departments. That eminent missionary founder, John Evangelist Gossner, who was also an accomplished university scholar, took perhaps an extreme view of this question when, in training his missionary students, he substituted the Scripture classics for the heathen classics, contending that Ovid and Homer could furnish no preparation for the understanding of Matthew and John; and when, on being presented with the writing-desk of Hegel as an interesting relic, he turned it into a kitchen-table, suggesting that it was likely to do higher service in its last than in its first estate.

But conceding much more as to the value of philosophy than the eccentric preacher did, it cannot be said to be the handmaid of faith. As experience shows, it is much more likely to prove a hindrance to faith—especially to a faith in that supernatural which lies so largely at the foundation of our holy religion. Well has Bishop Butler said: "The miracles are a satisfactory account of events of which no other satisfactory account can be given." And what is this satisfactory account? "*They saw and believed*" is the simple and artless language in which the acceptance of the miracle of the resurrection is recorded in the New Testament—reception by faith.

When philosophy comes forward to give its satisfactory account, it is quite likely to do so by denying the supernatural reality. "You should have heard a Hindu graduate of a missionary school discoursing on the story of the miraculous conception of our Lord," said one to us who was reporting what he overheard in an Indian railway. This Hindu's satisfactory account of the miracle was that Jesus Christ was of illegitimate birth; and the missionary school which had taught him this divine story had for years been whetting his intellect for a keener philosophical refutation of it, which he was now circulating in a tract, accompanying its distribution with an oral exposition. A quaint old divine justifies God's ways in affliction by telling us that "the Lord sometimes sharpens his saints on the devil's grindstone;" but we ought to see to it that the devil does not sharpen his instruments on the Lord's grindstone, using teachers paid by missionary money to turn the crank. In a word, why should missionary societies spend their funds in training heathen to resist that faith which they have been organized to propagate? Certainly here is a practical inquiry. If venerable educators in India and Japan think that we are not qualified to dogmatize on this point they will at least permit us to ask the question: How do our marching orders read? The great commission under which we act contains two significant words, "disciple" and "teaching." The one is imperative and primary; the other is participial and secondary. Each is followed by *παντα*, "all." The first all is unlimited—"all nations." The second all is limited—"all things whatsoever I have commanded you." No missionary is in danger of getting bewafled

the bounds of his preaching commission, for that is unbounded ; but one may get beyond the bounds of his teaching commission, for that covers only the commands and doctrines of Christ. Philosophy, biology, mathematics, and physics—we know not how to include these under the specification of the great commission, and therefore we know no reason why missionary agents should be employed to teach these sciences. It no doubt sounds petty and narrow to say this, yet a return to the simple terms of the original commission has often been found to work wonders. To drop all secular teaching and to turn the whole force of missionary men and missionary resources upon the direct work of evangelizing the heathen would constitute an immense revolution in present methods. And what if some impartial historian, reviewing the whole field of present operations, should repeat Dr. Warneck's verdict with the variation of a single word, and tell us that "the systematic way through education to evangelization has proved not only a circuitous but a wrong way."

But is the statement of Mr. Phillips, which constitutes the text of this article, borne out by the facts? In order to present the opinion of one competent to judge of the question, we transcribe an interview just held with Rev. William Powell, of Nursaravapetta, India, for many years a devoted and successful missionary among the Telugus :

"Mr. Powell, you have seen the statement of Rev. Maurice Phillips with reference to the opposition of the educated Hindus to the Gospel. What do you say of it?"

"I perfectly agree with it. Of course there is other opposition—notably that of the priests; but I concur that the strongest organized opposition which we have to encounter comes from Brahmans who are being or have been educated in our Christian high schools and colleges."

"Can you give examples of such opposition?"

"Yes; while preaching at Madras, one evening in November, 1889, I was interrupted by a band of students from the Christian college of that city, who flung quotations from Bradlaugh and other infidels into my face, to the effect that Christianity is a fraud and Christians deceivers. After striving in vain to persuade them to desist, I was obliged to call in the police to prevent their breaking up the meeting."

"Is it common for students in the mission colleges to express such opposition?"

"Yes; not long ago six graduates of the Christian college at Madras, on receiving their degrees and taking leave of the principal, made public exhibition of their contempt of Christianity by tearing up their New Testaments and trampling them under their feet."

"And yet these students had been educated at the partial expense of the mission which maintains the college, had they?"

"Yes; they receive special consideration in reduced tuition, paying only about half what they would have to pay in the Government colleges. Therefore they are virtually aided by Christian funds in getting their education."

"Do you believe that education in India is contributing largely to the conversion of the heathen?"

"I do not. It is enough to say that in some Christian colleges there is not known to have been a single conversion for more than twenty years."

“Do you think that higher education in any way predisposes the hearts of the heathen toward Christianity?”

“Most decidedly not. It rather fills them with pride and conceit, and, as a consequence, with hatred and contempt of the Gospel. I have found that the same boys who have listened eagerly and respectfully as I have spoken to them in their villages, after being two years in a Christian school have hooted me as I have been preaching, and done their best to prevent the people from listening to me.”

“Do you think that native preachers need to be highly educated in order to cope in argument with ‘the subtle, metaphysical Brahman?’”

“By no means. I have one preacher, Rev. Kundla Subbiah, who was formerly a cowboy. He has been educated in our theological school, with a good grounding in the common branches and thorough biblical training. He is one of our most powerful preachers, and can gather hundreds at any time to listen to him. I have frequently heard him close in with learned Brahmans who have interrupted his preaching and so completely worst them in argument that they have been driven from the field amid the derision of the spectators. But his success is due to the fact that he is ‘mighty in the Scriptures,’ and not at all that he is mighty in metaphysics.”

“How far would you have missions go in the work of education?”

“I would confine education for the most part to Christians, making the Bible the primary and principal study. If, in order to meet the Government requirement, a school must devote five sixths of its time and attention to secular topics, I would prefer to forego Government aid and carry on the school independently.”

What, then, shall we say to these things? This certainly, that the method outlined in our commission is the best method; preaching the Gospel first and educating in the doctrines of the Gospel secondly. Missions are not called upon to erect barriers to their own success by raising up a class of educated opponents to that gospel which they preach. In Boston the most scornful objectors to the simple evangelical faith are those who have been lifted above it by their lofty literary culture. To bring men of this class into submission to Christ is so rare an achievement that we are often led to exclaim inwardly: “How hardly shall they that have learning enter into the kingdom of heaven!” John Foster did not write without occasion his famous essay on “Objections of Men of Cultivated Taste to Evangelical Religion.” Other kinds of religion may indeed win them—latitudinarian religion and ceremonial religion—but that religion which “casts down imaginations and every high thing that exalteth itself against the knowledge of God, bringing into captivity every thought to the obedience of Christ,” gains them only in the rarest instances. Such is our experience at home, and why should it be different abroad? If one holds a true evangelical faith before beginning his career of high literary and philosophical study, he may, by the grace of God, hold it to the end. But the chances of gaining him to that faith after the mind has been thoroughly pre-empted by human philosophy are certainly lessened. Therefore to educate men in order to convert them, to promote high culture as a matriculation to a lowly faith in Christ, seems to us something worse than a mistake. All this we say thoughtfully, and with the profoundest appreciation of educa-

tion and of the exceeding value of high culture. Yet learning, like wealth, has such perils connected with its possession that the missionary is not called to embarrass his work by putting it into the hands of those who have not yet the faith to sanctify it.

The following from the pen of a successful and experienced missionary in India, Rev. Dr. McLaurin, appears in the *Lone Star*, and is an admirable putting of the "Objections to Education as an Evangelizing Agency :"

1. *It is secularizing Christian missions.* It spends many times more time, men, and money on merely secular than upon religious subjects. It makes missionaries satisfied with and apologists for indirect and intangible results, rather than direct conversion to Christ.

2. *It tends to exalt intellect at the expense of heart in religion.* The tendency is to confound mental force and training with spiritual power. The two may co-exist, but there is no necessary connection between them.

3. *It tends to discourage work among the poor and in the mofussil.* Though the work of the teaching missionary is more exacting than that of his itinerating brother, yet the regularity of his work, social advantages, the postal, telegraph, railway, and scores of other advantages to which the mofussilite is a stranger, makes the educational work very desirable to our ease-loving natures. It also fosters the idea of the greater importance of the conversion of the higher classes, which is contrary to God's plan.

4. *The system tends to produce a class of missionary government apologists.* The man who has an *entrée* to Government House, who is in constant official connection with government, and who is dependent upon government and its officials for a large part of his funds, will be strongly tempted to at least keep quiet, if he does not become an open partisan, when government iniquities are under discussion. The action of leading educationists at the late Decennial is a case in point.

5. *Besides, it assists the classes which least need help in India, and which in the past and now oppress God's poor and oppose Christianity.* We are hoping and praying for the day to come when all this money and talent will be expended in preaching the Gospel and training Christian workers.

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## A ROMISH VIEW OF THE BRITISH INDIAN GOVERNMENT.

BY REV. SAMUEL MATEER, TRAVANCORE, INDIA.

It is truly admirable to observe how the influence of Catholicism affected a king who was a pagan, but in right intentions a model for good kings. The following is the interesting biography of Rama Vurmah, Maharaja of Travancore, India :

D. LUIS DE LLANDER, MY DEAR SIR : To-day, when Europe finds itself in complete decay through prostituting the noble ethics which it acquired when submissive to hear the doctrine of the Holy Gospel—when those who guide the destinies of the nations dare to lead them to the apogee of progress and civilization, rejecting the mild yoke of the Divine teachings—today, when, in short, it is ignorantly asserted that the mission of Catholi-

cism in Europe has quite ceased, I think it will be useful to devote a few lines to the memory of a pagan king whom we had the misfortune to lose on August 4th of the present year.

The events of his reign prove that Catholicism to-day, as ever, is the sole thing that can bring happiness to society, and that a kingdom will travel on the path of true progress in proportion as the influence of the Gospel ethics prevails in its legislation.

Rama Vurnah, late Maharaja of Travancore, was born in 1837. His education was entrusted to a Brahman named Madava Row, now the greatest statesman that India possesses. This distinguished man, whose praises Catholics, Protestants, and pagans vie in proclaiming, publicly acknowledged that the people of India cannot raise themselves from the abject condition in which they are found, unless they be governed according to the ethics taught by Jesus Christ and afterward diffused by the Roman Emperor. (So say the pagans to the Supreme Pontiff.)

It is clear that although we could not promise the conversion of Rama Vurnah to Catholicism, we may hope that Madava Row did instil into the heart of his pupil those convictions which he entertained regarding our holy religion.

In fact, Rama Vurnah had not yet ascended the throne when he made public the fruits of his education by giving to the press several essays, in which, with no less profundity than learning, he proved that a society cannot enjoy happiness without religion, and that no other religion to such an extent as that inculcated by Jesus Christ could bring national prosperity. He congratulated himself and gloried in affirming that the Catholic religion is a branch of paganism; he denied the divinity of Jesus Christ, but, perceiving the weakness of his own arguments, and unable to give an explanation of the great difficulties which he met with in unfolding his thesis, he ingenuously acknowledged that he only expressed his own views, thereby giving a glimpse of the fluctuating state and the right intentions of his mind, which compelled him to indicate the truth.

Perhaps even the feeble efforts of a missionary might have sullied to enlighten him, but what think you, Sr. Llander! The English State policy has condemned these royal families to remain permanently enveloped in the darkness of paganism, prohibiting every missionary to speak to them on religious topics. Not a book, though indifferent in itself, can we offer to the king without first subjecting it to a scrupulous examination by the English Resident. It is easy to perceive the designs of England in adopting these measures. The life that paganism imposes on a king, the usages and customs to which he must be subject, are a high hedge to prevent his being able to burst the oppressive yoke under which he finds himself. Well does England know that to secure her end she must not stop half-way even in usurping the most sacred rights of men, which are those bearing upon their final destiny.

In consequence Rama Vurnah, deprived of those means that might

have brought him happiness, remained in paganism, and ascended the throne in 1880 on the death of his brother.

The caste of the Brahmans counts little after a moment's contemplation of the crown under which such lofty ideas of Catholicism were held. Many Brahmans, astrologers, and diviners sent messages to the Maharaja prophesying that his reign would be very short, but that he might enjoy long life if he would renounce the crown or permit them to return to the practice of the ancient usages which Madava Row had abolished. On one occasion the Maharaja solemnly gave answer to these messages in the following terms: "Life and death are in the hands of God; nothing will prevent me from carrying out my ideas and plans for the improvement of the country and to secure the peace, happiness, and contentment of my subjects. I live for my people."

Do you not seem, Sr. Llander, to be listening to those illustrious monarchs whose warlike prowess and Christian virtues adorned the throne of our Spain, filled history with brilliant pages, and bequeathed to the fine arts inspiring episodes wherewith to exercise the muse or the pencil? Oh, that Rama Vurmah had, in imitation of our heroes, taken into his hands the Book dictated by the Supreme Intelligence, and thence learned to conceive great thoughts! Nothing would equal this, drawing abundant waters with joy from the well of the Saviour; the pitcher of explanation he had not, but his understanding was moistened, and produced rich fruits of morality.

With reference to his morals, I had better translate some paragraphs from the Catholic periodical, the *Cochin Argus*, which says:

"His Highness's charity was unbounded; he lived to do good secretly. What a difference between a pagan and those Catholics who march through the streets with drums and banners proclaiming themselves the saviors of such and such sufferers! No one knows how many poor and afflicted were generously succored by our Maharaja. Many widows and orphans, not merely in his own State, but elsewhere, were helped to comfort and happiness by him.

"No one ever had recourse to petitioning him for help in the name of charity that was not succored. Never did he complain of daily receiving a multitude of memorials and petitions; on the contrary, he said that his chief pleasure was to lighten the sufferings of his subjects, and on such occasions he would frequently exclaim, like Job, 'Man that is born of a woman is of few days and full of trouble.'"

So continues the aforesaid periodical in four long columns (which may be mentioned in passing as a proof that true Catholics are always loving and loyal subjects of their rightful sovereigns, though they be heathens). I omit the much good that the *Cochin Argus* goes on to relate, but I cannot forbear from saying a few words respecting the purity of this pagan.

It should be remembered that the palaces of these kings are little seraglios, but from Rama Vurmah's accession no woman ever trod the pal-

acc except his own spouse. He never left the fort without taking her with himself.

European ladies who requested audience of him were not admitted unless they came accompanied by their husbands, and even in that case he never gave them his hand. He used to say that luxury was the venom that killed the greatness of the heart; that magnanimity and lust could not exist together in one soul.

And yet one prince found himself deprived of all the honors and the right of succession to the throne for having given some scandal in this respect, with the severe threat that he might have to perish in a gloomy prison if he repeated the fault. What an example, Sr. Llander! Do the modern civilizers of the European nations walk in the path of such edifying conduct? How much it were to be desired! Then should be greatly relieved the anxieties and labors of the poor missionary, to whom frequently the heathen have recourse, showing him in those filthy periodicals which the European press offers us the scandals given by some who call themselves Catholics.

Rama Vurnah took for his counsellors and friends Lord Ripon, Viceroy of India, and Madava Row, his distinguished tutor. It is superfluous to say that under the influence of such eminent men Rama Vurnah's State made great progress in legislation and the administration of the public exchequer, and even in the suppression of some heathen customs, which established between castes odious differences and disabilities.

When a calamity or epidemic came to distress the people of Travancore, then was known the love that Rama Vurnah professed for his subjects. Calling together in assembly all the principal traders, he exhorted them not to raise the price of rice (the principal food in India). If they would not assent to this, he ordered to import from abroad great quantities, which he sold on State account at current prices. In this way during his reign Travancore felt not scarcity, in spite of several bad harvests.

Rama Vurnah enjoyed the most perfect health, but soon after he had made the grant donation prescribed by the Vedas he commenced to decline. This gift consists in weighing the Maharaja against gold coins, afterward distributing these among the Brahmans. Shortly after he realized that his sickness was not natural. The Brahmans having received the splendid donation desired that it might soon again recur. In consequence he died in a short time through the violence of a cancer in the stomach.

The Maharaja having died, and the corpse having been recognized by the English Resident, cremation was conducted in the following manner:

The bugles and drums spread the alarm in the environs of the palace. A steady fire was kept up by the infantry for some minutes. Forty-eight guns were fired, corresponding to the years of the Maharaja's age. At ten o'clock at night began the procession. The confusion could not have been greater. Thousands of women of the Nair caste, paid for the pur-

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pose, deafened the multitude with their terrible lamentations, and covered with cloths the road by which the body should pass.

An elephant caparisoned opened the procession ; the troops followed in order with the musical band, the palace attendants, the Maharaja's pipers, the successor to the throne carrying in his hand the torch to set fire to the pile, and lastly some officials, who bore on a rich palanquin of silver the body, covered with a most valuable cloth of gold.

The place where the cremation was conducted is a private precinct, situated in the private garden of the palace. There, between arches and branches of sandalwood, was fixed an iron frame, on which the body was laid, and everything profusely saturated with cocoanut oil.

The procession proceeded then to the garden, and into it entered the royal family, their priests, and some of the chief Brahmans. It was now midnight. After midnight three volleys announced that the successor to the throne had applied the torch to reduce his predecessor to ashes. The corpse was enveloped in a cloth of gold, and the arms and legs adorned with rings and collars of gold, with precious stones of immense value.

They stayed all night in the garden performing these ceremonies, during which the future Maharaja must continually stir up the fire.

During the following nine days the palanquin which had borne the royal remains was carried round the ashes to the sound of the pipes (certainly disagreeable), which was the appointed music, and liked by these kings.

On the last day the Maharaja, the chief priest, and assistants betook themselves with great pomp to the garden, turned up the heap of ashes, and then, with many ceremonies, purifications, fragrant ablutions, and fumigations the sovereign divided the ashes into three portions—one was deposited in a silver urn to be kept in the garden, and before which a lamp was always burning ; another portion was placed in a silver cup and deposited in the palace till the new Maharaja should perform the sacred pilgrimage to Benares, where he should cast it into the Ganges ; finally, the third, placed in a brass vessel, was consigned to a Brahman, who started immediately for Benares, and was absolutely bound to make the journey on foot.

After this ceremony the Brahmans divided among themselves the melted gold that was discovered among the ashes, and with this the whole ended.

—M. F., *Apostolic Missionary*.

—Translated from the *Golden Ant*, Barcelona, February, 1886.

The remarkable paper, of which I have given a careful translation above, appeared in a Spanish illustrated periodical some years ago, written by a Roman Catholic missionary in Travancore. It supplies a striking illustration of the mischievous and distorted view taken of the English power in India, and of the fancied grasp of Romanism on the Hindus. The whole paper gives an utterly misleading account of the state of affairs in Travancore, and would be read with irritated surprise by those who

understand the country. But without noticing numerous errors and misrepresentations of fact on minor points, such as the nonsense about the Maharaja's not shaking hands with English ladies, etc., a few remarks may suffice on three principal points.

First, as to the alleged leaning of the last Maharaja toward Romanism, no one well acquainted with him ever imagined such a thing. The idea is too absurd to be entertained by any one who knew anything of him and his modes of thought. He was no doubt officially tolerant of Christianity, but equally hostile to all so far as they claimed to regulate life and faith. The Maharaja spoke strongly in favor of good morals and virtuous practice, and so far praised the ethics of Christianity while flatly declaring that he was not a Christian and did not accept the cardinal tenets of that faith. No such opinion as that Christianity alone could save and elevate India was ever expressed by him, and in one of his published letters he even hinted at the possibility of the lofty claims of Jesus Christ having arisen from a frenzied and disordered mind. While often using expressions that seemed to indicate much enlightenment and liberality of mind, he ever showed himself an earnest and devout Hindu. Both Sir Madava Row and his former pupil, Rama Vurmah Maharaja, more likely had a strong dislike to Christianity. There is abundant evidence of this in various essays by the latter, and in the series of articles that Sir Madava Row published in the *Madras Times* under the name of a "Native Thinker." The Maharaja, especially, was held by Hinduism the faster the older he grew.

