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THE ISLANDS OF THE SEA.

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Early on a lovely morning in August, 1796, a vessel might have been seen gliding out of the docks of London, from which could be heard the sweet strains of music, so unlike that of the sailors at such times that you would naturally pause to look and listen. There is nothing in the appearance of the vessel that differs much from the others, but the music is strange and startling. You trace it to a group of ladies and gentlemen standing on the deck of the vessel, and as you look and listen the words come floating distinctly over the still water, "Jesus, at Thy command we launch into the deep." What vessel can it be? What sort of passengers are those? You look for the name of the ship, and find that it is called *Duff*. You inquire, and find that the passengers are a band of missionaries. You naturally ask, Where are they going? what is their object? and you are told that they are a few humble, faithful followers of the "Captain of our Salvation," who have volunteered to go to the most distant parts of the earth and attack heathenism in its darkest and most dangerous places, and there plant the standard of the cross.

What an army for such a mission! and such a mission at such a time! It was like an angel of mercy rising amid the scenes of strife and blood and anarchy and crime which burst forth in appalling and destructive violence from the French Revolution, spreading horror and panic through surrounding nations. There were wars in America, ending in the independence of the United States. Wars in the East, leading to the establishment of the supremacy of England in India.

It was also a time of maritime discovery and scientific research. Men like Captain Cook returned from their voyages and gave stirring descriptions of the countries and tribes they discovered: hence the awakening of the Church to obey the last command of the great King and Saviour of men.

"The revival of religion at home and the universal spread of the Gospel were regarded by many as events which might be expected to flow from existing calamities." To the Christians of that day "the prospects of the future triumph of the Church spread a mildness over existing gloom, and cheered them amid the miseries and wickedness which distressed the nations and distracted the world."

This little band were armed for their work with books, tools, medicines, printing apparatus, etc. Among the presents was one somewhat singular in its character. Two ladies presented a brass plate, on which was engraved the following inscription: "See that ye fall not out by the way" (Gen. 45 : 24); "Fear thou not, for I am with thee: be not dismayed, for I am thy God" (Isa. 41 : 10).

Ten ministers of different denominations took part in the farewell service, showing the catholicity of the society that was sending them out. The missionaries were told plainly that "it was not Calvinism, nor Arminianism, but Christianity that they were to teach. It was not the hierarchy of the Church of England nor the principles of Protestant Dissenters, but the Church universal that they were to serve." They were to be "infinitely more concerned to make men Christians than to make them Church of England men, Dissenters, or Methodists."

This being the pioneer mission in Polynesia, all subsequent missions have profited by its example, its errors, its failures, and its successes. Its history has effectually exploded the idea that civilization should precede Christianity in the evangelization of a heathen people. This, the greatest of all reforms, must begin *within* and work *outwardly*.

There was a long dark night of toil in that first mission to the islands of the sea. Deaths, desertions, and martyrdoms reduced the ranks of that little army, but a faithful few held on, hoping, working, praying. The interest awakened in England at the outset had almost died away, and the question was seriously discussed of abandoning the enterprise. There were, however, a few friends of the mission who were determined to persevere and sustain the efforts of the missionaries, and, like all faithful builders of the spiritual kingdom, they had their reward.

Seventeen years after the landing of that brave little band a crowd of savages were assembled in one of the beautiful cocoanut groves of Tahiti. The blending of the feathery tops of the trees protected them from the sun, while the branchless stems allowed the refreshing trade wind to fan the group. Mr. Nott, the missionary, was reading to them a translation of the third chapter of the Gospel according to St. John. It was a strange congregation—a motley group. Tall, well-built, powerful savages, decked in feathers, flowers, and paint, leaning on their spears or squatting with their clubs between their knees. Some are talking and laughing, others are declaring what is being read to be untrue; but there is one man in the crowd who is looking earnestly at Mr. Nott, who, when the sixteenth verse is read, calls out in Tahitian, "Will you read that again?" What

a thrill must have passed through Mr. Nott when that request was made, especially as he looked upon the anxious face of the well-known warrior who made it. Read it again? Yes, a hundred times if you like, and with a silent prayer, no doubt, that God would bless it to the poor man's soul. Amid unusual stillness, every eye turned to the missionary; he reads solemnly, emphatically, joyfully: "God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life."

We can easily see what words would be emphasized in this verse—how the last two would echo through the cocoanut grove! and before the echoes had died away the savage earnestly asks another question, "Does that mean Tahiti?" Mr. Nott looked steadfastly at the man, and stretching out his arm, with his finger pointing at him, said, "It means YOU." That man became the first convert in the islands of the sea.

Those who count heads, money, and years in estimating the success of missions, might say, "One convert after all this expenditure of life, labor, and money for seventeen years!" and then begin to reckon how long it would take to convert the world at this rate. The same might have been said when any of our great reformers and preachers were converted, although the conversion of such an one meant the conversion of half the world. Spiritual work cannot be measured by man. How can we measure a thing of which we can only see one end, the other stretching into eternity? and who can estimate the influence for good of that first convert of the South Sea Islands? He was a trained and noted warrior, who became a valiant soldier of the cross, ready to go anywhere, do and dare anything, and make any sacrifice for his newly found Saviour and King.

The South Sea Islands mission has been pre-eminently distinguished for its noble band of native pioneer evangelists. The European pioneers at Tahiti labored for seventeen years before a native embraced the Gospel; but where native pioneers have gone it has rarely been as many months, and they have gone from island to island and group to group, from Tahiti to New Guinea. The secret of their success is that they are, above all things, *consecrated* men. From their early days they have been trained as warriors, beginning their education with toy bows and arrows and spears. When they embrace the Gospel they carry their war-spirit with them. "We have been," as I have often heard them say, "the soldiers of the devil. We are now the soldiers of Jesus Christ. Tell us what He would like us to do."

The writer has trained over a hundred of these native pastors and pioneer evangelists, and consequently knows them well, and greatly admires the beautiful simplicity of their Christian life and faith. Tell them that Christ would not like them to go to a place, and they say, "Then I won't go;" that He would not like to hear them using such language, and the reply is, "Then I won't say that any more;" that He would not like to see them doing so and so, "Then I won't do it," is the quick response.

With consecrated, enthusiastic converts like these it is easy to understand the rapid progress of Christianity among the islands of the sea. How great would the progress of the Redeemer's kingdom be among our own countrymen if professing Christians made the *will of Christ* the rule of their life!

That first South Sea Island convert was a true missionary, as all converts ought to be. The new light led to a new life. His soul began to throb with new desires and ambitions. It was not enough for him that the Gospel was spreading in his own land, that the idols were being burned, and schools and chapels built; he longed to carry the good news to the regions beyond, and by means of his canoe he became the messenger of peace to the surrounding islands.

The arrival of the celebrated missionary apostle of the South Sea Islands, John Williams, gave a new impetus to the infant mission and to the missionary zeal of some of its converts. At that time the work required just such an ardent, enterprising, and adventurous missionary as the "Martyr of Erromanga." "For my part," he wrote to the directors, "I cannot content myself within the narrow limits of a single reef, and if means are not afforded of getting to the regions beyond, a continent would be infinitely preferable to me; for there, if you cannot ride, you can walk: but to these isolated islands *a ship must carry you.*" There being no ship at his command and no money to buy one, he set to work and built one. It was seventy or eighty tons burden and proved to be a very good sailer, and was called *The Messenger of Peace.* By means of this vessel a noble band of enthusiastic converts, with Mr. Williams at their head, raised the standard of the cross on the Harvey and Samoan islands; and then by means of a larger vessel, supplied by the English people, carried the Gospel to the New Hebrides group, where the renowned and lamented leader lost his life, being clubbed to death by the savages of Erromanga, whom he was seeking to save.

The writer has a very vivid recollection of his first contact with real cannibals at Erromanga and Tanna thirty-four years ago, where he first met Mr. (now Dr.) Paton and Mr. and Mrs. Gordon, who were beginning their work on those islands. Dr. Paton had recently buried his wife and child, and Mr. and Mrs. Gordon, with whom we spent three days and nights on Erromanga, were murdered by the cannibals soon after our visit. The scene rises before me as I write. It was a lovely, quiet Sabbath evening. We were standing on the small veranda in front of the little weather-boarded house, situated on a hill that rises from the deep blue waters of Dillon's Bay. The full, clear moon is coming forth "like a fair shepherdess with her full flock of stars." The mountains, like silent fortresses, raise their heads, tier on tier, in solemn grandeur against the azure sky. All above is peaceful, glorious, godlike. We talk of "dark Erromanga." At the foot of those beautiful mountains are the habitations of cruelty. "Do you see that winding path down the hill?" said Mr. Gordon. Yes,

we could see it. "That is the path along which John Williams ran with the murderous natives after him, and just where the rays of the moon are dancing upon the rippling waters of the bay is the place where he was killed." We gazed sadly and silently upon the scene, imagination filling in the boat containing Captain Morgan and crew, waiting for the missionaries; the crowd of yelling savages pursuing Williams and Harris; the latter murdered by the roadside, the former rushing into the water toward the boat; the shouts, the confusion, the forest of uplifted clubs round Mr. Williams; then the yell of triumph. At that moment there arose from a cannibal village at the foot of the hill the screams of a woman, piercing the stillness of the night. Shriek after shriek rolled along the valleys and echoed among the hills, sending a thrill of horror to our young hearts. It was a rude reminder that we were among the cannibals. These were the sort of people that we were to live among! Our appointed station was on the island of Lifu, about one hundred miles to the west of Erromanga, and among the first letters that we received in our new home was one informing us that Mr. and Mrs. Gordon were murdered.

We missionaries are often given credit for more than we deserve. The humble native evangelist is generally the man who does the real pioneer work; and the missionary is, as a rule, most successful who trains a good staff of these men, superintends them in their work, and translates Scriptures and prepares books for them.

The Tahitian converts not only carried the Gospel to the islands of their own group, but to the Harvey Islands, which have supplied such a splendid staff of native evangelists to Western Polynesia. One sample will show the character of these Christian soldiers. Lifu, near New Caledonia, was the sphere of labor where the writer spent the first twelve years of his missionary life; and the apostle of Lifu was a native of Raratonga, who, like the first convert at Tahiti, had a burning desire to carry the Gospel to the regions beyond. To qualify himself for the work he was placed in the native seminary, where he had been only six months when the *John Williams* arrived on its way to the cannibal islands of Western Polynesia. Pao hastened to the mission house and asked to see the missionary on urgent business. Mr. Buzacott listened to the young enthusiast pleading to be allowed to go at once in the mission vessel to tell the cannibals the "good news." "You have only been here six months," said Mr. Buzacott; "wait till you have been with us four years, that you may learn more about the Gospel." Pao's reply was characteristic of the man. "Don't I know about the true God? Don't I know about Christ being the Saviour of the world? Don't I know about the future after death? Let me go and tell the heathen about these things. You can send other young men after me to teach them to read and write and other things that I don't know. Oh, let me go and tell them what I know!"

What missionary would take the responsibility of detaining such a man? He went; was landed at Mare, which is between forty and fifty

miles from Lifu. Missionaries had recently settled there, and there being occasional intercourse between the two islands, it was determined that Pao should remain till the next visit of the mission vessel in the following year, and thus have the opportunity of becoming acquainted with the people and their language; but Pao was not the sort of man to spend a year in such quiet preparations almost within sight of the island to which he was appointed. Mixing freely with the people, he was soon able to converse with them, and finding a man who was acquainted with the language of Lifu, he persuaded him to accompany him thither in a canoe that he built for the purpose.

What must have been Pao's thoughts as he sat in the stern of his canoe, guiding it with his paddle as it sped over the waves! and when the tops of the cocoanut-trees of Lifu became visible, how eagerly he would watch them as they appeared to rise from the sea, I can conceive from my own feelings when we first sighted New Guinea. He knew the danger to which he was exposing himself, both from the sea and the savages; but he felt that he was engaged in God's service, and looked to Him for protection. As he neared the island he saw the savages assembling on the beach. They were wild cannibals, governed by a despotic chief whose word was law. Pao knew that if the chief regarded him as an enemy he would be clubbed, cooked, and eaten at once; but that if he received him as an *enemu*—friend—that fate would happen to any who dared to injure him. He prayed, and believed that God would dispose the mind of the chief to receive him as an *enemu;* and believing this, he did not wait in his canoe till a message of welcome was brought from the chief, but dashed over the barrier reef and steered for the crowd on the beach.

Taking his Raratongan Bible and a present for the chief from a little box in the canoe, with a silent prayer for success, he jumped on to the beach among the crowd, requesting his Mare interpreter to say that he had a message from the Great King to the chief of Lifu. Some of the leading men led him at once to the chief's house, where he found the old warrior sitting on a mat waiting to receive him. He was pleased with Pao's present, and listened to his message. Regarding the Bible as the new god that Pao was introducing, and willing to test its power, the old chief declared that they would make war upon their enemies on the other side of the island; that Pao should accompany them with his god; and that if they were conquerors he should be treated as a friend, but if they were conquered, he should be regarded as an enemy. It was in vain that Pao declared that his was not a fighting god, but the God of peace and love and life. He was obliged to go with the warriors, and fortunately for him they were successful. He was proclaimed the chief's *enemu*, which not only assured his safety, but secured for him kindly treatment and a respectful hearing throughout the chief's dominions among five thousand people.

For a time all was hopeful. Wherever Pao went the natives crowded

to listen. It appeared as though the Gospel would easily and speedily triumph; but the powers of darkness are not so easily overcome. The native priests—the medicine men—soon perceived the danger to their craft, and rose in their might, leading to civil war and the flight of Pao to Mare for a time. He could not remain long, however, and was soon back in his canoe and visiting among his people. The priests tried to kill him by their incantations, and their failure only increased his power. Natives were sent to kill him, but they declared themselves powerless in his presence to raise an arm against him. A number of braves undertook to throw him down a cavern which he had to pass, but when he appeared and calmly asked them why they wished to kill him, and what evil he had done, and if he was not their best friend, the would-be murderers hung their heads in confusion and shame, and instead of their killing him, he preached the Gospel to them.

Not satisfied with preaching among the subjects of the great chief, Bula, he marched into the camp of their enemies, on the opposite side of the island, as the messenger of peace. Here he met with the most determined opposition from the chiefs and leading people, who indignantly refused to receive the religion of their enemies; but the common people heard him gladly, which led the principal chief to depute one of his orators to follow Pao from village to village and charge the people not to receive the foreigner's religion. A very remarkable thing now happened. The orator's tongue became ulcerated, rendering him unable to speak. The effect upon the people was marvellous. They declared this to be the hand of God. This man, they said, has been using his tongue to oppose the spread of the Gospel, and God has silenced him. The result was that whole villages burned their idols and placed themselves under Christian teachers. The writer arrived about this time, and so mightily grew the Word of God, that in twelve years afterward the entire population (between nine and ten thousand) had embraced the Gospel. Their language was reduced to writing—a school-book, catechism, hymn-book, and the New Testament and Psalms translated into it. Schools and churches were built in almost every village, and filled with eager scholars and congregations. A seminary had been established in which all the native pastors and teachers had been educated, and a missionary society had been formed as an auxiliary to the London Missionary Society, which had sent out native pioneer evangelists filled with Pao's spirit, and urged on by his example to New Caledonia and the New Hebrides; and it was with eight of these men that the writer set out in a chartered vessel in 1871 to establish the mission on the long-neglected yet largest island in the world—New Guinea.

The social and commercial progress of the people advanced side by side with the religious. The natives built for themselves better houses, made good roads, and surrounded themselves with many of the appliances and comforts of civilized life. The resources of the island were being rapidly developed. Half a dozen European stores had been established,

and trading vessels were frequently visiting the island, so that another market was opened to English and American produce.

While this remarkable and rapid change was going on at Lifu, the same sort of thing was taking place on many of the islands of the sea. In the Sandwich Islands, by the American missionaries; in the Fiji Islands, by the Wesleyans; in the New Hebrides, by the Presbyterians and Episcopalians; and in all these groups men like Pao, the Apostle of Lifu, were prominent as pioneers.

The South Sea Islands' mission has solved the problem as to how the world is to be won for Christ. It must be done chiefly by the converts of the different countries to which the Gospel is introduced by capable missionaries who are able to train and superintend these valuable agents.

JOHN ELIOT, THE APOSTLE OF THE RED INDIANS.

BY THE EDITOR-IN-CHIEF.

Though he belongs before the century whose marvels we are witnessing, no study of modern missions would be complete without a mention of John Eliot, that pioneer of pioneers. His period reaches from 1604 to 1690, and hence nearly spans the seventeenth century. Southey well said of him that he was "one of the most extraordinary men of any country," and R. Baxter declared that there was no man whom he honored above him. The effect of his life and work upon David Brainerd, James Brainerd Taylor, Jonathan Edwards, and so upon William Carey and Adoniram Judson makes Eliot the father of the fathers and founders of modern missions, and gives him a certain right of pedigree in this apostolic succession.

His godly parentage, his position as usher in Thomas Hooker's grammar school, where the godliness of Hooker's family was the means of his conversion, and his subsequent following of Hooker with sixty others to Boston, an exile for nonconformity, were the three great steps which prepared him for the one and only pastorate in Roxbury which he held for sixty years. He had been graduated at Cambridge in 1623, and young as he was, had there acquired a thorough knowledge of the original languages of Scripture, and evinced unusual aptitude as a grammarian and philologist.

As early as 1639, at the age of thirty-five, he was one of a committee appointed by the colonial leaders to prepare a new version of the Psalms, and this Psalter of 1640 was the first book printed in America, afterward known as the "Bay Psalm Book."

Early in his pastoral life Eliot became so interested in the Red men that through a young Pequot Indian he acquired a hold upon their language, and in 1646 preached in the wigwam of Waban, the chief, the first sermon ever preached in the native tongue on American soil. This service in the camp near Brighton lasted three hours, and aroused much inquiry. At

another visit, two weeks later, an old warrior wept lest it should be too late for him to find God, and at a third visit, two weeks later, so deep was the interest exhibited that, notwithstanding the violent opposition of the Indian priests, Waban himself at the camp-fire talked to his people of the wondrous story of redemption which he had heard from the pale-faced missionary.

Eliot was fired with a holy passion both to Christianize and civilize these Indians, and so undertook what William Duncan two hundred years later realized in his Metlakahtla. Nonantum, the Indian name for rejoicing, was the title of the model community five miles west of Boston, and the name of "praying" Indians has clung to these converts as tenaciously as "Roundheads" to Cromwell's soldiers. Here we have the rare instance of a settled pastor acting also as a missionary to a foreign tribe close at hand, and as the virtual organizer of a new State, with civil court and social and industrial improvements, as well as religious institutions.

But such a man could not be pent up within the five miles radius from Boston. Neponset, Concord, Pawtucket, Brookfield felt his power, and clamors for Christian teachers, new codes of laws, Bible institutions, poured in from all quarters. Chiefs and their sons become converts and leaders, and in one case, where a visit involved peril, the sachem himself with a score of warriors came to escort Eliot. He set out on horseback, and his privations and perils rival those of Paul. Not only did he risk death at the hands of hostile chiefs and treacherous sachems, but his own countrymen, not content to withhold aid and cheer, pelted him with the mud of aspersion, and shot at him with the arrows of jest and ridicule. He was actually charged—this unselfish, heroic man—with being prompted by greed and dealing in fables; but, as Eliot said, "God stepped in and helped." Before the middle of the century Eliot's work had *compelled* recognition. In 1649 devout souls in England, stirred by the fame of what the nonconformist exile had done, formed the Society for the Propagation of the Gospel in New England, which thus antedates by over half a century even the S. P. G. This society sent £50 per annum to Eliot, and thus nearly doubled his Roxbury stipend (£60).

In 1650 this heroic missionary general and statesman gathered all his converts except one tribe into one settlement called *Natick*, on a tract of six thousand acres on the Charles River, eighteen miles from Boston. The town was laid out, a house-lot being assigned to each family, and a large building erected for church and school, and there the governor and other visitors heard praying Indians teach and preach.

This Roxbury pastor could not be content to be a missionary evangelist and statesman; he must also train a native ministry. Converts were formed into a church in 1660, and fourteen years later he had as the fruit of thirty-eight years' labor eleven hundred and ten converts under his immediate care, and scattered over a wider territory, in at least thirteen other settlements of praying Indians, were twenty-five hundred more; and before Eliot died he saw twenty-four converts preaching the Gospel.

This Roxbury pastor was also a *translator*. In 1661 the New Testament and in 1663 the Old also was published, and Eliot's Indian Bible, that now has not one living reader, was the first printed west of the Atlantic, and is the pyramid which, no longer used, witnesses to the royalty of the man who against such odds became the Apostle of the Red Indians. Both as a monument of fine scholarship and evangelistic zeal, it deserves what Edward Everett gracefully said of it, that the "history of the Christian Church contains no example of resolute, untiring labor superior" to it. Eliot likewise undertook to create a Christian literature for his praying Indians. He translated Baxter's Call and other practical books, prepared an Indian catechism, Psalter, primer, and Indian grammar, and one brief sentence, written at the end of the grammar, may furnish the key to his whole career and the motto for missions:

"PRAYER AND PAINS
Through Faith in Jesus Christ
Will do anything."

Age and weakness made it no longer possible to go to the Indians as once he had done; but even then he prevailed on several families to send to him once a week their negro servants that he might teach them the saving truth. The last words on his lips were, "*Welcome joy!*"

Note that all this life of sanctity and service, that inspired Edwards and Brainerd and Carey and Judson, owed its own great transformation to the power of *one life*. "When I came into this blessed family" (Rev. Thomas Hooker's) "I saw, as never before, the power of godliness in its lively vigor and efficiency."

THE JAPANESE RELIGIOUS PRESS.

BY REV. JAMES I. SEDER, A.M., TOKYO, JAPAN.

The new religious life is making itself felt in Japan among all classes of people. Of this there is abundant testimony in the ably conducted religious press from month to month. Any one acquainted with Japan fifteen or even but ten years ago would scarcely have believed a prophecy that to-day so many able editors would be wielding a religious pen.

Nearly every denomination has its organ, either alone or in conjunction with another church. Thus the Methodist Episcopal churches, North and South, and the Canadian Methodist together publish an *Advocate*. But churches having less than one hundred adherents have their papers; and that the Christian press is a giant of power in this land will not be denied. It is busily engaged in edifying the Church, and is skilfully and effectively refuting errors within and repulsing attacks from without. But that is not all. They are constantly sounding the key-note and carrying the banner of an aggressive Christianity, a living, conquering army into the ranks of the enemy.

As these papers give us much valuable news concerning the general progress of mission work in Japan, between the lines we may also read how far real, true Christianity has taken hold of the hearts of these native leaders; and it is gratifying to know that the work done here is, I feel safe to say, as genuine, deep, and thorough as anywhere in the world.

The Christian press reports many revivals from all over the country, and speaks in the most hopeful terms. They believe that the rationalistic wave, which for a time seemed to threaten disaster to the churches, has spent its force. They speak also of moderation of views among the hitherto extreme conservatives, and hope, therefore, for a return of better days.

The *Kiristokyo Shimbun*, one of the leaders among the religious papers in ability and variety, has just issued (February 24th) its "No. 500." President Kozaki, of Doshisha University, Kyoto, in a letter of congratulation says the publication was begun ten years ago, when there were but ten thousand Christians in Japan. As the State policy regarding education was then undergoing a change, which gave preference to Confucianism over Western ideas, the opposition against Christianity was strong. It was a bold undertaking then, but on account of the spirit of intense union among Christians, without reference to sect, it was possible to successfully launch the paper.

Another writer thinks Christians are laboring diligently against intemperance, prostitution, and the like, but all efforts should be concentrated upon the evangelization of Japan. The first and most important thing is to gather a strong church, and then reforms of various kinds can be undertaken with a better basis for success. The evangelistic spirit must pervade everything.

The great question in Japan to-day is, "What means will be most successful in reforming Japanese society?" Unhesitatingly, Christianity; because it is the motive power of social reform. Western civilization is justly called "Christian," because it is the result of Christianity. Its points of superiority are chiefly progress of morality and knowledge, reform of the home, better relation of government and people, and of the people among themselves.

An editorial of another paper sharply criticises the imperfection and partiality of the Japanese Criminal Code concerning adultery. The law in question provides no punishment to the husband who is guilty of this crime, if only his wife brings complaint; but if the husband of the guilty woman complain, then the adulterers will be punished. It alleges that Article 311 holds the man guiltless if he kill on the spot either his adulterous wife or the guilty man. He goes free. But as there is no such provision in the law for woman, although the grounds that justify the homicide in the one case should do the same in the other, there is strong complaint of unfairness.

Other papers are now also taking up this subject, and even Buddhists

join in the good work of airing this law. The effect of combined effort can only prove successful, and a satisfactory reform may be confidently looked for.

THE NATIVE BUDDHIST PRESS.

What we said with reference to the Christian press applies in a somewhat different sense also to the non-Christian. The new religious life we mentioned there is also making itself felt in Buddhist circles; though while there is joy in the Christian camp over the fact, the harps are hanging on the willows in the temple yards. The new missionary enterprise to France, now under contemplation, is called upon to dry a few of the tears shed over the gloomy situation. Almost every one exclaims: "We must do something else," but of the "something else" really accomplished for the good of the nation, and in regard to any consequent jubilant feeling or hopefulness, all are profoundly silent.

Buddhists are seeking to enforce the claim that their religion has a most intimate historical relation to the country and its former civilization, and ought therefore to be officially recognized by the Government as the religion of the nation, though not the national religion. They further petition that priests may be excused from military duty, that the *moral* training of the youth of the land be entrusted to their care, and that the preservation of the temples be provided for by law.

Against this it is argued by those of a different religious persuasion that if Buddhism has not sufficient inherent strength to sustain itself without in this manner leaning on the State, it cannot long survive, as it must finally still depend upon the people themselves, whom they hereby acknowledge to be disaffected toward the religion of old Japan.

The papers and leaders of the old religions seem driven by the very force of circumstances to constantly invent some plausible argument to hinder the spread of Christianity. But they also constantly acknowledge themselves behind the times, and unable to cope with the healthy, strong, aggressive Western religion. Then the defectiveness of the moral state is freely acknowledged on nearly all sides, and each professes it his duty to find a remedy.

