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THE MIRACLES OF MISSIONS.—NO. XX.

[EDITORIAL, A. T. P.]

THE DAWN AT THE HAWAIIAN GROUP.—II.

IN 1808, thirty years after the discovery of the Hawaiian Islands by Captain Cook, a lad was brought to the United States by a shipmaster of New Haven.

His name was Obookiah, and he had been trained by his uncle, a pagan priest, to the practice of idolatry. On the eastern shore of Kealakekua Bay, opposite where Cook was slain, may yet be seen, rising above the ruins of a small heathen temple, a coconut tree planted by that boy when as yet he had never heard of Jesus.

Obookiah was intelligent, and not long after his arrival at the City of Elms, Mr. Edwin W. Dwight, passing the college buildings, saw him seated on the doorsteps weeping because the treasures of learning, so freely opened to others, were locked to him. Sympathy led Mr. Dwight to become his instructor, and he was the instrument in his conversion. The next year Samuel J. Mills, the father of modern American missions, wrote to Gordon Hall, from New Haven, suggesting a mission to the Sandwich Islands. Eight years later a foreign missionary school was established at Cornwall, Conn., of which Mr. Dwight was the first teacher; and five of the ten earliest pupils were Hawaiians. Obookiah, while being taught he died in 1818, aged 26, and that which seemed a sad blow to the prospective missionary work among his countrymen God used as the means of awakening greater interest by the published account of his life and death. Hiram Bingham, a student at Andover, offered to go as a missionary to the Hawaiian Islands, and found in Asa Thurston, a classmate, a worthy colleague. These two men were ordained as evangelists, and on October 15th, 1819, in the Park Street Church, Boston, a mission to the Hawaiian Islands was organized with the following members: Messrs. Bingham and Thurston, ministers, with their wives; Messrs. Whitney and Ruggles, teachers; Thomas Holman, physician; Elisha Loomis, printer; Daniel Chamberlain, farmer, with their wives, and three Hawaiian young men from the Cornwall Missionary School. These seventeen went forth, having among themselves the essential elements for creating a Christian civilization upon pagan

shores, for they represented the Gospel, the common school, the printing-press, the medicine chest, and the implements of agriculture.

They set sail from Boston October 23d, 1819, and reached the Hawaiian coast March 31st, 1820, after somewhat more than five months. They had expected a long, hard struggle with paganism, with its human sacrifices, bloody rites, and deep-rooted prejudices.

But God had prepared their way. Only ten months before, Kamehameha I. had died, and, strange to say, forbidden human sacrifices during his illness or in connection with his obsequies; and so the people offered three hundred dogs instead. This *first blow* at the idolatrous customs of the people had been dealt by a professed idolater! Liholihilo, his son, succeeded, Kaahumanu, the king's widow, sharing the government during life. The king's mother, Keopuolani, saw foreigners violating the sacred rules of the tabu system with impunity, and even the natives, when intoxicated, trampling heedlessly upon them, and yet no divine wrath pursued the violators; and satisfied that her fears were groundless, she herself dared to break over the sacred limits and eat with her son. Such an example would naturally find followers; other chiefs, and finally the king, yielded, and then began a ruthless disregard of these tyrannical caste restraints. They saw that the gods did not punish their profaning of sacred laws, and naturally concluded that their gods were but the creatures of their superstitions; and thus the chiefs actually led in a revolt against the national religion, ordering the tabu system to be disregarded and the idols burned and temples razed. Stranger still, the high-priest resigned his office, and "first applied the torch to this Hawaiian structure of an idolatrous faith!" He was joined by many of the lower priesthood, so that, before the arrival of the missionaries, idolatry was abolished by law, and heathen temples were laid in ashes. Perhaps for the first time in human history idolatry threw down its own altars, and a nation was without a religion. Moreover, in the civil war that had followed this abolition of the national religion, God had given victory to the king, and thus established the new order. The newly arrived missionaries found the old religion abolished, but no desire for a new faith. The king objected to giving up his polygamy, and feared the effect of an American mission on his political relations. The old high-priest, however, favored the missionaries, and the king's mother counselled toleration; and, after twelve days, royal consent being given for them to reside on the islands for a year, they disembarked, April 12th, 1820. Part of them were ordered to Kailau and part to Honolulu. Mr. and Mrs. Thurston and Dr. and Mrs. Holman for a time abode in one small thatched hut assigned by the king, which was less than four feet high at the foot of the rafters, and had neither floor nor ceiling, windows nor furniture, in the centre of a noisy, filthy village! Those at Honolulu likewise found themselves destitute of common comforts; but, as God's providence dispersed them among the people, they went without fear, and were kept from all evil. The king, his brother, his wives, and other prominent persons became

their pupils. After two years the printing-press was called into use in reducing the language to a printed form. The Hawaiian tongue having but twelve letters—seven consonants and five vowels, every letter having but one sound, and every syllable ending with a vowel—it was easy for the natives to learn to read and write, and a large portion of them made rapid progress. Thus a foundation was laid for introducing the Bible in the native tongue. Unfriendly foreigners represented the missionaries as political spies, and that their presence would be offensive to the English king, who bore to the Hawaiians the relation of protector, and declared that the missionaries at the Society Islands had robbed and enslaved the people; but these falsehoods were exposed at the very crisis, when the king threatened to banish the missionaries. An English vessel, touching at the Hawaiian port in 1822, had on board *from the Society Islands* two chiefs on their way to the Marquesas group as missionaries, and had also on board a deputation of English gentlemen, who had been visiting the islands on a missionary tour; and so the *exact means* were suddenly supplied to expose the false statements made by the enemies of the missionaries. Who could so well tell the true influence of missions in the Society Islands as the two converted chiefs! and who represent the feeling of the English Government so well as these men from British shores! God thus directly interposed at this juncture! Meanwhile, the wife of the late king made a tour of the islands, searching out and destroying idols. Hymns were written in the native tongue; in 1823, twenty-four chiefs, male and female, were learning to read and write, and the missionary band was reinforced. The same year Keopuolani died, the *first convert, baptized*. In this daughter of a kingly race, wife of a king and mother of two other kings, the Sandwich Island church began visibly to exist. She forbade the customary heathen abominations to be practised at her death, and from that day dates their permanent decline. Liholiho, in this same memorable year, visited America and England with his wife and two chiefs. The whole party were attacked with the measles in England, and the king and queen died. Liholiho had already, before leaving home, declared his belief in Christianity, attended public worship, and urged it on his people. At his death the favorite wife of his father became regent, and gave emphatic support to the Gospel and schools. Kapiolani, a female chief, made a journey to the great crater of Kilauea, where the great goddess Pele was said to dwell, and there purposely set at naught the power and wrath of the supposed deity to show the people their superstitious folly.

At the time of the visit of Lord Byron, in the British frigate which brought the royal remains, the government had begun to assume a Christian character, and the council formally acknowledged the authority of the Christian religion. Efforts were made, with royal sanction, to prevent murder, theft, infanticide, Sabbath desecration, licentiousness, and drunkenness; and Kauhikaouli, the heir to the throne, now nine years old, was put under the instruction of the missionaries, that he might shun the errors of his de-

ceased brother ! A little more than five years after the first missionaries came, Kaahumanu, the regent, and nine chiefs were received into the church, and afterward died in the faith—a rare instance of a pagan *government* embracing the Gospel in advance of the people ! Yet there was never a formal union of Church and State, but only concurrent action.

At Kawaihae 10,000 natives assembled, in 1826, to hear the Gospel. Governor Adams, the same year, built at Kailua a rude house of worship holding 5000 people, and at its dedication the rulers of the nation pledged it to Christianity. Schools were already in every district of the islands, with 400 teachers and 25,000 pupils, mostly adults. Such marvels had God wrought in six years !

At the regent's request, a second reinforcement was sent out in 1828, and another house of worship built at Honolulu. Another prominent chief, Kalanimoku, died in 1827 a triumphant Christian death, and during the three succeeding years, Governor Adams and other persons of great influence joined the church.

In 1842 Kaahumanu died, universally lamented, and the young prince of seventeen, on assuming the sceptre, replied to the godless chiefs who sought to turn him against Christianity, "The Kingdom of God is strong !"

It has sometimes been said, "Civilization first, Christianity afterward." But on these islands Christianity far outran civilization. In 1836 the young king and chiefs applied to America for a carpenter, tailor, mason, shoemaker, wheelwright, paper-maker, type-founder, agriculturists skilled in raising sugar-cane, cotton, silk, etc., cloth manufacturers and machine-makers ; but already for ten years the Christian religion had been espoused by the government.

Rev. Mr. Richards was released from the service of the Board to act as Minister of Instruction, and Rev. Dr. Armstrong became Overseer of Schools. Dr. Judd, a physician, also retired from the missionary service to aid in administering the government finances, and it was he who, during the strange usurpation of the government by Lord Paulet in 1843, withdrew the national records to the royal tomb ; and there, with the dust of dead sovereigns around him, using the sarcophagus of Kaahumanu as a table, for weeks he passed his nights in labors for the Hawaiian Government and people ! To such aid and counsel of pious men, in secular affairs, the Hawaiians owe their progress and civilization.

As early as 1825 the spirit of God had begun to work conspicuously upon the Hawaiian people. In not less than fifty families in Lahaina morning and evening prayer ascended to God, and the number daily increased. Mr. Richards was interrupted every hour by calls from earnest inquirers. He woke in the morning to find people waiting at the door ; during the day the house was never empty, and even up to midnight there were those who came to ask the great questions of the soul ! Six months before, he says that he would have been satisfied if assured of such results after the lapse of a whole generation !

In 1835, when as yet the missions had been established barely fifteen years, the American Board felt their work to be fast drawing toward its close. They looked forward to the Christianization of these islands as a glorious example and proof of the Gospel's power and as the greatest incentive to missionary zeal, but they dared not look for this result in less than a half century.

In hope to hasten this consummation, it was determined to concentrate efforts for a time upon this field, and in 1836 thirty-two additional laborers were sent out, and had scarce been distributed over the islands and begun to use the strange dialect, when a wave of spiritual influence, like the billows of the sea, swept over the islands, bore before it all traces of idols and idol temples, and left the Hawaiian people virtually cleansed of their pagan superstitions.

The first sound of its approach was heard in the general meetings of the missionaries in 1836-37, in resolute, importunate pleading for the conversion not of these islands only, but of the whole world; and a printed appeal to the churches of the United States was sent forth from the mission press.

Among the natives this great work of reformation began in 1838 at Waimea and at nearly all the stations on Hawaii, as also on Maui, Oahu, and Kauai. The power of the work left no doubt *whose* work it was! Dull and stupid, imbecile and ignorant pagans began to think and feel; groveling, vile, and wretched slaves of lust and passion began to aspire after holiness and rise out of their dust and degradation; hard and insensate consciences began to suffer pangs of sorrow for sin, and manifest the quickening of a sense of duty, and proved a force at work, higher in source, deeper in reach, than any that man can wield! The islands became vocal with the cries of penitence and prayer! Crowds flocked to hear the Word. Intoxication became rare, Sabbath observance well-nigh universal, and family worship common, even among those who had not as yet publicly professed faith in Jesus!

In 1839, May 10th, the whole Bible was given to the people in their own tongue, and the diffusion of the Holy Scriptures greatly promoted the work of evangelization. Three years afterward the number of professing Christians had reached 19,210, nearly sixteen times greater than five years before. In one year more there were 23 churches, with an average membership of over one thousand! and during this season of extraordinary interest, the congregations at Ewa, Honolulu, Wailuku, and Hilo numbered from 2500 to 6000. From 1838 to 1841, 8000 were added to the church, from the districts of Hilo and Puna whose whole population was but 14,000. Mr. Coan admitted 5000 in one year and 1700 in one day; and only after careful inquiry into each individual case.

When before did a half century produce such changes! They were idolaters of the grosser sort; human sacrifices were common; they worshipped the great volcano, had their Poison God and War God, and Tiari, with infe-

rior deities and licentious revels. They lived under a tyrannical tabu system, were sunk in ignorance, without a literature or even a grammar in their own tongue, or a knowledge of the simplest principles of arithmetic. They were savages of the lowest sort, living in grass huts, almost naked, without the arts or sciences; superstition was their religion, absurd fancies had all the power of facts, and they lived in fear of their own thoughts. Government was the strong oppressing the weak, and subjection was slavery.

Shameless nakedness has disappeared; the people are decently clad; respect is paid to the natural, social and domestic relations, and wholesome statutes with appropriate sanctions sway the people.

Forty years ago it had become rare to see a drunken native! and the average morality and practical religion was as high as in any other nation. The arts of civilized life were practised; the laws protected and encouraged virtue.

Thirty years ago R. H. Dana, Esq., wrote to the *New York Tribune*: "The missionaries of the A. B. C. F. M. have, in less than forty years, taught this whole people to read, write, cipher, and sew; given them an alphabet, grammar, and dictionary; preserved their language from extinction, given it a literature, and translated into it the Bible and works of devotion, science, and entertainment, etc.; have established schools, reared up native teachers, so that the proportion of the inhabitants who can read and write is greater than in New England. Whereas they found these people half-naked savages, living in the surf and on the sand, eating raw fish, fighting among themselves, tyrannized over by feudal chiefs, and abandoned to sensuality, we see them decently clothed, recognizing the law of marriage, knowing something of accounts, going to school and public worship with more regularity than people do at home, and the more elevated part of them aiding to conduct the affairs of the constitutional monarchy under which they live, holding seats on the judicial bench and in the legislative chambers, and filling posts in the local magistracies!

"In every district are free schools for natives, where they are taught by native teachers reading, writing, singing by note, arithmetic, grammar, and geography. At Lahainaluna is the normal school for natives, in which the best scholars from the district schools are carried to an advanced stage of education, or fitted for teachers. At Punahou is the college, now having 70 students, and the examinations in Greek, Latin, and mathematics, which I attended, were particularly satisfactory. In no place that I have visited are the rules which control vice and regulate amusements so strict, so reasonable, and so fairly enforced. A man may travel in the interior alone, unarmed, even through wildest spots. I found no hut without its Bible and hymn-book in the native tongue, and the practice of family prayer and grace before meat."

When Rev. Dr. Anderson visited the missions, in 1863, he bore witness that the government rests upon an avowedly Christian basis, and the Magna Charta of the kingdom is worthy of any government on earth, rec-

ognizing, since 1840, three grand divisions of a civilized monarchy : king, legislature, judges ; and going beyond our own in declaring that no law shall be enacted at variance with the letter or general spirit of the Word of God. In 1846 the religion of Christ was established as the national religion, and freedom of conscience in faith and worship, Sabbath observance, etc., were guarded from invasion.

These people have from the first profited by a literature in their native language, learning to read and write, and evincing capacity for literary culture not only by eagerness to read, but by original contributions to the press, and by grappling successfully with the problems of arithmetic, algebra, surveying, geography, etc.

From the beginning the Bible has been a text-book in morals and religion.

How can such results be regarded with indifference ? An organized Christian government, with a constitution and laws accordant with the Word of God ; nearly one third of the whole population numbered among the members of Protestant churches ; native education provided for by the government ; houses for worship everywhere built, and regular service maintained—in a word, all the requisite machinery for healthful, intellectual, social, and spiritual development, and all this as the fruit of less than forty years of toil !

Well has it been said that, as to the progress of this nation in Christian civilization, *the history of the Christian church and of nations affords nothing equal to it.*

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#### A CALL TO NEW PRAYER AND EFFORT.

A MEMORIAL from the Presbytery of Los Angeles, California, was sent to the late Presbyterian General Assembly at Detroit, asking for the issue of a Pastoral Letter, addressed to the churches, and calling upon pastors and people to make the coming ecclesiastical year—the year 1891-92—a *year of specific, continuous, prayerful, and hearty endeavor for the salvation of souls.* Though this is always the chief business of the Church of Christ, the General Assembly is entreated to give special emphasis to the enforcement of this duty now. Facts and figures are given to show how vast is the work before the Church, and how inadequate are the efforts to overtake this work. The memorial urges the need of a great, powerful, all-pervading Revival of Religion, which is to be looked for only through the “ministry of personal, systematic, unanimous work for souls.”

When such a story as this of the Hawaiian Islands is before us, and similar marvels of grace in modern missions, one is disposed to ask, What is to prevent such mighty works in our day, and in every part of the habitable globe ? Surely God's arm is not shortened, nor is His power straitened. We are straitened in ourselves. Let unbelief, prayerlessness, and selfishness be put away, and mighty prayer go up to God.—EDITOR.

## PRAYER ANSWERED IN CONNECTION WITH MISSIONARY WORK.

BY MISS HELEN L. BURNET, NEW YORK CITY.

THE explicit declaration of Scripture that God is the Hearer and the Answerer of prayer, coupled with the experience of "those who humbly try to do His will," brings rest to the trusting heart, although this subject is hedged about with philosophical doubts and difficulties which reason cannot fathom nor wisdom solve.

In addition to instances already published in these pages, the following cases of great emergency in which the faithfulness of our prayer-hearing God has been put to the test by His people will tend to confirm the faith of every devout Christian reader :

1. Dr. Chamberlain, a veteran of the Arcot Mission in India, relates that while on an extended missionary tour, he found himself overtaken by the rainy season on the outskirts of the jungle, where the ground was covered with water, and where lurked fever and man-eating tigers, from fear of which his guard of coolies soon ran away. With difficulty he procured another escort for sixty miles, where he expected to find a boat which would float him down the river. "Above the cataract not a boat could be found, and the river had overflowed its banks. All day they waded in the jungle under alternations of heavy showers and a boiling, sickening sun. Toward evening nothing but water, and endless stretches of it, appeared, and not even a hillock on which they could spread their tents for the night !

"Must he and his band perish ? In this extremity, the doctor, on the back of his horse, prayed to his covenant God for help as His servant, and in obedience to whose call he had come to India to preach the Gospel. Immediately an answer came, distinctly pronounced in the ear of his soul, 'Turn to your left, go to the river, and you will find that which you need !' "

Twice he consulted his guides, who assured him that rescue from that quarter was impossible. But a second and a third time the voice came with the same explicit direction. "Then, as master in command of the company, he gave the order to turn to the left, and, coming to the river—what did he see ? The very thing he needed most—a large flat boat, and in it two boatmen, who, mistaking him for an English officer, began to apologize for the boat's appearance in such a strange spot. They said the flood in the river had loosened the boat from its moorings, and that the 'devil himself seemed to be in the boat,' for, despite their efforts to the contrary, it persisted in floating to the spot where it was found."

Dr. Chamberlain, armed with authority from the English Government, took possession of the boat, which he found just broad enough to allow the spreading of his tent, under which they safely rested that night undisturbed by the hungry tigers, who were heard howling in the jungle. The next morning they began floating down the river, and continued floating

till they came to the next cataract, where they found another boat, and with it relief from all anxiety.

2. Aniwa, in the New Hebrides, is a coral island on which there are no streams, lakes or springs, rain water being the sole dependence of the people. One morning their missionary, Rev. John G. Paton, said to one of the chiefs, " ' I am going to sink a well deep down into the earth to see if our God will send us fresh water up from below.' They looked at him in astonishment, and said, in a tone of sympathy approaching to pity, ' O Missi ! wait till the rain comes down, and we will save all we possibly can for you. Rain comes only from above. How could you expect our island to send up showers of rain from below ? ' But," he writes, " I started on my hazardous job, selecting a spot where my prospective well might be useful to all. I began to dig with pick, and spade, and bucket, an American axe for a hammer and crowbar, and a ladder for service by and by. The good old chief now told off his men in relays to watch me, lest I should attempt to take my own life, saying, ' Poor Missi ! That's the way with all who go mad ! ' "

Becoming exhausted under that tropical sun, he for a time secured the aid of the natives, by the promise of English fish-hooks, in taking out buckets of earth, although, he continues, " the shaft seemed to lower very slowly, and my fish-hooks were disappearing very quickly. I was thankful one evening to find that we had cleared more than twelve feet deep, when, lo ! next morning one side had rushed in, and our work was all undone. The old chief and his best men remonstrated with me very gravely, assuring me for the fiftieth time that rain would never be seen coming up through the earth on Aniwa ! ' You are making your own grave, Missi, and you will make ours, too, for when the man-of-war ship comes, and we tell the captain that you are buried in the well, he will think that it was our work and will kill us.' " Mr. Paton quieted these fears, and constructed a sort of derrick, so that, with pulley and block, the bucket could be lifted from the bottom of the well. But not a native would enter that hole. Day after day, digging with his own hands till he was fairly exhausted, he reached the depth of about thirty feet. He says that the phrase, " Living water, living water," kept chiming through his soul like music from God as he dug and hammered away. At this depth the earth began to be very damp, and he believed that he was nearing water, but he had constant fear that it would be salt water. One evening he said to the old chief, " I think that Jehovah God will give us water to-morrow from that hole." The chief said, " No, Missi ; you will never see rain coming up from the earth on this island. We expect daily, if you reach water, to see you drop through into the sea, and the sharks will eat you. That will be the end of it ; death to you, and danger to us all." " I still answered, ' Come to-morrow. I hope and believe that Jehovah God will send you the rain-water up through the earth.' At the moment I knew that I was risking much, and probably incurring sorrowful consequences had no water

been given ; but I had faith that the Lord was leading me on, and I knew that I sought His glory, not my own. Next morning I went down again at daybreak and sunk a narrow hole in the centre, about two feet deep. The perspiration broke over me with uncontrollable excitement, and I trembled through every limb when the water rushed up and began to fill the hole. Muddy though it was, I eagerly tasted it, and the 'tinny' dropped from my hand with sheer joy, and I almost fell upon my knees in that muddy bottom to praise the Lord. It was water ! It was fresh water ! It was living water from Jehovah's well. True, it was a little brackish, but nothing to speak of ; and no spring in the desert cooling the parched lips of a fevered pilgrim ever appeared more worthy of being called a well of God than did that water to me. The chiefs had assembled with their men near by. They waited on in eager expectancy. It was a rehearsal, in a small way, of the Israelites coming round, while Moses struck the rock and called for water. By-and-by, when I had praised the Lord and my excitement was a little calmed, I filled a jug which I had taken down empty in the sight of them all, and ascending to the top, called for them to come and see the rain which Jehovah God had given us through the well. They closed around me in haste, and gazed on it in superstitious fear. The old chief shook it to see if it would spill, and then touched it. At last he tasted it, rolling it in his mouth with joy for a moment ; he swallowed it and shouted, 'Rain ! Rain ! But how did you get it ?' I repeated, 'Jehovah, my God, gave it out of his own earth in answer to our labors and prayers. Go and see it springing up for yourselves.'

"And then they went and saw, and marvelled and gave praise to God, and company after company returned to the spot loaded with their gods of wood and stone and piled them in heaps amid the tears and sobs of some and the shouts of others, in which was heard the oft-repeated word, 'Jehovah, Jehovah.'

"The old chief said, 'Missi, I think I could help you next Sabbath. Will you let me preach a sermon on the well ?' 'Yes,' I at once replied, 'if you will try to bring all the people to hear you.'

"'Missi, I will try,' he eagerly promised. And preach he did a rousing sermon, closing with these words, 'The Jehovah God has sent us rain from the earth. Why should He not also send His Son from heaven ! Namakei stands up for Jehovah !' In those intensely exciting days we sat still and saw the salvation of the Lord."—*From Autobiography of Rev. John G. Paton, Missionary to the New Hebrides.*

3. "One evening, after commending ourselves, our friends, and the mission to God, I went outside my house, and right under my window was a tiger about twelve feet off. My first thought was to turn and flee, but fearing that he would jump on my back and shake me by the neck, as the cat does the rat, till I was dead, and seeing that I was too near to flee, I resolved to walk straight up to him, and begged Jesus to go with me and preserve me. What a blessed thing that my soul was in my Saviour's keep-

ing! On the veranda was lying my Scotch dog, who rushed at him and barked furiously. The tiger had never seen impudence like this. He had taken his prey from his youth, and had always seen dogs taking to their heels much faster than he cared for. He snarled at us and went a few steps on one side, and I made a shave between the wall and the tiger, praying all the time. I expected every moment that he would paw me, but after walking twenty yards I realized that I was safe and thanked God, and my dog, saved also, was barking at the far-off tiger."—*Rev. A. Haegerl, in the Missionary.*

4. In 1885 the work of the Church Missionary Society, London, England, having greatly increased, a special day was appointed to pray for workers. The evening previous more than one hundred graduates of the University Church assembled who desired "to dedicate themselves to foreign missionary work, ready to go at the command of the Master when their studies were completed. Thus the meeting which had been called for prayer became a meeting for thanksgiving." "Before they call, I will answer; and while they are yet speaking, I will hear" (Isa. 65 : 24).

5. In 1872 a missionary in the city of Cadereita, Mexico, made it a special subject of prayer that the Lord would open the way for the return of himself, his wife and child to the States for a little season, the circumstances seeming to indicate this as a duty. The needed means were provided, but the country was in a state of revolution, and his friends tried to dissuade him from going, as General Cortinas would probably cross their path, who was a murderous man and regarded as having a special hatred for Americans. He determined to go forward, however, trusting to Divine protection, and they started for Matemoras, some three hundred miles distant, two hired men and their wives accompanying them, the brethren "promising to pray daily for their safety." "The third morning, after commending ourselves as usual into the care of our covenant-keeping God," he relates, "we started on our journey, and soon espied the troops of General Cortinas two miles distant marching toward us. We again all looked to God for protection, then went on until we met the advanced guard, who commanded us to halt and wait until the general came up.

"Riding up to our company with the usual salutation, he asked whence we came and whither we were going; he then asked the news from Nueva Leon. After replying to his question, the missionary inquired if the road was safe between his party and Matemoras. He replied, 'Perfectly; you can go on without any fear, and as safely as you would in your own country;' then, bidding us good-morning, he rode on, not even inquiring about or examining any of our baggage." Upon reaching Brownville, Texas, friends pronounced the conduct of General Cortinas as truly a miracle, for they "could not have believed him capable of such kindness to Americans so in his power."

6. A missionary of the American Board among the Maharattas in India

once wrote thus : " The first Monday in January, 1833, I shall ever remember. At our morning prayers, in the native language, three strangers were present who said they had come to inquire about the ' new way.' At ten o'clock Babajee returned from his morning visit to the poorhouse in an ecstasy of joy, saying, ' The poor people all come about me inquiring, " What shall we do ? "' I appointed a meeting of inquiry at three o'clock to-day, and to my joy and surprise there were sixteen present. A heavenly influence, I am persuaded, was with us. Our Christian friends in America must be praying for us." Although unknown to the missionary, that very day " had been set apart by the General Assembly in the United States and by other bodies of Christians as a day of fasting and of prayer for the heathen world."

7. A friend of the Rev. Benjamin Slight, of the Methodist Church, while journeying as a missionary in Africa " came to a fork in the road, one branch going round a hill, the other up the hill." Hesitating which to take, he besought the Lord to give him direction. He was decidedly inclined after prayer to take the up-hill road.

Reaching the summit, he saw clearly on the rejected path several large lions. Making a memorandum of this remarkable escape from certain death, he had occasion on his return to England to refer to it, and learned that on this very day his friend was so impressed with the thought that danger threatened his missionary brother that he had " made him a subject of earnest intercession."

