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REV. J. M. SHERWOOD.

THE
MISSIONARY REVIEW OF THE WORLD.

VOL. XIV. No. 1.—*Old Series.*—JANUARY.—VOL. IV. No. 1.—*New Series.*

I.—LITERATURE OF MISSIONS.

FALLEN ASLEEP—REV. JAMES M. SHERWOOD, D.D.

Like a winter avalanche in the Engadine—sudden, swift and inevitable—Death came to our beloved associate editor, on October 22d. He had been, as usual, at the weekly prayer service, at Trinity Presbyterian Church, the week previous, and had spoken—all unconsciously—his last public words. At the close of a brief, but earnest and impressive address, he faltered a little, said, "Let us pray," and sank back into his seat, speechless. He was tenderly borne to his home, and, after a few days of flickering flame, life's lamp went out so quietly that the exact moment was scarcely perceptible—let us not say "went out," but was transferred to another sphere to burn and shine forever.

This departure withdraws from earthly scenes a man who had a large circle of friends. He had been preacher, pastor, author, editor, and in every sphere of activity he touched nothing which he did not adorn. He was not cut off prematurely, for he was in his seventy-eighth year; and his years were packed with various and versatile endeavor.

Born in Fishkill, N. Y., in 1813, he had only a common-school education, and entered, as clerk, his father's store in Johnsville; until, feeling in him the resistless impulse toward the ministry of the Gospel, he, with his father's consent, turned his steps toward the pulpit, was taken under care of presbytery and studied theology with the pastor of the Presbyterian Church in Fishkill, Rev. Robert G. Armstrong. At the age of twenty-two, he was licensed to preach, and subsequently served churches in Mendon, N. Y., New Windsor, N. Y., and Bloomfield, N. J. In each of these churches he left his mark both as a preacher and a pastor. He also acted as evangelist for a term in Milford, Conn.

After his health seemed to demand a change of occupation he found a fitting sphere for his busy brain and ready pen in the great republic of letters. His work as editor of the *National Preacher*, *Biblical Repository*, *New York Evangelist*, *Eclectic Magazine*, *Princeton Review*, *Hours at Home*, *Homiletic Review*, and *MISSION-*

ARY REVIEW, has entered into the unchangable record of history. He was the founder of *Hours at Home*, which was, in a sense, the parent of *Scribner's Magazine*; and the richness, variety, and marvellous success of the *Homiletic Review*, none know so well as the twenty thousand readers who study its pages.

Beside all his occasional papers, published in the leading magazines and periodicals, he wrote the "History of the Cross," and edited a new edition of the "Life of David Brainerd." He had also written a voluminous work on "Books and Authors," which has not yet appeared in print.

Such are the brief outlines of an intellectual life that extended over half a century. He was thrice married; his first wife was Miss Amanda Carpenter; his second, Miss Jane E. Lamberson; the third, Miss Annie Clarke, who survives him, as do also his five children.

We have never known a man of *larger capacity for work*. No one who knew him would have suspected that he was far on the way toward four-score years. And there was not the slightest sign of intellectual decadence. Up to the last his mind worked with all its pristine vigor and versatility. To the very day when paralysis struck him, he seemed as fresh and young, mentally, as in the years of early manhood, and he actually worked from fifteen to eighteen hours out of every twenty-four.

He was an *embodiea conscience*. Duty was his polar star. Indeed, he had but little patience with anything wrong, ignoble, dishonest. In his vocabulary the word "expediency" was not found. Right was his only might, and principle his only policy. There were those who possibly construed as severity what was only an uncompromising adherence to right and righteousness. Low moral standards and equivocal moral practices could find with him no toleration, and but little forbearance.

Religiously he was a thoroughly *angelical* disciple. He knew no theology but the old theology of Paul. That was good enough for him. He regarded the new notions creeping into the doctrinal beliefs of our day as signs of degeneration and disintegration. He believed implicitly the Word of God and the whole of it, and bowed in humility before the mysteries he could not explain. To no work of his life did he give himself with such absolute heartiness as to the editing of a REVIEW whose grand object was to promote a world's evangelization. He was especially desirous to live till he might see this, the last and most precious work of his life, established on a basis of permanency and having a world-wide circulation.

As a man, especially in his own household and within the circle of intimate friends, we cannot in these pages undertake to photograph his character. There are some secrets that cannot be unveiled to the common eye—they refuse to emerge from their privacy; they lose

their beauty by disclosure. It is enough to say that he was most beloved by those who best knew him.

Our readers will no longer read his words or feel the power of his guiding hand in shaping the contents of this REVIEW. His work here was invaluable. Although his duties, as simply *editor*, gave him little leisure as a *writer*, and it was only in an occasional paragraph or a more infrequent article that his hand was seen, even while hidden, it still moved beneath the whole structure of this REVIEW. He was constantly seeking to engage the most competent pens to contribute to its columns, and was always on the alert to improve its quality and increase its circulation and enlarge its influence.

He rests from his labors; we devoutly believe that his works will follow him.

“MORS JANUA VITÆ.”

It may be well for the editor to add that, being left now in sole charge of this REVIEW, he proposes some minor alterations, which will be noticeable in the present issue. The number of departments will be less, and the fine print, so trying to many eyes, will be abandoned. Instead of letters from abroad, we shall venture often to give only their substance, and notices of books will appear only as editorial notes. The Monthly Bulletin will be simply an appendix to General Intelligence, in the briefest and most compendious form, presenting the latest news from various fields, etc. And, in view of the unselfishness of our work, which is undertaken solely for the promotion of the Kingdom of God, we again ask the prayerful, sympathetic co-operation of all who daily pray

“Thy kingdom come,
Thy will be done
In earth as it is in heaven.”

SYSTEMATIC GIVING.—To raise large sums for missions we have no need to depend on a few large givers, but only to “*organize the littles*.” Dr. Guthrie eloquently urged hundreds of the poorer folk to take subscription cards and fill them up with such sums as they were able, from a sixpence to five shillings; and explained to them how the drops unite in showers, the showers produce rills, the rills, rivers, and the rivers make the sea! Not six hours after his speech a poor woman in Currie’s Close had collected from scavengers and night police and basket-wives and match-sellers—and beings who live no mortal can tell how, over half a sovereign! And a little woman, who sat in all weathers on the street selling eggs from her basket, brought in five shillings, the earnings of many a day’s labor.

LIVINGSTONE AND STANLEY.

[EDITORIAL.]

On the map of Africa, which history is making, these two names will be engraven in letters so large that they will be read at the distance of ages. It may, therefore, be well to put on permanent record some characteristic facts which link with Equatoria and with each other—David Livingstone and Henry M. Stanley.

DAVID LIVINGSTONE, born March 19, 1813, died April 30, 1873, having just passed his sixtieth year. Converted at twenty, he was for forty years, in heart and aim, a missionary. Thus have we roughly outlined a life that, within those two-score years, poured forth as much of the costly ointment of a consecrated service as, perhaps, any one life since the age of the Apostles.

He was a man of singular *force*. As Sir Bartle Frere said, "Any five years of his life might have established for him, in any other occupation, such a character, and raised for him such a fortune, as none but the most energetic can realize." His last public utterance in his native Scotland seems to have been in Oswell's school, where his closing sentence was: "*Fear God and work hard*," and these words disclose the double secret of his life. By simple, God-fearing, hard-working perseverance he traveled 23,000 miles in Africa, and added to the known regions of our globe a million square miles; he discovered Lakes 'Ngami, Shirwa, Nyassa, Moero, Bangweolo, the Upper Zambesi and other rivers; he unveiled the Victoria Falls that surpass Niagara; revealed the high ridges that flank the basin of the central plateau; first, as a European, compassed Tanganyika and gave it its true orientation; explored the geology, and hydrography—fauna and flora of the continent; and so grappled with the two great enemies of man and beast, in Africa—*fever* and *tsetse*—that he himself said those two words would, at his death, be found engraven on his heart.

To energy he joined *industry*. What Livingstone was, as a scientist and explorer, the world does not yet fully know. His powers of mind were but medium, and his early opportunities were but meagre. But, like William Carey, he could "plod;" and rigid economy of time, yoked with patient resoluteness, gave a momentum to his life which native genius and great advantages often fail to secure. In the factory at Blantyre, where attention to his cotton-spinning was necessarily incessant, it was only fragments of time—often less than a minute—that could be spared from his work; but those fragments he gathered up, and it was upon solid and substantial diet that he fed his growing mind. In the books he read as a lad we can see the germs of his scientific career as a man. He was also careful in details. That famous "lined journal" of his was a quarto volume of over 800 pages, where the plain, neat writing is a model and a marvel

of pains and patience. The mind that, even in African wilds, found relaxation in "Smith's Dictionary of the Bible," will not be charged with lightness, or waste of time!

He was certainly *versatile*; and what great questions he studied! the desiccation of Africa, the possible utilization of her great rivers, as water highways; the physical structure, geology, climatology, botany, of the tracts traversed! Then, again, we find him translating hymns into the Sechuana language, and adding to all else the toil of book-making, in which, perhaps least of all, he was a success. This was the only task he did not approach with that enthusiasm, without which he himself said that nothing either good or great is done. Book-making was to him a *mere* task, to which even crossing Africa was far to be preferred. But it is no marvel if a man, shut in with pagans and for years without contact or converse with a white man, not to say an Englishman, should feel that he had none of the facile command over his own tongue, and none of that leisure to digest and assimilate his own material, which are needful if a book is to be anything more than a printed journal.

Livingstone's *services to science* were too great for hasty recognition. The accuracy with which he traced his course and marked his geographical points, leaves almost all other explorers behind him. His astronomical observations, his discovery of the fact that the Interior is a plateau intersected by various streams and lakes, whose waters reach the ocean through great fissures in the flanking hills; and his manifold contributions to every department of natural science, compelled even sages to say that such various and versatile successes were without precedent.

Traveler, explorer, geographer, astronomer, zoologist, botanist, physician, missionary—what a many-sided man! What accurate observation of details! What husbanding of results! He brought home twenty-five different sorts of fruits; told of oils, dyes, fibres, varieties of sheep and vegetable-products of which even the Chamber of Commerce knew hitherto nothing. In May, 1855, the Geographical Society decorated him with their highest honor, the gold medal; London, Glasgow and Edinburgh conferred on him the freedom of their cities, while he who loved to minister but not to be ministered unto, shrank from publicity and courted retirement.

Humor is a conspicuous element in all great natures. A hearty laugh, genuine and generous, somehow inspires confidence. Livingstone's habit of seeing the funny side of things saved many a tragic ending and turned many a tragedy into a comedy. He writes to his daughter Agnes, about his almost toothless jaws, that if she "takes any more kisses from him it must be through a speaking trumpct." He declared the sight of a soko (gorilla) nauseating, and that he is so hideously ugly that he could conceive no other use for him than "*to*

sit for a portrait of Satan." When showing his lantern-slides—the only service for whose repetition the natives clamored—it greatly amused him that those who stood on the side where the slides were withdrawn shrank back in mortal terror lest the mysterious figures that so magically appeared and disappeared should prove wandering spirits and enter into their bodies!

Duty was his watchword. He was an incarnated conscience. In the scales of a candid mind he weighed every question, and, after carefully considering a course, judged for himself; and then dared to act independently, even though against the remonstrance of his best friends. *To keep his word and to do his work* was the double motto of his life.

Such elements of character always crystallize about a *strong will*. His favorite maxim was "*Try again!*" His persistence and perseverance were heroic and herculean. "If I live I must succeed in what I have undertaken; death alone will put a stop to my efforts," were his words in 1866, and they proved prophetic. Half-starved on tough and tasteless African maize, even his goats lost, and milk denied him; his medicine-chest stolen; in the heart of Africa without resource or defence against a thousand ailments, like a warrior without weapons at the mercy of his foes; afterward, narrowly escaping death three times in one day, and then almost dead of debility and disease;—not one man in a million would have gone forward. Especially when, in 1872, Stanley himself begged him to return with him to England, he never flinched from his resolve to remain in Africa. Nay, when a strange presentiment burdened him that he was on his last journey and would never reach its goal, he pressed on, praying that before he fell he might work out his purpose!