Again, observe the profession of regret that the Maharaja had not "taken into his hands the Book dictated by the Supreme Intelligence and thence learned," etc. How admirably this comes from the pen of a Romish priest, whose unchangeable characteristic is their withholding, as far as possible, the Bible from the people! It is certain that the Maharaja's library would contain copies of the Holy Scriptures which are able to make men wise unto salvation. His brother and predecessor received from the missionaries of the London Missionary Society, in 1860, a copy of the English Bible splendidly bound and in a costly case, which he afterward displayed to friends with much satisfaction. And copies of the same in the Tamil and Malayalam vernaculars are constantly being sold at a low price through the city and in the very precincts of the palace, not to speak of one of the royal family having himself condescended to offer a careful and scholarly opinion as to the style of the Malayalam in a revision of the New Testament now nearing completion, and of the occasional reading of the Scriptures by some of the royal ladies in company with an English lady, and such like.

Compare with this the melancholy fact that though Roman Catholic clergy have been for four hundred years on the Western Coast of India, not a single book of Holy Scripture has been translated and published by them in the Malayalam language, the mother tongue of the Maharaja. We give the natives the Bible freely and urge it upon their attention, while

Roman Catholics practically withhold it from them. Yet this writer professes to regret its inaccessibility to the Hindu king.

Finally, as to the malicious assertions that the English state policy condemns these royal families to remain in the darkness of heathenism in order to prevent their bursting the oppressive yoke, and that no religious conversation can be engaged in or book offered to the Maharaja without the sanction of the British Resident, there is not a word of truth in them. In the life of the missionary Dr. Leitch, published many years ago, we read an account of a religious conversation with the then Rajah; and a short time before the Spanish article appeared I had the honor to offer, on behalf of the Bible Society, to the present Maharaja a handsome English Bible, which was most graciously received, without any reference to the British Resident on either side. I have seen both the Resident and the First Prince present as voluntary hearers, with other English and native friends, in the mission reading-room on the occasion of a free distribution of Scriptures to students of the Madras University, when an address on the Bible and its claims was delivered by my son, and Gospel solos were sung by another evangelist.

Such misrepresentations may depreciate the good name of the British and exalt Romanism among the ignorant population of Spain, but cannot go far with those who understand the true position of affairs in Travancore.

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## THE PRESENT ASPECT OF MISSIONS IN INDIA.—II.

BY JAMES KENNEDY, HAMPSTEAD, LONDON, ENGLAND.

Character and conduct cannot fail to be deeply affected by the disintegrating process through which many youths in schools and colleges are passing. That we may estimate it rightly, and regard with sympathetic feeling those who are subject to it, we must try to throw ourselves, as far as possible, into their position. Young men the world over, when introduced to a new world of fact and opinion, with a vista opening the way to grand realms of knowledge, in their fancied enlightenment and freedom are in danger of rashly discarding established views and ways, as having only tradition in their favor, and of embracing new views they deem more worthy of the intellectual height they have attained. How often in Christian lands, notwithstanding parental influence and careful instruction, have young men embraced daring and destructive speculations, which have had flashy and one-sided arguments for their support! The young men of India are as bright in intellect and as confident in their own judgment as those of other lands. They know nothing of the influences under which young men in Christian countries have been brought up, especially in thoroughly Christian homes, by which minds have been directed to the highest good. They enter on a course which tends to the undoing of the effect produced by their previous training. They cannot take a step in

Western knowledge without their faith in Hinduism being shaken. Finding their own religion baseless, it is natural for them to conclude all religion is baseless. Even when Christianity is taught, they have many questions to ask regarding God's government of the world, which no human mind can answer, and when not answered, they think themselves justified in coming to the conclusion that religion should be discarded as a subject of inquiry, as setting before the mind an insoluble problem.

It is undeniable that the actual, though not the proper tendency of Western knowledge is to turn away the ordinary Hindu mind from all religion. This tendency is encouraged or checked by the influences brought to bear upon young men in their education curriculum. With few exceptions, they have been taught in either government or missionary institutions. In education, as well as in evangelism, neutrality is the principle of the Indian Government. The very fact of religion being rigidly excluded from the school curriculum has an irreligious tendency, as it shuts out the subject which above every other affects the human mind, while no provision is made without to supply the defect. Consequently neutral professors and teachers cannot be found. Government teachers as a class may not be irreligious—we know some have been Christian men—but the fact is notorious that some in very influential positions are intensely anti-Christian, and it cannot be doubted that in school hours, and still more out of school hours, their influence has been most pernicious, fortifying minds against the reception of the Gospel.

The young men brought up in mission schools come under very different influences. Along with the usual branches of a liberal education, instruction from God's Word is daily imparted. The whole character and tone of the missionary teacher tends to draw pupils to the Saviour. Mission schools do much to stop the irreligious plague, but in the conduct of many Europeans, in the writings of Darwin, Spencer, Huxley, and men of that class, and in English papers and periodicals not infrequently saturated with sceptical notions, to which students have access, as well as in the general tone of English society in India, there is much to prevent the teaching and influence of the mission school from having its proper effect.

Many have entertained the hope that Brahmanism would supply the void created by the decadence of Hindu faith, some thinking that it gave in its theism all that man needs, and Christians regard it as a stepping-stone to faith in Christ. Its enrolled adherents were never numerous, but its influence for a time was great. It gave prominence to a Supreme Being, who ought to be worshipped and served, but it gave no such views of His relation to man, and of man's to Him, as would transform the character and mould the life. It was too shadowy to give a resting-place to the human spirit. From time to time, from the earliest period, Hindu reformers have appeared, they have taken their tone from characteristics of their period, they have gathered followers, but they have ended in going back to everything essential in their ancestral religion.

Brahmanism is now thrown completely into the shade by the new and very zealous community called Aryans. They are the followers of a distinguished Mahratta Pundit, who found all ancient as well as modern knowledge in the Vedas, and went from city to city preaching with apostolic fervor the religion of the ancient Rishies. The Aryans differ from the Brahmanists in making little or nothing of intuition. They plant themselves firmly on the Vedas, and by the press, lectures, schools, and controversy in various forms, oral as well as written, are prosecuting their enterprise with all the fiery energy of youth. There is an Aryan Somaj in London. We learn from an account of its principles, by one of its members, it is a vague deism attached to ethics, which owe much more to the Bible than to the Vedas.

Aryanism has received a strong impulse from the newly born patriotism of the educated class. Patriotism in the Western sense of the word was utterly unknown in India till it came into Indian minds from Western books. The fashion of late has been to cultivate it carefully by praising up the ancient times, which shone with the brightest lustre, while the ancestors of the upstart English dwelt in densest ignorance. The leaders of this patriotic movement are indebted to the West well-nigh exclusively for their mental culture, and with their new powers they have discovered a mine of philosophical, religious, and literary wealth in their ancient writings, of which they had previously no conception. Their dream is to gather the nations and races of India into one grand nationality. With all this patriotism their own vernaculars are shamefully neglected, and they are utterly unable to read the writings they praise so highly. A graduate of the Madras University says that of hundreds of graduates from the Tamil country, "there are not ten individuals who can write an ordinary Tamil letter without some sin against orthography." Hamilton and Mill are studied and criticised by a generation of Brahman youths (Hindu patriots), who have learned the names of Patanjali and Vyasa from Sinclair's "History of India." Notwithstanding this outburst of Vedic zeal, we may safely predict that Vedism will never again dominate the Hindu mind.

Amid all this flux of religious opinion in highly educated Indians, amid this confusion, one thing is certain, that over many religion has to a great extent lost its power. Not a few have lapsed into downright atheism. From every side, from natives and Europeans, the complaint has come with increasing urgency that the absence of religious obligation has led to the sad relaxation of moral obligation. Remarkable expression was given to this opinion by Lord Dufferin a short time before his departure from India in an official minute. He condemned in the strongest terms the insubordination of educated Indian youth, their irreverence, their disregard to authority, and refusal to submit to discipline. The complaint was echoed by Hindus and Mohammedans all over India. The Government system of education was largely blamed for this sad result. The only remedy

Lord Dufferin could propose was more care in the appointment of teachers, and the introduction of a moral text-book. Many Hindus, notwithstanding their dread of proselytism, are so impressed by the superior moral influence of mission schools, that they send their children to them in preference, and a remarkable resolution to the same effect was passed by a most influential representative assembly of Mohammedanism in 1889.

As both natives and Europeans have traced the deterioration of the educated youth to irreligion, as it is assumed that religion is the only firm basis for morals, the question arises, Among the various religions of India, what religion stands first in moral strength? All will acknowledge that Hindu writings often contain moral lessons, but morals are undermined, not supported by the pantheism, polytheism, and ritual of Hinduism. Islam, too, has fatal defects. The more the Gospel is seen beside other systems, the more clearly will its incomparable excellence appear.

The charge of moral cowardice is frequently and strongly advanced against the educated class. They declaim against superstition, idolatry, and caste fetters, and yet conform to degrading rites. They denounce social wrongs, infant marriage, enforced widowhood, cruel treatment of widows, and female ignorance, confinement, and degradation, but the denunciation exhausts their strength and leaves no power for action. Their favorite work is the reform of government, which is eloquently advocated in papers, periodicals, and speeches, but they will not teach the reform of their own homes.

Sir Carver Petheran, Chief Justice of Bengal, in his capacity of Vice-Chancellor of the Calcutta University, acknowledges the remarkable progress the English language is making, and the high intellectual eminence many of the students have attained. He refers to changes in food, dress, travelling, etc., but he maintains that "all these lie on the surface of Indian life, and the really important factors in the social system are comparatively unaffected. . . . They are the mere veneer of civilization."

There is no doubt in many of the educated an over-sensitiveness repellent to Europeans, and, on the other hand, there is often on their part a bluntness approaching to rudeness, and an air of superiority repellent to educated natives. They are at times, it cannot be doubted, treated with scant courtesy, to say nothing of kindness. We speak from some experience when we say that they are as susceptible to kindly treatment and are as ready to repay it with love and gratitude as any human beings can be. It always grieves us when we hear them denounced in contemptuous terms. We can say with confidence that none treat them with so much kindness, and speak of them with so much consideration and sympathy as those who are imbued by the Gospel, from which so many of their number turn away.

We must not omit to mention here the many who come to England to complete their education, and fit themselves for professional life. Some time ago we saw a list of one hundred and sixty Indians, the greater num-

ber Hindus, a few Mohammedans and Parsees, and a few Christians studying in London, Oxford, Cambridge, and Edinburgh. Five or six of the number were accompanied by their wives. Hindus by the very fact of crossing "the Black Water" violate caste, and throughout their career in this country are every day acting in utter disregard of it. A few have submitted on their return to the disgusting ceremonies prescribed for purification, but the greater number have quietly slipped back into their social groove, their caste brethren from fear of an open rupture declining to take action against them. This is mainly the case in the great cities. Throughout the country generally no such violation of caste is tolerated. It has been said that not one of these young men has become a follower of Christ while in England. We trust this is not true. We do know that while some have spoken highly of what the Gospel has done for our country, others on their return have said that Christianity is becoming effete among enlightened people in England. I am not aware that our Indian churches have received accessions from the students who have been for years in our land.

The question is often asked, What is the influence of these educated men on the masses? Is their knowledge filtering down into the ignorance in which the people around them are steeped? Are they leavening their countrymen with their new enlightened views? All we can say in reply is that many of their brethren regard them as denationalized, going away from their ancestral ways, and uniting themselves to foreigners, as half Christians because half English. To these they are the object of repugnance, to which some of the purely native papers give strong expression. But the English star is in the ascendant in India. Never was the English prestige so high as it is now. Many look up to those who are educated in the English fashion, and are ready to be powerfully influenced by them. If moral improvement had kept pace with intellectual progress they would be a great power for good. The few who have embraced the Gospel are among the choicest of our native converts. To them almost without exception the gate of entrance has been strait indeed. They have undergone a terrible ordeal in pressing into the kingdom of God. They may have faults, but they are, as a class, doing admirable service.

Are the educated class likely to become the followers of Christ? Many are well acquainted with the Bible. It is more frequently quoted than any other book in native papers and periodicals. The irreligion, the downright atheism of many, is unnatural in the proper sense of that word, and there cannot fail to be in many a craving for satisfaction, which in intellectual attainment no earthly good can meet. There is no satisfactory resting-place in either Brahmanism or Aryanism. It is certain the educated class are not looking in the direction of Islam. There is much to prejudice them against the Gospel, and to keep them away from Christ. Our only hope is that touch of the Holy Spirit, which will give reality to the Divine knowledge they possess, will raise them to a new life, will fill them with spiritual power, and make them vessels fit for the Master's use. If these

young men were converted in numbers, what a marvellous change in society might we expect by the Divine blessing !

The most notable fact during the last twenty years is the vast accession to the number professing to be the followers of Christ. In the decennial census, taken in 1881, this fact was strongly attested, the Government officer in charge of the census in the great and populous region of Bengal declaring that Christian converts are increasing far more rapidly than the adherents of any other religion. During the last decennial period, ending in 1891, the ratio of increase has been still greater, as attested by officials, who in their official character are beyond all suspicion of partiality. This increase is reported regarding widely separate regions of India—North, East, Central India, and South. The one feature of these thousands of adherents is that they belong to non-Hindus and low-caste Hindus, held in different degrees of contempt by high-caste people, who would not to save their lives take water from their vessel, who in the case of pariahs in the south cannot bear even their approach.

All these bear the name of Christian. Can we regard them as Christians? Would that we could! Truth requires it to be understood that looking at them as a whole, they must be regarded simply as having come under Christian teaching and training. Many have been baptized, many are catechumens receiving instruction with a view to conversion, and admission into the Church. I have not the slightest doubt that a number, weak though they be, are bearing marks of the pit from which they have been taken, are in human judgment, so far as it can carry us, true followers of Christ. In several instances individuals of these classes have been first drawn to Christ. They have had to endure a great fight of affliction. They have endured no small degree of persecution from their own class, as well as from those of higher social position, and they have remained firm. Gradually their testimony and firmness have told on others, and when the tide has set in toward Christian profession it has carried in many, as is always the case with popular movements. Of those who thus declare themselves adherents, all we can say is that their steps are in the right direction. In times of scarcity and famine there is danger of a rush into the church from the hope of relief and support.

It is surely cause for deep thankfulness that so many from down-trodden classes are brought under Christian influence, and not a few to belief in Christ. To the poor from the beginning the Gospel has been preached, and from age to age Christ has been making the poor rich in faith and heirs of the kingdom.

During the last ten years converts have been won from the high privileged classes, but these have been very few compared with the thousands drawn from those who are low in the social, and, in the Hindu sense, the religious scale. In almost every instance the struggle has been so severe, the obstacles so formidable, that to Divine grace alone the victory must be traced. These new converts, added to those who had previously



avowed themselves the followers of Christ, form a very interesting and precious part of the Christian community. While sometimes showing unpleasantly the effect of their training and position, they are as a class strong in the conviction that Christ is the Saviour of the world, and are bold in their avowal of supreme fealty to Him. Some time ago an interesting pamphlet was published by a Bengalese Christian, in reply to the statements of a high English official of agnostic views, in which he gives the names of native Christian deputy collectors, moonsiffs, doctors, and merchants in Bengal, men occupying a good social position and never ashamed of being known as the followers of Christ. Largely through this class native Christians have come to be recognized as a community entitled to stand alongside of other communities instead of being looked down upon with contempt and aversion. An increasing number are able and zealous preachers of the Gospel.

It is difficult and generally very unsatisfactory to give an impression of a community so large and varied as the native Christian community in India. All I can say is there is reason to believe they are growing in knowledge, character, and usefulness, as well as in number.

I have said nothing about medical missions, zenana missions, lady doctors as well as lady teachers, medical relief for Indian women, and similar subjects, regarding which much information is now diffused, and which must be taken into account if right views be reached regarding the present aspect of Indian missions.

Regarding the Government of India, all I will say is that, notwithstanding defects which can be easily exaggerated, in its just administration and its impartial treatment of all classes, it is in a very unconscionable way a great educator of the natives of India. Commerce in many forms—indigo-planting, tea-planting, cotton and jute factories, railways, and all such movements—are carrying forward Indian society to a new position, and cannot fail to affect character. All these are telling on the people, but they are, at best, subordinate to the one remedy for India's evils, the one uplifting, regenerating power, the Gospel of the grace of God.

The position of missionaries in India is very peculiar. Their purpose, their vocation, is to turn away the people from their ancestral religions to a religion hitherto unknown, from religions to which the vast majority cling to the present hour, and yet as a class they stand well with the people for high-minded conduct and kind and courteous bearing. This is shown by children sent to mission schools, and by other marks of confidence. Yet when baptisms or avowed intention to apply for baptism occur, there is a fierce outcry against them as the corruptors and deceivers of the young. Never had missionaries more encouragement than they have now, and never were they more urgently called to rise above clamors at home and abroad to Nehemiah's lofty bearing, "We are doing a great work, and cannot come down. Why should the work cease while we leave it and come down to you?"

## THE SEAMEN'S REST, MARSEILLES, FRANCE.

A most successful work is being carried on among the seamen in Marseilles, France, by Mr. Charles E. Faithfull and his fellow-workers. Their mission, the Seamen's Rest, has for its aim the spiritual and moral well-being of the 140,000 sailors of all nations who annually visit that port, irrespective of nationality or religious creed. To attain this the following among other means are used: (1) A bright, cheerful reading-room, where the Scriptures and good books in many languages and healthful amusements are provided, all free. (2) The personal efforts of a devoted German-Swiss lady, who spends the best part of each day and every evening in the reading-room, seeking to point the men to Christ through the Scriptures. (3) Frequent gospel services in the evenings, principally in French and English, but, as occasion offers, in other languages. (4) A short service of song daily, usually conducted in French and English, to which all are cordially invited. (5) As a rule, every sailor receives, on leaving the Rest, a bag containing a New Testament, hymn-book, a few tracts or illustrated papers, and besides, such little gifts as the efforts of lady friends enable us to give—*e.g.*, a shirt, a pair of socks, a comforter, etc. (6) Daily visits to the quays, ships, and sailors' resorts by the port missionary, and occasionally services on board ships, distribution of portions of the Scriptures, and visits to the sick in hospital. (7) Following up, as far as possible, by correspondence, those who on leaving seem in any way impressed by the truths they may have heard during their stay on shore.

The following are a few notes from the diary of Mr. Faithfull, and show the progress of the work:

1892, *December 2d.*—First magic lantern evening, a good number accepted our invitation, four different nationalities being represented; had an excellent opportunity of enforcing truths while explaining the slides.

4th.—Preached in English on board a Mexican man-of-war lying at La Seyne and again in the evening in Spanish; the latter service was particularly interesting, and the earnest attention to the message of salvation through "none other name" than Jesus was most cheering to witness. Praise God, for having sent an English commander to this vessel, and a Christian whose one desire is the salvation of his crew!

6th.—The first coffee-meeting this winter; between 30 and 40 spent the evening with us. After refreshments and several hymns, good words were addressed to them, and wholesome lessons drawn from a supposed visit to Switzerland by M. Cornu, the port missionary; then I followed with a straight talk on the importance of accepting Christ now.

18th.—Again visited the Mexican man-of-war. The meeting in the morning was partly in English and partly in Spanish, in the evening entirely in the latter language; the commander's cabin was crammed to overflowing, and several were standing. The Lord the Spirit was present, and many seemed to be listening as if for their lives; at the close many said a hearty *gracias* ("thank you"), and expressed the wish that I would return. The Lord save these intelligent but sadly ignorant men. It is a mercy that at least one of the English sailors on board, and a petty officer, is a faithful and earnest Christian, so that these efforts will be followed up.

30th.—A French sailor called in, who I hope is a Christian. He showed me his card as member of the Lifeboat Crew, adding he had found salvation at the Cardiff Rest, and had also received blessing at the Constantinople one; so, fellow-workers, let us be of good cheer; we "shall reap if we faint not."

1893, *January 7th.*—Annual *fête*. Through the kindness of several friends a very pleasant evening was spent, principally with music and singing, concluding with an appropriate and earnest address by one of the French pastors. Though it was eleven o'clock before the gifts of woollen articles received from various kind friends were distributed, the sailors were loath to go. Many nationalities were represented, and all expressed themselves delighted with their gifts and with what they had heard; each man received also a New Testament and an almanac.