8. Many years ago, in a New England village, the widowed mother of a large family in narrow circumstances was called upon for a contribution for missionary purposes. She went about sad-hearted all day because she had so little to give in aid of a cause so near her heart. Calling her children together for family worship, she brought her burden to the Lord and prayed that He would accept one of her children for such glorious work. A daughter was much impressed by this prayer of consecration. This daughter afterward became Mrs. Wilder, a missionary to India, wife of the late editor of *THE MISSIONARY REVIEW*, and in her old age and widowhood she returned to India with her young daughter to labor on till life should end among the people of her love, soon to be followed by her son, who has also given himself wholly to the work.

9. It is related that Dr. Adoniram Judson, while laboring as a missionary to the heathen, *felt a strong desire to do something for the salvation of the children of Abraham according to the flesh.* But it seemed that his desire was not to be gratified. During a long course of years, even to the closing fortnight of his life, in his last sickness, Dr. Judson lamented that all his efforts in behalf of the Jews had been a failure. He was departing from the world saddened with that thought. Then, at last came a gleam of light which thrilled his heart with grateful joy. Mrs. Judson was sitting by his side while he was in a state of great languor, with a copy of the *Watchman and Reflector* in her hand. She read to her husband one of

Dr. Hague's letters from Constantinople. The letter contained some items of information which filled him with wonder.

At a meeting of missionaries at Constantinople, Mr. Schaffler stated that a little book had been published in Germany, giving an account of Dr. Judson's life and labors; that it had fallen into the hands of some Jews, and had been the means of their conversion; that a Jew had translated it for a community of Jews on the borders of the Euxine, and that a message had arrived in Constantinople, asking that a teacher might be sent to show them the way of life.

When Dr. Judson heard this, his eyes were filled with tears, a look of almost unearthly solemnity came over him, and clinging fast to his wife's hand, as if to assure himself of being really in the world, he said:

"Love, this frightens me. I do not know what to make of it."

"To make of what?" said Mrs. Judson.

"Why, what you have just been reading. I never was so deeply interested in any object; I never prayed so sincerely and earnestly for anything but it came—at some time—no matter how distant the day—somehow, in some shape, probably the last I should have devised, it came!"

What a testimony was that! It lingered on the lips of the dying Judson; it was embalmed with grateful tears, and is worthy to be translated as a legacy to the coming generation. The desire of the righteous shall be granted. Pray and wait. The answer to all true prayer will come.

In Judson's case, the news of the answer came before he died, but it was answered long before. So we may know the results of prayers and tears even while we sojourn here; but if not, what sweet surprises shall await us in the great beyond!—*Northwestern Christian Advocate*.

Queen Mary trembled at the prayers of John Knox. What a quaking in the kingdom of darkness would come if our great sisterhood of churches would band together to fathom the meaning of that glorious promise, "All things whatsoever ye shall ask in prayer, believing, ye shall receive!"

The conviction grows upon us that upon a revival of the praying spirit everything else depends in the further prosecution of missions. Hence we give space to the testimonies of a prayer-hearing God. We hope to publish still other papers, from time to time, which put on permanent record the remarkable interpositions of God in the critical and pivotal periods of missionary work. These proofs are countless, but they are scattered through various biographies and narratives, and hence lose their cumulative force. In these pages we hope to gather them, and thus give them fuller opportunity to impress the hearts of our readers with their joint testimony. To know and feel that God is a present living and faithful God, that Christ is with us on the battle-field as He is with the Father on the throne—who shall say what new energy and power would come into all work for God if this conviction could once more become the ruling thought of the Church in her work for souls!—[EDITOR.]

"A FEW PAGES FROM THE HISTORY OF THE HUGUENOTS,"\* BY EUGENE BERSIER.

BY ALICE BERTRAND.

THERE is hardly a more melancholy definition of death than this expression of the Psalmist, *The land of forgetfulness*. Few of us aspire to a posthumous glory but whose heart does not yearn for a kindly remembrance? We are then happy to think that the memory of Eugene Bersier seems as yet far from sinking into oblivion. A full year has elapsed since his death, and never, perhaps, has he been more present in the hearts and thoughts of all.

On the mournful anniversary of November 19th a crowd filled the Etoile Church and, moved to tears, assisted at the inauguration of a black marble slab which had been placed under the pulpit "in memory of the first pastor and founder of this church."

Almost at the same time a little black and gray volume appeared in the windows of all Protestant booksellers—and very soon disappeared, too. The friends of the regretted preacher had gathered together a few lectures delivered by M. Bersier on different occasions and entitled them, "A Few Pages from the History of the Huguenots."

The Huguenots! Eugene Bersier, in relating their sufferings, was not only accomplishing a useful task, he was almost performing a filial duty. This descendant of French refugees, though born in a land of exile, was proud to feel the blood of martyrs still running in his veins. But, recalling the tortures of his ancestors, there was no bitterness in his heart. He loved his country too dearly to bear her any resentment. And if a word were needed to give the substance of this book—and perhaps of the whole life of M. Bersier—no better could be chosen than this motto: *Faith and patriotism*.

M. Bersier's favorite hero was Admiral Coligny, undoubtedly because he thought with the historians, Michelet and Henri Martin, "that Coligny was the best Huguenot and the best Frenchman of his time." He commenced a history of Coligny of which, unfortunately, we have only the first volume. But this was not enough. M. Bersier, thinking of the statues of poets and orators which crowd the squares of Paris, resolved that Protestantism should be represented in this army of the illustrious dead. And Coligny was destined to stand up once more for his religion before the people of Paris.

It was precisely to defray a part of the expenses occasioned by the erection of this statue that M. Bersier delivered a remarkable lecture on Coligny in many towns of France and of foreign countries.

An analysis, somewhat complete, of this conference would either be too long or too dry. But a few facts will suffice to throw some light on the noble figure of the admiral.

\* Paris, Fischbacher, *Quelques pages des Histoire de Huguenots*, par Eug. Bersier, with a remarkable preface by Professor Sabatier.

Gaspard de Coligny was born (1519) at Châtillon, in the green valleys of western France. He was brought up in that solitary castle by his pious widow mother, who had quitted the brilliant court of the Valois to devote herself to the education of her three sons.

Gaspard was, from his youth, eminently qualified to be a soldier. He had nothing, truly, of the knightly valor of a Duc de Guise, but his strength of character, his indomitable perseverance and, above all, his unselfish patriotism, were unparalleled. But alas! fortune had few smiles for him. "Gentlemen," said M. Bersier, in opening his lecture, "I am about to relate the history of a vanquished soldier."

His two great deeds were two failures. His plan—wonderful for the age—of establishing a Huguenot colony in Florida wretchedly failed. The Huguenots were murdered by a band of Spaniards, who hung them on the neighboring trees, with this inscription, "Not because they are Frenchmen, but because they are heretics."

The defence of St. Quentin was more glorious. The north of France was threatened by an invasion of Spaniards, directed by the "iron-headed general," Philibert-Emmanuel, Duke of Savoy. Coligny, though sure of being defeated, went to the little town of St. Quentin to oblige the Spanish general to besiege it. On the duration of the siege depended the salvation of France. Coligny knew it, and resisted heroically. The town was taken by the Spaniards, and Coligny sent to jail; but the French king had had the time to assemble the troops and to protect Paris. Yes, "we feel that some defeats are more glorious than victories, and that true heroism is sacrifice."

But the bitter cup had to be drained to the dregs. Coligny heard, in his dreary captivity, that the Duke of Guise, having possessed himself of the admiral's own plans, had taken the town by surprise, to the enthusiastic admiration of France. "God, in chastising Coligny, had, as Calvin said, called him aside, that he should better listen to the heavenly Voice." The admiral's brother, a prisoner like himself, had sent him a copy of the Holy Scriptures, which Coligny studied with the greatest care. He then began to correspond with Calvin, and soon after his release he openly entered the ranks of the Huguenots.

M. Bersier, who had shown the patriotism and courage of the French soldier, dwelt here on the simple faith and the austere piety of the Christian. It would have been interesting to have followed him in that beautiful castle of Châtillon, ornamented with the sculptures of Goujon and the paintings of Primaticci, and which is now, alas! little more than a heap of ruins. It was there that, under the superintendence of a learned and pious tutor, the young Colignys received a sound classical education, for their father, says M. Bonnet, the Protestant historian, hated ignorance almost as bitterly as he did ungodliness. Every morning and evening the children and servants gathered in the great hall to hear the family prayers said by the chaplain, or, in his absence, by the admiral himself. But whereas

peace and happiness were reigning there, on the other side of France, in the village of Vassy, a hundred Huguenots had been murdered while they were singing their psalms in a barn.

This news caused an immense sensation. What could the Huguenots do? Clamor for justice? Alas! the government was openly with the murderers. The Protestants had no choice left, except death or fighting. "Ought not religious liberty to be defended as other liberty is?"

However, such a decision could not be lightly taken, and we fully understand the hesitation that tortured the admiral's noble mind.

One night Coligny, who was awake, heard the sobs of his wife, the Lady Charlotte de Laval. "I regret," said she, "to disturb your rest. But think, my lord, that while we are reposing here in luxury, the bodies of our brethren, our own flesh and blood, are lying in prisons, or in the fields, at the mercy of dogs and ravens. I tremble to think that your prudence may be worldly. Oh! my lord, the blood of our dead weighs heavily on my soul!"

Coligny explained to her the difficulties of civil war, and added, "Put your hand on your heart, and think if you would have the courage to endure flight, exile, shame, and hunger not only for yourself, but, what is worse, for your children; if you will suffer death by the hand of the public executioner, after having seen your husband exposed to the mockery of the rabble, and your children servants to your bitterest enemies. I give you three weeks to decide, and if your heart is strong enough to bear all this, then will I go and die with you and with your friends."

Charlotte de Laval answered with these sublime words: "My lord, these three weeks are over!"

Death was merciful to the heroic woman; it spared her most of the calamities of the civil war, and the direst of them all, the murder of her beloved lord.

The Protestant nobility had been invited to meet in Paris, on the occasion of the wedding of Margaret, Charles IX.'s own sister, with their prince, young Henri de Navarre, who became afterward King Henry IV. Coligny had joined them. But it is not only in poetry that a dagger is hidden in the jewel casket of a bride. This marriage was but a snare to entrap the Huguenots.

A few days after the religious ceremony, the bell of the Church St. Germain l'Auxerrois rang for the massacre of the Huguenots. It was about two o'clock in the morning. Coligny, hearing a great noise and cries in the house, understood at once that his last hour had come. "Monsieur Merlin," said he calmly to his chaplain, "will you pray with me?" Then he begged his friends to leave him and save their own lives, for he was too ill and weak to escape. The murderers soon rushed into his room. "Art thou the admiral?" cried one of them, called Besme. "Young man," answered Coligny, "how dare you attack an old and wounded man? However," added he, with resignation, "you will not much shorten my life."

Besme, swearing fearfully, pierced him through with a spear. The body of the admiral was then thrown out of the window. Henri de Guise turned it over disdainfully with his foot.

But, thanks to M. Bersier, France has now, in a certain measure, atoned for this odious crime. A beautiful statue of the admiral, which M. Bersier had the happiness of inaugurating some months before his death, now adorns the Oratoire Church, on the side toward the Rue de Rivoli. Coligny stands in a proud attitude, one hand placed on his heart, the other grasping his sword.

M. Bersier read, on that occasion, a speech which might, too, be compared to an antique statue for the perfection of its form, with something, if I may say so, of the coldness of the marble. These were the concluding words of his speech: "It is worthy of a great nation to honor those who have served her, as Coligny has, with this noble aim: The glory of God and the public welfare!"

The following lecture is a description of the intellectual condition of the French Reformed Church in the seventeenth century. With patriotic pride, M. Bersier enumerates our glorious Protestant academies of Nîmes, Sedan, Caen, and Saumur, where Dubose was professor, that same Dubose of whom Louis XIV. once said, "I have heard to-day the best orator of my kingdom." And the illustrious pastors of Charenton, Dailly, and Claude, the worthy rival of Bossuet in theological controversy. . . . But why are they so little known? It is not because of their lack of learning. Professor Samuel Petit, listening accidentally to a rabbi's attacks on Christianity, retorted on the spot by an extemporary *Hebrew* speech. It is more probably on account of their heavy and somewhat provincial style, but, above all, it is because they were too conscientious to be very fashionable.

The Protestant erudition proved to be favorable to Catholic theology. Thanks to frequent controversies, the Scriptures were attentively studied, stupid legends became discredited, and a great reform of the doctrines and of the morals of the Gallican Church was at hand.

But the Revocation, like a deadly wind, soon blasted these fair promises of a rich harvest.

The 18th of October, 1685, Louis XIV., incited by the clergy, as M. Bersier has proved once more, revoked the famous Edict of Nantes, which granted to Huguenots the free profession of their faith. This revocation had been prepared by petty cavillings which deprived Protestants of many legal rights, and now this last safe-warrant was taken from them.

If the Roman Church did not lay claim to infallibility, she would feel a pang at the thought of the persecutions of the seventeenth century, for she then not only tortured the body of the heretic, but attempted to disunite his family and to destroy his conscience.

We know what the Protestant homes were, for historians have told us of the austere piety of the wife and of the mother, of the authority of the father, a priest in his own house. . . . Now, a troop of drunken soldiers

invaded this holy of holies, insulted the women, and tortured children before the eyes of their mothers.

Poor mothers! a decree was issued at that time, which authorized the legal kidnaping of children, that they might be brought up in the Catholic belief.

But some persons think that, at least, the inmost recesses of the conscience were respected during these persecutions. The facts prove too clearly, alas! the worthlessness of this opinion.

"What can we say," writes M. Bersier, "of these peasants of Saintonge, forced by the swords of dragoons into Catholic churches, to receive there what was told them to be, the holy body of the Lord? Horror-stricken, they spat it out of their mouths, as soon as they were unobserved. . . . Do not be mistaken, this is the greatest of all crimes, the attempted murder of the soul!"

But no one—the victims excepted—dared to protest publicly against those iniquities. Nothing but praises were to be heard. The greatest orators, Bossuet (who calls Louis another Constantine), Massillon, the mystic Fénelon himself, La Bruyère, the moralist; La Fontaine, the poet—all congratulate the king of having accomplished such a great deed. The women are not more tender-hearted. Witty Mme. de Sévigné gayly writes, "The dragoons have been such very good missionaries;" and Mme. de Maintenon, the granddaughter of the noble Huguenot d'Aubigné, is not ashamed to affirm "that it will soon be quite ridiculous to profess *that* religion."

"This universal approbation is certainly one of the scandals of history."

But is there not a compensation for us in the praises given to our Huguenot refugees by foreigners? "Oh!" writes M. Bersier, in a page which is one of the most eloquent of our Protestant literature, "they must allow us to exclaim in the bitterness of our hearts, It is no consolation for us! We know that France has received a deep wound, out of which a large stream of blood has flowed. . . . And we needed these lost riches! these severe virtues! Tenacity in trial, respect of liberty, austerity in conduct—all those traits are now missing in our national character.—"

"We have often lamented it in many a terrible crisis, in many a battle that our people fought to conquer their rights and their liberties. In these dark hours we look for our absent ones, we call to our dead, and, as Augustus to Varus, we cry to him who exiled our fathers, 'O king, give us back our legions!'"

These legions were not, according to an opinion generally accredited, an army of noblemen. M. Bersier, in a most interesting essay on "The French Refugees and Their Trades," has victoriously proved that, as Coligny used to say, "The little ones are before us in the kingdom of heaven."

Thanks to their rare holidays, to the practice of lending money on interest, and, above all, to their intelligence and industry, they soon became the first manufacturers of France. Their cloths, made at Sedan or Elbeuf,

their Lyons silks, their Angoulême paper, etc., were universally appreciated. And the Caudebec hats were quite a celebrity. The cardinals themselves, in spite of their dislike for heretics, would wear no others.

The Revocation was the death-blow of all this prosperity. But Huguenots were not men to be easily disheartened. Facing the greatest dangers, they fled from their ungrateful mother-country. Whole families sailed on the ocean in a small boat; men and women hid in empty wine-casks; little children—Bonnet, the future founder of New Rochelle, was one of them—crept into vegetable baskets, at the risk of being wounded by the dragoons' long lances. Most of them reached the hospitable lands of Switzerland, England, and Holland. These strangers, moved by a noble pity, did their best to assuage the sufferings of their martyr brethren. And a great reward was in store for them.

Thanks to the Huguenots, Geneva was endowed with its now world-famed watch-making. But the "Ark" of the refugees was Holland. They were in such a wretched state when they arrived there that most of them had no other food than the snails which they picked up in the woods. However, before many years had elapsed, they had founded the famous manufactories of paper and of that yellow velvet known as Utrecht velvet. And England! I am sorry for Albion's pride, but the list of her debts to the refugees is far from being a short one; it is sufficient to mention Sheffield cutlery, Irish lace, mutual help societies, etc. We might note also that a great many members of the House of Lords and the queen, Victoria herself, are of Huguenot origin. Of Huguenot origin, too, alas! the famous ox-tail soup. They were such very good housewives, these poor Huguenot ladies, they knew how to make use of everything, and when the butchers threw away the tails of oxen, they bought them and made this soup, which all loyal Britons believe to be a national dish.

These discoveries may be a little hurtful to national pride, but, seriously speaking, are they not, as M. Bersier observes, far more painful for our own patriotism? And when we remember that we have wantonly despised these treasures, it is sometimes rather hard to find comfort in saying, "Our Huguenots have well deserved the gratitude of mankind."

But all the Huguenots could not flee. The rich only—rich in money, heroism, or health—could face such perils. What became of the others? Ah! this is the dreary story of the Church of the Desert, of nightly assemblies held in the woods, of pastors sent to the rack, of women shut up for life in the Tower of Constance. Persecutions slackened little by little, but in the middle of the eighteenth century Protestant marriages were as yet illegal; the austere Huguenot lady was considered no better than a mistress, and her children were bastards, incapable of inheriting their father's fortune.

M. Bersier enumerates the efforts made to obtain, at least, the legal marriage of Huguenots. Rousseau, alleging his bad health, civilly refused to lend a helping hand to his brethren. But Voltaire roused Europe to

indignation about the unjust sentence of the Protestant Calas. It was not, however, without many difficulties that the Toleration Edict of 1787 was issued. It granted to Protestants legal birth, marriage, and burial, and the right of trading in the kingdom. Two years later, under the Revolution, they enjoyed at last the benefits of a full liberty.

The best conclusion of this volume is in the words of M. Bersier on the Revolution, but which might apply still better to the history of the Huguenots, "We must pity them who have not learned in those tragic scenes the respect of the human soul and the hatred of all religious oppression."

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Mrs. HELEN W. GIBSON, of Paris, writes as to "a call from over the sea:" "all true followers of Christ are missionaries, and devote their lives (in one form or another) to carrying the glad tidings of salvation, the glorious Gospel of the blessed God, to those that are 'without.' These outsiders are found crowding the boulevards of Paris, as well as turning off prayers by machinery in China; they are found wallowing in the slums of our civilized cities, as well as vegetating in the wilds of Africa. Wherever exists a soul 'without hope and without God in the world,' there is a mission field for the Christian worker. The 'all the world' of Christ includes the places nearest home, as well as the far distant 'regions beyond.' How many in civilized France are bowing down to stocks and stones! After having during several years burnt, broken, and thrown away the relics of their 'former ignorance' given to us by our converts, we are just now beginning to form them into a little museum. The people cling to such 'helps' *only* until they get the real thing in their hearts; they then feel them to be 'hindrances,' and hasten to put them away.

"God has greatly blessed our mission work lately, especially in Paris and its suburbs. The old Methodist mode of after-meetings and direct personal dealing with the people is employed, and with marked success. We have no *parti pris* as regards these meetings, otherwise they might become formal and defeat their own end. We sometimes close up with the first service, but always try to lay hold of the people as they leave, and get one here and there into a corner (in a double sense)! Then, if we find, as we often do, that the Spirit of God has been beforehand with us in preparing the way, we are soon down on our knees together.

"When the people give evidence of sound conversion to God, or even when they seem to be sincerely seeking, we invite them to the class-meeting held in connection with each hall, where they are further instructed in the Bible and helped by the interchange of experience, and last, not least, taught to *give* systematically. The sacrament of the Lord's Supper is administered to the members every month in the various halls, and is always a time of blessing. These dear French converts *live* well; many of them have the old Huguenot spirit of endurance. They stand not only open persecution, but the annoying pin-pricks of domestic taunts and mockings; and they *die* well; one of our members has just gone home

proclaiming her joyful faith in Christ as the only Mediator, though the priest stood by her bedside cursing her, and telling her she was *damnée* and 'going to hell!' Two young men, also, saved at the eleventh hour through the visits of another of our converts (himself a bigoted Romanist up to last November), have just died exulting in Christ, but followed to the last by the threats of the priests. The work is precious in France. I wonder when I look at the recent successes of our little mission, which has been hitherto almost unknown outside of English Methodism. We are a mere handful of workers, and most of our helpers are ignorant and unlearned men and women; but they are full of faith and the Holy Ghost, such agents as God can best use, and He opens doors before them everywhere. The fact is that every human heart is craving for *God in Christ*, but His professed disciples show Him up so poorly that the weary seekers turn disappointedly to the world. If we Christians would best see our duty and then tarry on our knees till we receive the power from on high to do it, there would soon be a universal revival.

"There is no room for details in a short article. Let our American friends come and see and hear for themselves! Let them listen to the glowing testimonies and the fervent prayers of men and women who a few months or weeks ago were, some of them, on the brink of suicide, and all of them either defying God altogether, or mumbling over their beads to the Virgin! I earnestly beg that visitors to Paris from all churches— for surely we may make common cause against the errors of Rome— will call at our headquarters, 4 Rue Roquépine, and ask to see my husband, Rev. William Gibson, conductor of the mission, who has his bureau there. We need sympathy, and we need *practical* help beyond what our own people can give. The conversion of Romanists appeals equally to all churches and to all Protestant countries. May God awaken an effectual response!"

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Rev. Dr. Gibson supplies to us the following further facts as to Methodist Evangelization in France among Roman Catholics:

"The Methodist Evangelistic Mission in France, under the direction of the British Conference, consists of 14 stations: 8 in and around Paris, 2 at Rouen, 2 at Havre, 1 at Elbeuf, and 1 at St. Servan.

"During the last three or four years the work has made great progress, and some of the stations have been marvellously blessed. The methods employed are: Lively popular Gospel meetings, followed by after-meetings, in which the people are spoken with personally on the subject of their salvation; women's and children's meetings; and the Methodist 'class,' in which the converts are trained and led on higher. All these meetings are aided and followed up by assiduous visiting and tract distribution. Our journal, *La Bonne Nouvelle*, of which we distribute about 16,000 monthly, is of great help to us.

"The mission costs yearly \$11,000, of which \$5000 is 'granted' by

the Wesleyan Missionary Committee of London, and the remaining \$6000 is provided (mainly collected in England) by myself. The substantial premises in Rouën, which have cost £4000 for the building and £2000 for the ground, are composed of a large shop on the ground floor, the rental of which will, with the collections, make the station self-supporting; a handsome hall for public services, good reading-rooms for French and English sailors, and ministers' and evangelists' houses.

"About £1000 had already been collected in January, 1871, and the debt on the ground can be paid off by yearly instalments; but for the remaining £3000 I am personally responsible, and it is in a great measure the pressure of this burden which brought me to America. The work is, as far as possible, to be made self-supporting. A missionary restaurant has been opened in connection with our principal hall in Paris, and promises to be a help financially as well as spiritually to the station. I believe that France is on the eve of a revival. Already we have felt the first drops of the shower in the numerous and satisfactory conversions from Romanism to Christ that we have seen with our own eyes. Methodism suits the French temperament. Our converts are prompt and fearless in their testimonies, delight in prayer and praise meetings, and soon become active workers according to their light and opportunity. Two of our evangelists were brought to God in the mission.

"We are in urgent need now of generous help for Rouën, as well as for many other objects less costly but equally important. We also earnestly request yearly subscriptions toward the support and extension of the work. Doors are opening all around us; France is craving for the Gospel as perhaps never before since the days of the persecutions; her fields are white unto the harvest; disgust of superstition is hurrying her along toward atheism; nothing can save her but the pure Gospel of the grace of God, preached and applied to the heart by the power of the Holy Ghost."

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#### NEWS FROM CONGO AND ANGOLA.

From Banana, mouth of Congo, April 14th, Bishop William Taylor writes:

"Last night I slept aboard our steamer, the 'Anne Taylor.' No such cabins on any other river steamer on the Congo. This steamer will be the best and cheapest sanitarium for Congo workers this side of Europe or America. She has made one trip to Boma and return. We go on to Angola in the Gaboon. I will visit our mission stations in that province, and hope to return in five or six weeks to open new fields in the North Congo region.

"We anchored at St. Paul de Loanda, Angola, April 16th. Rev. A. E. Withey, our presiding elder for Angola district, came aboard and remained all night. He is looking well, and reports general good health among our people and prosperity in their work, including abundant self-support in all our Angola stations.

"Thursday, P.M., April 17th, arrived at the Missio Americana. Brother Burling and family all well."

## THE GOSPEL IN SPAIN.

BY J. E. BADGETT MEAKIN.\*

## I.—INTRODUCTORY.

SPAIN! What an array of historic associations is brought before the mind in dwelling upon the connection of this stronghold of popery with the light of the Gospel, and how black they look! Instinctively one thinks of the fiendish Inquisition, of the brutalities of the *autos de fe*, and of the more recent but no less determined efforts of the priestcraft to stifle the voice of protest which has earned for us our distinctive title of Protestants. In the study of the blood-stained pages of her past history one is apt to think that in this day of progress and religious freedom, Spain has marched forward with her compeers, and that now her spiritual condition must be more or less that of other countries equally advanced in civilization. But this is not the case, and the only vital difference between religious Spain to-day and the religious Spain of three centuries ago is the lack of sufficient temporal power to carry out all it could wish.

For some time past the country has been split up into two pretty sharply divided parties, the priest-ridden monarchists and the atheistical republicans. It is the history of France and of Italy repeating itself. The one party, ever on the decrease, includes most of the wealth and political influence of the kingdom, and the other comprises a large proportion of the poorer classes, and those who may be fitly described as "Adullamites."† The vast majority of these, disgusted with the inherent rottenness of the phase of Christianity presented to them by the Church of Rome, have rejected religion entirely. Even among the ranks of the first party are numbered thousands whose only ties are those of position and politics, and whose religious opinions only remain unchanged on account of their indistinctness. If they think at all, the result is almost inevitable. They either turn to the truth in the measure in which it has been revealed to them—by human agency or not—or they lapse into the condition of infidelity so prevalent around them.

Between these two, which are no less than manifestations of the crumbling to pieces of the State religion, there is an open door for the Gospel. It is true that the task of entering it is one of difficulties and discouragements, but "if God be for us, *who* can be against us?" Would to God that there were this day more laborers in this vineyard, for the harvest truly is plenteous, and ripe withal. Here and there, scattered up and down the Peninsula, are bright and shining lights to guide the wanderer home, but oh, how few and far between in comparison with the need for them!

Having just concluded a five-weeks' tour through Spain, from Cadiz to

\* For some years editor of *The Times of Morocco*.

† "Every one that was in distress, and every one that was in debt, and every one that was discontented" (1 Sam. 22 : 1, 2).