Self-denial was, from the first, a habit. Privations and sorrows he accepted and expected, as Moses did when he calmly exchanged the treasures and pleasures of Egypt for a share in the afflictions of the people of God. Rather than sacrifice Africa's good he would spend his last penny, surrender his dearest gains, and give up his last drop of blood.

Such was THE MAN who, beyond all others, henceforth stands in history as the heroic friend of Africa. Mr. E. D. Young, who knew him so long and so well, pronounced him "*the best man he ever knew.*" Such filial trust in God, such a childlike, Christlike spirit, such loyalty to duty, purity of motive, simplicity of aim, energy of purpose and unselfish love, united to make his life one grand sermon. The iron pen of action, held in the hand of resolve, wrote out its sentences in living deeds on history's imperishable scroll, for all future ages to read in letters of light!

He was a man of *great faith*. His strong but simple confidence in God's providence was the north star of his life. He saw how every

crisis of his life turned upon some seemingly trifling event, as a door swings on a hinge—but the hinge argues a workman who knows how much to hang upon it. He remembered how the chance reading of Dick's "Philosophy of the Future State" led him both toward faith in the unseen and toward a reverent philosophy of science; how Gutzlaff's appeal led him to be a missionary and a *medical* missionary, too; how while the opium war closed China against him, Moffat's visit wedded him to Africa and to his beloved "Mary"; how the friendly word of a director procured for him another "trial," while his dangerous illness in London strangely shaped his unconscious future.

He learned also that the leadings of Providence, like the subtle sense of the Inspired Word, are to be read not by the natural but by the spiritual eye; and he sought, by specific prayer for guidance, to cultivate the "single eye," that there might be no dim or confused vision; and carefully watched every motion of God's beckoning hand, pointing finger, or guiding eye. One text gave telescopic range and microscopic delicacy to his vision: "*In all thy ways acknowledge Him, and He shall direct thy paths.*" This trust in God's providence discerned good and cause for gratitude even in trials and troubles. Apparent calamity became a storm signal of the will of God; and when, in the death of his wife, that nameless sorrow which finds no earthly balm smote him, his only answer was that great petition of his life: "*Fiat, Domine, voluntas tua!*"

He believed in *special* providence. Even among men it is the great minds that give heed to minutiae: the astronomer grasps an infinity of small things; the general-in-chief commands the least details in his wide survey of camp and campaign; and so God is not so high above us as not to "number the hairs of our head."

Such a man, of course, loved his Bible, wrote on his heart its precious promises, and became so absorbed in them that he was indifferent, if not insensible, to praise or blame; and, that he might neither be misled nor inflated by human approbation, he made it a rule *never to read or preserve any words of praise*—which resolve, of itself, marks him as a most uncommon man. While in Manyuema, he four times read his Bible through; and when in Ulva Cottage, in Hamilton, I took that very book in my hands, I saw dimly through my tears the evidences upon its worn pages of the singular devotion of its lamented owner.

Whatever Livingstone may be in history, in his own eyes he was, first and last, simply a *missionary*. Charles Gutzlaff's "Appeal for China" first set his heart aflame; but, when his early longing toward China was transferred to Africa, the fire of his enthusiasm lost nothing by the transfer of those live coals to a new altar of service and sacrifice.

When he began his work his conception of himself was that of a mere missionary laborer, but better acquaintance with Africa's wants and woes gave breadth to his aim. He said there was need of one whose plans would embrace a whole continent and its whole future. The entire land must be surveyed and mapped out; the accursed traffic in the bodies and souls of men abolished; the resources of the country developed, and new facilities devised for travel and traffic. Before the missionary could go, his path must be explored. Some John the Baptist must go before Jesus to make a level highway for our God. And this humble missionary-worker unconsciously developed into the **MISSIONARY GENERAL AND STATESMAN**. Restraining the natural impatience of visible progress, he was willing to wait a century for the fruits of his works to be seen; as he grandly declared, the "**END OF THE GEOGRAPHICAL FEAT IS THE BEGINNING OF THE ENTERPRISE.**"

And so this humble man had a passion to act as a **PIONEER**, and open a path for others to follow; if he could not himself sow the seed, he could break up fallow ground, where as yet neither sower nor reaper had ever trodden.

Livingstone's ideas of mission work were evangelical and catholic.

He offered himself to the London Missionary Society, because its sole aim was to send the Gospel to the heathen; setting up no particular form of church order, but accepting laborers from different denominations, it concerned itself mainly with rearing churches of Christ on Pagan soil. Paul's motto was also Livingstone's: "**THE REGIONS BEYOND.**" He took no "other man's line of things made ready to hand," but yearned to preach Christ where He had not hitherto been named. As he told the directors of the London Missionary Society, he was at their disposal to "*go anywhere provided only it be FORWARD.*"

The views of Blantyre's great hero, as to missions, are such as we wish might prevail everywhere. With him the foremost law of missions was **NOT CONCENTRATION BUT DIFFUSION!** However important to secure conversion of individuals or of communities, the field is the World, and seed, scattered broadcast over the whole area, is far better than seed sown however thickly over a limited area. We are to seek to sow the whole field, rather than seek harvests however abundant in any part of it. He favored *colonization*, transplanting a body of Christian workmen into the midst of the dark places of the earth and the habitations of cruelty, to show how men and women in every calling, may "abide therein with God;" and he yearned to see twenty or thirty families going together, at one time, to build up a Christian community in the heart of paganism. He gauged missionary success not by the shallow showing of so many converts for so many pounds, shillings and pence; but by the diffusion of better principles which

no statistical columns can exhibit, any more than Babbage's calculating machine could suffice for a barometer or a thermometer.

He was, in every best sense, a *missionary martyr*, both in witnessing and suffering. "Sacrifices" he would not call them; but they were many and great. Often soaked with drenching rains; his bed, the coarse, damp grass; his food, bird-seed, roots, African maize; forty times scorched in the furnace of fever; what words can tell the agony, when, April 27, 1860, he left his dear "Mary" in the grave at Shupanga, and turned from her dust to find the only balm for his broken heart in seeking Africa's redemption! Three years later he must have touched the bottom depths of trial. His wife dead, his children orphans, his expedition recalled, his very efforts to serve God and man apparently turned by Satanic ingenuity into instruments of evil, isolated from all true human companionship, with the prostration of disease added to all the vexation of delay and disappointment, how many men have ever faced such environments without suicidal despair? Seven years later, long without tidings from home, or contact with any European, lingering on a sick bed, without wife, child, mother, brother or friend to cheer him, a horror of great darkness fell upon him!

Among the great charms of this great man his genuine *interest in individuals*, however humble, was at once one of the highest, both as an ornament of his character and a secret of his influence. His deep piety transfigured this noble trait into a passion for souls which begot unsparing self-scrutiny. His lament over "poor Sehamy," and his misgivings and self-accusations, lest he had not done all he might to save his soul, reveal profound depths of habitual watchfulness over the lost. He bent every energy to the good of men. When he could not preach, his lantern-slides were made to tell to the eye great facts of Bible history; he subordinated everything to service.

His abhorrence of the *slave trade* was literally *detestation*—i. e., it compelled a *testimony*, which marked his whole course and even his dying utterances. To abate or abolish this evil was, perhaps, his master passion. What a debt Christian nations owe to Africa! The destruction of life in the "middle passage" forms but a fraction of the total waste. For every slave transported, a score have fallen by war or violence, disease or fatigue. Such atrocities have been linked to this nefarious traffic that the victims sacrificed by it, if laid side by side, would reach round the world, paving with skeletons a pathway over land and sea-bed. Everywhere he saw signs of this continued and continuing desolation—bones bleaching in the sun, fresh corpses floating on the rivers; often heaps of bodies where slave caravans had abandoned their sick, helpless or dead. Inhuman drivers shot, stabbed or left to die those who could not keep up with the rest, and often these were found not yet dead. On his way to Lake Bang-

weolo he heard six men, wearing the slave yoke, singing in the joy of the vengeance they anticipated in coming back after death to haunt their captors. Exaggeration as to the horrors of this trade is impossible; as the sailor said: "If the devil don't catch these fellows, as well have no devil at all!" The massacres he witnessed gave him the impression of being in hell, and to disclose the horrors of this business so as to lead to its suppression, inflamed his holy ambition more than to reveal the fountains of the Nile. And so, wherever he went, he aimed to teach the first truths of the Gospel and to rouse the dormant Christian conscience to the measureless atrocity of this traffic. Just one year before his death he uttered those memorable words which still speak from that memorial slab in Westminster's aisle:

"ALL I CAN ADD IN MY LONELINESS IS, MAY HEAVEN'S RICH BLESSING COME DOWN ON EVERY ONE, AMERICAN, ENGLISHMAN OR TURK, WHO WILL HELP TO HEAL THE OPEN SORE OF THE WORLD!"

Livingstone's devotion to Africa was not more remarkable than his *power over her sable sons*; even his first year there showed that in his hand was the sceptre that could rule Africans. His power was an open secret. His simple frankness, kindly bearing, honest courage, transparent unselfishness, trust even in strangers, disarmed both suspicion and antagonism. While with prayer and faith he sowed the seed of the Word, he sowed himself as the seed of the kingdom; and by forgiving injuries and trusting even the unworthy, by absolute fidelity even to trivial promises, and by a Christlike life that taught more than any words, he moulded even savages into noblemen. What his character wrought in this direction may be seen in Susi and Chuma, his faithful body servants, who amid such hardships bore his body from Ilala to England.

Dr. Blaikie, in his charming "Personal Life of Livingstone," suggests that the old Roman fashion would have written his name Livingstone "Africanus." When first overwhelmed with the vastness of Africa, he asked: "Who will *penetrate* through the Dark Continent?" And that was the question of his life. From the day in December, 1840, when he first set forth for those shores, this double work, the emancipation and evangelization of Africa, was his passion. When, in 1863, he expected the recall of his expedition, he could only say: "If I am to go 'on the shelf' let that shelf be Africa." And history presents no fact more pathetic, poetic, prophetic in its symbolism, than this—that when, on April 30, 1873, he was found on his knees, at Ilala, dead, his *heart should be buried there beneath a moul tree*, while his body was borne to England to be laid in the great sepulchre of her greater dead! Emphatically Livingstone's heart was from the beginning buried in Africa; but buried as the seed of a future harvest. It shall not abide alone, but dying, and springing up, bear much fruit—fruit too vast in measure for our arithmetic to estimate!

We yearn to see that life and death bearing fruit in many holy lives. How slow are disciples to learn the ministry of money. Moffat used to say that the coming day will find rich and great disciples regarding it an honor to spend their money not on hounds and horses, but in the support of whole stations of missionaries. Many who read these lines are providentially kept from giving their lives in personal labor for the degraded and destitute. But how many of us, had we but the spirit of David Livingstone, would be found living in the persons of other consecrated men and women, and, by the agency of these workmen, preaching the Gospel where Christ had never yet been named. Oh, that those who read the story of such a life, and walk over that memorial stone at the Abbey, would take up the work he laid down, and by their money, their prayers, their tears, their influence, if not their personal efforts, help to heal this open sore of the world, and light the flame of the Gospel and of the new life wherever darkness reigns and habitations of cruelty are found!

Yes, David Livingstone—thy candle, found burning in the grass hut at Ilala, still burns and shines, and never will it go out, until, from Zanzibar to Banana, from Nile to Niger, and from the Cape of Good Hope to the Pillars of Hercules, shall shine the Light of the World!

HENRY MORLAF STANLEY is by birth a Welshman, and his original name was John Rowlands. *The same year*, 1841, that David Livingstone first reached Africa, was the year that ushered into life the boy who was to be his distinguished successor in the exploration of the Dark Continent. This is one of the striking coincidences of history: while the cotton-spinner of Blantyre was on his way to the Cape, an infant boy at Denbigh, in Wales, was first starting on his voyage upon the unknown sea of life. A certain Mr. H. M. Stanley, in New Orleans, adopted this Welsh boy, transmitting to him his own name, little knowing what high honor that boy was to reflect upon it. We follow this waif of humanity, as he enlists in the armies of the Confederacy, and subsequently drifts into the Federal ranks; until 1865, when, acting as secretary for an admiral, he was promoted for heroism, having manifested his courage by swimming, under fire, to fasten a hawser to a Confederate vessel.