In its antipathy to the "Jesus religion," one of the stronger Buddhist papers, discoursing on the question, "Have our citizens a right to believe Christianity?" delivers the following: "Christians will answer this question by quoting the 28th article of the Japanese Constitution, which guarantees them religious freedom. But if this doctrine conflicts with their duties as citizens, then they are not free to adhere to it. In the fourth year of Keiwo (1867), the Government put up a sign openly prohibiting Christianity, which was removed in the sixth year of Meiji. The Government said, the people being fully aware of this prohibition, it is unnecessary longer to keep up this public notification. And, as it was not taken down in consequence of the former law being rescinded, it is still in full

force. And, although the Constitution was promulgated later, it did not abrogate the former decrees. People have, therefore, neither moral nor legal right to believe Christianity.

Buddhists are also rejoicing because they are about to send a Buddhist preacher to France. They say this is treating Christianity as Scipio did the Carthaginians when the army of Hannibal was pouring into Italy over the Alps, and the Roman general attacked Carthage. Christianity has obtained its present stronghold in Japan because it came in upon us while we were unprepared and took advantage of our defenceless condition. We also learn that a Buddhist hospital is to be built in Tokyo and finished by spring.

An article which is calling forth much criticism from the Christian press is that by Professor Inouye, of the Imperial University, on the "Conflict of Religion and Education." Many Christians, he thinks, grow up under the care of foreigners, and thus lose their true patriotism in time. Christianity is in a number of ways disadvantageous to Japan. Don't you see that great building on the top of Surugadai, Kanda, Tokyo? It is the Greek Church. In the Roman Catholic Church the Pope is the head, but in this Greek Church the Czar is the head. Thus if a Japanese becomes a member of this church it is as though he became a Russian subject. If ten join, we lose ten of our citizens.

Of course as not all churches are like this, we cannot judge Christianity by this alone; but all the Christian sects together make up the religious system which prevails in the West. Therefore, if Japanese subjects believe this religion they will soon come to regard foreign countries as their real native land. Then, too, Christians believe in only one God, to whom there is no distinction of persons, no difference between emperor and *eta*, or persons of the lowest social position in Japan. Therefore often things are done which are disrespectful to our emperor.

Last year's papers contained notices, referred to by Dr. Inouye, saying that until recently only Buddhist priests had been permitted to officiate in the prisons of Hokkaido, but that they have now been supplanted by Christian teachers. Hitherto prisoners have always worshipped the emperor's picture on New Year's day, but this year it was stowed in the warehouse instead of being displayed for worship, all the result of Christian teaching. Such is the wail of the dying forms of religion in Japan.

The Shinto papers also complain. During the immediate past they have been lamenting that while Hokkaido is rich in mineral and agricultural, as well as marine products, and is destined to be the future granary of Japan, the patriotism of the inhabitants is cold. They regret to know that many Christian preachers are laboring in Hokkaido, as also many Christian grammar-school teachers, because they are slaves of a foreign religion; but they have one comfort in this, that Shinto is also sending forth some able preachers.

Thus, while the Christian press is jubilant and hopeful because of the

progress of the Lord's work in Japan, the Buddhist press also lends its convincing though unwilling testimony to the fact that the "Western religion" is marching grandly on to victory. The Christian papers rejoice because of a new life and power, a mighty Saviour in the heart. The others weep, conscious of the utter absence of such life and power, and because of their consequent infinite disadvantage and hastening doom.

TWO HINDOO REFORMERS.

BY REV. JAMES MUDGE, D.D., CLINTON, MASS.

Notwithstanding the supposed changelessness of the East, there have been many changes, and in spite of their assumed indifference to moral and religious reform there have been many reformers. Among the many, two, whose careers have influenced many millions of the people of India, and whose personal traits were very interesting, ought to be better known than they are to the students of the West. As it happens they were contemporaries, although in such different parts of the country that very likely neither knew of the existence of the other. They were also contemporaries of Luther, one being born two years after him, and the other dying seven years before him. Hence, while the great Reformation was going on in Europe, other reformations, if not of so much consequence to the world, yet of great intrinsic importance, were proceeding in Asia. It is time that they were more fully understood in America.

NÁNAK.

The Sikh nation, planted in the Punjab or country of five rivers, has played no insignificant part in the history of modern India. Culminating in power under Runjeet Singh, the Lion of the Punjab, who ruled from 1805 to 1839, it crossed swords for a time successfully with the best British armies, but was finally conquered in 1846, and then, in turn, when the Mutiny arose became the main strength of the empire. The Sikhs, who are still one of the most interesting people in India religiously, and number according to the recent census about two millions, were founded by Nának, who was born in Sirhind, not far from Lahore, in the year 1469. His father, of the Kshatriya caste, was the village accountant, and considered his son a scapegrace, unlikely to make anything in life. When set to watch cattle he lost himself in meditation. Money given him to trade with he distributed to mendicants.

After a while he married and had two sons, but he found it impossible to settle down into quiet village life. The preaching instinct was strong within him; he felt that he had a mission, and, against the remonstrances of all his relations, he cast off all family ties and set forth on his wander-

ings. They are said to have extended over all India, and also into Central Asia. A visit to Mecca is also ascribed to him.

Just what he preached it is not easy now with certainty to say. Some good stories are told of him. Going into a Mohammedan mosque, while all around knelt down, he stood up in silence. On being remonstrated with by the Nawab with whom he went, he said, "O Nawab, you were not praying; your thoughts were wandering, and you were at Kandahar buying a horse." The Mohammedan, struck with awe, confessed that it was so. When the Emperor Baber, at a friendly interview, offered him bhang, he declined, stating that his bhang was to take the name of God, with the drinking of which he was always in a state of intoxication. He protested at all times against the untruth and folly of the age, and the hypocrisy and formalism of the Brahmans. He told these latter that all ritual observances were vain so long as the heart was not pure. When they stood up and looked toward the east and poured out water to their ancestors, he mockingly stood up and poured out water to the west. When they asked him his reason, he remarked that he was watering his field in the Punjab. When they urged that the water would not reach so far, he asked how, then, they expected that their water would reach to the other world. A thief met him, and the Guru (teacher) remonstrated with him on his way of living. He pleaded the necessity of supporting his family. "Will they," said the Guru, "agree to share the penalty of your misdeeds in a future state?" They all declined, and assured the thief that he alone would be responsible, upon which he abandoned his dishonest profession, and became a disciple of the Guru. On one occasion he found himself with his disciples in a jungle, and they stumbled upon a corpse. "Whoever is my disciple," said the Guru, "let him eat of that body." All drew back in horror except Angad, who, lifting the sheet to obey the order, found only sweet provisions. Nának blessed him, and told him that he should be his successor.

Nának's character seems to have been without reproach. He was peaceful and benevolent. He had much piety and truth and common-sense. Beholding and pitying the miseries produced by fanaticism and religious strife, his object was to blend the Hindoo and Mohammedan faiths into one strifeless compound, making a harmonious brotherhood who should worship the one invisible Being. In this, of course, he failed, and it would seem that he could not have had any clear or deep conceptions of the irreconcilable differences between the two systems. He appears to have adopted in general the philosophical system of his countrymen, and regarded bliss as the dwelling of the soul with God after its primitive transmigrations should have ceased. "Life," he said, "is as the shadow of the passing bird, but the soul of man is as the potter's wheel, ever circling on its pivot." He asserted no special divinity, declaring himself to be but the slave, the humble messenger of the Almighty, making use of universal truth as his sole instrument. He did not claim for his writings,

replete as they were with wisdom and devotion, the merit of a direct transcription of the words of God ; nor did he say that his own preaching required or would be sanctioned by miracles. He taught that asceticism or abandonment of the world was unnecessary, the pious hermit and the devout householder being equal in the eyes of the Almighty. He disengaged his little society of worshippers from Hindoo idolatry and Mohammedan superstition, and placed them free on a broad basis of religious and moral purity.

At length, when old age had dimmed his eye and whitened his hair, Nának settled down in the midst of his disciples at Kirtarpore, on the banks of the Ravee, as poor, as simple, and as benevolent as when, fifty years before, he had abandoned his home and the ordinary ways of men. To avoid the snare of a hereditary priesthood, he excluded his sons from the succession, and named as his successor Angad. He died peacefully at the age of seventy, in the midst of his followers.

CHAITANYA.

Shri Krishna Chaitanya, founder of the Vaishnavas of Bengal, a religious sect whose numbers are estimated at from ten to twelve millions, was born in the year 1485 in the village of Nadiya, on the banks of the Bhagirathi, seventy miles from Calcutta. In his childhood he was by no means a model of gentleness and modesty, but performed many wild, boisterous, and imprudent pranks.

After the death of his father he was married and commenced life as a schoolmaster, attracting many pupils by the fame of his learning. His wife soon dying, he was married a second time with great pomp. He made a pilgrimage to Gaya, a place of great sanctity in Behar, and read with deep attention the Purana called Shri Bhagavat. This more than any other book moulded his soul and tinctured his fancy. By incessant meditation on Krishna he acquired an unbounded affection for him, and repeated his name day and night with highly-wrought enthusiasm. He soon started out as a reformer to proclaim "the riches of Krishna's love" to the world. This was his one idea. He devoted all his powers and energies to the contemplation of this object, the furtherance of this thought. He boldly proclaimed the name of Hari or Krishna as the only deliverer of mankind. He easily gained over some of the respectable Brahmans of Nadiya, and the number of the disciples speedily grew. Devotional dances, ecstatic singing and vociferations, and sensational processions through the streets attracted great attention, stimulated the zeal of the faithful, and spread the excitement.

Chaitanya was now twenty-four years old. He resolved to become an ascetic. So, having been taught the formulas of Vairagism by a holy sage in a neighboring village, he received his new name (Nimar was his youthful name), and amid the lamentation of his devoted followers set out on his travels. He went first to Orissa to see the far-famed Jagannáth.

At the sight he was filled with ineffable delight, and so ardent were his emotions that he fell insensible to the ground. He made many proselytes, and divine honors were ascribed to him. He next went southward through the Deccan, repeating everywhere incessantly the name of Krishna, and calling on others to do so. He visited all the places celebrated in the Ramayan, and at length returned to Orissa. He became the chief leader of the celebrations there around the great idol. He propagated his doctrines vigorously, and proselytized multitudes. He spent four years in this way, and then returned to Bengal for a season. He visited Benares, Allahabad, Muthea, and the other sacred places of the north, but soon went back to Orissa. Twelve more years were spent in this vicinity, instructing his followers, receiving visits and adorations, and performing severe devotions. He soon fell into fits of insanity. His mind, early tinctured with no small degree of fanaticism, now showed unmistakable signs of imbecility. His day dreams and night visions were incessant and full of wild hallucinations. In one of his insane fits he threw himself into the sea, fancying it to be the sacred Jumna, and was drowned. He was then about forty-three years of age.

To the doctrines that he taught we can give but a brief space. The theology of the Vaishnavas is thoroughly pantheistic, like that of the other Hindoo sects. Krishna is the supreme object of adoration, and the earth with all it contains is but a modification of this divinity. The peculiarity of this Bengal sect is the identification of Krishna with the mendicant of Nadiya; and Chaitanya's most distinctive doctrine was that of *bhakti*, or faith. According to him the way of salvation was not by knowledge or by works, as others had taught, but by faith. Sinners have now only to believe in Krishna—that is, Chaitanya. But the faith inculcated is a blind one, discarding knowledge, without rational basis, and divorced from all practical religion. Anything whatever—a water-pot, a plant, a log of wood—believed by the devotee to be Krishna or Chaitanya becomes to him such, and insures to him happiness in the realm of Vaikantha. Faith is divided into five stages: *Sánta*, or quietism, a cold, merely intellectual belief; *Dásya*, or servitude, the more active devotion of an attached slave; *Sákhya*, or friendship, the allegiance and intimacy of personal companionship; *Bátsalya*, or filial affection, the closer communion of true sonship; and *Mádhurya*, or sweetness, the enthusiastic, passionate attachment of a lover. The similarity between this and some aspects of Christian faith is very striking; but in the hands of the Vaishnavas, who are universally idolaters, the degradation of it to formalism and licentiousness is swift and sure.

The *Gurus*, or religious teachers, receive a reverence almost divine, no matter what moral turpitude they are guilty of, and have a power over their deluded votaries compared with which that of the worst priestcraft in the Church of Rome is mild and reasonable. The worship abounds in *Kirtans* and *Sankirtans*—that is, repeating the names of Krishna by a

rosary of beads, or singing and vociferating them aloud in company with instrumental music. There are also many *Mahatsabs*, or feasts of great joy, and gatherings to listen to the reading or repeating of the *Bhágavat*.

The system of Chaitanya is an interesting development of the religious consciousness of India, an important innovation on orthodox Hindooism, an index to some extent of the march of liberal ideas. It contains the germs of certain great truths. It is simple, it elevates faith, it lays great stress on the affections and sensibilities. It is in some respects a slight advance toward that Christian system which alone contains the full development of what was good in Chaitanya's doctrines, and which in time must supplant them.

A LETTER TO THE STUDENT VOLUNTEERS.

BY REV. WILLIAM JESSUP, SYRIA.

MY DEAR FRIENDS: It has occurred to me that you who are still in America preparing yourselves for the work of foreign missions would like to hear from one of the first and original members of the great movement that has since affected you. The writer signed his name to the list when there were only about six members one Sunday afternoon in Mr. Wilder's parlor in Princeton. He has now been a little over two years on the field in Zahleh, Mt. Lebanon, Syria. In this mission, at the end of two years, the young missionary is supposed to have acquired enough Arabic to pass a final examination in grammar before the mission, and also to preach an Arabic sermon in Beirut church, beside mastering the difficulties of pronouncing the gutturals in regular conversation. Having weathered this part of the voyage, your fellow-volunteer now stands ready for the regular routine work of missionary life, and at last at the end of all examinations. You know what that means. Three years at least reckoned for preparing for college, four for the college course, three for theological seminary, and two for study of Arabic make up a round twelve years of preparation before a man stands ready for work. To those of you who are still in process of preparation, the writer offers a few hints that may be useful to you before the last step is taken on American soil.

Some of you may already be thinking about what to bring with you to your foreign home. If so, then be careful to ascertain accurately what can be obtained at your destination, and then take all the comfortable durable furniture not obtainable there that is consistent with your means. You have no idea how much you will have to depend upon the cheerfulness of your home in your outpost work to give you courage and power to work. If these comforts are not taken at the start, you are not apt to get them afterward. Few Oriental lands abound in things to furnish an American's home.

Do not be alarmed about "luxury in missions" that some people talk

so much about. The man who has the small salary of a missionary is entitled to use it as he sees fit. If he also has property, the fact of his being a missionary should not hamper his use of it. Let your missionary home have every reasonable comfort within your reach.

Once on the field and engrossed in frontier work, you will find it difficult to ascertain what are the best books for your library, should you have money to invest in them. Therefore one good plan would be to make an extended list of books that your taste would select, buy what you can, and preserve the list for future reference.

Upon arriving at your post resolve to live on terms of peace and harmony with your fellow-workers at any cost to your personal feelings. You cannot afford to let the Lord's work suffer for a difference of opinion. Respect the experience and advice of your seniors in service.

Learn the language during the first two or three years if possible. Postponing this is perilous. You will hear the cries of practical hard work every day calling you away from study. You can heed but few of them at first, although everywhere you will feel that you must relieve your colleagues of some of their burden as soon as possible; but you must learn to speak the language first of all. There are plenty of things that must be done whether or no. One of them is making a habitable house for yourself in which to work. Either a native house must be made habitable or a new house built. In most countries you must fight a war of extermination against vermin. The articles of food obtainable will be different from what you have known. Perhaps at first you can eat but few of them. You must learn to eat some distatseful things, however, or you will fare poorly. It is expensive getting canned goods from America. Foreign countries also levy import duties.

The currency in some places is very complex and the values of the different denominations apt to be variable. It will take you a long time to realize how much you are expending, unless you study your table of equivalents constantly.

You will find it requires humility for the college and seminary graduate, who comes to his field as a "leader and reformer," to sit down patiently at his A B C book and be condescendingly patronized by his neighbors because of that.

The natural disposition does not love people who need foreign missionaries. Children of the devil and followers of the False Prophet are WICKED through and through. They cheat, and so will cheat you. They lie, and will deceive you. You are as apt as any one to be cursed by them. Because they persecute you, you must not cease to work for their good. These things are all signs that they need salvation. A mere *sentiment* of love for sinners in general does not make you love such people. Nothing but the Spirit of Christ dwelling in you will make you really LOVE *sinners*.

Expect to meet the Jesuits. They follow the Protestant around the world trying to subvert and hinder his success. They seem to be inspired

by the devil. As yet Americans have not realized what they are. In America they keep hidden. On the foreign mission field they bribe people unblushingly to misuse all the means available to oppose the reading of the Bible, the establishment of good schools, and the preaching of the Gospel. Very recently the French Jesuits have been taking up collections in Paris, from house to house, saying that they wanted the money to use in "extirpating Protestantism from Mt. Lebanon." They bribe Government officials to persecute Protestants, and when they gain any slight success, publish most enormous falsehoods about it in the French papers.

When my father came to Syria, more than thirty years ago, Dr. De Forest gave him a list of maxims concerning a young missionary's life in Syria. My father handed them down to me and I offer them to you, for although they are particularly applicable to a Syrian missionary, they are general enough to help all. They are these :

"Don't ascend hill Difficulty till you get to it.

"Don't build too many bridges of sighs, expecting to cross deep waters on such fabrics. Follow the Great Shepherd right through the floods.

"Don't expect American-built air-castles to stand Syrian siroccos. Build solidly upon the Rock. Don't expect to find Lebanon all levelled to your hand on arriving. If you get fatigued in your work, don't get tired of it.

"Don't count upon too much fragrance in bouquets of Sharon roses until the roses have had time to blossom.

"*Don't expect to convert a soul by talking a foreign language badly when you could not convert one by speaking English ever so glibly;* but remember that abroad, as here, sufficiency is of God.

"Let not the juvenile expect to be eloquent in Arabic in three months. Juveniles do not learn their English so quickly. Stammer, trip, blunder, but keep talking.

"Don't expect natives to be aware of your superiority all in a day, and don't believe them if they profess to be.

"Remember it is human, not merely American, to believe that one's own peculiar race is the best ever fashioned.

"Remember that you go to win, not to browbeat or ridicule nor yet to fail, but to *win* souls.

"Remember how many years passed before you could consent to love God.

"Don't be more careful to keep fleas out of your house than to get Arabs in.

"Don't condemn every building which is not of American shape, nor all costumes and customs not fashionable in New York.

"Prove all things. Hold fast the good. Fret not thyself because of evildoers.

"Remember that you dwell in houses of clay, and that it is an unwise zeal that kills the missionary before he can save a single soul.

"Walk in the way you point out to others. Tricks of ventriloquism, throwing your voice where you do not go, will not deceive those before whose eyes you are evidently standing still.

"Asiatics will detect your weak side sooner than recognize good and godly characteristics.

"Envy is one of the oldest inhabitants of Asia, but Master 'God's peace' is a stranger, and must not expect to be recognized.

"You will have need of patience, that after you have done the will of God you may receive the promise.

"Remember in prayer those whom you expect to remember you."

In closing, one word more. The general course of instruction now given in most of our colleges and theological seminaries does not give a man a complete practical mastery of his English Bible. He is expected to make the acquaintance of that friend in private. If you have not made a prayerful and systematic study of your English Bible already, so as to use it in leading souls to Christ, don't expect that transplanting you among heathen will superinduce it. Get Mr. Moody to show you how if you can. The vital power of your Bible in your hands is more necessary to you than a college education when you get on the mission field.

With warmest regards to you all,

I remain sincerely yours,

WILLIAM JESSUP.

EVANGELIZATION OF THE ISLANDS.*

BY REV. EUGENE DUNLAP, PETCHABURI, SIAM.

One of the most intensely interesting studies of our time is the fulfilment of the prophecies concerning the evangelizing of the islands. These prophecies are very explicit, as, for example, Isa. 42 : 4, "And the isles shall wait for His law;" Isa. 51 : 5, "The isles shall wait upon Me, and on Mine arm shall they trust;" Isa. 60 : 9, "Surely the isles shall wait for Me;" Isa. 66 : 19, "To the islands afar off, that have not heard My fame, neither have seen My glory." The student of the progress of the Gospel in the islands cannot fail to see that these prophecies have been almost entirely fulfilled, largely in our own time. God seems to have chosen the people of very small islands in a great measure to carry out His purposes in evangelizing and civilizing the world. Undoubtedly man would have chosen people of a large continent. But God, evidently to glorify Himself, for a large part of the work chose the people of the British Isles.

We too often forget that the people of these islands were once as intensely heathen as the people of the Pacific islands were one half century

* An address given in the Sanitarium Chapel, Clifton Springs, N. Y., November 20th, 1892, and published by request.

ago. And too many of us so magnify the blots on English rule in the East —namely, the shameful liquor and opium traffic—that we lose sight of her beneficent work for the multitudes of India, and the islands under her power.

Come with me into Hong Kong, a British city. Behold the asylum, the hospital, the home of the friendless, the chapels, the churches, and see as pure a municipal government as may be found in any city in our own country. Christianity has stamped itself upon the public institutions of the city, for over the door of the post-office building we see carved in granite words from Holy Writ: "As cool water to a thirsty soul, so is good news from a far country." You will then be glad that Christian England has placed this model city, an object lesson to the 400,000,000 of that great empire, China.

Then come with me to that beautiful city, Singapore. First of all you notice the rooms of the British and Foreign Bible Society, which has brought the Word of God to that city in the thirty-two languages spoken by the people on its streets. You will hear earnest laymen, business men of the city, publishing the Gospel on the esplanades of the city. In yonder fort on the hill you will hear the British officers in charge pleading with the soldiers to sign the total abstinence pledge. Here, too, you will find as cleanly a city and as pure municipal government and as just courts as in any Christian land—a model city for the people not only of the Malay Peninsula, but of the entire Archipelago.

Not long since an Indian prince visited England and viewed with pleasure the great institutions of the country. When afterward privileged to an audience with the Queen, he expressed his gratification with all that he had seen, and inquired the cause of all this greatness. The Christian Queen, pointing to a Bible on the table, said: "That Book is the foundation of all our greatness." Wherever England places a diplomat or soldier, she there plants the Christian Church. All are familiar with her beneficent rule in India—abolishing the cruel, murderous rites of heathenism, and giving it the common schools and humane institutions. The vantage points of the East are in the hands of the people of the British Isles, and 67 per cent of the ships of the world fly the British flag. Truly it was a wonderful Providence that chose these once heathen islands to be the centre from which to so great an extent the purposes of God concerning this world should be carried out.

Leaving these islands, let us go down through the seas to Madagascar. The early missionary of Madagascar was greeted by the French diplomat upon the island after this fashion: "You make the people of Madagascar Christians? Impossible! They are mere brutes, and have not as much sense as irrational cattle." The missionary was not chilled by this welcome (?), but labored faithfully on until banished from the island by a cruel queen. His heart was sad over having to forsake the infant Church, but God did not forsake that little Church; cruel persecutions came upon

it, they were endured with faithfulness not surpassed by the Christians of apostolic times. These poor Christians were sold into slavery, banished to fever districts to die, were stoned, dashed over precipices, burned at the stake. More than 1600 died in persecutions, and yet when the missionaries were permitted to return to the island after long banishment, they found a stronger Church than when they left it. To-day the London Missionary Society alone has 1200 Christian congregations in Madagascar, and in all, on the island, there are 1000 native pastors. The missionaries were the pioneers in educational work in Madagascar; they reduced the language of the people to writing, and now have 1300 schools, and lived to see the time when the Government requires every child between eight and sixteen years of age to learn to read and write. Through the influence of Christianity idol worship, polygamy, and other glaring forms of heathenism are prohibited by law. There are some interesting statements concerning the success of missions on this island from diplomats and soldiers. General J. W. Phelps says that "during the present century, Madagascar has passed from a state of pagan barbarism to one of Christian civilization." The prophecy concerning this island is fulfilled. She has taken her stand among the Christian nations of the world: "The ends of the world shall remember and turn unto the Lord."

Leaving this island, let us cross the sea to Ceylon, the Mecca of the Buddhists, for here is a favorite shrine to which Buddhists from all parts of the world come to worship the supposed tooth of Buddha. The self-righteousness of the Pharisees of Christ's time did not excel that of the Buddha priests of Ceylon. A leading priest was asked by a traveller: "Do you worship the gods?" He replied: "No, the gods worship me." The progress of the Gospel in this island has been encouraging; the work is marked by strong educational institutions. The Jaffna Mission has nine self-supporting churches and 135 mission schools. Self-support is a marked feature of the native Church. A traveller, accompanying a missionary on his pastoral visits, noticed as they walked through the garden of the parishioner every now and then a cocoanut-tree marked "X." He inquired why these trees were thus marked. The native Christian humbly answered, "Because every X tree is devoted to the Lord." Noticing the wife as she cooked the noonday meal throw a handful of rice into the pot for each member of the family, and then two handfuls into a pot near by the fireplace, the traveller inquired, Why two handfuls into this pot? She said, "That is the Lord's rice pot, and I remember Him when cooking each meal." Surely we can learn some lessons from the Christians of that island.

Let us now go to Sumatra. You will notice a monument erected to the memory of the first missionaries to this island, who were cruelly murdered and devoured by the cannibals. You will be glad to learn that through the power of Christianity cannibalism has been wholly abolished, and the Netherland missionaries rejoice over 12,000 Christians upon the island.