France *via* Barcelona, during which I have visited all the mission stations I could bring within my course, I will endeavor to give some idea of what is being done, and what opportunities this country offers for Christian effort. After what I have said, there is no further need to dwell upon the *need*, and our marching orders are to "all the world." I may mention that a knowledge of the language of the country, and a previous residence of some years among Spaniards, have placed me on a better footing than the majority of travellers to judge of the state of the country and the value of what is being done, while it also enabled me to gain some personal experience from attempts to make known the Good News on my way.

## II.—THE AGENCIES AT WORK.

At present there are no less than twelve foreign societies more or less engaged in work in Spain and the Balearic Islands, mustering among them some eighty preaching places, while there are about forty more managed independently of any society. Owing to the number of agencies at work, exact statistics are very difficult to obtain, especially in connection with the independent workers, who, it will be seen, occupy about a third of the field.

The eighty stations were thus distributed when the last general survey of the work was made two years ago,\* and since then very little change has taken place, insufficient to warrant the labor of going over that task again.

	Preaching Places.	Pastors.	Evangelists.	Attendants.	Communi- cants.	Day- Schools.	Male Teachers.	Female Teachers.	Boys.	Girls.	Sunday- Schools.	Teachers.	Children.
American Congregationalists.....	14	5	3	126	413	14	1	1	28	25	13	1	231
American Baptists.....	5	5	3	155	31	11	1	1	38	35	16	1	231
English Wesleyans.....	29	9	9	150	29	14	1	1	4	11	11	1	231
Church of England.....	13	3	3	181	13	1	1	1	25	13	13	1	231
Scotch Presbyterians.....	4	1	1	128	12	1	1	1	11	13	13	1	231
Irish Presbyterians.....	4	1	1	128	12	1	1	1	11	13	13	1	231
Dutch Presbyterians.....	4	1	1	128	12	1	1	1	11	13	13	1	231
Swiss Presbyterians.....	6	3	3	125	12	1	1	1	11	13	13	1	231
German.....	6	3	3	125	12	1	1	1	11	13	13	1	231
Scotch-Spanish Evang. Soc.....	12	1	1	131	13	1	1	1	11	13	13	1	231
Scotch National Bible Soc.....	12	1	1	131	13	1	1	1	11	13	13	1	231
English Congregationalists.....	33	11	11	232	22	1	1	1	11	13	13	1	231
Independent.....	1	1	1	2	2	1	1	1	1	1	1	1	231
<b>Totals.....</b>	<b>114</b>	<b>51</b>	<b>55</b>	<b>919</b>	<b>512</b>	<b>111</b>	<b>61</b>	<b>78</b>	<b>2545</b>	<b>2095</b>	<b>86</b>	<b>183</b>	<b>3231</b>

The *general position* may be briefly summarized thus: preaching places, 114; † pastors, 54; evangelists, 35; attendants at divine worship, 919; communicants, 342; day-schools, 111; day-school teachers, male, 61; day-school teachers, female, 78; boys on the lists, 2545; girls on the lists, 2095; Sunday-schools, 86; Sunday-school teachers, 183; Sunday-school children, 3231.

The above figures are those which each pastor or evangelist supplied and therefore rest on their authority. With reference to the number of

\* By the Rev. J. W. Brown, of Barcelona, to whom I am indebted for these figures.

† There are a few more of which no statistics were obtainable.

communicants of the Church of England Mission, which is known in Spain as the Reformed Church, it should be mentioned that little care is taken in granting admittance to this church, as evidence of the New Birth is not considered necessary. Then again, though the numbers of school children in all cases are those on the lists, the average attendance is from three fourths to four fifths of this number. The average number of attendants at the services, too, is to a large extent conjectural.

In addition to these agencies, the British and Foreign Bible Society has a representative at Madrid, in charge of a central depot, with a body of colporteurs in various parts of the country, as also has the American Board.

The Religious Tract Society of London, too, has a branch in Madrid, with a committee of the leading workers of each mission, and a depot from which are issued periodically a vast number of most excellent tracts, booklets, and periodicals suited to meet the objections of Romanists and infidels. In addition to these there are published, in one place or another, one weekly, two fortnightly, and two monthly periodicals, devoted to Christian enterprise and the spread of Gospel truth, in Spanish.

### III.—THE DISTRIBUTION OF THE WORK.

If my readers will open the map of Spain, they will have no difficulty in following me in an imaginary trip through the country, calling at all the principal mission stations, for I will commence with the northwest corner and take them in order as they come.

The province of GALICIA is almost entirely occupied by workers belonging to the Brethren community. At *Coruña* Mrs. Chesterman, at *Vigo* Mr. and Mrs. Hoyle, at *Marín* Mr. Blamire, are all carrying on an earnest warfare for the truth, with out-stations at six minor towns, in all of which blessing has been received. There are schools for children of both sexes at *Marín* and *Coruña*. The only other station in this province is that of the Scotch National Bible Society, at *Ferrol*.

In *ASTURIAS* the only evangelical chapel and schools are at *Besullo*, under the direction of M. Fliedner, of Madrid, while there is work carried on at three smaller centres.

*LEON*, as a larger province, has more to show. The Reformed Church is here to the fore, with chapels at *Salamanca* and *Villaseca*, in the charge respectively of Señors Antonio Garcia and Regaliza, who engage also in work of more or less importance in eleven neighboring villages. At *Villaseca* the result of the work has been greatly exaggerated in some reports, but it is fairly prosperous, and a small church is being erected. In this province are also two out-stations maintained by Mr. Hoyle.

Several bodies are at work in the next province, *OLD CASTILE*. At *Santander*, on the sea-coast, is a station of the American Board, under a Spanish pastor, Don Enrique de Tienda, with chapel and schools. Owing to the efforts of the Romanists, during the sixteen years that this

church has been in existence it has had to move seven times in search of a meeting-place, and was once nearly two years houseless. This is an instance of what goes on in most parts where the work is prospering, and the churches own no property of their own, showing how important it is that this need should be provided for. This mission has other stations at *Logroño*, *Pradejon*, and *Roa*. At the first-named place Don Angel Dijon is pastor; a worthy old saint who founded the church at Saragossa was long in charge here, but has at length retired to the south to end his days with his family. At Pradejon, for the past year or two, opposition has been more than usually intense, owing to the arrival of a stern and bigoted parish priest. Nevertheless, progress is steadily made. Owing to lack of workers, this is in the same charge as the one previously mentioned. Roa is able to boast of a purchased place of worship for the Protestants, but as yet it has no fixed pastor, and remains in the care of the evangelist from Pamplona, through whose means its church was founded. Mission work is also carried on at *Caniego*.

The Reformed Church has a chapel at *Falladolid*, ministered to by Sr. Martinez, with mission work in six or seven villages round, and an out-station at *Palencia*. For many years a most valuable work was done here by Mr. and Mrs. Armstrong, independent workers, who have now removed to Murcia to open a new station, leaving Mr. MacCarthy here in charge of their chapel and schools.

In the little province of Biscay is the head station of the American Board, at *San Sebastian*, under the direction of the Rev. W. H. Gulick, with a chapel and schools, one of the latter for the preparation of female teachers, superintended by Mrs. Gulick, being a most important work. In all there are about a hundred and twenty day-scholars and thirty boarders. There is another chapel at *Sestao*, and a mission at the mines of *Trieza*.

The important town of *Bilbao* would seem wholly given up to Romanism, for though it is full of priests and nuns, and a vast amount of money is ever ready to add to its numerous Mary-temples, Jesuitical convents, etc., the Protestants have for two years been unable to secure premises for public worship. Is it not a disgrace and a shame to our wealthy Christians that they are not forthwith supplied with funds to purchase a site and build? The work here is sustained by the Evangelical Continental Society of London, but under the superintendence of Mr. Gulick. There is also here a mission for sailors of all nations.

The only mission station in NAVARRE is that at *Pamplona*, where a little group of faithful ones has existed for several years, often without the presence of a pastor, who is now maintained by the American Board.

In ARAGON the same mission has a pastor, the Rev. Carlos Arago, with chapel and schools, at the idolatrous town of *Saragossa*, and an interesting out-station at *Tausle*. Mr. Armstrong had formerly a chapel here, but this has recently been given up.

The next province, CATALONIA, has a most flourishing work at *Berri-*

lona, one of the earliest attempted in Spain. Here several bodies are engaged. The Brethren are represented by Mr. Henry Payne, who, with Mrs. Payne, has labored here for nearly twenty years. Under their care are three chapels, each having its schools for girls and boys, which are supported through Mr. Müller, of Bristol. They have gathered around them quite a large number of souls plucked from the fire of Rome, and their schools are well attended. The Wesleyan Methodists have long been represented here by Mr. Simpson, who has, however, been for a year or two laid by in England, and his post ably filled by the Rev. W. J. Brown. Here, too, are good congregations and excellent schools, five of the former and three of the latter, with four out-stations. The Swiss Presbyterians have also their representative here, M. Einpaytaz, who has grown gray in the work. Under his direction are chapel and schools in the town, four other chapels and schools in other localities, and three out-stations, two with schools. The Swedish Baptists support Mr. Lund, who has here a chapel and schools, and one out-station. Another important institution in Barcelona is a Protestant hospital, managed by a committee formed of the gentlemen named. This meets a deeply felt want, and is a work which should have the fullest sympathy. There is also a Bible and tract depot here. Apart from the Spanish work there is an English chapel, and work among the Swedish and Norwegian sailors.

From various causes the work at this, the second city of Spain, has been proportionally more successful, perhaps, than anywhere else in the country. I was delighted to see the well-managed schools and earnest services, and the good attendance at lectures which I was asked to give in Spanish at two of the chapels. As I had visited nearly all the chapels and schools, I was able to form some idea as to their actual condition better than by the comparison of reports.

Near the famous shrine at Montserrat, the Reformed Church has a station at *Monistrol* and another at *St. Vincente de Castellet*, with chapels and schools at both places, and four out-stations.

At *Figuera*, farther north, is an independent mission carried on by the Rev. and Mrs. Lopez y Rodriguez, the latter being English. They are assisted by several English ladies and two brothers of Sr. Lopez, carrying on work in quite a number of villages round. The American Board has also an evangelist and school at *Figuera*, and another at *La Escala*. An independent work at *Villafranca* concludes the list in this province.

In VALENCIA and MURCIA there are chapels and schools at the town of *Valencia* and at *Cartagena*, the one under the Swedish Baptists and the other under the Swiss Presbyterians. As already mentioned, Mr. and Mrs. Armstrong are just now occupied in commencing work at the port of *Aguilas*. The only other work is at *Sagunto*, an out-station.

In the province of NEW CASTLE there is but one mission centre, except in *Madrid*, though here several agencies are busy. In the capital, again, the Brethren are to the fore with a chapel and three schools sup-

ported through Mr. Müller, all excellently managed, and giving evidence of real spiritual blessing. Mr. and Mrs. Albert Fenn have charge of it, and have labored at Barcelona and here some twenty-one years. They are assisted by several English ladies. At *Funcos* they have an out-station, with schools, but work in the villages round the capital has all along proved very hard and unencouraging. The Reformed Church in Madrid is represented by the Rev. J. B. Cabrera, the bishop-elect, who has a chapel and a mission room with three schools. A church is about to be built for this congregation with funds from England, by which also the pastors and schools are supported. The Scotch Presbyterians had formerly a good deal of work here, but latterly they have been abandoning it piecemeal. The only remnant here is a good congregation, with schools, eloquently addressed at their services by the Rev. Sr. Tornos, and under the superintendence of the Rev. John Jameson, once supported by this Society, is now British and Foreign Bible Society agent. They have also an out-station at *Mocjon*, with a boys' school. The Wesleyans have a chapel and a boys' school in Madrid under the superintendence, just now, of the Rev. J. W. Lord, but the work having suffered recently from various causes, has not come into Mr. Lord's hands in a flourishing condition. The remaining mission here is a German one, that of the Rev. F. Fliedner, assisted by a preacher, Sr. Vargas. He has a chapel and schools, with a small orphanage, accommodation for a few boarders, and a "sick lay" over them, as also a cottage near the Escorial as a country branch. Mr. Fliedner likewise directs the Protestant book-shop and tract-depository, and is honorary chaplain to the German Embassy. There is, too, an embryo Young Men's Christian Association here, which is at present in a crude state, though it should develop. For English-speaking people, there are formal services in connection with the British Embassy. The only other station in this province is at *Criptana*, where Mr. George Lawrence is at work, with his three daughters, in chapel and schools; they are independent workers.

Sad to say, the adjoining province of ESTREMADURA is totally without evangelistic work, and only that of ANDALUCIA remains to be noticed. The Edinburgh "Spanish Evangelization Society" has several stations here, under the superintendence of the Rev. William Moore, M.A., at *Puerto Santa Maria*, close to Cadiz, where they have a school for the training of young Spanish converts for evangelists and pastors. This again is a most important branch of the work, as no one can reach people like their own countrymen when properly prepared. At *Cadiz* itself this society has a chapel and schools under the care of Don Rafael Blanco, with an out-station at *Pto. Real*. At *Huelva* the English residents set an excellent example by supporting a boys' school, which is under the same superintendence, the Rev. Antonio Jiménez being pastor. They have here also girls' and infants' schools. At *Seville* the Rev. Sr. Barroso has a small chapel and schools under the same auspices, while the remaining

station is at the village of *Escornaz*, near Granada, where there is a chapel and school. One or two out-stations are under the same society, which also supports the Rev. John Murray at *Granada*. The Irish Presbyterians have here taken over the work of their Scotch brethren, who had grown disheartened, and now maintain a mission in *Jerez*, where they have a well-built chapel and schools, under the Rev. José Vilasid, and a chapel and schools at *San Fernando*, on the other side of Cadiz. Friends in Amsterdam support the Rev. Camilo Calamita at *Utrera* (chapel and schools); the Rev. C. Carreño at *Cordova* (ditto), and Sr. J. Alhama at *Granada* (chapel only). At *Malaga* Sr. Manuel Carrasco has a chapel and schools where good work is being done, and there is another independent worker. The Reformed Church supports the Rev. José Vila in this town, with chapel and schools, and in *Seville* the Revs. V. Baquero and Palomares, with built churches formerly belonging to monasteries, and schools, with an out-station at *Triana*. Farther north, at *Sinarcas*, Mr. Wigstone, of the Brethren, works both in Spanish and English, and at *Algeciras*, opposite Gibraltar, a new work was begun nearly a year ago, under the direction of an independent worker, Mr. Simpson, aided by several ladies. There are two more out-stations in this province.

#### IV.—CONCLUDING REMARKS.

This brings to an end the list of mission centres in the whole kingdom, and the reader will not have failed to note how far they are from supplying its great need for the Gospel. As forming part of the same domains, the *Balearic Isles* should not go unmentioned, for here a good work is going steadily forward under the Rev. F. G. Smith, Wesleyan minister at Mahon, who has nine chapels and five schools in his charge. At *Gibraltar*, too, there is work doing among the Spaniards, though on a small scale, by various laborers too much engaged in English work to spare much time for it. Just over the straits, on the Morocco coast, is a work among the Spanish colony at *Tangier*, which promises well. Mr. H. N. Patrick and two or three ladies, all under the North Africa Mission, are laboring there, and have a Gospel coffee hall, with services and night schools.

It will be understood, in the above brief sketch, that except when a "built church" is specified, the chapel and schools usually consist of one or more rooms in a private house, or of a store, the same apartment in many cases serving for both purposes. This is a *very great drawback*, as it is not allowed in Spain to put up any sign outside to denote an evangelical place of worship, and only special edifices will attract outsiders, unless they hear the singing as they pass. Then again, a large proportion of the people consider the present places "hardly respectable," who would be quite willing to enter a "regular church."

Space will not permit of my discussing fully the various methods of work employed in Spain, or of the causes which concur to retard the spread of Gospel truth which it might lie in the power of those engaged to mini-

mize or, in some cases, to remove. Though the *visible* results of the twenty years of toil which have been spent upon the country since its doors were opened to the Gospel are still small, this must not be made an excuse for staying our hand. We have sent but one company of soldiers to stay the on-rush of a mighty host. How can we wonder that they can do little else than keep their ground? Where one of the enemy falls there are ten to rush in. If we want to see results, let us send our thousand devoted men and woman to Spain not unprepared, but equipped with some knowledge of the language if possible. Let us not leave them struggling for lack of funds, but empty our full coffers and lay them at Jesus' feet. Let us break our pots of ointment and devote our strength to using in His service what is of greatest earthly value. How many who read this will accept the call and say, "Lord, here am I, send ME"!

### PROTESTANTISM IN BELGIUM.

BY MARGUERITE DE LAVELEYE, SUNDAY-SCHOOL TEACHER AT LIÈGE.

Two Belgian monks, Henri Vœs and Jean Esch, were burned alive in Brussels in 1523. These were the first Protestant martyrs in the Netherlands. The Spanish Inquisition continued its bloody persecutions till the Reformation was completely suppressed. During more than two centuries Belgium was thoroughly dominated by the Romish Church. In 1848 a society named Eglise Missionnaire Belge was constituted at Brussels for the spreading of the Gospel.

This society comprises now 27 churches and missions in full activity in 170 communes composed of 7000 members, 420 only of Protestant origin. Thirty-eight clergymen and Bible-teachers preach the Gospel in private houses, churchyards, and in public, presiding as well over Sunday services and Bible classes.

The Belgian missionary church might rapidly extend its blessed work if it was not constantly prevented by the insufficiency of its means. It requires about 140,000 francs yearly, and as nearly all its members are poor workmen, the receipts are always much below the expenses, not to mention the requirements of the new missionary stations. In January, 1890, the deficit reached 45,000 francs, and the missionary society will have to diminish its activity without fresh help.

We therefore appeal to all those who take an interest in the promotion of evangelization on the Continent that they may "come over to help us." The treasurer of the Belgian Missionary Church is M. Kennedy Anct, 123 Chaussée d'Ixelles, Brussels, Belgium.

### PLANTING CHRISTIANITY IN GERMANY.

BY REV. HENRY GRACEY, GANANOQUE, CANADA.

In contemplating the spread of Christianity in the seventh and eighth centuries among the barbarous peoples dwelling in the north and north-

eastern districts of Europe, one cannot but admire the energy, zeal, and courage shown by many of the missionaries. Their methods cannot always be commended, nor can all their doctrines be approved; still we must admire their fervor and glowing devotion. And our modern missionaries might find not a few things worthy of imitation in the conduct and character of those early heralds of Christianity. The tribes or peoples which inhabited at that time that part of Europe now known as Germany were fierce, warlike, and barbarous; and the first missionaries who went among them did so at no little inconvenience, and some of them at imminent risk of their lives.

We read of several attempts made by zealous missionaries to get a foothold among the tribes on the eastern borders of the kingdom of the Franks; but they met with comparatively little success. About the middle of the seventh century one Amandus, a bishop among the Franks, extended his labors to the Frieslanders, a fierce and powerful tribe occupying part of what is now called the Netherlands, and also certain districts in Germany. Unable to subdue the barbarism and idolatry of the people, he procured an order from the Frankish king, Dagobert, by which all might be compelled to submit to baptism; but in trying to carry out this violent measure he raised such a storm of indignation against himself that he was in danger of losing his life. He was, however, a man of resources. By acts of benevolence, by redeeming captives, and by pretended miracles, he managed to recover his lost ground, and to persuade some of the people to destroy their idols and embrace Christianity. Another Frankish bishop who did something for the spread of the Gospel among the German tribes was one Eligius. He had been a goldsmith by trade, and was rich, benevolent, and very devout. When engaged in his trade he spent large sums of money in the interests of Christianity. A favorite plan with him was to redeem captives, which he did in large numbers—sometimes as many as one hundred in one transaction—and after giving them some knowledge of the Gospel he would send them back to their homes, from which, by the fortunes of war, they had been carried off. In 641 this pious and worthy man was appointed bishop of Tournay and Noyon, and during 18 years he continued to carry on missionary work in the neighboring territory. He was noted as much for his liberal and evangelical views as for his piety and generosity.

But the most extensive mission work among the German tribes in this seventh century was done by missionaries from Ireland. At this time the zeal, learning, and devotion of the Irish Church had attracted considerable attention. The religious schools there were noted for their many excellencies and their numerous students. The monasteries were said to be crowded in the fifth and sixth centuries with pious monks willing to engage in enterprises of Christian activity.

The first of these of whom we have information as undertaking missionary work was one Columban, near the end of the sixth century. His

method was very practical. Born in the province of Leinster, he was educated in the famous monastery of Bangor. At the age of 30 he felt impelled to enter a larger field of usefulness than seemed open to him in Ireland, and taking twelve young men with him, he crossed over to the Frankish kingdom. Christianity had been established there. Still, finding a great deal to be done, and being entreated to remain within the kingdom of the Franks, he did so. His aim was to make his colony of monks support themselves by their own labor, and while doing so they could set an example of industry to the natives around them, teach them some of the arts of husbandry, and also the truths of the Gospel. Accordingly a suitable spot was selected at a place called Anegrey; a humble lodging was built as a monastery, and the forest was cleared by the labors of his monks. At first they had great hardships, and were reduced to the greatest straits for the very necessaries of life. But Columban was a man of great determination and courage, and his influence over his followers was such that even in the greatest difficulties he was able to cheer them, and induce them to persevere. After a time the method and discipline of Columban became very popular, and families of every rank committed their sons to him for education; and so numerous did his monks become that he established several monasteries. Hard work was a prominent feature in his discipline.

But he had other difficulties to contend with than the poverty and privation met with in planting his mission. His severity of discipline and the strictness of his morals were unpopular with the worldly and dissolute, and he became an object of dislike to many in high places. Then there was another cause of trouble. The usages of the Irish Church did not harmonize with those established in the Frankish kingdom. The most prominent divergence was in respect to the Easter observance. The feeling at that time was running strongly in favor of entire uniformity in the Church. The popes Gregory the Great and Boniface IV. both pressed this matter very resolutely, and Columban was urged to yield and give up his practices imported from Ireland. This he could by no means be persuaded to do. And to the Pope Boniface IV., as also to the Frankish bishops, he wrote very earnestly, counselling unity in essentials, while divergence was permitted in such matters as were complained of. He disclaimed any intention of trying to change the customs of the Frankish Church. He only wanted liberty to follow his own methods in his own monasteries in the wilderness; and he intimated pretty plainly to the Frankish bishops that there were other matters of reform of more importance to which they might with profit to themselves and their flocks turn their attention. His appeal did not meet with their approval. A synod was called in 602 to deliberate on the matter. What the immediate result of the synod's deliberations were does not appear; but shortly afterward a feeling of hostility to Columban sprang up in the Burgundian Court, within whose territory three of his monasteries lay, which became

so strong that he was forced to yield to it and retire. An order was issued that he should be sent back to Ireland. This, however, was not carried out; but, on the invitation of the Frankish king, he removed to a place within the territory of Zarah, intending to carry on a mission to the Alemanni and Suevi, who dwelt in this district. But his zeal deprived him of the opportunity; for, unable to restrain his indignation against gross idolatry, he indiscreetly set fire to and destroyed a heathen temple. This rash act raised such a strong feeling against him among the savage natives that he was forced to seek refuge in flight. The result was he forsook this region altogether, retired to Italy, and founded, near Pavia, the monastery of Bobbio. One Gallus, a disciple of his, resolved, however, to remain and continue the work. Following the method pursued by Columban, he selected a suitable spot in the forest, and gathering to him some monks, he set about clearing the forest and cultivating the soil, aiming in this at two things: First, he wished to secure a living for his missionaries, and second, to set an example of cultivating the soil that might be followed by the people. While engaged in these works of husbandry, however, he preached the Gospel. He described to the people God's plan for saving men, and told them that he and his associates were messengers sent to tell them about this great matter. He carefully pointed out to them the sins they were to avoid, reminding them of the judgment of God in time and eternity. By those means Gallus became very influential in the neighborhood, and established a great reputation for sanctity.

But other missionaries, resolved to engage in the same work, also came over from Ireland. In the seventh century it was a common thing for young men to go over from England for the purpose of leading a spiritual life among the monks of Ireland, or to gather learning in their schools. Such visitors were readily welcomed by the Irish Church.

Among these was a young man named Egbert, who, in a time of very severe illness, made a vow that if spared he would devote his life to work among the heathen. Having recovered, he made arrangements to carry out his vow, and several others of kindred spirit resolved to join him in the work. For reasons that do not appear, Egbert, who originated the mission, did not go with it; but the others carried it out. One Wigbert became the leader; and the northern part of Germany, adjacent to the German ocean, was the field selected. But, on account of the determined and bitter hostility of Radbod, a powerful native king, little was accomplished, and eventually the mission was given up. This failure, however, did not discourage, and shortly after the same enterprise was undertaken by another man from the same school. A young Englishman, named Willibrord, when about the age of twenty visited Ireland and spent twelve years in study there. After that, moved by the missionary spirit, he set out to prosecute a mission among the Germans where his countrymen had failed. By this time Pepin had subdued part of Friesland, and was able to give some protection to the missionary. Willibrord took twelve compan-

ions with him, and for more than thirty years he continued his labors amid distressing privations, and in the face of many great dangers and difficulties. King Radbod continued his implacable enemy; but although he threw many difficulties in the way of the missionary, he failed to dislodge him as he had dislodged his predecessors. A characteristic story is told of this king which illustrates his haughty spirit and the strong doctrinal convictions of the missionary. It is said that on one occasion the king presented himself to Willibrord for baptism; but before submitting to the ordinance he wanted to know whether the kings, his ancestors, were in heaven, and whether he might hope to meet them there if he were baptized and went to heaven himself. This question presented no difficulty to the missionary, who at once told him his ancestors were certainly all in hell, as they had died unbaptized. "What business have I, then," said Radbod, "with a few poor people in heaven? I prefer to abide in the religion of my fathers." And so he did; he could never again be induced to entertain the doctrines of the missionary.

Throughout the seventh century missionary work in Germany was carried on in a desultory fashion. There were a number of independent laborers, characterized by great zeal and self-denying devotion, yet having no bond of union and no common centre, nor, indeed, any means of sympathizing with and helping each other. There being no central authority, there was no organization, and the different missionaries labored under great disadvantages. And not only did these earnest men lack the stimulus of mutual encouragement, they lacked the help of material support and backing. They often found themselves without supplies in the midst of savage enemies. It can hardly be wondered at that in such circumstances, while many devoted men had engaged in the work there were no results that made a deep impression in respect to the conquests of Christianity. Yet the labors and instructions of these pious men from Ireland, continued with varying success through the seventh century, prepared the way for the work of Boniface in the beginning of the eighth century, who has been called the Apostle of Germany; and to them belongs the credit of inaugurating that great missionary enterprise and sowing the seed, while the harvest and the glory fell to Boniface.

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## CHILDREN OF FOREIGN MISSIONARIES.

BY A MISSIONARY.

One of the difficult questions foreign missionaries have to decide has reference to their own children. Climate, want of proper schools, and other causes compel them to pursue one of the following courses: they must either send or take their children home and leave them to the care of others, or abandon their work at a time when best fitted for it, and when it may be most needed. This necessity is one of the severest trials missionaries have to meet, and calls for strong faith and earnest prayer.

It is difficult to see how the work can go on with efficiency if, as a general rule, missionary parents must permanently leave it when it becomes necessary for their children to leave the country where it is done. But is this necessary? May not these parents, having consecrated their children to Christ, leave them, for His sake, to the care of others?

Evidence of special care bestowed by the Master upon such children has not been wanting, as may be found, it is believed, in the following communication.