The next great step toward his after career was his becoming a *representative of the press*—a newspaper correspondent. He served in a Guerilla warfare against the North American Indians, then wrote letters to the *New York Herald*, accompanied the British expedition into Abyssinia, etc. Thus a mixed experience on land and sea, in army and navy, fitted him for camp or campaign, tent or vessel; picking up scraps of information and gathering treasures of varied experience, he grew to be peculiarly adapted for the unique life he was to lead, but which only God's Providence had foreseen.

In 1869 he was commissioned by James Gordon Bennet, of the

New York Herald, to find the lost Livingstone. His expedition was to be kept secret. He went by a round-about course, arrived at Zanzibar January 6, 1871, and started for the interior, feeling his way toward Livingstone by such indications as only the most sagacious instinct could recognize. He had used the time at sea, *en route* to the African Coast, to learn how to take astronomical observations and prepare himself as a surveyor. November 10, 1871, found him at Ujiji, near Lake Tanganyika, and there he grasped the hand of the Scotch hero, of whom for three years no certain word had reached the ears of an anxious outside world. Twenty-three times Stanley had been prostrated with fever, but he felt repaid when, on December 27th, the travelers set out together for Unyamwebe; and more especially when, on March 14, 1872, they parted, having been four months and four days together.

In 1873, Mr. Stanley again accompanied the British expedition to Coomassie. That same year, May 4, 1873, Livingstone was found by Susi, at four o'clock in the morning, in the little grass hut, not in bed but at the bed-side, his head buried in his hands, and both buried in the pillow; the candle still burned, but the candle of life that had shed its rays so far over benighted Africa, had gone out. In 1874, April 18th, the sacred dust of the great traveler reached their final resting-place in the Abbey; and Mr. Stanley led the body of pallbearers, as they deposited, in the tomb in the nave, the body of the man to whom he owed more than to any other human being.

And now begins a new chapter, the *fourth* in the weird experience of that Welsh-American. He who, at Unyamwebe, had sorrowfully parted with Livingstone, by that open grave in Westminster, resolved to take up and finish the work he had left undone. And so a new chapter also opened in Stanley's African experiences. On August 5, he left England, and on November 12—three years almost to a day from the time he first grasped Livingstone's hand—he left Zanzibar again for the unknown interior. At Uganda he met Mtesa, whose warriors he estimated at a quarter of a million. While at his court he translated the Gospel according to Luke, and actually wrote a brief analysis of Bible history in Kiswaheli for the monarch's use. Mtesa professed adherence to the Bible instead of the Koran, and invited to his capital Christian teachers. Stanley then wrote a letter, which was published in the *Daily Telegraph*, urging that missionaries should be sent. And so Stanley began, in more senses than one, to follow in the steps of the grand Scotchman. The Church Missionary Society sent men to Uganda, who, in 1877 began to labor. That letter of Stanley's had a strange history. It was given to Linant de Belfonds, one of the officers of Gordon Pasha. When he was killed by the Baris the letter was found in his boot and forwarded by Gordon Pasha.

After a journey of 7,000 miles, consuming 999 days, Stanley reached Banana point, August 9th, 1877. In January, 1879, he was again *en route* to the Dark Continent, at the head of the expedition, organized by Leopold II., of Belgium, who, in place of his dead son, adopted Africa as his child and ward. Stanley reached the Congo's Estuary on August 14, 1879; Leopoldville station was built in April, 1882. Compelled by illness to return for a time to Europe, he came back to the Congo toward the end of the same year; and in August, 1884, reported to the King of Belgium that his mission was accomplished. He had performed the stupendous feat of opening up the Congo basin, with its 5,249 miles of navigable waters, its 43,000,000 of people, its area of nearly 11,000,000 square miles drained by various streams. In February, 1885, the Congo Free State was erected and recognized as such, with Leopold II. as its sovereign.

January 20, 1887, Stanley begins a new chapter, and again Africa is the theatre of his action. He departs from London for the relief of Emin Pasha. February 25th, he once more left Zanzibar, and, going by the Congo's mouth, reached Leopoldville, April 21st. A year later, April 29th, just fifteen years from the last day of Livingstone's travels, he met Emin Pasha at Kavalli, and December 6, 1889, emerged from darkest Africa once more at Zanzibar.

From that day honors were showered thick as autumn leaves on Stanley's head. The reception given him, May 5, 1890, at Albert Hall, in London, when 7,000 people were present, was one of the most brilliant assemblages of all modern history. Then, on July 12th, in the great Abbey, he led to the marriage altar his accomplished bride, Miss Tennant; and since, in her jubilee year, the Queen was there, Westminster has had no such gathering. Had it been a royal ceremony, the interest could not have been more intense or the throng more dense. The long, crimson carpet broke its lines only over the slab which in the isle bore the name of LIVINGSTONE. Two magnificent floral wreaths, one from the officers of the relief expedition, and another from Mr. Stanley himself, were laid on the sides of the prostrate tablet, and when the bride moved up the aisle she gracefully laid still another tribute upon the marble memorial, bearing, in flowers, the words, "*In memoriam*, DAVID LIVINGSTONE—H. M. STANLEY."

Thus, at no little length, we have chosen to place before our readers in outline, for permanent record, the twin stories of these two strangely-linked lives. We do no injustice to Mr. Stanley when we say, what he himself is reported to have said, that, to the four months and four days that he spent with Livingstone in Africa, he owes the greatest impulses of his later life, and especially his attitude toward Christianity. Livingstone found himself suddenly thrown into the society of a stranger who was far from being a Christian disciple. There is no evidence that during all those months he ever directly

conversed with Stanley as to his spiritual interests. But sure we are that by his manifest character he commended the religion of his Master. His uncompromising loyalty to Christ, his unobtrusive conscientiousness, his unselfishness, considerateness, readiness to oblige—all this impressed Stanley as no words had ever moved him; and, when he parted from his new friend, he was constrained to say, what Pilate said of a far greater, "*I find no fault in this man!*"

From that day Mr. Stanley has led a life that runs strangely in sympathy with that which had its spring in Blantyre. When Sir William Mackinnon asked the pleasure of presenting him with some token of friendship to carry with him to Africa, Stanley replied, "Give me a Bible," and he took it and read it thrice through. Afterward, in darkest Africa, constrained at the darkest hour humbly to confess that, without God's help, he was hopeless, he says:

"I vowed a vow in the forest solitudes that I would confess His aid before men. Silence, as of death, was round about me. It was midnight; I was weakened by illness, had been prostrated by fatigue, and wan with anxiety for my white and black companions, whose fate was a mystery. In this physical and mental distress, I besought God to give me back my people. Nine hours later we were exulting with a rapturous joy. In full view of all was the crimson flag with the crescent, and beneath its folds was the long-lost rear column."

And now he whose previous reserve upon such matters had seemed to bear a special seal of silence, has made this, his latest confession:

"Many forms of belief and curious ideas respecting the great mystery of our being and creation have been suggested to me during my life and its wanderings; but after weighing each and attempting to understand what must be unsearchable, my greatest comfort has been in peacefully resting firm in the faith of my sires. For all the human glory that surrounds the memory of Darwin and his wise compeers throughout advanced Europe, I would not abate a jot or tittle of my belief in the Supreme God and that divine Man called His Son."

Space alone compels our pen to halt as we pursue this fascinating story of these twin lives. We have had space not even for a paragraph about that last book, with its thousand pages, of forty lines each, all the work of fifty days, and itself a greater feat than his march in Equatoria; and the production of which as a printed volume is said to have employed an army of nearly 15,000 men and women. We have had no space to repeat Mr. Stanley's noble tributes to the heroism and success of Christian missions which present such a marked contrast to some modern critics who ought to have been in better business. We have sought merely to put side by side two lives whose unique parallelism demands a permanent memorial and suggests lessons of lasting value.

We must not fail to note one marked *contrast*. As Livingstone's great successor followed the missionary explorer, he strewed his path with the blood of the slain. Livingstone had trodden those same paths without even a pocket pistol for personal protection from wild beasts; his great weapon of defence was a magnanimous Love that forgave even the injuries it could not prevent. And, when we read of the demijohns of strong drink which Stanley, in his former passage across the Dark Continent, distributed to those sable sons of her soil whom he employed in building his stations, we cannot but deplore any such ministry to the destructive appetite for intoxicants. We recall that letter, the first written in English by a Congo native, and addressed to the Archbishop of Canterbury:

"Great and Good Chief of the Tribe of Christ, Greeting:

"The humblest of your servants kisses the hem of your garment, and begs you to send to his fellow servants more Gospel and less rum.

"In the bonds of Christ,

"UGALLA."

And now, as we turn from these two lives, may we not invoke the prayers of all Christians that the latter, the unfinished one, may complete its noble and heroic course by a service to God and a ministry to man that shall surpass anything yet accomplished by Stanley, or even by Livingstone? Our living hero is decked with many medals and crowned with many laurels. We crave for him one still higher and brighter—a crown wrought by no human hands—whose lustrous gems burn with immortal fires and outshine in splendor even the glory of the stars!

A PERTINENT REPLY.—We understand that our friend, Chaplain McCabe, has sent the following message to Colonel Ingersoll:

"DEAR COLONEL:—Ten years ago you made the following prediction: 'Ten years from this time two theatres will be built for one church.' The time is up. The Methodists are now building four churches every day—one every six hours. Please venture upon another prediction for the year."

Evidently the Colonel is as far out of the way as Voltaire was when he set up a printing press at Fernay to demolish Christianity. That press is now used at Geneva to print Bibles !!

MONEY.—Early in our own generation there were but five men in this country who were millionaires: John J. Astor and Stephen Whitney, New York; Nicholas Longworth, Cincinnati; William Gray, Boston, and Stephen Girard, Philadelphia. To-day in New York alone there are 500 millionaires, some of them worth from 100 to 300 millions, and in the coffers of American Protestant Christians there are not less than *ten thousand millions of dollars*. One man in 1869 spent as much for a corner lot on which to build a private residence as the Presbyterian denomination spent for its entire foreign mission work!

NEW EFFORTS IN BELGIUM.

BY REV. HENRY E. DOSKER, A.M., HOLLAND, MICH.

Of all the countries of the continent Belgium is one of the most peculiar. With an area of 11,373 square miles and a population of nearly 6,000,000, it is the most densely populated strip of land on earth. This may seem strange, and yet it is true. While the Netherlands come next, in order, with a population of 312.86 to the square mile, Belgium crowds together, in the same space, not less than 481.71 of its inhabitants. British India has only 311.57 and China but 83.86. These figures are respectively taken from the census-reports of 1865, 1881, and 1897.

The physical aspect of Belgium, generally speaking, is flat, like that of Holland; a great part of the country actually lying below the level of the sea. In the south-eastern districts, alone, a considerable highland is formed, of some 2,000 feet high, by a spur of the Ardennes. This mountainous region, rich in different minerals and coal, together with a proverbially rich alluvial soil in the lower parts of the country, enables Belgium to maintain its enormously dense population.

Its inhabitants are of a mixed Teutonic and Celtic stock. The two main branches are the Flemings of German and the Walloons of Celtic origin; the former out-number the latter, in the proportion of 4 to 3, throughout the country.

The French language is spoken at court and among the higher classes. In the rural districts and provincial towns a curious patois prevails, in various dialects of either Flemish or Walloon. This lack of a national language and literature has greatly retarded the intellectual progress of the nation, which is in no wise proportionate to its physical advantages. The educational system of Belgium was, till recently, quite deficient, and the sharp antagonism between the clerical and liberal parties has made adequate provision in its behalf well-nigh impossible.