We have entered the Netherland India. Our next island of this group is Java. A gratifying change has taken place in the attitude of the Holland Government in these islands. Formerly she smiled upon Mohammedanism and frowned upon Christian missions. Recently her Minister for the Colonies recommended "the establishment of missions as a sure method of securing loyalty of subjects." Well do I remember the day that I entered the beautiful city of Batavia. I learned with joy that there were two Americans in the city, and sought them at once. We had a pleasant talk regarding our native land; but when I inquired about the missionaries in this region of Java, one replied, "Why, they are not accomplishing anything; the natives don't take to them." I sought a venerable Hollander, forty years resident on the island, and deeply interested in all Christian work for the islanders. He at once invited me to accompany him to a Christian colony at Depok, ten miles from the city. It was his custom, although a busy banker in the city, to spend two hours in Christian work in this colony every morning before he went to business. It was a delight to witness the great contrast between these Christian homes and the homes of the heathen islanders. We visited a strong native church in the colony, a school having its 230 children. Above all, we were delighted with the theological seminary of the colony; for there we looked into the faces of 30 students earnestly at work in preparation for the ministry. These students are sons of the cruel head-hunters of Borneo, sons of the fierce islanders of Celebes, descendants of the cannibals of Sumatra, and sons of Java. All this we found within ten miles of the spot where the coffee merchant had said, "Missionaries are not accomplishing anything in this part of Java; the natives don't take to them." He was looking for coffee plantations; I, for mission stations; each found just the thing he was looking for. In all Java there are 25 stations, 26 missionaries, and 12,000 converts. Let us not forget there are 23,000,000 of people upon that small island. Pray ye the Lord of the harvest, send more workers into Java. Brahmanism, Buddhism, and now Mohammedanism have all been at work on the Javanese, but have not routed the worship of the aborigines. While the religion of the people is supposed to be Mohammedanism, spirit, fetich, and devil worship prevail throughout the country.

We cross to Borneo, once called the "Nation of head-hunters," because skulls of enemies garnished their rude huts and were their favorite offerings to the gods. In some portions of the islands no one was allowed to marry who could not show a certain number of human heads which he had struck off. Imagine a father returning after a day's exploit, and his daughter running out to meet him with the inquiry, "Well, papa, how many heads did you cut off to-day?" It is a certain proof of the divinity of the Gospel that it can tame, yea, elevate such people. In the southern part of the island the Netherland Missionary Society has 4000 church-members, and among the various tribes may be found 3000 members in the English Church. A traveller, in speaking of the change wrought on

this island by the Gospel, says : " We can no longer call them head-hunters ; their deadly instruments, which could easily cut off a man's head at a single sweep, have become rusty heirlooms. Nowhere in the world, so far as I know, is life and property more secure than among the once fierce head-hunters of Borneo." " Surely the isles shall wait for Him."

And what as to Celebes, so near Borneo ? Alfred Russell Wallace, in his book called " The Studies of Man and Nature in the Malay Archipelago," says : " The missionaries have much to be proud of in this country. They have aided the Government in changing a savage into a civilized community. Forty years ago the country was a wilderness, the people naked savages, garnishing their rude huts with human heads. Now it is a garden." There are 200 Christian congregations and 125 schools upon the island. " To the isles afar off that have not heard of My fame nor seen My glory, they shall declare My name."

As we leave Dutch India, let us not forget the 27,000,000 of people there, and only 79 missionaries working for them ; in all Malaysia only one American missionary.

New Guinea has not yet yielded much fruit, but it is ready for the seed. Holland missionaries are in the northwest of the island, London missionaries in the southeast. The island has 1,500,000 people. There are some 70 stations on the mainland, and baptized converts number some 5000. One of the most interesting features of missionary work on this island is the devoted, self-sacrificing labors of the native missionaries. The converts from other islands sent there by the native church, the first native evangelists to reach New Guinea, were Polynesians, and they were massacred—12 in all. But did this chill the missionary spirit of the young native Church ? No ; for volunteers came from Loyalty, Samoan, and Savage islands. These Christians of these islands offered to go to the heathen in New Guinea until the missionaries decided by lot who should stay home. Fifteen were asked for—40 volunteered to go. Surely our missionary zeal has not surpassed theirs.

Before leaving this hemisphere, let us make our way up to Formosa, and as we do so we pass by the Philippine Islands with their 7,000,000 of people. Have you thought of these 7,000,000 ? Has your heart ever yearned for their salvation ? It is gratifying to know as we pass by that almost all so unjustly taken from the missionaries by the Spanish Government has been returned to them.

Reaching Formosa, we find the English Presbyterian missionaries very much encouraged in their work in the south of the island, and the Canadian Presbyterians hard at work in the north. There is a thrilling history concerning the introduction of Christianity in northern Formosa, and it centres largely in the life of one man, the devoted McKay. His first home was an abandoned stable, which, during a tour, was torn down and the stones scattered. Once while seeking to preach the Gospel in the market-place, he was confronted by a native with a long drawn sword, intending

to sweep off his head. He faced him, and the native's arm seemed to drop as if paralyzed. Afterward that very native presented him with the sword, saying, "Christ has subdued me." After patient labors we have the report that during a recent revival more than 500 people have cleared their homes of idols and converted their heathen temple into a house of worship for the true God.

Crossing over to Japan, our hearts are thrilled with the wonderful progress of Christianity on that island. The Japanese Christians may be making some mistakes, but there is much in the native Church that is commendable. It might be characterized by three terms: Self-governing, self-supporting, self-extending; these are essential to a live church. It has been asserted that there are more self-supporting churches, in proportion, in Japan, than in Kansas or Nebraska. The Church of Christ in Japan reports 50 ordained native ministers, 87 licentiates, 70 students of the ministry, 11,622 communicants. This has been rated as one third the force of the native Church.

Now let us glance at the other hemisphere. In New Zealand there have been wonderful strides in the work of missions. The missionaries of the church societies waited eleven years for their first convert, and five years longer for the second. We now read of 1197 churches and chapels in New Zealand, and 241 schoolhouses used for Sabbath services. One third of the population attend the churches. In the Presbyterian churches of the island there are 40,000 church-goers. Even Mr. Darwin, the scientist, was so impressed by what he saw of the influence of the Gospel upon this island that he said: "The lesson of the missionary is the enchanter's wand. When I looked at the whole scene I thought it admirable. I took leave of the missionaries with thankfulness for their welcome and high respect for their upright and useful characters." He afterward made substantial contributions for the support of Christian work upon the island.

Our hearts are glad over the grand fulfilment of the prophecies concerning the islands, when we glance at Polynesia. Seventy years ago this great region was entirely heathen, its peoples most cruel. Now more than 300 of the islands are Christianized, so that we can say of them, not only that they shall wait for His law, but have received His law. On the New Hebrides islands there is a suggestive memorial slab over the grave of Rev. John Geddie: "When he came here in 1848 there were no Christians, and when he left in 1872 there were no heathen." If you would have your heart thrilled with the triumphs of the Gospel among such people as the cannibals of the New Hebrides, read the biography of that venerable missionary, John Paton. The people of these islands, once gloating over human flesh, have within a few years given $3500 for the printing of God's Word. The native Christians in Samoa have contributed $6000 annually to the London Missionary Society.

The man who first entered the Friendly Islands as a missionary told me that the people were so ignorant that they didn't know of fire; they ate

everything raw. Neither did they know that water would boil: "When I kindled a fire and boiled some water I could scarcely restrain them from worshipping me as a god. You can imagine how they marvelled when myself and wife reduced their language to writing, and printed the Word on our little printing-press." Although this venerable servant has gone up higher, he lived to see more than 30,000 church-members in the Friendly Islands.

The late Rev. James Calvert said: "When I arrived at the Fiji group, my first duty was to bury the hands, feet, and heads of eighty victims whose bodies had been roasted and eaten in a cannibal feast." Can the Gospel do anything for such people? Is it within the power of Christianity to tame and elevate them? Let the same missionary answer: "I lived to see those very cannibals who had taken part in that human feast gathered about the Lord's table, members of His Church." Cannibalism on these islands is wholly given up. Fifty years ago not a Christian in Fiji. Now, with only 9 white missionaries, we have 1468 native preachers, 1268 chapels, 1735 day and Sunday-schools, and 2526 native teachers. Surely, instead of the brier there has sprung up the myrtle-tree.

All are so familiar with the story of the Hawaiian Islands that I need hardly relate it. Within fifty years this people, saved from extinction, have entered the great family of Christian nations. Years ago their hearts went out to Japan, and they gave $1000 to aid in establishing the first Christian Church there. Besides supporting the work among themselves, they have carried on mission work in other islands. One of the most striking facts indicating the missionary spirit of the native Church is that "30 per cent of the native ministry are foreign missionaries, and 22 per cent of the Christian giving in the islands goes to support mission work in other islands." Thus their missionary zeal and liberality in supporting foreign missionary work is not surpassed even by the Christian Church in America.

INDIAN MISSIONS IN THE CANADIAN NORTHWEST.

BY A. G. McKITRICK, RIVER QUI BARRE, ALBERTA, CANADA.

The most of the Indians in this vast extent of country may be divided into four great nations:

First, the Ojibways or Sotos (Saulteaux) of the east and northeast, around Lake Superior, Hudson's Bay, and Lake Winnipeg, and the country between, together with some on the prairies in and west of Manitoba.

Second, the Crees, found all along both sides of the great Saskatchewan River. Those eastward at Lake Winnipeg are called the Muskeg or Swampy Crees; those in the timbered region north of the Saskatchewan, Woody Crees; while those on the prairies south of it are called the Plain Crees.

Third, the Blackfeet, who are found in Southern Alberta, east of the Rocky Mountains and north of Montana, in the United States. The Bloods, Peigans, and Sarcees are branches of this nation, speaking different dialects of the Blackfoot language.

Fourth, the Sioux or Dakota nation, of which many are found in Canada, although the bulk of them are in the United States. There are Sioux outlaws who escaped to Canada after the Custer and other massacres who have made themselves at home in Manitoba and Assiniboia. The Assiniboines, or Stony Sioux, are a numerous branch of the Sioux found in Assiniboia and Alberta, of whom the Mountain Stonies, living in the foot-hills of the Rockies, on the Bow River, compose the greater part.

The languages of the Crees and Ojibways have so many words similar and in common that they may be called sister languages; but those of the Blackfeet and Sioux are very different.

Time fails us to speak also of the Beavers, Chippewayans, Esquimaux, and others of the far Northwest along the Mackenzie River basin. And the many tribes of British Columbia would make another subject, on which I hope some of the missionaries on that side of the Rockies will write to the REVIEW.

What has been done for all these tribes and nations? Four churches have undertaken mission work among them. Perhaps the first to go to them was the Roman Catholic, though the Church of England and the Methodists were not far behind, and later the Presbyterians came to the help of the Lord against the mighty pagan strongholds of ignorance and superstition.

Of the *Roman Catholics* we have nothing to say, except that while we have often admired their earnest self-denial in going back among the heathen where others had not gone, even into the very cold regions of the far north; still they have improved their Indians very little if any, simply giving them another form of idolatry and superstition, which is often only added to the old paganism. At the writer's home we can hear the heathen drum and dance going all night long, even by those who have just been to the Roman Catholic church for morning mass, and often the men go off to work or shoot as soon as they return from church. The Sabbath is just the same as other days except while they are in church, even after many years of mission work, or rather want of real true Christian work. This mission is no exception. "By their fruits ye shall know them."

The *English Church* has done some splendid work, for they have many earnest missionaries who have also gone into the very coldest regions of Canada, around Hudson's Bay, and in the Mackenzie River basin. They have also missions in Manitoba and among the savage Blackfeet and Bloods of Alberta. Among the latter they have made little progress, though they have many converts in the far Northwest and Northeast.

The *Methodists* not only sent out a few missionaries direct from England *via* Hudson's Bay, along with those of the English Church, but have

also sent a few northward from Ontario to the Ojibways along the great lakes. Much success has accompanied them. When the Canadian Pacific Railroad was being built north of Lake Superior a contractor employed Indians as well as whites, and when Sunday came he tried to induce them to work that day as other days. But although he could hire the whites, not one of the Indians could be either persuaded, hired, or forced to do so, but went to hear their missionary as usual. Methodist missionaries pushed on northward along Lake Winnipeg and westward to the Crees on both sides of the Saskatchewan and even to the Stonies at the foot of the Rockies. Here by their earnest devotion, attendance at religious services, and observance of the Sabbath, some of these Crees and Stonies would put to shame many far more highly favored church-members in Eastern churches, who perhaps look down on the poor Indians. The names of missionaries George McDougall, Henry Steinhaur, Rundle, and Woolsey will long be remembered as pioneers in this work among the Crees and Stonies, while to-day it is still carried on by Revs. German, Glass, J. McDougall, R. and E. Steinhaur, Nelson, Summerset, and Adamson.

Although the *Presbyterians* only began a few years ago to spend much on Indian missions, still their work is not without success. Missionaries Nisbet and John McKay have gone to their reward, leaving Revs. Fleet, Hugh McKay, Moore, and others still plodding on. Industrial boarding mission schools, partly supported by the Government, are being preferred to day schools by all these denominations, and the hope is principally in the children.

Very many of the Indians of the Northwest are still pagan, especially among such tribes as the Blackfeet, where the sun dance and other heathen dances and practices are scarcely surpassed for cruelty and dense darkness by any in Africa or India.

In the sun dance they build a circular tabernacle of poles covered with green branches and worship the sun, when the leaves are opening out in the spring. Here, in part of the worship, those who have made sacred vows to the Great Spirit during the year come forward to pay their vows in the presence of the assembled crowds. For instance, a man's child has been at death's door, and he promised the Kitche-manito that if He would restore the loved one to health he would give himself to be tortured at the next sun dance. The child recovers, and the Indian, with a faithfulness to his god that should make many of us Christians hang our heads in shame, comes forward and stretches himself on his back on the grassy floor of the large green worshipping place. Indians then come up with knives and make two cuts on each side of his breast, so as to leave a strip of flesh between. Through this wooden skivers are thrust. Then one end of a long rawhide thong is attached to each, and the other end is fastened to the top of the centre pole of the leafy tent. In olden times often this was not enough, but cuts were made in the arms near the shoulders and skivers put in these also, and by these a heavy gun was hung on each side. Others

were put in his back and buffalo heads attached to them. This done, the music of the drums and dance song grew loud and rapid, and the tears trickled down his cheeks as he danced and jerked till the flesh broke out at each skiver and he was at last free.

What terrible suffering! Which one of us Christians would do as much to pay our vows to our God? Surely we should be willing to go to the ends of the earth to carry the Gospel message for our Master when an ignorant, pagan Indian will do so much in his religion.

These sun dances are still carried on every year, though with less severe cruelty than in bygone days. The Government is discouraging them to some extent, but more stringent measures should be taken to put a stop to all this torture and cruelty.

When visiting a sick Indian one day, the writer stopped to see a "dog feast" dance. The drums were beating at a lively rate, and about half a dozen young men, almost naked, and with their skin painted in several colors and adorned with many eagle feathers, were dancing around a pot of meat, singing as they danced, "Hi-yi, hi-yi, hi-yi-yi," etc. The meat was that of a dog which they had killed. The skull was on top, with the teeth showing in anything but a pleasant fashion. The drums beat faster, the song grew louder and more earnest, until finally it ended with a short, quick yell. This was repeated over and over again for some time. Then a long, slender, carefully made stick was inserted in a small piece of the meat and this was waved around in a mysterious way over the eagle feathers several times, as if it were offering to the spirits before the feast. Then they dished out the meat and broth and ate it with a relish. They offered the writer some, but of course he replied, "Nin kawin bakete" (I am not hungry). We might describe other dances and customs, but these will suffice to show that we have still heathen in America who should call forth on the part of those who have been favored by being born in Christian homes a desire to support missionaries and teachers in sufficient numbers to teach them the better way of serving and worshipping their Creator.

HOME MISSIONS IN THE UNITED STATES AND CANADA.

BY REV. A. SUTHERLAND, D.D., TORONTO, CANADA.

"Home missions" is a term of comprehensive import, and its meaning widens with each decade. Half a century ago home missions meant, in popular estimation, only those scattered frontier settlements where Christian ordinances were maintained by aid from wealthier communities. To-day the term means that, of course, but it means much more. It includes all those forms of organized Christian effort whereby the Church seeks to carry the Gospel message to all who need it in our own land; to the lapsed masses in the great cities, and to the wandering Indian of the mountain or plain; to the votaries of false or perverted religions, and to those whose

Christianity is but a lifeless form ; to the adventurous miner and the hardy settler, those pioneers of civilization who on this continent have more than once laid the foundations of empire ; and last, but by no means least, to the polyglot millions from beyond the seas who come to seek homes in a land where poverty is no bar to advancement, but who bring with them customs, beliefs, and inherited tendencies which are not favorable to a healthy social or religious development, and may prove—indeed, have already proved—to be a standing menace to national freedom and stability. In a word, the object of home missions is to evangelize the heterogeneous peoples that compose the population of this continent, and to solve, by the application of Gospel principles, the difficult problems presented by diversities of race, language, religion, and national life.

While treating this subject in relation to the Continent of America, it will be necessary to keep in view its two great political divisions, the United States and Canada ; for although there are some religious problems common to both countries, each has some problems peculiar to itself. To these two nations is committed, in the providence of God, the destiny, social, educational, political, religious, of a vast continent, that in less than another century will contain a majority of the English-speaking people of the globe, and will exert a more potent influence upon the world's religious future than perhaps all other nations combined. In the accomplishment of a great providential mission by these two nations, home missions will be a powerful factor, and it is most important that the question should be understood in all its bearings. The object of this article is not to present an array of statistics showing what each denomination has accomplished by means of its home missions—that would require a volume—but rather to outline such facts and principles as will give a general view of the whole situation, and perhaps afford some hints as to lines of action in the future. With this object in view various departments of home mission work will be considered separately.

1. *City Missions.*—The streams of humanity flow toward the centres. The cities are congested, the country parts are depleted. In large centres of population the conditions of life change for the worse. Home life, in any healthy sense, becomes for all difficult, and for the poor impossible. The result is a state of society that is inimical to health, morals, and religious advancement. City populations have increased, are increasing, far more rapidly than are the necessary accommodations for home life. Out of this has grown the tenement system. To take a single instance, more than three fourths of the population of New York dwell in tenement houses, in an atmosphere that is for the most part physically, morally, and religiously unwholesome. Nor is this all. Many of the great cities of the United States are peopled largely by foreigners and their immediate descendants, and civic government has passed, in some instances, into hands least qualified for its wise and honest administration. In such great centres the problems presented are vast and complicated, while the appliances

for solving them seem to be very inadequate. Nevertheless, there are some hopeful signs. City mission work has largely increased its scope in recent years, and methods and agencies for reaching the masses are now freely employed that were undreamed of a generation ago. Among the hopeful signs are: 1. The consecration of wealth, time, and social influence to the task of reaching and uplifting the lapsed classes. 2. A thorough study of great social questions—labor, poverty, pauperism, crime—and a sustained effort to solve the problems they present by the application of Gospel principles. 3. Co-operation among churches and charitable organizations, whereby waste is prevented, imposture detected, and the deserving are promptly relieved. 4. The building of large and comfortable "people's churches," instead of small and dingy mission chapels, which latter only emphasize the contrast between the rich and poor. 5. The multiplication of agencies, so as to reach all classes and conditions of people. And, 6, a more general recognition of the fact that "man shall not live by bread alone;" that he has needs on the spiritual as well as the temporal side, and that it becomes the Church to adapt her methods and agencies so as to meet these various needs. A glance at the religious organization and work of such cities as New York, Boston, and Toronto will be sufficient to show that city mission work is well to the front, and that resolute and sustained efforts are being made to solve the problems presented by the rapidly growing urban populations of this continent.

At the same time, it may not be out of place to say that the Christian activities of our cities must further widen their scope and turn their efforts in some new directions before the desired results can be achieved. There is little profit in lopping off a few twigs and branches while the great roots of social and civic evils remain untouched. It is of little use that we attempt to check wickedness in low places as long as we tolerate it in high places. The Gospel so faithfully preached in the slums has a message to the parks, and boulevards, and avenues. Christians who support Sunday street cars and patronize Sunday newspapers cannot protest, with a good grace, against other forms of Sabbath desecration; and they whose votes legalize and protect the saloon have little right to complain if wholesale drunkenness and prostitution neutralize their best efforts to reach and uplift the masses.

2. *Missions among the Immigrants*, etc.—There are two circumstances which render missions of this class highly important, namely, the enormous extent of territory open to those who come as immigrants from abroad or who move westward from the older States and provinces; and the diversified character of these new settlers in regard to nationality, intelligence, religion, and knowledge of municipal and public affairs. Notwithstanding the vast numbers who have spread themselves over the States and Territories west of the Mississippi, there is room still for the population of an empire to be added; while in the Canadian northwest there is fertile territory larger in extent than the whole of Europe excepting Russia, and

capable of sustaining a population equal to that of the United States. Into these two countries the bulk of Europe's surplus population will pour for many years to come. The Dark Continent may get a share, and Australia has still room for millions more ; but the mighty Gulf Stream of immigration that has been flowing westward for three decades cannot easily be checked or turned aside. Once this great influx of strangers was hailed with joy by the people of the United States ; to-day it is regarded by many as the gravest danger that threatens the cherished institutions of the republic. In Canada the rush has not been felt to any great extent, but it is coming, and all the more because of repressive legislation by the American Congress, intended to prevent the introduction of undesirable immigrants into that country.

But whether these unevangelized millions find homes north or south of the international boundary, the problem will be the same, the dangers the same, the remedy the same. If Christian civilization is to survive on this continent, the incoming millions of Germans, Scandinavians, Russians, Jews, Italians, *et hoc genus omne*, with their Old-World ideas, socialistic tendencies, religious skepticism, and atrophied power of self-government, must in some way be fused at white heat and cast into the mould of a new national life. In this colossal undertaking minor forces will play their part —education, intercourse, commerce, political discussion, and a hundred things beside—but no one of these, nor all of them combined, can save American civilization from ignominious failure or disastrous eclipse. There is but one factor that can completely solve the problem, and that is the Gospel of Jesus Christ. But if even this is to succeed, the home mission work of the churches must be done with a zeal, a wisdom, a thoroughness, and on a scale far exceeding the best work of the past. In the sudden rush of population into the Western States and Territories during the past few decades, it is scarcely to be wondered at that the churches were bewildered by the rapid and enormous demands made upon their resources, and found it literally impossible to keep pace with the requirements of the work.

There is no use in shutting our eyes to the truth. America, including Canada, is not yet completely evangelized. Other forces than that of the Gospel hold sway. To-day Chicago is, for a time, the cynosure not only of "neighboring eyes," but of the eyes of all the world. She stands before the nations in a fiercer light than that "which beats upon a throne," the representative of all that is best in American civilization ; but to the shame of many, and to the bewilderment of more, she dishonors her white shield with the "bar sinister" of a continental Sunday, defies alike the national law and the national conscience, and proclaims as openly as if inscribed in characters of fire upon every dome and archway that the Christian's God is dead and buried and that Mammon reigns in His stead. The home mission work of the churches cannot be regarded as finished until the thought and conscience of the people is so aroused and the law of God so

recognized as to make the repetition of this huge blunder an impossibility.

To what extent have the churches kept pace with the growth and needs of the population? Some will say they have kept fully abreast; and statistics, read in a certain way, seem to support the claim. Thus it has been shown that during the century the percentage increase of church members has been far greater than the percentage increase of population, the latter having increased fifteenfold (say 4,000,000 to 60,000,000), while the former has increased over thirty-sevenfold (360,000 to 13,000,000). It is also claimed that there is, at the present time, in the United States, one evangelical minister for every 560 people, and one evangelical church organization for every 370, while the ratio of church membership is one for every 4.70. Taken at their face value, these figures seem to prove that the aggregate results of Christian effort, through home missions and otherwise, have been all that could be desired. But when we place the figures of the census alongside the facts as revealed in the present state of society and the tendencies of the times, it becomes at once apparent that some important factors were not included in the census returns—indeed, they could not be—and that this has vitiated the result. To guard against misapprehension, the writer wishes it to be understood that he is by no means disposed to take a pessimistic view of the situation—quite the contrary. The work of the century has been a grand one, almost justifying the remark of a recent writer that "we are living to-day in the midst of an evangelical conquest without a precedent and without a parallel." But still there is need to emphasize the thought that, for the thorough evangelization of this continent, the churches must push their home mission work on broader lines, with greater energy, and in a spirit of co-operation beyond what the past has witnessed.

Taking the figures already quoted as correct—namely, that there are in the United States one evangelical minister to every 560 people, and yet remembering that there are vast numbers almost untouched by any evangelizing agency, the conviction comes that there must be a very unequal distribution of forces, and that this, in turn, has arisen from the endless divisions and consequent rivalries of our common Protestantism. That very many localities, towns and villages especially, are overstocked with feeble churches and underpaid ministers is a circumstance too notorious to require proof. Time and again has the writer found villages of from 400 to 1000 of a population with as many as three, four, five, and in one case eight, Protestant churches, where one was ample for the needs of the people, each struggling for an existence, and in many cases eking out its slender resources by drafts on the home mission fund of its denomination. In Canada this source of weakness has been eliminated to some extent by the various union movements. Previous to 1874 there were six branches of Methodism and four of Presbyterianism; now there is one Methodism and one Presbyterianism throughout the entire dominion. Suppose it were

and six Methodist churches were competing for a foothold among the spares communities of the Northwest, and the absurdity of the situation becomes at once apparent. I trust it may be said without offence that in the matter of consolidation and more equal distribution of forces, Canada has shown an example that the churches of the republic would do well to imitate. It is said there are in the United States some sixty-seven distinct denominations, not a few of these maintaining substantially the same doctrines and usages. While such a state of affairs continues we must expect, in regard to home missions, the maximum of expenditure and the minimum of results.

Other branches of home mission work will be considered in another article.

THE HEART OF BUDDHISM AND THE HEART OF CHRISTIANITY.

BY REV. W. C. DODD, LAMPOON, LAOS MISSION, SIAM.