The writer has the names of all missionaries sent by the American Board to its different missions in India and Ceylon previous to 1874. And though he has not the names of all their children, he has known many of them, and had the means of learning much respecting the history of others.

While he was himself connected with one of these missions for nearly forty years, it was the practice in each for its members to observe a season of special prayer for their children at a particular time each week. How far the facts here given are the result of this concert of prayer cannot be told. But they are interesting and encouraging.

The following statement, though not claiming to be complete, is the result of careful notice, and is certainly *within* the truth. Of the sons of missionaries sent by the Board to India and Ceylon before 1874, twenty-eight became foreign missionaries, seventeen clergymen in this country, and seven physicians. Fourteen, after graduating at college, became teachers, or engaged in other useful employment, and eleven are known to have become useful men without a collegiate education. One lost his life in the Union Army during the Civil War. Two died in college, and one soon after graduating. One was pursuing his studies in college a year ago, and three in theological seminaries.

Of the daughters of missionaries mentioned above, twenty-seven, as is known, became missionaries or the wives of missionaries, and eleven others married clergymen or educated men in other professions. Ten, after completing their education, engaged in teaching or other useful employment, and three, not graduating at public schools, became useful as Christian wives and mothers. One had just entered the institution at South Hadley a year ago, one was in her last year of study preparatory to Wellesley College, one was in an academy in Massachusetts, and one in a normal school in New York City.

The following account is confined to the children of a single company of missionaries who went out in the same ship. The company consisted of four men, with their wives, and an unmarried lady. About two years later the young lady was married to a missionary. Fifteen sons and eleven daughters born to this company lived to adult age. All but two or three were sent or carried home by their parents and left in the care of others. These would have been thus left had not their parents been prevented by other causes from returning to their work in accordance with their earnest wishes.

*All early became members of the church.*

Ten of the sons graduated at college. Six of these became ministers, of whom three went abroad as foreign missionaries, and another would have gone but for the failure of his health.

Two engaged in journalism. One studied medicine, and settled as a physician in New York City. One, having taught for five years in a college in India, is now studying in a theological seminary in the United States.

Of the other five, one died while a senior in college. One, having graduated at a medical college, is a practising physician in Massachusetts.

One, an elder in a Presbyterian church, is a journalist in one of the principal cities of the Northwest. The two others, in useful callings, are active workers in the Sunday-school.

Of the eleven daughters, two, after several years' work in a foreign mission, became the wives of missionaries. One graduated at Mount Holyoke Seminary, and went to Ceylon as a missionary. One, after graduating at the same school, engaged in teaching in New York City. One died not long after her marriage to an educated Christian man.

One, graduated at a normal school in Massachusetts, taught five years, and married the pastor of an important church. One, having received an education in other schools of high standing, graduated at the Woman's Medical College, in Philadelphia. One graduated at Wellesley College, taught six or seven years, and is now giving assistance in missionary work in Spain.

The other three are all useful as intelligent Christian wives and mothers.

These accounts are given with the hope of affording encouragement to missionaries called for the sake of Christ to put their children from them; and to those who give them sympathy and help.

Does not the Lord care for such children?

DECEMBER, 1890.

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THE ANATOMY OF NATIONAL LIFE.—In a recent lecture on "Oriental Thought," Professor E. P. Thwing, M.D., of Brooklyn, Member of the Royal Asiatic Society, drew attention to the initial elements, the physical factors revealed in the geographical position of a continent, its climate, scenery, and soil. He quoted the remark of Dr. Coan, of the Sandwich Islands, that the Gulf Stream gave Europe its present civilization, and the occlusion of the Pacific at Behring Strait made Polynesia what it is. Volcanoes and seismic disturbances and typhoons, are related, he said, to the abnormal development of the imagination, and the *thanatophobia* of the East to demonology. Thermal extremes produce industrial and so moral instability. The study of physical geography and ancillary themes is fundamental. Only by a patient analysis is a true synthesis and so a rational science gained of human civilization. Buckle drew notice to this method thirty years ago, but modern research has illuminated the subject and emphasized its importance to every student of ethnology.

## ISIDOR LOEWENTHAL.

BY ROBERT MORRISON, FULTON, MO.

In the *Youth's Companion* of April 23d ult. there is a quotation from a book entitled "Stories from the Battle Smoke," as follows :

"A missionary to India was shot, as he sat in his veranda in the dusk of the evening, by his own *chowkeydar*, or watchman, whether intentionally or by accident will never be known. Near a public road stands his solitary grave. On the stone at the head is the inscription :

SACRED

TO THE MEMORY

of the

REV. ——— SONNENTHAL.

*He translated the Scriptures in the Afghan tongue, and was shot by his own chowkeydar.*

'Well done, thou good and faithful servant.'"

The above epitaph recalls a flood of memories of the years gone by. The real name of the missionary referred to above is *Isidor Loewenthal*.

God's dealings with him were so strange that a sketch of his history will hardly fail to interest God's people of the present day.

He was born in Posen, Prussian Poland, A.D. 1826. His parents were Jews. His father knew but little and cared less about religion. His mother was a devoted follower of the traditions of the rabbis. She, however, endeavored to instruct her children in the principles of morality. These parents were in moderate worldly circumstances, and with eight children to rear and educate, of whom Isidor was the eldest, they were unable to give them a liberal or university education. They however did what they could, and did that fairly well.

Our young scholar was sent to a Jewish school to learn some of the first principles of science, and to repeat prayers of whose meaning he knew nothing. There was no attempt to explain their significance or interest him about such matters more than would have been done to a pet parrot.

By and by he was sent to "a Christian school"—so, at least, in name. There religion, as the teachers understood it, was taught as an accomplishment to fit one for general society or for office in the government, and, of course, was taught in a very lifeless sort of way. There were on this subject two recitations a week, and attendance thereon was optional. The Greek language was in the course, but no hint was ever given that the New Testament was written in that tongue. Hebrew was taught, and Isaiah was read and pronounced by the professor to be nearly equal in beauty and sublimity to Homer. Such Jews as Philo, Spinoza, and Mendelssohn were commended in contrast to such Christians as Voltaire, Rousseau, Hume,

and Bolingbroke. Milton and Locke were called fanatics, and while the learning and genius of Newton were admired, he was pitied because unable to free himself "from the common superstition of the greater part of mankind."

Being unable further to pursue his studies, young Loewenthal became clerk for a merchant; but selling goods was not to his taste. To be among books was his delight. He was a born student. Having no other work, however, open before him, he kept on with his clerkship, and becoming acquainted with some young men about his own age who were radicals in politics, met with them secretly for the discussion of political questions. At such times essays and poetry of their own composition were often read. One of these pieces Mr. Loewenthal was indiscreet enough to publish. Because it criticised the government, he indirectly learned that his arrest had been determined on. He knew the horrors of such a risk as that. This was but two years before the great upheaval on the Continent, of 1848. With haste he fled to Hamburg, and with a good deal of trouble secured a passport to New York, whither, in a short time, he arrived, a stranger in a strange land, with but a poor knowledge of English. He had but little money left, and he hunted for work very earnestly in New York and Philadelphia, but failed entirely. He then struck out to get work in the country, but failed there too. In despair, he invested all he had in a small basketful of notions, and began the life of a peddler.

In November, 1846, when but a little over twenty years old, he called one forenoon at the house of Rev. S. M. Gayley, near Wilmington, Del., drenched with rain and suffering with cold; he was invited to the fire and to stop for dinner. After dinner, when he had disposed of some of his wares to Mrs. Gayley, he rose to depart, but the kind preacher, noticing how thinly clad the young stranger was, invited him to halt for the night, which he readily did.

Upon inquiry he found, to his surprise, that the young peddler had studied some philosophy and science, and was master of the Hebrew and several modern languages. The preacher became very much interested in his guest, and persuaded him to stay with him until he could see if some more suitable employment could be found for him. This he soon secured in having a class formed for him in modern languages in Lafayette College, at Easton, Pa., and which he took charge of January 1st, 1847. The few weeks, however, that he spent at the house of his benefactor were eventful times to him. Writing to Mr. Gayley some time afterward, he says: "It was at your house, by your earnest prayers (at family worship), to which I first went half from curiosity, half from politeness, by your humble supplications, that I was first awakened to apprehend my danger, to consider that I had an immortal soul. I began to open the Bible. I was astonished. I waited with eagerness morning and evening for the summons to family worship to hear you pray. I was more and more convinced I was on the wrong path." During the young professor's absence at

lege, Mr. Gayley followed him with kindly religious counsel, which, though a bow at a venture, proved under God to be the right things said at the right time, and in the autumn following Mr. Gayley baptized him as a member of the Presbyterian Church.

In the fall term of 1847 Mr. Loewenthal entered the senior class in Lafayette, and graduated in the June following. Shortly after graduating the Rev. Samuel Miller offered him the position of a teacher in the collegiate school at Mount Holly, N. J. This he accepted and retained for three years, when he entered the Princeton Theological Seminary, where he took a full course and graduated with great credit in 1854. He was licensed by the Presbytery of New Brunswick. While in the seminary he taught classes in the modern languages in the college of New Jersey. He was an early riser and a tireless worker. As a linguist he had few equals and, perhaps, no superior, considering his age. He was a thorough student, at the same time, in mathematics and philosophy. There were plenty of openings gladly awaiting such qualifications as he had, but he cheerfully offered himself to the Board of Foreign Missions of the Presbyterian Church to go to the Gentiles of India, and was accepted and sailed for his field in August, 1855.

The Society of Inquiry of the seminary selected him as essayist for 1854, and his subject was *India as a Missionary Field*. The production was one of great merit, and was soon after published in the *Princeton Review*.

He was below middle size in stature, but lithe and wiry. He had a large hooked nose, a fine black eye, and raven black hair. He was a quiet, modest man, and a man of thorough consecration. All his powers were cheerfully laid at the foot of the cross.

At Peshawer, the advanced station of missionary enterprise in Afghanistan at that time, he landed in 1855. He was the pioneer there and alone, but he addressed himself in earnest to the acquisition of that difficult language, the Pushtoo.

Nine years of patient, hard labor passed, and he was able to preach in Pushtoo, Persian, Cashmere, Hindustanee, Arabic, and, in fact, in all the languages and dialects of that polyglot region which he had chosen as his field of labor. Besides this he had just completed a translation of the New Testament in Pushtoo, and was about to begin work on the Old Testament when his earthly work suddenly came to an end.

When in the seminary he was subject to terrible headaches, which caused him to rush out very early in the morning to take an airing, and some of the theologues who rose betimes in the mornings used to see him coming back from a walk of two or three miles just as they first looked out. One morning in July, 1864, about daylight he was shot by his own watchman, who said *he thought it was a thief*. Whether what he said was true, or whether he was paid to kill one who was hated and feared, as did some men of Asia who were not able to resist the wisdom of the Spirit by which Stephen spoke to them, will not likely be known on this side of eternity.

It is hardly probable that that was the *first* time in all those years that Mr. Loewenthal had come home at that hour and in that way !

To human view it seems mysterious that one so gifted, so eminently fitted for such a field and on the ground and anxious to work, should be cut down. So, however, was it with another grand servant of Christ and missionary to India, *Henry Martyn*. Both were men of wonderful intellect and rare scholarship, especially in the line of language ; and each gave a final work of a New Testament of his own translation—the one to Persia, the other to Afghanistan. Each died young and alone in different parts of the field, but Tocot and Peshawar are drawing nearer to each other, and hosts of pious dead will soon surround the graves of these young, brave, lonely pioneers.

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From Chefoo, China, Mr. G. P. Bostick writes, April 10th, 1891 :

“ Rev. P. C. Henry says, ‘ The Chinese dress too often means a Chinese house pure and simple, and native furniture, native utensils and native food.’ This statement is unjust to a large number of missionaries who wear the dress, which no more means, in itself, the other things specified than wearing a Prince Albert coat in New York City necessarily means a brown-stone front with all attending luxuries, or a plain dress, signified poverty. Many who wear the dress live in good foreign style otherwise, and some of them under the same board with Mr. Henry. The C. I. M. policy is economy, whether you wear the dress or not. I know some of them in foreign dress who live harder than some others who wear the Chinese dress. I know not how to account for Brother Henry’s statement, unless he has not mingled with these who wear the dress.

“ I also read recently something like this, ‘ If you are slaking in your faith and tend to looseness of views, throw yourself into the mission on a foreign field and it will cure you.’ Some have tried this, resulting in their finally giving up the Bible, religion, and God. Work at home might have the desired effect. But for heathen lands we need men well grounded in the faith at all points ; others, if not entirely thrown off, will get looser, and teach loose views to others. Faith of all workers on foreign fields will be thoroughly tried, and needs an immovable foundation.

“ I read also recently an appeal for sending out mechanics as missionaries, to establish all kinds of shops for the natives. In this part of China there is danger of burying the Gospel beneath the accompanying civilizing agencies, so that God’s power unto salvation will not be seen. My vote is first and last and all the time, for men and women to preach the Gospel pure and simple, and depend on God for results : already too much time and money are expended in heathen lands on the side issues.

“ Amid the many societies undertaking to do the work of the churches, would it not be well to consider how much stress is to be put upon the individual Church—Christ’s organization ?”

## EXTRACTS AND TRANSLATIONS FROM FOREIGN PERIODICALS.

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

—The Annual Report of the National Bible Society of Scotland has a very valuable letter respecting the state of France from Mr. Charles Faulkner, "whose long residence in that country, and careful study of events in it, entitle him to be heard on such a question":

" . . . Pius IX. himself never made a greater mistake, and that is saying a great deal, than when he drove Jules Simon, one of the fairest, most moderate, and most religiously disposed men in France, from power; and he who would form a just estimate of the acts of the French Government in relation to the Church, is bound to take the 16th of May, 1877, into account. Passion is an evil counsellor, and the systematic persecution that followed was a great mistake; but the Church only reaped what she had sown. She had tried to strangle the Republic."

Mr. Faulkner then describes all the familiar outbursts of passionate hostility to clericalism, and, in the train of that, to religion itself, and adds, "In all these respects there is a great change. The government is no longer professedly hostile to the Church, and makes an effort even to be fair, and this is true notwithstanding many seeming exceptions. The programme of an anarchical socialist meeting no longer of necessity includes blasphemy. The administration has ceased, at least openly, to persecute. Priests are no longer eaten every day by the extreme Radical journals. Civil funerals are a diminishing quantity." Notwithstanding various measures bearing hard upon the revenues and exemptions of the clergy, Mr. Faulkner says that "there is reason to think that the religious influence of the Church is greater now than it was when the Pope drove Jules Simon from power. In the matter of education she has established free schools, both primary and secondary, which, her opponents being judges, are a great success. In other departments of work there is the same energy, and it seems possible that the latest attempts to cripple her may have the opposite effect." The Jesuits having been greatly disabled, it should seem as if this revival was measurably independent of them, and guided rather by the deeper religion and stricter ethics of the Dominicans. This, however, is an uncertain guess of my own.

"The same is true of the Reformed Church of France. . . . Ten years ago, a few leading men determined to seek the reorganization of the Church by means of non-official synods, both provincial and general. The attempt was regarded by many with fear and trembling, but it has succeeded beyond expectation, and three fourths of the churches are now formally connected with this revived organization, and the Church, as a whole, is throbbing with organic life as she has not done since the dark days of Louis XIV."

Mr. Faulkner says, moreover, as fully attested by men of all schools, that "the educated French mind is in a marked degree turning its attention to religious subjects, and that in no hostile spirit; indeed, one of the extreme Radical papers complained the other day that among periodicals such as the *Revue des Deux Mondes* there was not one that treated scepticism with due respect."

Is French Catholicism competent to detach itself from its accretions of superstition? It should seem not impossible, since, as Père Hyacinthe attests, the doctrine of Transubstantiation has been there spiritualized to a degree which seems to leave it hardly distinguishable from Calvin's own

teaching, except that the presence of Christ is assumed as existing *ante usum*. The coarse mediæval conceptions of the Roman Catechism in this particular have never found much acceptance in France.

—The *Société des Missions Évangéliques* mourns the loss of M. Eugene Casalis, the eminent founder, with M. Arbousset, of the admirable Lessuto (or, as we should say, Basuto) Mission, in South Africa. He died March 9th, at the age of 79 years. M. Eugene Casalis, after his return from Africa, was director and then honorary director of the mission house. The remembrances of the reawakening of French Protestantism, and of its first development of zeal for the extension of the Kingdom of God in the world at large, were peculiarly embodied in him. His missionary character, profoundly Christian, is described as being peculiarly French, marked by that pervasive sympathy and ready flexibility which distinguished St. Paul, and is a special French characteristic. He was distinguished also for his unmovable adherence to the central missionary idea, the salvation of men and the advancement of the kingdom of God, resolutely putting and keeping all the distracting invitations of science, civilization, national interests in their thoroughly subordinate place, “sacrificing, at need, everything which, in our hands, might become an obstacle instead of remaining a simple means.”

Various children and grandchildren of M. Casalis have been or are now his successors in Basutoland.

—The April number of the *Presbyterian Messenger*, of the Presbyterian Church of England, has a letter from a Chinese graduate addressed to W. Faber, which is interesting, though certainly amusing, as showing the enormous over-valuation of mere literature which is characteristic of China, as, in a less degree, it has until lately prevailed in Europe. Says the worthy gentleman, “The excellent men who undertake to propagate Christianity and are zealous for the salvation of the world have themselves, of course, good methods as well as beautiful intentions; and assuredly they are not waiting for any prosing of mine on the subject. Still, since Jesus, in revealing the truth of God, has even sacrificed Himself to save all mankind of all generations, with a tender commiseration which might move to gratitude even the creatures we eat, why is it that to this day so few in China follow Him?”

“ . . . Good medicine is that which cures disease, but good medicine is, for the most part, not palatable, and people are apt to loathe it. If you can by any means make medicine smell fragrant and taste sweet, your use of it in the curing of the disease will be marvellously facilitated and quickened. The doctrine of Jesus is indeed beautiful and is indeed good; but much of the translations of it are inelegant and crabbed, and scholars despise it. If you could by any means impart to the translations a just amount of grammar there would be a rush of believers, and no holding of them back. I would, therefore, advise that the Old Testament be translated on the model of the earliest literature of China (that of the Three Dynasties), that the New Testament be translated on the model of the Han Wei and Tsin writings, that hymns be translated in imitation of our elegant praise songs and ceremonial chants, and that Christian literature generally be rendered in the style of the best masters of Pang (A. D. 600–900).”

That translations and hymns should be thoroughly Chinese in form and genius is an altogether reasonable requirement. But assuredly the Greek New Testament is not written with any care to make it Attic. To some who complained that *Salvator* was not classical, Augustine nobly re-

plied, "Christ made it classical when He came into the world." But the letter, as a whole, which is long, is exceedingly good. The graduate points out how the charge brought against Christianity of neglecting ancestral honor might be met by tracts showing the thousand ways in which, in Christendom, wealth is diverted from ceremonial wastefulness before the dead to a thousand forms of beneficence, public and private, toward the living. "Again, all that can be found in Chinese books which is in harmony with the doctrines of Jesus should be collected into a volume for distribution and for use in preaching." The author says, after speaking of the former prevalence of Buddhism, utterly foreign to Confucianism, "That the religion of Jesus should not mightily prevail in China is a thing totally unprecedented. For myself, I barely know the English alphabet, and have no acquaintance with European literature. Hitherto mathematical and mechanical studies have absorbed my attention and dragged me down, so that I dare not hope to achieve anything in the way of illustrating loftier themes. But I cannot help wiping my eyes in eager expectation of a glorious moral advance and uplifting."

—The *Messenger*, speaking of the opium traffic, says, "With the great problems staring us in the face of the future of the Chinese race and of the Russian Empire, in both of which we are deeply concerned, surely it is time for us to set our house in order and get rid of the accursed thing. If we do this in the fear of God it will be the surest safeguard should the day of evil come."

—The *Chinese Recorder* for March says, "There is an idea prevalent among foreigners that China can make no advance because she is unwilling to become westernized. If these Asiatics would only array themselves in broadcloth or tweed, and throw aside their strange tongue and ancient literature for our classic English; or if they could be induced to ape our customs, buy our general merchandise to the exclusion of their own, and submit at once and utterly to the demands of the Western diplomat—then we might look for progress. But the fact should be emphasized that China's conservatism has an importance at least *in potentia*; and whatever of value in our civilization and whatever of truth in our religion comes at length into her possession will be held with invincible tenacity."

—*North Africa* mentions that a Sherceef not far from Cape July, West Africa, has sent for "books and information about the religion of Jesus, the Son of Mary." Mr. W. Summers was expecting to visit him.

—*North Africa* gives an account of the baptism of El Hansalee, a Moslem "saint" of Morocco, which reminds one of Simon Magus. He had long vainly striven to reconcile two hostile villages. At last the reconciliation was achieved by a simple Christian believer. El Hansalee, finding that his power came from his faith in the Messiah, was baptized, but scarcely disguises the fact that it is in the hope of gaining, like Simon Magus, a new degree of "power."

—A Moslem woman in Morocco, becoming a Christian, besought her husband with an honest but exaggerated zeal to divorce her, which he did, though very unwillingly. She since supports herself by sewing. A Christian desired to marry her, but desisted from his suit on learning that Christ forbids marriage with a divorced woman. Her husband still wishes her to return, and it is a wonder that her instructors do not refer her to St.

Paul's teachings. It seems, strange as it is, that in Mohammedan Morocco Moslems are free to change their religion.

—It seems that there are various sects in North Africa which are almost or quite purely Unitarian, paying little or no attention to any historical claims of Mohammed, hardly as much as our Unitarians of the left pay to the claims of Christ. They will probably be found the least hopeful objects of Christian missions.

—The *Calwer Missionsblatt* for April, 1891, mentions that all the churches under the sway of the King Kscholokol, brother and successor of Sekukuni, have seceded from the Berlin Missionary Society, to set up an independent Basuto Church. The movement is headed by Herr Winter, a university man and a son-in-law of the director of the Society.

—The *Mission Record* of the Church of Scotland asks, "Is it possible to find healthy sites in Central Africa? On the low belt of country near the coast, along the banks of the great water-ways, or on the shores of the inland lakes, such places are rare, if they can be found at all. But on the great central plateaux above the level of two thousand feet there are large districts where Europeans can enjoy health as good as it is possible to secure within the tropics. Such districts are destined to be the great saving centres of Africa. As examples of such regions one thinks of the Shiré Hills, the Lomwe Hills, the Angoni country west of Nyassa, and the lofty table-land lying between lakes Nyassa and Tanganyika. From these centres, when once missionary societies see the reasonableness of such a method, the Gospel of Christ will be carried all round until mission meets mission, with a network of workers all over the continent. The low-lying malarious districts, where no European can live or work, must be won by the native African Church, born and nurtured on these hill regions of Africa, and sent out in its manhood to win the rest of the Dark Continent for Christ."

—It is known, but seldom fully apprehended, that the great bulk of the people of Africa south of the equator, belonging as they do to the Bantu race, are not negroes, though they may not inappropriately be called negroids. A traveller, quoted in the *Missionary Record* of the United Presbyterian Church of Scotland, says: "The Bantu is a fine, tall, upright man, with delicately small hands and well-shaped feet, high, thin nose, beard and mustache. They are not black, but generally of a warm chocolate. Some of the men are perfect Greek statues as regards the splendid development and poise of figure. They have pleasing faces because of the perfect good humor that enlivens their features." One tribe, to the south of Stanley Pool, are described as having not a stupid face among them. The noble heads of the men make them appear as if they were all "members of Parliament." Like the negroes, they are born orators, but apparently on a higher range. "A sermon that I heard from one of them," says a missionary, "was as fine as ever I heard in Europe or America, not only in point of delivery, but in its clearness of reasoning, and in its profound perception of spiritual truth."

—The Moravian *Missionsblatt*, speaking of the Caffre tribe of the Pembus, remarks discriminatingly: "The heathen is, on the one hand, not the devilish abomination into which sometimes he is disfigured in all good faith, out of pure ignorance, by those who in Christendom, so to speak, beg from door to door for pity on him. No; he has also redeeming traits,

clearly discernible traces, though sadly marred and discontinuous, of the original imprint of God's similitude. But, on the other hand, assuredly he is far from being that uncorrupted, harmless child of nature that dimly dreaming worshippers of man would make him out to be. No; his true portrait does not merely include individual shadows and unclean disfiguring spots, but the whole foundation of his moral being is awry, untrue, impure, and unholy, plainly attesting his indispensable need of the redemption in Christ, that only through the energy of grace and the inner transformation wrought thereby can he be restored to his true temporal and eternal destiny."

—The Rev. E. C. Gordon, in the April *Intelligencer*, gives a dismal picture of the devastations wrought in Uganda by the wars of succession. "When I read in the papers, of Buganda being a garden, and its population 2,000,000, I see what Buganda once was, not what it is now. It is very difficult to judge of numbers; still I do not fancy more than 10,000 fighting men could be found in the whole land."

—Bishop Smythies, before returning to Africa, was presented to the Emperor William. The latter remarked significantly, "The Mohammedan religion is a very simple one, and takes great hold on those who profess it. Surely in the face of it there is great necessity for Christian missionaries to act unitedly."

—The French missionaries of Lesuto are devoting special attention, by large assemblies and otherwise, to the spiritual unification of their work, being convinced "that to have in a heathen country a church strong, compact, zealous, and pure is the best means of presenting to unbelievers the Gospel, with its most attractive and most convincing fruits."

M. Vollet, of the Zambesi Mission, has attended these reunions, and takes back with him Pauluse, a native Basuto evangelist, and his wife, to labor among the Barotsis.

—M. Boegner, Director of the Paris *Maison des Missions*, well sums up the difficulties of Northwestern Africa, "These African churches give you the impression of vast caldrons in ebullition; everything there is in fermentation, in conflict; good, evil, the influences of race, of environment, and, above all, of Christianity. We have to believe, to hope that this last will carry the day and bring forth noble fruits in the moral life, as it already does in the domain of religious feeling. The former are not lacking, but are behindhand. This is the characteristic trait of these churches: a retardation of character compared with sentiment and the manifestations of this sentiment."

—Blantyre has had stroke upon stroke in the deaths of Dr. Bowie, Mr. and Mrs. Henderson, and the pioneer, the Rev. Robert Cleland. "But though the workman dies, the work goes on." A pastor and a physician in Scotland have already offered. The Free Church, which has already eleven missionaries on the banks of Lake Nyassa, sends out five more this spring. Adding the Moravian Mission and the Berlin Mission, about to be established here, Lake Nyassa will become an eminent centre of Christian effort in Africa, besides the close connection of friendship between Blantyre and the Universities' Mission. As says the *Journal des Missions*, their numerosness is an added element of success. "Into these murderous climates men should go in numbers, or remain away."

—"As was to be foreseen," remarks M. Kruger, in the *April Journal*, "the great partition of Africa in 1890 has given a new impulse to the zeal of the Christian Church for the advancement of the kingdom of God in the Dark Continent. This fact attests anew that Christian missions do not hover in the ether of a faith detached and isolated from everything which agitates and interests mankind at large; they cling, by their natural fibres, to all the preoccupations of their time, to the character of the race, of the people, of the church which maintains them. But a supernatural principle, the Spirit of God, governs Christian missions, predominates over every other motive, and keeps in view, without suffering itself to be divested from it, the propagation of the Church of Jesus Christ."