As might be expected from its history, the religion of the country is prevalently Roman Catholic. Of the nearly 6,000,000 of inhabitants, from 13,000 to 18,000 are Protestant, with some 35,000 Jews; the remainder nominally belong to Rome. *Nominally*, I say, for the close contact with France, the permeating influence of its periodic revolutionary attacks, and the prevalence of socialistic and rationalistic tendencies among the masses of the people, have so materially changed the religious complexion of the country, that a large proportion, possibly a majority, of its inhabitants may be put down as *irreligious, if not atheistic*.

The Gospel of Christ in Belgium meets with much the same difficulties as it does in France. Efforts to bring the Word of God to the masses of the people have been made for years, and the so-called "Belgian Mission Church," and similar organizations, have not been

unblessed in their endeavor to reach the Belgians by the channels of the two great languages of the country. But the trouble was that heretofore the labor performed has been too staid and conservative; the methods adopted were antiquated and ill-adapted to the peculiar character of the people and of the work in hand, and the little focus points of life, which resulted from such efforts, have had a tendency to develop too quickly into establishments for the edification of the *few* rather than for the salvation of the *many*.

A new attempt has been made of late at Brussels, which, if it should prove to be tenacious of life may become for Belgium and its capital what the McAll Missions are for France and Paris.

Allow me to outline the new movement. The name of its leader is Rev. N. De Jonge, who, some sixteen years ago, came to Brussels as a young preacher in the Dutch Evangelical Church. Through his personal influence, his church soon developed a rare missionary activity. He made his people understand their divine call to labor among the bigoted or irreligious masses who surrounded them in the capital.

The year 1880 was one of special activity in this line. A revival visited the church, and especially those who were engaged in this department of her labors.

A city evangelization society was organized, of which pastor De Jonge became the director. The double task soon grew too heavy and he was placed before the inevitable choice between his *charge* and his *mission*. He was not long in deciding, and yet the decision was one, in which he staked all on his faith in God; for he lost his salary and had no visible means of support. His resignation took effect on the first of January, 1887, and another pastor soon took his place, whilst he began to devote himself, with all the energy of his young and vigorous manhood, to the work of evangelizing the masses of the Belgian capital, trusting, for the support of himself and large family, in the promise of God. And not in vain!

The work now rapidly extended and assumed encouraging proportions. It affords, to-day, the following aspect: a hall, named "Silo," with a seating capacity of 300, in the suburb Lacken; another, "Bethel," with room for 80, about a mile distant, in the same neighborhood. In the suburb Anderlecht, a hall, named "Pniel," with seats for 200; near by, at the hamlet of Veeweyde, the hall "Bethlehem," with a seating capacity of 100. And still another and larger hall in the village of Ruysbroek, near by, as yet unnamed, but offering room for more than 300 hearers. As with the McAll rooms, the stations are simply but neatly furnished. Every night of the week, meetings are held in at least four of these mission halls, and the attendance is steadily increasing.

Besides all this the Mission has a printing-office in connection with the Silo station, where hundreds of pamphlets and tracts are pub-

lished, to be spread broadcast over the entire kingdom. Two weeklies are issued from this press: "*Het Christelijke Volksblad*" (The Christian National Paper), and "*De Blijde Boodschap voor Vlaamsch België*" (The Glad Tidings for Flemish Belgium.) The circulation of the latter, the smallest paper, has reached the number of 1,500. Moreover, a mission hospital has been opened, and hundreds of Catholic patients have been treated and evangelized at this "Bethesda," as it has been appropriately named.

By catechetical instruction and Sabbath-school work the Mission endeavors to reach Roman Catholic children; hundreds of whom attend, notwithstanding the open opposition and secret scheming of the priests. All this missionary work is clinched by systematic house-visitation, which is richly blessed. Besides Rev. De Jonge, the director of the Mission, two evangelists, two colporteurs, two regular trained hospital nurses, and some forty assistants are employed. It seems to me that this movement is worthy of close observation and encouragement.

The Catholic masses of Belgium are harder to be reached than those of France. The antagonism against Protestantism here is a growth of centuries; its earliest roots lie hidden in the memorable struggle of the eighty years' war. The southern part of the country never fully shared in the struggle for liberty. At Brussels the Spanish court was established; there the two most noted political victims of Alva's wrath were beheaded; there the "bloody assizes" held their councils. At Antwerp the two earliest religious martyrs of the Netherlands fell. When the cause of freedom finally triumphed, and the North became independent, the South was still held in the Spanish vise, and the reformation within her borders had literally been drowned in a sea of blood. From this time on, the unfortunate country was tossed to-and-fro between the great powers. To-day Austria, to-morrow Spain, then again France ruled it, as a whole or in part. In 1748 it finally came back to Austria, in whose grasp it remained, with varying fortunes, till the Congress of Vienna, in 1815, united it with Holland. But the two countries were only *united* never *unified*.

In the revolution of 1830, the Belgians revolted and established their own independence and the severance became a *fait accompli*, by the treaty of London, May 21, 1833. Hence the antagonism against Protestantism has a political background. To the Belgian mind it is a thoroughly "Dutch" affair. And the overcoming of this prejudice is no small factor in the difficulties of Protestant missions in the country.

May the movement of De Jonge prove for the Belgians what the McAll Mission is to France, for the spiritual rescue of hundreds of thousands. Foreign Protestant missions, generally considered, in heathen lands, are far easier and far more hopeful than those conducted by the handful of trusty laborers, who have given their lives to the evangelization of countries, thoroughly and for centuries under the influence of the papacy.

[The following charming letter is from the beloved son of Rev. A. J. Gordon, of Boston, one of our editorial contributors.]

HELPERS AND HINDERERS OF MISSIONS IN JAPAN.

BY ERNEST B. GORDON.

While enjoying the cordial hospitality of Mr. and Mrs. Brand, the excellent missionaries of the Baptist Union, I have had considerable opportunity to observe the progress of the work as well as some of its drawbacks.

I went over to the Shogun's tombs, in Shita, the other day, and while straying in and about the temple of Zojjigi, stumbled across a little fellow, a Buddhist novice, who spoke a little English. He had Dr. Eepburn's Dictionary, and was reading Peter Parley's Universal History. I struck up an acquaintance with him, and learned that he was a *protégé* of Colonel Olcott, who was to take him to India to study Sanscrit and the sacred books, but was prevented by the boy's poor health. Olcott, as is known, is the American Buddhist who goes about wearing a jewel said to be a crystalized tear of Mme. Blavatsky. He has published a Buddhist catechism in Singhalese, which has received the *imprimatur* of the Southern Church in Ceylon, and is considered by Ceylonese Buddhists as almost canonical. It has gone through seventeen Singhalese editions, and was recently published in English by Estes & Lauriat, of Boston. I invited the boy around to Mr. Brand's to dinner and gave him a copy of the New Testament, which he promised to read. Last night he came again and talked a long time with Mrs. Brand about *Shaka* or Buddha and Jesus. He seemed much interested, especially when she told him of what Jesus left when He came to earth. He was surprised to find that Christians were not hateful and bitter.

The story of Roman Catholic missions in Japan is well known. Shinabara and the Cliff of Pappenberg will ever bear witness to the constancy and heroic endurance of the Roman Catholic converts. Nevertheless, Catholicism left a bad impression. I met the other day an old Japanese who remembers distinctly the annual ceremony of trampling upon the cross. A brass cross was brought around to every house in his village by the authorities, and everybody was required to trample upon it as a sign of his repudiation and contempt of Christianity. Much of this misapprehension and bitterness still lingers among the Buddhist priests. The little novice, therefore, was pleased at our attention. He promised to come again and hear more about Christ.

Colonel Olcott has done much harm here in Japan. An American is a person of influence on account of his birthplace. To find an American teaching Buddhism was an experience, therefore, which startled young Japanese and which encouraged the Buddhist priests to attempt the galvanization of their putrescent superstition. Arthur

May Knapp, too, the Boston representative of "Reciprocity in Religion," to use his own phrase, is encouraging the Buddhists in every possible way. He has abandoned his title of "missionary," and has assumed that of "ambassador"; the idea being, evidently, that he and the Buddhists are to exchange ideas and to treat with each other on an equal footing. This reassures the Buddhists and amazes the advanced men in Japan, who look upon Buddhism with the hatred and contempt which the liberals in Italy feel for the obscurantists of Rome.

Have you seen what Mr. Takahashi Goro, a prominent newspaper man, said at the banquet last May about the Unitarian movement in Japan? Its significance will fully appear when one takes into account the extreme politeness of the Japanese people. He said that he had not yet succeeded in fully mastering the doctrine of Unitarianism. He had perused the books kindly placed at his disposal by Mr. Knapp, but he still remained more or less in the dark. One thing, however, he had ascertained beyond question, viz., that Unitarianism is the child of orthodox Christianity. There was no manner of doubt about its parentage. Why, then, he wanted to know, should the attitude of Unitarianism to orthodox Christianity be one of antagonism. He had read a book by Mr. Savage, entitled the "Religion of Evolution," and he had learned from it that Unitarianism regards orthodox Christianity with strong feelings of dislike, and would spare no pains to sweep it away from the face of the earth. Was that the proper attitude of a child toward its parent? Certainly not according to Japanese ideas of filial duty. Such an unnatural antipathy could only shock and deter Japanese observers. Besides, the Unitarians should remember that the law of heredity applies to bad qualities as well as to good. When a man denounces his parents and declares them unworthy of respect he denounces himself by implication, for as the father is so, to a great extent, must the son be also. Unitarians coming to Japan, and arraying their forces against orthodox Christianity, would immediately find allies in the Buddhists and Confucianists. What would be the sequel of such an alliance? If the three united succeeded in driving out orthodox Christianity, the Unitarians might be quite sure that from that moment these sincere allies, the Buddhists and Confucianists, would turn on them and *leave no stone unturned to drive them out also!*

In a recent number of the *Japan Mail*, Mr. Takahashi Goro invites the attention of the Rev. Mr. Knapp to the short-sightedness of his alleged wish to ally himself with the Buddhists. Mr. Takahashi premises that he entertains no ill-feeling toward Unitarianism itself, but being convinced of the folly of the views of its representative in Japan as to Buddhism, he cannot but give utterance once more to the opinions he expressed at the Unitarian banquet some time

ago. Since then, he observes, the Buddhistic press throughout the country had more and more distinctly shown a tendency to utilize Unitarianism as an instrument for attacking Christianity. Mr. Takahashi, however, believed Mr. Knapp to be too sagacious to become a tool of Buddhists. What, then, was his surprise to learn that the Unitarian missionary is still bent on cultivating the friendship of the Buddhists, as is shown by his article on the "Similarities and Dissimilarities of Unitarianism and Buddhism." Mr. Takahashi even goes so far as to say that Mr. Knapp's attitude toward Buddhism is that of one who flatters, prays and solicits its favor.

"Does Mr. Knapp know," he asks, "what Buddhism is really like? Buddhism is essentially an atheistic religion. This proposition can be proved by quotations from the Buddhist sacred writings." He then proceeds to consider another statement of Mr. Knapp, that, on the fundamental idea of creation, Unitarianism and Buddhism are directly opposed to orthodox Christianity. Mr. Knapp is represented to have stated that creation is not an event, but a perpetual progress which has neither commencement nor end.

"Now, in the first place, it is an abuse of a philosophical term to speak of 'creation' in connection with Buddhism, for how can there be any creation in a religion which does not recognize God? Nor is it correct to say that creation is a perpetual progress without either commencement or end, because man, as maintained by no less an evolutionist than Virchow, does not seem to have made any progress during the first five or six thousand years. Further, there is no place for the idea of progress in the conception of atheistic creation."

If Mr. Knapp means to adopt the theory of atheistic evolution, Mr. Takahashi thinks he would better leave the Unitarian camp and join the atheistic Buddhists. Our author, however, believes that these apparently atheistic opinions have been expressed by Mr. Knapp for the purpose of obtaining the good will of Buddhists, for, from other utterances of his, it is evident that he recognizes the existence of God.