It is not going too far to say that the heart of Buddhism is selfishness, even as distinguished from self-interest. There is a Buddhist sacred book in this land called the thirty virtues or merits. And of the thirty, the one which puts its possessor nearest Nirvana is a state of supreme indifference to the fate of others. The teaching of the book is in the form of a parable, which has a shadow of resemblance to the parable of the good Samaritan. A merchant fell into the hands of thieves, who killed him and robbed him of even his clothing. Ten fellow-merchants came upon this poor fellow in succession. One bathed his body; another set food and drink before him for his journey into the spirit world; another merely pitied him; another, seeing him lying dead, was afraid, and ran for his own life. This one exhibited the virtue of wisdom, according to the author of the parable. Each of the ten merchants showed one kind of virtue, but all ten of them together did not *do* half as much as did the good Samaritan. All that they did do had more reference to themselves than to their fellow-merchant. But the one of the ten who exhibited the highest form of virtue and received the highest praise was the one who looked on with the merest indifference, and whose only remark was, "Let his own merit determine for him." And why was this such high form of virtue? Because desire and emotion are the causes of all sorrow. Existence itself is an evil. The goal of the soul is the extinction of all that characterizes individual existence. This is Nippän. The road thither is the extinction, through discipline, of all emotions—pleasure as well as pain, joy equally with sorrow, pity and compassion as thoroughly as contempt and hatred. The true disciple must trample upon everything and everybody else. Why? In order to escape personal sorrow.

Centuries of such teaching have borne their legitimate fruit. The most otherwise; suppose the old divisions remained, and that four Presbyterian

common thought among the people here, and one as frequently heard as any other religious (?) sentiment, is this : "Every man for himself."

People do everything of a ceremonial and religious nature only in order to make merit for themselves. Disinterested actions are foreign to their thought and experience. Hence they cannot understand them when they see them in Christians. No matter how great a kindness you show to a Buddhist, he does not usually consider it as occasion for gratitude. It is owing to merit on his part, and to desire to make merit on your part. Even famine relief is so spoken of sometimes : "You are making more merit than anybody else in the country," not "You are showing kindness or doing good."

The heart of Christianity is love. And the highest expression of love, according to Christ, is service—service even going to the point of laying down life for another. And the innermost core of service is foreign missions. Home missions and city evangelization may involve as much hard work, and they are as truly service. Not one word of even seeming rivalry, not a breath of disparagement of these or of the Salvation Army, or any and all philanthropic or even humanitarian efforts ! One needs only a short residence in a heathen land in order to realize how barren of these and of common morality—even the kind that will not confess its Christian pedigree—is the land that is without Jesus Christ. No disparagement, but a comparison. Foreign missions is service, not only to other individuals, but to other peoples living in another land, speaking another language. Motives perfectly justifiable in the highest Christian ethical code are urging on home missions and city evangelization. Patriotism, self-defence against vice and ignorance, commercial advantage, and the interests of civilization are all here. None of these is in missions to Siam. Siam has nothing to give America except what brought Christ down from heaven —souls lost in darkness and sin. All service to Siam is purely disinterested. It is the core of Christianity.

The heart of Buddhism and the heart of Christianity are as far apart as the poles. Does any one suppose that the same soul may at different times heartily embrace and strikingly exhibit each ?

Not six months ago the author became acquainted with a lady nearly ninety years old. On his first visit she told how since her early youth she had been an earnest seeker after truth. So long as she was able to visit the temples she had been the leader in merit-making in her neighborhood. But she had become disgusted with the puerility and the self-contradictions of the Buddhist books and the universal immorality of the day. Having heard of Christianity, she began to hope that in it she might find the true religion of her lifelong search. Some of the workers in our training school had visited her, and she had listened with joy. At the next visit she told us she had not slept any the night following our visit—could not sleep for very joy. Soon after she received baptism in her own house.

But the infirmities of age soon began to prostrate her. It was as if

God had preserved her in an unusual degree of vigor of body and mind only until she should find Him. She is now failing fast.

At a recent visit she said: "My son, are you very busy *every day?*" "Yes, mother." After a long pause, "It sometimes seems to mother as if a primal mistake had been made." "Why?" "Because there are so few of us." "You mean, mother, that if you were still a Buddhist, priests and head-priests would be in here to see you every day; but I can't come?" "Yes, that is it." Who can blame her? Who would not have felt the same in the circumstances? It was not wholly the old spirit of Buddhism that spoke in her. It was "the cry of the human;" but it was not yet the spirit of Christ. "But, mother, the priests are in every village of the land; but there is only one minister of the Gospel in this province. Besides, the Holy Spirit is more to you than ten, or twenty, or one hundred priests." "Yes, yes." She was silenced, but did her heart give hearty assent?

The next Sabbath we went again to hold services at her house in the afternoon; spoke of the blessedness of those who hunger and thirst after righteousness. After service this conversation occurred: "Mother, your son wishes to go away off to the south and hunt out other hungry souls who have not been filled as you have. I shall expect to be gone more than a month if I go, and may never see mother again in this world. What do you say?" In her reply it was as if the Spirit of Christ Himself spoke. Knowing that it might be our last meeting on earth, she replied quickly, "Go, go. Mother has not a word of objection. I am glad to have you go." Then she added a form of blessing as she held my hand in parting. With generations of Buddhist ancestry behind her, and after nearly ninety years of unusually hearty following of Buddhist teaching herself, she had within less than six months gotten at the very core of the Gospel—the heart of Christianity.

THE PRESENT ASPECT OF MISSIONS IN INDIA.—I.

BY JAMES KENNEDY, HAMPSTEAD, LONDON, ENGLAND.

Scientists tell us that the great depths of ocean are unaffected by the severest storms, the agitation seldom extending beyond forty feet from the surface. To terrified voyagers the wild waves look as if the whole ocean was in turmoil, while in fact only a small part of it is moved. Frequently the great ocean of human life is regarded with similar illusion. We see only a little way into its depths, and we conclude that all below accords with all we see above. The result is a mistaken and misleading inference.

This tendency to illusion ought to be carefully guarded against when we look at India. The remark has been made about the late John Bright that he had fallen into many mistakes when discussing Indian questions, but that he had discovered two things—that there is no Indian country

and no Indian nation—in other words, that India is a continent, not a country, and that its inhabitants are not a nation, but a congeries of nations and distinct races.

On the eve of Lord Dufferin's departure from India, in 1889, he delivered a speech which in the strongest manner corroborates these great facts, which need to be again and again presented to the minds of God's people, if they would have any just conception of the work before them when girding themselves for the evangelization of India. It is to be hoped the readers of this REVIEW have carefully read that speech as placed before them in substance in the April, 1889, number. When we consider this skilful array of well-attested facts, we are almost dismayed at the magnitude and difficulty of missionary work in India. If success depended on human energy and resources, it would be folly to advance. With the assurance that the work is God's, it would be folly, nay, it would be craven cowardice, to retire. As believers in Christ we are optimists, and our optimism is strong in proportion to our faith. This Christian optimism does *not* require us to confine our view to pleasing facts, to bright appearances. When we have facts before us of a promising nature, let us be thankful for them and cheered by them, but let us look full in the face, so far as we can, the real state of things, and try to have some just conception of the enormous difficulties that the Gospel in India must overcome in order to triumph. This resolute faithfulness to fact should strengthen us by leading us to cast ourselves more unreservedly on our Master's strength. When we are weak, then we are strong. In this spirit let us ponder facts presented to us in the India of to-day.

Few things will surprise many readers of Lord Dufferin's speech so much as the statements he makes about the illiteracy of India. Some time ago the following statement appeared in one of our most widely circulated Christian papers: "India waits a vast extension of colportage agency. All the men are educated more or less; so, now, are many of the women. Native colporteurs, male and female, might be ranging the land, entering zenanas, and casting seed into many a furrow at small cost to immense result." Lord Dufferin, with full and accurate knowledge, makes a very different statement. Speaking of the peoples of India under the direct government of England, he says: "Of these two hundred millions not more than five or six per cent can read and write, while less than one per cent has any knowledge of English. Of the ten or twelve millions who have acquired an education, three fourths, or perhaps less, have not attained to more than the most elementary knowledge." A large number of the trading class can write business letters and keep accounts, but cannot read a page of a printed book. In the April, 1889, REVIEW it is stated that "of the forty-two millions of children who ought to be at school, only three millions and a half are receiving any education, and less than two hundred thousand of this number are learning the truths of Christianity." For ages there have been educated classes in India; our government has an

educational department, officials are instructed to encourage educational effort, and now on the highest authority we learn that the vast majority are utterly illiterate. Among certain classes there is a strong desire for the acquisition of our language, but apart from these educational progress is very slow. The Bengalese have been called the Greeks of India. They have wandered far beyond their own country, and fill many responsible and lucrative offices. Many are excellent English scholars. Their great city, Calcutta, has been called "the centre of Western learning and culture in the East." Education ought wisely to be advancing rapidly in Bengal, so populous, so wealthy, deemed so intelligent. The expectation is not fulfilled. We are startled to find from a review of the report published by the Director of Public Instruction for 1887 that the people generally have no desire for knowledge. "The pupils in secondary schools have increased slightly in numbers, but the numbers cannot but appear small—viz., one hundred and ninety thousand out of a population of sixty millions. It is significantly pointed out that these schools, which are to some extent aided by Government, are not supported by the people." "Primary education has reached a stationary stage. There is said to be no spontaneous tendency to the spread of elementary instruction beyond the classes which it at present reaches. As a matter of fact, less than one fourth of the school-going male population is touched by the educational system, and this is said to be a sanguine estimate. Of this one fourth it appears that little more than one tenth passed the very elementary tests prescribed, and thus only about two per cent of the male population of Lower Bengal are gaining any benefit from the wide-reaching system of state education." When we consider the illiteracy of the masses in India, the sad but certain fact ought to be frankly acknowledged, that the vast majority of the inhabitants scattered in millions over the vast spaces of that continent, away for the greater part from the cities, toiling for their daily food, are to the present day steeped in ignorance and superstition, worshipping the gods of their fathers, following their ancient customs, fast bound by caste fetters, and averse to change. Can we speak of these millions as ripe for the Gospel? We must sorrowfully confess that, so far as the vast majority are concerned, the work of the Christian Church has yet to begin.

Among the classes of society brought within the cognizance of Europeans there is more movement, we have every reason to believe, than at any previous period. The stagnancy of ages has been thoroughly disturbed. Questions affecting religion, morals, politics, and social life are keenly discussed in conversation, newspapers, periodicals, public meetings, and books. The press is free, and often uses its freedom to the extent of license. Residents in India have been for years watching this awakening with increasing interest. Visitors to India who stay a few days in its cities, and whose knowledge of the vast regions through which they travel does not extend beyond the look obtained from a railway carriage, are often delighted with what they see and hear. If of an inquiring mind,

they come into contact with persons who speak English well, and are ready freely to express their views. These visitors see a new tide setting in with apparently irresistible force, and go away with the idea that the past in thought, feeling, habit, and act has no resisting power, and will be speedily swept away. Those who are cognizant of the real state of things know that the old, though greatly shaken, continues fearfully strong, and presents no appearance of immediate collapse.

Let us look for a little at some of the manifestations of old India. If a traveller from Europe had landed in Calcutta at the end of December, 1887, and proceeded at once to Allahabad, the capital of the Northwestern Provinces, he would have seen a sight which would have astounded and disgusted him. At that season there is an immense gathering from all parts of India to bathe in the sacred Ganges. The festival lasts for a month, but there are certain high days, when vast crowds assemble for worship, for traffic, and for amusement. At the festival of 1887–88, on one of the principal days, four hundred naked ascetics walked in procession to the river, an English official on horseback going before them to keep order, with thousands of men and women on either side looking on with apparent approval—many, we suppose, with reverence. Among these, we are told, there were not a few who were the alumni of our collegiate schools. What more striking proof could be furnished of the power of superstition in its most disgusting forms? At this very festival I have seen women bowing down to the ground before naked ascetics.

Another instance of the power of superstition was furnished some time ago by the excitement caused by the discovery that *ghee*—clarified butter, largely used by natives in their food and also in offerings to their gods—had been adulterated by lard. The offence had been committed by Hindu traders. There was an outcry of horror at the discovery. Injury to health was not to be named beside the injury done to their caste purity and the insult to their gods, whose wrath might bring down on them fearful calamities. In the enlightened city of Calcutta the native newspapers called on the Government to enact a law by which this impious conduct might be declared penal.

The horrid shrine of Kalee, at Calcutta, continues to be frequented by all classes.

The contest between the Hindus and Mohammedans about the slaughter of kine never ceases, and at times it breaks out into furious fighting, to the disturbance of the public peace. Beef-eating Englishmen, to whom the Mohammedan butchers minister, come in for a large share of odium. Some time ago a cow preservation society was formed, and has received large and enthusiastic support. One native gentleman, well versed in our language, who has held office under our government for many years, has received signal benefits from it, and has been raised to the rank of Raja, proposed to his brethren at Benares to go to England, to fall down before the Queen with straw in his mouth, to implore her to forbid the

slaughter of kine. The one condition he laid down was that his visit to England should not impair his caste position; but his caste people refused the condition. A Pundit addressed a crowded meeting in the town hall of Calcutta, and maintained that the killing of kine was as wasteful as it was wicked. One of the great feudatory princes of India, on his return from London after the Queen's jubilee, in order to restoration to caste, was obliged, along with the Maharanee and suite, to take the unutterably horrible penitential pill, the product of the cow, prescribed by the modest Hindu law. There was great rejoicing over the Raja's submission. Three thousand caste people were feasted on the occasion.

The facts we have mentioned—many similar ones down to the present day might be easily adduced—are in accordance with what may be seen all over India in the daily and occasional conduct of the vast body of the people in attendance at temples, in great religious gatherings—the people in thousands availing themselves of the facilities afforded by railway trains—in clinging to caste, in steady purpose to maintain at all cost their position of orthodox Hindus.

Notwithstanding the patent facts which seem to prove that Hinduism retains its ancient strength, and can defy every assault, there are facts equally patent which assure us that a breach has been made in its walls, and that the entire structure is undermined by influences which will bring it certainly, though not perhaps speedily, to the ground. Page after page might be given of statements made by Europeans and natives, by English officials who have seen much of the people and are deeply interested in their welfare, by missionaries of large experience, by natives of caste, rank, and intelligence, some of the number hailing a new order of things, others discarding it: to show that Hinduism is undermined.

Let us refer to native opinion. In the January, 1889, number of the *Madras Christian College Magazine* there is an article by a graduate of the Calcutta University entitled "Are there Hindus Now?" The writer informs us that at a public meeting in Calcutta, composed of the *élite* of native society, a gentleman of the foremost rank in position, intelligence, and general esteem, himself still a member of the Hindu community, propounded the question, "Are there true Hindus to-day in Bengal?" He said: "In name they might be Hindus, but they had in almost every particular departed from the teachings, traditions, and customs of their forefathers, and drunk in deep draughts of foreign thought." Those present were a little startled at first, but came, after a little searching of heart, to the conclusion that a right answer had been given. A Brahmin writer in a Madras paper says: "Hinduism is a corpse out of which the life has fled, and yet it is a living force. The moribund in expensive creed is still able to perform ceremonial functions." The cries of alarmed Hinduism attest its decadence. At Madras a Hindu tract society has been formed, and is prosecuting its work vigorously. In its first tract it says: "How many hundreds of thousands have these Padrees turned to Christianity,

and keep on turning? How many hundreds of thousands of dear children have they swallowed up? Oh, over how many more have they cast their nets?" We may exclaim, when we read these words, "Would that the success achieved corroborated the statements drawn by Hindu fears!" The success falls far behind. The following words are very characteristic: "Is there no learned Pundit to be secured for money who will crush the Christians?"

Many are the influences which tend to the disintegration of Hinduism. Among these the spread of the English language and of Western knowledge deserves a prominent place. More than half a century has passed since a great impulse was given to the study by Duff, Lord Macaulay, and Sir Charles Trevelyan. Since that period every year has witnessed a large increase to the number of students, and during the last few years the zeal for the acquisition of our language has risen to fever heat. It is regarded as the direct road to mental culture and still more as the avenue to a place of honor. The rising, ambitious youth of our cities, and, indeed, of the higher class generally, are eager in the prosecution of this study. One result is that even in seminaries instituted for the purpose of cultivating Eastern along with Western languages and literature, English and English literature are in such favor that the other department receives scant attention. It is not uncommon to find native gentlemen in middle life who cannot speak a sentence of our language whose sons speak it with ease and accuracy. Many pupils, however, have neither the application nor the leisure required. They attain to the merest smattering, which enables them to talk in a broken fashion, but is insufficient for the understanding of an ordinary book. These are often fond of appear where an address or discourse in English is delivered, and English visitors are thus often misled as to the degree in which our language is known by the large audiences they see. Still it is certain that many natives know our language well. A striking proof has been furnished by its having been chiefly used at the sessions of what has been called the Indian National Congress, composed of persons of the different nationalities of the Indian continent. On a few occasions members spoke in Hindustanee, a language unknown to the greater number. English-taught persons are of all Indian religions, but the great majority are Hindus, and they come from government, missionary, and private institutions, in what proportion we cannot say.

What is the character of the educated class? To what extent are they intellectually and morally elevated? What is their bearing to their own and other religions? These are questions of the greatest importance, and most difficult to answer. In a class so large and brought up under such varied influences there must be marked differences, and any attempt to describe them under one generalization must be misleading.

One thing is obvious. The whole tone of the Western mind, of its religion, literature, and science is so antagonistic to the legends, superstition,

and idolatry of the Hindus that English education cannot fail to have a disintegrating effect. The Hindu student, as he pursues his studies in our higher seminaries, feels himself in a new atmosphere, breathing a purer and more invigorating air, with nobler views of man and nature, more worthy of God, and more accordant with truth than those which have come down to him from his fathers. He may still practise the rites of his religion to please his family and maintain his place in society, he may follow the customs of his country, superstitious notions may linger in his mind, but he has ceased to believe in his ancestral religion. It is acknowledged on all hands that this is to a great extent the effect of English education. It must be so in normal minds, where contradictory views cannot dwell together. There are, however, in India abnormal minds which manage to reconcile what we deem irreconcilable.

A minority of highly educated persons, larger than is generally supposed, contend strongly for their hereditary religion, and cling tenaciously to it. I have before me a lecture in clear, manly English, in which a native professor of the government college, Benares, contends that modern Hinduism is the development of the great philosophic principles of the ancient Rishees in the form best adapted to the popular mind. He has a great regard for Christianity, but in its principles, philosophy, and working deems it far inferior to Hinduism. The *Nineteenth Century* for May, 1889, contains a brightly written article by the Countess of Jersey on "The Hindu at Home," in which she gives us the views of a highly educated native in words evidently supplied by himself. He tells us that the few natives of high caste who have become Christians have been deteriorated by the change, while the lower classes, Hindus and non-Hindus, are greatly benefited by it, are raised to a measure of civilization, and are freed from degrading habits. "Brahmins who know their own religion have in the Vedas and Upanishads such a profound philosophy and lofty religion that they can never embrace the Gospel." This gentleman acknowledges there is nothing in the Vedas for the millions outside the high-caste pale. They are to a large extent devil-worshippers, and there is a variety of hells where there is room for them all. The countess was so impressed with the proofs of the strength of Hinduism, of the zeal and liberality of its adherents, that she gives no credit to the report of its decay, and thinks that personal observation in India would induce Canon Taylor to write still more strongly than he has done. This lady has an observant eye, but has no conception of India's need of the Gospel, has no faith in its Divine power, and is ignorant of or misrepresents the facts of Indian missions. Yet it is from articles of this kind that thousands of our people gather their views of what is being done in India to promote the cause of Christ. When we compare her impressions with those of a visitor like Dr. Jesse Blake, and of eminent officials who have spent a large part of their life in India, we see the contrast in the observation and estimate of facts between persons who come to them with entirely different sentiments.

II.—INTERNATIONAL DEPARTMENT.

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

The World's Congress of Missions.

BY REV. E. M. WHERRY, D.D., CORRESPONDING SECRETARY OF THE CONGRESS.

The opening ceremonies connected with the World's Columbian Exposition presented a pageant of unrivalled splendor. The beautiful Park, the lake and islands, the lagoons covered with electric boats and Italian gondolas, the palatial buildings adorned by beautiful works of art, the procession of great men from this and other lands, and a vast multitude of men and women in holiday dress from every nation, presented a scene of grandeur and beauty never before witnessed in the New World, and rarely if ever surpassed in the Old. The touch of an electric button at once signalling the close of the Presidential address and the unveiling of the magnificent statue of Liberty, set in motion the great electric motor and the varied machinery of the Exposition. Every spectator was filled with wonder, and the delight of the assembly was voiced in the shouts of the vast multitude. All were more than satisfied. The scenes of this great day have been photographed, and already the eyes of myriads in every land have gazed upon them.

There are, however, other things in store for those who can appreciate them, of no less interest and of far more lasting influence than the material exhibit on the Exposition grounds. Connected with the Columbian Exposition is the World's Congress Auxiliary, which has sought for the first time in human history to gather up what is best in the thought of the world, and so present through a series of congresses what is best in the spheres of science, philosophy, and religion.

Among these congresses there is none of so much interest to the Christian world as the World's Congress of Missions. The committee having in charge the management of this congress is as follows: Rev. Walter Manning Barrows, D.D., Chairman; William E. Blackstone, Vice-Chairman; Rev. Alvirus N. Hitchcock, Ph.D., Secretary; Rev. E. M. Wherry, D.D., Corresponding Secretary; Rt. Rev. Samuel Fallows, D.D., Rev. Frank M. Bristol, D.D., Rev. Theodore N. Morrison, D.D., Rev. O. P. Gifford, D.D., Rev. J. J. Keller, President William R. Harper, LL.D., Rev. A. J. Canfield, Rev. Moses Smith, Rev. George E. Youngdahl, Rev. E. C. Ray, D.D., W. B. Jacobs, Esq., Peter Sinclair, Esq., Rev. L. G. Abrahamson, Rev. R. Blomendal, Rev. John Schneider, Rev. H. W. Roth, D.D., Rev. William T. Meloy, D.D., Rev. W. F. Black, Rev. Charles M. Morton.

This committee represents thirteen Protestant denominations. "Every known Christian missionary society" has been invited to send representatives. A number of these have already appointed delegates. It is expected that missionaries and converts from various mission fields will be present. It will comprehend the whole mission field, and will therefore include city, home, and foreign missions. "No such missionary assembly has ever before been possible." The "address" sent to the various mission societies of the world, from which we have quoted above, goes on to say: "A broad and comprehensive programme has been prepared; vital principles of missionary policy; burning questions of missionary relations, aims, and methods; the whole field in the light of past successes and disappointments; the limitless possibilities and responsibilities of to-day—these and similar themes will be presented by representative men and women from different denominations of Christians, as well as from diverse parts of the world."

The programme adopted by the committee seems to fully justify the expectations created by this letter. From this programme we learn that the Congress is to be held during the eight days beginning September 28th. Meetings will be held from 10 A.M. to 12 M., from 2 P.M. to 4 P.M., and in the evening from 7.30 P.M. to 9.30 P.M. All meetings will be held in the auditorium prepared for the auxiliary congresses in the new Art Palace on the lake front at the foot of Adams Street.

All sessions of the Congress will be introduced with devotional exercises. Besides the papers and addresses presented by those chosen to address the Congress on the various topics, voluntary addresses will be made by members of the Congress. "It is expected that the entire proceedings, including stenographic reports of the addresses and discussions, will be published by the Congress Auxiliary."

"The Women's Congress of Missions will be in session simultaneously in the same building during Monday, Tuesday, and Wednesday, October 2d–4th, with two sessions each day. Other missionary services, as many as may be desired, may be held in the same building during any of these days."

The subjects of the programme are as follows:

SEPT. 28TH, CITY MISSIONS.

1. The City of To-day: Its Place, Perils, and Possibilities.

2. The City the Storm-centre of Lawlessness and Immorality.

3. City Missions—Past Progress; Lessons.

4. Denominational Comity and Co-operation.

5. Independent Missions.

6. Woman's Work in City Evangelization, Bible Women; Nurse and Visiting Deaconesses.

7. The Salvation Army and its Methods.

SEPT. 29TH, HOME MISSIONS.

1. The Field, The Unevangelized in Christian Lands.

2. Problems and Methods, The Scattered Populations, etc.

Co-operative Agencies:

3. Bible Societies.

4. Tract and Book Societies.

5. Sunday-schools.

6. The Demand for a Larger Co-operation. By the essential spirit of Christianity; by the urgent needs of the field, etc.

7. Co-operation Applied, Practicable Methods.

SEPT. 30TH, THE UNEVANGELIZED NATIONS.

1. A Geographical Survey, especially the Totally Unreached Fields.

2. Ethnic Religions: Hold on the People, Attitude of the Missionary, Results upon Social and Moral Life.

3. Special Fields.

4. Obstacles to Foreign Missionary Success: Language, Customs, Pernicious Influence of Nominal Christians, etc.

5. Environments of the Native Convert: Caste, Polygamy, and other Hereditary Customs.

6. The Inaccessible Fields of Islam: How Shall we Reach Them?

7. The Jews and their Land.

8. The Jews and the Gospel.

SUNDAY, OCT. 1ST, WORLD'S MISSIONARY DAY.

Morning.

Missionary services will be held throughout the world. All churches and congregations are invited to unite.

1. *General Subject:* The World's Speedy Evangelization.

Afternoon.

2. The Century of Modern Missions a Prophecy of Final Triumph.

Evening.

3. Special Responsibility of Young People and their Societies.

4. The Church's Responsibility for the Speedy Evangelization of the World.

OCT. 2D, FOREIGN MISSIONARY AGENCIES.

1. Missionary Societies: Their Place

and Function in the Work of the Church.

2. Missionaries: The True Aim of their Work, Witness Bearing, Evangelization, Development of Native Churches, National Reformation.

3. Educational Agencies.

4. Concessions to Native Customs and Ideas.

5. Medical Agencies and Relief Work: Physicians, Hospitals, Dispensaries, etc.

6. Denominational Comity and Co-operation on the Foreign Field.

OCT. 3D, WHAT THE WORLD OWES TO MISSIONS.

1. Reflex Influence of Foreign Missions upon Christendom: Commerce, Science, Spiritual Life.

2. Direct Influence upon Native Peoples: Industrial, Social, Moral, Spiritual.

3. Beacon Lights from the World's Mission Fields, Conspicuous Examples of the Gospel's Triumph, Aboriginal Americans.

4. The Island World.

5. The Dark Continent.

6. Eastern Asia.

7. The Ottoman Empire.

8. India.

OCT. 4TH, RESPONSIBILITY OF CHRISTIAN GOVERNMENTS.