*February 17th.*—Returned from my tour on the Riviera, having again proved my heavenly Father's care and faithfulness; though for various reasons the prospects were not so bright as usual, prayer has been answered, and more sympathy has flowed in than last year; this, with other indications, confirms me in the conviction that the Lord would have me go forward, and the first step in this direction will be to provide floating libraries for vessels plying regularly between this and other ports. The Pure Literature Society of Paris has kindly promised 50 volumes of soundly good reading as a first instalment; but as each box will cost about 10s., I can only begin with six, hoping to increase fourfold when more means and books are forthcoming. During my absence there has been another decided conversion—a German sailor. His history is most interesting, and the change so manifest that, though unable to converse with him, there was no doubt as to its reality. Among other evidences, his earnest endeavor at once to lead his companions to Christ was touchingly confirmatory.

24th.—Three Swedes came to say good-by, and were effusive in their thanks for all the good received. One in broken English made us understand he loved Jesus, and said, pointing upward, his eyes brimming with tears, "We meet again." Poor fellows! one longs to go with them to help to cheer and encourage them; but they are in the best of keeping.

*March 5th.*—There were such a number to-night—French, English, Norwegian, Swedes, and one American—that I thought of a second meeting in English. At that moment two English ladies passing on to Tunis—one as a missionary—came in; the difficulty was thus solved, and it pleased the Lord to meet with one Norwegian, who accepted Christ, and the American, a professing Christian, was greatly stirred.

During these last four months M. Cornu has continued his daily rounds with tracts, conversing with individuals, and has been much encouraged; without doubt the large increase in the numbers, both in the reading-rooms and at the meetings, is mainly due to his persevering efforts; 9399 visits have been paid to the Rest, divided, according to nationality, as follows: French, 7176; English or American, 448; Scandinavian, 549; Germans, 429; Belgians or Dutch, 177; Italians or Greeks, 217; Spaniards or Portuguese, 238; Russians, 28; Swiss, 137.

I am thankful to say that our decrepit piano has recovered its youth by an outlay of £6, but the harmonium is still in prospect; £1 5s. are in hand toward the £6 required for a small instrument, greatly needed when two meetings are held.

For all the mercies and help experienced and received we praise our God and thank all kind donors.

(Donations, etc., may be sent to Mr. Faithfull, 38 Quai du Port, Marseilles, France.)

## II.—INTERNATIONAL DEPARTMENT.

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

### International Missionary Union.

#### TENTH ANNUAL SESSION.

The tenth session of the unique institution known as the International Missionary Union convened in Clifton Springs, N. Y., June 14th, and continued in session till June 21st at noon. The missionaries present during the week were as follows :

1882, Miss A. P. Atkinson, Japan ; 1888-92, Miss Bessie Babbitt, India ; 1879-81, Rev. W. H. Belden, Bulgaria ; 1879-81, Mrs. W. H. Belden, Bulgaria ; 1887-90, Rev. C. A. Berger, Siam ; 1888, Miss L. R. Black, Burma ; 1887-91, Miss M. M. Bonnett, Japan ; — Rev. J. W. Brown, Africa ; — Miss V. I. Brown, China ; 1882, Mrs. H. Burt, Crow Indians ; 1870, Miss C. E. Bush, Turkey ; 1853-83, Mrs. A. Bushnell, Africa ; 1885, Miss M. E. Carleton, M.D., China ; 1884, Mrs. J. E. Case, Burma ; 1881-86, Miss L. S. Cathcart, Micronesia ; 1889, Mrs. E. G. Clemens, Paraguay ; 1876, Mrs. L. G. Craver, Mexico ; 1889-91, Rev. H. A. Cotton, Africa ; 1886-92, Miss T. Crosby, Micronesia ; 1881-85, Samuel Cross, Siam ; 1882-85, Mrs. L. L. Cross, Siam ; 1878-79, Rev. C. W. Cushing, D.D., Italy ; 1869-70, Rev. J. A. Davis, China ; 1869-70, Mrs. J. A. Davis, China ; 1876-84, Mrs. M. F. Davis, India ; 1850-54, Rev. G. Douglas, D.D., West Indies ; 1877-90, Rev. A. Dowsley, India, China ; 1877-90, Mrs. A. Dowsley, India, China ; 1873, Rev. P. Z. Easton, Persia ; — Miss M. P. Eddy, M.D., Syria ; 1884, Miss F. M. English, India ; 1887-89, Rev. William P. F. Ferguson, Mexico ; 1887-92, Miss M. E. Files, Burma ; 1838-42, Mrs. J. E. Fitch, Jamaica ; 1863-69, Rev. A. Folsom, China ; 1853-55, Mrs. O. M. Ford, Africa ; 1874, Rev. A. Fuller, D.D., Turkey ; 1861-68, Rev. J. T. Gracey, D.D., India ; 1861-68, Mrs. J. T. Gracey, India ; — Miss A. T. Graves, China ; 1871, Rev. O. H. Gullick, Japan ; 1871, Mrs. O. H. Gullick, Japan ; 1837-77, Rev. C. Hamlin, D.D., Turkey ; 1884, Miss M. L. Hammond, Guatemala ; 1872-76, Rev. J. H. Harpster, India ; 1880, Miss J. Houston, Mexico ; 1875, Rev. E. S. Hume, India ; 1875, Mrs. E. S. Hume, India ; 1872-76, Miss M. Kipp, Syria ; 1853-76, Mrs. L. A. Knowlton, China ; — Miss L.

Law, Syria ; 1875, D. W. Learned, Ph.D., Japan ; 1890, Rev. W. H. Lingle, China ; 1890, Mrs. W. H. Lingle, China ; 1868, Rev. W. E. Locke, Bulgaria ; 1868, Mrs. W. E. Locke, Bulgaria ; 1887, Miss H. Lund, Japan ; 1887, Miss E. M. Lyman, India ; 1885, Rev. R. E. McAlpine, Japan ; 1866, Rev. J. McCarthy, China ; 1885, C. P. Merritt, M.D., China ; 1872, Rev. E. R. Miller, Japan ; 1869, Mrs. E. R. Miller, Japan ; 1857, Rev. C. R. Mills, D.D., China ; 1894, Mrs. C. R. Mills, China ; 1873-83, Rev. J. Mudge, D.D., India ; 1873-83, Mrs. J. Mudge, India ; 1861, Rev. R. H. Nassau, M.D., D.D., Africa ; 1861, Mrs. S. E. Newton, India ; 1879, Rev. C. A. Nichols, Burma ; 1879, Mrs. C. A. Nichols, Burma ; 1872-89, Rev. A. B. Norton, India ; 1872-89, Mrs. A. B. Norton, India ; 1886, Miss M. G. Nutting, Turkey ; 1884-88, Miss A. Ottaway, Guatemala ; 1874, Rev. E. G. Phillips, Assam ; 1874, Mrs. E. G. Phillips, Assam ; 1882, F. D. Phinney, Burma ; 1890, Mrs. F. D. Phinney, Burma ; 1885, Rev. P. W. Pitcher, China ; 1885, Mrs. P. W. Pitcher, China ; 1879, Rev. T. P. Poate, Japan ; 1886, Rev. W. Powell, India ; 1889, Mrs. W. Powell, India ; 1878-83, Miss Mary Priest, Japan ; 1882, Rev. G. Reid, China ; 1876, Rev. J. Saunby, Japan ; 1876, Mrs. J. Saunby, Japan ; — E. G. Smith, M.D., India ; 1882, Rev. G. B. Smyth, China ; 1868-73, C. C. Thayer, M.D., Turkey ; 1868-73, Mrs. C. C. Thayer, Turkey ; — Rev. H. W. White, China ; 1880, Mrs. W. White, China ; 1877, H. T. Whitney, M.D., China ; 1877, Mrs. H. T. Whitney, China ; 1848-57, Rev. J. K. Wight, China ; 1885, Miss F. E. Wight, China ; 1866, Rev. Mark Williams, China ; 1882, Miss C. G. Williamson, India ; 1886, Miss S. A. Wintennute, China ; 1836-86, Rev. G. W. Wood, D.D., Turkey ; 1871-86, Mrs. I. Wood, Turkey ; 1884-92, Miss K. C. Woodhull, M.D., China ; 1863-77, Rev. E. R. Young, D.D., Indians Hudson's Bay.

#### SUMMARY.

*By Fields*: India (including 2 in Assam and 7 in Burma), 29 ; China, 26 ; Japan, 13 ; Siam, 3 ; Turkey, 8 ; Syria, 3 ; Persia, 1. Total for Asia, 83. Bulgaria, 4 ; Italy, 1 ; Africa, 5 ; Mexico, 3 ; North American Indians, 2 ; West

Indics, 2; Guatemala, 2; Paraguay, 1; Micronesia, 2. Total, 105.

*By Societies:* American Board, 27; Presbyterians, North, 25, South, 4; Methodists, 22 (M. E. Church, 14; Methodist Church of Canada, 6; Methodist Protestant, 1; Wesleyan Methodist, 1); Baptists, 13 (A. B. M. U., 12; Canada Baptist, 1); Reformed Church, 6; Church of Scotland, 2; Lutheran, 1; Protestant Episcopal, 1; Italian Bible Society, 1; China Inland, 1; Independent, 2. Total, 105. Last year, 103.

Returned missionaries, 98; under appointment, 7; years of service rendered, 1159.

The more formal and lecture-like features of the session were the valuable paper of Rev. Cyrus Hamlin, D.D., on the "Posture of the Moslem Mind toward Christianity;" that of Dr. Nassau on "Bantu Superstitions," and another on "Improved Health Conditions for Missionaries in West Africa;" that of Dr. Fuller, of Aintab College, on "Industrial Education;" and that of Dr. P. Z. Easton, on "Dervish Pantheism." Many other excellent papers were read.

The special sessions were one on Woman's Work, conducted exclusively by ladies; a Composite Language study, comparing difficulties of acquisition of languages; another on traditions, myths, and usages found among heathen, similar to or suggestive of Scripture narratives and doctrines; and the stereopticon composite exhibition on Saturday night, conducted by missionaries of many lands.

The session presided over by Rev. James Mudge, D.D., devoted to home work for foreign missions, which occupied three hours, embraced such themes as the Missionary on furlough; What to do and What not to do; Is there more need for more men or more money? How to procure suitable missionaries; What to say and how to say it; Describe the most effective missionary address you ever heard or gave; Advisability of soliciting contri-

butions to special objects; and many others.

The reception, when all were presented to Dr. and Mrs. Foster on the lawn, by the splendid tabernacle which Dr. Foster erected for these meetings in 1892, was a delightful occasion.

The devotional meetings and the devotional spirit throughout were far beyond the ordinary plane. The sermon by Rev. George Douglas, D.D., President of the Methodist Theological College at Montreal, will mark an era in many a soul's life. Blind, and otherwise physically disabled, he was admirably fitted to discourse on "We glory in tribulation," showing it to be the law of physical development, the law of all noble achievement, the law of formation of noblest character, and the pledge of divinest sympathy.

The farewell meeting to outgoing missionaries was a memorable occasion. A few brief words were said by those anticipating returning to their fields before the next annual meeting. They were Rev. and Mrs. Phillips, of Assam; Dr. Nassau, of Africa; Rev. and Mrs. Locke, of Bulgaria; Rev. and Mrs. Nichols, of Burma; Rev. G. B. Smyth, Miss Dr. Woodhull, Miss Dr. Carleton, Rev. and Mrs. Pitcher, Dr. and Mrs. Whitney, Rev. Mark Williams, Rev. and Mrs. Lingle, Miss A. T. Graves, and Miss Viotta Brown, of China; Rev. and Mrs. Harpster, Rev. and Mrs. Powcill, Rev. and Mrs. Hume, and Miss English, of India; Miss Lund, Dr. and Mrs. Learned, Rev. and Mrs. McAlpine, Rev. and Mrs. O. H. Gulick, Rev. and Mrs. E. R. Miller, Rev. and Mrs. Saunby, of Japan; Mrs. L. G. Craver and Miss J. Houston, of Mexico; Miss C. E. Bush and Dr. Fuller, of Turkey; Rev. and Mrs. Easton, of Persia; Miss M. L. Law, of Syria.

The munificent hospitality of Dr. Foster, which has secured a headquarters and a home for this Union, is unmatched, and his magnetic personality and spirituality pervaded all the atmosphere throughout the whole week. This sanitarium had as its basal thought

benevolent medical aid to missionaries and ministers. The benefactions of the house reach at least \$20,000 a year, and the magnificent property, worth half a million dollars, was donated by deed by Dr. Foster to trustees for the benefit of missionaries and ministers. The building is being rebuilt, the new half being now in use—a splendid fireproof structure, perfect in all its appointments. Many hundreds of foreign missionaries have been free patients in this establishment.

#### Points from Addresses.

We purpose giving some glimpses at what was said in the meetings. We present just a few in this number.

##### *The Education of the Blind in China.*

—At the Ladies' Meeting, Mrs. Charles R. Mills, of Tung Chow, near Chefoo, North China, represented the first organized work for deaf mutes in the Empire of China. There are no statistics giving the number of deaf mutes, but it must be large—a considerably larger proportion probably than in the United States. There is nothing done for their education. The school at Tung Chow, which has had eleven pupils, is supported by the deaf in the United States, and is un denominational. The object is not to establish a large institution, but to provide a place where native teachers may be trained. Considerable school apparatus has been provided, including a valuable phonetic chart covering the whole mandarin language as spoken in that region, the plan of which could be applied to any dialect in the empire. This chart is based upon Professor Bell's universal phonetic alphabet. A great deal of interest is manifested in the school by people in this country and by the native Christians in China, and it is hoped that it will prove a means of furthering the Gospel. It is now in charge of a native teacher who has worked with Mrs. Mills from its establishment.

*The Hill Tribes of Assam.*—Rev. E. G. Phillips, of Assam, said, "The people

of Assam are of three classes—the Hindus and the aboriginal tribes and imported laborers of the plains and the spirit-worshiping savages of the hills. Our most successful work is among the two latter classes, and especially the Garas of the last class. They sought Christian instruction, and during the thirty years intervening thousands have been baptized, and now there are about 2500 communicants in the churches showing a good degree of self-support and self-propagation. The work is going on with increasing momentum, and the prospect of the whole tribe becoming Christian in the near future very encouraging."

*Dervish Pantheism.*—Rev. P. Z. Easton, D.D., of Tabriz, said: Persia, today politically and morally the mere shadow of the Persia of Cyrus and Darius, of Sapor and Chosroes, is nevertheless more to be feared and dreaded than they. Nothing in the legendary tales of Firdusi, nothing in the historical narrative compares in seductiveness and power with the influence of the dervish philosophical and religious system, the only system which contests with Christianity the entire field of revelation, and claims to bring the creature here and now into such direct relations with the Creator that all veils shall be removed, all mysteries made manifest, and all difficulties overcome. Giving to its votaries a foretaste of the promised blessings, it asks of them absolute and entire subjection to the murshid or leader, takes possession of them body and soul, fills them with an unconquerable enthusiasm, and hurls them against an unbelieving world. In our day one such leader stopped the progress of Russia southward for thirty years; another rolled back the tide of British conquest in Africa; a third all but revolutionized Persia. This system has taken root on our shores both as a philosophy and an institution, preaches in our churches, lectures in our theological seminaries, talks in our prayer-meetings, undermines the faith, presents a rallying-point for materialism, infidel-

ity, and all non-Christian systems, and paves the way for plunging Church, family, and State into the abyss of anarchy and destruction.

*Education in Japan.*—Rev. Dwight W. Learned, of Japan, said: In Japan the government provides primary education for all, and a complete system of higher schools and colleges for young men; but yet Christian schools are needed (1) because young men from the public higher schools almost never enter the Christian ministry; (2) in order to train Christian men for positions of influence; (3) to show that Christianity is not an outgrown superstition, fit only for the ignorant, but in harmony with all true service; (4) because Christian schools are a powerful means for leading young people to Christ. Hence, while educational work is subordinate to direct evangelistic work, it is an exceedingly important department of missionary work. A few years ago numerous schools were opened by Japanese Christians, with which the missionaries had no connection except to do some teaching of English. For a time they flourished and did most valuable Christian work, but with a falling off of the desire to learn English, they have declined in number, and probably few will long survive. The only institution for young men's education to which our mission has given financial aid is the Doshisha College, in Kyoto, opened in 1875 by Joseph Neesima, in co-operation with the mission. To found a Christian college in that centre of Buddhism was pronounced to be as difficult as to move the neighboring mountains into the lake, but with God's help the college has prospered and sent out Christian young men into all parts of the empire.

*The Higher Classes in China.*—Rev. Gilbert Reid, of China, spoke on the "Importance and methods of work for the higher classes in China." He said: As to its importance, this work is merely a part of the whole work, and as far as possible every work should be done. Thus far most missionaries have preach-

ed to the common people, and so, owing to the neglect of the upper classes, we term it a special work, needing to be performed by some one. No class should be neglected is our axiom. As to the methods, he pointed out the object—viz., three: the salvation of their souls, the teaching of knowledge and truth, and the utilization of their greater influence for the benefit and salvation of the masses. The way to do it is, first, through medical work; second, educational institutions; third, through literature; fourth, through social calls, and last through matters of business with the officials. He noted that for seven years he had been connected with this line of work, meeting over a hundred mandarins; he had met many signs of favor and friendliness.

*What a Hundred Dollars Will Do.*—In illustration of what can be done with a small amount of money, Rev. Mark Williams, of Kalgan, China, explained what \$100 will do in North China: 1. It will maintain a boy's day school of twenty-five, as it will pay the rent of the room and salary of the teacher. 2. It will maintain three boys in a boarding-school. 3. It will pay the salary of two native preachers. 4. It will pay the wages of two coolporteurs, who not only sell, but explain the Bible. 5. It will support a station class of twenty men, who spend all their time for three months in Bible study.

#### Far Afield—The Outlook.

This Union appoints all its members abroad and on the field as an Outlook Committee. A great many members of this large committee reported to the meeting. We select at random a few specimens:

*Zululand.*—Rev. Charles W. Kilbon wrote: "The annual meeting of the Zulu Mission is appointed earlier than usual this year—June 16th-26th—so we shall be in session here at Adams Mission Station with our families at the same time, in part, that you are gathered together at Clifton Springs. May

the Lord's presence be manifested both with you and with us. June 23d a party of four men, three ladies, and two children are to leave us to establish a mission in Gazaland, on the borders of Mashonaland. I solicit for them and the new work your prayers."

*Chinese Mission in Hawaii.*—Rev. Frank W. Damon wrote: "We have been at home in our work now just a little over a year, and it has been a year rich in God's blessing. Our work is in some respects in an encouraging condition, and we have much to cheer and inspire us. Our little island group has been passing through a period of much political excitement and unrest, but I am grateful to say that it has not hindered the progress of our work."

*The Sunday-School Union of India.*—Rev. J. L. Phillips, M.D., Corresponding Secretary, wrote: "Could I be with you at Clifton I should like to testify of God's marvellous mercy and rich blessing bestowed on me and my work for the little ones of my dear India. In the twenty-seven months I had in India this time, I was almost always "on tour," and travelled nearly 35,000 miles, all over the broad field, including both Burma and Ceylon. Sunday-school unions auxiliary to our India Sunday-school union have now been organized in Bengal, Bombay, Punjab, Madras, Rajputana, Burma, Central Provinces, Northwest Provinces and Oudh, and Ceylon. In our report to the World's Sunday-School Convention, to which I am going (at St. Louis, Mo.), we represent in this broad field of all India and Ceylon 5548 Sunday-schools, with 10,715 Sunday-school teachers and 197,754 Sunday-school pupils; hence we have great reason to thank God, and rejoicing, take courage for future work. In some missions the number of Sunday-schools has doubled and at some stations more than trebled during the past three years. Best of all, one hundred of our Sunday-school pupils have been converted the past year, and some of these young disciples have begun work for Christ with real zeal and enthusiasm, and their fruit al-

ready begins to appear. I believe that many families will be brought into the Church by our little shining Christian children in these dark homes, and I should enjoy telling you of bright cases illustrating this remark. The outlook is most cheering, and I shall be eager to get back to India next October for many years of work, I hope, in behalf of her children and youth. The meetings in Egypt, Palestine, and on the continent have been full of good cheer, and my forty-five days in Great Britain very encouraging indeed. I look for much good from this tour in the way of volunteers for all our India missions."