—After thirty-six years of labor, the London missionaries have baptized a man and a woman, the first two converts of the terrible Matebeles, between the Zambesi and the Limpopo. Hitherto, whenever promising dispositions appeared in any way under the long tyranny of Mselekazi, the man disappeared. A second tyrant has succeeded, but apparently somewhat less implacable.

—C. Busse, in the *April Allgemeine Missions-Zeitschrift*, says of Mackay, "Although he was not an ordained clergyman, his deeply rooted piety, his burning missionary zeal, his many-sided cultivation, his splendid adaptability, his inexhaustible energy, his blessed activity, and his childlike humility have given posterity the right to number him among the greatest missionaries—to set him by the side of his great countryman, Livingstone."

—The *Zeitschrift* justly designates the French mission on the Zambesi as "one of the most heroic of our day." It is, though now entirely distinct, an offshoot of the Lessuto (Basuto) Mission, having been founded seven years ago "by the valiant COILLARD and his courageous wife." "The difficulties of this remote mission are enormous: a savage people, despotic princes, cruel manners, unbroken power of abject heathen superstition, frequent wars, a dangerous climate, a fearfully oppressive isolation—verily here is the patience and faith of the saints." Their firstling, Nguana Ngombe, gives them infinite comfort. The king's son, Litia, seems likely to be the second. Lewanika himself is thoroughly friendly, upholds the Sabbath and temperance, begins to be ashamed of plundering forays and of the cruelties of his old time, though he shows no signs of a renovated heart. Few missions, for their intrinsic interest, deserve more attention or sympathy of prayer."

—King Khama, who has transferred his capital to the 20,000 strong town of Phalapyc, at once proceeded to build a church for 3000 hearers, to which his subjects contributed about \$13,000. This well-ordered Christian government, it is to be hoped, may survive the impact of white seekers of land and gold. Khama is a convert of the London Missionary Society.

—The Basel Mission in Cameroon (West Africa) in 1890 lost four laborers by death, while the superintendent was obliged to return for awhile to Europe. Nevertheless, says the *Zeitschrift*, a series of joyful experiences has in a measure given compensation, and awakens excellent hope for the future. The mission has grown both in influence and extent. A number of out-stations have been added to the four main stations, while "from almost all the towns of the country men resort to us to learn about 'God's matters.'" In many places there are formed societies of "men of

God"—*i.e.*, seekers for the truth. More than twenty native helpers, a number being of marked capacity, assist the missionaries.

—The sad experiences which the Church Missionary Society has had with its mission on the Niger have led it to decide on supplying hereafter the principal stations with Englishmen, to whose oversight the colored clergy are to be submitted. The aged Bishop Crowther, remarks the *Zeitschrift*, seems thereby to become rather ornamental than effective. No charge lies against him, however, except too easy a discipline, and the suspension of his son, Archdeacon Crowther, has been annulled by the Society. The *Zeitschrift* well says, "Go forward in the use of native helpers, but make haste slowly."

—The *Allgemeine Missions-Zeitschrift* for April says, "In reading the books of modern African travellers and contrasting them with Livingstone's journals, we cannot avoid a feeling of sadness on a double account: first, that they have not kept their hands free from the shedding of human blood, and then, that in their reckoning, modesty does not appear to count for a virtue."

—The colonial politicians of Germany seem to have concluded an alliance offensive and defensive with Roman Catholic missions, which lend themselves very easily to political schemings. Of this the hard-hearted and almost wantonly murderous Dr. Peters is a notorious example. He boasts of having persuaded Mwanga to ordain "that Mohammedanism should be absolutely forbidden, and made subject to the punishment of death!"

—Stanley is said to be sufficiently open to blame for recklessness of human life; but Peters actually taunts him with cowardice, because he not unfrequently, in order to spare bloodshed, preferred circuits, and sometimes paid toll, etc.! Any way seems to be the object of contempt to Dr. Peters which is not cloven right through human bodies. Have the Germans reverted to the heathenism of their ancestors? But against all this cruelty the leading missionary magazine of Germany, with the missionary magazines generally, raises an unflinching protest.

The *Church Missionary Intelligencer* for April remarks, "Although the name of the United States does not appear among the Powers whose 'spheres of influence' and protectorates are being so carefully marked out upon the map of Africa, the American 'sphere of missionary influence' is neither small nor unimportant. On the north, in Egypt, the United Presbyterian Church has a vigorous mission, with over thirty-five missionaries from America, and over 3000 communicants in their churches. Their educational work is far advanced, and in the regions about Cairo and Assiout Christian enterprises are successfully prosecuted. Down the west coast, at Mendi, there is an American mission, while in the Republic of Liberia (whatever its shortcomings may be), the Protestant Episcopal, Methodist Episcopal, and American Presbyterian churches are all hard at work. At Muhlenberg, on the St. Paul River, the Evangelical Lutheran General Synod has a prosperous work, while the Presbyterian Board is located at the Gaboon and Corisco. On the Congo the American Baptists find a congenial field of labor, while on the Lower River and in Angola, Bishop Taylor is established. To the south of Angola lies the West Central Africa Mission of the American Board, which after only ten years of labor gives promise of great efficiency. The work of the same Board in Natal, where it has been established for fifty-five years, is well known. It

has now sixteen churches with nearly 1200 members. To the north of Natal again the Board has its East Central African Mission, near Inhambane, whence it is purposed to push forward into the interior. There are in all nine American missionary boards laboring for the redemption of the Dark Continent, with 204 missionaries, 359 stations, and an annual expenditure exceeding \$237,000."

—The Burma Bible and Tract Society, in its Annual Report for 1890, says, "How every true heart is pained at the thought that the two great English speaking nations that are doing so much to bless heathen lands, are at the same time doing so much to curse them! Oh, that they would cease to do evil, and learn to do well! Then would they bless only, and not curse; and in blessing they would be blessed. But in cursing, they shall certainly be cursed. The God of the terrible Civil War in the United States, and of the Indian Mutiny, is unchangeable and eternal." We notice that Sir Charles H. T. Crosthwaite, Chief Commissioner for Burma, is President of the Society.

—The *Indian Witness* states that the Viceroy, the Marquis of Lansdowne, and Lady Lansdowne, have taken particular pains to manifest, by personal attendance and otherwise, their interest in Dr. Pentecost's labors.

—Bishop Thoburn, quoted by the *Bombay Guardian*, avows that there is one Hindu notion to which he is a good deal of a convert—namely, that there is religious merit in planting a tree. "In India it certainly ought to be every one's aim to plant as many trees as possible, in every place where they can have a chance of taking root and growing, either to yield fruit or shade to generations yet unborn. Every missionary should see that his compound is well planted with trees; and there are hundreds upon hundreds of small plots of ground under the control of missionaries in villages and country places where valuable trees might easily be planted and cared for."

—Here is a pleasing piece of information from *Kaukab i Hind* (Star of India), "During the past year the profit on opium for the Government of India fell much below the estimate, and for several years the cultivation of opium in Cawnpore District has been a losing business, and consequently the offices have been closed and the buildings will soon be sold."

—The *Harvest Field*, published by the Methodist Episcopal brethren of Madras, opens, in its March number, with a paper by the Rev. G. Pittendrigh, on the New Testament place of preaching in the New Testament as a means of propagation of the Gospel. The author, before taking this up, lays strong and, as it appears to us, just emphasis on the entire flexibility of methods allowed by the New Testament, so that the object is the same, and of course that possible aberrations are continually checked by a Christian instinct kept fresh from the New Testament. He signifies that to worship the mere letter of "apostolic methods" is something that is thoroughly unapostolic. The Lord God of the prophets and apostles is still with His people. And He who gave wisdom to Paul to work in the Jewish and Roman world will not withhold it from Paul's successors, who are called to work in the Indian world. New Testament *methods* are often inapplicable in new conditions; New Testament *principles* are always supreme.

Mr. Pittendrigh believes that educational and medical agencies in India are largely leavening the Indian mind, and preparing a class a good

deal like the imperfect proselytes of the Empire, among whom, in the fulness of time, as among them the word of preaching will run like fire among dry grass.

—The *Harvest Field* says of this REVIEW, “The tone of the magazine is healthy, the articles readable, the information generally fresh, and it is unquestionably the best missionary magazine.”

—Mr. Whitton, writing in the *Helpmeet*, the women’s organ in connection with the Free Church of Scotland, says, “You will have heard of the bill at present before the Viceroy’s Council to raise the age of consent from ten to twelve. I am sorry to see that the Calcutta native press are almost universally against this change. Calcutta is gaining an unenviable notoriety by its resistance to all reforms. I hope the government will stand firm, and that the bill will soon become law. The law will do good in many ways. Among others, it will tend to keep girls longer at school, and so help on the great cause of female education.”

—The Rev. William Stevenson, of the Free Church, says, “Every Hindu girl of respectable family must be married, not merely as soon as she reaches maturity, but long before it, while she is still a mere infant. The higher the caste, the earlier does tyrannous custom demand the celebration of the ceremony. The origin of this extraordinary system is attributed to the old times of disorder and insecurity, when there was no safety even for little girls, save under the legal protection of a husband. However the custom may have first originated, it was established at a very early period in the history of Hinduism, on a more sacred foundation. It was declared to be a divine ordinance and incorporated with the most hallowed rites of their religion. The dogma that underlies this institution, as well as the other outstanding institutions regarding women in India—their seclusion within the zenana and perpetual widowhood—is the thorough and irredeemable depravity of woman’s nature. Hinduism first publishes the grossest libel on woman, and then treats her as if it were true. It declares her utterly incapable of freedom, and then enslaves her. Nothing is too bad to expect of women, and accordingly the only guarantee for the purity and respectability of the family is the maintenance of a system which marries them as infants, secludes them as wives, and practically entombs them as widows. And this system is guarded in every part of it by the most sacred sanctions of religion.

“Strange as it may appear, the women who suffer are themselves the main upholders of the corrupt idolatrous system that enslaves them. They lug their own chains, and bind even the men in the same bondage. But it is because they do not know any better. Their life is entirely centred in the home, and all the reverent instincts of their heart cling to the sacred traditions of their caste. To them, hid in their prison houses, Christianity is invested with all the terrors of the unknown. But let its pure and gracious light shine in upon them, let them see their own dark customs in the brightness of its beams, and their hearts will respond, their consciences will spring into activity, and the woman’s influence, which is ever the subtlest, most penetrating, and, therefore, most powerful force for the elevation of society, will ere long dissolve the ancient system of corruption and cruelty. For this let us labor and pray.”

—The Marchioness of Dufferin, whose husband has been Viceroy of India, says, as quoted in the Church of Scotland *Mission Record*, “In Oriental countries generally emancipation from the strict rules of the

purdah, and the education of women, are apt to mean dissipation and French novels; but in India they seem really to lead to a higher life. The educated Indian ladies I have met retain all the remarkably feminine character of their race; they lose none of the modesty of their demeanor, and I have never seen a sign nor have I ever heard the faintest whisper of any levity of their conduct."

—The *Mission Field* says that a native Christian, who had been very unwilling to make the customary annual offerings, but had done so, paid the next year three or four times as much as was looked for as his tithe on plantain cultivation. "I have realized," said he, "the blessing of making God my partner."

—The late Bishop Sargent's venerable coadjutor in the fruitful field of Tinnevely, the eminent Bishop Caldwell, who has so long worked for Christ there, in connection with the Society for the Propagation of the Gospel, as Bishop Sargent in connection with the Church Missionary Society, has at last felt constrained by the burden of age to lay down his episcopal charge. Both these bishops have been, in form, coadjutors to the Bishop of Madras, but each has in fact had a distinct episcopate over the converts of his own society.

—The *Church Missionary Intelligencer* for April, 1891, has a profoundly interesting article by the Rev. G. Ensor, explaining more thoroughly than anything we had seen before the slow but irresistible advance of Brahmanism, and the gradual way in which, in a large part of India (especially in the Ganges valley), it has so interwoven itself with "the kindred points of heaven and home," that the influence of the mediæval priesthood of the west, though supplying to Mr. Ensor various illustrations of startling force, appears in the comparison a light and shallow thing. Any one that will read this article on the Sanctions of Sapinda will rather wonder that Christianity has made so many converts in India than that it has made no more. That the fortress has not been found altogether impregnable seems to have been largely owing to the fact that the Dravidian South has never yielded to the full force of Brahmanic pretensions. And the Aryan current, in sweeping over the Punjab, had not yet developed its sacerdotal strength. But between the Five Rivers, the Eastern Sea, and the Vinethya Mountains there was seen in full force that junction of the king and the priest, originating in fact the proud theories of Boniface VIII., and of which Sir Henry Sumner Maine says (as quoted by Mr. Ensor), "A more awful tyranny never existed than this which proceeded from the union of physical, intellectual, and spiritual ascendancy." And though the teeth of the lion have been drawn by the island conquerors, yet the terror of a hundred generations of subjection still weighs the people down.

It should appear that, by a canonical though neglected doctrines of Hinduism, referred to in a government decision quoted in the *Bombay Guardian*, native Christians ought to be accounted equal to Brahmans. The Shastras, it seems, declare that the caste of the monarch, be it what it may, is always equal to the highest!

—The fluctuations and gradual advance of an Indian mission are interestingly illustrated in the table of average annual increase of communicants in the Ahmednagar Mission of A. B. C. F. M. during twelve quinquennial periods, beginning with 1831. It is as follows: 3 +, 3 +, 17 +, 14 +, 17 +, 74 +, 51 +, 42 +, 92, 146, 149, 171 +.

## II.—INTERNATIONAL DEPARTMENT.

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

### The International Missionary Union—Eighth Annual Meeting. [J. T. G.]

It was a great meeting—that of the International Missionary Union at Clifton Springs, N. Y., from June 10th to 17th. Many things which have interested the older members of the Union took on more satisfactory and definite form. The Union has from its beginning been "on wheels." These were taken off, probably never to be used again. The Union has determined to meet always at Clifton Springs, and always on the second Wednesday of June. One object of this is, that persons may know without notification, in making their arrangements for returning from their foreign fields, where and when they are to meet with this grand body of their fellow-laborers from all quarters of the globe, for a week's consultation, devotion, and fellowship. It is well to say now to all missionaries abroad that they need not wait for invitations to the meeting. Service in foreign fields constitutes any person a member of the Union on signing the Constitution. They should come without ceremony, but not without notification to the President or Secretary, unless that is really unavoidable.

There were advantages attached to the "movable feast," but there are greater in the settled life of the Union, as things are possible that were not under the old plan. But how has all become possible? Just this way. Dr. Henry Foster has loved the Union and built them a tabernacle and asked them to be his guests always. That seemed wonderfully in the order of God's Providence, and the Union accepted the proposal with more gratitude than often gets form in words. The tabernacle itself was formally tendered on the evening of its dedication, June 9th, and the action of the Union formally announced to the public with grateful phrase to Dr. Foster at the closing session of the meeting. And what a beautiful edifice it is! capa-

ble of covering with its spacious verandas a thousand persons. There must have been that number seated in the audience the evening it was dedicated by the President of the Missionary Union, when the beautiful service which had been arranged was presided over by that widely known and everywhere loved servant of all who come near him, Rev. L. Bodwell, chaplain of the Sanitarium. We will not try to describe the tabernacle itself. It is not like the tabernacle of old, but no architect gave the pattern, and yet it is perfectly adapted for all the purposes for which it was designed. A double roof secures ventilation when the glass doors are closed on account of chilly weather, and the transoms further this object. All can be thrown open, and the freest circulation of air secured as needed. Members of the Union in every land will rejoice, and all missionaries will recognize with gladness that there is here a great centre where the entire missionary force is afresh made to feel that they have a home.

The number of missionaries in attendance this year was slightly in advance of any former year. Ninety-two missionaries who had rendered an aggregate of perhaps twelve hundred years of service in connection with the several societies were present. They came from fields stretching from Hudson's Bay to Buenos Ayres, and from the great wall of China to the Sandwich Islands; from the Bosphorus to Ispahan, and from Africa on the Zambesi, the Gaboon, and the Kongo, and the Cape of Good Hope. It was a polyglot crowd, speaking, singing, and writing more languages than could perhaps be spoken by any philological society in the land, if not more dialects than any learned society ever used in assembly. It represented very widely all departments and branches of the General

Church of the United States and Canada, and even took its members from the English Presbyterian, and the Free Church of Scotland, in its noble representative, Rev. Dr. Narain Sheshadri, of Bombay. They only tarry. Three fourths of the number are expecting to return to service in the foreign field, and to do yet more to hasten the conversion of the benighted peoples of the earth. There were two new missionaries who had just been appointed by their boards to enter upon foreign service.

The papers which were read were of a high order. Dr. Cyrus Hamlin presented two, one on "Proportion and Harmony in Missionary Work," and one in connection with the able symposium presented one day by Dr. Kellogg, of Toronto, Dr. Hamlin, and Mr. William E. Blackstone, of Chicago, on the Jews. That was in every way a remarkable discussion.

Among the papers was one by Dr. George W. Wood, giving some special features of the History of the American Board; one by Rev. J. Taylor Hamilton, Secretary of the Moravian Missionary Society, on the Leper Hospital at Jerusalem; one from Professor Gilmore, of Rangoon, on the New Tide of Immigration into Burma, and its Bearing on the Future of Missions in South-western Asia; one on the Present Movement among the Pariahs of Southern India, in Relation to the Christianization of the Country, by Rev. Dr. John McLaurin, for many years a missionary in India, now Secretary of the Baptist Missionary Society of Ontario and Quebec. This paper contained most fundamental theories of missionary development, and awakened great interest and discussion, receiving most hearty endorsement. The Rev. J. M. Allis, D.D., of Chili, furnished a good paper on Missions to the Iberian Peoples. Rev. Dr. Happer, of Canton, and Rev. Dr. Shedd, of Persia, also sent excellent papers.

Of the many able addresses by such men as Drs. Nevius, Jessup, Chamberlain, Kellogg, Hamlin, Sheshadri, and

others we have no room to write. Neither can we do more than mention the excellent symposiums of the ladies' meetings, in which vast stores of information were disclosed, and much heroic work reported. We may furnish just one illustration of the work which these and other missionary ladies have done beyond their usual lines:

Mrs. Mix, of the Baptist mission in Burma, took the manuscript of the Shan Bible, beginning with the New Testament, and gave it a careful reading after it had been compared with Dr. Cushing's own copy, and was supposed to be perfect, and before it was sent to the printer. She found many mistakes to correct, and frequently found places that she wished to change in expression. Dr. Cushing accepted and incorporated many of her suggestions.

Sometimes she took charge of the printing for a short time and gave Dr. Cushing a chance to take a much-needed change. When she had finished the reading of the New Testament and began on the Old Testament, Dr. Cushing said he had no time to look at the "copy" and she must compare it with his and make it ready for the printer. This she did with about half of the Old Testament before leaving for America. During her stay here she has undertaken the reading of the stereotyped proof-sheets of the Shan Bible in order to make it as perfect as possible, and has read all of the New Testament and more than half of the Old Testament, the reading of which she expects to finish.

The discussions on how to increase the intelligent interest in missions in the home church was opened by Dr. Nevius, in reporting the Students' Volunteer Meeting at Cleveland, and speaking on the Movement in general. The consideration of this subject was broadened into a general conversation on ways of stirring up the churches, the young people as represented in Young Men's Christian Associations, Christian Endeavor Societies, and similar organizations. The platform meetings were

of a high order, not one dull nor tame speech being made in all the week.

The following officers were elected for the coming year: *President*, J. T. Gracey, D.D., Rochester, N. Y.; *Vice-Presidents*, Cyrus Hamlin, D.D., S. L. Baldwin, D.D., M. H. Bixbee, D.D.; *Secretary*, Rev. William H. Belden, Bristol, Conn.; *Associate Secretary*, Mrs. Dr. C. C. Thayer; *Treasurer*, Rev. James Mudge, D.D., Clinton, Mass.; *Librarian*, C. C. Thayer, M.D., Clifton Springs, N. Y.; *Executive Committee*, Rev. E. P. Dunlap, Rev. J. A. Davis, D.D., Rev. M. H. Houston, D.D., John McLaurin, D.D., C. W. Cushing, D.D., Mrs. O. L. George, Rev. Henry T. Perry.

A farewell meeting was had the last evening to bid God-speed to the large number of the missionaries present who expect to return to their fields before the next annual meeting. The Secretary, Rev. Mr. Belden, having been detained by illness, the Rev. James Mudge, D.D., served in his stead during the week with marked efficiency.

The following missionaries were present: 1874-78, Mrs. S. C. Adams, Japan; 1874, Thomas Barclay, Formosa; 1866-87, Mrs. G. A. Bond, Singapore; 1864, Mrs. T. W. Burkholder, India; 1853-83, Mrs. Albert Bushnell, West Africa; 1859, Rev. G. W. Chamberlain, Brazil; 1862, Mrs. G. W. Chamberlain, Brazil; 1879, Miss L. B. Chamberlain, Turkey; 1894, Rev. Charles T. Cocking, Japan; 1884, Mrs. Charles T. Cocking, Japan; 1879, Miss A. M. Colby, Japan; 1879, Miss Edna S. Cole, Siam; 1882-86, Mrs. S. Cross, Siam; 1878-79, C. W. Cushing, D.D., Italy; 1881, F. W. Damon, Hawaiian Islands; 1884, Mrs. F. W. Damon, Hawaiian Islands; 1875, Rev. E. P. Dunlap, Siam; 1882, Miss Anna S. Geisinger, India; 1874, Mrs. O. L. George, Burma; 1861-68, Rev. J. T. Gracey, D.D., India; 1861-68, Mrs. J. T. Gracey, India; 1881, Rev. G. H. Guttererson, India; 1874, Rev. J. G. Hall, Mexico; 1837-77, Rev. Cyrus Hamlin, D.D., Turkey; 1883, Miss M. L. Hammond, Guatemala; 1866, Rev. V. C. Hart, China; 1864, Rev. A. Hartmann, Australia, and Delaware Indians; 1864, Mrs. Mary Hartmann, Australia and Delaware Indians; 1879-89, Miss Mary E. Hartwell, Siam; 1879, Miss Ada Haven, N. China; 1881, Rev. J. W. Hawkes, Persia; 1846-76, Rev. S. R. Howe, M.D., Siam; 1881, Miss J. H. Houston, Mexico; 1887-89, Miss Meta Howard, M.D., Korea; 1862, Rev. Samuel Jessup, D.D., Syria; 1862, Mrs. Annie E. Jessup, Syria; 1864-76, Rev. S. H. Kellogg, D.D., N. India; 1878, Miss Adaline

Kelsey, M.D., Japan; 1883, Rev. W. C. Longden, China; 1883, Mrs. W. C. Longden, China; 1847-54, Mrs. D. D. Lore, Argentina; 1879, Mrs. A. W. Marling, W. Africa; —, Rev. J. McGuire, India; 1870, Rev. J. T. McMahon, India; 1851-76, Mrs. L. W. Mellen, Natal; 1873, Mrs. B. J. Mix, Burma; 1873-83, Rev. James Mudge, D.D., India; 1868, Miss Isabella A. Nassau, W. Africa; 1881, Rev. F. L. Neeld, India; 1881, Mrs. F. L. Neeld, India; 1853, J. L. Nevins, D.D., N. China; 1853, Mrs. J. L. Nevins, N. China; 1876, Rev. A. A. Newhall, India; 1879, Miss Ella J. Newton, China; 1882, Miss Mary W. Niles, M.D., China; 1872-89, Rev. Albert Norton, India; 1883-88, Miss A. E. Ottaway, Guatemala; 1880, Miss F. E. Palmer, Burma; 1866-86, Rev. H. T. Perry, Turkey; 1884, Miss Fidelity Phelps, S. Africa; 1878, Miss Harriet P. Phillips, India; 1882, F. D. Phinney, Burma; 1879, Rev. N. J. Plumb, China; 1878-80, Miss Mary Priest, Japan; 1880, Rev. E. H. Richards, Zambesi, Africa, and Upper Congo; 1878, Rev. W. H. Roberts, Burma; 1878, Mrs. W. H. Roberts, Burma; 1885, Miss Eva L. Rolman, Japan; 1884, Rev. W. B. Scranton, M.D., Korea; 1884, Mrs. Mary P. Scranton, Korea; 1883, Susan A. Searles, Japan; 1869, Rev. D. Z. Sheffield, N. China; —, Rev. Narain Sheshadri, D.D., India; 1886, Miss L. B. Smith, Japan; 1870, Miss Fannie J. Sparkes, India; —, David Stevenson, M.D., China; 1874, Miss Mary E. Talmage, China; 1874, Miss K. M. Talmage, China; 1868-73, Rev. C. C. Thayer, Turkey; 1868-73, Mrs. Mary F. Thayer, Turkey; 1883, Mrs. M. T. True, Japan; 1871, Rev. L. M. Vernon, D.D., Italy; 1867, Miss Isabella Watson, Burma; 1872-90, Mrs. Rev. J. E. Walker, China; 1882, Rev. G. L. Wharton, India; 1880, Rev. W. J. White, China; 1880, Mrs. W. J. White, China; 1849-89, Mrs. A. T. Wilder, Natal; 1880-90, Rev. O. W. Willits, China; 1838-86, Rev. G. W. Wood, D.D., Turkey, and Mrs. G. W. Wood; 1881-89, Miss M. P. Wright, Turkey; 1862-68, Rev. Egerton R. Young, Hudson Bay, and Mrs. Egerton R. Young.

#### SUMMARY OF MISSIONARIES PRESENT.

*By Fields*: India, 16; China, 15; Japan, 12; Turkey, 7; Persia, 1; Africa, 7; Burma, 7; Siam, 5; Korea, 3; South America, 3; Central America, 2; N. W. America, 2; Australia, 2; Italy, 2; Mexico, 2; Syria, 2; Hawaiian Islands, 2; Syria, 2; Malaysia, 1. Total missionaries, 91; newly appointed missionaries, 2; grand total, 98.

### Action had by the I. M. U. on Public Affairs.

#### THE UNITED STATES GOVERNMENT'S PATRONAGE OF THE LIQUOR TRAFFIC ABROAD.

The International Missionary Union would express its regret and amazement at the act of our Government through the Secretary of State, by which the Government has been committed to the policy of undertaking to increase the sale of the products of our breweries by officially introducing and commanding them to the favorable notice of the people of Mexico and other adjacent countries.

It can scarcely be conceivable that the intelligent officers of the Government are ignorant of the fact that such action puts a serious obstacle in the way of the work of missionaries who are laboring in those countries, since there is no greater hindrance to the progress of Christian work than the free use of intoxicating drink.

We therefore, as a convention of missionaries, most earnestly beg that our Government will adopt such measures as will fully counteract the influence of this most unfortunate transaction.

#### The Brussels Treaty.

This Union is not undmindful that great interest has been awakened by the fact that the United States Senate did not see fit to declare in favor of uniting with other powers in Europe in what is known as the Brussels Treaty, the ostensible aim of which is to secure the abolition of slavery, the suppression of the rum traffic, and the indiscriminate sale of fire-arms in Africa. While we do not assume to be in possession of all the facts which would enable us to judge accurately of all the political bearings of this subject, we sincerely hope that some adjustment may be made which will secure the full moral effect of the Government's participation in the suppression of these evils, which are such deadly foes to all real progress

in that country, so vast in possessions and so rich in promise.