Mr. Knapp is said to have observed further, that Buddhism is, next to orthodox Christianity, a representative of the pessimistic religions; but that Unitarianism represents the optimistic religions. Mr. Takahashi does not attach much importance to the fact that Christianity is included among the pessimistic religions of the world, for he thinks this is merely a device of Mr. Knapp's to please his Buddhistic friends. He refers Mr. Knapp to Schopenhauer and Hartmann for an account of the crushing pessimism of Buddhism. He warns Unitarians against being utilized by Buddhists, and quotes from a Buddhist tract, by Mr. Maesa Unkei, as follows:

"Unitarianism will not be productive of any positive benefits; but, as it will be negatively useful in neutralizing the evil effects of

Christianity, we approve its spread for the sake of the country; nay, for the sake of our Shin-shu (Buddhistic) views."

It is interesting to note that the so-called "short cut" movement has extended to Japan. Last year the Japanese Presbyterians of Tokyo came to the conclusion that the work in Japan requires not only all the men who could be put through their theological school, but also those whose age or means would not allow them to take the full five years' course. Accordingly, of their own free will, they opened a school for evangelists. This year there are between thirty and forty men studying the Bible and receiving enough instruction to fit them for the work of preaching to the common people. The school is designed of course to supplement, not to antagonize, the Presbyterian Seminary. The Japanese Christians initiated the movement, recognizing as they did the intense need of evangelizing preachers, skilled in the Word, as well as of pastors versed in hermeneutics and apologetics. Many of the missionaries consider the success of the school as one of the most hopeful signs in late years. It shows the determination of the Christians here to spread abroad the story of the Cross, and their good, common sense in choosing practical means for the furtherance of the work.

Christian work in Japan is complicated greatly by the present political excitement. The unwillingness of foreign powers to repeal the unjust and unrighteous treaties forced upon Japan a generation ago has resulted in an increased hostility to foreigners and to foreign things. Christianity, of course, is classed in the latter category. Of our present United States representative, Mr. Swift, we will not speak, except to say that the removal of his predecessor, the Texan Baptist minister Hubbard, appointed by President Cleveland, is greatly regretted. A Christian man, he did all in his power to assist Christian workers. No American since Perry, Minister Bingham possibly excepted, has been so popular in Japan. As to diplomatic results, the Hubbard treaty negotiated with Count Okuma, although finally breaking down, was the first attempt to settle the vexed question of Treaty Revision in an honorable and statesmanlike way. If Mr. Hubbard had been retained in Japan, it is likely that the revised treaty would be an accomplished fact, and the Christian missionaries would not be hampered now by the irritated condition of public opinion which prevails throughout the empire.

TOKYO, Oct. 12, 1890.

A JAPANESE CONVERT, who united with Bethany Church, Philadelphia, in 1886, said that "so great were the changes in his native country during the ten years previous, that nothing was left, as it had been, *but the natural scenery!*"

[Although the number of competitive essays sent in, in response to the editorial note in August number, 1890 (p. 630-631), is not sufficient to justify the award, the editor will avail himself of one or more of the best, as was then intimated, as articles in these pages.]

EXAMPLES FROM MODERN MISSIONARY HISTORY OF THE UNMISTAKABLE INTERPOSITION OF GOD IN ANSWER TO PRAYER AND IN BEHALF OF HIS SERVANTS AND THEIR WORK.

BY REV. JOHN RUTHERFORD, M.A., B.D., ROTHESAY, SCOTLAND.

Pentecost was preceded by prayer. The coming of the Holy Ghost and the conversion of 3,000 souls in a single day were the result of ten days' continuous prayer.

Events like the siege and relief of Leyden, in 1574, when the Spanish armies were compelled to retreat, not before the brave Hollanders, but before the force of nature itself, visibly used by God in defence of the oppressed, witness to the fact that the hand of Almighty God is still interposed in behalf of those who trust Him. "As well," shouted the Spaniards derisively to the citizens, "as well can the Prince of Orange pluck the stars from the sky as bring the ocean to the walls of Leyden for your relief." But what was the issue? "A violent equinoctial gale, on the night of the 1st and 2d of October, came storming from the northwest, and then blowing still more violently from the southwest. The waters of the North Sea were piled in vast masses on the coast, and then dashed furiously landward, the ocean rising over the earth and sweeping, with unrestrained power, across the ruined dykes." The relieving fleet sailed up almost to the walls of the city. As the historian records, it was the hand of God that sent the ocean and the tempest to the deliverance of Leyden, and that struck her enemies with terror likewise. We cannot doubt that the preservation of Holland and Britain from the Spanish fury were in answer to many prayers offered up by those who fled to God as their refuge. (Motley, Dutch Republic, II., p. 558).

And much more does the history of the church assure us that God answers prayer. If we review the history of missions in any part of the world, we see that those who do the Lord's work live near to Him, and that He guards them in danger, and watches over that work which is not so much ours as His.

1. In the "Life of John G. Paton" (I., p. 118), the events are narrated which led to his leaving Tanna. He says, "On reaching Nowar's village we found the people terror-stricken, crying, rushing about in despair at such a host of armed savages approaching. The whole village collapsed in a condition of indescribable terror. The approaching multitude had gone to the mission house and broken in the door, and, finding that we had escaped, they rushed on to Nowar's village. We prayed as one only can pray when in the fear of death

and on the brink of eternity. We felt that God was near and omnipotent to do what seemed best in His sight. When the savages were about 300 yards off, Nowar touched my knee, saying, 'Missi, Jehovah is hearing! They are all standing still.' On gazing shorewards, we saw a dense host of warriors, but all were standing still. To our amazement the host began to turn and entered the remote bush at the head of the harbor. We were on that day His trusting and defenceless children; would you not, had you been one of our circle, have joined with us in praising the Lord God for deliverance from the jaws of death? I know not why they turned back, but I have no doubt it was the doing of God to save our lives."

2. Again Mr. Paton writes (p. 345,) "About ten o'clock the savages surrounded the mission house. My faithful dog, Clutha, pulled at my clothes and awoke me. I silently awoke Mr. and Mrs. Mathieson, who had also fallen asleep. We committed ourselves, in hushed prayer, to God, and watched them. Immediately a glare of light fell into the room. They set fire to the church all round, and then a reed fence connecting the church and the dwelling-house. In a few minutes the house, too, would be in flames, and armed savages waiting to kill us on attempting an escape." Mr. Paton then ran out and cut the burning fence and tore it up, thus preventing the fire from reaching the house. He stood surrounded by seven or eight savages who had raised their clubs in the air, yelling in rage that none of them ventured the first blow, though they shouted "Kill him! kill him!" "At this dread moment occurred an incident which my readers may explain as they like, but which I trace directly to the interposition of my God. A rushing and roaring sound came from the south, like the noise of a mighty engine or of muttering thunder. Every head was instinctively turned in that direction, and they knew from previous hard experience that it was one of their awful tornadoes. Now mark, the wind bore the flames away from our house, and had it come in the opposite direction no power on earth could have saved us from being all consumed. It made the work of destroying the church only that of a few minutes; but it brought with it a heavy and murky cloud which poured out a perfect torrent of tropical rain. Now mark again: the flames of the burning church were thereby cut off from extending to and seizing upon the reeds and the bush, and besides, it had become almost impossible now to set fire to our house." A panic seized the savages, and, throwing down their torches, they fled.

Returning to the house Mr. Paton was met by Mr. Mathieson, who exclaimed, "If ever, in time of need, God sent help and protection to His servants, in answer to prayer, He has done so to-night. Blessed be His Holy name."

3. In "Darkest Africa" Henry Stanley writes, "Constrained at the darkest hour to humbly confess that without God's help I was help-

less, I vowed a vow in the forest solitudes that I would confess His aid before men. A silence, as of death, was round about me; it was midnight. I was weakened by illness, prostrated by fatigue, and worn with anxiety for my white and black companions whose fate was a mystery. In this physical and mental distress I besought God to give me back my people." And what was the result of Stanley's vow and prayer? "Nine hours later we were exulting with a rapturous joy. In full view of all was the crimson flag with the crescent, and beneath its waving folds was the long-lost rear column."

4. Shortly before the disruption of 1843 the Church of Scotland sent Dr. Keith, Dr. Black, Rev. R. McCheyne and Dr. A. Bonar, the last of whom still survives, on "a mission of enquiry to the Jews;" they went to Palestine, and on their return journey visited Buda Pesth. There Dr. Keith took suddenly unwell, and all hope of his recovery was abandoned.

In Buda Pesth there lived the Archduchess Marie Dorothea. Living, as she did, among a morally, degraded people, she longed that they might be made acquainted with the Gospel; for seven years she had prayed that God would send them a missionary. And God answered her prayers in a way she thought not of. She heard that an English clergyman lay dying in the hotel; she sent word that nothing should be left undone to save his life. The physicians had given up the case, but to please the Duchess they redoubled their efforts, applying friction and using other means, until, as they held a lighted taper near his mouth, the flames wavered: he lived.

The Archduchess visited him, and begged that the proposed mission should be located in Buda Pesth. This was agreed to, and as long as she lived she gave it her protection and support. Thus the Gospel came into Buda Pesth. Fifty years Gospel work among a people held down by popery and ignorance and sin; such is God's answer to a woman's prayer (see Bonar's "Mission of Enquiry to the Jews").

5. Rev. E. Pearse in "China's Millions," September, 1882, vouches the truth of the following incident (see "Progress in China," by Rev. Arnold Foster, p. 52). "A man was converted, who had been for many years a vegetarian to gain merit and be saved. He came to our chapel, heard and believed the Gospel, and for years has lived a consistent Christian life. Some time ago the people collected a large sum of money to be expended in idolatrous work, in order that their houses might be saved from fire, and asked this man to contribute to that fund. He declined, on the ground that he trusted in the living God, and that the idols were not able to save them from fire. No sooner was the idolatrous ceremony over than an extensive fire broke out in the very street in which this man's house was situated; 120 houses were burnt down, and when the flames were coming nearer and nearer to his house, the people said, 'Now you see what you have

got.' And they wanted to persuade him to take out all his furniture into the street that he might save something. He knew that if he brought the things out into the street, even though they would be safe from fire, they would probably be stolen. But he believed that God was going to preserve him from suffering loss, and he told the people so. While they were hurrying to-and-fro in all their excitement, he, in the presence of them all, prayed God that He would show that He was the living and true God. And then he watched the fire as it came nearer and nearer, until there was only one house standing between his own and the flames. But just then there was a sudden change in the wind: God had said, "Thus far shalt thou come and no further," and his house was saved. If I had time, I could tell you of a great many more instances."

6. David Livingstone, returning from Central Africa, tells of a great inland sea—Lake Nyassa. The Scottish churches and the Universities' Mission take possession of the land for Christ—money and life are freely spent to evangelize Nyassaland. After a dozen years the envy of Portugal is aroused; she sends Major Serpa Pinto to sieze the country, and Cardinal Lavigerie is ready with his priests to station them in all the places where the missionaries have labored, where the graves of English men and English women are "the title deeds to Nyassaland." Alas! is all this work for Christ to be overthrown? No, indeed; a spirit of prayer comes over the British churches, and the Portuguese encroachments are defeated not so much by the statesmanship of Lord Salisbury as by the prayers of those who sent out the missionaries, and who, day by day, cease not to pray on their behalf. "It is better to trust in the Lord than to put confidence in princes."

7. On August 19, 1856, Rev. William Burns arrived at the city of Chao-chow-fu, south China; he had gone there in order to preach the Gospel and do colportage work. When suddenly he was arrested and the same night examined before the district magistrate (*Life of William Burns*, p. 290). The magistrates decided to send him to Canton. It was the time of the Taiping rebellion, and, in addition to this, his arrest took place immediately on the eve of the war which that same year broke out between Britain and China. Had he arrived at Canton just a very little later, while the events begun by Commissioner Yeh were in progress, death would have been the probable result to the missionary. Now compare an entry made by Mrs. Stewart Sandeman, at Perth, Scotland, in her diary, of date 28th December, of the same year: "Mr. Burns was safely kept through his arrest and imprisonment in China. Comparing the dates I find that *we were met in prayer for him during his dangerous journey under guard of the Chinese officials.*" (*Memoir of Mrs. Stewart Sandeman*, p. 177).