1. As to International and Treaty Rights of Unevangelized Peoples.

2. As to the Citizen Rights of Missionaries.

3. Responsibility of Christian Governments as to Human Slavery.

4. The Bearings of International Law on Religious Toleration.

Evening.

WORLD'S CONCERT OF PRAYER FOR MISSIONS.

All Christian churches and congregations throughout the world are invited to unite in prayer for missions in their mid-week services.

5. Christian Governments and the Opium Traffic.

6. Christian Governments and the Rum Traffic. (Resolutions will be offered and formally passed upon by the Congress in relation to these subjects.)

OCT. 5TH, FORWARD TO VICTORY.

1. Consecration of Property, Proportionate Giving.

2. The Call for Laborers, Personal and Parental Responsibility.

3. Native Agencies the Chief Hope of National Evangelization.

4. Thy Kingdom Come.

5. Divine Assurances of the World's Evangelization, Scriptural and Providential.

6. The Power of the Spirit.

Among those who are expected to speak on these subjects are the following distinguished persons: Rev. Alexander Mackay-Smith, D.D., the Rev. Graham Taylor, D.D.,* the Rev. J. Spurgeon,* of London, the Rev. Frederick Charington* (England), Miss Frances Willard,* General Booth* (Salvation Army), Bishop Ethelbert Talbot,* the Rev. William C. Roberts, D.D., the Rev. John Hall, D.D.,* the Rev. Dr. Hillis, the Rev. Eugene Stock,* Sir Monier Williams,* the Rev. H. C. Hayden, D.D., the Rev. Dennis Osborne* (India), Rev. Thomas P. Hughes, B.D.,* Professor H. M. Scott, D.D., the Rev. F. W. Clark, D.D.,* Rev. A. B. Leonard, D.D., Rev. George Washburn, D.D. (Robert College, Constantinople), Rev. Dr. Miller* (India), Rev. S. Slater* (Bangalore, India), Rev. Dr. Post (Beirut, Syria), Rev. George W. Knox, D.D. (Tokyo, Japan), Professor Henry Drummond* (Glasgow), Rev. H. C. Mabie, D.D., Rev. Edgerton R. Young,* Rev. Hudson Taylor, Rev. G. F. Pentecost, D.D., Rev. W. Elliott Griffis, D.D., Sir Richard Temple, G.C.S.I.* (London), Judge E. S. Phelps,* Bishop Charles H. Fowler, D.D.,* Rev. A. A. Miner, D.D., Rev. A. J. Gordon, D.D., Rev. H. Grattan Guinness (London), Rev. J. T. Gracey, D.D., Rev. Arthur T. Pierson, D.D.,* and Mr. D. L. Moody.*

It is the confident expectations of the

* The names marked with a star have not yet signified their acceptance of invitation to speak.

committee that the Congress of Missions will not only prove a most interesting assembly, affording instruction and profit to all who shall attend upon these meetings, but also a source of permanent influence for good to Christ's kingdom on earth. Ministers and others able to do so should plan to visit Chicago during the sessions of this Congress. Mission societies which have not sent representatives and yet purpose to do so should forward the names to the corresponding secretary.

Seats will be reserved for all representatives of missionary societies. Admittance to all the meetings will of course be free. The prayers of all Christians are earnestly desired that this Congress may, under the Divine blessing, be made an era in mission history, and that a new impetus may be given to missionary work throughout the world.

"Points" on Plans and Policies.

BY REV. ROBERT H. NASSAU, M.D., D.D.

[Some of the best things that come to us come in private correspondence, which we do not feel at liberty to print. We wanted a paper from Dr. Nassau, the oldest representative of medical missions in West Africa—perhaps in all Africa—and incidentally in writing to him asked for some "Points on Plans and Policies" for our personal use. We received the following in reply, which we esteemed too personal for us to appropriate, and "too good to keep" to ourselves. We solicited the privilege of passing on to others, with proper explanations of their having been written *currente calamo*, and he graciously consented.—J. T. G.]

Yours of the 14th inst. was received on the 20th. In the pressure of my closing weeks of furlough in this country I am making no more engagements, and can answer no more requests for written articles. My last will be at the International Missionary Union at Clifton Springs; but your jocular appeal for a few "points" is too good to be put off. I will simply *name* some points that occur to me this morning. If they are worth anything, you are welcome to them; and if, therefore, worth anything, they need only the form—skeleton—in which they come to you. You can clothe them with flesh, blood, nerve, and make the dry bones live. You speak of "Plans and Policies." How will some of these do?

1. All mission boards in locating a field new to them should be careful to observe interdenominational *comity*. This some have not always been careful about.

2. In locating the workers on the field, place them at least *two and two*. (1) If there are cranky and incompatible people, who prefer to be alone, well—better not send out cranky people. (2) If a question of precedence is to be settled at any one station, the missions in episcopal governments readily settle that by their very constitution; and the missions with independency or Presbyterian equality can preserve those principles in the *personality* and *office* of the two (or more) associated workers, and yet by division of *work* give room for an (inevitable) precedence.

3. Let the missionary workers be *married*, for the sake of their personal comfort and also for the removal of unjust but still possible cause of scandal before impure-minded heathen; but

4. Let both men and women *go to the field* unmarried. If they can stand the climate let them return in two or three years for marriage, or better, marry on the field. It is unwise to add the care and strain of maternity immediately on arrival on the field, at a time when all the strength is needed for meeting and adapting one's self to the many and strange new environments of a new climate, etc. The (admitted) objection that the married man or woman is hampered in their mission work by family and personal cares is counterbalanced by (1) advantage of marriage for personal comfort, (2) immense advantage for an object lesson of the Christian family to the heathen, (3) the prevention of a growth of selfishness in the man or woman who lives alone.

5. Let missionary parents *retain their*

young children on the field with them, until they need to send them, at about twelve years of age, home for education. In some countries, like Syria and India, educate them themselves or in advanced mission schools. Do this (1) to save pain of parting. How many missionaries have given up their field rather than take that pain! (2) Keep the child for the sake of the family object-lesson. (3) All countries, even Africa, are now under improved missionary environments, safe for keeping infants there. (4) If they should die, so do infants die here; and that separation by death is no harder than some separations some missionaries have known, to see their children grow up, trained away from them, and even for the child to forget them.

6. Make large use of *itinerant* work on the field.

7. Make very large use of education on *industrial* lines, to give natives safe means of self-support.

8. Give a *medical education to all* missionaries, male and female, if for the sake alone of putting them on their guard against disease.

9. Let those who have the special taste and adaptation take the medical degree, and carry on the *medical* work of foreign misions, which is very important, and which should be developed all along the lines of the present growing interest on that subject.

10. Control of mission plans should be in the hands of the workers on the field, but

11. Missionaries on home furlough should not be permitted to make *special appeals* for their pet objects, except on endorsement of their respective boards.

12. *Bring no natives for education* to this country, and give no aid or encouragement to the native tramps who find their own way here, to appeal to foreign missionary interest for their own personal ends.

13. Let the missionaries on the field use, as far as possible, *native food and custom*, and even a modification of dress to suit the climate.

14. *Employ native aid* on the field, using it to the farthest extreme in all departments of the work.

15. Let missionaries on the *field lift natives*, by admitting them into their lives, even into social life—*e.g.*, inviting them to their tables and to their parlors; not "keeping them at arm's length," nor requiring them "to keep their place."

16. Push all missions and *Christian responsibility* as rapidly as possible into native hands. Yes, I know they will make mistakes and even prove unfaithful. So do ministers and bank cashiers in this country. They will have to begin some time; better begin at once. Even missionaries themselves make egregious mistakes.

17. Encourage the formation of an *indigenous native church*, free from the minute denominational divisions of America.

The Zulu and his Language.*

The study of the construction of languages has a great fascination for the writer. The "crude base" of Sanskrit is more interesting than the plot of the most powerful novel. Grout's Revised Grammar of the Zulu Language held us till we had gone clear through it.

1. It illustrates the great indebtedness of the world to missionaries for original philological investigation. The author began to give his thoughts to this work even before he left this country for his Zulu field in 1846. Reaching the field of his labors, finding no book, not, indeed, a single line of genuine vernacular in printed form, he saw at once that if he would ever get a correct knowledge of the Zulu language, he must begin by catching it as best he could from living lips of the best speakers. In this way, and by repeatedly testing his attainments by referring

* The "Isizulu," a revised edition of a Grammar of the Zulu language, by Rev. Lewis Grout (339 pp., 8vo, solid), from the Yale University Press. Published by the American Board, Boston: Trübner & Co., London, 1893.

them to the people, and by putting them in daily use in his labors of teaching, preaching, and translating, he gradually made himself familiar with the idioms, forms, and principles of the language. Being soon asked by the American mission, and afterward by the local (English) government of Natal, to prepare a grammar of the language, he took every opportunity to enlarge his literary store of sentences, narratives, Zulu history, native songs and folk-lore, all as before from the living lips of the best speakers he could find among the tribes, which the Zulu monarch, Chaka, had subdued, unified, "welded" into one now great homogeneous nation.

2. The grammar throws light on the intellectual character of the Bantu races. The author has found full play for exactness and clearness in illustrating the principles and rules of the remarkably unique yet philosophic character of the Bantu languages, so different from every other great family, and yet so perfectly adapted to all the ends of language in expressing the thoughts and sentiments of men. The author not only traces the resemblance of the Zulu to other members of the Bantu family, but to the Aryan and other families as well. The Zulu, for instance, resembles the Hebrew and Greek in the conjugations of the verb. From the root form *tanda*, love, we get *tandisa*, cause to love; *tandela*, love for; *tandana*, love one another · *tandeka*, be lovable; *zitanda*, love self. The great power of the Zulu language evidently centres in the verb; its compass and facility for expressing the nicest shades of meaning, in respect to the manner, state, and time of the acting, being, or suffering denoted by the essential verb are remarkable. The author points out the resemblance of the Zulu to the Greek in some of these respects. The great love which the Zulu has for euphony, the "melody of ordered words," and the rigid regard he pays to the physiological laws of phonetics in the changes made to promote euphony, are among the interesting characteristics of this race. Wherever else the evolutionists may turn to find the data concerning primitive man, they must pass by these Bantu races. The Bantu is not a "primitive" race.

3. There is much interesting and instructive matter in this grammar aside from its linguistic design and worth. We gather much about the mental capacity of the Zulu, as well as his religious and social nature and notions. We learn much of him from his saws and proverbs, such as the following:

(1) Of his mental method or philosophical way of putting things: "If we don't know, let us stop and be still." "Two kinds of money may look alike, while one is good and the other not good." "The child cannot be too young to obey its mother." "Did you ever see a cloud of dust? our sins are quite like it." "Each man has some peculiarity in his mind as well as in his face." "Working does not help us if we waste what we obtain." "The hands are the servants of the soul." "Men bind the body only; the heart they cannot bind."

(2) Of his religious notions, practices, and divinities: "I was restored to health by a ghost of yours." "Let the paternal shades eat and grant us great wealth, so that our children may be saved with us." "Let your cow bellow on and bring out the evil that is in me." The doctor (medical priest) says, "The paternal shades requires that particular cow." "Why is it that cattle are not still offered to me as usual? with me how is it that I offer my cow—it is said it is required by my paternal shade—and yet I never recover?"

(3) Of his mode of life: "He who hates, hates himself." "Diligence is the mother of gain." "There is no profit where there is no care." "If we are industrious we shall never see famine." "At the house of the industrious famine casts a wistful look, passes on, and goes to that of the sluggard." "Don't be afraid of perspiration." "We help those who help themselves." "The

women do the digging." "To err is the character of man." "The believers have begun to buy wagons." "Faith has need of care." "He that does not rise early shall say, Heigh-ho; and not overtake his work at night." "A person who believes walks like a man walking in a thorny place, for a man walking among thorns looks carefully where he puts his feet."

4. There is much in the introduction of this grammar which is of popular interest, such as the theoretical views of able African philologists on the origin and import of the "prefix" in the Zulu and other Bantu languages; and in the interesting statements of their general principles, as well as the inquiry as to the origin and early migrations of the Bantu race.

5. The book is rich in material for comparative uses, and thus well fitted to be of great service to any who would analyze or learn any other member of the Bantu languages. This extends to different members of the Aryan families, and includes sample sketches of a dozen of the leading Bantu languages.

6. We feel particularly grateful to the author for striking a blow, which we would might be a demolishing one, at the absurd method of Romanizing the Bantu languages which has till now obtained, in the capitalizing of root letters in the midst of words. There is no more reason for doing this in Bantu than in Arabic. There is no more propriety in writing *U-Ganda*, than there would be in writing *muHaMmaD*. We are glad to be assured by Mr. Grout that a great many competent authors discard this fanciful and bewildering, and as used, unexact method, using only one capital in all these proper names, and putting that at the beginning, as *Uganda, Waganda*. [J. T. G.]

THE CANADA CONGREGATIONALISTS IN FOREIGN FIELDS.—In June, 1881, a foreign missionary society was formed in connection with the Congregational churches in Canada. Previous to that time the Congregationalists had sent their contributions to foreign missions through the London Missionary Society and the American Board of Commissioners for Foreign Missons. It was felt that a more direct and personal connection between the foreign field and the churches at home would be mutually beneficial. Africa, to which the eyes of Christendom were turned, was chosen as the field of labor. The American Board had recently opened a mission in West Central Africa, about eight hundred and sixty miles south of the equator, and offered to share the field with their brethren in Canada. In 1886 the Rev. W. T. Currie, B.A., with his wife left for Africa. He had been there but a few months when Mrs. Currie was laid to rest in an African grave. Henceforth Mr. Currie labored alone. Two years were spent in learning the language and exploration; as a site had to be found for the Canadian station, Chisamba, where the chiefs were friendly, in the midst of a large population, a great many villages being within easy reach, was chosen. This station is about two hundred miles from the coast, and thirty-five miles from Kamondongo, the nearest mission station. Mr. Currie spent a year at Chisamba alone, laying the foundations for future work, and gathered around him a number of boys, who are proving their attachment to the cause of Christ amid a good deal of persecution. In 1889 Mr. Lee went to Chisamba, but had to return for a year to take charge of the station at the coast. On the arrival of Mrs. Lee he returned to Chisamba, where he remains in charge of the mission. In 1890 Miss Clark left for Africa, and after remaining one year at Bailunda she went to Chisamba to open a school for girls, and do what she could for the women. In 1892 Mr. Currie came home to recruit his health and report to the churches "what great things the Lord had wrought through him." The same year Mr. and Mrs. Reid left Canada, and are now settled at Chisamba. Two other missionaries are expected to leave

this summer with Mr. Currie, who returns to resume his labors with, we trust, still greater results. The mission has been thoroughly established. The influence of the missionaries is felt throughout all the surrounding country. The people are realizing that the missionaries are their friends, and consult them in all the difficulties of life. A great many attend the Sunday services. A few, including some of the old men, are anxious about their personal salvation. The Christian lads will compare favorably in their Christian life with the most promising in our home churches, and are anxious to teach their fellow-countrymen the way of life. One is about to leave the mission to go and make known to his own people the Gospel of salvation. Thus the work goes steadily on. Our relations to the American Board have always been most cordial. They have always rendered and still render every possible assistance. J. McADIE.

Another Word About a Christian Colony in Africa.

BY FRANK A. WALTER, UNIVERSITY PARK, COL.

In THE MISSIONARY REVIEW OF THE WORLD for May, 1893, pp. 370 and 371, in an article entitled "A Christian Colony in Africa," are noted some practical conditions of success by Héli Chatelain, an old-time personal friend of ours, whom my wife and I had the privilege to entertain for some weeks in our home at Benguella, Africa. I desire for the sake of the success of any *Christian* colony who may go to the province of Angola to make a correction.

In the last half of the last paragraph occurs this statement: "As everything depends on the climate, do not forget that nowhere north of 14° south latitude has the white man a chance in the struggle for life. In the district of Mossamedes (Angola) alone of all West Africa can sites be found which are suited for white colonization. Going anywhere else is marching to the grave or to misery."

This statement is unwarrantably strong and exclusive. Instead of regarding all that portion of Angola north of the 14° south latitude as unfit for white colonists, I speak from six years of personal experience, when I confidently affirm that the line might with all safety be extended two degrees farther north—namely, to 12° south latitude.

In making this recommendation, I have but one reason—namely, that the soil in the northern district is so much more productive for general agriculture than in the south. Neither at Mossamedes (15° south latitude) nor at Benguella (12° 30') are the immediate coast districts to be taken into consideration; these are notoriously unproductive and barren, having little or no rain all the year, and when it does rain, the region becomes more or less unhealthy, for want of proper natural drainage. Beginning, however, say, twenty miles from the coast and thence eastward for five hundred miles, there is as choice pasture and agricultural land as in any portion of the United States. That whole plateau being at an altitude of over five thousand feet above the Atlantic renders the climate as bracing and as exhilarating as is this famous climate of Colorado. Since the establishment of the West Central African Mission of the A. B. C. F. M., in 1881, at Bailunda and Bihi (east of Benguella), out of a large force of missionaries of both sexes, only three adults have died till the present time; and neither of these deaths is directly attributable to the climate. No better general health report can be shown by any similar mission in Central Africa (east or west) than this mission of the American Board in 12° south latitude.

Union of Presbyterian Missions in Korea.

BY REV. W. M. BAIRD, FUSAN, KOREA.

There are three Presbyterian missions in Korea, the Northern, the Southern,

and the Australian Presbyterians. These churches began mission work here respectively in 1884, 1891, and 1892. The Northern Presbyterians have the largest force, being represented by ten gentlemen and eleven ladies. The Southern Presbyterians have three gentlemen and four ladies. The Australians have one gentleman and four lady workers. Besides these, there are two gentlemen working on more or less independent lines, one being a member of the Canadian Presbyterian Church, the other belonging to the Southern Presbyterian Church. Since the arrival of the last comers there has been a mutual feeling that our work is too closely allied to admit our working along on separate lines in the same territory, and thus helping to perpetuate differences which had their origin halfway around the world. A common desire for some sort of working union led the Northern Presbyterian mission (which held its sessions in Seoul, January 16th, 1893) to issue a call for the meeting of a council which should have advisory powers on all mission subjects. The council held its first session in Seoul, January 28th, 1893. The following resolution constituting the council was adopted: "*Resolved*, That we hereby constitute ourselves the Presbyterian Mission Council of Korea, said council to consist of all male Presbyterian missionaries in Korea, and said council to have advisory powers only." Besides the discussion of other questions the council decided upon two important measures. One of these regarded the location of the Southern brethren in Korea. They requested the council to advise them which part of Korea to select as their own individual field. It seemed unnecessary for us all to distribute our workers side by side over each province. Consequently they were advised to enter the two unoccupied southern provinces of Chyŭlla Do and Chyoong Chyŭng Do.

The other question relates to the native church. It was adopted as follows: "*Resolved*, That the council express its judgment that it is best for us to carry on all our native work with a view to the organization of but one native Presbyterian church in Korea."

Steps have now been taken by which the Presbyterian workers will be fairly distributed throughout all the provinces, though still in very insufficient numbers. The call is especially emphatic just now for some Christian physicians to consecrate themselves for Korea. The Southern Presbyterians have no physicians here yet, the Australians have none, and the Northern Presbyterians have not nearly enough to thoroughly man the fields. Is it possible that there are not men of God among the Christian physicians of America who are willing to come to Korea?

Our Government and Protection in the New Hebrides.

It is an interesting matter to know just what is the position of the United States Government in the case of the proposed international treaty looking to the effective prohibition of the sale of opium, intoxicants, and fire-arms in the New Hebrides islands. A Washington correspondent of the *Philadelphia Evening Telegraph* wrote to that paper on April 10th last, making the following statements, which if correct relieves the Government of any apparent hostility to the project:

"The subject of an international declaration for the protection of natives in the islands of the Pacific by prohibiting the sale of fire-arms and liquors was first broached to the Government in a note of August 11th, 1884, from Minister West to Secretary Frelinghuysen, who responded on the 22d of the same month that 'this Government looks with favor upon any humanitarian work, and would like more information as to the scope and form of the proposed agreement.'

"In a note of October 11th, 1892, to Secretary Herbert, of the British Legation, and then Charge d'Affairs, Secretary Foster, referring to his predecessor's statement, said: 'In this concurrence in principle I cheerfully acquiesce,

and welcome with pleasure the opportunity now afforded to consider the formulated plan,' and announced the President's assent to the general scope of the proposed convention, suggesting some minor changes in the draft submitted by Mr. Herbert.

"At about the same date a circular note was forwarded from the Department to the representatives of the Government at the principal courts in Europe, inclosing a copy of the note to Mr. Herbert for the purpose of setting the United States right on the record, there being a misunderstanding of the position of this Government.

"Secretary Foster, in his note of October 11th, stated to Mr. Herbert that 'this Government will be glad to be advised in due time of the views upon this project of other Governments, whose adhesion to it has been solicited, and to give attentive consideration to the exact form which it is eventually proposed to have it take,' but no further communication indicating progress or otherwise in the consideration of the Convention by the other Powers interested has been received."

Rev. Caleb Frank Gates, of Mardin, Turkey, sends a line saying: "One problem in Turkey is this, Persecutions compelled the organization of Protestant civil communities, thus adding one more to the Christian sects in Turkey. All Christian sects are more or less hostile toward other Christian sects and jealous of them. Government relations increase this hostility. How, then, can we get outside of the Protestant communities and reach the other Christian communities?

"I do not know, but am trying an experiment in the line of Christian sociology. We have organized a Young Men's Society to do good in the name of Christ. The neighborhood in which he lives is the field in which each member is to work. He is to report to the Society the poor, the sick, the erring ones in his neighborhood. The Society is to investigate all cases and devise relief if possible. It will also distribute Bibles and useful books, and try to do the good it can without regard to denominational lines, only 'in His name.'"

Book Mention.

—We were very weary when we first ventured to take up Dr. Gordon's new book, "The Holy Spirit in Missions," but we forgot our weariness, and devoured it all before laying it down. We have a number of copies, but they have all been "keeping lent," till we have none at hand now that we wish to write about it. They are "Six lectures" which were delivered at the Reformed Theological Seminary, New Brunswick, N. J., in 1892, on the "Graves" Lectureship. They deal with the Programme, Preparation, Administration, Fruits, Prophecies and Present Help of the Holy Ghost in Modern Missions. They read, as they ought to, "like a romance." Ministers will find here suggestive material for many a missionary address. Dr. A. J. Gordon is the pastor of the Clarendon Street Church, Boston, and since Bishop Brooks's death the oldest pastor in Boston. He is responsibly connected with the administration of the Baptist Missionary Union. The first chapter on the Holy Ghost's Programme of Missions will command the respect of even those who dissent from the author's view. The readers of this REVIEW are familiar with Dr. Gordon's style of expression and his attractive and well-ordered thought, and need not be told that this book is luminous, thought-provoking, and inspiring. If twenty thousand copies were sold at once, it would mean more than $20,000 to the missionary exchequer. (Fleming H. Revell Company, Chicago and New York.)

—*The Gospel of the Kingdom* (Baker, Taylor Company, New York) is a popular exposition of the Gospel according to Matthew, by C. H. Spurgeon, late pastor of the Tabernacle in London. Dr. Pierson writes an introduction to the American edition, calls this commentary on Matthew "the latest and ripest" of Mr. Spurgeon's life labors.

—C. Hachiro Hajiwara, a Japanese student at Princeton, N. J., has prepared a reliable cyclopædic map of Japan. It is a large, boldly printed and colored wall-map. The population of cities, post-offices, roads, railroads, Buddhist and Shinto temples, location of organized churches, numerical strength of Buddhist and Shinto priests and students; the comparative strength of Christian denominations in the whole Empire; the position of the coal-fields of the country; diagrams, tables, and a vast deal besides are shown on this remarkable map. It ought to be studied by all missionary workers, and might well be placed in every public library. It costs, elegantly mounted, $6; address author.

III.—DEPARTMENT OF CHRISTIAN ENDEAVOR.

CONDUCTED BY PROFESSOR AMOS R. WELLS.

The society of Christian Endeavor in Arabic is "Nedwat el Ijtehad Messeahy." Dr. Clark found two of these societies in Syria.

In Beirut Dr. Clark found a school supported by the Presbyterian Christian Endeavor society of Rome, N. Y. He thus describes his visit: "In the room are about forty little girls from six to sixteen years of age. They are attired in their best; and very pretty and attractive many of them are in their red and blue dresses, their white clocked stockings, and their wooden clogs, very much, after all, like many little American girls that I have seen. They sing their Arabic songs, and repeat the fifty-third chapter of Isaiah in English, and some other Scripture passages in Arabic, and go through with their pretty motion songs. Then two rows of them stand up facing each other, and one girl repeats a Bible prayer, and the girl opposite to her responds with a promise that contains the answer to the prayer. Then another prayer and another answering promise, until all have recited. This school, this teacher, these forty girls, all this instruction, all these good influences, all the streams of blessing that flow out from this school, are dependent, for the time, on a little effort, a little self-denial, a little unselfish forethought on the part of one Christian Endeavor society in Rome, N. Y. Multiply this school by twenty-five thousand, and you will know what the Christian Endeavor movement throughout the world might accomplish. Some could do more; some must do less; but I am confident that, *on the average*, all our societies might do as much as this, in addition to what they would naturally give in other directions. In all the mission lands that I have visited I have found all kinds of special work to be done, costing from ten dollars to ten hundred dollars. There are boys to be educated in schools, little schoolhouses and churches to be built, teachers to be supported, colporteurs and Bible-women to be adopted, mission stations to be manned and strengthened, missionaries to be paid—something for every one and every society."

The Mexican mission paper, *El Testigo*, supports a regular Christian Endeavor department.

Rev. W. I. Chamberlain, the missionary of Chittoor, India, who is supported by the Christian Endeavorers of the Reformed churches, under the direction of their denominational board, has been appointed Christian Endeavor superintendent in that great empire, and he will look after the interests of the Christian Endeavor movement until the societies shall become numerous enough to hold a convention and choose their own officers.

Chester, England, has successfully carried out the first English united Gospel mission under Christian Endeavor auspices. The meetings were continued for ten days, and were held in Baptist, Methodist, Presbyterian, and Congregational churches.