#### American Relations with China.

Viewing the Chinese as a civilized though hethen people inhabiting a country in climate, soil, and many geographical peculiarities like our own, with a population six times greater than ours, with a power for muscular effort and endurance inferior to no nation on earth—our neighbors on our Pacific shore—we lament the unjust and cruel and, to us, disgraceful treatment which they have received at our hands.

We view it as being unwise as well as unjust to provoke hostility and retaliation from the greatest empire of the East, now rapidly adding the elements of power in Western civilization to her own mighty system. It will be to the great injury of our commerce, and other nations will reap the advantages that naturally belong to us.

Our very greatly extended and rapidly increasing Missionary interests deserve the attention of our Government as well as our commerce, and our Government has no right to break them up, to the grief of many millions of Christians of all denominations in the United States.

We therefore, the missionaries of the International (and Interdenominational) Missionary Union, in Annual Meeting assembled at Clifton Springs, N. Y., do earnestly request all our Missionary Secretaries in the United States of America to petition the Government at Washington to redress the wrongs inflicted upon the Chinese, and to establish and seek to foster the most friendly relations with our great neighbor.

#### Appeal to the Churches.

*The International Missionary Union, to the Churches which they represent—*

#### GREETING:

We, members of the International Missionary Union, on behalf of the several missionary fields from which we

have come, and in the name of our brethren now laboring in those fields, and of our former associates who have fallen at their posts; and, above all, in the name of our blessed Lord, who has commissioned the Church to disciple all nations, make this appeal to the churches which we represent.

We have fallen upon a time of great privileges and responsibilities. The prayer of the Church that God would open the world to Christian effort implied a pledge and promise on the part of the Church to perform her duties as the way might be opened.

At the present time world-wide opportunities, and the possession by the Church of men and means adequate to world-wide efforts, give to our Lord's command to evangelize the nations an emphasis and urgency hitherto unparalleled. Ordinary consistency and sincerity as well as loyalty to Christ, gratitude for our distinguishing mercies, compassion for the many millions of God's lost children, a sense of personal indebtedness to them, and the fear of increasing God's displeasure and the withdrawal of His spirit from our home churches by neglect or delay in the discharge of present duty, conspire to awaken us to immediate action, and such action as shall be in some good degree commensurate with our obligations.

We therefore request and beseech all pastors and teachers to seek by the prayerful study of God's Word, and a familiar acquaintance with the condition and needs of heathen nations, to know more of God's will, and our duty with reference to the world's evangelization, and to teach those under their influence the relations to the whole world which are necessarily implied in Christian discipleship, and the privileges and duties growing out of those relations.

We recognize with devout gratitude to God the work for foreign missions which has been accomplished by Woman's Missionary Societies, the Students' Movement, Young Men's Christian As-

sociations and Christian Endeavor Societies, and similar organizations, and we would urge all Christians to unite with us in the prayer that these organizations may be still more abundantly blessed and used of God for the advancement of His cause in the future.

Finally, with a full conviction and realization of the utter uselessness of all human efforts and pecuniary gifts, without God's presence and aid we would call upon God's people to unite in earnest prayer, that the Holy Spirit may be poured out on all nations: that the Lord of the harvest may choose and send forth from Christian lands, and from converts in unevangelized lands, many laborers into His harvest, and that His kingdom may come and His "will be done on earth as it is in heaven."

### The Outlook.

Rev. J. L. Phillips, M.D., recently appointed Secretary of the Sunday-School Union of India, said: "Reaching Bombay November 30th, 1890, I began a Sunday-school tour of India, and during these five months have travelled more than 9000 miles. India never presented so many open doors as now, and we could find places for thousands of Sunday-school teachers within a week if we had them. Missionaries of all sects and nationalities are giving our Sunday-School Mission a very hearty welcome. Auxiliary Sunday-school unions have now been organized in Bengal, Bombay, Madras, Punjab, and Burma, and before long we hope the Northwest Provinces, Rajputana, Central India, and Ceylon will be similarly organized. At an annual meeting of the India Sunday-School Union, held here in Calcutta last December, we started a Sunday-school journal in English for all India, which is being very kindly received and will prove a strong bond of union between workers in distant parts.

"On returning to my own dear India I find a very hopeful feeling among

missionaries generally. The Lord is working wonderfully in this land, and we look for larger gatherings. The next Decennial Missionary Conference will be held at Bombay at the end of 1892, and plans are already being made for it."

—Rev. Dr. H. N. Barnum wrote from Harpoot, Turkey: "I have not the time to speak of the work here, except to say in a general way that it is encouraging; that prejudices are overcome, and doors are opening much faster than we can enter them. The greatest source of discouragement now is the failure of the home churches to appreciate the emergencies of the foreign field. The rallying cry of the Student Volunteers, 'The evangelization of the world during the present generation,' is the true one. Were the whole Church of Christ aroused with this as her motto, she would be irresistible. It seems to me that the first, the most pressing need now, is that the home Church be awakened to such a sense of personal responsibility as shall lead Christians to enter heart and soul into the work of giving the Gospel to the unevangelized nations at the earliest possible moment. We have prayed for open doors; the prayer has been answered. We have prayed for re-enforcements, and they are coming six thousand strong. But how can they preach, except they be sent? How can they be sent, if their coming involves the dismissal of native laborers? This will be the result without an increase of funds. The silver and the gold which are the Lord's is kept back by His servants; it does not find its way into His treasury."

—Rev. R. H. Nassau, M.D., of West Africa, sending salutations, wrote: "Were I with you I could tell you what I would talk about *ad fatigandum*, THE AFRICAN LIQUOR TRADE. African domestic slavery is a very mild thing; it corresponds in its deprivation of liberty to unrequited service to our criminals in prison labor; and even the export

slave trade of East Africa, though dreadful, does not kill souls, and the nations will soon stop it (not by Cardinal Lavigerie's society—I distrust *him*; I do not favor his *method*). In my speaking thus (comparatively) lightly of slavery, no one who is acquainted with my politics will misjudge me. But the rum trade kills soul and body and all the nations are guilty, America among the rest, Germany about the worst. Holland, the last to lately assent to a high custom duty on liquors in the Congo, does not, I think, deserve much praise. Now the Congo nation have learned to like rum, they will have it at any cost. The only safety for the nation of Africa is prohibition. I am not radical on the temperance question. I am unable to stand with the *per se* brethren. Practically I am a total abstainer, under Paul's 'weak brother' decision. It is one of the regrets to me in the pending transfer of our African stations situated on French soil (Gaboon and Ogowe) to the Paris Evangelical Society, that our natives will see the lower standard our French brethren hold on temperance and Sabbath observance. I beg to say we are not deserting our native churches simply because we are wearied with absurd French colonial regulations, but because French pastors, as Frenchmen, will be better able to save our native Christians from often cruel injustice; our appeals have little effect. The local governors are vexed with our English language, and think that we love England more than we do France."

### Pressing Needs.

REV. J. H. SHEDD, D.D., GROOMIAN, PERSE

[Among the excellent communications to the International Missionary Union, at its meeting at Clifton Springs, was the following from Dr. Shedd:]

"It seems to me, if permitted to say a word to the Union, my first plea would be in behalf of the *missionaries in the work and the supply*. I cannot say as to other fields, but in Persia the percent-

age of missionaries, especially of the unmarried ladies, who are compelled to give up the work in a short time after they come out, is very large. The young man or woman in America joins the ranks of missionary volunteers, and it seems that the great question is settled. But facts show that the real crucial period is the first three years on the field. Many break down in health or yield to discouragement before they have acquired the language or know the joys and rewards of the work.

"We are very isolated here in Persia—one thousand miles inland from Constantinople—three or four weeks' travel to the nearest railroad or seaport. The climate is not tropical, but it is malarious and most of the year very dry, and the altitude on the plateau of Persia is four thousand or five thousand feet. Our mission station is just now in great need of two single ladies to work in our girls' school. Our college industrial department seeks in vain, from the thousands of volunteers, for the right man to act as superintendent. Consecrated artisans like Mackay, of Uganda, seem to be scarce in America. The words of our Lord are often our pray: 'That the Lord of the harvest will send forth laborers into His harvest.' The need is great of *God-sent laborers*, who are called as Paul and Barnabas were, and who shall be called by the Church, after full trial, beloved men who have hazarded their lives for the name of our Lord Jesus Christ—'hazarded,' have given up, placed their lives in a sense out of their own power, *fully surrendered* all to Christ. Equally important are other New Testament qualities of the true ambassador to the unevangelized, such as *lives completed* in Christ (Col. ii. 10), *lives fully disciplined*, or self-control, self-mastery, the *temperance* of the New Testament, and *contentment* or self-contained power to meet varied difficulties and emergencies and not become helpless as the dangers and trials increase, but such as can win their own way and help others to do the same. How much, too, we

need the patient continuance in well-doing that can even wait for results in such a field as ours! God has sent very eminent missionaries into Persia, and noble men and women are coming still, but it is a subject that the International Union may well consider again and again, and emphasize the *qualities needed in missionaries*, and *how our Boards are to get the right men and women*, and *how see that each one is in the right place*. I am sure you will pray earnestly for all in the field. You can realize, as those who have not tried it do not, the strain and trial, the temptation to despondency and irritability and dissatisfaction, and the danger of losing faith and courage, and of failure of health and hope—how helpless unless sustained by the great affection for Christ and by the power of God through His blessed Spirit. These hard fields of Islam must have patient, it may be long labor. They are strongholds, and cannot be captured by a crusade of ill-prepared though zealous missionaries, but by only the fullest offering of ability and devotion united.

"Another phase of the subject is the relation of young men educated in America, but natives of the East, to the Boards and Missions. Our station has a large constituency of young men who have gone or are anxious to go to America. Some twenty of them are now in America, and hoping to come back in some capacity to their native land. I send a paper prepared by our station on the subject, which if you have time is well worth considering in its bearing on all fields.

"My *second plea* to the brethren of the Union would be, I think, in behalf of the native church in our field. This was presented fully two years ago—what has been done for the Nestorian people and the reformation going forward among them. The young missionary is sent out by the home churches. He considers himself as their ambassador, and goes back after a time to rehearse all that God has done with him, and how he has opened the

door of faith to the Gentiles. But as time goes on and he becomes an old missionary the relations are changed. He is identified with the people and church of his field, and is one in his interests with his brethren and sisters and sons and daughters in the faith. Thus in my own case. My church relations are all here. The little company of communicants of thirty-two years ago, when I entered on this work, have increased tenfold. Our evangelical Knoosha or synod (which uses the Aramaic or Syriac language, spoken by Christ and the apostles) now numbers 42 presbyters, 26 preaching deacons, 19 licentiates on trial, 90 elders in the churches, 91 deaconesses in the churches, and about 2000 other members, a total of over 2250 in full communion. This is a little company, but it is big in its relations to the broad field of millions of souls about us that need a Saviour. Last fall I was chosen the moderator or president of the Knoosha for three years. This means more than simply to preside at the meetings. It is an executive office to see that the ecclesiastical affairs move on smoothly, and that the work of the Church in its boards and missions and pastorates is carried out. At first it seemed too great a responsibility to add to my already full duties, but the great need and possibility of helping our Church in so many ways led me to accept. Now the words of the apostle, 'The care of all the churches,' have an emphatic meaning, and lead me to ask your special supplications for our native ministry and for the whole household of faith. Our Church has many obstacles in its way, some within and some without, in these lands of intolerance and anti-Christian influence. The winter and spring just passed have brought some signal blessings. Systematic labors, in which missionaries and native brethren worked side by side, have gone forward in many congregations, and always with more or less of the power of the Holy Spirit. The Feast of the Resurrection (O. S.) was

held last Sunday, and it was a memorable day—the communion Sabbath in more than twenty of our churches, and nearly one hundred and fifty new members received to full fellowship. I can well recall the time when all the converts came together in a single company, but now the bands of believers are two hundred miles to the west of us and still farther east. The outlook for the future is hopeful of rapid growth, if we fail not in well-doing.

"The question of steady supplies to meet the expansion of this work in cooperation with the native church is always with us. For example, in church building there are twenty places in need, and for this year our two thirds of the funds should be at least \$1000; but the board can only say, 'Alas' this work must wait.' We have at our station the college and female seminary, with a united attendance of over 300 in the graded departments; 9 are in theology, 6 in medicine, 50 in the college course, 50 more in the seminary course, etc., down to the lowest preparatory. Gardening, carpentering, sewing, housekeeping, etc., are going on beside the medical work. The press, with its monthly paper, school books, and Christian literature needs about \$1000 a year to help it do its work; our church and evangelistic work some \$4000; our educational work, \$2000 for college and seminary, and \$1200 for over a hundred other schools; as much more for the hospital, that has an aggregate of several thousand out-door patients and several hundred indoor patients in the year. The missionaries to keep all this work and the woman's work over the field besides in motion, are now but four families and four single ladies. Outside of mission salaries the native church supplies about one quarter of the expense, and our mission three-quarters. When the word of retrenchment comes, 'Cut down 20 per cent or even 10 per cent,' we have a serious time, and pray more earnestly that God would put it into the hearts of His people to give us just enough steady supply to help on our

work in co-operation with the native church, without these annual embarrassments and discouragements to us and to them as well. But the work goes on notwithstanding, and I ask again your prayers for our beloved native church and people.

"I meant to add a *third plea* for our needy field of Persia and Kurdistan. In its Christian population in many places it is ripe for the harvest. In the tenfold larger field of Moslem and anti Christian sects our native brethren say the spots of harvest are appearing. In places the way is open. In places the way is strongly barred against Christian influence. One most interesting feature in our work the past year is the spirit of a number of young men who are volunteer workers. Without asking any help they go from place to place preaching Christ, both to Christians and Moslems. They find the hearing ear, and are full of faith in the power of the truth and the working of the Spirit. I hope, if spared till next year, to report more fully of this part of our field and work."

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—Rev. G. S. Wilder, of South Africa, wrote to the missionaries at Clifton Springs: "I hope some member of the Conference will think to submit, and the Conference judge wise to pass, a resolution urging upon our next Congress the advisability of its reconsidering its late hasty action, whereby it refused to unite with the other powers in the convention to suppress the slave trade, to regulate the sale of fire-arms, and the supply of liquor in Africa. Before the last Congress adjourned an honorable member gave motion to reconsider. However, it is not at all certain that Congress will be ready to reconsider its action. It seems to me that all missionary and religious conventions should pass resolutions in strong terms on this subject, and if possible bring our Congressmen into the light before they meet in December next."

#### A New Church Edifice at Constantinople.

Dr. Cyrus Hamlin, now more than fourscore years of age, does not "die at the top." He is one of the most vigorous thinkers of the age. But we supposed his well-earned retirement was not to be disturbed; but he is earnestly at work trying to raise funds for a new church at Perea, Constantinople. He says:

"The building is designed for a place of worship, and for a church home for the first Armenian or native Protestant Church ever formed in the Turkish Empire (1846), and for other uses which will be mentioned.

"The history of the many efforts and failures for a church building cannot be here given, but the *set time* seems now to have come, after forty-five years' wandering in the wilderness, to cross over into the promised land.

"This church building will be a monumental church in history. It will commemorate the signal and singular triumph of God's providence over the well-planned measures of the Czar of Russia, to efface the Protestant movement from the empire, and at the close of 1845, the Emperor Nicholas, having obtained the most exact information of the progress of the work and of the failure of previous persecutions, advised the Catholics of Etchmiadzin, the titular head of the Armenian Church, to put forth his entire ecclesiastical power to efface this disturbing element forever from the empire.

"Acting through the Armenian patriarch and primates at Constantinople, sustained by the secret influence of the Russian embassy, the 'Great Anathema' was thundered forth, which deprived every evangelical of not only his spiritual but civil rights. They were thrust out like Turkish dogs into the streets. Sir Stratford Canning (afterward Lord Stratford de Redcliffe) immediately took up their case with that firmness, wisdom, prophetic insight, and unconquerable will which have made his name immortal. He compelled the Sultan, despite all the dip-

lomeacy of Russia, Austria, and France, to organize Protestantism as one of the legalized religions of the empire. The story is magnificent, but cannot here be narrated. The great emperor was foiled, and most singularly defeated.

"Under the new and surprising character of freedom the first native Evangelical Church was formed July 1st, 1846. Instead of annihilation there was life, there was joy, freedom, wonder, thanksgiving, triumph. What had God wrought!

"From this beginning more than 150 churches have been formed in the empire—115 under the American Board—but in this work the American and Presbyterian Boards were one; and yet this first, this mother of all the churches, has no home of her own to this day, and no visible proof of her existence and history. That it has held together for forty-five years in a nomadic state shows a life of inextinguishable vitality.

"It will cheer the whole Protestant body throughout. It will prove to all the world at that central point that the Protestant Church has a permanent and solid existence, which to this day many affect to doubt because its first organized body has no sacred temple.

"It will be a place of worship for as many languages as can find a suitable time on the Sabbath—the Armenian, Greek, Bulgarian, Turkish, English. It is a polyglot capital, and religion takes in all the languages.

"The native church in its poverty has done nobly in pledging \$11,000."—J. T. G.

—Bishop Thoburn, who has recently been in Rangoon, Burma, says:

"I enjoyed the delightful privilege a few days ago of calling upon Mrs. Bennett, of the Baptist Mission, now in her eighty-third year and in the sixty-first year of her residence in India. She seemed to be in excellent health, cheerful and hopeful. She remarked that for twenty years she had worked every day correcting proof of Karen or Burmese

publications, but that for the last twenty years her sight had not permitted her to do this kind of work."—J. T. G.

—Mrs. Gracey, who prepared the article on the Women's Missionary Societies, has received the following from Mrs. L. R. Keister, editor of the *Woman's Evangel*, the organ of the Woman's Missionary Association of the United Brethren:

"In the May number of THE MISSIONARY REVIEW you have us reported as collecting during the year \$1567. The correct figures, as given in the June *Evangel*, are \$14,567, a difference of \$10,000, probably caused by the accidental dropping of one figure by the compositor."

This is the true explanation; but the result is a very great depreciation of the noble work of these good women. Let all persons who make up tables, or otherwise study the figures, take note of this correction. It seems as if the Church on earth was like the Church in heaven, in one respect at least, it is a company that no man can number, at least not exactly.—J. T. G.

—It really seems amusing to mark the sensitiveness of the English over the wounding of the sensibilities of Mohammedans in India by the introduction of Mahomet into a play in Great Britain.—J. T. G.

—On the 17th of February last the largest missionary party ever landed in China arrived at Shanghai from San Francisco. It was composed of thirty-five men and women, who were to be followed the next week by ten or fifteen more, the whole being a party of missionaries sent from the United States by the Scandinavian Churches of this country to labor in Hudson Taylor's China Inland Mission.

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

The success of the *MISSIONARY REVIEW* seems now to be assured. For the past three years the cost of production has been scarcely covered by the subscription list, notwithstanding the fact that at least one of the editors, and he the one who furnished or provided nearly all of the literary matter for its pages, did his work almost gratuitously, for the sake of securing the permanent establishment of a much-needed review of missions that should be independent in utterance, undenominational in character, world-wide in scope, and cosmopolitan in sympathy.

After more than three years and a half since the *REVIEW* took its present form, the income of this *REVIEW* begins to assure the publishers that the large amount of money embarked in this enterprise is likely to be returned through the increasing number of patrons who give these pages a welcome to their homes and hearts. To establish a first-class monthly magazine of missions; to secure contributors to its pages of the highest ability, accuracy, and authority from all quarters of the globe; to get an editorial staff representing the great leading denominations, and a large corps of editorial correspondents scattered through all lands; to command the support and approval of the most intelligent and consecrated friends of missions; and withal to undertake to compensate, even on an economical basis, those who write articles for its columns, was no small venture, as we can attest, and it is with no little gratitude to God and the friends of missions that we now find the scale turning favorably toward self-support. Our readers have always outnumbered, four to one, our list of subscribers. Often times one copy has found interested perusal on the part of an entire family, or even larger circle of students in colleges or seminaries. With no little joy the editor-in-chief found one of the most busy and wealthy men of Chicago reading aloud from its pages to his whole household on a Sabbath afternoon; and he informed me that he found no better reading for such times, and that his whole family regarded it as a privilege to hear him read the *REVIEW* aloud. One man in Montrose, Scotland, in his zeal for the wide perusal of these pages, sends his copy every month to fifteen other persons, who otherwise would not see them. Beside this fact of the comparatively limited list of subscribers, we have been at a disadvantage, pecuniarily, in furnishing copies free of charge, or less than cost, to the volunteers and others

on the mission field, or preparing for it, who are unable to pay for the *REVIEW*.

We take pleasure in a public and formal acknowledgment of our indebtedness to many subscribers who have, of their own accord, undertaken to induce others to subscribe, and some of whom have sent us as many as a score of names. Acknowledgments are likewise due to others who have encouraged our efforts by helpful, stimulating, and suggestive words, sometimes of approbation and sometimes of advice and kindly criticism. We have scarcely ever received a letter of causeless complaint or unjust and harsh censure; and when one such has come to our table it has been buried under a pile of fraternal and appreciative commendations.

Just now we have been particularly gladdened by receiving the sum of \$207.80 in *one gift*, to be applied to furnishing the student volunteers and similar intending missionaries with copies of the *REVIEW*. This is the largest single contribution ever received by us for this purpose. It has been our prayer that we might be able to put a copy into the hands of every student preparing for the mission field at home and abroad. We have from the first offered to send a copy for one year to some such person now preparing for the work, for every dollar sent to us, paying from our own pockets the lacking sum to cover cost of production. But the aggregate sum received to be applied to this object has been comparatively small and inadequate. The "friend" above referred to desired to go to the foreign field, but being providentially constrained to "abide by the stuff" instead of going into the battle, he sends this generous donation. He will thus be the means of supplying the *REVIEW* to 208 persons not now receiving it. This fund we should like to see increased to at least \$1000 a year, as we could well invest it in furnishing free copies to students whose limited means hinder them from paying even their cost.

It may not be amiss to add that arrangements have now been made to have a regular *résumé* in these pages of the work of the foreign missionary societies of Great Britain. We hope soon to secure equally satisfactory reports of the doings of all continental societies. There is no design to be partial to any missionary organization, field, or work, or to treat otherwise than fairly every branch of the Christian Church. But to present each month within the thirty pages assigned to the Department of Missionary Intelligence a proper account

of the work of some three hundred missionary organizations, though only in outline, requires unusual facilities for access to their reports, and uncommon ability for classification and condensation.

Much of the missionary "news" inevitably gets stale before it comes before the readers' eyes. The weekly religious press, not to say the daily newspaper, easily anticipates us, as we appear but once a month, and it requires at least ten days after the matter is in the printer's hands to set up, correct, electrotype, do the press work and binding and mailing. But with God's help and our readers' indulgent sympathy, we shall aim to make this REVIEW more and more the indispensable inspiration to all intelligent and aggressive missionary work at home and abroad.

This number being especially devoted to papal Europe, we put here for permanent record the admirable address of the President of the Florentine Committee on the reception of the Evangelical Alliance at the Ninth Universal Conference in Florence in April last:

"Honored and dear Brethren: It is an event, a benediction, a *festa* for the Evangelical of Italy, this solemn reunion of distinguished co-religionists from every land, from Greece, Turkey, Egypt, India, Australia, Austria, Germany, Russia, Belgium, Switzerland, France, Spain, Britain, North America and Canada.

"Οἱ ἀπὸ τῆς Ἰταλίας ἀσπάζονται ὑμᾶς: Those of Italy Salute you, and heartily bid you all welcome.

"Languages distinguish us, but they do not divide us; rather they unite us, forming special groups. Permit us to place together the delegates of countries where the same language is spoken, and to address to each group a few words:

"Honored and dear Brethren of the French tongue, in you we salute, on the one hand, the descendants of the heroes of the Reformation, who with unheard-of constancy have fought and suffered for the cause of the Gospel; and, on the other hand, the sons of generous Switzerland, refuge of the persecuted and bulwark of liberty, who received with equal affection the emigrants of France and of Italy.

"The Reformation did not become national in France, but its effect has been universal. It founded the rights of man with respect to his fellow-man and to the State on the Sovereignty of God.

"That principle, still worthily represented by you, is essential to Protestantism, and necessary to the Alliance. In the rainbow of various tints harmoni-

ously blended, which the Alliance forms as a sign of peace, the brilliant French colors should not be lacking. The presence of a goodly number of brethren from France and Switzerland was desired, and your attendance is a good omen for our meeting.

"Honored and dear Brethren of Holland, which was also, and in fact pre-eminently, a refuge of the Reformation, with whom could we group you? In everything you are yourselves, only yourselves. Therefore we specially salute you. The absolute tenacity of the ancient faith is still seen in your Protestantism, while at the same time we behold the extreme daring of modern thought. You bring to the Alliance the benefit of two extremes, namely constancy of faith and freedom of thought, both so dear to us all, and so needful for the times.

"Honored and dear Brethren of the German tongue, one of the richest of languages, in which the Gospel resounds with such force, and yet with such sweetness, in consequence of the Reformation of your Luther, who by the power of his speech was a true king without a crown, you form a vast group comprehending in language and doctrine brethren of various countries to the South, to the North and to the West of Germany.

"Your thought is as rich and complex as your language, and your immense periods. In your books and your Universities we all drink at the fountain of your profound knowledge.

"Religion among you blossoms and abounds not less in erudite theology than in poetry and music, which proceed from the heart and rise sublime.

"Your good part, which shall not be taken from you, consists in heart, in sentiment, in *Gemüthe*, and it is this that brings a blessing and is your most precious gift to our Alliance.

"Honored and dear Brethren of the English language, you come from all parts of the world; your group comprises the Globe, now made small by your active enterprise. You cover the earth with Bibles, translated and printed in all languages, and sow the seed of the Kingdom of God among all nations.

"You have multiplied denominations, pushed individualism to extremes, and shown a divided Protestantism; yet, on the other hand, you seek after and manifest unity through the Evangelical Alliance, of which you are the strenuous and constant promoters. *Unity through liberty*, this is God's way, and it is also the way of the Alliance, of which you are the advance-guard.

"And those of us who are but small

minorities in the midst of catholics, both Roman and Greek, and likewise in the midst of Turks and Heathen, brethren of Italy and Spain, of Belgium, of Greece, of Turkey, and of other countries, we are all born in the arms of the Alliance; we too are welcomed here, so much so that on this occasion we the last have become the first.

"Honored and dear Brethren, we have not yet in Florence a temple large enough to enable us to receive you in a consecrated place. Not infrequently a temple is transformed into a theatre; for a few days let us prove that a theatre may become a temple. We begin by reading from God's Word, Matt. xvii. 1-5.

"Our earnest desire and prayer, beloved brethren, is that by the presence of the Lord, by the Spirit of grace by the joy of fraternal communion, you may feel that it is indeed good to be here, that you would even pitch your tents and abide with us, that no one will regret having come.

"Is there less of blessing here than upon the Mount, whence the disciples were loath to descend? Nay, there is even more and better. Lifted up on high infinitely above all, behold the Master, our Lord Jesus Christ, in His present glory, His eternal glory, of which that which shone forth on the Mount was but a symbol, a momentary sign.

"On the right, and on the left, behold Moses and Elijah, the Law and the Prophets, which testify of Him, and remind us of the Golden Rule, to do unto others as we would that they should do unto us. Below, the disciples looking up humble, attentive, ecstatic, represent the attitude that becomes us in the presence of our Lord and His Holy Word.