*A Greeting.*—Rev. T. J. Scott, D.D., Principal Theological Seminary, Barilly, India, wrote: "As the time for our annual meeting comes round I think of your assembly, and am with you in spirit. I very much like this idea of an International Missionary Union. This I believe is the only instance where missionaries of all churches in Protestantism meet annually for sympathy, fellowship, and counsel. You form a great missionary nerve-centre, from which cords of sympathy stretch to all the missionary world. I am glad there is one spot where we have an annual missionary congress. I trust you may never fail to do and say many practical things that may stimulate better work for missions both at home and abroad. One grand thought should always stimulate us—we live in a wonderful missionary period. Deputations are passing round the world hunting the lone places still untouched by mission work. Soon a thousand millions of pagan and Moslem souls will be under the blaze of the Gospel! In the third century the 120,000,000 of pagan Rome were being reached everywhere by the Gospel. Much more than twice this number are within the sound of the Gospel trumpet to-day in India alone. What a great work at home to bring the Church to a knowledge of its opportunity and to a sense of its duty! I think your Union should work steadily to this point, as something definite.



Surely the Church, with full knowledge of its opportunity, would feel a sense of its duty to the race—"the Gospel to every creature." "

## Governments and Missions—Resolutions.

### *Chinese Exclusion.*

" *Whereas*, The United States for over fifty years has maintained treaty relations with China, guaranteeing protection to American citizens in China, establishing full toleration from the Chinese Government for the Christian religion, and regulating American commercial relations with the people of that country,

And *Whereas*, Both the Scott Bill of 1888 and the Geary Bill of 1892 have glaringly violated the different treaties of 1842, 1860, 1868, and 1880, first by forbidding Chinese laborers visiting their native land to return to this, contrary to the express stipulations of the treaty of 1880, and secondly by enacting a variety of restrictions and penalties for the Chinese already residing within the territory of the United States, contrary to the treaty of 1880, which expressly states that all Chinese in the United States shall be subject to the same favors, privileges, exemptions, and immunities accorded to the most favored nation.

Therefore, *Resolved*, 1. That this Union desires to place on record its strong protestation to the policy of breaking a national contract, and also to the unjust and unfriendly features in the laws now in force regarding Chinese immigration, and especially concerning those Chinese who are already resident in the United States.

*Resolved*, 2. That this Union would most respectfully petition the Executive and Legislature of the nation to repeal the present law, and enact such a new law as will either harmonize with the treaties made in the past with China, or, if desirable, with a new treaty agreed upon and duly ratified by both governments.

And *Resolved*, 3. That a standing committee of two be appointed to represent this Union in endeavoring to secure in every possible way such legislative action as will be alike creditable to the Christian character of our nation, respectful to China, and beneficial to all American interests in that land.

### *Concerning Protection in Turkey.*

Viewing with alarm the persecution of our fellow-missionaries and other fel-

low-Christians by the Turkish Government in the region of Marsovan and other places, while all Roman Catholic missions and missionaries are undisturbed,

Therefore, *Resolved*, That we ask our Government to secure to the imperilled American missionaries in Turkey "the rights and privileges of the most favored nations," constructively accorded them by treaty.

*Resolved*, 2. That we ask the attention of our Government to the well-known fact that Christian testimony is of no value before Mohammedan judges, and that in all important cases the most acceptable testimony of every kind, written and verbal, can be obtained for money by the powerful party.

*Resolved*, 3. That we petition our Government to unite with other Protestant Christian governments to secure the safety of the Christian subjects of the Porte in Asia Minor.

### *Persecutions in the Caroline Islands.*

*Whereas*, The American Board Mission has spent forty years in the attempt to civilize and Christianize the natives of the Caroline Islands, and has met with great success in the prosecution of its work; and

*Whereas*, Six years ago the Spanish Government, on taking possession of the islands, entered upon a systematic persecution of the missionaries and the native Christians, and obstructed by arbitrary and brutal measures the progress of their peaceful and humane work; and

*Whereas*, The officials of said government have deprived the missionaries of their rights as American citizens; rights which, according to the great principle enunciated by Webster, they are entitled to in common with all others of their fellow-countrymen, have driven them from the islands, and robbed them of the property which was decreed to them in the presence of a United States official by the native chiefs; and

*Whereas*, Though our Government has formally protested against the wrong done these, its citizens, and demanded that the guarantees of religious liberty given by the Spanish Government as to the rights and property of the missionaries be made good, no substantial redress has yet been obtained; therefore

*Resolved*, That we respectfully call upon our Government to take more vigorous measures than it has yet taken to redress the great wrongs to which these, its citizens, have been subjected, and to strengthen the hands of its representatives abroad by giving them such

instructions as will clearly indicate to the Government of Spain that further delay in the settlement of the questions at issue will not be tolerated.

*Liquor, etc., in New Hebrides.*

The International Missionary Union, convened at Clifton Springs, realizing the terrible evils connected with the Kanaka traffic and the introduction of fire-arms, gunpowder, and intoxicating drinks into the islands of the New Hebrides, very respectfully petition the Government of the United States to use its influence, and to unite in co-operation with the Christian governments of Europe in their efforts to suppress this traffic, attended with such cruelties and involving such demoralizing wretchedness to the people of those islands, just emerging from barbarism into the light of a Christian civilization.

*The Stundists,*

*Resolved,* That this Union hereby express its sympathy with the religious sects in Russia known as the Stundists, Mennonites, and Molokins, in the severe persecutions to which they are being subjected by the Government of that country, and to request in their behalf the prayers of our Lord's disciples of every nation and communion.

*Government Connection with Vice in India.*

The following resolution, moved by Rev. Dr. George Douglas, of Montreal, and seconded by Rev. J. McCarthy, of Toronto, was unanimously adopted:

This International Missionary Union, composed of citizens of Great Britain and the United States, has repeatedly denounced the opium traffic of India; and the peculiarly obnoxious legislation in the matter of intoxicating liquors, as well as that known as the Contagious Disease Acts of the local Government of India, as disastrous to the interests of morals and missions in India and China; and it now reaffirms its former declarations and petitions to all in authority in the premises; and asks Christians throughout the world to pray for the removal of these deplorable obstacles to evangelization, and the best interests of mankind; and further solemnly pledges its moral support to any policy or measure which will tend to the speedy or immediate abolition of these appalling evils.

*Sabbath Desecration by the Columbian Exposition.*

*Resolved,* 1. That in the judgment of this Conference the Congress and Executive Government of the United States

deserve the commendation of all Christian people for their action in favor of closing the gates of the Columbian Exhibition on the first day of the week.

2. That we deplore the example of bad faith exhibited by the local directors in first accepting the money grant from the treasury of the United States and complying with the condition of closing the gates on Sunday, and subsequently violating that condition, thereby outraging Christian public sentiment in abolishing all distinction of days in the week in regard to requirement of labor and allowing of amusements. This action we condemn as at war with the time-honored institution of the American Sabbath, and as exemplifying a decadence of moral sentiment sadly in contrast with that expressed in the conducting of the National Exposition of 1876 at Philadelphia, when the gates were kept closed on the Lord's Day.

**World's Missionary Congress.**

CLIFTON SPRINGS, N. Y.,

June, 1893.

*Rev. W. M. Barrows, D.D., Chairman, etc., Chicago:*

DEAR SIR: Your letter of May 25th and its enclosures addressed to the members of the International Missionary Union have been presented to the Conference now in session at Clifton Springs. We thank you for the information thus communicated and the invitation to co-operation which is thus given.

In response to your request we shall be happy to do what we can to aid a general observance of Sunday, Oct. 1st, as a Missionary Sunday throughout the world.

We cannot but be deeply interested in the object of the proposed Congress of Missions. We wish it success in accomplishing the great benefit to true religion and the world's evangelization, which is its design. As representing evangelical missions of different nationalities and churches in all parts of the unevangelized world, we cannot but desire to co-operate in all proper ways for the ends which it has been hoped that the Congress of Missions to be convened in Chicago may do much to advance.

We do not doubt your entire accord and sympathy with us in respect to the deplorable cause which will keep many excellent Christian people from executing their previous purpose to visit Chicago this summer. What may occur before the time of the meeting of the proposed Congress of Missions, and what change of views on the part of in-

dividual missionaries and others, cannot now be foreseen; but as the case now stands we regret inability to accept officially your invitation to appoint delegates to represent the Union as an organization: and so we leave it to our officers and members to act upon their personal responsibility, and as representatives of missions or other organizations, in respect to attending the Congress.

Enclosing a copy of resolutions which express our sentiments on the subjects to which they refer, and praying that the Spirit of divine grace and the overruling providence of God may accomplish through your efforts much for the extension of His kingdom among all nations, we are

Yours in Christian brotherhood,

*Resolved*, 1. That we heartily approve the proposal that Sunday, October 1st, be observed as a Missionary Sunday throughout the world.

2. That we commend to the individual members of this Union prayer in behalf of the proposed Congress of Missions in connection with the Columbian Exhibition, and such action in respect to personal attendance as the providence of God may allow, and each one's judgment and conscience may approve.

#### Educational Work in Missions.

BY REV. WILLIAM ASHMORE, D.D., SWATOW, CHINA.

In a recent number of the REVIEW (October, 1892), somewhat late in finding its way to these distant places, your correspondent, Rev. D. S. Spencer, of Tokyo, Japan, has done me the honor of holding me "responsible for the appearance in the missionary organ of his church" (the *Baptist Missionary Magazine*) of certain educational heresies, as follows:

Specification First.—For an article which "seemed to put at a discount the educational work being carried on in Japan as compared with the evangelistic."

Specification Second.—For harboring an opinion that it might not be amiss to "have many of the educational missionaries here drop their school work and take up evangelistic."

The honor is the more conspicuous

from the fact that it could have been bestowed more worthily upon, possibly, a hundred Japanese missionaries, Japanese preachers, and well-read foreign residents within easy reach, who could have told him the same things by word of mouth.

Where one's name is connected with a toast (not to say a challenge), courtesy requires a response. On that account I now knock at the door of the columns of the REVIEW to avow responsibility and readiness to meet it.

The "discount" referred to is not only *seeming*, but I am obliged to confess it *real*, and is only increased by what Mr. Spencer now says on "Mission Schools as Evangelizing Agencies" in the particular section in which my arraignment comes in, and with which alone I now have to do. Whatever mission schools may be in other directions in the way of raising up and training evangelists, pastors, teachers, and church workers is not now the question, but it is as to their pre-eminent value as evangelizing agencies. Mr. Spencer tells us in Japan, in the statistics for that year, that the foreign teachers are 160 and the Japanese teachers 287, making a total of 447, and, further, that the converts in 1890 were 270. Not a word of reflection is intended by this citation. Beyond doubt the teachers were faithful to the uttermost. It is God only who can give the increase. But I may be pardoned for the infirmity of not being able to see that 447 teachers to 270 students converted are sufficient to establish Mr. Spencer's claim for the conspicuous excellence of "schools as an evangelizing agency."

An appeal is made to the judgment of Dr. Abel Stevens. The opinions of that eminent scholar and traveller are always entitled to respect; but it by no means follows that they are of necessity an end of controversy. No doubt Dr. Stevens has said other things at other times on this same subject to which we might bow with submission, but they may not have been within convenient reach of Mr. Spencer at the time of

writing, a matter much to be regretted. To the quotations that are made in the present case we are unable to give adhesion. As it is not good form to declare dissent and not give a reason therefor, we may cite three or four sentences from Dr. Stevens and indicate with stunted brevity the line of demur.

He says, "The chief missionary work now going on in all the East is by Christian education."

The language is too strong. "All the East" is a very extensive region. The statement may be true in Japan and in some other parts of the field. We are curious to know if it is true in all the fields of our Methodist brethren. For many places the statement is not well adjusted to the situation. A great mission work has been and is still going on among the Karens and the Telugus, but it is not chiefly by "Christian education," which in this case we take to be a synonym for school work. A late article put down the educational staff in India as only 15 per cent of the missionary body. And certainly as regards China, which is no inconsiderable portion of "all the East," the correctness of Dr. Stevens's estimate must be challenged outright.

Again he says, "This is preaching the Gospel in the most practical and effectual way for the Eastern populations."

This will be admitted by few except those engaged in school work themselves. The others will dispute it. The assertion asserts too much. That it is a dictate of duty and good judgment to preach the Gospel in whatever way is "most practical and effectual" will be sustained by everybody. Now, if the school system is indeed "the most practical and effectual," then the missionary body, as a whole, should drop other forms of work in the main, and betake themselves to building school-houses, and should start schools in which to teach a combination of, say, one part Bible to several parts secular knowledge. Perhaps we should not dwell on this, for Dr. Stevens himself

cancels the stress laid on "most" in the above sentence when he adds later, "It should not be a question among us which is most desirable." So the equilibrium is restored. Still these mutations of emphasis are somewhat confusing.

Once more he says, "Your science refutes their legendary traditions, without a word of allusion to the latter."

It is well to call it "your science," for science and philosophy are not the chosen weapons of the Holy Spirit. Besides, it is no side issue like legendary traditions that we are aiming at, but it is *sin*, in the life and in the heart, and sin is not to be reached without word of allusion, but by pointed and direct application of Bible truth. There is already altogether too much of the circuitous and round-about way of approaching the human heart—far too much building on a "scientific basis" and "a philosophical basis." The whole system tends to rationalism and generates scepticism. Retribution has begun already, both at home and abroad. The Bible and chapel service are beginning to fight for their existence in some of our great secularized mission schools, and missionaries in Japan are finding themselves superseded in leadership in teaching, and may yet be relegated to positions utterly below their worth and their qualifications. If such a thing does come about it will show itself in those very schools which make so much of philosophy, western culture, western science, and western civilization.

I would not trespass more on your space, and yet there are other things that ought to have a word of consideration, notably the idea that the school systems of India, China, and Japan are really the best embodiment for these countries of Paul's conception of preaching; the further ideas, that "the school is the best chapel;" that "the English language serves as a bait;" that "English is in itself a civilizer;" that "English is coming to be generally regarded as the best medium of theological in-

struction;" and that "most of the theological schools now do their chief work in English."

These things are challenged boldly. One would like to ask whether the whole system of entering wedges and baits and secular inducements of various kinds is not being tremendously overdone to the disparagement of the Holy Spirit, the paralysis of genuine faith, and still further to the dishonor of the Great Master Himself, who comes in at nobody's backdoor, and asks for acceptance on the strength of no "bait" whatsoever; and, further, to ask what kind of a civilizer English has too often been; and still more, whether it is true that English is coming to be so generally regarded as the best medium of theological instruction? Is it true in India? Is it true in China? Is it true in Japan that most of the theological schools now do their "chief work" in English? If so, then why do Japanese missionaries find it so difficult to get men to fill the classes in the full English course? And why such disparity of numbers in the English and the vernacular courses as the catalogues seem to indicate? And what is the meaning of such movements as those of Messrs. Ishimoto and Tamara? Since one is put to it in self-defence, there can be no harm in asking such questions. The whole mission-loving world will be interested in the answers to them.

It may be a most presumptuous thing for an outsider to say, but say it he will, and take the censure if it comes: It will be a blessed day for Japanese Christianity when the people are emancipated from the notion that in order to a place among the most efficient and dignified preachers of the land, a man must have received his theological education through the medium of a foreign tongue. The same outsider has the temerity to avow a further conviction that, when the general engagement comes on that is to determine the religious future of Japan, the same as in any other country in the East, the brunt of the fight will come, not on the

English-bred portion of the ministry, but on that other class coming forward; of those who, discarding science and philosophy as weapons of warfare, and stripping themselves to the waist of scholastic redundancies, shall enter the field and fight it out with the Spirit of God in their hearts and a two-edged sword of God in the shape of a Japanese vernacular Bible in their hands.

#### Our Mail-Bag.

—In a private note Rev. Young J. Allen, D.D., long and widely known as an able missionary of the Southern Methodist Episcopal Church in China, says: "It may be news to you to learn that, at the recent session of our General Board of Missions, in answer to the urgent request from the 'Society for the Diffusion of Christian and General Knowledge in China,' I have been so far relieved and released from other work in our mission as to devote my time and labors on returning to China this fall almost exclusively to editorial and other literary work of the kind now so urgently desiderated in that great mission field."

—Rev. Charles E. Eckels, of Ratburi, Siam, sends an item of interest. "A movement," he says, "is being made toward giving the Cambodians the Word of God. A gentleman from Leeds, England, is interested in the project, and has written to Rev. J. Carrington, Agent of the American Bible Society, about it. Mr. Carrington lately made a trip into this province, where there are many Cambodians, and has found men who can translate the Gospels from Siamese into Cambodian if his Society agree to his undertaking the work. On a recent trip of twelve days to one of the Buddhist places of pilgrimage Mr. Carrington sold about twelve hundred portions of Scripture."

—Rev. Dr. M. H. Houston has resigned the secretaryship of the Missionary Society of the Southern Presbyterian Church to return to China and resume his work as a missionary, from which he has been separated for several years. A missionary ranks a missionary secretary, hence we congratulate Dr. Houston on his re-elevation to the loftiest position on earth.

### III.—DEPARTMENT OF CHRISTIAN ENDEAVOR.

CONDUCTED BY PROFESSOR AMOS R. WELLS.

Regarding his visit to the Turkish societies, Dr. Clark says, in one of his letters: "Though I have spoken many times, I have not been able to do much directly for Christian Endeavor in this land of the Sultan, because the Government has interfered and forbidden all Christian Endeavor societies. In some places societies were already formed. In many others they were on the point of being formed, and young men and women were just about to take our pledge when the Armenian trouble arose. The powers that be were frightened, became suspicious of all societies, forbade our Christian Endeavor publications, which were translated, put in type, and all ready for publication, and, so far as possible, generally overthrew the work that Mr. Krikorian and others had so well begun. To be sure, there are some societies left—twenty or thirty in all Turkey, perhaps—but there would be scores more were it not for this outrageous interference of frightened and foolish government officials. When speaking and preaching, I have not been allowed to use the words 'Endeavor' or 'society,' as I did not care to land in a Turkish jail, and did not wish to get any of my friends into trouble."

Some time ago the Endeavorers of the Lima, O., Presbytery agreed to raise six hundred dollars, to pay the salary of a Presbyterian missionary in Chile. They have accomplished their noble task, having raised that amount and twenty-five dollars more.

The first Floating society of Christian Endeavor, which was organized in Brooklyn, now numbers seventy-two members, which are distributed among nine ships. It is now proposed to make each of these nine sets the nucleus of a new floating society, and thus the good seed will multiply by a process of self-division, until, God willing, it may cover the navies of the world.

Here is a bit of home missionary work. It happened in the State of

Washington. Sixty Endeavorers, returning from a local union meeting, were compelled to wait some time for their train. They were fresh from a beautiful consecration meeting, and the Spirit put it into their hearts to go to a saloon near by to hold a meeting. This saloon was, as they had heard, the one great opponent of the church from which they had just come. They went, held their meeting of song and prayer, and one after another pledged himself openly to continued prayer for the closing of that saloon. Four months afterward the saloon was closed, and it had no successor.

Here is another bit of home missionary work from the same State: Attempts had been made to sustain regular worship in a certain country school-house. The attempts failed. At last, amid many prophecies of failure, an Endeavor society was started. That was nearly a year ago, and not one meeting has been omitted. More than that, they have sought out a pastor, and a prosperous frontier church testifies to the sincerity of those young people's Christian endeavors.

Now it is missionary phonographs, and a Christian Endeavorer sends the first one to a Protestant missionary. A Methodist Protestant paper lately appealed to the Sunday-schools to send an Edison phonograph to a missionary in Japan, whose health was failing, and whom it would greatly help. This appeal brought to the mission board the next week a check for \$150 from the president of a Christian Endeavor society.