The contributions of Reformed Church Christian Endeavorers to their denominational mission boards were, during the single month of March this year, over five hundred dollars—half to go for the support of their "Christian Endeavor missionary" and half toward the building of their second "Christian Endeavor church." By the way, a worthy clergyman, who "had always had his suspicions of the Endeavor movement," seeing an item in this magazine similar to the above a few months ago, jumped to the conclusion that Christian Endeavorers had organized a new denomination that was building churches and ordaining and sending out missionaries. Forthwith this watchman on the walls of Zion rushes into print in a series of long articles setting forth the baleful effects of Christian

Endeavor, which he had prophesied from the very first. Unfortunately for those articles, this "Christian Endeavor missionary" and these "Christian Endeavor churches" are the creations simply of the home and foreign missionary boards of the Reformed Church in America, who have chosen to apply in these two directions the money received from their Endeavor societies.

A recent writer finds a singular providence in the fact of the simultaneous uprising of the Student Volunteer and Christian Endeavor movements. "Thousands of young missionaries going into all the world to preach the Gospel to every creature; and thousands of Christian Endeavor societies, in all parts of the world, with millions of members, ready to encourage, give, pray, and aid in every way—what does it mean? Is God at the same time raising up the commissioners for this chief work, and the constituency that is to send and support them?"

The Hindoo Endeavorers of the girls' school at Madura, India, have organized a little Sunday-school of their own, into which, every Sabbath, they gather some twenty or thirty little children.

A Turkish Endeavorer of Harpoot has lately started a new Christian Endeavor society, in which Protestants and Gregorians serve together on the committees.

Here are a few samples from a recent column of Christian Endeavor items. What would have been thought of such items ten years ago? "The Delaware (N. J.) Endeavorers are supporting a native missionary at Ningpo, China.—The Spokane (Wash.) Union is taking steps toward the organization of a Chinese mission in that city.—The Fletcher (Ont.) Presbyterian society will support a home missionary this summer.—The Courtland Street Congregational Endeavorers of Chicago educate an Armenian boy at Yozgat.—The Hennepin Avenue Methodist Endeavorers of Minneapolis undertake the support of a foreign missionary.—The Lehigh Avenue Baptist Endeavorers of Philadelphia raised over eighty dollars for missions the past year." And so the noble list runs on, and similar records may be found in nearly all the denominational papers of the land. Truly Christian Endeavor is a missionary movement.

In the last week in April the Christian Endeavorers of Reformed churches held in Dr. Burrell's church, New York City, their first denominational missionary convention. It was a notable convention, and addresses were made by many missionaries—Rev. C. A. S. Dwight (Turkey), Rev. P. W. Pitcher (China), Rev. E. R Miller (Japan), and Dr. J. W. Scudder (India)—as well as by the missionary secretaries.

In Concepcion, Chile, a Spanish Christian Endeavor society has been formed—the first Spanish society, probably, in South America. So far three Christian Endeavor societies have been formed in Chile. Ohio Endeavorers are supporting a missionary in Santiago.

Rev. James H. Pettee, of Okayama, Japan, reports a decided growth of Christian Endeavor societies in Japan since Dr. Clark's visit to the Sunrise Kingdom. In his own field are now four wide-awake societies as against one when Dr. Clark was there. The same is true in many other places. In the orphan asylum at Okayama is a Christian Endeavor society of twenty-eight members, each pledged to give at least one tenth of their earnings to Christian work, and many of them give more than that.

The Presbyterian societies of Philadelphia have set in operation a method of "missionary extension" somewhat similar to the "missionary extension" course of lectures inaugurated by the Illinois union. There is a committee of ten, divided into three sub-committees. The committee on organization is ready to organize missionary effort in any Presbyterian society that desires their assistance, or strengthen plans already in operation. The committee on information furnishes missionary information, or directs societies to the proper sources. One member will tell about the mission boards, their publica-

tions, returned missionaries with whom appointments may be made, and the like. Another will answer questions about missionary periodicals and books, and courses of missionary study. A third publishes announcements, missionary letters, and so on, and suggests methods for creating an interest in missions. The committee on meetings provides missionary lectures, and rents a fine oxyhydrogen stereopticon or a fine oil lantern and sets of slides to societies that wish to gain a knowledge of missionary lands in this pleasant way. On the whole, this is a very practical and admirable plan, and has already proved itself very useful.

Policemen are decidedly neglected by Christian workers, and there are some signs that Christian Endeavor may take up this neglected work. At any rate, the first police society of Christian Endeavor has been formed. It is in New York City, and has a membership of about twenty-five, about half of whom are police officers. It is planned to organize a Junior Police Christian Endeavor society, to be composed of policemen's children.

Dr. Farnham, of Shanghai, has published articles on Christian Endeavor methods of work in every number of the *Chinese Illustrated News* since Dr. Clark's visit.

The Presbyterian Board of Home Missions received during March from Presbyterian societies of Christian Endeavor nearly a thousand dollars. Under the guidance of the young people's secretary, Mr. Thornton B. Penfield, the societies are taking up special work in Alaska, the Indian Territory, New Mexico, Minnesota, Colorado, and Utah.

The Christian Endeavor society in Allahabad, India, is a union society, made up of Baptists, Presbyterians, and Episcopalians. Catholics visit the meetings, but do not join.

The Christian Endeavor society at Baraka, Libreville, Gaboon, Africa, has grown to a membership of forty, and their meetings are exceedingly helpful.

It is the plan in Australia to hold midday meetings throughout the colonies simultaneously with the final consecration meeting at the Montreal Convention, July 10th.

Several new societies have sprung up in China since Dr. Clark's visit.

In one Junior society of Christian Endeavor that we know of, each child is assigned a missionary to think about, read about, and pray for. Not only would this be a good plan for all Junior societies, but why should not the older Endeavorers adopt it?

Only a few months ago delegations from four German Christian Endeavor societies met in Detroit. By the last of April so many new societies had been formed among the Germans in this country that it was thought necessary to hold a second convention, which assembled in Chicago. Nineteen societies sent delegations, and a German Christian Endeavor union was formed. This union starts out with forty-nine societies. Though these are chiefly found in the German Evangelical Synod of North America, some of them are from the German Presbyterian Church, the German Reformed Church, the Evangelical Association, and the Society of Friends. This German union has its German Christian Endeavor organ, *Der Mitarbeiter*, which was established at the beginning of the year.

In Clinton, Ia., the Presbyterian and Congregational Endeavorers have entered into a home missionary combination. They watch the police records, and whenever they see that a woman has been arrested, they see her and plead with her, trying, if possible, to get her to live a better life. Why could not all Endeavor societies take up some such work as this? Especially if it were done with the advice and assistance of older and experienced workers, it might become a wonderfully blessed work.

Sir Monier Williams, in his work on "Buddhism," says: 'Christianity demands the suppression of selfishness. Buddha demands the suppression of self. In the one the true self is elevated. In the other it is annihilated."

IV.—EDITORIAL DEPARTMENT.

The death of Dr. Arthur Mitchell and Dr. R. W. McAll, following close on that of Dr. Kendall, takes away two more of the missionary generals. Each of these three men was, in his way, without a rival. Dr. Kendall was the most marvellous organizer home missions ever had in America. He was the Wellington of home missions, and in many things resembled the Iron Duke. In all the advocates of foreign missions I have known no man the equal of Dr. Mitchell for scope, fluency, graphic power, and pathos; and as to Dr. McAll, no student of missions can fail to see that his work was absolutely unique. Twenty years ago he went to the worst quarter of Paris, and began in the simplest way to work among the Communists of Belleville. He was God's man at God's set hour, and the results are surpassingly grand. In due time we hope to have fuller papers in these pages, more fitly commemorating these two marvellous men.

A. T. P.

Rabbi Lichtenstein.

Rev. David Baron, himself a converted Jew, of Mildmay Mission to the Jews, writes May 3d, 1893, to Rev. John Wilkinson: "The statement of Dr. Schodde in THE MISSIONARY REVIEW OF THE WORLD in reference to Rabbi Lichtenstein is most erroneous and contrary to fact. At least two of the Rabbi's addresses at the Central Hall during the past month were devoted by him to the special purpose of proving that Jesus is indeed the Christ, the Son of the living God; and in one address he spoke most touchingly on the Trinity of God, as being the essence of Old Testament teaching in relation to the character of the God of Israel. In my conversations with him he has more than once told me that he regards Jesus as none other than the Jehovah of the Old Testament. In his 'Judenthum is Christenthum' he says: 'He who but knows Christ must love Him; he who loves Him must adore Him; and he who adores Him understands when He says, "I and the Father are one."' His little tract, 'Das Blut Christi,' will show you how clear he is on the point of the atoning nature of the work of our blessed Lord Jesus. I have not seen the article mentioned, but Dr. Schodde evidently does not know very much of Rabbi Lichtenstein or his teaching. He perhaps only saw his first one or two pamphlets, in which, however, although Christ's divinity is not particularly dwelt on, it is not denied."

[The editors are not responsible for the statements of their contributors, and therefore gladly give place to any such correction.—A. T. P.]

Bible Institute Workers in Foreign Lands.

A large percentage of the ladies who have attended Mr. Moody's institute in Chicago have devoted their lives to work in the foreign field. Twenty-five of the two hundred and twenty ladies who have attended the Institute are now in foreign lands; six more are under appointment, and still others are volunteers. No mission field of prominence is without one of these workers. China, India, Japan, Africa, Persia, South America, and other lands have received most effective missionaries from those who have attended the Institute.

MY DEAR DR. PIERSON: In correcting an error in the article of Dr. Nevius (in your May issue) about the "Volunteers," I do so, not to criticise Dr. Nevius's article, but to place my beloved seminary—McCormick, of Chicago—in her true light.

The article reads, "From Princeton there went out to the foreign field last year three men—only about seven per cent of the graduating class. Union

and *Chicago sent out about the same number*, if I am rightly informed, while Auburn, Allegheny, Lane, and Danville furnished none." The italics indicate the error. McCormick's class of '92, containing 46 men, has 10 men accepted, and all but two, who are making final preparation in Europe, now in the foreign field. This is over 21 *per cent* of the graduating class. Fourteen others of the class decided to offer themselves, but some were rejected for worthy reasons, some pray that they may yet go, and I am sure all are more earnest to "*assume, emphasize*, and *reiterate* that every minister of the Gospel is by his being such necessarily pledged to the cause of foreign missions."

Sincerely,

BURTON A. KONKLE.

A declaration has just reached us from Madras, signed by twenty-nine missionaries, representing sixteen societies, in which they state that, "regretting the misapprehension occasioned by the action of the Decennial Missionary Conference of 1892–93, in withdrawing the resolution relating to legalized impurity, and desiring to allay anxiety caused thereby in the minds of Christian people," they declare their "abhorrence of any system which provides for or sanctions the practice of vice." A similar declaration from the lady missionaries of Madras will follow.

Our heartfelt sympathy is extended to Dr. Clough, of India, whose wife was killed in a folding bed at Evanston, Ill., on May 19th. Mrs. Clough was in America to superintend the education of her children, and her husband had recently returned to his field of labor. There will be much sorrow everywhere at the news of this sad accident, for Mrs. Clough was beloved by all who knew her.

How They Say it in Missionary Lands, the latest booklet from the hands of the Woman's Foreign Missionary Society of the Presbyterian Church, is one of the most useful of the series. In it we find given the pronunciation of geographical and proper names, money values, weights and measures, distances, words found in missionary literature, and samples of Bible texts given in the language of the country. The book is carefully prepared, and all interested in missions will find it helpful.

The "Stories from Indian Wigwams," by our friend, Rev. Edgerton Young, is one of the best, most fascinating, instructive, and stimulating of modern books on missions. I have brought it to the attention of many friends, several of whom have bought it, and no one has been disappointed.—A. T. P.

English Notes.

BY REV. JAMES DOUGLAS.

Exeter Hall Breakfast Meeting—Emphatic Protest.—It is evident that Christians in the home country are deeply stirred by the action, or rather inaction, of the Bombay Decennial Conference in respect of the social evils to the support of which the Indian Government has been for so long committed. The Exeter Hall Breakfast meeting, held on March 21st, was large, representative, and entirely consentient; and, while not to be interpreted as a protest against Indian missionaries, emphasized all the more on that account the general grief felt at their unfortunate silence, or worse, when in conference assembled. The Rev. W. F. Moulton, D.D., presided, and introduced the painful business in an address of studied moderation. The speaking took a much warmer turn under the Rev. H. W. Webb-Peploe, who moved a threefold resolution condemnatory (1) of the opium trade; (2) of the encouragement given to the liquor traffic by the Indian Government for the sake of revenue; and (3) the provision made for licentiousness. Dr. James L. Maxwell confined himself to one point, which, like a nail he drove home and clinched—the fact

that ever since there had been a church in China (*for fifty years*) the voice of that church had been absolutely unanimous in the condemnation of opium-smoking. Mr. George Gillett expounded the iniquity catered for in connection with the Indian military cantonments; and the Rev. H. Price Hughes traversed the whole ground, and in a speech of great fire and force showed that the questions dealt with were not disputable among Christian men and could not be. "We demand, then," said he, "that these three deadly evils shall curse our Indian Empire no more."

The resolution, on being put to the meeting, was enthusiastically and unanimously carried.

Baptist Missionary Closing Centenary Celebrations.—Northampton, "the Mecca," as Mr. Baynes observed, "of Baptist foreign missions," has recently been the scene of animated closing services in connection with the celebration of the Baptist missionary centenary. The fund in cash and promises has now reached the sum of £110,800. Of that amount only about £13,000 in promises is outstanding. According to Mr. Rickett, the treasurer, the aim of the committee is to reserve, if possible, £100,000 of the sum collected for aggressive work, and, further, to raise the annual income to the same level.

Dr. Swanson, a Presbyterian missionary, described China as the greatest field for Christian missions in the world, and as containing 380,000,000 people dominated by the same civilization which existed before that of Assyria, or Persia, or Greece, or Rome had even begun. Dr. Swanson also alluded to the aggressive character of the Chinese. "I have never been to a place where I have not met with a Chinaman and a Scotchman. You cannot say that of any other heathen people."

Rev. R. Wardlaw Thompson, who next spoke, pointed out that the work of missions by the beginning of the new century had developed into a system. The experimental phases of missionary work had all passed, and they now knew the needs of the world and how to meet those needs.

Dr. E. E. Jenkins, speaking of the prescience of Carey, remarked that it was no poetical exaggeration to say that the main foundations of the enormous structural work of missionary India to-day were laid by that man, who, one hundred years ago that day, was set apart in the Baptist meeting in Leicester for the labors to which the Holy Spirit had called him.

Great interest was taken in these meetings, which were varied in character and fraught with stimulus throughout.

The Bahamas and Cuba.—According to the Rev. George Lester, Nassau, Bahamas, there is a good sphere in the Bahamas for some young, efficient local preachers as lay evangelists. One advantage is that there are no difficulties of language to be struggled with; and another is that even on new stations the people are sufficiently acquainted with the order of Christian worship to be able at once to enter upon our public services.

Speaking of Cuba, which lies within two days' sail of the port of Nassau, Mr. Lester observes: "As far back as 1839 the Bahamian missionaries looked longingly toward Cuba, and desired to enter it with the message of a full, free, and present salvation. But Cuba has been jealously closed for generations to the Protestant preacher. Now, however, it is open to him by reason of religious toleration granted under the Spanish constitution." Who will be the first to carry into Cuba the banner of the Church of the Reformation?

The Care of the Churches.—In *Wesleyan Missionary Notices* for March, 1893, a thoughtful paper appears from the pen of the Rev. W. H. Findlay, M.A., on "Phases of Mission Work in South India." In this article the view is earnestly maintained that more important than the number of accessions

from heathenism is the growth in grace of those who have been received. The unit that stands for a man just out of heathenism is one thing; that same unit, invested with the gift of spiritual understanding, and in whom the graces of the Christian character are developed, is another. Mr. Findlay holds that "there is no more occasion to be anxious about the numerical advance of Christianity in India than about the spreading of light when dawn has appeared in the east." The main business now is to see to the gradual transformation of the members and churches that are. The point is an important one. The evangelism that is insufficiently supported by pastoral oversight and spiritual nurture is certainly not in keeping with the analogy of faith.

The Hill Tribes of Assam.—The Welsh mission to the Khasi Hills, in Assam, is taking firm hold. Dr. Macphail, a medical missionary who himself labors among the Santals, reports, concerning the above mission, that "the fields are white already to harvest." Tangible results have already accrued. "Out of a population of 200,000 about 8000 are now Christians;" and the prospects are bright. The chapel at Shillong, which holds a thousand people with comfort, is often well filled.

A feature of great interest in this mission is that the Welsh missionaries have brought with them their peculiar institution, *the Welsh Sunday-school.* "It is attended," says Dr. Macphail, "by the entire congregation, some classes consisting of gray-headed men and women. Two advantages are that it affords a good field for voluntary mission workers, and of these there is no lack; and it insures that the great bulk of the people, old as well as young, non-readers as well as readers, are thoroughly well drilled in the Scriptures." *The Christian*, commenting on the above, observes: "We should not be surprised if the Welsh Sunday-school system became a favorite means of instruction in many other fields of missionary effort."

State Regulation of Vice.—Much regret is expressed that, through an unfortunate error of management, the Bombay Decennial Conference has put itself into a very false position as regards the State regulation of vice. Bishop Thoburn has done much to clear away the bad and misleading impressions created by the action taken. It would be a mistake to conclude either that the missionaries present at the conference did not know their own mind or that they were callous on the subject. When presented, the motion was "passed by an overwhelming vote, and amid tumultuous applause." Its withdrawal was due, not to the merits of the case, but to the feeling of some that the resolution in question exceeded the powers of a body constituted as theirs was. The incident is none the less to be regretted that it is not so black as at first painted.

Japanese Women.—Madame Tel Sono, of Tokio, Japan, has been endeavoring, not without success, to interest British Christians in her projected training school for the educating and uplifting of Japanese women. Her story is a strange one, as, indeed, so often happens in the case of elect souls. In early life there was the groping after God, if haply one might find Him. Her father must have been another such dim seeker, for at the age of thirteen she was taught by him to worship the one living and true God. How true it is that there are the brooding influences of the Spirit before the sovereign word of command, "Let there be light, and light was;" and in heathen lands this period of incubation is often very prolonged. But the light, when it does arise, is all the more precious and welcome. Savingly enlightened in America, Madame Tel Sono is on her homeward journey by way of England, and hopes, on her return, to devote the remainder of her days to a scheme for

the raising of the mental and spiritual status of Japanese women of the higher social ranks. We are a little doubtful of the qualification "higher social ranks," when we remember that "not many noble are called." Howbeit, we trust she may have much cause to bless God for the letter *m*. After all, *not many* means *some*, and the some would not appear were the *m* from "the many" crossed out.

Heathenism Renounced.—The Chronicle, organ of the London Missionary Society, reports that two villages in the Madras Principality, within six miles of Tripassur, have renounced heathenism and placed themselves under Christian instruction. These villages number 54 families and contain 238 souls. The Rev. M. Phillips says that among these people, who are pariah cultivators, there seems to be a general *move* toward Christianity. God grant that it may be so. The *move* in question has stirred up the rancor of the higher castes, who are wroth because the villagers are embracing the religion of Christ. Meanwhile a teacher has been deputed to teach them; and the people themselves, acting on Mr. Phillips's advice, have built a mud-and-thatched school-room for divine service.

Mika Sematimba, Chief in Uganda.—The Rev. R. H. Walker, of the Church Missionary Society, has brought over with him to England Mika Sematimba, a Uganda chief. The chief is now twenty-eight years of age. He has spent in that time an exceedingly eventful life, having been "in deaths oft," but the Lord, in presenting goodness, has safeguarded him, and, according to His eternal purpose, brought him into the Good Shepherd's fold. Having noted, in the first instance, how far superior the Europeans were to the Arabs, Mika went to the Roman Catholic priests for instruction, and first heard from them, by word of mouth, the facts of the Gospel. Later on, when Mika was about fifteen years of age, he fell in, at Zanzibar, with Henry Wright Duta, who told him that the "English" Europeans taught their people to read; so Mika determined, on his return home, to seek out the "English" Europeans with this object in view. Thus Mika became a constant visitor to Mackay, by whom he was baptized in 1884; and was chosen, some two years after, as one of the "church elders" to carry on the work of preaching the Word should the Europeans be compelled to leave the country.

Recently (March 7th) a meeting was held at the Guildhall, Cambridge, for the purpose of hearing an account of the Church Missionary Society's work in Uganda. The master of Trinity College presided, and both Mr. Walker and Mika Sematimba spoke. The audience was large and appreciative. "Mr. Walker graphically enforced the difficulties and the reality of the work, and the great need and importance of preparing native Christians for evangelistic labors. Mika, who met with an enthusiastic reception, especially emphasized the oneness of the Uganda and English Christians in the Lord, and the deep thirst among his fellow-countrymen for Christian instruction."

Missionaries for South America.—Dr. Grattan Guinness and those who labor with him at the East London Institute for Home and Foreign Missions have felt a great concern for the unevangelized masses of South America. The badly neglected condition of Peru has been especially laid to heart. In the September number of *Regions Beyond*, for 1891, the needs of Peru were set forth in one of the articles. Referring to this, Dr. Grattan Guinness remarks: "We are glad to say that some hearts have already been stirred by our article on Peru to feel for its needs, and that several of our students have volunteered for missionary work in that country and in the neighboring State of Bolivia." The names of these students are R. Stark, F. Peters, J. Jarrett, T. Joyce, and T. Berkeley. May they each receive a full reward!

V.—THE MONTHLY CONCERT OF MISSIONS.

Islands of the Sea;* Greenland, Labrador, and Alaska; American Indians;† Chinese in America;‡ Mormonism.§

CIRCUMPOLAR EVANGELIZATION, OR THE MORAVIAN MISSIONS IN GREENLAND, LABRADOR, AND ALASKA.

BY REV. J. TAYLOR HAMILTON, D.D., SEC. S. P. G., BETHLEHEM, PA.

GREENLAND.

One hundred and forty-four years ago there met in the town of Bethlehem, at the forks of the Delaware, in Pennsylvania, founded less than a decade before, men who might have been regarded as a pledge of the future of Protestant missions. They greeted one another as brethren in Christ, though some were negroes of the Danish West Indies, others Indians from Berbice in South America, others Mohicans or Delawares, and yet others, Greenlanders!

The last were three in number—two young men and a young woman, one of the former being a son of the first convert of the Moravians in Greenland, Samuel Kajarnak, baptized in 1739. With a married Christian couple, Simon Arbalik and wife, they had visited Europe in 1747 in the missionary ship *Irene*, whose captain and crew had dedicated their pursuit of the sea to the service of Christ and of their church. The married people had succumbed to the climate of Europe, and the young people were now returning home by way of the American colonies.

The story of the mission in Greenland is a story of patient self-denial and persevering victorious faith.

Hans Egede, a Danish Lutheran pastor, had been the pioneer, fascinated with a hope of finding the descendants of Eric the Red and his Norsemen, of whose ventures centuries before the musty chronicles told. The Danish court had given countenance to his plans, and in 1721 three ships' companies, colonists and soldiers, had set out. Disappointed in his quest of Norsemen, Egede had begun to work for the natives, but had been baffled by a dreadful visitation of small-pox. Just when he was thinking of returning to Europe, the Danish Government having withdrawn from the project of colonization, assistance had come to him in the persons of three Moravian laymen from Herrnhut in 1733, Matthew and Christian Stach, two cousins, and Christian David, utterly ignorant of the conditions of life in Greenland, but enthusiastic for Christ. Egede had welcomed them at Godhaab, the most northern of the Danish colonies, and about a mile away they erected their modest sod hut, calling it New Herrnhut.

Awful hardships followed. Scurvy and small-pox broke out, and within a year carried off about two thousand natives. Meantime the kind offices of the missionaries to the sick and dying and dead made no impression. Christian David returned to Europe in 1735, and his place was taken by Frederick Boenisch and John Beck. The supplies failed to reach them from Europe. Starvation was fought off only by having recourse to shellfish and seaweed. Egede's wife having died, he returned in 1736. The missionaries' boat was destroyed. An attempt was made to murder them. It seemed as if the dull natives had no capacity for the Gospel. Their language, with its gutturals resembling the growls of a polar bear and the crunching of drift ice against a berg, was a terrible barrier. But at last Kajarnak was touched by the story of the suffering Saviour, and in time was baptized with all his family. In spite of the angekoks (medicine-men) the good work went on, and when the first church

* See pp. 52 (January), 183, 211 (March), 481, 501, 532 (present issue).

† See pp. 488, 507 (present issue).

‡ See p. 443 (June).

§ See p. 266 (April).

was built, having been framed in Holland and brought thither in 1747, the baptized numbered 147 souls, and native assistants began to be trained. A second station followed in 1758, Lichtenfels, about ninety miles south of New Herrnhut. A third, Lichtenau, was founded in 1774, in a comparatively sheltered position, so that a little flock of goats and a few cows could vary the diet of fish in this inhospitable region, where for more than half the year the land is shrouded in ice and snow, and intense cold confining vegetation to a few stunted evergreens and birches and willows, lowly Alpine plants, and coarse grass, the food of the natives must be taken from the sea. From an early day a very serious hindrance to effective evangelization has been the half nomadic life of the people in pursuit of the seals and other means of subsistence, a life fostered by the policy of the Royal Danish Trading Company, a monopoly which insisted and still insists upon the scattering of the people in small companies along the coast. Hence continuous Christian influence cannot be brought to bear on the people. To counteract this, steady endeavors have long been made to train reliable native assistants, and with measurable success, two training institutions being maintained. In 1824 Frederiksdal, near Cape Farewell, was added to the list of the stations. Umanak was begun forty miles from New Herrnhut in 1861, and three years later Igdlorpait, south of Lichtenau.

Years have elapsed since there was a single professed heathen family on the west coast, and ever since 1843 repeated expeditions have been made to explore the superlatively desolate east coast. In 1881 the missionary Brodbeck managed to reach Narssak, where he discovered the ruins of a Norse house about lat. 60° 30′ Lieutenants Holm and Garde, as a result of their exploration from 1883–85, estimated the population of the east coast at only from 500 to 600 souls, savage heathen. Since then some of these have come into touch with the missionaries at Frederiksdal, and a number have been won for Christ.