[NOTE: The 8th and 9th instances are omitted, having been already published in the REVIEW, 1889, pp. 29, 348—Ed.]

10. The repeal of the Contagious Diseases Acts in Britain was a work as arduous as any in Asia or Africa. Those vile acts roused to a white heat the zeal of a noble band like Mrs. Josephine Butler and Miss Elice Hopkins who were assisted by men like Mr. Stead, Mr. Stanfield, M.P., and Professor Stuart, M.P. Almost the whole strength of the House of Commons and of the House of Lords were against them. The army and the navy were against them. Two or three women and as many men against a nation! but they determined to struggle and suffer in order to save our poor, lost sisters from the brutality of demon-like men. They could endure to be hooted, to be insulted, to be written against in the daily press, as "the howling sisterhood," and they could enlist the arm of God against the power of British immorality. Christians gave themselves to prayer throughout the whole kingdom, and the power of prayer conquered, the Government yielded, and by the unanimous vote of Parliament the Contagious Diseases Acts were abolished.

Verily, there is a God that judgeth in the earth, whose ear is not shut to the cry of those who wrestle in prayer as they do His work.

11. And prayer which God thus answers for the preservation of His servants and their work, also brings spiritual blessing. We have testimony to this on all hands. For example: Rev. Griffith John, of Hankow, says (Records of the Shanghai Conference of 1877, p. 269), "Feeling my own lack of spiritual power, I spent the whole of a Saturday in earnest prayer for a baptism of the Holy Ghost. On the following morning I preached on the subject. At the close of the service I proposed that we should meet for an hour on every day of the ensuing week to pray for a baptism of the Holy Ghost. From fifty to seventy of the converts met day by day, and confessing their sins with tears, pleaded for an outpouring of the Spirit of God. The native church at Hankow received an impulse then, the force of which continues to this day. The Holy Ghost became a mighty reality to many. Where once other things are preached, Christ and His power to save is now the theme."

12. What a successful mission is that carried on in China by the English Presbyterian Church. Begun in 1847, by that apostolic man, William Burns, it has increased until now it has five separate centres, Amoy, Swatow, Formosa, the Hakka country, and Singapore. With its thousands of converts, its native preachers, its ordained native pastors, its schools and Sabbath-schools, its medical missions, its lady missionaries, it has received from God much spiritual blessing—blessing which has enabled the converts to stand true even when persecution brought the loss of worldly goods and when heathen fury against the native Christians resulted in murder: this occurred at Poih-buan, in 1878. And they willingly acknowledge that much of the divine

blessing, so abundantly given, is to be traced to a monthly prayer-meeting for China, held in a room in Edinburgh.

Whether we are opposed by immoral legislation or the opium trade or the cruelties of slavery or of the African trade in alcohol, or by the vast forces of heathenism, let our resources be the power of God made available for all the needs of His church. Yes, in all Christian work God supplies all our need according to His riches in glory in Christ Jesus.

GREED IN THE WAY OF MISSIONARY ZEAL.—We fear that there is no form of selfishness more fatal to missionary consecration than the worship of the dollar. Avarice prevents abundant giving, and it hoards for the sake of gain what could be used with the most abundant profit in the wide harvest field. Not only so, but the Scripture phrase is sagaciously accurate, gold "blinds the eyes." Men do not see the facts or feel the force of the appeal of God and of souls because the love of money intervenes as an obscuring medium. There are many professed disciples who hold a dollar so near the eye that they can see scarcely anything else in the world.

Robert Hall, arguing with a clergyman suspected of having changed his opinions from mercenary motives, proposed to him several reforms of great importance, but was invariably met with the reply:

"I don't see it; I can't see it at all."

At length, penciling in small letters the word "God" upon an envelope which lay on the table, Mr. Hall showed it, and asked:

"Can you see that?"

"Yes."

Then, covering it with a half sovereign, he asked again:

"Can you see it now?"

"No."

Whereupon, without another word, he went away. The argument was sufficiently conclusive without any drawing of a "moral" after it!

THE "New Theology," according to Dr. O. W. Holmes, in teaching probation beyond this life, has as effectually deadened all sensibility to the fear of eternal punishment, as cocaine, the new local anaesthetic, deadens the sensibility of the part to which it is applied. We may be permitted to raise the honest inquiry whether any doctrine which practically destroys the power of the retributions of a future state can have any other effect than to paralyze missionary activity. And, if the tree is known by its fruit, can that be a safe doctrine to hold which either deadens sensibility to the plain warnings of the Scripture or to the degradation and destitution of the heathen world?

DO HEATHEN MULTIPLY FASTER THAN CONVERTS?

BY THOMAS LAURIE, D.D., PROVIDENCE, R. I.

The thought of the conversion of the world prompts the question, "How large is it?" There have been various estimates of its population. In 1753, Voltaire said 1,600,000,000. Fifty years later Volney put it at 437,000,000. Matte Brun, in 1810, made it 640,000,000; Balbi, in 1816, estimated it at 704,000,000, and in 1843, at 739,000,000; Behm and Wagner, in 1880, fixed it at 1,456,000,000, and in 1882, with probably greater accuracy, at 1,434,000,000, though it was less than their previous estimate by 22,000,000. This population they distributed as follows:

Europe.....	327,743,400	Asia.....	795,591,000
Africa.....	205,823,200	America.....	100,415,400
Polynesia.....	4,232,000	Polar Land.....	82,500
Total population of the globe.....	1,433,887,500		

These statistics do not introduce a dissertation on population, but only a brief consideration of a recent objection to the missionary work. It is estimated that modern missions have won about 4,000,000 converts from idolatry; but we are told that running parallel with these conversions is an increase of the number to be converted from 600,000,000 to 800,000,000, and if 200,000,000 heathen are added to the number, while only 4,000,000 become Christians, at that rate when will the world be converted to God? At first sight the case seems hopeless, and that on these conditions we can only make progress backward; but is the prospect as dark as it seems? Let us look at it carefully and dispassionately. One thing is plain: while the 200,000,000 are the natural increase of the previously existing 600,000,000, the 4,000,000 are an absolute creation. Four millions from nothing is a vastly greater proportion than the other, though the sums are larger.

But let us examine the subject yet more carefully. Modern evangelical missions have now been in operation about a century. The first missionary society (the Church Missionary Society) dates from 1792. Now, if conversions began immediately, then the 4,000,000 converts are rightly set over against the 200,000,000 increase of heathen; but if they did not begin for a number of years, then the heathen increase of the years during which there were no converts must be subtracted from the 200,000,000, and so we have already reduced the seemingly hopeless contrast.

But that is not all. The first converts were not only the fruits of many years of labor, but they were very few in number. For many years Leang Afa was almost the only convert among the many millions of China, and this introduces a new element into the discussion, for while the natural increase goes on from year to year, and from

age to age, with slight variation, missionary converts increase in the ratio of a geometrical progression. At first there were no conversions at all; only a work of preparation. The military stores are gathered together and the forces massed for the coming conflict, and, when that begins, each prisoner taken is not immured in a dungeon, but becomes at once an active soldier, able to avail himself of his familiarity with the condition and position of the enemy for their overthrow. And it is worthy of notice, that the Lord of Hosts does not isolate the converts, but scatters them purposely among those to be acted on by their example and their labors. Already in some of the latter decades of the century the increase of the converts has been at the rate of eighty-one per cent., and the natural increase of the heathen during the same period only six and one-half per cent. Now, if that proportion were to continue it would only require a sum in arithmetic to find out how soon the eighty-one per cent. would overtake and go beyond the six and one-half per cent. But we have seen that the ratio is one of geometrical progression—"the constant quantity by which each term is multiplied to produce the succeeding one"—and so we see the way clear to transfer very rapidly the hundreds of millions from the heathen side to the Christian side of future increase.

It may be said this is a very beautiful theory, but—: Then take an actual case. Robert Morrison entered China through much tribulation in 1807. When Dr. Happer went there in 1844 he found only six Protestant missionaries and two native assistants in all that empire. While at the Shanghai Conference, in May, 1890, 1,285 missionaries and 1,469 native assistants were reported as then in that field, and with such an increase in the past, what may not be hoped for in the future? Other examples might be given equally encouraging. When a fire is kindled in the forest its progress depends on the denseness of the mass of trees to be set on fire, and when every one of the millions of China is a torch waiting to be lighted, it needs no prophet to foretell the effect of casting in these torches already lighted.

Take another view. A century ago there were in all the earth 174,000,000 nominal Christians, 44,000,000 of them Protestants. Now there are 165,000,000 Protestants, almost as many as the whole number at that time, among 450,000,000 nominal Christians. Add to that that the energy and efficiency of the race is concentrated in those Protestants, and the prospect for the future is radiant. Formerly the Latin race was the conqueror and colonizer of the world, but since it fell under the paralysis of Popery it has lost its power. Now the race which lives by truth is marching at the head of the race, carrying the source of its own energy to all the nations.

It is significant in this connection that, while one hundred years

ago only 22,000,000 of the race spoke English, 115,000,000 now use that language, an increase of more than 500 per cent., and while at that time the 22,000,000 had neither missions nor missionaries, the 115,000,000 now sustain 120 missionary societies, of which our American Board is only one, and these societies raise annually \$11,250,000 for the conversion of the world to God.

Then we need only to call to mind the immense store of Christian literature in that language to thank God that it is having such free course in all the earth.

Indeed, we thank the objectors for calling attention to a line of truth where there is nothing to discourage but everything to fill us with the assurance of a glorious success.

THE PRAYER LEAGUE.

We note with sincere gratitude the movement toward *covenant prayer* in various parts of the Church, and we regard it as the most promising sign of the times. When God's people begin to pray in faith and with true agreement marvels begin in the earth. And not a crisis of missionary history, from the beginning until to-day, has been turned except by prayer.

The Reformed Church has recently formed a Foreign Missionary Prayer League, whose purpose it is "to unite God's people in abundant and prevailing prayer; to intensify, accumulate and direct the power of prayer so that multitudes of heathen may be turned to the Lord in our missions."

In the very impressive appeal which has been issued prayer is recognized as the mightiest power in missionary work, whether to open the doors, thrust forth the laborers, secure the needful means, or to call down abundant blessing. Those who cannot go to the foreign field can, at least, sustain the work by prayers for it, "striving together" with the workmen by their own supplication. United prayer carries resistless power, as is shown throughout all history, and is especially acceptable to God. The method encouraged is special seasons, daily set apart, and particular prayer for individual persons and places: abundant prayer, prayer with fasting, and with intercommunication among those who join the league.

Mrs. Joseph Scudder, 57 Cannon street, Poughkeepsie, N. Y., acts as secretary of the league. We exhort all who belong to that communion especially to join this league, and make its objects and aims heartily their own. We believe that if the whole Church would get into a new attitude of fervent, believing prayer there would be such a new Pentecost as the history of man has never yet recorded.

CONVENTION OF CHRISTIAN WORKERS AT BANGALORE, INDIA.

BY REV. JACOB CHAMBERLAIN, M.D., D.D., MADANAPALLE, INDIA.

Bangalore, the chief city of the kingdom of Mysore, has just witnessed a singular sight for the capital city of a non-Christian kingdom.

Pursuant to an invitation from the missionaries of all societies working in Bangalore and other earnest Christians residing there, a convention gathered at that place on the 23d of September, of missionaries and other Christian workers from all parts of the Madras Presidency with some also from Bombay.

The convention was not for the discussion of abstruse problems of missionary policy, but for the promotion of spiritual life and growth and earnestness in work for the Master.

Trains arriving on the afternoon of September 23d, from four different directions, centering at that place, brought those invited, and others who could attend, from many different provinces, districts, cities and villages. All parts of the Tamil country, from near Cape Comorin to Madras and the Neilgherry Mountains, sent representatives. All parts of the kingdom of Mysore, the Kanarese kingdom, were represented. Two delegates from the Marathi country and one from the Gujarathi; myself and another from the Telugu country; missionary workers among the Mohammedans in Hindustani; workers in English among the Eurasians and in the English army, and native preachers in Tamil, Kanarese and Telugu were there. Seven languages were required to do the daily work at their stations of the workers there assembled.