We notice a new form of home work undertaken by the Wesleyan Endeavorers of Grosvenor Street Chapel, Manchester, England, who are in the habit of sending delegations to sing in the children's wards of one of the hospitals. A beautiful thing to do.

The Junior Endeavorers of the Zion Congregational Church of Toronto,

Ont., know how to make a missionary collection interesting. They wrap up their money in a piece of paper on which is written the way the money was earned. Afterward these papers are all read to the society.

One of the most enthusiastic Christian Endeavor conventions ever held in Philadelphia, or anywhere, attended the recent meeting of the Methodist Christian Endeavor Advisory Board in that city. This is an organization of influential Methodist clergymen, formed to watch after the interests of Methodist Christian Endeavor societies. Philadelphia contains a large number of Methodist Christian Endeavor societies, whose members held overflowing meetings for four crowded sessions, listening to many of the most able and eloquent men of the denomination. Among the points urged upon Methodist Christian Endeavorers at this meeting was affiliation with the denominational society by being enrolled at Epworth League headquarters at Chicago as Epworth Leagues of Christian Endeavor. It was also urged that Methodist Christian Endeavor societies unite locally in denominational missionary bands, to push denominational missions. Methodist Endeavor societies, under such wise leadership, are in no danger either of extinction or of failing in enthusiasm for their denomination and loyalty to her interests. There is no reason why all Methodist young people's societies should not retain their membership in the interdenominational organization, enrolling there as Christian Endeavor societies (provided, of course, they have, as most of them have, the Christian Endeavor plan of work, in essentials), and at the Chicago headquarters as Epworth Leagues; or, better, enrolling in both under the compound name "Epworth League of Christian Endeavor."

The Endeavor society in the Trumbull Avenue Presbyterian Church of Detroit, Mich., which five years ago numbered about thirty members, now numbers about four hundred, and is

probably the largest society in the denomination.

A former member of the King Street Presbyterian Society of London, Ont., is now a mechanical missionary at Orumiah, Persia. True to his pledge, he now reports a young men's Christian Endeavor society in that far-off place.

A Christian Endeavor society has been formed in the penitentiary at Albany, N. Y.

There is now an Australian United Society of Christian Endeavor. The organization was effected at Melbourne, by delegates from New South Wales, South Australia, and Victoria. There were Congregationalists, Methodists, Baptists, and Presbyterians. In addition to the formation of a continental union and adoption of a constitution, provision was made for a weekly paper and for a new Christian Endeavor hymn-book. This is certainly a great step in advance, and under the inspiring direction of its United Society we may expect the Christian Endeavor movement to progress in Australia with even mightier strides than ever before.

The General Assembly of the Presbyterian Church, in its session at Washington, wisely recommended the formation of presbyterial unions of the Christian Endeavor and other young people's societies of the denomination. Such presbyterial unions have been formed in many presbyteries already, and always with the happiest results. The Assembly also urged the young people to still greater zeal for missions, and undoubtedly Presbyterian Endeavorers will respond gladly to the appeal.

Here are a few more sentences from Dr. Clark's Turkish letters: "In Yozgat and vicinity arrests of Protestants by Turkish officials have been unusually numerous. It is thought by some of the missionaries that this is because of the Turkish fear of the seditious letters, Y. P. S. C. E. The room in which the Yozgat society held its meetings was saturated with kerosene oil and set on fire, not improbably because these meetings were held in it." Speaking

of the Christian Endeavor pledge and other literature in Turkish, Armenian, and Greek, Dr. Clark says that the Sultan's government does not permit these to be printed, and so they are written on the cyclostyle. Endeavorers in Turkey do not dare to wear their badge, as they would become objects of police suspicion.

One of the most eloquent of the speakers at the New York Christian Endeavor Convention was Mr. Jue Hawk, who is now working among his countrymen, the Chinese, in Portland, Ore. He was unable to accept an invitation to speak at the Montreal Convention because, once over the border, our enlightened government would not let him return!

Senior societies are multiplying in Australia. One of the latest, that of the Southwark Baptist Church, was started merely as an experiment, to run only six months. At the end of six months these grown-up Endeavorers, thirty in number, unanimously voted "that we continue as a Christian Endeavor society so long as God permits."

There is a flourishing Christian Endeavor society in the Doshisha of Japan, working chiefly among the non-Christian students. Societies of Christian Endeavor are springing up in many parts of the Sunrise Empire.

Mrs. Alice May Scudder read before the World's Congress of Representative Women at the World's Fair a long and able paper on "Woman's Work in the Society of Christian Endeavor."

It would be interesting to know just how much Presbyterian Endeavorers are contributing to all the mission boards of their church. Now comes the Woman's Presbyterian Board of Missions for the Northwest, and reports receipts from Christian Endeavor societies for the year ending April 20th of \$3676.37.

The Westminster Presbyterian Endeavorers of Toronto, Ont., have one member a missionary in China, two other members preparing for the foreign field, and four members in the

home mission field for the summer. The society also conducts an extensive mission.

The District of Columbia Christian Endeavor Union took advantage of the recent presence of the General Assembly in the city to secure speakers, and held a rousing missionary rally, at which over two thousand were present.

The Louisiana State Christian Endeavor Union has successfully held, in New Orleans, its first annual convention.

At the recent fine convention of the Kansas State Christian Endeavor Union, although not nearly all money was reported, it was learned that the Endeavorers of the State had given at least \$3200 to denominational missions during the past year.

The results of Dr. Clark's around-the-world Christian Endeavor journey may thus be summarized, though the full accomplishment can never be known on earth. He has travelled about thirty-nine thousand miles, chiefly by water. He has made sixteen voyages, averaging six days each in length. He has not lost a day nor missed an engagement. He has stood before over two hundred and fifty audiences, more than one hundred and ten thousand people, and told them about the wonderful Christian Endeavor movement. This has compelled the use, by himself and his interpreters, of fifteen languages—English, Chinese, Japanese, Tamil, Telugu, Hindi, Hindoostance, Bengalee, Marathi, Arabic, Turkish, Armenian, Modern Greek, Spanish, and French. Into all these languages the Christian Endeavor constitution is being or has been translated. Everywhere Dr. Clark has aroused great enthusiasm, wonderfully inspired the missionaries, and greatly advanced the Christian Endeavor cause. By no means the least among the results of this journey is its reflex action on the societies at home, leading them to greater missionary interest and efforts and to deeper zeal for their society, thus shown to be world-wide in its adaptability and influence.



## IV.—EDITORIAL DEPARTMENT.

## The Danger of Excess in "Charity."

The editors of this REVIEW, mindful of the fact that it is not simply a record of current intelligence, but a *review*, in which large liberty of discussion upon topics germane to missions is allowable, have been as tolerant as possible of opinions which were not accordant with their own. An editor of a review cannot without arbitrary and often discourteous treatment of a contributor remodel another's paper to suit his own habits of thought, and must either reject a contribution altogether or else allow the writer's individuality to have free play. Accordingly the Editor-in-Chief has been wont to admit to these pages articles not entirely in accord with his own sentiments, disclaiming responsibility for the writer's opinions.

During the absence of the Editor-in-Chief in Great Britain, a few articles have found their way into these pages which he could not have admitted had he been acquainted with their contents before they appeared in print; inasmuch as, with all his disclaimers of responsibility for such opinions, the general reader will construe their publication in the REVIEW as equivalent to the sanction of the views they propagate; and no affront is intended to any who have furnished papers for these pages in the present statement that in future the editor will be compelled to decline even a *solicited* article when the sentiments therein expressed seem to him at variance with the teachings of Scripture. And he would have all contributors to understand that such will be the attitude of the REVIEW in future, so long as the present Editor-in-Chief remains in charge of these pages. The utmost charity cannot justify the admission into these pages of any opinions, however sincerely held, which in his judgment contravene the teachings or spirit of the old Gospel. "We can do nothing against the truth, but for the truth." And while having no de-

sire to repress freedom of either opinion or utterance, it is certainly within our province to determine within what limits such freedom shall be exercised *in this REVIEW*.

That many of our readers sympathize with the editor in this position may be seen from the accompanying protest of one of our most valued friends, son-in-law of George Müller, who writes to the Editor-in-Chief disapproving the "principle, adopted by the editors, of admitting papers of the most opposed teachings, upon *vital* points of Christian doctrine. Instances of this have much increased," he adds, "during the last two years. As an illustration of my meaning, I refer you to the paper on 'The Probable Future of Buddhism,' in the May number, pp. 354-59, which propounds the following opinions, among others, viz.:

"(a) That every religion is inspired of God. (b) That 'man *craves* an incarnate God.' (c) Christ could not come any sooner than He did, for the world could not have understood His doctrines any sooner (which can only mean that, in the writer's opinion, when He did come the world *was able to understand* His doctrines). (d) That God has chosen the *Anglo-Saxons* to be the world's religious teachers. That the time when *they* shall possess the whole world seems not very distant—that *they* are fitted to undertake this difficult task to-day. (e) That Judaism was preparatory to Christianity, so likewise are Hinduism, Islamism, Buddhism!!! (f) That 'Gautama' was one of God's saints! (g) That Buddhism will powerfully contribute toward the fulfilment of such passages as Isa. 11 : 8-10 and Rom. 8 : 19-22!!! (h) That 'It was *only* to Noah (Gen. 60 : 3, 4) that God gave distinct permission to eat of animal food'!!! (i) That the human race is engaged in a '*mighty endeavor to know* its Creator'!!!

"It is not needful, for my present purpose, to show that every one of these

opinions is in direct opposition to the 'Scripture of truth.' It is sufficient to point out that they are utterly irreconcilable with the teachings of the Editor-in-Chief of THE MISSIONARY REVIEW as contained in his written and spoken utterances; and such as many of the most valued contributors to the REVIEW would thoroughly repudiate.

"Now, I do not think it is God's will that truth and error, food and poison, should be served up to the Church of Christ in the same vessel. Jehovah forbade Israel to sow their land with *divers* seeds! Has that statute been repealed?"

"Yours faithfully,

"JAMES WRIGHT.

"NEW ORPHAN HOUSES, ASHLEY  
DOWNS, BRISTOL, ENG., June 21."

With the sentiments of my friend, Mr. Wright, I am in hearty accord; and, so far as I know, my co-editors would be were this communication submitted to them. I ask contributors to let such speculations alone. There is *no salvation* in Buddhism, and this alone separates it by an infinite distance from the Gospel of our Lord Jesus Christ.

A. T. P.

The Managing Editor is responsible for the insertion of the article referred to by Mr. Wright, though not in sympathy with the sentiments expressed. It was given a place in the REVIEW because it had been solicited on the recommendation of a friend to the Editor-in-Chief.—D. L. P.

Some of the evangelical missionary societies invited to take part in the World's Congress of Missions in Chicago are asking how they can consistently appear on the same platform with the so-called "Christian and Catholic Church" that is just now conspiring to drive out 28 devoted Protestant missionaries from Algeria, and has everywhere been, as in Uganda and at Gaboon and Corisco, etc., the foe of Protestant missions.

L. D. Wishard, Secretary of the Foreign Department of the International Y. M. C. A., gives in the present issue of the REVIEW the first of a series of articles on the Y. M. C. A. in foreign lands. The forthcoming papers will treat of the progress and prospects of the movement in Japan, India, China, and other countries which Mr. Wishard has recently visited.—D. L. P.

A sketch of the life and work of the late Dr. McAll was expected for our present issue, but was unavoidably delayed. Sketches of both Dr. McAll and of Dr. Arthur Mitchell will appear in our next number.—D. L. P.

### English Notes.

BY REV. JAMES DOUGLAS.

*The McAll Mission.*—A successor is already appointed to fill the place so long and honorably held by the late Dr. McAll. The new director is the Rev. Charles Greig, a Scotsman, and son of a Free Church minister. Mr. Greig has had fourteen years' experience of the work, having been induced to become a helper through the instrumentality of Mr. Dodds and of Dr. Horatius Bonar. It is earnestly hoped and believed that Mr. Greig is in the line of apostolic succession, and that the same Divine hand will be with him as wrought so graciously with his lamented predecessor.

*Cape General Mission.*—Mr. Spencer Walton, of the Cape General Mission, has had a good time in the Dutch town of Worcester, South Africa. At least 150 souls were dealt with. Deep conviction of sin accompanied the Word, and that sometimes in cases where very little English was understood. At the close of the mission a large missionary gathering was held, when the cause of the heathen was advocated, and a short account given of the Cape General Mission.

*Native Missionaries.*—Dr. Pierson, in the fourth lecture of his recent course

on missions, entitled "New Converts and Martyrs," points out that the native missionaries, as compared with those sent out from the home countries, are in the proportion of nearly six to one. The figures are 8000 white people and 47,000 natives of the countries into which the missions were sent; total, 55,000 persons.

*The T'ai-Chow Church, Mid-China.*—The Rev. J. C. Hoare, of the Church Missionary Society, reports, in his annual letter, the baptism of nearly a hundred persons in the T'ai-Chow district during the year; and adds, there are now many inquirers and candidates for baptism. Mr. Hoare also speaks in terms of apostolic commendation of the quality of church-membership in that district of Mid-China where it is his privilege to labor. "I am thankful to say that I believe what St. Paul wrote of the Philippian Christians may also be truly written of the T'ai-Chow Church. We may give thanks 'for their fellowship in furtherance of the Gospel from the first day until now;' we may remember their 'work of faith and labor of love;' we may say of them that 'their faith groweth exceedingly, and the love of each one of them toward one another aboundeth;' most true is it that from Da-zih 'soundeth forth the Word of the Lord' far and wide. It is known far and wide for scores of miles. Now they have 'turned from idols to serve the living and true God.'"

*The Closing of the Chagga Mission.*—The closing of this mission is the more to be deplored that it is entirely without reason and enforced in the very face of the eager evangelist. Abundant evidence is to hand to show that the charges emanating from German sources and reflecting on the C. M. S. missionaries are utterly unfounded. So far from the missionaries having supplied powder and ammunition to the natives and encouraged them to resist the authority of the German Resident, their pacific influence was recognized by

the Germans, for at the end of July last Mr. Steggall, C. M. S. missionary, received a letter from Baron von Soden, the German Governor at the coast, inviting him to use his influence with Meli, to induce him to make his submission to the German officer, a task to which Mr. Steggall applied himself to the best of his ability. Mr. Steggall's expulsion has been brought about by German officialism in the face of evidence and on the strength of groundless suspicions. Howbeit, it is better to suffer for well than for evil-doing.

#### Publications Noticed.

—*Gist: A Handbook of Missionary Information*, by Lilly Ryder Gracey, answers a long-felt want in missionary circles. It is compiled by the daughter of our associate editor, and is remarkable for its accuracy and richness in valuable facts connected with missions. The book consists largely of quotations from missionary literature, statistics in regard to the home and foreign field, incidents and descriptions illustrative of missionary life, and of the progress of the Gospel in foreign lands. It is pre-eminently for use in young women's circles, but its interest and value is by no means confined to them. It will be extremely useful in the preparation of missionary addresses. Volunteers should have it. Pastors and people alike will find it most interesting and helpful. (Cranston & Curtis, Cincinnati; Hunt & Eaton, New York).

—*The Story of Diaz*, by Rev. George W. Lasher, D.D., is an interesting sketch of this apostle of Cuba and of the wonderful work of God in that island. Dr. Lasher has recently returned from a visit to Havana, and gives this sketch as a result of his personal inspection of the work. Mr. Diaz's own account of his work was reported in the REVIEW for March, 1892; and Dr. Lasher supplements this account in many interesting details. (Published by G. E. Stevens, Cincinnati, O., price, 25 cents.)

## V.—THE MONTHLY CONCERT OF MISSIONS.

Spain,\* France,† Italy—The Papacy.‡

### THE RELIGIOUS CONDITION OF ITALY.

BY REV. J. MURRAY MITCHELL, LL.D.,  
NICE, FRANCE.

Even if the space assigned me were more ample, I should find it difficult to give a just account of the religious condition of Italy. One stands in great danger of generalizing too rapidly. Italy, indeed, is no longer a mere "geographical expression." She boasts of being "one and indivisible." Politically she is indeed a unit. One language also, with but slight dialectic differences, prevails from the Alps to the south of Sicily; but the diversities among the inhabitants are exceedingly great. The Venetian and the Sicilian are in many respects dissimilar. So are the Milanese and the Neapolitans. The Genoese were declared by Dante to be different in every custom—*diversi d'ogni costume*—from other Italians; and their peculiarities are passing away with exceeding slowness. Since the fall of the Roman Empire, about fourteen centuries ago, Italy, until of recent years, has had a sad and stormy history; there have not only been frequent invasions from without, but she has been distracted by internal strife and struggle. In such a state of things great differences of character and feeling have unavoidably arisen; and although under the beneficent sway of the House of Savoy these have begun to disappear, it will doubtless take generations before a truly national character can be formed.

It may be supposed that the religious diversities are smaller than our words imply. Still, they are by no means inconsiderable. Romanism has not uni-

fied, nor indeed has it moulded the mind of Italy to the extent that is generally believed.

The religion of the State is professedly Romanism; but the Italian Government is largely tolerant. The claims of the Church are by no means conceded in all cases by the State authorities. Thus every priest must serve for a year in the army; and when civil offences are committed by the clergy, they are tried by civil tribunals. On a great public occasion, such as the celebration of a victory, a bishop is usually asked to conduct a religious service; but except when the troops are out of Italy—in Africa, for example—there are no army chaplains; and in garrison towns there is no religious service for soldiers. (For ships of war chaplains are appointed.) The State and Church are by no means on friendly terms. The State has confiscated the property of the Church, but assigns the working clergy a salary during their period of service, and a small pension in old age. The clergy, as a rule, are poor; even high dignitaries cannot be called rich. The great body of the priests are the sons of peasants; noble families are generally reluctant that their members should enter clerical life. By the year 1867 many thousands of ecclesiastical foundations—which maintained about sixty thousand souls as monks or nuns—had been suppressed; their revenues were taken over by the State and life-pensions assigned their inmates. New corporations cannot legally be set up, but the law is continually evaded; and the State, anxious to avoid, if possible, an open rupture with the Church, winks at the abuse. The "secularization of Church revenues" was, of course, vehemently denounced by the Pope and the bishops, and the indignation of the Church rose to fever-heat when the Pope was stripped of his temporal dominions and the States of the Church

\* See pp. 177 (March), 365 (May), 577 (present issue).

† See p. 537 (July), 602 (present issue).

‡ See pp. 135 (February), 201 (March), 285 (April), 565, 589 (present issue).

became an integral part of the Kingdom of Italy. So have matters stood for about twenty-three years past; nor does there appear any prospect of reconciliation between the two parties. One cannot help wondering that so sagacious a man as Leo XIII. should maintain an attitude of such firm defiance. The temporal dominion is no dogma, no article *de fide*: yet it is declared (as recently by Cardinal Vaughan) to be essential to the independence of His Holiness in his character of Universal Bishop. It is not for us to arraign the worldly wisdom of Jesuit policy: yet vaulting ambition can overleap itself, and the wise are sometimes taken in their own craftiness. We cannot say that we regret the obstinacy at which we wonder. Were Church and State reconciled in Italy, the great work of evangelization would doubtless meet with serious hindrances.

The Italian clergy are often—let us hope generally—worthy men, doing their duty according to their light, although the rule of enforced celibacy, in many cases, entails evil consequences. But the light enjoyed by the priests is very feeble. The Pope, a scholarly man himself, has earnestly recommended the study of the works of Thomas Aquinas. The “angelical doctor” occupies a high place among theologians (though we may note, in passing, that he rejected the doctrine of the “Immaculate Conception”); but the teaching of the thirteenth century is a poor preparation for the requirements of the nineteenth; and, in any case, only a few can enter into the depths of the Thomist speculations. Many—we fear we must say most—of the priests are ill prepared to serve as guides to their flocks. Signore Mariano, Professor of Ecclesiastical History in the University of Naples, asserts that “their minds are sunk in servile and senile lethargy.” These men preach; but what can their teaching avail?