"The souls of the three disciples exulted at the sight of the glorious spectacle. Here we are, hundreds of disciples, representatives of thousands and millions, who, from all parts of the World, look up with us to Jesus Christ. Joyful day! Glorious spectacle! Should not our souls rejoice?

"In the Transfiguration beheld by the first disciples, we see the ideal, into which the sad reality ought to be transformed, into which it has already in part been transformed; the ideal which is gradually being realized by the fulfilment of the Law and the Prophets, by the Gospel of Christ, who with righteousness as white as the light clothes every soul that calls upon Him.

"The Evangelical Alliance in its solemn assemblies represents that ideal, and by its labors seeks its realization.

"The Alliance has principles which it must maintain, and ends which it must

strive to attain. But these principles of Evangelical Protestantism, and these only are universal, truly catholic, common to Christianity, which holds the Lord Jesus Christ as the only Master, Mediator and Saviour; and these ends are all included in the universal application of that supreme precept of the Law and the Prophets, which suffices to establish and maintain the best relations between man and man, between family and family, between church and church, between nation and nation: 'Whatsoever ye would that men should do unto you, do you even so unto them, for this is the Law and the Prophets.'

"Protestantism, founded upon the Holy Scriptures, rule of faith and life, has various forms, among which each one may find freedom and a suitable sphere of action, and it has no need to be transformed or reformed; it needs only to be transfigured, so that the glory of Christ may shine through all these various forms in justice, truth and holiness. Thus unity is manifested in diversity. Thus the ideal is realized, and the Kingdom of Heaven is advanced.

"May these reunions strengthen our ties, leave among us blessed traces, and give fresh power to the Gospel everywhere, among all the churches, and in all lands.

"Is it really in Italy, in Florence, only a few steps from Savonarola's wood-pile and the Bargello, that we are assembled for this work of liberty and faith? Is it really in Florence, where the Madiai for the sake of the Gospel, in August of the year 1851, were arrested, and in June of 1852 condemned for years to the galleys; where an honored deputation of the Evangelical Alliance came to implore from the Grand Duke their liberation, and could not obtain an official hearing; is it on this very spot that we open this free Conference of Evangelicals of all nations? Scarcely can we believe our eyes. Never did Italy in the times of her republics, never did this classic land, never did Florence, the most liberal and the most cultured city of Italy, ever enjoy religious liberty, the highest and the holiest form of liberty, until the entire nation rallied around the house of Savoy, which with firm hand held the sceptre of justice.

"Hence we could not inaugurate the present Congress, which to the eyes of all is a great event in the cause of liberty, and to our eyes greater still for the Gospel, without heartily exclaiming: 'BLESSINGS FOREVER REST UPON THE HOUSE OF SAVOY AS IT NOW REIGNS AT ROME!'

"PAOLO GEXMONAT, D.D."

## IV.—THE MONTHLY CONCERT OF MISSIONS.

Italy, France, Spain—Papal Europe.

[EDITORIAL.—A. T. P.]

—*Papal Europe* embraces about 150,000,000 of Roman Catholics, who constitute, in all Germany, over 52 per cent of the population; in Bavaria, 71 per cent; in Austria, 76; in Ireland, 82; in France, 96; in Belgium, over 99; and in Italy, Spain, and Portugal, twenty years ago, almost the entire body of people. While geographically Protestantism is dominant in the north and northwest, and the Greek Church in the east and southeast, Romanism holds sway in the south and southwest. It is also to be noted that the principal religious faiths thus correspond not only with certain geographical limits, but with certain race features. While the German races are mostly Protestant and the Slavic mostly Greek, the Latin are mostly Roman Catholic.

Our space forbids that we should do more than throw out a few outline facts and hints, especially as to the condition of Italy and France.

The history of Italy and France for the past seventy-five years has been full of interest. Victor Emanuel I., by the treaty of Vienna in 1815, was restored to his kingdom of Sardinia, and six years later was succeeded by that stupid monarch, Charles Felix. Then the very word "liberty" was proscribed in Italy, and Alfieri's tragedies could not appear on the stage, lest that Italian Shakespeare should kindle a new fire of love for freedom. It was a double despotism of kingcraft and priestcraft. A book was a rarity; a Bible or testament was seized even from a traveller's satchel, and the *Index Expurgatorius* itself was forbidden, lest people should desire books because forbidden.

Charles Albert succeeded to the throne, and in 1847 left to his country the *statute* or constitution, to which his son, Victor Emanuel II., faithfully adhered. In the revolution of 1848 Charles Albert became the champion of Italian

independence, declaring to all offers of outside help, "*L'Italia farà da se*," in plain words, "Italy is able to take care of herself."

The year 1848 was a year of earthquake in Europe, but it broke the bonds of Italy. Liberty awoke, and Sardinia became the asylum of such heroes as Gioberti, Tommaseo, Manin, and even the Vaudois martyr saints were preaching at Turin. The Act of Emancipation came in 1848. Ten years later and more thrones fell, and 6,000,000 more Italians found the joy of freedom; central Italy began to rise into the atmosphere of liberty. In the town of Aoste, at the descent from Great St. Bernard, a memorial of persecution became a monument of emancipation. When Calvin crossed the Alps to bear the cross into the land of the crucifix, he set up his standard in the Cité D'Aoste, and for a time lived there. But afterward he fled for his life, and his flight was kept in remembrance by the enemies of the archheretic, who set up a column opposite his hired house. When the Waldensians gathered the converts into a house of prayer, they observed—what they had not before perceived—that directly opposite to the memorial column that told of the Romish persecutions of three hundred years before, they had set up the cross of Christ, and were preaching the apostolic gospel! From that year (1858) Italy's progress has been upward. Victor Emanuel recognized the rights of conscience, and defended them against interference by magistrates or ecclesiastics. Baron Ricasoli supported religious equality. Count Cavour, whose public life reached from his eighteenth year to his death at fifty-one, as soldier, journalist, deputy, minister of agriculture and commerce, of marine, of finance, as premier, directed as well as originated the Sardinian policy, improved finan-

cial conditions, introduced free trade, consolidated constitutionalism, weakened clericalism, and achieved eminence in Italian history as "the pure-hearted, broad-minded, sagacious leader in the field of diplomacy and statesmanship for the reviving and reunited Italy." As Dr. Richard Burgess finely said,\* "The polluted streams of an idolatrous religion had, like burning lava, produced moral devastation in Italy among twenty generations."

Some hope for Italy came with the revolutions of 1848-58. Liberty of conscience, worship, speech, was proclaimed from the Alps to the Straits of Messina when Italy became united and free. But the spirit of Romanism and Jesuitism is not dead. Pope Gregory XVI. and Pius IX. after him pronounced liberty of conscience a dream, a delirium, and liberty of speech and press the mother of all heresies. Nevertheless, the triumphs of freedom move on. At Perugia, at Turin, at Naples, at Florence, at Rome itself, have been printed attacks upon the Church of Rome, her priests, her saint worship, masses for the dead, papal bulls, etc., as bold as the utterances of Gioberti or Tommaseo. To-day, where forty years ago no Protestant worship would be allowed, there are thirty places within sight of St. Peter's dome, where Protestants worship and preach unhindered; and Signor Arrighi predicts that before long the Evangelical Alliance, that met in May last at Florence, may yet shortly assemble in St. Peter's, and send its delegates to lodge in the Vatican.

A few years ago the Bible was hunted by spies from the Alps to the Gulf of Tarentum; now it is freely bought and read, and was printed by sections in a daily paper. Signor Capellini's Soldiers' Church sends out hundreds of converted cadets every year into the homes of Italy after the military service is fulfilled. An ignorant people is being educated—a superstitious people is

being enlightened. The day has dawned on fair Italy.

The Waldensian Synod multiply their missions, evangelists, and colporteurs, and could they have the money they need, might plant one hundred centres of gospel work where they now have five. The Israel of the Alps desire to take possession of all Italy, from the Alps to the sea.

The changes taking place before our eyes we do not appreciate. The traveller in Italy in 1850 passed through the dominions of nine enthroned rulers between the mountains and the southern cape. Now the Pope whines because he is "imprisoned in the Vatican," and Humbert rules Italy. Temporal dominion is gone and gone forever, notwithstanding frantic efforts to recover it; and if the common school and an open Bible continue, the Pope will lose his spiritual sceptre too, or radical reformation must take place in the papal church.

Meanwhile we call attention once more to the fact that since Luther nailed up his theses, the balance of power has been transferred from papal to Protestant Europe by *sheer infertility* of papal communities in offspring.

The revelations as to France's decline, in population, which threatens soon to take the appalling form of there being more deaths than births, are made still more startling when a comparison is made of France's relative position in the past. A century ago France had a population of 26,000,000; Russia had only 25,000,000; Austria, 17,000,000; Prussia, 15,000,000; and England 12,000,000. To-day Russia possesses 90,000,000 inhabitants; Germany, 46,000,000; Austria, 38,000,000; and France, 36,000,000. The birth-rate is 6.7 per 1000 in Italy, 10 in Germany, 12.9 in Russia, and 13.7 in England, and it does not exceed 1.19 in France.

Austria has been shorn of much of her strength, and she no longer controls or leads the great German Empire. Poland has disappeared from the roll of nations. England, then so feeble, has

\* Exeter Hall Lectures, 1865.

spread over all lands. Prussia has become a giant, and Russia, then unknown, is in numbers almost equal to the whole of papal Europe. Rome, the seat of ecclesiastical power, is now the capital of an united and free Italy, over which the Pope has no political control. These wonderful changes have in no way strengthened the papacy or enlarged its influence among the nations of the earth. It has been weakened by each. The very efforts put forth to augment its sway have in the divine orderings enfeebled it.

Protestantism has not only grown politically, but numerically in Europe. Compare Spain and Great Britain. At the Reformation the one was greatly superior to the other in numbers and political influence. Now Spain has just about one half the population of Great Britain, while in this period the latter has peopled Australia, New Zealand, United States, and other countries. During the last fifty years, England has increased her population 119; Prussia, 72; Austria, 27; and France, 12 per cent. This difference led a French Roman Catholic to write, a few years ago, as he called attention to it: "On comparing the respective progress made since 1814 by non-Catholic Christian nations with the advancement of power attained by Catholic nations, one is struck with astonishment at the disproportion. . . . Unquestionably since 1789 the balance of power between Catholic civilization and non-Catholic civilization has been reversed."

The relative growth of Protestantism is much greater than that of Romanism. In 1825 the Protestant population stood to the Roman Catholic as 3 to 13; now it is as 1 to 2.

Dr. Burgess called attention a quarter of a century ago to the vast hierarchy of which the Pope was the head. "A string pulled at Rome moved the following puppets: 6 cardinals, 15 archbishops, 69 bishops, 158 vicars-general, 650 canons, 3396 higher clergy, 39,653 priests, 3000 seminarists preparing for priesthood, and 50,000 members of re-

ligious orders—an army of at least 123,131." This vast host moved obedient to the supreme pontiff sooner than to the word of the king, or even the written Word of God.

The traveller in Italy and France and Spain observes that papacy has now little hold on the more intelligent part of the people, especially in France. A man may go to his first communion, but he seldom enters a church or the confession, or sees the priest until perhaps he gets extreme unction on his death-bed. France is no longer Roman Catholic—France is without a faith! Spain is scarcely Roman Catholic—Spain is dead of spiritual torpor and sloth. There is not energy enough to breed another Torquemada. In that Land of the Inquisition, where in 35 years, from 1480 to 1517, 13,000 persons were burned alive, 8700 burned in effigy, and 169,423 variously punished, you may now buy a Bible on the street corner!

Dr. John Cumming used to say that it is essentially popish to sacrifice truth to uniformity, to make men tell lies, and then hide reality in order to keep up the appearance of unbroken unity with a central regulating power—like attempting to make clocks strike every where the noon hour when the great pontiff at Greenwich signals the meridian, although the earth does take twenty-four hours to move round, and any spot 60 degrees away from Greenwich must be an hour away in time.

Every year in the church of Ara Coeli at Rome, takes place a sort of child's religious fête. A chapel is arranged as a stall, in which are wax figures of the Holy Family and the best about them, etc. Decoration and wax tapers abound, and hundreds of children are brought there to adore the Bambino, or wax image of the Holy Child. All day long, too, little dolls are set up on a pulpit, one at a time, to speak their little speeches in honor of the sacred doll.

This wax baby is a "miracle with-

er;" and when any one is ill who can afford so costly a doctor, this figure is sent for, and by the monks brought with all solemn formality, followed by a bill for the visit the next day. Since a woman attempted to pass off a new wax doll for the old one, the Bambino is suffered to go out only in his own carriage with guards.

I think it was about thirty-two or thirty-three years ago, when the tax put upon bread, in the Eternal City, excited the indignation of the Bambino, and on the principle that even the "stones cry out," he lifted up his voice, and in an awfully solemn way enjoined on the government to remove the bread tax. One would think he had got hold of a copy of Adam Smith's "Wealth of Nations." His utterances caused, of course, a serious stir; and a day or two after, in order to emphasize the warning, the wax doll again spoke. The government proposed to be supreme, and to hold even the Bambino in subjection; and so the police informed the monks who take care of the Bambino that *no such miracle must henceforth be allowed*—it might create a revolution. Once again the bab- spoke, and this time the message was peremptory and final. The head of police sent at once to inform the monks that if the doll opened its head once more, they would be turned out of their situation as nurses; and remarkable as it may appear, the *Bambino's miraculous utterances ceased from that very day!*

As to Rome and Mariolatry, Lord Archibald Douglas, in his pamphlet entitled "A Voice of One Crying in the Desert," declares that "the Roman Catholic Church upholds the Bible in its entirety," and "hates" priestcraft and Mariolatry.

If our readers will look at the four-page leaflet "most respectfully addressed to all sincere Roman Catholics," entitled "Which is Right—the Church of Rome or the Word of God?" published by the Irish Church Mission, 12 D'Olier Street, Dublin, all can then judge for themselves the truth or

otherwise of Lord Archibald's assertion.

Here are two extracts from "The Glories of Mary," a work heartily commended by Cardinal Manning, and stamped by papal infallibility:

"O Lady in Heaven, we have but one advocate, and that is thyself."

"Thou, O Mother of God, art omnipotent to save sinners."

Rev. FRANK H. WHITE well says, "In view not only of the blasphemies poured forth by the Church of Rome on this subject, but also of the increasing tendency in the Church of England to an idolatrous exaltation of the Virgin, it would be well if this tract were more widely circulated."

Dr. GEORGE W. CHAMBERLAIN, of San Paulo, Brazil, likewise testifies that in Brazil St. Joseph is held as of practically higher rank than the Virgin Mary or Jesus, inasmuch as "she, like an obedient wife, submits to her husband; and Jesus, like an obedient Son, submits to her;" and such was the public teaching of the archbishop in Rio Janeiro when he returned from the festival of the "Immaculate Conception."

Those who think Roman Catholic lands need no missionaries should read the letter which appeared in the New York *Tribune*,\* written from Siena, where dwelt the famous "Saint" Catharine. If the Roman religion was the same then as now, it passes comprehension how its practice could make her "holy."

"I stepped into a church where mass was being celebrated. There were fifteen priests in the chancel and three persons in the congregation. The acolyte who rang the bell appeared to neglect his duty, for the celebrant turned and shook his fist at him. The boy retaliated, after the priest went to the altar, by running his tongue out at him, which seemed to give convulsions of quiet laughter to the priests near the altar who sang the responses. A French lady came up to me and expressed her indignation, and said that there was no religion in this country. I assured her

\* September 7, 1890.

that our Irish and American Catholics would not tolerate any such irreverence in church. She answered that neither would the French, and that here many of the educated people were infidels because of the irreverence of the priests. Yet the Italians pay an immense price for their religion.

"In France, where there are 35,000,000 inhabitants, there are 60,000 priests, paid wholly, or in part, by the government. In Italy, with 29,000,000 inhabitants, there are 250,000 priests. In France there is a priest for every 583 of the population, and in Italy one for every 116. More than one of our Roman Catholic churches in New York have 10,000 parishioners of all ages. Such parishes, according to the Italian ratio, would be obliged to maintain 86 priests. Siena has 62 churches for 23,000 inhabitants.

"I went to the cathedral to see the festivities of the Assumption, said to exceed in pomp those of any other festival. The cardinal was seated on his throne, and they were robing him for the celebration. A little child was seated on the floor playing with a doll and singing to himself. There is ceaseless movement of people, and everybody is talking, so that you hear nothing from the chancel. There are many priests in the congregation and some monks. On the right of the chancel is a high platform for the orchestra, and the celebrated tenor and soprano of the city are to sing. The orchestra begins. It sounds like a military march, and gives a crescendo to the conversation about me. The tenor is fine. When will this ceaseless clatter of talk and movement end? Is nobody going to pray or pay any attention to the celebration? Occasionally some one bows for a moment toward St. Catharine's chancel and then rises and salutes some friend with loud talk. This continues throughout. *It did not stop when the Host was elevated.* At the moment a lady in front of me was presenting a gentleman to a friend with great clatter. A few were kneeling on my left. I heard laughter on my right, and turned to see what occasioned it at such a solemn time. A priest and a young man were playfully contending for a chair that a lady had just left. The music was finely rendered. The orchestra and the two soloists did most of it. The chorus parts were weak. There was no preaching. But after the cardinal had been unrobed and gone out, I did not feel that I had been in a place of worship, but that I had seen a spectacle unsurpassed in scenic splendor in a place that the artists had abandoned for 600 years."

As to the McAll missions in France, they are remarkable for their number and influence. They are spreading all over France, and are the most powerful Protestant influence of modern times in that Republic.

Some trace this movement to that bold enthusiast, Napoleon Roussel, who, in about 1830, scattered the fire of a true religious zeal. Roussel came of a noble stock of Protestant martyrs. At twenty-five he was spiritually aroused by the great revival then spreading over all Switzerland and France under the leadership of Robert Haldane and others. Roussel had been a close student from his youth, and was quite familiar with the whole religious status of Europe, and especially of France. When, therefore, set on fire by the Holy Spirit, he was soon ready by his scholarly education and theological training to stand forth as a target for the Roman Church. He feared nothing, shrank from nothing, and went through France as a firebrand. His preliminary work was done in Paris, as editor of a religio-political paper. But Paris and the editorial chair could not long hold him. Where there was the greatest persecution and the greatest call for hard work there was Roussel, till finally in 1847, returning to Paris, he established a school for the instruction of Protestants for the ministry and for missionaries. Out of this grew many small churches in and out of Paris. But the revolution of 1848 seriously embarrassed his efforts, and finally Napoleon III arbitrarily prohibited his noble work. Seed, however, had been sown which sprang up later as the McAll Missions. There are now more than 130 of these in France, each the nucleus of saving power for the multitude. It is now eighteen years since this movement became a vital power. For the last few years it seems to be setting all France in a blaze. Each mission is a radiating point of such extensive work and numerous bands that make the number of meeting-places and street services almost innumerable.

## V.—GENERAL MISSIONARY INTELLIGENCE.

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

—The population of Europe may be set down in round numbers as 350,000,000, and is divided religiously about as follows: Roman Catholics, 165,000,000; Protestants, 90,000,000; members of Oriental churches, 85,000,000, and about 5,000,000 each of Jews and Mohammedans. Italy with 31,000,000 as well as Spain and Portugal with 25,000,000 are almost wholly Catholic. Belgium with 6,000,000 is papal about twelve to one. In France out of 39,000,000 less than a million are Protestants. Austria contains some 37,000,000 inhabitants, of whom 12,000,000 are non-Catholic. In Switzerland nearly two thirds of the 3,000,000 accept the Reformed faith. The German Empire holds 30,250,000 Protestants in a total of 49,000,000. Denmark, Sweden, Norway and the Netherlands, with a combined population of 13,500,000, are almost solid against the papacy, the latter being overwhelmingly Presbyterian, and the others Lutheran. Great Britain and Ireland are Protestant by 29,620,000 against 5,640,000. Of the Catholics 1,370,000 are found in England and Wales, and but 330,000 in Scotland. In Ireland are found 1,155,000 Protestants and about 4,000,000 Catholics. Russia and Greece have a population of 100,000,000, of which two thirds belong to the Greek Church. Mohammedans comprise about one half of Turkey's 5,000,000.

—The Catholic missions in Bengal under the conduct of the Belgian Jesuits have been very successful. Commencing in 1831, the first year for which we have exact figures, we find the converts amounted to 16,149. In 1856 their numbers had increased to 30,000, and in 1888 these had advanced to 53,281. In 1881 baptisms numbered 378, in 1886 they had increased to 3274, while in 1888 they reached the total of 35,000.

—From the organization, in 1848, of a society called "Eglise Missionnaire Belge" at Brussels, there have sprung up 27 active churches and missions with 7000 members, the greater part of whom are converts from the Romish Church. There are 38 preachers who are spreading the Gospel throughout the country. The yearly expense of this work—about \$27,000—exceeds the receipts, which come mainly from persons of limited means, and outside help is being solicited.

—The Free Church of Italy recently held its annual convention, 37 delegates representing 40 congregations and 7 stations being present. There were reports of progress from nearly all places. The convention decided upon the name of "Evangelical Church of Italy" as their official title in the future. Among the representatives of other Protestant bodies present were two from the Waldensian churches, who declared that their communion still cherished the hope of being able to unite with the Free Church.

—In 1850 the Catholic Church in Denmark had 3 missionaries, 2 stations, and 300 members. Now it is represented by one apostolic prefect, 37 missionaries, 14 stations, 3700 members, and more than 150 members of religious orders. In 1856 there were no Catholic churches in the kingdom; now there are 10 churches, 6 public and 6 private chapels, a Jesuit college, and a high school for boys. Nowhere in the world are the spiritual interests of Catholics so well provided for, there being a clerical representative for every 18 members and a church for each 16.

—According to the latest synodical reports the Waldensians have, outside of the historic valleys, 44 congregations and 36 pastors. In addition to these there are 46 preaching places. The

regular pastors are aided by 20 evangelists, 60 teachers, and 14 colporteurs. The total number of communicants is 4266, an increase of 192 in the last twelve months. The reports complain that Catholic parents send their children to the elementary classes of the Waldensians, but withdraw them as soon as they are old enough to participate in the religious instruction of the schools.

—The Methodist Episcopal Church has 6 missionaries in Italy and 24 native preachers, and a church membership of 743 with 198 probationers in addition. The Sorbian Baptists occupy 12 stations with 15 ordained missionaries, and have gathered 272 into churches. The American Board sent its first representatives to Austria in 1872, and now sustains 2 with 17 native helpers. The 3 churches have a total of 364 members, and the schools have 104 pupils.

—No less than 15 Protestant societies are at work in Spain, occupying 115 houses or rooms as chapels and school buildings. The American Board has 3 missionaries and 33 native helpers, 18 churches with 349 members, and 604 pupils in schools. The American Baptists in Spain and France together have 19 missionaries and 13 churches, with a membership of 900.

—In nineteen years the Protestant churches of the United Kingdom contributed to foreign missions £21,166,164. During the last half of the period the gifts were greater than during the first half by £665,315. The increase was 64 per cent on the part of the Church of England, and on the part of the Dissenting churches was 24 per cent.

—George Müller has under his care 75 schools, of which 13 are in Spain, 2 in Italy, 2 in the East Indies, and 7 in the English colonies. In May of last year these schools contained 6250 pupils, and the total number since the first one was opened in 1834 was 112,937. The expenses have been \$489,-

000. Mr. Müller planned to go out as a missionary to India, but insuperable obstacles prevented. But, remaining at home, he has been able to raise and distribute for missions \$1,116,800.

—The Denmark societies in 1888 contributed to foreign missions \$33,422.64. The Danish Government has a mission in Greenland with 6 stations and 6 ordained toilers, and the Danish Missionary Society has 7 ordained men in India.

—In 1889 the Netherlands Reformed Society had in Java 60 churches with 5937 members distributed through 397 villages, and last year the number had increased to 70 churches, 6734 members, in 411 villages. The contributions of 18 Netherlands societies to foreign missions amounted to 315,134 gulden (\$137,319).

—The Protestants of Germany and German Switzerland are said to contribute for foreign missions at the rate of but 12 centimes each, and those of France but 45 centimes. Now the centime is only the one hundredth part of a franc, or the fifth of a cent!

—The Society for the Propagation of the Gospel held its 190th annual meeting May 7th. The receipts reported for the year were £164,382, an increase of £26,000 over the previous year. As a consequence, the Society had enlarged its work, especially in New Guinea and Korea. The number of ordained missionaries, including eight bishops, on the Society's lists was 660—in Asia, 220; in Africa, 142; in Australia and the Pacific, 17; in North America, 215; in the West Indies, 34; and 32 in Europe. Of these 127 were natives laboring in Asia and 29 in Africa. There were also in the various missions about 2300 lay teachers, 2600 students in the Society's colleges, and 38,000 children in the mission schools in Asia and Africa. The Bishop of Calcutta in an address called attention to the very important position of India as resulting from the fact that her population were

spreading so widely over the globe. In the West Indies there were 290,000; in Mauritius, 245,000 out of 500,000 inhabitants were from India, and South Africa was swarming with them.

—The Anglican missions (Church Missionary Society and Society for the Propagation of the Gospel) in the Tinnevely district, South India, in 1888-89 covered 1636 villages, with 113 native clergy; the schools contained 23,524 pupils; the churches, 20,024 communicants, with 18,396 catechumens, 77,171 baptized persons, and 95,567 adherents.

—The latest report concerning the religious condition of the Fiji group covers the year 1889. The total area is about the same as that of the State of Massachusetts. There is a European population of about 2000, while the natives, including other Polynesians and Indian emigrants, number 123,900. Of this native population, 103,775 worship in the churches of the Wesleyan mission, while 10,302 attend Roman Catholic churches. The Wesleyan mission has 10 European missionaries and 72 native ministers, 49 catechists, 1838 local preachers, and 1095 teachers; these laboring in connection with 909 churches and 414 other preaching places. In the schools of the Wesleyan mission are 40,667 children. The Roman Catholic mission has 18 European ministers, with 148 native teachers, and 76 native churches and chapels. Aside from the 18 Roman Catholic priests there are 3 lay Europeans and 14 female Europeans.

—The Wesleyans of Great Britain have a membership of 424,303. The total receipts of their missionary society for 1890 were £122,072, and the expenditures were greater by £10,813. Missions are sustained in Europe, India, China, West Africa, the Transvaal, etc. The principal stations number 363 with 1572 chapels and other preaching places, 338 missionaries and assistant missionaries, and 2163 other paid agents, 34,722 church members, and 5250 probationers, and 65,803 in Sabbath and day schools.

—The Society of Friends in England and America, though numbering but 100,000, contribute to foreign missions upward of \$90,000 annually. A beginning was not made until 1866, and since then representatives have been sent to Syria, India, China, Madagascar, Mexico, and the American Indians. Their Woman's Foreign Missionary Union raised \$23,164 last year. Though efficient work is done in other fields, yet Madagascar has been the scene of their greatest successes. Entering the island in 1868, they now have 18 missionaries, 40 native pastors, and 370 other native assistants, 130 churches with 4000 members and 40,000 adherents, and 132 schools with 14,600 scholars. Special emphasis is laid upon educational work, and they are generous contributors to the funds of the missions of other churches.

—This table gives a partial statement of the work of 18 German missionary societies as it stood at the close of 1888.