Not missionaries alone: many laymen were there. Coffee planters from the Shevaroy and the Neilgherry mountains. An executive engineer from one of the new state railways on the East Coast; a general and several other officers from the Madras army; soldiers in uniform from the garrison; artisans and tradesmen and their families; natives, male and female, in their striking costumes. All mingled, as children of the King, in this conference. It would be hard to match it in any city of the Western world.

Twelve different branches of the Church of Christ were represented—the Church of England, English Baptists, American Baptists, English Independents, American Congregationalists, English Wesleyans, American Methodists, Australasian Wesleyans, German Lutherans, American Reformed, English Plymouth Brethren and Salvation Army officers—all joined heartily in counsel and prayer for higher spiritual life, for more absolute consecration, for more efficient service.

Tuesday evening was devoted to an informal reception, a social

gathering, the Rev. and Mrs. W. H. I. Picken, Wesleyan missionaries of Bangalore, being host and hostess.

It gave us all an opportunity of becoming acquainted. English, Germans, Hindus, Americans, Australians, and an exceedingly pleasant gathering it was, closing with half an hour of more formal words of welcome, praise and prayer.

The next three days, with three sessions each day, were given to the consideration of "What Christ does *for* His people," "What Christ does *in* His people," and "What Christ does *through* His people," one day being given to each theme.

The Wednesday morning meeting was a Bible reading on the first theme, conducted by Rev. E. Chester, M.D., thirty-one years a missionary of the American Board in the Madura Mission. The afternoon meeting was devotional, led by Rev. I. G. Hawker, twenty-five years a missionary of the London Missionary Society at Belgaum. It was a helpful, uplifting meeting. The evening's session was a more public meeting for addresses on the day's theme, presided over by the representative of the Arcot Mission of the Reformed Church in America, thirty years a missionary among the Telugus, at which every seat in the large audience-room was filled and some stood. Addresses were given by the chairman, on what Christ does (*a*) by His atonement; by Rev. G. W. Lawday, of Tumkur, Wesleyan, (*b*) By His example; and by Rev. W. Ioso, London Mission, Madras, (*c*) By His intercession. The exercises were interspersed with warm prayers and spirited singing by a volunteer choir who had previously practiced for the purpose.

Thursday's was the second theme, "What Christ does *in* His people." The morning's Bible reading on it was led by Handley Bird, Esq., Plymouth Brother, from Coimbatore, and was exhaustive and stimulating. The afternoon meeting was for ladies only, and was said to have been of exceptional interest. The evening meeting, for public address, was led by Dr. Chester, of Dindigul, and addresses were given by the chairman, by Mr. E. Lynn, Plymouth Brother, Malvalli, and by Rev. John S. Chandler, of the American Madura Mission.

Friday was the crowning day. The theme, "What Christ does *through* His people." The morning Bible reading, led by H. Clift, Esq., railway executive engineer, mapped out the subject well. The afternoon meeting was a conversational session on "Methods of Evangelization," or "How shall God work *through* us for His higher glory?" The writer was asked to open and guide the conversation. This was declared to be a "Council of War" for the conquest of India. And it proved one of the most stimulating of the meetings, full of variety and suggestiveness.

The methods referred to were: Oral proclamation of the Gospel

in the streets, villages, markets, fairs, with such accessories as large colored Scripture pictures or magic-lantern Bible scenes, by night, with cornet and bicycle to tow in the crowd and "baby organ" to hold them for the preaching: Medical missionary work, with preaching to all patients, and terse Gospel tickets for the patients to take home; and Zenana medical work by lady doctors; Reading rooms and preaching halls in crowded thoroughfares; Sunday-school work among Christian and heathen children; Young Men's Christian Association work in large cities, and Young People's Societies of Christian Endeavor in smaller places. The Press and Tract Gospel and Christian book distribution all through the country. Christian school work to reach non-Christian pupils, and to train workers, and Zenana work and Bible women, and Hindu girl's schools to reach non-Christian women.

This meeting being a "family gathering," all mingled freely in the discussion—ladies and gentlemen, lay and clerical, English, Germans, Australians, Americans, Hindus, Episcopalians, Methodists, Salvation Army, Presbyterians, Plymouth Brothers, "Faith Mission" Workers, Baptists, strict and open, Congregationalists and Wesleyans, with prayers of unction, and hymns of victory thrown in all the way. The only difficulty was in bringing the meeting to a close.

Friday evening's meeting, the closing one of the series, was the most crowded one of all. General MacAusland, of the Madras army, presided and made the opening address, on "What Christ does through His people." (a) by the example and influence of their lives, and was followed by Rev. L. S. Gates, of the American Board's Mission, Sholapore, Bombay, on (b) by their testimony to truth and experience, and by Rev. I. G. Hawker, of Belgaum, on (c) by their works of faith and love.

After the Benediction there was a general handshaking of those who had come, many of them one and two days' journey to attend, and so this memorable "Mildmay Conference," held in India, of Christian Workers, was brought to a close amid a universal desire for a similar meeting to be held next year, at which very many more workers, lay and clerical, will be sure to be present. The Kingdom is coming. We can see its onward progress. God bring it in speedily!

Said a heathen to a missionary: "There must be something in your religion which makes you come all the way out here to tell us of it. I am sure I would not go so far to tell you of mine." Nothing is perhaps more likely to impress the minds of pagan people than the evidence that missionaries afford, that the good news is worth telling! And the more sacrifice our evangelism costs us the more eloquent is the testimony that missions give to the value of the great salvation and our own passion for souls.

THE MISSIONARY OUTLOOK.—I.

BY J. MURRAY MITCHELL, M.A., LL.D., NICE, FRANCE.

We intend to take a view, if possible, of that field which is the world. It follows, of course, that in so general a survey, many particulars that are by no means unimportant, must pass unnoticed, and that only the most outstanding objects can receive more than a passing glance.

It is often said that we have entered, or are entering, on a new era in missionary history. Various things seem, on the whole, to justify this language. Of these we shall specify only three—the student movement in America, the request of the Missionary Conference at Shanghai that a thousand missionaries be sent to China within the next five years, and a prayer from members of the Church Missionary Society that its missions speedily receive the same accession. Ten or five years ago such things could not have been. The double, indeed *triple* demand (Mr. Hudson Taylor had already asked for a thousand new laborers for the China Inland Mission) for a thousand missionaries, if made, would have been scouted as ridiculous. Reserving to the end of this paper some questions as to the practical carrying out of the proposal, we can express nothing but admiration in view of the enlargement of heart which the demand implies.

We divide this paper into three parts. We first advert to the missionary spirit as it exists at home. We then speak of the position of things in the foreign field. We shall conclude with a few suggestions grounded on the survey we shall thus have taken.

I.

First, then, let us attend to the missionary spirit as it exists in Christendom:

Undoubtedly there has been, for a good many years past, a steady growth of missionary zeal. The movements we have already mentioned are the natural result of what preceded. Hardly any portion of the Church of Christ now fails to take a share in foreign evangelistic work; or, if it fails, it is quite aware of having to explain its position and apologize. Otherwise, it knows it will stand condemned at the bar of Christendom. There is not merely a growing interest in non-Christian peoples, arising out of a growing knowledge of their condition; there is a deepening sense of duty towards our fellow-men—an increasingly clear perception of the social character of Christianity. Time was when even good men thought not too much, but too exclusively, of their own salvation. We see better than we did that we must “add to godliness brotherly kindness, and to brotherly kindness charity”—to love of God and love of Christians—a love that embraces the entire human race and that does not evaporate in talk.

Such is increasingly the feeling of the church, and the general public shares it to a considerable extent. We are old enough to re-

member the time when any new missionary effort that might be proposed was sure to be sneered at—classed under the head of “missions to the moon and elsewhere.” But no man will scoff at missions now who does not scoff at the Bible itself, and he who speaks of the uselessness of missions is prepared to assert in the same breath the uselessness of Christianity.

This growing appreciation of missions on the part of the general public is due to the strong testimony in regard to their practical efficacy, which has been so often rendered by men fully qualified to form a judgment—many of whom were prepared to look on missions with an eye severely critical. Among such witnesses Charles Darwin has been one of the most influential. He certainly had no predisposition to think well of missionary work; but, as an entirely honest man, he told what his own eyes had seen. One of his expressions has become proverbial: “The lesson of the missionary is an enchanter’s wand.” Speaking of some who had ridiculed the work in the South Seas, which he himself had carefully examined, he used the scathing language: “Disappointed in not finding the field for licentiousness quite so open as formerly, they will not give credit to a morality which they do not wish to practise.” Testimonies in favor of missions are multiplying. Stanley has spoken, with characteristic warmth, in praise of Mackay and others, and, as we write, an eye lights on the high eulogium which Mr. Johnston, in the *New Review*, pronounces on the doings of Dr. Laws, of Nyassaland. Mr. Johnston says Dr. Laws “learned to make bricks in order that he might teach others. He has become a practical engineer, carpenter, joiner, printer, photographer, farrier, boat-builder and druggist, so that he might instruct his once savage people in these arts and trades.”

Mackay, the “engineer missionary,” labored with much zeal in teaching the arts of civilized life at Uganda. He spoke very warmly of the missions at Lovedale and Blythswood, in South Africa, as exemplifying what he regarded as *the* right kind of missions for Africa. They combine intellectual and religious teaching with industrial training.

Men who are believers in Christianity may be expected to write in terms such as we have been referring to. And when those that are not believers use such language as we have quoted from Darwin, we need not be surprised. For now-a-days many who never think of the service of God, plead earnestly for “the service of man.” They have drawn the lesson, directly or indirectly, from the Bible, which makes the service of man an essential part of the service of God; and this they ought, in fairness, to acknowledge. But, although they believe in no Divine command to evangelize the nations; they can hardly deny the elevation of the aim. They may blame the missionaries for proclaiming dogmas which to them seem unintelligible, but the phil-

anthropic character of missions they do not seek to deny; and, when testimonies multiply as to their practical efficacy in raising degraded races, they cannot but express approval. This is true, at least of the higher class of unbelievers—of men like Cotter Morison, one of the ablest of the Agnostics. He speaks of the “unequaled potency” of Christianity in moulding character, and of the “true Christian saint” as “one of the most wonderful phenomena of the moral world—so lofty, so pure, so attractive.” We do not wish to make too much of such testimonies; neither do we despise them; but, at all events, language like this rises infinitely above the polished sarcasm of Gibbon no less than the vulgar ribaldry of Paine.

While we speak thus, we are not forgetting that, if missions are better appreciated than they were, yet the missionaries themselves have lately been subjected to severe criticism. It is not long since an Anglican canon was writing foolishly about Mohammedanism, and bitterly about the missionaries of his own church. And, certainly, we cannot overlook the excitement aroused among the Wesleyans by charges made by one who had seen very little of India—charges which were repeated in one or two influential quarters at home. Such attacks do temporary harm, both at home and among the heathen; but, as the truth becomes known, there is a great reaction in favor of the men assailed. Canon Isaac Taylor will hardly return to the battle, seeing he was not only refuted by missionaries, but charged by literary men like Mr. Bosworth Smith with “invincible ignorance” and “headlong heedlessness.” The Canon has done good service in linguistics and archæology, and to these he should confine himself. And as for the Wesleyans, it is, we trust, a joy even in the quarters at home in which the accusations were rashly credited, that, instead of their being “proved to the hilt,” the sharp weapon, though powerfully wielded, has not pierced—has barely grazed—the skin. For the missionaries were, after the fullest inquiry, completely exonerated from all charges made, or implied. And so let us pass from the whole thing as from a painful dream.