The Italians are not constitutionally a religious people, though they have sometimes been asserted to be so. A

sense of the unseen is not largely developed in their minds; it is only in the north that it is so to any extent. Hence the mass of the people will seldom turn to the deep musings of “the visionary Dante;” they prefer the strain of “ladye-love and war, romance, and knightly worth,” as found in the lay of Tasso and still more that of Ariosto. Among the ancient Romans religion was mainly a function of the State; outward ceremonial was nearly all in all. Modern Italians are, in this respect, like their ancestors, or should we not say their predecessors? A high *fanzione* will always attract a crowd, but the mind of the seeming worshipper is occupied with the splendor and artistic character of the show. Of course some fundamental conceptions of the character of God and the duty of obeying His commandments—these things cannot be wholly absent wherever any tincture of Christianity exists. The worship of the Virgin also—which it is too much now the habit of some Protestants to excuse or even commend—though it leads the mind of the worshipper away from the sympathetic Christ, yet necessarily involves high conceptions of womanly purity and motherly love; and yet we greatly fear that there is too much foundation for the sentiment which we once heard expressed by one of Italy’s greatest men of letters—namely, that the religion of Italy cannot be rightly called Christianity at all, seeing it is little more than the ancient paganism, slightly veiled and bearing a new name.

“Happy the land that has faith; Italy has none.” So exclaimed Dr. Saffi, of Bologna, at the celebration of the tercentenary of Edinburgh University a few years ago. Atheism is often boldly avowed, even by the lower classes. Where this terrible extreme has not been reached, a childish superstition is all the faith of the people. Professor Mariano affirms that, under the teaching of Rome, religion has become—we should rather say, has remained from ancient times—“a magi-

cal and idolatrous naturalism."\* The upper classes are in a somewhat different state; certainly not a happier one. "There is a fatal indifference consuming us," says Signore Bonghi, one of Italy's most distinguished sons. There seems a general lack of earnestness; the mental fibre is terribly relaxed. These unhappy men can neither believe nor disbelieve. They fall under Dante's tremendous denunciation of

Questi sciaurati che mai non fur vivi—  
(More miscreants who never were alive.)

They attack the priests, but send their children to Jesuit schools; and when death approaches they accept the rites of the Church, partly because of the solicitation of their families, and partly because they feel they must have something to cling to as they enter the dark unseen.

The general tone of morality in Italian society is low. We do not assert that, in the relations of the sexes, it falls below the usual continental standard. We are disposed to set it higher than it is in France. We refer rather to truthfulness and integrity. Recently the Prime Minister, Signore Giolitti, affirmed that dishonesty is the great cause of Italy's financial troubles. In the Chamber of Deputies he declared that, "as compared with an Italian exchange, Monte Carlo itself is an honest place." Poor Italy! how is national wealth to be built up on so rotten a foundation?

The marvel is that, in a community

\* As we write this our eye lights on a paragraph in a Paris newspaper, *La Croix*, of May 5th, 1893, which we translate literally: "THEY HAVE PRAYED SO WELL. They write to us from Sora, in Italy, as follows: For a fortnight this part of the country has been in prayer the whole day. The workpeople made processions bare-footed, with crowns of thorns on their heads and carrying the relics of the holy patrons of the churches. Never was there a more moving spectacle. They prayed so well that, for the last three days, we have had much rain. The country is saved. So does God show favor to simple, heartfelt prayer." Assuredly, we do not quote this to laugh at it. Call it credulity, if you choose; it is infinitely better than atheism or agnosticism.

so devoid of faith, true mental energy of any kind can survive; for doubt is not only chilling, but killing. Take, for example, Leopardi, one of the most distinguished poets of recent days. His unbelief is absolute. He speaks of

*L'infinita vanità di tutto*  
(the infinite vanity of all things),

and yet this man was even passionate in his patriotism. It would seem that, in the nobler few, "the genial current of the soul" is not frozen into a mass of ice; and when the avenues to another and better world are closed against it, it moves with the greater strength in the direction of the temporal and earthly; but the mind of the great mass must stagnate into apathy and death, where faith is extinct. Let it be observed that these remarks hold good of the *men* of Italy; it would be unjust to apply them without qualification to the women. Religiously and morally the women stand higher than the men; and very decidedly so in the important matter of temperance.

The subject of this paper is religion in Italy. We can touch but slightly on education. It is rather singular that there are too many universities and too few schools. The former, *seventeen* in number, are irregularly scattered over the country. Many of them are small, inadequate institutions, two or three of which should be combined into one—a reform, however, which local prejudice resists.

Before the kingdom of Italy was formed in 1870 education was in a very unsatisfactory state all over the country, with the exception of Piedmont. A few were fairly well trained; the masses were almost entirely illiterate. The Italian Government deserves no small credit for its efforts to extend popular instruction. Elementary education is gratuitous. Every commune of four thousand inhabitants and upward is bound to send the children to a primary school. Still, a very large proportion of the population cannot read, chiefly among the women. This is the case specially in the south.

We fear we must add that the moral influence of the education is far from satisfactory. It would be wrong to say that there is no religious teaching; for, in most cases, the priests are allowed access to the schools; but in the colleges the case is different: in them no religious teaching is given. We need not wonder that the students should be restless and insubordinate. On this account colleges have in several cases been temporarily closed, as, for example, at Rome, Naples, and Genoa.

The one good and indeed grand result of the national education is that henceforth a considerable and continually increasing number will, at all events, be able to read. It is needless to point out how important is this ability in connection with efforts at evangelization.

But before we briefly glance at these, let us ask whether there is any hope of the Church of Italy reforming itself. The present Pope must surely see that the state of religion over the whole country is truly lamentable; and one would fain hope that he deplores the miserable results of centuries of uncontrolled papal domination. He feels rightly and deeply on various questions of social and moral interest. We wonder if he ever dreams of religious reform, or whether, while anxious to effect it, he feels that his hands are tied. At all events, he will probably die and make no sign of entertaining the thought with which we fain would credit him. Others, however, are speaking out boldly. Not to mention well-meaning, timid men like Curci—silent now—Signore Bonghi, the distinguished man above referred to, has spoken in terms which have compelled the attention of the whole civilized world. His "Open Letter to the Pope," which appeared in the *Nuova Antologia* of last December, is a remarkable document. We do not take up time by quoting from it at any length, for our readers must have often read portions of it. Signore Bonghi is a Roman Catholic, who intends to die in the communion of the Church. We

should judge that he has rather a dislike to Protestantism. He appeals to the Pope as "possessing the most exalted intellect of our times," warns him that the Church no longer supplies that living water for which the Italian mind is beginning to thirst, and presses upon him various reforms, including the renunciation by his Holiness of his claim to temporal sovereignty. The whole question is looked at from a political, as much as a religious point of view. The writer is very unwilling that the nation should be divided on questions of faith. Apparently he has some hope of being listened to, which, we confess, we do not share; but, at all events, his well-meant suggestions are but rose-water remedies for a malady which calls for far more potent medicines.

We cannot now enter at any length on the vastly important subject of Protestant missions in Italy, which would demand, for its proper consideration, a paper at least as long as this. We simply touch the hem of the subject.

The total number of Evangelical Christians in Italy is about sixty thousand, in a population of thirty millions—that is, one in five hundred. The truth makes some visible progress. The venerable Waldensian Church and the Chiesa Libera are native institutions; and we must not forget the earnest labors of Count Campello, which, if successful, will issue in the setting up, on the Episcopalian model, of a "Reformed Italian Church." We should have been glad if foreign churches, whether British or American, had been satisfied with granting aid to purely Italian effort; but the Methodists and Baptists have established missions of their own. Still, let us remember that the divided Evangelicals of Italy assert, and we believe truly, that there exists more of brotherly love and co-operation among themselves than is seen either in Britain or America. Certainly it was very cheering to witness the union of hearts exhibited at the meeting of the Evangelical Alliance at Florence in April, 1891.

A small number of converts is drawn by preaching, but the present is a sowing rather than a reaping time. For years past the circulation of the Bible has been large, and, for the most part, annually growing larger. Italy is very poor, and the willingness of the people to purchase not only portions of Scripture, but entire Testaments and in many cases even Bibles, is a somewhat notable sign of progress. Tracts also are largely read; and in particular the Claudian Press at Florence sends annually forth a large number of truly evangelical publications. As we have already indicated, the importance of the press continually increases as education spreads.

If space permitted, we could give many interesting and some striking details, all proving that the faithful preaching and reading of the Word of God retain in Italy all their immemorial power over the human heart.

Yet one thing must be glanced at ere we close. In the case of the venerable Church of the Valleys, which has the largest share of the work of evangelization, there has recently been granted a most cheering token of good things to come. Spiritual life in the valleys had in many cases become faint and low; even family worship was frequently neglected, and the lay members of the Church took little or no interest in the work of the pastors; but of late there has been a truly remarkable change. The Rev. W. Meille, the worthy son of a worthy father, has been especially blessed in his efforts to revive spiritual life among the congregations; and his labors have been heartily seconded by the pastors generally. In a spiritual sense we may almost say regarding the Church of the Valleys that the winter is past, the reviving breath of spring is moving over the land, and on every side bud and blossom are bursting into life.

Our earliest recollections of the valleys carry us as far back as the year 1846. We remember especially one Lord's day afternoon, on which we

stood gazing at the glorious mountains along with two admirable men, since gathered to their rest, Messrs. Milan and Meille, when, pointing toward Monte Viso, one of them exclaimed: "Yonder is the spot where in 1828 Felix Neff, having come across the Alps, fell on his knees as he came in sight of Italy and poured out his soul in supplication that God would hasten the time when the pure Gospel might be preached over the whole of the dark land. We are waiting for that time. We believe it is at hand. We pray that we may be ready for it. Up to that time the Waldenses had been shut up in their mountain fastnesses, but soon after the House of Savoy discarded its old policy of persecution, and the high work of proclaiming the pure Gospel over Italy was earnestly taken up, first by the emancipated Waldenses and then by various other bodies. Last year about fifteen hundred converts joined the Protestant missions. But members have been lost as well as gained. A good many have died. Not a few have emigrated. Large numbers of Italy leave their country, especially for South America. Three Waldensian pastors, if we mistake not, minister to their expatriated countrymen there.

We may note one important difference between the change now going on and that which occurred three centuries ago. Italy did not remain entirely unaffected by the great Reformation which shook the rest of Europe. The agitation, however, extended only to a portion of the upper classes and a few literary men. The great body of the Italian people did not feel it, and indeed hardly knew anything about it. Soon the relentless Inquisition triumphed all over Italy. Some converts were joined to the noble army of martyrs; others were forced to flee from Italy, and up to this day the land, save in the Waldensian retreats, has remained Romanist in name and semi-pagan in fact. Now the religious change is seen almost exclusively among the common people. The influence of it spreads for the most



part laterally, though also to some extent from below upward. Even if the Pope and his counsellors were to recover his power, which is a most unlikely thing, they could hardly now crush out the truth. *Lauds Deo.*

Thus, then, in the words of Milton's noble sonnet, the Lord is now avenging His slaughtered saints and sowing their martyred blood and ashes over all the Italian fields, and by and by we cannot doubt that hundred-fold harvest will be reaped for which the poet poured out his heart in fervent supplication.

F. S.—The following short statistical table (carefully drawn up by the Rev. Dr. G. Gray, of Rome) will be acceptable to our readers. It gives the increase of the membership of the chief evangelical missions in Italy from 1888 to 1893.

	1888.	1893.	
Waldensian Church. . . . .	4,074	4,737.	Gain, 663
Chiesa Libera.....	1,522	1,631.	" 109
Wesleyan Methodist.....	1,360	1,341.	Loss, 19
(American) Methodist			
Episcopal.....	930	965.	Gain, 45
Baptist churches.....	875	1,050.	" 175
Reformed Cath. church. ....	230	(in 1892).	

### Mission to the Italian Soldiers.

One of the most interesting sights in modern Rome to a friend of Italian evangelization is the "Military Church," with which the name of Signor Cav. Capellini is so honorably associated. His work is indeed a unique one—what might seem to us work in a very unlikely field. Yet, during these twenty years past, large numbers of Italian soldiers have given undoubted evidence in changed lives that the Word of God had come to their hearts through this agency, and, as Italian soldiers, after their period of service is passed, become merged in the ranks of the civil population, Christians among them carry the good seed to many a distant place.

As might be expected, this work has excited peculiar hostility among the priests and Roman Catholic relatives of the converts. Several of the soldiers had received letters from their families, severely upbraiding them for having sold their souls to the devil, and threatening utterly to disown them if they did not send at once some priest's certificate to attest their return to the bosom of the true Church. In most cases it was evident that the letter was

the production of the curate of the village. One young fellow, a Sardinian, was in especial distress over the cruel and violent words his father had written him. Capellini had him into his study, and there, after laying his case before the Lord, they concocted together a reply, the effect of which surpassed all that their feeble faith had dared to hope; for in a few days from the father came a request for a Bible and Evangelical books.

As in former years, Signor Capellini made several evangelistic tours; one, this year, in Sicily. He also left Rome to follow the army during the "grand manoeuvres." "I set out," he writes, "laden with tracts and portions of Scripture, and before returning had been able to give what seemed to be appropriate collocation to them all. It reminded me of the days in my soldier life in which it had fallen to my lot to carry round the camp the huge bread-basket, so heavy at starting, so light on returning, because of the hungry mouths that had been fed from it. Nor was it in the garrisons only that I found eager receivers of the Bread of Life, but in the railway carriages, at the inn table, in the *café*, and by the wayside, the Lord gave me utterance and boldness to speak of His Gospel, and to follow up and seal what had been said with the gift of a Testament or Gospel portion or suitable tract. One day a lieutenant elbowed his way through a circle of soldiers that, with outstretched hands, were pressing round me for books, and confronting me, demanded: 'What books are these you are distributing? Give me some to examine.' After opening one or two, he cried out: 'Nonsense! we want no priests here!' I replied, 'You are mistaken, sir; this is no propaganda of priests; there is nothing here but the simple Gospel.' 'Where is the difference?' he rejoined, 'Romish Church or Evangelical Church, it is all out.' 'That,' said I, 'at all events, is not true. A glance at any one of these books will show you that they are the condemnation of the very things of which you accuse the Church of Rome. Believe me, Signor Lieutenant, our object is to spread among these soldiers the Spirit of Christ, which is that of truth, righteousness, and love.' The officer was silent for a moment, then asked, 'Have you a Bible to give me?' 'Certainly,' I replied, handing him one. He opened it; then turning to the men, 'Take the books, if you please; they are good ones;' on which there was a general cry of 'One for me! One for me!' and in a few moments our stock had disappeared."—*A Voice from Italy.*

## VI.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

## Extracts and Translations from Foreign Periodicals.

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

## INDIA.

—“At the present time what force have we here, besides the natives, for the evangelization of 10,000,000 Telugus and the training of nearly 50,000 Christians?—23 missionaries in all. Only 7 of these have ten years of experience. Two others only have five years or more, while 12 out of the 23 have but two years or less in India. These last are practically dumb. Is not this like sending flocks of sheep out into the deserts without shepherds? Oh, it is fearful to think of the way these people have been left! Here it is that the churches at home have utterly failed to appreciate and meet their share of this responsibility.”—*The Lone Star*, Ramapatam India (organ of American and Canadian Baptist Missions).

—“The Bible and the Veda may inculcate the same virtues; they may teach certain truths about God and man; they may give utterance to similar prayers and aspirations, as seen in the pathetic hymns of the Rig-Veda, addressed to Varuna: ‘Let me not yet, O Varuna, enter into the house of clay; have mercy, Almighty, have mercy;’ for human nature in this respect has always been the same, conscious of its deep need, and yearning for deliverance and satisfaction; but one of them alone—namely, the Bible—satisfies the thirst; responds to the cry in its gracious promises of rest in pardon and peace in communion with God. A careful comparison of religions—than which there cannot be a higher or more fruitful study—will assuredly bring out this striking contrast between the Bible and all other sacred books: will establish its satisfying character in distinction from the seeking spirit of other faiths. It satisfies

the spiritual hunger and thirst to which other religions give expression.”—Rev. T. E. SLATER, in *Harvest Field* (Madras).

—“Mr. Höppner, of the S. P. G., mentions a conversation held some years previously with a German prince, who had once been in India. The prince referred to the exquisite Taj Mahal, and to Shah Akbar’s tomb at Secundra. On his mentioning Secundra, Mr. Höppner inquired if he had visited the C. M. S. orphan house, which is in charge of Germans. ‘No,’ he answered, ‘I have not seen it, and I deeply regret that I did not gain a fuller view of missions in India. But the fact is, the missionaries did not come to me, and I was entirely in the hands of the officials, and could not do what I would. I had to go where they carried me, and never a word about missions did they say.’ This great orphanage is only a hundred yards distant from Akbar’s grave.”—*Evangelisch-Lutherisches Missionsblatt*.

—“Contemporary Hinduism, by contact with the Christian West, has acquired a certain outward varnish, but the inner rottenness often breaks out all the more irresistibly for this. The degradation, laziness, covetousness, and imperiousness of the temple priests is proverbial in India; the oppression of the women, especially of the widows; the refined voluptuousness of the men; the gross superstition; the earthly and fleshly temper of the masses; the devil worship of the lower castes and of the hill tribes; the general mendaciousness and characterlessness of the Hindus; the evermore apparent impotence of the better disposed in the endeavors for reformation; the oppression of the inferior castes—these things and many evil things besides are the rotten fruit on the tree of Hinduism, which, now that the elder atrocities have been abol-

ished, most palpably strike the view."

—*Idem.*

—An old peasant in Northwest India learned by heart the first chapter of St. John's Gospel. After his harvest was over he would go out year by year into the villages around and repeat what he had learned. In eight years he had brought some four hundred of his countrymen to embrace Christianity and receive baptism.

—"It is estimated that in India, counting all Protestant missionaries, there is about one to every 500,000 people. The entire revenue of all the Protestant missions of the world is computed at £2,450,000. The total British share of that sum was, for 1889, £1,301,306, while the national drink bill is about £10,000,000, and one of our smaller wars cost close on £5,000,000."—*Bombay Guardian.*

—"The non-Aryan races of India have, in all probability, a great future before them under British rule, for, though under a state of tutelage to-day, time is all on their side. They are indeed grossly ignorant and backward, but their very faults are the faults of a simple savagery which has its winning side. They are the *children* of the vast family of nations in the Indian peninsula, and as such they have endeared themselves to men such as Cleveland, Elphinstone, Outram, Douglas Graham, Briggs, and Dixon, who have labored among them, for their sturdy courage, their trustful simplicity, their unwavering loyalty to benefactors. Probably no brighter pages of England's work in India will be written in the future than the pages which will hereafter record the joint labors of political agents and missionaries among them, and the marvellous results achieved."—Rev. A. T. GURNEY, in *Church Missionary Intelligencer.*

—There is stagnation, if not retrogression, at almost all the mission stations of South India, say the Leipzig

brethren. Of 100,000 Protestant Christians in Tinnevely, 8000 within the year have been lost to the English Church. This the Lutheran brethren ascribe to too strenuous an endeavor to carry through in the way of outward discipline rather than of inward transformation an abandonment of all caste usages, and the assumption of self-support. Most, perhaps all of the defections have probably been to the Roman Catholics, who have mostly let caste take its own way in India.