On the whole, the outlook of the Greenlanders as a race does not seem bright. The introduction of European luxuries by the trading company (to its credit be it said that the sale of intoxicants to natives is prohibited) and the gradual extinction of the natural food supply by the superior weapons of civilization are reducing the Eskimos to a dependent position. Terrible epidemics have been only too frequent. Their only capital is their young manhood. When one male is lost at sea—and the frail skin boat easily proves his coffin amid the tempests and the ice—a whole family is deprived of its breadwinner. Poor at best, the membership find it impossible to bring the mission to a condition of self-dependence. Yet the contrast of their lives with those of their kinsmen on the east coast strikingly shows that even for them the Gospel has been the power of God unto civilization as well as salvation. As far back as 1823, through the agency of the British and Foreign Bible Society, the printed New Testament was placed in their hands.

Labrador.

In some respects the counterpart of that in the twin land across Davis' Strait, the mission in Labrador has had distinctive features of its own. Its founder, John Christian Erhardt, had been converted while a sailor through the agency of a Moravian missionary in the Danish West Indies. Soon after selecting the site of the first station in 1752, he and the captain of the ship that brought him from London and five of the crew were treacherously murdered by the savages. But the project did not die with him. Jens Haven prepared himself by a two years' stay in Greenland, where he learned the language, and in 1764 reaching the coast *via* Newfoundland, by donning the Eskimo costume and using the Eskimo speech won a welcome. It was not till 1771, after intermediate visits, that a

missionary colony, among whom were Haven and Lawrence Drachart, a former Lutheran and later Moravian missionary in Greenland, founded the first station, Nain (N. lat. 56° 55′, W. long. 62°). From the first the Brethren's Society for the Furtherance of the Gospel among the Heathen, organized in 1741, with headquarters in London, has taken special charge of this mission, and year after year has sent its own ship with supplies. During the whole period no serious accident ever befell this missionary ship, though navigating a long chartless Arctic coast, nor has the communication between the missionaries and their brethren in Europe in a single instance been completely interrupted. The present bark, the *Harmony*, the fourth of that name, was built in 1861.

The first Eskimo convert in Labrador was baptized at Nain in 1776, and in the same year a second station was commenced at Okak, about 150 miles to the north. The third, Hopedale, a similar distance to the south, followed in 1782. The first decade of the present century was marked by wonderful revivals of religion, promoted largely by letters from the native assistants in Greenland, so that the membership was doubled. Hebron, between Okak and Cape Chudleigh, commenced in 1830, and Zoar, between Nain and Hopedale, begun in 1865, and Ramah, the most northern, undertaken in 1871, to reach the few remaining semi-nomadic heathen Eskimos who rove in the region of Cape Chudleigh, complete the list of the stations.

Aside from the terrible rigor of the climate and the natural depravity of the human heart, the chief difficulties of the mission in Labrador are connected with the trade carried on by the mission stores, in the absence of other avenues, for the disposal of the furs and fish and cod-liver oil procured by the natives. Though those who labor among them in spiritual things are distinct from the managers of the trade, annoyance and perplexity are caused by the tendency of the natives to run up large debts in seasons of scarcity. The one advantage of the system is that intoxicants are excluded.

The Eskimos of Labrador seem to possess more sturdy independence of character than their kinsmen in Greenland, even as in their heathen condition they were more fierce. Visitors speak of their talent for music, both vocal and instrumental. We read of the singing in the church at Hopedale as being accompanied by a cabinet organ, a clarionet, five violins, and a violoncello, the musicians being natives, and of the effective rendering of difficult anthems both there and at Nain. In the southern stations there are some neat log houses, where one would not need to hesitate to sit down at table with Christian Eskimos, and where the old habit of taking the meat between the teeth and cutting it off near the lips has been abandoned.

Alaska.

In its inception the third circumpolar mission of the Moravian Church, that in Alaska, illustrates strikingly the expansive element in Protestant evangelization. One of its pioneers, and its most eminent missionary ever since, the Rev. John H. Kilbuck, a full-blooded Indian, is a great-grandson of Gelelemend, who was baptized by one of the Moravian missionaries among the Delawares of Pennsylvania in the middle of last century. After receiving a thorough classical and theological education and for a brief time serving among his own countrymen in Canada, in 1885 he sailed to the mouth of the Kuskoquim River, together with his wife, and the Rev. William Weinland and wife, and Hans Torgersen, a practical carpenter, who accompanied the missionaries as a lay assistant. In the previous year the second-named, together with the Rev. A. Hartman, a veteran Moravian missionary, formerly of Australia, then and now laboring among the Indians of Canada, had been sent on an exploratory tour by the Society of the United Brethren for Propagating the Gospel among the Heathen, an organization at Bethlehem, Pa., dat-

ing back to 1787, in response to the invitation of the Rev. Dr. Sheldon Jackson, of Presbyterian missionary fame. As in the explorations which led to the commencement of Okak, in Labrador, two missionaries lost their lives by shipwreck, so also before Bethel, on the Kuskoquim, was begun. Hans Torgersen was snatched from his companions, being drowned in the river. But the young couples persevered, though utterly unacquainted with carpenter work, and erected their house, wherein to face the rigors of an Arctic winter, the thermometer once registering 50.6° below zero. Weinland's health gave out, and he had to return in 1887. A second station was meanwhile begun at Carmel, on the Nushegak River, by the Rev. Frank Wolff in 1886. In September, 1888, eight souls were gathered in as the first-fruits of the work at Bethel. Schools have been established at both places. Several of the missionaries—who will number thirteen with the reinforcements now on the way—have acquired fluency in the Eskimo of Alaska, a dialect decidedly different from that of Greenland and Labrador. Congregations are being built up. A number of filial stations are connected with Bethel. The power of the shamans, or witch doctors, has been stayed, is beginning to wane. Terrible conflicts have, indeed, been experienced, and life has been in danger from more than one cause; but God has preserved His servants. Two most valuable and faithful native assistants have been formally set apart for their office by Bishop Bachman during an official visitation. Family life is being introduced in Christian fashion. Cleanliness is being promoted. The women as well as the men are being made acquainted with the amenities of life. It is being proven that the Gospel of Jesus Christ can reach and eventually remove even the lowest type of savagery.

None of these circumpolar missions possess special strategic significance like those among the higher races of heathen. In the very nature of the case these Eskimos are tending to extinction, their food supply disappearing, and will become extinct unless saved by the propagation of the domesticated reindeer which Dr. Jackson is seeking to have Congress systematically introduce from Siberia. Yet there is a value in missionary work among these polar tribes. When successful among them, the Church of Christ will not only convey to them an unspeakable boon, and have "the blessing of Him that was ready to perish come upon" her, but thereby also testify to the Christless in civilized lands, that there are higher motives in this world than those which well up from the fountain of selfishness, and that there is an unquenchable and limitless power in "the glorious Gospel of the blessed God."

Chinese, Japanese, and Indians in the United States.

The census of 1890 gave the number of Chinese in the United States as 107,475, of whom over 70 per cent are in California.

The Japanese number 2039, of whom over one half are in California.

The same census gives the number of civilized Indians among the general population and not under tribal relations as 58,806. Of these over 19,000 are residing in the Atlantic States. The total Indian population of the United States exclusive of Alaska is 249,273. Of these 66,289 are in Indian Territory, 8278 in New Mexico, 5304 in New York, and 2885 in North Carolina.

The population of Alaska is 31,795, and is classified as follows: Whites, 4303; mixed (Russian and native), 1819; Indians, 23,274; Mongolians, 2287; and others, 112.

(We hope to have an article from Dr. Sutherland on work among the Indians, Chinese, and Japanese in the United States, in our next number of the REVIEW.)

VI.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

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

THE UNITED KINGDOM.

—"The policy, recently adopted, of giving to the world before the anniversary the financial statement, robs the annual meeting of what used at one time to be an element of surprise. Those who have attended the meetings for many years will remember occasions on which ringing cheers greeted the announcement that a dreaded deficit had given place to a handsome balance in hands. Sometimes the reverse has been the case. A solemn, subdued, but by no means unwholesome sensation has passed through many hearts when it has seemed as if the Lord's work must languish because the Lord's people had failed to give, or stir up others to give, what was needful to sustain and extend the work. But I for one entirely approve the present plan. The Society's friends ought not to be kept in the dark a day longer than necessary as to its position in a pecuniary point of view. There have been speeches delivered on the Church Missionary platform which for impassioned eloquence, wide intellectual range, and what is still better, profound spiritual power, could not be surpassed. Hugh McNeile, Hugh Stowell, and Francis Close were wont in their day to rouse their hearers to a fever-heat of enthusiasm; but not always were such speeches calculated to inform the mind on the matter in hand or to give practical direction to missionary zeal. It is interesting to notice how gradually there grew a desire on the part of the audience to hear speeches which should keep well in view the special work of the Church Missionary Society rather than those which, able, interesting, and sometimes of great value in their own way, might as well have been delivered at the anniversary of any other society, so little had they to do directly with the cause of missions. Perhaps the first man—certainly one of the first men—to realize this fact was Canon Miller, Rector of Greenwich. I well remember dear Samuel Hasell telling me, with intense delight, that Canon Miller had asked to be put in possession of the most important incidents in the recent history of the Society, because he wished not to make a great speech, but to impress on his audience facts which would stimulate missionary zeal. Perhaps to-day the danger is lest men should forget that eloquence is a mighty power, and also lest some, at any rate, should look upon the platform as a pulpit. In a meeting which lasts from eleven to two there is absolute need of variety, and in my humble opinion those to whom God has given the gift of humor, though they must keep it well within bounds, are doing good service to religion when they allow its pleasant influence to relieve the tension of mind which is the inevitable result of speeches that tax the mind, the memory, and the feelings. Of appeals to the eye, none, perhaps, was more telling than that of the three chiefs from Uganda. I, for one, have aways felt that I know more of the physical and mental characteristics of the Waganda, than I would ever have done had I not seen those fine, tall men, beside whom most Englishmen looked small."—HENRY SUTTON, in *Church Missionary Intelligencer*.

—"The triennial return compiled for the Society of Friends shows that the membership of that body has appreciably increased in the London and Middlesex district, which is numerically the largest denominational district in the country."—*Bombay Guardian*.

—"On November 19th, 1891, took place the one hundred and fiftieth anniversary of the Society for the Furtherance of the Gospel. Since 1771 this Society has dedicated itself exclusively, in fact, to the temporal support of our Labrador Mission, which was then established. It has likewise deserved the warmest thanks by securing the sale of the Eskimo products and the importation to them of the necessaries of life. A business undertaking set on foot by Christian people, whose proceeds have been and are entirely devoted, without any by-ends of private advantage, exclusively to the extension of the Gospel, this Society, we may believe, is unique in the history of the kingdom of God. And as the Lord has recognized and blessed its whole activity, in the most palpable way, He will doubtless also remember with a gracious reward all those who, as members of this Society, in all secluded stillness, have exercised this activity out of love to Him."—*Jahresbericht of the Unitas Fratrum.*

The Continent.

—The *Journal des Missions* for December remarks: "The dolorous circumstances in the midst of which we are bringing to a close the year 1892 have nothing to do with missions. Are there not, however, in the spectacle which is unfolding before our eyes lessons by which we can profit?

"A sort of earthquake has come to pass in the world which surrounds us; colossal enterprises, which have laid under contribution the savings of a whole country, appear destined to a wretched collapse; reputations hitherto intact are dissolving in an hour; men hitherto powerful are falling from the summit of power; and these shocks appear to forebode others, profounder still.

"How shall we not be shaken in view of such an overturning? How can we but be struck with the vanity of all that which in the eyes of the world is brilliant, wealthy, powerful, well assured? How can we fail to recall the scriptural admonitions as to the deceitfulness of riches, the fragility of power, the weakness of everything that is only human? And unless we are incurably frivolous and trifling, how can we but look for some fixed point in the general convulsion, and seek beneath these tossing waves for an immovable ground in which to cast anchor?

"The will of God, which he that doeth endureth forever, when the judges and princes of the earth are scattered and dissipated like chaff, this is the fixed point, this is the solid Rock!"

—"Grindelwald Conferences have turned out very much what was expected. There have been delightful, and we believe profitable *réunions;* but a reunion of the churches, in the English sense of the word, has been plainly declared to be meanwhile practically impossible. Not the less is it a hope which should govern their reciprocal attitude and conduct. The divisions of the Church are really a legacy from its self-centred, non-expansive periods; and the key to reunion is to be found not at Grindelwald, but on the mission field."—*Missionary Record* (U. P.).

—The admirable Hermannsburg Mission, resting on so pronounced and polemic a basis of intense Lutheranism, had from the beginning difficulty in maintaining accord with the established church of Hanover, although this is Lutheran. However, during the life of Louis Harms himself unity was maintained. After his death his brother, Theodore Harms, assumed the direction of the mission. The latter, in 1878, with some other pastors seceded from the Establishment, and formed the Free Church of Hanover. However, the Establishment continued to have a voice in the mission; but now the Free Church has declared that so long as the Hermannsburg missionaries shall continue in communion with the Establishment, they shall be shut out from the altars and pulpits of the Free Church, and the pupils of the Mission House

shall not be allowed to hold any meetings in the Free Church places of worship. The grounds of dispute are certain formulas so subtle that Dr. Warneck declares that even a German theologian cannot understand what possible occasion they can give why a body concerned with the conversion of Caffres should divide into two hostile camps.

The Jews.

—"Nowhere have we more reason to expect great things than in Constantinople. The Jew there is a different man somewhat from what he is in many other parts of Europe. If kindness can soften the human heart—and the Jew is human, although there are those who seem to deny him that quality—and make it more susceptible of impression, we shall expect the Jew of Constantinople to be most susceptible. It is only to toleration we refer when we speak of kindness; but to a hungry man even a dry crust is acceptable. We question very much if the treatment to which he has been subjected for centuries at the hands of so-called Christian nations has not done much to steel him against Christian influence. We deplore the perversity of the Jew, when we ought to deplore and repent of that spirit of intolerance which, to a great extent, has made him what he is. But while in Western Europe—alas! now in Eastern Europe also—the Jew has had to experience the harshest intolerance, in Turkey he has had liberty and toleration extended to him. When, four hundred years ago, some 160,000 Jews were driven from Spain by Christian jealousy, and, after years of wandering, found no place to rest in, the Sultan of Turkey extended to them his hospitality; we use the word advisedly, for while the Greeks were termed *yeshir* (slaves), the haughty Padisha condescended to treat the Jews as *monsaphir* (visitors). From that time till now they have dwelt securely under the Crescent. The result of four hundred years of toleration upon their minds is just what we might expect: those who have been tolerated can tolerate, can listen while the claims of Christ are presented, and, as our missionaries are able to tell us, in many cases do more."—*The Church Monthly.*

—"It is significant of the violence of the popular prejudice against the Jews, which the anti-Semitic agitation has succeeded in reviving, that Dr. Noeldeke, Professor of Semitic Languages at the Strasburg University, has been called as a witness to state that neither the Talmud nor any Jewish law-book contains a single passage capable of being construed into connection with ritual murder, or of warranting the baseless charge that Jews require the blood of Christians for the practices of their ritual."—*Jewish Herald.*

—This charge against the Jews is singularly like the wild charges brought against the Christian missionaries in China, especially against the Roman Catholics.

—The *Jewish Herald*, speaking of the sufferings of the Russian Jews, says: "What evil thing have these people done to suffer such humanity? They only refuse to enter the Greek Church. The Christianity they are accustomed to is to see a rude, ignorant Russian kneeling before a wooden cross on the roadside and kissing an image, and then rising up to spit on the first Jew he meets and to curse him."

—The Rev. Dr. Ellis, missionary of the London Society for the Conversion of the Jews, has baptized in Warsaw, within a few months, fourteen adult Jews and Jewesses of good condition.

The Sailors.

—"The origin of the best-known sailors' hymns is interesting, most of them being produced after perilous experiences at sea. Perhaps no hymn is more sung on the water than Charles Wesley's, beginning

"'Jesus, lover of my soul.'

It was written in 1740, shortly after Wesley's return from America to England, and during the first stormy scenes

of his itinerant preaching. Whether the figures in the first stanza were suggested by the storms of the Atlantic, which the writer had but recently encountered, or by the storms of human passion, we cannot say; but most of the sea hymns of Charles Wesley were but the unfolding of actual experiences.

"Bishop Heber's matchless hymn beginning

> "'When through the torn sail
> The wild tempest is streaming,'

was written after similar experiences. The bishop took an affectionate interest in the humblest sailors during his voyages. 'Only to think,' said a grateful seaman, 'of such a great man as the bishop coming between decks to pray with such poor fellows as we.'"—*Sailors' Magazine.* The *Magazine* then refers to similar hymns of John Newton, P. P. Bliss, and others.

—"The King of Sweden, *incog.*, has been visiting the Sailors' Home in Stockholm. Besides inspecting the Home he dined with the sailors, and won their hearts by his free and easy conversation with them and by listening to their sailors' yarns. Of course they had no less loyalty to the king when they subsequently discovered his identity. Why not drop in at the Sailors' Home at 190 Cherry Street, or at the Reading Room at 46 Catherine Street, or at 128 Charlton Street, or at 31 Atlantic Avenue, Brooklyn"—or at the corresponding sites in other cities—"why not, good men and good women, and cheer them up? King Oscar went away from his interview with them saying that he had never spent a pleasanter afternoon. Your experience will be like his if you can unbend like him, and 'give and take' like him. By the way, he left a substantial reminder of his visit, which doubtless helps to account for his enjoyment of it."—*Sailors' Magazine.*

—The present writer "dropped in" once to a prayer-meeting in Cherry Street, and he has been noticeably a better Christian and firmer believer for it during the forty years following. The Christianity of most of us does not rate high enough to know how to dispense with occasional contact with a class of men whose vision of God, where they do have it, seems almost like the vision of Moses, "face to face."

—"Our Lord was sensitive to the romance of the fisherman's life. So, too, He felt deeply, as we do, the interest of the fisherman's character, that simplicity, that sensitiveness to external impressions, that natural delicacy, that spiritual touch which are what we today love in Him. Our Lord's heart turned toward him with peculiar force. Here was the truest and purest type of the man He wanted. Here He found His special friends. Whether it was Andrew with his straightforward modesty, or Peter with his eager simplicity, or James with his rush of zeal, or John with his mystical passion, it was still in fishermen that He sought and won His four chief supporters, with whom He trusted His whole secret. Something there was in the characteristics bred among boats and nets, in the companionship of this mobile and exquisite water, which tuned them to the key in which the music of His voice spoke home. These were the men who best felt and understood Him. These were they who could bring Him the fairest harvest."—Canon HOLLAND (S. M.).

—"Christian men and women going to sea have an opportunity to make mention of the Name, which is often allowed to slip by unimproved. Plausible reasons can be given for the failure, all of which are best answered by the example of those who embrace it and are made a blessing. 'What God hath Wrought' is the title of a book describing a mission tour made by Rev. G. C. Grubb M.A., and his companions, whose experience is an answer to all who assume there is 'no use' in attempting religious work among the motley body of passengers and crew that throng our modern steamers. Mr.

Grubb and his friends had tact for public address or private talk, were able to sing, above all, were truly consecrated and self-sacrificing regarding the humblest service to anybody—a great business, for the proper doing of which they had need of the immediate help of the Divine Spirit. With this equipment they had success with officers and crews and with passengers from every rank of society, and the record of their converts on every ship they sailed on is a modern postcript to the Acts of the Apostles."—S. M.

—"Now when old Gloucester is celebrating its two hundred and fiftieth anniversary, it is fit time to note that even a thing so flat and dry as a salt cod has its romance. Its very alias, 'Cape Cod turkey,' tells of a world of deprivation and struggle. It is the harvest of wonderful fields. A potato patch may be commonplace, a wheat-field monotonous, the ocean never. The beauty, mystery, pathos of the sea, float around the Gloucester dory to-day rather than about the Venetian gondola. . . . Mrs. Ward has been pre-eminently the poet of Gloucester life, making her summer home here for years, and entering deeply by sympathy and service into its fascinations, its' sorrows, its temptations and tragedies, as her striking stories and exquisite poems bear witness."—Rev. C. M. SOUTHGATE, *in Congregationalist* (S. M.).

INDIA.

—"The *Methodist Times* calls the action of the Bengal Government on the jury question a bit of reactionary barbarism. If the writer knew his ground better he would simply say that the Bengal Government has had the moral courage to risk temporary unpopularity for the sake of protecting the people from injustice. Few men, and still less few governments, have nerve to acknowledge their own mistakes. The Bengal Government frankly acknowledges that in granting trial by jury it made a mistake. Instead of recognizing this high moral principle, our fiery London contemporary sees only that moral degradation which comes from exercise of despotic power. He closes his criticism by saying that 'Nothing but ceaseless watchfulness and prayer can save an Englishman in India from becoming an irrational tyrant.' There again we have the conclusions of mere theorists raising themselves in helpless opposition to incontrovertible facts. From viceroy and lieutenant governor down to the district magistrate, the Englishmen who rule over the millions of India manifest a degree of consideration and patience and solicitude for the welfare of the people, that is the amazement of all who see it. The peculiar helplessness of the people of India so appeals to all the noble and generous sentiments of the foreign rulers that, taken as a class, they exhibit more of the virtues and fewer of the vices of power than are shown by any other ruling class in the world."—*Indian Witness* (Am. M. E., Feb. 4th).

—"It has been said, 'Man may possess the authority, but woman has the power;' and this is in a measure true in India as elsewhere. Religious sanction and social custom have combined to make our Indian sister's nominal position little better than that of slavery, and yet her influence is real and powerful. Uncrowned, she yet often rules, and is destined to play an important part in the fashioning of the future religious history of India."—*The Chronicle.*

—"The Maharajah of Travancore called at Nagercoil on his way back to his capital after visiting the Governor of Mackas. It may be remembered that in our September *Chronicle* we gave an excellent portrait of His Highness, with a biographical notice. 'Maharajahs have sometimes been in these parts when princes,' writes the Rev. J. Duthie, 'but for a very long time no reigning king had visited this town. The royal visit was, therefore, an event of very great importance, and the prep-

arations for the reception were on the grandest scale. The Christian streets were decorated after a fashion never seen before; and we had three thousand children on the spot from the various schools of the Nagercoil district to welcome the Maharajah. Just before I left for my last furlough His Highness requested me to purchase a clock for the town, very kindly offering to pay the whole cost. The clock was accordingly bought, and has been placed in a beautiful tower, also provided by the Maharajah. Advantage was taken of the Maharajah's visit to formally open the clock tower. His Highness, too, I must not omit to say, did the mission the honor of calling upon us personally, as also subsequently did the prime-minister, who was in attendance; and though the reception of an Oriental prince and suite at a mission bungalow could not be in any but a very humble style, yet much satisfaction was expressed at what we and our people had done to show our loyalty on the occasion. His Highness received his Protestant Christian subjects in the kindest manner. What a contrast to the old days of darkness, when poor people dared not have approached their king! The elevating power of Christianity is certainly evidenced in a remarkable way in our mission here. Thanks be to God!'"—*The Chronicle.*

THE WORLD AT LARGE.

—It is said that in the great Mohammedan mosque of Damascus, on the lintel beam of an ancient portal, in dimmed letters of Greek, is the inscription, "Thy kingdom, O Christ, is the kingdom of the ages, and Thy dominion is throughout all generations." For more than a thousand years the followers of the false prophet have passed beneath that word, carved there when the mosque was a Christian church; but, though even yet the glad day may be distant, who that has faith in the Gospel is not well assured that not only Damascus and Jerusalem but the entire Orient shall be redeemed to Christ the King!

—Not only the London *Times*, but the New York *Tribune* also, begins to have faith in Christian missions, and admiration for the heroes who push them forward, as this good confession will show: "The Protestant evangel on Lake Nyassa or the Catholic missionary on Victoria Nyanza takes his life in his hand and buries himself in barbarous countries. He does not go to the Dark Continent in search of adventure, nor does he return to write books and deliver lectures. Whether he dies of fever the first summer, or is massacred at his station, or works year after year among the natives, his heroism passes without observation. It is his mission to teach degraded races the elements of civilization and Christianity. He suffers and grows strong. He communes with his own heart and is still. He does the work in a sublime spirit of self-sacrifice, unclouded with premonitions of notoriety and publishers' bargains. That is moral heroism of the finest fibre. The men of action of the Stanley campaign of adventure have noble and commanding traits, but they are not types of the highest qualities of heroism and self-sacrifice."

—What testimony to the value of missions can be more trustworthy than that of Sir Bartle Frere, late governor of Bombay, and he writes: "I speak simply as to matters of observation and not of opinion, and assure you that the teaching of Christianity among 100,000,000 of civilized and industrious Hindus and Mohammedans is effecting changes, moral, social, and political, which for extent and rapidity of effects are far more extraordinary than anything you or your fathers have witnessed in modern Europe. Presented for the first time to most of the teeming Indian communities within the memory of men yet alive—preached only by a few score of Europeans—Christianity has nevertheless in the course of fifty years made its way to every part of the vast mass

of Indian civilized humanity, and is now an active, operative, aggressive power in every branch of social and political life on that continent."

—There is hope for the enslaved even in Africa, for behold what God hath wrought within a period of only sixty years. In 1833 the British Government paid $100,000,000 to liberate 1,000,000 bondmen; in 1844 in India 9,000,000 were set free; in 1846 the Bey of Tunis gave liberty to all who entered his territory; in 1848 the French Republic forbade the further entrance of slaves; in 1861 the Czar emancipated 20,000,000 serfs; in 1863 by the stroke of a pen 6,000,000 in the South became free men; and in 1889 Brazil wiped out the last vestige of slavery on the Western Continent.

—According to Dr. Josiah Strong we have not yet attained, and the Divine call is clear and imperative to press on: "Noble as has been the work of modern missions, it must be regarded chiefly as one of preparation. The languages of savage peoples have been reduced to writing, the Bible and a Christian literature have been translated into tongues spoken by hundreds of millions. A foothold has been secured, a fulcrum found, the Gospel lever put in place. . . . The world is about to enter on a new era, for which the nineteenth century has been the John the Baptist."