SOCIETIES.	Missionaries.	Communicants.	Adherents.	Receipts.
Moravian Church.....	154	\$9,591	87,373	\$89,123
Basel Society.....	107	11,682	22,182	167,420
Denish Society.....	75	10,735	55,701	79,120
Hermannsburg Society.....	71	(?)7,000	15,068	88,161
Berlin Society.....	61	10,884	21,112	61,237
Leipzig Society.....	26	7,652	13,942	63,388
Gosner's Society.....	19	c. 12,000	c. 36,000	35,711
North German Society.....	11	408	717	21,106
Schleswig-Holstein Society.....	11	....	70	13,001
Nine smaller societies.....	33	200	660	32,563
<b>Totals.....</b>	<b>561</b>	<b>89,452</b>	<b>232,714</b>	<b>\$599,677</b>

—During 1890 there were built in the United States 8500 churches; ministers to the number of 4900 were ordained, and a membership, in all denominations, of 1,090,000 added.

—It is computed that the English tongue is now spoken by nearly twice as many people as any other European language. The estimated figures are: English, 125,000,000; Russian and German, 70,000,000 each; French, 50,000,000; Spanish, 40,000,000; Italian, 30,000,000; Portuguese, 13,000,000. At the beginning of the century English stood only fifth, being exceeded by French, Russian, German and Spanish.

—Well might Dr. R. S. Storrs say, in a recent number of the *Sunday-School Times*, "It is something that American missions alone now occupy more than 4000 stations in unevangelized lands, with 2350 missionaries sent from this country and more than 10,000 native helpers; that there are at these stations more than 2700 churches, with nearly 237,000 communicants, of whom 26,000 were added last year; and that \$4,000,000 are contributed annually in our country to carry on the work. It is something, certainly, that all Protestant missionary societies have now 46,000 missionaries and helpers in the field, ministering to nearly 700,000 communicants and to more than 3,000,000 of adherents to Christianity, and expending every year at least \$12,000,000 in the distant and costly work."

—Mr. Charles A. J. Marsh, of Minneapolis, has gathered with great care some interesting statistics relating to the money investments made in behalf of the Lord's kingdom by four of the leading denominations of this country, the Methodists (North), Baptists, Presbyterians (North), and Congregationalists. He finds that they have 67,274 churches with a membership (January 1st, 1891) of 6,500,000; that they hold property worth \$359,828,994, with endowments of colleges, etc., amounting to \$40,590,000, or a total of \$400,419,577 thus invested, and that their annual

contributions are \$53,351,103. He also concludes that the other evangelical denominations just about double these figures, and hence these and those together number 13,000,000, and have invested for the maintenance and spread of the Gospel \$800,839,154. If the same rule be applied to the annual contributions they would aggregate \$106,702,206.

—*World-Wide Missions* sends out a ringing call to the Methodist Episcopal Church for a grand, general uprising under the head of Financial Possibilities, and with One Penny a Day as the watchword, bespeaks the speedy appearance of a second Wesley to inaugurate the revolution, to transform the scheme into solid fact, and presents some astounding figures which would result, such as \$3,000,000 for missions, \$1,000,000 for evangelistic work in cities, \$750,000 for Freedmen's Aid, \$400,000 for the Women's Foreign Missionary Society, etc. The total, \$10,000,000, though so great, is yet a small one for the vast Methodist host, numbering 2,783,967.

—At the 75th anniversary of the American Bible Society the last year's receipts were reported as \$512,384.18, and the issues of Bibles, Testaments, and portions as 1,437,637, of which 524,036 were for circulation in foreign lands. Since 1816 over \$20,000,000 have been received, and with these 54,000,000 copies of the Scriptures have been printed and distributed. The legacies of the first quarter century reached \$109,504.57, and grew to \$3,204,460.63 in the third quarter, and the church collections increased from \$28,938.04 to \$353,307.29.

—The receipts of the Southern Baptist Convention for last year were \$113,522.37. Its missions are found in Africa, China, Japan, Italy, Brazil, and Mexico. The principal stations are 38. The missionary force numbers 86, with 23 ordained and 53 unordained native assistants. Into the 67 churches 2377 have been gathered, and 361 were

received in 1890. The church-members in China are 790, and 98 were added last year.

—The American Presbyterian Church has in its Canton mission 35 missionaries from the United States, and 3 ordained and 94 unordained native assistants; 10 churches with 690 members, of whom 95 were added last year; 3 boarding schools with 231 pupils, and 33 day with 864 pupils. The medical work of the mission is set forth by 63,785 visits to out-patients and 3489 surgical operations.

—The Marathi mission, India, of the American Board, covers 17,000 square miles, embraces Bombay, Ahmadnagar, and 8 other cities, besides 3600 villages, and a population of 3,286,889, of whom 285,000 are Mohammedan. This field is held by 33 missionaries, 18 native pastors, and 19 native preachers. The 35 churches have 2306 members, of whom two thirds have been received during the last ten years, and 215 last year. The schools number 200 and the pupils 3382. In the hospitals 12,289 have been treated. The native contributions were \$1617 in 1890.

### Monthly Bulletin

**Africa.**—Since the partition of Africa the governments of England, Germany, Italy, and Portugal have made an agreement for the reciprocal protection of their missionaries in the Dark Continent. Armed with a passport from the government to which they belong, the missionaries will enjoy the protection of each of these powers.

One of the methods which Bishop Taylor is said to be employing to some extent in carrying on his work in Africa is unique in the extreme. Young negro girls are purchased, the market price being \$30 a girl. When introduced into the mission schools their families and friends have no further claim on them, and Christian influences can be brought to bear on them much more effectively.

Latest tidings from Uganda are not

reassuring. The cruel King Mwanga, now restored to his throne, is evidently forgetful of all his pledges to be a better sovereign. He is also being manipulated by the French priests. The little band of Protestant missionaries which are striving to carry on the work of the noble and lamented Mackay have a friend in the Prime-Minister, but the outlook is grave with such a selfish and revengeful man on the throne as Mwanga. Meanwhile this fair province in the heart of Africa suffers in every part because of the bloodshed and desolating warfare of recent years.

From Uganda, Africa, letters are printed in England showing that there is a genuine progress in all Christian enterprises. The peril from persecution has entirely ceased, but peril of an exactly opposite character has arisen on account of the outward advancement of the Christians, who are becoming rich and powerful.

**American Indians.**—Many methods have been devised for raising money for benevolent purposes, but some Indian boys in the Northwest have hit upon the newest plan. They were very poor, but wished to put some money in the collection. They saw a premium offered for killing gophers. The gopher is a mischievous little animal, devouring a large amount of wheat, corn, and other grain every year. The farmers pay two cents for each dead gopher. The proof that the gopher has been killed is his tail. Now these little Indian boys had been so interested in the story told of the work being done by the Sunday-school Society that they spent their Saturday afternoon holiday snaring gophers. They brought the tails in the envelopes of the Society as their contribution.

**Brazil.**—The Methodist Episcopal Mission in Rio Grande do Sul, Brazil, is finding special opportunities for work among the immigrants that come pouring in in hundreds. While the work at the capital is conducted in Portuguese, that in the colonies is in

Italian, and is under the care of a native of Italy. In two of these colonies there are organized churches which have secured ground, cut timber, and secured material for chapels.

It is said that the Catholics of Brazil have been very much opposed to the provision of the Constitution of the Republic, which deprives priests and employés of the Church of the right to vote, and also debars priests from becoming members of Congress. It is understood that the reason this provision was inserted was that the officers of the Church really held their allegiance to their spiritual superiors as stronger than their allegiance to the State, and therefore are not such true citizens of the Republic as would entitle them to a voice in its governments. This provision, however, has been somewhat modified.

Brazil, with its fourteen millions, is far behind the age in education. With ninety-nine per cent of its population rated as Roman Catholics, it reports eighty-four per cent as illiterates. The priests have not taught the people morality, and they in their blindness and ignorance have followed their leaders. But a reaction has come, and they are seeking light and life. The Presbyterians are making an earnest effort to put upon a good foundation a thoroughly equipped Christian university.

**Canada.**—Two Chinamen were recently received into the membership of the Church of Christ in Knox Church, Winnipeg. They had both been under Christian instruction for several years and had given good evidence both of their acquaintance with the great truths of the Gospel and of their desire to lead a Christian life.

**China.**—The condition of Christian education in China is encouraging. Besides the Imperial University at Peking, of which Dr. W. A. P. Martin is president, there are no less than seven other colleges—viz., St John's Episcopal, at Shanghai; Southern Methodist, at Shanghai; Methodist Church, North, at

Peking; Methodist Church, North, at Nanking; Methodist Church, North, at Fuhchan; Presbyterian Church, North, at Shantung; Presbyterian Church, North, at Canton.

Dr. Judson Smith says: "The Chinese are manifestly the governing race of Eastern and Central Asia. They evidently hold the key to the future of almost one half the unevangelized people of the globe; so long as they remain without the Gospel, the great bulk of Asia will be pagan; when they are evangelized, the continent will be Christian and the world will be won."

There is need for yet more missionaries. Kweischow and Kan-suh each has only three missionaries for 3,000,000 people. Shensi has ten missionaries for 10,000,000. Yun-nan has four missionaries for 5,000,000.

Dr. Happer writes from Canton, China: "I am preparing to take my fourth and last departure from China. It is a terrible work to tear up the roots that have been growing deeper and deeper for forty-seven years. But as the Lord has laid the necessity upon me, I can only say, in humble gratitude for the privilege of laboring so long in this populous land, Thy will be done. When the gracious Lord called me to return to America, in former years, He each time gave me the privilege of working there. I trust and pray He may give me the privilege of working still in some quiet way, as my strength may enable me to do. I am sending my books home, and hope to resume my studies and use my pen, or do what my hand may find to do."

**Egypt.**—Mr. L. D. Wishard, who is travelling in the East in the interests of the Young Men's Christian Association, was recently in Cairo, Egypt, and the United Presbyterian missionaries there tried the experiment of advertising a lecture on the relations of Christianity to American civilization. The result was an audience of above three hundred young men, who listened attentively, although the lecture was interpreted. This is most gratifying in

a city like Cairo. Many of the young men were Moslems.

The Rev. William Harvey, for many years a faithful missionary of the United Presbyterian Church in Egypt, is at present in this country for a brief visit. He is continually engaged, however, in making missionary addresses, and will return to Egypt during the present year. He is at Monmouth, Ill.

Formosa.—The Rev. Mr. Mackay has recently written from the island of Formosa, to the Canadian Presbyterian Mission with which he is connected, concerning an extraordinary turning from idols on the part of the people of Ka-le-oan, a village, or rather a congeries of villages, recently visited by him. A native assistant had commenced work in that district, but Mr. Mackay had been hindered from going there, though he had had the matter in mind for a dozen years. On his recent visit he found many of the people having a clear idea of Gospel truth, while all of them were wearied of idol worship. The three main facts in the case Mr. Mackay states thus: 1. Nearly five hundred idolaters cleaned their houses of idols in our presence. 2. They declared themselves anxious to worship the Lord, the Redeemer. 3. They gave a temple built for idols as a house of worship for the living and true God.

The Rev. Mr. Jamieson, of the Canada Presbyterian Mission in Formosa, died recently at Tamsui. He was a native of Scotland, and went to Formosa in 1833. He was a devoted missionary, and his death is a sore loss to the work.

India.—Lady Dufferin, writing in the *Nineteenth Century* on "The Women of India," expresses the fear that their social condition cannot be modified to any great degree by legislation or by outward reforms. She says: "It is only by the education and elevation of women that any change can come over the feeling of the people with regard to marriage, and it is only when public opinion ceases to regard her as a chattel, and begins to recognize her as a

helpmate, that a woman's condition, whether as wife or widow, can become more honorable and more worthy of respect." Lady Dufferin gives the opinion that the very best way in which we can help our Indian sisters is by supplying them with medical relief: 1. Because it aims at diminishing suffering and at saving life. 2. Because education and general enlightenment must follow in its train. 3. Because it encourages and inculcates respect and consideration for women. 4. Because it brings cultivation and learning in contact with the Zenana; and 5. Because in medicine and nursing Indian women will find professions in the exercise of which widows, deprived as they are of home and family ties, may fill their lives with all the interest, occupation, and honor so sadly wanting in their present state.

The census of India, recently completed, shows that the total population is now 285,000,000, an increase of 30,000,000 in the last decade. Of this increase 3,000,000 is due to accessions of territory by conquest. It is calculated that the population of India is about a fifth of the whole human race.

The comments of the Calcutta press on Dr. Pentecost's evangelistic work in India are full of appreciation. The editor of the *Statesman* of that city, and also the missionaries of different denominations, unite in saying that few preachers if any have produced such a profound impression for good upon all classes of people, including the European residents, as Dr. Pentecost.

A society has been formed in England called "The India Widows' Union." It is an organization of Christian women for the purpose of improving the condition of Hindu and Mohammedan widows in India. The members are widows only, but any Christian woman may become an associate member. They pledge themselves to pray that God will break the yoke and set the captive free. They raise money to be expended in training widows to useful industries, and they gather and dif-

fuse information with regard to the condition of the widows.

Dr. George F. Pentecost, who went to India last fall on an evangelistic mission, took Mr. and Mrs. George C. Stebins with him to lead the singing. After laboring a few weeks in Calcutta among the Europeans, it was decided to turn to the educated natives, and the singers left Dr. Pentecost and accompanied Bishop Thoburn in a visit through the country, travelling several thousand miles and singing in all the principal cities of the Empire. On their way home they will stop in Egypt, Palestine, Italy, Germany, and England, reaching home by midsummer.

The New York *Evangelist*, in a brief paragraph on "Hinduism and the Signs of the Times," says: "An encouragement to missionary effort is found in the increasing number of Somajes and Congresses for securing healthy reforms in the social life of the Hindus, and in the preceding changes which made possible the establishment of those associations. The time has now come when Hinduism finds fulfilled in its history the prophecy of the Christ, 'A man's foes shall be they of his own household.' Its most decided and efficient antagonists are the converts from its ranks to Christianity. Under the increasing number of these, and of others who, while abjuring Hinduism as the result of Christian labors and influences, are not yet fully prepared to embrace Christianity, Hindu society is coming to understand its needed reformulations; the Hindu conscience is awaking from its long slumber; child marriages and the rigid enforcement of caste rules will be things of the past within the lifetime of many now living, and the end of Hinduism will not be long delayed."

Japan.—It is reported that when the people in Kobe, Japan, were suffering great want, several starving to death, the students of the Kobe Girls' School for three weeks ate nothing for breakfast but rice and pickles, that they might save something to give to poor

people. Nearly ten dollars was saved in this way

North Sea.—The *Sailors' Magazine* says: "One hundred thousand dollars were contributed in England last year to sustain missionary operations on the North Sea among English deep-sea fishermen. Ten fully equipped evangelizing vessels, three of which are hospital ships, are employed in the work. One of the fishermen, greatly moved by the earnestness of a woman missionary, expressed his surprise and gratitude that she 'had come out to do us North Sea dogs good.'"

Palestine.—A Scotch missionary at Tiberias says that whereas almost every Jew in Safed and Tiberias understands Arabic, not more than twenty or thirty out of five or six thousand understand Judeo-Spanish, and a preacher in that language would in truth be "a voice crying in the wilderness." Two of the missionaries there are prepared to "quote Hebrew" and to conduct services in it whenever that is seen to be necessary. To hold Hebrew services would, he insists, be absurd, as the Jews do not use the language, and very many do not understand it. The missionaries have thought it wise to converse with the Jews in the ordinary language of every-day life—i.e., with the Sephardim in Arabic and with the Ashkenazim in Jargon, but to preach only in the language that all could understand.

The many recent movements among the Jews cannot but attract attention. Among others it is announced that an association for the colonization of Palestine has been successfully established by the Hebrew Workingmen's Club, of London, which is situated in Whitechapel, one of the most densely populated districts of the metropolis, where thousands of Hebrews carry on their occupations. The association is sending shiploads of poor Hebrews from London to Palestine, and will provide them with funds with which to purchase land and start a home.

**Patagonia.**—There has been little mission work accomplished in Patagonia, but the Roman Catholics have a mission centre at Viedma, in the southern part of the country. They have twelve colleges with 5000 students, and an industrial school with thirty apprentices of carpenters, blacksmiths, boot-makers, tinkers, and tailors. They have also a dispensary and the only hospital in the territory.

**Russia.**—The persecution that the poor Christians in Southern and Central Russia are suffering should excite wide sympathy. The name "Stundist" was given to them originally on account of their meeting for an hour for reading the Word of God. The first who did so were emigrants from South Germany, who called their meeting from the German word *stunde*, for hour. Although the persecution has hardly had a parallel in Europe since the Reformation, the adherents of this movement are increasing rapidly, now numbering many thousands.

**Spain.**—There is news of a triumph for the cause of mission work from a town in Spain—Rosas—where the people elected the Protestant pastor mayor; and when, on account of the pressure of his own work, he was obliged to refuse the office, his brother, an evangelist, was accorded the honor.

**Turkey.**—The ravages of the cholera in Central Turkey, though extensive among the Moslems, have not greatly affected the Protestants. In noting this fact a Moslem official exclaims: "How is this, O Christians! has God spread a tent over you, out of all the people of this city, to preserve you from death?"

**General.**—A new missionary movement has been inaugurated within the walls of the University of Dublin, in connection with the Society for the Propagation of the Gospel. A number of young men have approached the University Auxiliary Committee of the Society, intimating their desire to go forth

into the mission field in a place where they can live a community life and work together. They take no vows or permanent pledges, and receive merely what is necessary for their support. The offer has been accepted, and four men are ready to go. The field of their missionary work will be Chota Nagpore, a district in India, lying twenty-five miles west of Calcutta, about as large as all England, and containing peoples speaking twenty different languages.

"Missionary teas" have become popular, and are found a means of drawing larger numbers of people together to gain intelligence of missions, and thus increase the interest. The English have long availed themselves of this means of making meetings of all kinds more popular. The trouble of preparing the very slight refreshments is a mere nothing compared with the results in awakened interest by the good feeling engendered by the simple breaking of bread together.

The "Brotherhood of the Sea" is the name of a new society of two hundred Norwegian sea captains, who have pledged themselves to have regular religious services on board their ships, and to conduct everything there and on shore in the fear of God.

The American Board has given out a summary of the results of Protestant missions in recent years: In Japan the twenty-seven Protestant missions have a total adult native membership of 28,977. About 5000 members were added to the church rolls during the past year. Of the 300 members of the new Japanese Parliament which was elected last July, twelve are professedly Christians. There are about 527 Protestant missions in Japan, the first arriving in that country less than twenty-two years ago. In China there are 1295 Protestant missionaries, while the number of adult native communicants is 37,237. In India and Ceylon the results are the most satisfactory of all, the native Christians in the schools alone numbering 74,366, though the number of missionaries is less than 300. A

summary of the number of missionaries in foreign countries supported by Protestant societies in the United States, together with the number of churches, native communicants and contributions for the year 1890, shows the following totals: 2350 missionaries, 2721 churches, 236 native communicants, of whom 25,663 were added in 1890; \$524,217 contributed by natives, and \$3,977,701 contributed in the United States.

According to the American Baptist Year Book for 1891, the Regular Baptists have in the United States 1382 associations, 34,780 churches, with a membership of 3,164,227, an increase for the year of upward of 94,000 members.

The annual meeting of the Woman's Board of Foreign Missions of the Presbyterian Church was held recently at Auburn, N. Y., with an attendance of more than two hundred missionaries, delegates, and visitors. The reports showed sixty-four missionaries and twenty-six Bible readers in the employ of the Board in Africa, South America, Mexico, China, Japan, India, Korea, Siam, Persia, Syria, and among the North American Indians. The receipts were \$67,000, an advance on the previous year of \$10,000. The employment of female physicians was specially mentioned, and regret expressed at the necessity, through lack of funds, of closing a hospital in Persia.

Some one states St. Paul's missionary creed thus: 1. I believe that whosoever shall call upon the name of the Lord shall be saved. 2. I believe that no heathen will call on Him in whom he has not believed. 3. I believe that in order for the heathen to believe the Gospel they must hear the Gospel. 4. I believe that the heathen will never hear the Gospel till a preacher preaches it to them. 5. I believe that a preacher, in order to preach to the heathen, must be sent to them. This creed is found in Rom. 10: 13-15.

The schools sustained by the various American missionary societies contain almost 175,000 pupils, and the 12,000 Protestant mission schools are training

to Christian intelligence an aggregate of not much less than 600,000 children and youth.

The receipts of the Presbyterian Woman's Board of the Northwest for the year recently closed reached the handsome total of \$91,069.70, which was made up as follows: Cash from auxiliaries, bands, and Sabbath-schools, \$77,018.69; legacies, \$12,581.96; income from real estate, \$954.89; miscellaneous, \$199.86; with balance from previous year, \$314.30.

Some very humble Christians make noble confessions of Christ and become most effective missionaries. He was only a cabman who died the other day in Edinburgh, but he did not consider his vocation incompatible with the service of his Master. His cab bore the inscription, "What think ye of Christ?" and in the hayloft of his stable he used to hold meetings for prayer and testimony. His mates called him "Holy Peter." It was the kind of holiness which attracts and does not repel. He "reached the masses" without making any fuss about it.

**Christian Endeavor.**—The plan of attempting to raise a half million dollars yearly for missionary work through Christian Endeavor Societies, each member giving two cents a week, is meeting with great success. One hundred and fifty societies report 5000 names—that means \$5000; which sum will support seventy first-class native preachers in India and China.

A son of a Modoc chief is the president of the Christian Endeavor Society in Yainax Indian School, Bly, Ore.

Henry M. Stanley tells that once in the heart of Dark Africa, a native was dragged before him by some of his followers for stealing a gun. Stanley looked at the gun; it clearly belonged to his expedition. The poor man who had it was frightened at the mention of Stanley's name, and could hardly find his voice or say a word, only, "I am a son of God, I would not steal!" This

he repeated again and again. It was all he could say.

Stanley was interested, and it dawned on him that this man was probably one of the converts of some of the missionaries laboring in that region, and he accordingly gave him the gun, and allowed him to go, while they pursued their way.

At the next station where they stopped they found the gun waiting for them. It appeared that the gun had probably been lost. This man had found it, and when he was set free he at once went with it to the missionary for instructions, and by his directions it was sent where Stanley would get it.

But what a light must have touched that darkened son of Africa, who, though brought up in all vileness and theft and sin, had come to realize the glorious dignity of a divine paternity, and say, "I AM A SON OF GOD; I WOULD NOT STEAL!"

A Chungking correspondent of the *North Carolina Daily News* writes: "When not *schwa*-ing, the people here seem by preference to go in for a little bit of persecution. Last July only sixty miles from Chungking, Pèrè Pons, one of the Roman Catholic Fathers here, was suddenly warned to fly. He could not believe it. But, happily for him, he did fly when he heard the guns firing. The mob had risen, and eight Chinese were killed, and their bodies burned in the fire of their burning houses. The others fled, and some 2000 native Christians are still starving upon the mountains but for the help sent to them from time to time. What makes it specially hard upon the poor people is they had just got in their crops. The Chinese authorities have sent to punish the offenders, and it seems one or two poor people have been punished, but not the ringleaders, so the poor refugees dare not return. The Chinese authorities say they dare not do more, because the whole district is incensed against the Christians. This may be only an excuse. On the other hand, the Roman Catholics may

have given cause for offence quite apart from their being Christians. It is so hard ever to get at the truth underlying apparent facts. Anyhow we often talk as if there were no more martyrs. Are not these poor people hungering on the mountains, almost within sight of their old homes, martyrs in the truest sense? There are very many Roman Catholics here, and they seem to be a power in the land, which in itself must be an offence. But other Christian bodies seem making good headway."—*China Mail*, April, 7th, 1891, *Hong Kong Paper*.

The *Christian at Work* will pay a liberal sum for information giving the names of the United States senators who voted against the ratification of the Brussels Treaty formed for the suppression of the African slave trade, the abolition of the rum traffic, and forbidding the selling of fire-arms to the natives.

A missionary from China says "that if there is anything which lays hold on the poor people there, it is the simple story of the crucifixion of our Lord Jesus Christ. It is not the morality, or the miracles of the Gospel, or even the wonderful saying and speeches of our Lord Jesus Christ, but the old story of the cross, of the blood, of the sacrifice, of the satisfaction of Christ in dying for sinners on the tree—that is the power for good in touching the heart and awakening the conscience."

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

The Baptist Missionary Union sends out this year the largest number of missionaries ever sent in a single year. Forty-four of the sixty are newly appointed. It is worth noticing that the largest band—eighteen—go to Burmah, that field where Baptist effort has been so greatly blessed from the begin-

ning. Ten go to the Teloooos of India, eight to Assam, and the remainder are scattered in China, Japan, and Africa.

**Missions and Commerce.**—At one time it was thought that the money given to the cause of missions was wasted. No intelligent man thinks so now. England gives more for missions than all the rest of the world combined, but English commerce has gained ten pounds for every pound England has invested in missions. Christianity and commerce go hand in hand. The Gospel is God's power to save from sin, and from all the imbruting and degrading consequences of sin. The Gospel underlies our commerce and our civilization as a root underlies a plant.—*A. McLean, D.D.*

There are, so it is said, five hundred millionaires in New York, some of them worth from one hundred to three hundred millions of dollars. We suppose these men are—*Buddhists!*

During the last four years seventy-nine English university men have become missionaries.

"You wish to teach our women to read, do you?" scornfully said an official of the Hindus to a missionary from America, and added, "Next you will seek permission to teach our cows!" But what good has come to the Hindu by his supreme selfishness toward mother and sister, daughter and wife? He has not progressed one inch in thousands of years except as men who look upon women as their equals have placed in his unskilled hands the inventions of Occidental civilization and taught him our ideas of literature and law, of art and commerce. He has not risen one hair in the scale of being except as our missionaries have brought to him that Gospel which says, "There shall be no more curse, for the former things are passed away," and which restores the joint headship set forth in the Divine words: "Let us make man in our image after our likeness, and let them have dominion."

"It is with missionary work as with everything else. Those who know little, care little and give little. Those who know most are most interested, and give liberally."

At a recent missionary meeting of the Reformed Church at Sangerties, Mr. Scoville said: "We hear the complaint of draining a country or community of needed funds. Listen to the telephone of the ages, 'Why was not this ointment sold for three hundred pence and given to the poor?' Would it have been? The blessing of missions is that it is the work of the Church. Why was it not completed before this age? Because this age needs to do it. Missions now are a test of Christian character. The Church needs a touch of heroism in it. Is the cross an ornament or the declaration of a principle?"

A Japanese converted to Christ seems at once to bethake himself to the labor of teaching the truth to his friends at home and at a distance, and thus is the way prepared for the minister of Christ. No wonder that with such preparatory service the truth is running in that land, and being glorified.

There are those who wish to be Christians in secret, and those even in lands where it is deemed no reproach to follow Christ. But we hear of a Japanese workman, who was necessarily away from his shop most of the day, who put the following notice on the door: "I am a Christian; and if any one likes to go in and read my Good Book while I am out, he may. Buddhist priests need not come here. I do not want them any more."

There is but one lake on the surface of the globe from which there is no outlet, and that is the Dead Sea, which receives much, but gives nothing. Such a lake is a perfect illustration of a church all whose efforts terminate upon itself. Around it there will be desolation, and in it there will be no life.—*William M. Taylor, D.D.*