—The Rev. J. G. Trimmer, Chairman of the Wesleyan Mission, Jaffna District, Ceylon, gives an account of what came very near being "premature reporting." He says: "We were holding a meeting in a small village, and practically all the population was present. My companion had given a beautifully simple, earnest address, and his audience seemed to listen not only with eagerness but with acceptance. When he had done, I briefly summarized the truths of which he had been speaking, and asked, 'Do you believe these things?' 'Yes, sir,' was the response, unanimous and hearty. It occurred to me to see how far their faith, or profession thereof, would go on Christian lines. 'You believe in God; that He is one, and one only?' 'Yes, we do.' 'You believe that He made all things and sustains all things; that good is pleasing to Him and evil hateful?' Still the responses were 'Yes.' 'Do you believe that this Bible is God's Word, and that other Vedas are wrong?' 'Yes.' 'Do you believe what it says, that God sent His Son into the world to save sinners?' and still no less heartily was assent given. I marvelled, and repeated the questions in other ways; I made them more personal. 'Do you really believe, then, that Jesus is able to save men from sin—to save you?' 'Oh, yes.' 'Do you believe that He died for you, to put your sin away, - that He loves you now and cares for you?' 'We do.' 'Will you, then, accept Him as your Saviour and accept Him now?' 'Yes, sir;

yes.' I confess I almost gasped for breath; up to this point everything had seemed perfect, and had I gone no further I might have yielded to the temptation of 'premature reporting,' and penned an account of a village converted and ready for Christian baptism. But I could not forbear continuing the test. 'If you become Christians you must give up sin.' Silence. 'You must give up lying.' A smile ran round the audience, and a voice said: 'We cannot agree to that.' 'God requires it of you. Lying, thieving, impurity, sin in all its forms you must give up if you want Jesus to save you.' The negative was more pronounced; and I went on sadly: 'You cannot serve the true God and worship idols; you cannot trust both Jesus and Pylajar. Are you willing to give up these things, that He who died for you may save and bless you?' Ah, no; willing to accept if they might do so while the life remained unaltered; willing to accept *everything*, to give up *nothing!*' We commend this to the Salvation Army.—*Harvest Field* (Madras).

—Mr. Lazarus, of the Danish Mission in Madras, remarks that the spasmodic attempt to organize resistance by Hindu street-preaching has collapsed. All the heathen street preachers have disappeared. Of course the attempt may be renewed, but, like all attempts to graft Christian usages on a heathen trunk, it will always fail anew. Julian the Apostate was the first signal example of this, with his futile endeavors to spur the pagan priesthood up to imitation of the purity and beneficence which still, as a whole, distinguished the Christian clergy. The Hindu Tract Society, with its abusive publications, has also dissolved itself.

—"Even in a pariah town there is a distinct public sentiment, not to speak of ridicule and persecution. The baptism of the first woman was a critical event in Elavore's history. The other women's sorrowful lament over what they regarded as a fatal act—namely, the

renunciation of their forefathers' gods and of their village goddess—had an extreme power over a simple woman who had decided to receive baptism. Yet she wavered only a moment, and then was herself again. In the moment when she did so, despite the deafening cries and curses outside, she celebrated a great victory, and in her the cross of Christ. Since this crisis the current has turned in our favor.—MR. LAZARUS, in *Danak Missions-Blud*.

#### MADAGASCAR.

—"Imèrina, the central and ruling province of Madagascar, is from 4000 to 4500 feet above the sea-level, so that, although well within the tropics, it enjoys a pleasant, temperate climate, made quite cool and bracing in the cooler season by the southeast trade-winds, which come fresh and moist over the forest belt and the wooded eastern plains. The atmosphere is wonderfully pure and clear, so that hills many miles away stand out with a sharp and distinct outline that is very deceptive to those newly come from our more misty air and our gray English skies.

"The general aspect of this region is bare, as it is destitute of wood except in the hollows, although there are patches of primeval forest still left in the northern parts of the province. There is a great extent of moorlike hills, so that but for the brilliant sunshine and the generally clear skies, Imèrina would, like much of the other central portions of central Madagascar, be somewhat dreary, especially as the grass gets brown and parched toward the middle of the dry season. To myself, however, the extensive prospects, the presence of high hills, the pure atmosphere, and the exhilarating air always gave an indefinable charm to the landscape even of the Hova province. But it is toward sunset that Imèrina is seen in its most attractive aspect. As the sun sinks lower and lower, the hills, range beyond range, are colored with the richest shades of purple, the sky flames with crimson and gold, the long lines of red

clay walls which enclose the native compounds glow like streaks of vermilion on the purple as the sun begins to touch the horizon. There is a glory of color over earth and sky which is truly wonderful, and has again and again filled me with intense delight."—Rev. JAMES STUBBS, *quoted in Madagascar News.*

#### SUMATRA.

—Of the Rhenish Missionary Society's work in the last year, Dr. Schreiber, as noted in the *Chronicle*, reported that in the island of Nias, off Sumatra, almost all the people of the district of Gombu-Humene had cast off their idols, and that Missionary Thomas had baptized 69 people at Easter, and 100 others were receiving instruction. On the shores of the Toba Lake in Sumatra success still attends the labors of the missionaries. It is quite a new field, and yet at Si Gumpar there have already been 400 baptisms and a considerable number at the other three stations. It was feared that much opposition would arise from the Mohammedan party, but hitherto all has gone forward quietly, and the missionaries are hopeful that this district, like that of Silindang, will soon be won for Christ. In the Silindung district, indeed, in spite of the great mortality caused by the cholera last year, some three thousand persons were received into membership, while from outlying places, some of them far distant, requests for teachers are being continually received. And in those parts of the island, such as Sipirok and Siloga, where Mohammedanism is really a power, the work goes forward most hopefully. At Padang Bolak, one of the most recently formed stations, there are already more than five hundred learners. This rapid increase of converts, or at least of adherents, has its perils, but the missionaries are seeking to give the people full instruction in the ways of God, and in this they are heartily supported by the native preachers and evangelists, the number of whom is now very considerable.

#### MISCELLANEOUS.

—The Moravian *Missions-Blatt* speaks of what appears to be "an ineradicable myth"—namely, that the early Moravian missionaries in Greenland, not knowing how to translate "Lamb of God," since the Eskimos have no sheep, finally decided to translate it "God's seal," the seal also being, as we know, a gentle, docile creature. Not so ill-imagined, says the *Blatt*. It has only one fault, it is not and never has been true. In the early times, when the missionaries as yet knew the language imperfectly, they sometimes used for "the babe Jesus" an expression more properly confined to the infant seal. The people knew what was meant, and accommodated themselves to the meaning until better knowledge taught the translators a better word. "Lamb of God," however, has always been translated by a word that signifies "a young sheep," and in Greenland by a word signifying "sheep," but lacking the diminutive form. Though the sheep is not found in Greenland or Labrador, pictures and descriptions have made the notion of it easily intelligible, and of late years sheep, intended for the food of the sailors, are often seen by the natives on European vessels. The misinterpretations of malice are usually the most persistent, but here the misinterpretation of a romancing disposition to eulogize seems to hold pace with them.

—The first Protestant missionary ordained as such, says Professor Krüger, was CASPAR WILTENS, of Antwerp. He was ordained at Amsterdam, for the Dutch East Indies, December 20th, 1610.

—The first Protestant missionary society formed on the Continent under an impulse from England was the Netherlands Missionary Society (*Het Nederlandsche Zendelingsgenootschap*), formed in 1797.

—"It is no casual coincidence that the same apostle who has maintained with victorious lucidity the evangelical

foundation doctrine of justification by faith has been pre-eminently the apostle of the Gentiles. Missions and the righteousness of faith stand in intimate connection with one another in two ways: first, faith, which apprehends Jesus Christ, the incarnate Son of God, the Crucified and Risen, as its righteousness becomes an *impulse* to missions. This faith, if it is living, makes me a debtor to God and makes me a debtor to men, so that I must give out what I myself have received. Salvation imparts the saving mind. Faith impels to testifying, gives zeal for conversion, so zealous as to yearn to help every man to a share in the saving grace of God in Christ. And moreover the life, which God hath bestowed on us in his dear Son, is so precious to the believer that it makes him ready for every sacrifice. And because faith knows out of its own experience God's saving power in the Gospel, it also is confident of a victorious power of God in this over all men, whether Jews or Gentiles, Greeks or barbarians, wise or simple. On the other hand, it is labor thrown away to try to turn faithless men or men that are uncertain of their faith or have no joy in it into missionary workers. It is, indeed, a self-contradiction to assume the existence of a self-sacrificing impulse for the extension of the Christian faith in him who is void of this faith or indifferent to it. Geographical discoveries, colonial conquests, universal commerce, agencies of transmarine civilization may easily give faith a missionary direction, but they have no power where faith is wanting to engender an interest in missions. On the other hand, it is self-evident that a faith such as Paul had engenders such a missionary impulse as Paul had."—Dr. WARNECK, in *Rheinische Missions-Berichte*.

—"Assuming that all Protestant missions together have 4000 missionaries and \$10,000,000 income, it results that there is not applied upon the whole non-Christian world, with its 1,000,000,000 men, so much of energy and means as

upon the six easternmost provinces of the kingdom of Prussia."—*Ibid.*

—"That our Rhenish society, besides the sacrifice of home, of health, of length of life, can produce martyrs in the literal sense, I need not say further than to mention 1859, when seven missionary brethren and sisters were murdered at once, and 1891, when two young brethren left their lives for Jesus' sake on the island of New Guinea. What awaits you, dear brethren, who will undertake to say? But if you are certain of your course in the Lord, and if you hear His voice resounding in your souls—'I have ordained you that ye should go'—then go, and go in all comfort and confidence. He that hath called you will also guide you, and under His guidance you are ever in rest. Children of God, even on dangerous paths, can say, with the author of the ninety-first Psalm, 'I will say of the Lord, He is my refuge and my fortress; my God, in Him will I trust.' And should their appointed way bring them into death, even into the bloody death of martyrdom, even then they have no occasion to despond, but may lift up the head with joy, knowing that their death is not a ransom for their sins, but a death unto sin, and an entrance upon eternal life."—*Ibid.*

"If each man in his measure  
Would do a brother's part,  
To cast a ray of sunshine  
Into a brother's heart,  
How changed would be our country,  
How changed would be our peer,  
And then might Merrie England  
Deserve her name once more."

—PRINCESS MAY, quoted in *Australian Christian World*.

—Herr F. M. Zahn, commenting on Emin Pasha's disparagement of Protestant and praises of Roman Catholic missions, shyly remarks that he ought to be an authority in religious matters, for he was born a Jew, baptized a Protestant, has since professed himself a Mohammedan, and would not improbably

bly on occasion object to becoming a Catholic, being all the while, we may remark on Stanley's authority, a thorough-going materialist. He is a friendly, benevolent-tempered man, warmly devoted to the interests of the natives, but esteems their spiritual interests a chimera apparently.

### THE WORLD AT LARGE.

"Richest are they  
That live for Christ so well  
The longest day  
Would scarce suffice to tell  
In what wide ways their benefactions fell."

—It is said that the Rev. Mr. McAll began preaching in Paris knowing only three words in French—"God loves you." And that has been his theme ever since.

—The tomb of Mahomet is covered with diamonds, sapphires, and rubies valued at \$10,000,000. How fortunate for Christianity that the very site of the tomb of its divine Founder is unknown; and so love and reverence are compelled to expend themselves in far worthier ways, even in walking in His footsteps and carrying His kingdom to the ends of the earth.

—According to the English historian, Sharon Turner, at the end of the first century there were 500,000 Christians. By the end of the second century there were 2,000,000. This number was increased in the next hundred years to 5,000,000. Then the figures advanced as follows: 500 A.D., 10,000,000; 600 A.D., 15,000,000; 700 A.D., 20,000,000; 800 A.D., 24,000,000; 900 A.D., 30,000,000; 1000 A.D., 40,000,000; 1100 A.D., 50,000,000; 1200 A.D., 70,000,000; 1300 A.D., 80,000,000; 1400 A.D., 75,000,000; 1500 A.D., 80,000,000; 1600 A.D., 100,000,000; 1700 A.D., 125,000,000; 1800 A.D., 155,000,000; 1893 A.D., 250,000,000.

—It is not in man that walketh to direct his steps, but there's a divinity

that shapes, etc. Morrison had his heart set on being a missionary in Central Africa; Carey was shaping his course for the South Seas, while Livingstone would play the part of a medical missionary in China. But when the latter was ready to set forth in 1840 the "Opium War" was raging with no end in sight, and so he was sent to expend his energies upon the Dark Continent.

—It was due to Chitambo, the chief of the village in which Livingstone died, that the superstitious horror of the Africans at the removal of a dead body was overcome; and four years ago the Royal Geographical Society of England appropriated a sum of money for the purchase of presents to Chitambo in recognition of this service. Later it was learned that Chitambo was dead; but the presents at length reached their destination, and have been bestowed on his successor. A bronze tablet, sent by Mrs. A. L. Bruce, Dr. Livingstone's daughter, accompanied these presents, and has been fastened to the tree under which Livingstone's heart was buried. It bears the simple inscription, "Livingstone died here, Ilala, May 1st, 1873."

—Who doubts that the *Youth's Companion* is correct in affirming that a potent cause in delaying the advance of Christianity in China is found in the doctrinal differences of the churches? The Chinese are taught to regard difference of sect as equivalent to difference of creed; hence they cannot easily be brought to understand that Presbyterians, Methodists, Congregationalists, Baptists, Catholics, Greek Churchmen, Friends, and others are all preaching one faith. "Again, Chinese bewilderment is increased because the Catholics, the English and the American missionaries use different Chinese words for God. This causes the people to think that the missionaries have different deities."

—When Morrison set forth for China in 1807 he must needs journey from England *via* New York. After his final

arrangements for the voyage had been made in this city with the vessel owner, the latter wheeled around from his desk and said, with a smile of superior sagacity, "So, Mr. Morrison, you really expect that you will make an impression on the idolatry of the great Chinese Empire?" "No, sir," replied with emphasis this pioneer missionary to the Middle Kingdom, with its hundreds of millions, and then utterly closed against all foreigners—"no, sir; but I expect that God will!"

—The *Free Church Monthly* does well to recall that in Tahiti fourteen years passed without a convert—now there are 850,000 Christians in Western Polynesia. At the end of ten years Judson had only 18 to show as the fruit of his toil; since then the rate of increase has been so great in Burmah that during the interval a new church has, on an average, been established every three weeks. Ground was first broken in China in 1813; now there have been gathered into the Church nearly 50,000 converts. In Fiji the Wesleyans entered in 1835, when the darkness of heathenism reigned everywhere; but in 1855 there were 1300 churches in the group, with 104,000 habitual attendants on public worship.

—Somebody has discovered that there are three kinds of Baptists—the Mission variety, the Omission, and the Antimission; and it is to be feared that our brethren of this name are no worse off than their neighbors.

—Three missionary societies have passed the million-dollar mark, to wit, the English Church Missionary Society, which is also almost half way toward two millions; the Methodist Episcopal, and the Presbyterian; nor are two or three more so very far behind.

—Robert Louis Stevenson has never been classed with "religious fanatics," and after wide observation of the facts in the case he puts himself on record in these words: "I had conceived a great prejudice against missions in the South Seas; and I had no sooner come there

than that prejudice was at first reduced, and at last annihilated. Those who deblatterate against missions have only one thing to do—to come and see them on the spot."

### WOMAN'S WORK.

—How did women's missionary organizations come to be? "Experience proved that no nation can be elevated until its women are regenerated; also that no man, whether clerical missionary or even physician, could carry the Gospel to the jealously guarded women of Oriental households. When the degradation and sufferings of Asiatic women and the darkness of their future were revealed, the conscience of Christian women was aroused."

—The first woman physician to India was Dr. Clara Swain, in 1869; to China, Dr. Lucinda Combs, in 1873; to Japan, Dr. Florence Hamisfar, in 1883; and to Korea, about four years ago, Dr. Meta Howard—all sent out by the Methodist women.

—Only three women were present at the recent Decennial Missionary Conference at Bombay who attended the first one in 1872—Mrs. Parker, Mrs. Johnson, and Miss Isabella Thoburn. Then only two papers were presented by women; but no one thought of the authors reading them, much less of women speaking before the Conference; but in 1892 they had a place on the programme, and full liberty in the discussions.

—It is scarcely a figure of speech to say that "woman is the corner-stone of heathenism." Notwithstanding their degradation, heathen mothers have immense power over their sons. The fear of a mother's curse prevents many Chinamen from listening to the claims of the Gospel; and an intelligent Hindu exclaims: "It is the women who maintain the system of Hinduism."

—Missions in the East have secured the warm interest and support of two well-known women—Miss Gordon Cumming and Mrs. Isabella Bird Bishop,



who have travelled much, and so have seen with their own eyes, and are ready to advocate with pen and tongue, the work of the Gospel in heathen lands. The pages of *Life and Light* are to be enriched by articles from both.

—Lieutenant Wadhams, of the United States Navy, narrates the interview of Miss Fletcher with the naval commander, who wanted to carry her off to Yokohama after her home on Ponape had been burned by the Spaniards, as it was reported to him by a man who professed to be an infidel. Miss Fletcher declined the kind offer, and would not go; her scholars loved her and she loved them; she had come to Ponape for a special purpose, and the people needed her. "But you are in danger. Will you not go?" "No. I have read of soldiers and sailors refusing to desert their posts when in danger, and why should I?" "But that was in time of war." "This is a time of war. I propose to stay. Let us have a prayer for guidance." "And then," said the infidel, "I had to get down on my knees, and she reeled off the best prayer I ever heard in my life."

—The Friends' Woman's Foreign Missionary Union has attained to the age of three years, and reports receipts amounting to \$22,350 last year, and \$65,000 in all from the beginning. The Union has decided to make an annual contribution from its general treasury to the support of some already existing mission to the Jews.

—The women of the Southern Baptist Church raised \$36,053 last year for foreign missions and \$26,234 for home missions.

—Among the English Wesleyans the "Ladies' Meeting," as it is familiarly called, grows in popularity year by year, as it deserves to do. This year it was thought by many to excel all previous meetings. It has a character of its own, and touches chords which are untouched, at least with equal tenderness and force, on any other occasion.

The expenditure of the committee for the past year was £8695 (\$43,475).

## AMERICA.

**United States.**—The New York *Sun* says that, according to the last census, in rough figures, the denominations in this country stand thus: "Roman Catholic, 7,000,000; Methodist, 5,000,000; Baptist, 4,000,000; Presbyterian, 1,300,000; Lutheran, 1,250,000; the rest of the Protestant communions, counted together, about 3,000,000."

—A Methodist church was recently organized in Portland, Ore., with 30 members, and composed wholly of Japanese.

—Most Americans will be surprised to learn that all the Chinamen in the United States came from a single one of the eighteen provinces of the Celestial Empire—most of them from one corner of that province.

—Mr. Jue Hawk, a Chinaman who delivered one of the most inspiring missionary addresses at last year's International Christian Endeavor Convention at New York, and who is now conducting a mission among his own people in Portland, Ore., was prevented from having a part in the recent Montreal convention, because if he had visited that city the exclusion law would not permit his return to this country.

—Sumantrao Vishun Karmarker, formerly a high-caste Brahman, was ordained as a minister of the Gospel in New Haven, June 8th. He wore a sash which is said to be the insignia of his former caste. Rev. Mr. Karmarker is sent out to do general evangelistic work in India.

—The American Bible Society, at its annual meeting, reported the total receipts for the year to be \$583,930. The total number of Scriptures printed and purchased in 1892 amounts to 1,447,843 volumes, of which 394,057 were printed abroad, including 36,906 at Constantinople, 6000 at Beirut, 244,000 in China,

23,559 in Siam, and the remainder in Germany and France. The total issues of the society during seventy-seven years amount to 56,926,771 copies.

—The annual report presented to the Baptist Missionary Union, at the meeting in Denver, gave an inspiring summary of statistics—2070 preachers in the missions; 1531 churches; 169,729 church-members, of whom 12,858 were baptized in 1892; 85,684 scholars in Sunday-schools, and \$303,270 contributed for mission purposes by the mission churches. This is an increase over the preceding year of 40 preachers, 72 churches, 5948 church-members, 7497 Sunday-school scholars, and \$60,910 in contributions. Add to these figures the receipts amounting to a sum so near to a million, and what an impulse should be given to the Christian beneficence of every Baptist church in the land!

—The Lutheran General Synod reports receipts during the last biennium amounting to \$59,200, to which the women's society added \$38,080. And this is the report from the field: "There are in India 6 missionaries, 132 native pastors and catechists, and 53 helpers; 328 congregations, 135 prayer houses and 6 bungalows. During the past two years there have been 3362 accessions and 2617 losses, giving a present total membership of 14,311. These members contributed in the two years \$3247. In 196 schools and the new Arthur G. Watts College 277 teachers are instructing 5216 pupils. In Africa there are 2 missionaries and 2 native pastors. During the two years there have been 78 additions, showing a present membership of 180 communicants. In the Sunday-schools there are 12 teachers and 310 scholars; in the secular schools, 2 teachers and 174 pupils. In two years 30,000 pounds of coffee have been gathered and sold for \$4329."