—In spite of disgusted Brutus to the contrary, "Rome" (that is, Christianity) has not "lost the breed of noble bloods." Listen to Mackay of Uganda, as he and his party took leave of the Church Missionary Society's committee on April 25th, 1876: "I want to remind the committee," he said, "that within six months they will probably hear that one of us is dead. Yes; is it at all likely that eight Englishmen should start for Central Africa and all be alive six months after? One of us, at least—it may be I, will surely fall before that. But what I want to say is this: When the news comes, do not be cast down, but send some one else immediately to take the vacant place." In November one of the party died; two more were killed the following year; and in a very few years, of the eight who went out, Mackay, who lived until 1890, was the sole survivor. Yet there were plenty of volunteers for the posts of those who had fallen.

Then further, Dr. Mabie, of the Baptist Missionary Union, has recently stated that "notwithstanding the mortality among our missionaries on the Congo, yet three out of every four candidates for the field express preference for Africa." Surely the age of heroism has not gone, or if it has, the era of a better heroism has dawned.

—There be honors and honors. When William Carey learned that his missionary son had accepted a diplomatic appointment in the British service, he said regretfully, "He has shrivelled up into an ambassador." And Mr. Spurgeon may have had that remark in mind when he once affirmed that he didn't want any one who could be a missionary to drivel down into a king, nor one who was fit to be a missionary to die a millionaire.

—Not many years since the officers of one of our societies were surprised by a visit from a man who brought his check for $1000 as his offering to missions. When the question arose whether this was not a large gift for him, he said, "It is! It is one quarter of what I own. I found that as I was prospered my money engrossed more and more of my thought. I am not going to be a slave to the money God may give me, and I am going to conquer the love of money by giving it away." Some such heroic course of treatment is required in desperate cases.

Another man of wealth tells how the scales have fallen from his eyes in these words: "I used to give as I felt inclined; now I intend to give of that which God blesses. I have bank stocks, railroad stocks, United States bonds, etc. These draw interest seven days in the week. But the first day of the

week is the Lord's day, and all that pertains to it belongs to Him. So one seventh of my income from investments is saved to the Lord. Then I manage to secure an income during the six days of the week, and I will set apart to religious purposes a certain part of that."

—One of the teachers in the Doshisha considers it in many cases a disadvantage for Japanese students to attend colleges in England and America. He says it is quite a common remark among missionaries, "Oh, he has come back spoiled." A brilliant graduate of one of the great American universities made the remark on his return that "the members of a certain mission did not come from the best society in America." Another young man, who had spent many years in this country and had taken a course in theology, was offered a position in the Doshisha on his return, but refused because the salary was not high enough; and it often happens that missionaries in other lands are pierced through with the same sorrow.

—The Chinese *Recorder* concludes that the popular theory which inspires the call for large reinforcements in China and India is not wholly based in reason. To attempt the evangelization of the masses in the heathen world by force of numbers would be a folly like that of the Crusaders. Comparatively few men and women of the right character, well sustained by the prayers and practical sympathy of the Church at home, would do more than thrice as many ill-supported, poorly equipped, though sincere and earnest missionary toilers. The true missionary policy comes to us in this lesson of the past. No country was ever yet evangelized but by its own sons. Yes, a tug hard and long is before the disciples of Christ in the world-fight with ignorance, superstition and sin, while wisdom and perseverance rank highest among the qualities required.

—"I would never argue, if I were a missionary," said a Brahman graduate of Madras University. "I would simply give the Bible and say, 'Read that.'" Bishop Thoburn, after years of experience in India, takes the same view.

—In New York City are found over 3000 physicians to minister to 1,500,000 persons, while in the foreign field for 1,000,000,000 there are only about 350 medical missionaries, or one to 3,000,000 —that is, one to the combined population of New York, Brooklyn, and Jersey City.

WOMAN'S WORK.

—The first zenana teaching ever attempted in the East was in Siam in 1851, as zenana work in India did not begin until 1858. Twenty-one of the 30 young wives of the king composed the class. And the beginning in India was on this wise: A certain missionary's wife in Calcutta sat in her parlor embroidering a pair of slippers for her husband. A Brahman gentleman admired them. Mrs. Mullen asked him if he would not like to have his wife taught to make them. He answered, yes. "That was a fatal word to those who wished to cling to idolatry, but a joyous *yes* it has proved to be to them. As this lady was teaching the woman of India to twine the gold and purple into the slippers, she was twining into her heart the fibres of the sufferings and love of our Lord and Saviour." After one home was opened to the missionary it was easy to gain access to others.

—In Mexico there are many saints to be worshipped, from those who bring rain to prevent famine to those who keep food from burning while cooking. *Woman's Work* tells of a poor woman who was a cook in a family and who did not succeed well, although a devout worshipper of the kitchen saint. One day she appealed to God Himself, and one of her friends coming to visit her about that time taught her many of the secrets of the culinary art, so that her path was much smoother. Her faith in the saints was shaken, and she became a Protestant.

—*Helping Hand* tells of Rebecca Cox, of Galway, N. Y., who has left to the Baptist Woman's Missionary Society a legacy of $800, *earned by weaving rag-carpets!* And reading, who is not affectingly reminded of Dorcas, and the widow's two mites, and the alabaster box of precious ointment? Therefore is it not written in the Book of Life: By faith, Rebecca Cox, etc.?

—In the foreign field woman has had an ever-widening work ever since the condition of her sisters in the seclusion of the harems and *zenanas* was made known to the Christian world. She is not only a teacher of schools, guardian of orphans, Bible reader, helping evangelist, but by force of circumstances a fellow-minister with ordained missionaries to bring the Gospel light to the ignorant. She has not been sent out as *ordained* to this work, but as one has said often *foreordained* to it. In not a few countries the women preach; they preach by the way-side, from the boat, in the home, on the street—everywhere, indeed, but in the pulpit. To describe their work in medical and evangelistic lines would be an *endless story*.

—The Baptist women of the North have 103 representatives at work in the unevangelized world, and mainly in Burmah and China.

—In 1871 the women of the Protestant Episcopal Church organized the Woman's Auxiliary to the Board of Missions, whose object was: to increase the funds; to circulate missionary publications; to educate missionaries; to distribute clothing for the families of missionaries, and to educate the children of missionaries. At the close of the twenty-first year, they lately reported for the year: Raised for home and for foreign missions, in money, $154,323; in boxes for the missionaries, $197,724. In the twenty-one years they have raised $3,623,505, an average of $172,548.

—There are 31 schools among the Mormons under the care of the Woman's Executive Committee of the Presbyterian Church, with 67 teachers. The first one was opened in Salt Lake City in 1875, and others followed in rapid succession along a line which stretches north and south from Idaho almost to Arizona; and in the fierce struggle with the abominations set up in Utah no weapon has been found more potent than these same Christian schools.

—The Presbyterian women of the Dominion of Canada are joined in a society which has 543 auxiliaries with 12,517 members, and 221 bands with 5998 members. The cash income for the last year was $41,793, and this after seventeen years from the beginning. Work is done in China, the New Hebrides, Trinidad, and among the Indians of British Columbia. The *Letter Leaflet* has a circulation of 11,205, and last year paid expenses with $382 in addition.

—The Baptist Zenana Society (England) had an income in 1892 of $42,015, if $3650 be included for work in China not yet begun. Four missionaries were sent out last year and 3 others are under appointment for India, with others to be dispatched to China as soon as arrangements can be made. Medical work has a prominent place. Over 200 women are now in the field.

UNITED STATES.

—Probably not all the readers of THE MISSIONARY REVIEW OF THE WORLD know that humble, poverty-stricken Mrs. Phebe Brown, who in 1818 wrote the familiar hymn, "I love to steal awhile away," has a double title to immortal fame, and because she was mother to the first American missionary to Japan, the Rev. Samuel R. Brown, D.D.

—In the decease, May 12th, of General S. C. Armstrong, Founder and Principal of Hampton Normal and Agricultural Institute, near Fortress Monroe, Va., the negro and the Indian have lost one of their truest and most valuable

friends. He was of missionary birth in the Hawaiian Islands, and of Massachusetts Scotch-Irish descent, a fine soldier in the War of the Rebellion, and at the call of the Government one of the first to undertake to look after the well being of the freedmen. In 1868 the school was opened, and ten years later Indian boys were also received. To the ordinary studies technical and industrial training was joined, and his burdens included not only those of instruction and discipline, but the heavier one of securing funds for current expenses, buildings, and endowment. The institute now has some 200 Indian and 560 negro youth in training for citizenship and usefulness.

—In New York City 4300 Jews, all men between the ages of eighteen and forty-five, have recently signified in writing their determination to become members of "Christ's Synagogue."

—It is a Hebrew merchant in the same city, Mr. Nathan Straus, who last winter opened a coal-yard where the poor could purchase fuel in small quantities at cost, or at about one third of what they otherwise would have been compelled to pay. The value of this exquisite benefaction appears in this table. The total number of tickets sold was nearly 54,000, and divided as follows:

20,501 five-cent tickets	procuring	20	and 25	lbs.
18,[illegible]99 ten-cent	"	40	" 50	"
[illegible],799 fifteen-cent	"	60	" 75	"
2,983 twenty-cent	"	80	" 100	"
3,121 twenty-five-cent tickets		100	" 125	"

And be it further noted that, Hebrew though he be, this same Good Samaritan has secured permission to erect on one of the East River piers a building where during the hot weather will be sold sterilized milk for sick children.

—The *Student Volunteer* for March and April contained an excellent article from Robert E. Speer on "The Possible Perils of the Volunteer Movement." The same capital monthly states that a student in one of our Western theological seminaries is personally supporting 3 native workers in the foreign field. Two of these are young men under the direction of Dr. Hunter Corbett, of Chefoo, China. The third is a native ordained minister of the Gospel in India. The support of the first two costs $30 each. The salary of the latter is $120. So for a total cost of $180 per year the Gospel is preached and taught by 3 earnest men in two of the largest mission fields of the world.

—Five services were held on one Sunday in a certain church in Albuquerque, N. M. In the morning the Presbyterian pastor preached in English; at half-past two a Lutheran missionary preached in German; at four o'clock a Chinese service was held; and in the evening and between these two afternoon services two other English services occurred. Doubtless Spanish services also are held each week.

—The last page of the Bible in the Gilbert Island tongue, upon which Rev. Hiram Bingham has been at work for thirty-four years, was read a few weeks since in the composing and press-rooms of the American Bible Society in New York. After the last verse of the last chapter of Revelation was set up in type and a proof taken, Mr. Bingham read the words aloud, his voice trembling with emotion. The superintendent of printing then led the way to the press-room, the type was placed in the form, and the last page of the first Bible in the Gilbert Island language was completed and the missionary's long task was ended. Mr. Bingham is the only man who has ever reduced a language to writing, completed a vocabulary, constructed a grammar, and translated the entire Bible and then revised all the proofs.

—The American Tract Society during its career of sixty-six years has issued over 12,400 distinct publications in 150 languages. Of these 30,000,000 volumes have been circulated, besides more than 415,000,000 tracts and 220,000,000 copies of periodicals. On an average 175 missionaries have been annually

employed, who have made more than 14,150,000 family visits, and circulated about 15,700,000 volumes among the scattered and most needy spiritually of our population, including immigrants and Indians.

—The Society for the Prevention of Cruelty to Children, in New York, dedicated recently its new building, erected at a cost of $475,000. The structure is 50 × 100 feet, on Twenty-third Street and Fourth Avenue, and is 8 stories high. The second story is taken up by the offices of the society; the third by the living rooms of the Superintendent and his family; the fourth by a play-room, a dining-room, and a reception-room; the fifth by a girls' dormitory; the sixth by a boys' dormitory; the seventh by kitchen, laundry, and servants' rooms; and the eighth is an open-air playground so arranged that it can be enclosed in stormy weather.

—Since it was opened by Dr. Muhlenberg, in 1858, St. Luke's Hospital has received for treatment more than 36,000 patients, and contains 152 endowed beds. A new building is erelong to be constructed upon lots already secured, consisting of 10 semi-detached portions, and which will afford facilities scarcely second to those of any other similar institution in the country.

—A marvel almost unheard of since the world began has really come to pass; for the famous Anti-Mission ("Hard-Shell") Baptists—at least a section of them—after fighting Sunday-schools, missionary societies, *et al.*, for fifty years, and nearly dying out in consequence thereof, have come to themselves at last, and for the future propose to bestir themselves looking after their children and sending messengers to bear the glad tidings to the heathen.

—The Southern Baptist Convention has representatives in Italy, Brazil, Mexico, China, Japan, and Africa; received last year $154,686, and sent out 19 new men with their wives, and 6 unmarried women. The baptisms were 386, and the church-members number 2923. Besides there are 12,961 communicants in the Indian Territory.

—The American Friends sustain missions in Mexico, Jamaica, Japan, China, Syria, and Alaska, and also assist in the support of various others controlled by other denominations—*e.g.*, 4 women went out last year under the care of Bishop Thoburn.

—The United Presbyterians are at work in India and Egypt, where they have of foreign missionaries, 28; female missionaries, 51; medical, 3—total, 82. Native ordained ministers, 24; licentiates and theological students, 32; other native workers, 522—total, 580; total foreign and native laborers, 662. Native churches, 41; communicants, 10,641; increase during the year, 929. Schools, 264; male scholars, 9472; females, 2577—total, 12,049. Books distributed: Scriptures, 12,747 copies; religious books, 6482; educational, 19,226—total volumes, 38,455, or nearly 4 volumes for each communicant. Moneys raised: The total in the two missions for all purposes from the churches, Sabbath-schools, and missionary societies, and for school salaries and buildings and for books, $37,496, or an average of over $3.50 for every church-member.

EUROPE.

Great Britain.—One day in February last Dr. Barnardo received 1413 separate letters containing gifts for his Homes, the total amounting to $9750. On another day, more recently, the 1651 gifts that came to hand reached the goodly sum of $12,500. But every day he needs $750 for food alone.

—It was a fine example of Christian fraternity when the other day the Society of Friends sent a check for $8930 to the Salvation Army for use in its social scheme.

—The Zenana Bible and Medical Mission publishes in *The Zenana* a table exhibiting its progress during the last

ten years. Since 1882 the number of stations occupied has risen from 17 to 30, European missionaries and assistants from 40 to 78, native teachers, Bible-women, and nurses from 93 to 210, schools from 31 to 68, pupils from 1862 to 5000, dispensaries from 1 to 5, attendances at dispensaries from 2000 to 24,500.

The Continent.—The King of Belgium has been foremost in efforts to do good in Africa, especially to bring the civilized nations to agree that no rum shall go from their ports to that continent. He was asked why he took such an interest in Africa, and replied: "When my only son and heir died, leaving me alone, I determined to do for the orphan and friendless. God seemed to say, adopt Africa. Hence I have devoted my private revenue to the interests of Africa, and when I die Africa shall be my heir." All which is kingly in the highest sense.

—The London *Chronicle* is authority for the statement that a certain priest, one Arnold Janssen, with the full consent of the Propaganda in Rome, has founded 3 institutions—1 in Holland, 1 in Austria, and 1 in Silesia—which, like the great missionary school in Lyons, founded by the late Cardinal Lavigerie, have for their express object the training of priests and others to work "*in places where Protestant missions exist, and in order to destroy them!*"

—Days of sorrow and suffering seem to be in store for the Jews and Stundists of Russia, who must conform to the ideas and ways of the Holy Church, or flee with the loss of all their goods, or perish in Siberian exile. As an exchange suggests in righteous indignation: "The 'Orthodox' Church thinks it is verily doing God service in crushing our evangelical brethren, but such intolerance is one of the blackest heresies above hell."

—The Russian Church is well understood to be nothing if not orthodox, but to what an alarming extent few are aware. It seems the drinking places in that country have *ikons*—images—set up in them. The rulers of the Church are not shocked at that incongruity. What troubles them is that the men who frequent the saloons may not always take off their caps or hats in the presence of the holy emblems. So an ordinance is formulated which obliges placards to be hung up enjoining the removal of the head coverings when the drinkers enter the holy places.

—The Bible Society has a colporteur in Siberia, Golubeff by name, who sent the following despatch from Irkootsk: "Returned to-day from my four weeks' journeys. Circulated in December, 2151 copies; in all, during this expedition, since February last, 11,120 copies. Mercury, 32½ Reaumur (about 30° below zero, Fahrenheit). Am suffering from the cold; face frost-bitten; rheumatism in the feet; more work to be done in Irkootsk territory. Start for Baikal in February. Eight thousand volumes have reached me here; am forwarding to Chita and Blagovetschemsk."

ASIA.

Turkish Empire.—*The Church Missionary Gleaner* alleges that the authorities in Constantinople recently made a curious blunder. The Bible Depot issued a Turkish translation of St. Paul's Epistle to the Galatians. The authorities got hold of a copy, and thought the Galatians were the people of Galata (a part of Constantinople), and consequently imprisoned the colporteur, and when the matter was explained said they would only grant the man's release on St. Paul's death certificate being produced!

—In the Church of Scotland's mission at Smyrna 21 Russian Jews were baptized not long since, of whom 12 were adults.

—A native of Damascus has been trying to get permission to establish a brewery in Jerusalem. But the Governor of Syria has thus far declined

to grant permission—"in deference," he says, "to the scruples of the Jewish and Christian residents."

—Pastor Faber, a German who is endeavoring to found a mission in the Kurdish district, has just recorded some experiences which testify to the advancing light. In his journey in Kurdistan he visited one of the most noted of the Kurd sheiks. The sheik received him kindly. A sheep was slain and prepared, and before beginning to eat he said, "We will remember your Jesus, of whom I have read, that He always thanked God before eating." And when the meal was over he took out of his pocket a well-worn Persian New Testament, and showed that he knew it better than many a Christian.

India.—A wealthy Hindu has given funds for a proposed "snake laboratory" in Calcutta. The scientific investigation of the poison of different snakes, and the investigation of present remedies for snake bites, will be the laboratory's work. In such a country as India, where 20,000 die annually from snake bites, such an institution ought to be of great value. The wonder is it was not established before.

—In the India of to-day, to be able to add *medical* to *missionary* is like placing a cipher after other figures—it gives a tenfold value, says a writer in the *India Female Evangelist*.

—Bishop Thoburn thinks that the converts in India during the next eight years will outnumber those of the last ninety-two years.

—The *Indian Witness* contains the statement that one missionary in North India has raised up 170 preachers. This man has not been at any time in charge of an orphanage or theological seminary, but during a ministry of some twenty-six years he has sought out and led into active work this large number of assistants.

—The census for 1891 reveals some astonishing facts in regard to the divisions of caste. It seems that there are 1354 divisions of caste, tribe, and race, specified by name, while there are 7109 similar divisions not so specified in the printed lists, but noted in the manuscript returns. The census gives specific names to 521 kinds of Brahmans who are priests. The varieties of the cultivator caste, called Marathas or Kunabis indifferently, number 957. The carpenter caste has 94 divisions; the blacksmiths, 76; the goldsmiths, 86; and the coppersmiths, 108. A single division of the merchant caste, the Wanias, has 411 subdivisions. Even the outcastes have their classes, for the census notes 244 kinds of Mahars and 154 kinds of Mangs.

—Formerly few high-caste people became Christians, but now it is otherwise. The Rev. A. Clifford, a missionary of the English Church at Calcutta, says that recent converts are of all classes and of greater numbers than ever before. Of 31 recently baptized he says: "These included a Kulin Brahman, headmaster of an important Hindu school, with his wife and family; a wealthy Hindu gentleman of position and culture, and an honorary magistrate, with his wife; a Bengali doctor, with wife and family; a young man, the son of the civil surgeon of a Mofussil station; a young educated Brahman; a Brahman lady of wealthy family; a Hindu fakir; a leper man and leper woman; a respectable young Mohammedan and others."

Siam.—Probably the largest *idol in* the world is the "Sleeping Idol" in Bangkok. It is at least 160 feet long, and is made of brick, and heavily gilded. The feet are 5 feet long, and the soles are beautifully inlaid with mother-of-pearl.

—The success of the Laos mission is seen in this urgent request for enlargement: "We ask for 3 ministers, 5 physicians, their wives and 2 young women, in all 18 new laborers. We ask for the establishment of 3 new stations and the building of 5 residences, besides the

enlargement of the boys' school building." The cost is set at $28,000.

—The most common practice as a preventive of cholera is wearing a few strands of cotton yarn about the neck or waist to keep off the evil spirits, which bring disease. They also place little rude straws containing offerings to the spirits, on the sides of the street, or float them down the stream. And the following Siamese prescription for a snake bite will show the great need for medical missionaries: "A portion of the jaw of a wild hog; a portion of the jaw of a tame hog; a portion of the jaw of a goat; a portion of a goose-bone; a portion of a peacock-bone; a portion of the tail of a fish; a portion of the head of a snake."

China.—"It is very strange," says a Chinese scholar who believes in Christ, "foreign ships came here; everybody said they are better than ours. Foreign steamships came; all are glad to travel in them. Fire-oil (kerosene) came; everybody said, 'This light is better.' Foreign cotton came; people everywhere began to use it for clothing; not much market now for native white cloth. Foreign needles came; everybody agrees they surpass our own. But the foreign doctrine came and *nobody* wants it. Very strange!"

—The Chinese have no term corresponding to our *amen*. The translation of their word means, "The heart wishes exactly so."

—Says Morris, in his "Winter in China," "While the Chinese excel in intellectual ability, patience, practicability and cheerfulness, what they lack is character and conscience. And nothing less than the Gospel will meet China's need."

—Of the 1670 persons received into Christian fellowship in the Swatow Mission of the Baptist Missionary Union, nearly one half were baptized after they were fifty years of age, and no less than 361 after they were sixty.

—Says the Chinese *Recorder*: "The most liberal contributor to the Methodist Episcopal Mission in Singapore is a Chinese banker, Mr. Tan Jiakkim. He gave $1500, and collected from his Chinese friends nearly $5000 more."

—In 1890 there were in the Empire 61 hospitals, 44 dispensaries, 100 medical students; patients treated in one year, 348,439. These figures represent the medical work as a whole. In 1891, in Shanghai alone, the number of patients treated by medical missionaries was 56,933. And Dr. John G. Kerr, of the Presbyterian Board, in Canton, has during his forty years of service personally given over 1,000,000 of attendances to the sick and suffering; performed over 35,000 operations, and trained 100 or more of the native Chinese in surgery and medicine.

—The Presbyterian Church, South, has 6 missions, manned by 36 representatives, and all are located in cities standing upon the line of the Grand Canal.

—The Chinese Christians in Canton have joined in a book-lending association, and send out a staff of book-lenders to distribute and gather good literature.

Japan.—"J. H. P." writes to the *Congregationalist* that "the Christians of Japan are somewhat aroused just now over the subject of church independence. Some of the leaders are stung by the taunt of Buddhists and others that Christianity tends to make men disloyal. They long by some striking act to convince these opponents of the Western religion that the Church of Japan, like its government and its schools, while borrowing ideas and methods from the outside world, is a Japanese institution thoroughly adapted to Oriental tastes and ambitions." And a missionary writes in a semi-discouraged strain to the *Christian Observer* of the disposition manifest in all quarters on the part of Japanese saints to take the management of things, creeds, and church order included, into their

own hands. In all of which not only is there ground for grave fears, but also for grandest hopes.

AFRICA.

—Dr. Field, of the New York *Evangelist*, writes from Africa: "But it is upon the women that falls the extreme of poverty and all that it brings. However pretty they may be when young, they have to carry burdens that soon break their backs and their spirits, till they fade and at last wither up into the hags that we saw to-day, sitting by the road and stretching out their hands in utter want and misery. Such is the curse of Islam upon manhood and womanhood and childhood." And he closes his letter with these ominous words: "To-night, I must confess that Africa sits heavy on my soul. It is the Dark Continent, indeed. And is this all to which it has come in the thousands of years of its history—to be given up to the most brutal despotisms that ever trampled upon human beings, and to know even religion only in its lowest and most cruel forms, in fetichism and witchcraft, in devil worship and human sacrifices?"

—The *Mission Record* of the Church of Scotland refers to the fact that Alexandria is rapidly becoming a great centre for missionary and educational effort. "The Italian College is well known. The Greek schools are splendid buildings, and there is soon to be added to them a new school for girls, at a cost of about £10,000. The mission to the Jews has been developed in many directions. A neat new Episcopalian church has recently risen in Ramleh. The Wesleyan pastor, Mr. Elliott, has a very small congregation and no church, but he ministers to a large number of the soldiers of the army of occupation. The old-established American Mission finds its work chiefly among the Copts. Evangelistic work is carried on by other agencies among Europeans of various nationalities."

—The missionaries attached to the Mendi and Sherbro Mission, on the West Coast, have discovered an immense deposit of plumbago of the richest quality, and an extraordinary deposit of quicksilver, and some pearl and shell fisheries. A London mining engineer has gone to report on these properties, and if the statements should be corroborated a syndicate will found a company to work these mines.

ISLANDS OF THE SEA.

—That Fiji, a crown colony, has no British troops, the only armed force being a handful of native police, speaks volumes for the value of Christianity, which, sixty years ago, was not known by name in the islands.

—The Wesleyan returns from New Guinea are as follows: Churches, 8; missionaries, 4; lay missionary, 1; missionary sisters, 2; teachers, 26; local preachers, 1; native members, 44; schools, 8; scholars, 240; attendants on public worship, 5790.

—It is impossible but that occasions of stumbling should come; but woe unto him through whom they come! That is, even the weakest of converts from heathenism must needs meet fierce temptations, but how dreadful beyond expression it is that their most deadly foes are transported from Christian lands! As an illustration, Dr. Paton, in an address on "Rum in the South Seas," said that the Christian natives voluntarily gave up their native drinks, pipes, and tobacco, and have nothing to do with the liquors brought to the islands. But traders in great numbers came with liquors, and murders and suicides are the consequence.

—Recent disciples on Futuna, New Hebrides, were sacred men who professed to be able to make rain, and by sorcery to bring disease and death. When they joined the class for Christian instruction they willingly brought their sacred stones held as dear as life itself, and burned them in the public square.