—At the close of the war in 1865 the foreign missions of the Southern Presbyterian Church consisted only of the work in the Indian Territory. This

year at the General Assembly the following report was read: "We have in all 106 missionaries in the foreign field, 19 of whom have been added this past year. At least 30 persons are now before the committee ready to go, among whom are pastors, medical missionaries, and tried workers. The contributions from every source have been \$127,812, which is \$2465 less than the receipts of last year."

—The Presbyterian Church, North, reports these large figures for foreign missions: "Received from churches, \$347,561; from woman's boards, \$329,889; interest, individual and miscellaneous sources, \$150,074; legacies, \$133,546; Sabbath-schools, \$36,988, and Y. P. S. C. E., \$16,447. Total, \$1,014,504. Fifty-six new missionaries were sent to the field. We have now 623 foreign missionaries at their posts and 164 native workers, of whom 187 are ordained ministers. This is two hundred times the force that turned the world upside down eighteen hundred years ago."

—What a tremendous parish is that in New York City under the supervision of the Rev. Father Morelli, which includes St. Joachim, in Roosevelt Street, and the Most Precious Blood, in Baxter Street. It is estimated that some 15,000 persons belong to the former and 25,000 to the latter. St. Joachim is certainly unique. "The ground floor is entirely distinct from the rest of the building; it is occupied as a rag warehouse, and the rag-pickers and rag-packers may be seen busily at work below on week days, while masses are being said on the floor above to large congregations in the auditorium, which seats about 1300. There are six masses each Sunday, fully attended, so that nearly 8000 Italians visit this church each Sunday."

—The report of the U. S. Commissioner of Education, recently published, contains a report of General Agent Sheldon Jackson on Alaska (1889-90). He says: "Alaska has at present 15 day

schools, supported wholly by the Government, with a total enrolment of 1110 pupils; 9 contract schools, containing 302 pupils, supported jointly by the Government and the missionary societies; 10 mission schools, with an enrolment of 297 pupils, supported wholly from the funds of the churches; and 2 schools containing 79 pupils, maintained on the seal islands by the North American Commercial Company, under contract with the treasury department. In all, there are 37 schools, with 1788 pupils. He estimates that there are 10,000 native children in Alaska."

**Mexico.**—The largest and most successful work done in our sister republic is that of the Presbyterian, North, whose mission stations present a roll of nearly 6000 communicants. A marked feature of the work is the large number and ability of the native ministers they have trained and brought into service.

—This is a cheering statement of progress in the Mexican capital: Twenty-two years ago, in the City of Mexico, there was but 1 Protestant minister and 1 congregation, with about 70 or 80 communicants, not then connected with any other mission. To-day there are 18 congregations, 16 native ministers, 8 missions, and a large membership; 9 Sunday-schools, with about 40 teachers; 13 Protestant day schools, and 3 boarding-schools for girls.

—One of the most appalling features of the work in this country is the extreme poverty of the common people. Miss Prescott, in a letter from Parral, published in *Mission Studies*, says: "Scarcely an hour passes that we do not have calls to feed the starving. I have offered to give breakfasts to all children who will come to school if they have had nothing to eat in their homes, and every morning some accept the offer. They are satisfied with a piece of bread and a bit of dark sugar, costing only a cent and a half, and this keeps them from being hungry till noon."

**South America.**—What a call comes to Christendom from this "Neglected

Continent," according to these statements, condensed from *Regions Beyond*:

"There are only 3 missionary stations in Colombia—its population is 4,000,000.

"Ecuador, with between 1,000,000 and 2,000,000 of people, has no missionary, and never had any.

"Dr. Thomas B. Wood is the only Protestant pastor among the 3,000,000 of Peru.

"There are not more than 20 or 30 light-bearers among the 2,500,000 of Chile.

"Only 18 workers for the 4,000,000 people of the Argentine Republic and Patagonia!

"Paraguay has 5 foreign missionaries for its 500,000 people. The proportion is the same in Uruguay, with its 800,000.

"A few passing visits have been made by colporteurs of the American Bible Society among the people of Bolivia, but there is as yet no resident Protestant missionary for its 2,300,000 souls.

"Venezuela, with a population of 2,100,000, has only 1 Protestant missionary.

"In Brazil 14,000,000 people, and 12,000,000 of them still unevangelized! That republic has 'not more than 1 missionary on an average to every 175,000 souls.'"

—A missionary in Georgetown, Demerara, was visited recently by about 20 aboriginal Indians, led by a converted Portuguese. They had travelled over 1000 miles, and it had taken them seven weeks to make the journey. They came seeking baptism, and pleading hard for a missionary, guaranteeing a congregation of 1000 persons every Sunday.

—There is a Welsh colony in Patagonia which was planted in the Chubut Valley in 1869 by the Rev. M. D. Jones. This valley is about 40 miles long and 4 broad, and is well protected by the surrounding hills. These colonists originally numbered 150, but there are now 3000 of them. One of them, Jonathan C. Davis, has just published a book on Patagonia.

## EUROPE.

**Great Britain.**—Says the Toronto *Evangelical Churchman*: "The London 'May meetings' of religious and benevolent organizations are very numerous, and are well attended. Exeter Hall is the Mecca, and this great hall has become associated with all the philanthropic and reformatory agencies in Great Britain. The world once sneered at these meetings and the 'saints' who attended them. Even Lord Macaulay spoke of 'the bray of Exeter Hall.' But Exeter Hall has won the day. The *Daily News* fully expressed the changed sentiment of the London clubmen and the newspaper writers when it said recently: 'The May meetings used to be pelted with some cynical ridicule at one time. They are pelted with no ridicule of any kind now. They have had their baptism of fire, and have come out unscathed, and have only now to go on and do their work.'"

—The following are the approximate statistics of the Church Missionary Society: Stations, 324; European missionaries—ordained, 322, lay, 71; wives, 249; unmarried women, 121; total, 763; native and Eurasian clergy, 281; native lay teachers, 4196; native Christian adherents, 196,638; native communicants, 51,046; baptisms during the year, 10,712; schools, 1798; scholars, 72,860; income in 1892, \$1,414,025.

—The interdenominational mission, formed twenty years ago by Dr. and Mrs. Grattan Guinness, has now 3 colleges, 130 students from 40 different countries, several mission centres in London, chiefly in the East End, and is represented by between 600 and 700 men and women in the foreign field. The balance sheet shows that the expenditure now is over £20,000 a year.

—In spite of all its drawbacks, the Salvation Army has attained to a prominent place among the hosts of the army of the Lord. Its work is carried on in 21 languages. There were 3070 stations controlled by 10,816 officers.

There are 19,758 local offices and 12,229 bandmen; and it is estimated that about 7,000,000 persons are reached some way or other each week. The total income is \$100,000.

**The Continent.**—Somebody having absurdly asserted that it costs from £300 to £1000 to convert a Jew, a Hamburg missionary replies that in that city 78 were led to accept the Gospel at a total expense of only £234, or exactly £3 each!

—At his recent and much-lamented death, Mr. McAll left behind as the fruit of his twenty years' toil regular services held in 43 meeting places, with 7400 sittings in and round Paris, 89 in the provinces and 6 in Algeria and Tunis, a total of 138.

—His Holiness of the Vatican, at his recent jubilee, was able to increase his exchequer by the sum of 9,000,000 francs from the gifts of the faithful.

—How dense the darkness in the Czar's domain, since of the population of the Russian Empire but 25 per cent of the men and 2 per cent of the women can read and write! And yet the national government appropriates scarcely \$5,000,000 annually for education for a population of more than 100,000,000. It has been officially declared that if 3250 new schools be founded each year, it would take 260 years before every one of the present population could read and write. Better let the Jews and the Stundists alone, and send forth schoolmasters by the ten thousand.

## ASIA.

**Turkey.**—"The Sultan of glorious Sultans, Emperor of powerful Emperors, distributor of the crowns of infidel rulers that are seated upon thrones, the shadow of God upon earth. I who am the Emperor, the Asylum of Justice and the King of Kings, the centre of victory; I, who, by the real Almighty, the Fount of happiness, am adorned with the title of Emperor of both Lands and, by the crowning grandeur of my caliphate, am graced by the title of

Sovereign of both Seas." Such is the full title of Turkey's ruler.

—The Christians of Talas, Western Turkey, may well provoke to similar good works their much more highly favored brethren in Europe and America. For they have formed a One-cent-a-week Bible Society. Mr. Fowle, of Cæsarea, gives in the *Missionary Herald* a glowing report of its first year. He says: "Of the 120 members, 81 were from Talas alone. During the year \$8.80 had been sent to each of the following countries: Japan, China, India, and Micronesia, with twice that amount to Africa, making a total of \$52.80. At the close of the anniversary service a thank-offering was made amounting to nearly \$10, and other contributions were forwarded, making the entire income of the society for the first year about \$88." Besides this, Miss McCallum writes of the benevolent work which the girls' school at Smyrna has carried on. They have a flourishing Women's Christian Temperance Union and a King's Daughters' circle, which has visited the sick, contributed Christmas gifts for two mission schools, and provided as far as possible for several poor families. Besides all this the pupils are supporting a little girl in India, and have contributed to the library fund for the Kobé Home; also to Dr. Paton's work in the New Hebrides.

India—According to the last census there are no less than 715,000 villages in this vast and crowded peninsula, with inhabitants varying in number from 10,000 to a few scores, or an average of 370, and separated from each other by about a mile and a half.

—Rev. A. B. Simpson, of the International Missionary Alliance, after an extended journey up and down the land, is deeply impressed by this fact: "God has given us, in India, the most open field in the world. It is a civilized country under an excellent government, with railroads and highways leading in every direction, perfect security for life and property, and enough

English-speaking people to open our way to every place in the land."

—Christian missionaries have already brought countless blessings to India, and there are more to follow. Influenced by the representations of the Madras missionaries, the Government has issued orders putting a stop to the enslavement of pariahs, and giving them the right to hold and cultivate lands.

—Not long ago a man came to Bombay who had loaded himself down with 600 pounds of chains. He had come from North India. It was said that when he travelled by the train he was charged partly as a passenger and partly as freight. He was a Mohammedan, and wished to go as a pilgrim to Mecca. To reach Mecca he must take a steamer. A ticket was bought for him, but when he arrived at the ship the astonished captain declined to allow him to come aboard. In his chains were tied some large iron pegs and a heavy iron mallet. They were used in fixing him firmly down when he wished to stay in any particular spot. When inquired of why he was carrying such a crushing load, he replied that as a young man he was very wicked and wished to give up his wickedness, and so he determined to chain himself to keep from sin. But he still sinned, and so put on another chain, then another, until at last there hung from his limbs the 600 pounds, and he could no longer walk.

—As a startling proof of the growing popularity of the post-office in India, it may be mentioned that the postal authorities lately received a request from a Brahman pundit in Rajputana, suggesting that they should undertake the conveyance of the ashes of dead Hindus by parcels' post to Hurdwar. The Brahman gentleman volunteered the assurance that if the department could guarantee that the ashes would be safely delivered into the waters of the sacred stream by Brahman postmen, a large revenue from the traffic might be anticipated.—*Statesman*.

—Lord Wenlock, the Governor of Madras, when opening the other day a mission college at Guntoor, built for the natives by one of our Lutheran missionary societies (General Synod), publicly expressed the "gratitude of the British Government to Americans for all their efforts to improve the intelligence and to cultivate the morals of the people of India. Our American cousins," he added, "are not responsible for the welfare of so large a number of the human race as we are. But seeing our difficulties, and how much we have to do, they give us their money and the best of their families as missionaries to promote the welfare of those who are in no way connected with them." Last year Lord Harris, the Governor of Bombay, gave even yet more enthusiastic and discriminating praise of our countrymen for the assistance which they are rendering to the people of Western India, and his example has been followed also by the governors of the Northwestern Provinces and of Bengal, all of whom have been unstinted in their eulogies of our missionary societies. —*New York Tribune*.

—A most affecting and urgent call for help comes from the Northwest India Methodist Conference, and because "at least 60 large congregations are without a roof or shelter of any kind." And in each case "a small grant of \$20 to \$30 makes the completion of a chapel possible."

—Robert P. Wilder, son of the revered founder of the *MISSIONARY REVIEW*, and of late so prominent in directing and enlarging the Student Volunteer Movement in America and Europe, before settling down for work in Kolapore, his birthplace, has been making an extended tour over India, speaking scores of times on the same theme to large audiences.

**China.**—The *Strand Magazine*, of London, has published an interview with Lord Wolseley in which the great English general said that "he believes the Chinese to be the greatest race in

the world. They possess all the elements of a great people; they have courage, physical power and absolute contempt for death. So great is their aptitude for learning that I should be glad to have a force of Chinamen here, where, under the tuition of English infantry officers, in one year they would turn out the finest soldiers in the world."

—A missionary received a letter from a banker in Chin-choo asking him to recommend ten or more Christians to be employed in his bank, because, he said, "the Christians are the only trustworthy men in the city."

—The Chinese language contains no word for liberty. And so thoroughly for long centuries have the masses been disciplined into obedience to the powers that be, though they may resent and stoutly resist the levying of extortionate taxes, to all other forms of oppression they stolidly bend their necks without limit.

—In a recent address at a missionary conference in Caaton, Dr. E. P. Thwing said, with regard to the present condition of things: "Let no one be deceived and fancy that this empire is revolutionized by Western thought, soon to be Christianized. Past misjudgments should teach us better. China is awake, but not in the best temper, as is the case with one suddenly, unwillingly roused. She is at school, but dislikes her teachers; a bright but stubborn pupil, ambitious yet self-conceited. She tolerates the presence of foreigners, admits innovations, not from conviction, but motives of prudential policy, and for self-preservation. A revision of the status of the missionary body as related to the civil and military power is needed. They form an alien society within Chinese society which the Government is forced to recognize under treaties which it has been forced to sign. They should appreciate the eruptive elements embedded in Chinese society, and avoid needless collisions in attempted modifications of social usages

among converts, as to bridal and burial customs, mortuary honors, and the like, also grounds of suspicion or calumny in managing hospitals, orphanages, acquisition and tenure of property, in the movements of female missionaries," etc.

—The American Christians (Disciples) for years have had a dispensary in Nanking, and now rejoice in the completion of Drum Tower Hospital, "the finest building in the city." In all 8100 patients were ministered to last year.

Japan.—Gojumra is a total abstinence town, and over each house a motto is placed reading, "Frugal in all things; liquor prohibited." All cities and villages throughout Christendom please copy.

—The editor of *Dento*, a Buddhist newspaper, advises that the Bible be taught in the Buddhist colleges. "Christianity," he says, "is not losing its influence. It is our great enemy. We should be very cautious and prudent. We ought to understand the meaning of the chief weapon of our enemy, the Bible. In order to combat our foe we should investigate the Bible's character. If we neglect the proper means of defence, Christianity will swallow up our believers in a great vortex."

—The Presbyterian Church in Japan is not divided into half-a-dozen factions, but is one body, having 6 presbyteries, 73 churches, and 19,903 communicants. Able and discreet men are coming forward from among the natives to be leaders in things religious. Behold, how good and how pleasant it is for brethren to dwell together in unity; and especially when upon heathen soil.

#### AFRICA.

—The April number of the *Africque* of Geneva contains an account of a successful attempt made by the Algerian Government to gain access to some hitherto inaccessible mountain tribes by means of medical missions. Dr. Trabut and Dr. Raymond, assisted by a nurse from the Algiers hospital, were

sent to a refractory tribe in the Aures Mountains, with instructions to treat their sick, and especially those suffering from eye disease. While no white man had previously been allowed to stay, the two doctors spent there a month, and their medical advice was eagerly sought. This experiment is to be extended to other wild tribes. Where it is not possible to send and keep a regular physician, dispensaries are to be established and put in charge of native school-masters, under the superintendence of government physicians. This cheap and humane method of conquest was suggested by the success of Catholic and Protestant medical missionaries.

—At a recent communion in Batanga, West Africa, a notable scene occurred, when 21 adults and 19 children received the rite of baptism. "It was a solemn feast," says a letter from Miss Louise A. Babe. "There were about 400 people in the church and 300 more outside and underneath it. The people who came from afar had to start on Saturday, bringing their food. I have never seen such a sight. One man before being baptized declared all his four slaves free in the presence of the congregation. This man's profession was evidently from the root."

—Eugene Wolff, the African correspondent of the Berlin *Tageblatt*, cables to that paper that the British East Africa Company evacuated Uganda on April 1st, and that Sir Gerald Portal, the special Commissioner to Uganda, hoisted the British flag and proclaimed a protectorate over the region.

—The income of the Universities Mission to Central Africa for 1892 was £21,483, the largest amount ever received in one year, and a pleasing item in the expenditure account is that the members of the staff drew for small allowances only one third of that to which they were entitled. Such practical self-denial by the men who are actually bearing the burden and heat of the day may well stimulate to greater earnestness and

liberality at home. Ideas of an extremely High Church type prevail in this mission, but evidently there is no lack of readiness to endure hardness; for, says Bishop Smythies, "We offer no salaries to our missionaries. We pay their expenses only. We tell them, 'You will have no emolument. You will get £20 a year for your expenses, and whether priest, carpenter, blacksmith, all receive the same.' And further, whether it be the woman who nurse, or the woman who teach, or the schoolmaster, or the mechanic, the captain of the vessel, or the engineer, all are on the same footing, recognizing one another as missionaries." So no wonder the mission prospers.

—The three main stations of the French Swiss Mission in Portuguese Southeast Africa are Lorenzo-Marques, 900 members of the congregation and a large chapel; Rikatla, 90 members of the church and temporary buildings; Antioka, 15 converts and no building.

—A band of Christian singers from South Africa (Zulus) have been making the tour of Great Britain to the delight of thousands. Their *répertoire* embraces selections from the Jubilee songs. Mr. Sankey's latest collection, besides well-known sacred solos of a high class.

—Only five years ago a magnificent harbor was discovered at the mouth of the Púngwe River, about 115 miles below the Zambesia delta, near Bishop Taylor's new mission field. It is about 2 miles wide and 6 miles long, and on its northern shore has arisen the town of Beira, where 500 Europeans, half of them British, are now living, and which is to be the port of Mashonaland with its wealth of soil and mines. A railroad 200 miles in length is to join the coast with the interior.

—Major-General F. T. Haig, through the London *Christian*, appeals "to the Church of Christ in this kingdom [but let American Christians also hear] on behalf of the perishing tribes of the Eastern Soudan. Nothing whatever is being

done for them." There are various tribes speaking one language and occupying the region north of Abyssinia and between the Red Sea, and to be reached most easily from Suakim as a centre. They are semi-nomadic and Mohammedan.

### ISLANDS OF THE SEA.

—In the village of Depok, Java, is a training school for native evangelists, which was opened in 1878, and already 71 have graduated; and of these pupils 28 were Battaks from Sumatra, 10 Dyaks from Borneo, 9 Sangirese, 8 Alfours from Almahaira, 8 Javanese, 7 Sundanese from West Java, and 2 Papuans from Dutch New Guinea. Malay is the language used, and, in spite of the differences of race, a brotherly spirit prevails.

—In Sumatra the Battaks dwell about the shores of the central Lake Toba. They number about 300,000, of whom 22,670 have been baptized. Upon the island of Nias, apparently an ancient Batta colony, are found 4654 communicants and 5914 catechumens.

—Read this inscription, to be seen on a tablet in a church in Eromanga, and see something of what it cost to conquer that island for Christ:

"Sacred to the memory of Christian missionaries who died on this island:

JOHN WILLIAMS,

JAMES HARRIS,

Killed at Dillon's Bay by the natives,  
30th November, 1839;

GEORGE N. GORDON,

ELLEN C. GORDON,

Killed on 20th of May, 1861;

JAMES MCNAIR,

Who died at Dillon's Bay, 16th July,  
1870; and

JAMES D. GORDON,

Killed at Portinia Bay, 7th March,  
1872.

They hazarded their lives for the name  
of the Lord Jesus."