Of course, criticism is not over. It is inevitable, if real interest be taken in the work. There will be unjust and ignorant criticism; for some men have a perfect genius for finding fault, and there will be room for legitimate and enlightened criticism, for missionaries are not infallible. Inquiry into evangelistic methods there ought to be. Every true-hearted missionary will be most grateful for any new light that can be thrown upon his work, and all friendly criticism he will meet in a friendly spirit. He will indeed be disposed to smile at not a few of the changes that are suggested as improvements on present methods, for probably either he himself, or others, have already tried the thing proposed and found it wanting; but he will fully appreciate the spirit by which the criticism is prompted. No doubt, as

he watches the slow, steady advance of the truth wherever the Gospel is faithfully made known, he will be pained to note the impatience of some who think that the high places in heathenism ought to be captured by a rush; and he will be disposed to ask why things move so slowly at home—why the Pope and the College of Cardinals are not converted—why unbelief and worldliness are still so fearfully strong? A craving for the salvation of souls is beautiful, but a craving for results, mainly in order that we may get our money's worth, is pitiable; and the Church of Christ needs to examine her own heart and see which feeling chiefly sways her. The Apostle speaks of the need of the sower having "long patience," "till he receive the early and the latter rain." Now, in this age of unsettlement and restlessness, "long patience" is, to the best of us, difficult of attainment; and many crave for perpetual excitement and perpetual change. Let the Church be "instant in season and out of season," but let her also seek to enter into fuller sympathy with Him who sees the end from the beginning, and who is seated at the right-hand of God "from henceforth *expecting* till His enemies be made His footstool."

We hail a growing desire on the part of the Church at home to draw tighter the bonds between the foreign laborers and herself. One mark of this is the sending of deputies to the missions. When these are wise and sympathetic men, only good should result from this. Would that all home ministers could visit heathendom! It would enable them on their return to plead the cause of missions far more zealously and effectively. "Mine eye affecteth mine heart," and a sight of real heathenism would be a lesson and an impulse for life. Indifference to missions is often traceable to ignorance rather than unfaithfulness. Certainly, in this case, zeal will be in proportion to knowledge.

All that we have said implies that the interest of the Church, and even of the general public, in regard to mission work has been, and still is, deepening. The world begins to see that the work is good, and the Church that it is glorious. Now, do we sufficiently realize the magnitude and importance of the change? Doubtless every one has heard of the rebuke administered by Dr. Ryland to young Carey for his excess of zeal, and most of us can repeat the story of the Scottish Assembly, and good Dr. Erskine's "Rax me that Bible." But at a later date such representative men as Bishop Horsley, in England, and Dr. Timothy Dwight, in America, were opposed to the movement on behalf of missions. Or, going farther back, it is deplorable that from the Reformation till about the end of the sixteenth century the only great man who is known to have seen the importance of missions was Hugo Grotius. When from about the year 1664 the Austrian nobleman Van Welz was striving to arouse the churches of Germany to a sense of their obligations, he encountered the sternest

opposition from men of position and unquestioned orthodoxy, such as Ursinus, the superintendent of Regensburg. "The heathen," said this high ecclesiastic, "have already had sufficient means of learning the truth. The Greenlanders could have learnt it from their neighbors, the Danes and Swedes; and the Turks and Tartars from the Greeks. God is not bound to help these heathen more than He has done." "As for those who have been persecutors of the faith, why should heaven's pearls be thrown to dogs or swine like them?"* Can such things have been said by the leaders of the Christian Church? Unhappily, yes; and they were, by the people under them, all too readily acquiesced in.

Let us thank God that such words cannot be used again. They would arouse one general feeling of horror throughout the churches.

One proof of the deepening interest in missions is the increasing number of university men that are offering themselves for service. It was long before any such, in the Church of England at least, were willing to work among the heathen; but, during the last four years, seventy-nine English university men have become missionaries. In former days of coldness special colleges for training missionaries were wholly indispensable; but the belief is growing that ordained men in the foreign field require at least as good an education as ordained men at home. In the Presbyterian churches the same training has long been given to both classes; there is no abbreviated curriculum for missionaries. The flower of university youth everywhere is pressing more and more into the foreign field.

The steady increase of female missionaries is equally remarkable in all missionary churches and societies. If we mention the C. M. S. as an example it is not because it stands specially prominent in this respect, but because the requisite information regarding it happens to be at hand. Three years ago it had twenty-two female missionaries (excluding the wives of missionaries); now it has sixty. Equal or nearly equal progress has been made by the distinctively female missionary societies connected with all the churches. For example, the Zenana, Bible and Medical Mission has, during the last eight years, sent out 138 additional workers, and is making an effort to send twenty more.

The claims of the heathen world are overwhelming, and the conviction grows that the class of ordained missionaries must be supplemented by the unordained men, with or without academical training. This is as it should be. In certain fields, and for certain kinds of work, the higher education is indispensable; a thorough acquaintance with Hebrew and Greek, for example, is necessary for those who are to translate, or revise, the Holy Scriptures in foreign tongues. Devout laymen do admirable service at home, and why may they not abroad?

* See *The Nordisk Missions-tids skrift*, vol. 1, pages 62, 68. This excellent missionary magazine has just been started under the able editorship of Provst (Dean) Vahl.

As for women, of course, the question arises: "Is the Church to send forth only those who are in the position of ladies?" Certainly; native ladies in India and elsewhere can quickly take the measure of their foreign visitors, and a woman of little education or refinement will hardly be welcome in the homes of the higher and middle classes. But are the lower classes to be overlooked? No woman whose heart is burning with the love of Christ need despair of doing good to her heathen sisters. And, then, the Spirit of God will seldom work powerfully in the heart without imparting a large measure of sweetness and refinement to the bearing—whereas, polish of manner without the grace of God is nothing worth—for

Smooth, good breeding, supplemental grace,
With lean performance ayes the work of love.

The importance of medical missions is now pretty fully recognized in Britain and America. Medical missionaries having British degrees are about 141 in number; while from America and the Continent there are 150. China has the largest proportion. The number of female practitioners seems to grow rather more rapidly than that of medical men.

So far we have spoken of Britain chiefly, though we trust our remarks apply also to America. We proceed to refer briefly to the Continent of Europe.

In Germany there is decided progress in missionary zeal. The vast territories which Germany now possesses or "influences" in East Africa have naturally led Christians to feel that new obligations rest upon them; and new societies have been formed to meet these claims. For example, one at Neukirchen, another in Bavaria, and another at Berlin (where a third society has thus been set up). In medical missions Germany does comparatively little, though the late Professor Christlieb earnestly pleaded for them. Still, the Moravians and the Basle and Bremen societies now recognize their exceeding value.

There is a clear advance in Denmark. The imperative obligation of evangelizing heathen nations has been of late earnestly pressed on believing men and women, and a great many missionary unions (450, at least, we understand) have been formed. The first university men that have become foreign missionaries did so in 1888 and 1889—one in each of these years; but several students of theology have resolved to give themselves to the foreign work on the completion of their course. Women also begin to come forward. A deaconess was sent to India, in 1888; two young ladies are under training for foreign work, and several others are likely to follow their example. No medical missionaries have as yet proceeded from Denmark; but two young men are receiving medical training with a view to go out in 1891. The mission to the Red Karens has been given up; but one is to be begun among the Burmese. All this, it may be said, does not

amount to much. Still, it distinctly implies progress; and some Danish Christians are very much in earnest with regard to missionary work.

Three missionary societies have for a good many years existed in Norway, and a fourth was formed a short time ago, called the "Free Mission," which sends out men and women to Natal. Quite recently a small society has been set up which will send missionaries to China. In regard to medical missions Norway is in advance of Denmark. An ordained medical missionary was sent to Madagascar in 1869; a second in 1876, and in the same year a third, who had taken his degree in Edinburgh, was sent to Zululand.

In Sweden there are three larger societies—that of the state church, the evangelical union, and the missionary union. The Swedes work earnestly in various places abroad, especially in Africa, in the Congo Free States and among the Gallas. They have not been able to enter Abyssinia itself, but among Abyssinians on the borders they have done a good deal. These bodies send out among their agents both medical men and ladies. There are several other small societies. There is evidently an increasing zeal for missions in Sweden, and it is interesting to note that the state church, as a church, is hearty in the cause.

The French Societe des Missions Evangeliques has of late made earnest efforts to increase the zeal of French Protestants. The synods of the National, Free and Lutheran churches some time ago recommended that there should be annually a mission Sunday—a day on which the duty of evangelizing the heathen should be pressed on the attention of worshippers. Mission festivals (*fetes*) have been established in various places,* though by no means as yet in every parish, as was the hope of the synods; publications giving missionary information are largely circulated, and subscriptions to missions have considerably increased. The missions have struggled with great difficulties (in Senegambia particularly); and now, when France has obtained such vast possessions in northern and western Africa, the question is, can the French Protestants rise to the requirements of the high occasion? They deserve sympathy; they require help in their foreign, as in their home work.

In Holland missionary zeal is increasing, though not rapidly.

Switzerland has the Basil Missionary Society—a most valuable and progressive institution, and the small Canton de Vaud has, since 1872, had foreign missions connected with the Free Church. In 1883 the free churches of Geneva and Neuchatal joined in the work. The united society is called La Mission des Eglises Libres de la Suisse Romande.

The venerable Waldensian Church, while it feels itself especially

* See last annual report, p. 3.

called to evangelize Italy, has taken some part in foreign missions since 1881. It works in South Africa in connection with the Paris society.

The Finnish Christians are not neglectful of missions to the heathen. We wish we could say the same thing of the Hungarians (who are also of the Turanian stock). Still, let us not forget that the Hungarian Church works both in Herzegovina and Roumania.

We have been speaking of interest in the evangelizing of the heathen nations as it is manifested in Christendom. Happily, the bounds of Christendom are enlarging. We may now include Australia and New Zealand under that designation. In point of missionary zeal the churches in these regions are hardly behind those of Europe and America. The Dutch Church in South Africa is also earnest in missionary work.

[To be continued.]

NUNNERY LIFE IN NAPLES.

The recent disclosures in this Italian city have produced a profound sensation throughout the whole bounds of the thinking world. A convent in Naples, which for four centuries has been shut to all, and has been appropriately known as the nunnery of the "Buried Alive," has been opened by the police and the secrets unearthed. A young girl had been hurriedly "buried" there to cure her of an unfortunate passion; but when her family afterwards wished to communicate with her it was found impossible. An appeal to the Italian Minister of Justice procured an order for entrance, and, against violent opposition, the police forced their way. They found twenty-six nuns, ragged, wretched, and some of them half-insane. Eight of them had been immured in this death trap by order of their parents, against their own will. The horrible spectacle thus brought to light has caused the Governor of Naples to order a further and complete investigation, and all the closed nunneries of Southern Italy are to be visited officially. "Free Italy" is proving both her right and her power to be free! These women were walled in, with only a small opening to pass in food, and were like bony skeletons. The government proposes to turn the large convent into a school for girls. Of course the priests cry, "*Sacrilegio! Sacrilegio!*"

One of the Erskines said: "I can call God to witness that I have done my best to bring on a definite issue between Christ and the adversaries of the truth." Let us not be afraid of conflict. Christ came not to send peace, but a sword. Loyalty to the truth will inevitably arouse to violent opposition the minions and myrmidons of error.

"HOW MUCH BETTER THEN IS A MAN THAN A SHEEP?"

MATT. XII:12.

BY A. J. GORDON, D.D., BOSTON, MASS.

An absurd question! you may exclaim at first. But it was a very pertinent question when Jesus asked it. And it is just as truly so to-day. For do you not know that our American congress has given vastly more attention to the protection of sheep's wool than it has given to the protection of the home and family? And this is a typical fact which illustrates the conduct of worldly rulers and secular shepherds in all time. Therefore, it is necessary for us to answer anew the question: "How much better is a man than a sheep?"

Answer first: "*The good shepherd giveth his life for the sheep,*" (John x:11), which, being interpreted, means: "The Son of God gave *himself* for the sons of men." Our first computation of the worth of man, then, is not in an earthly currency but in a heavenly; not in the denomination of "corruptible things as silver and gold" but of "the precious blood of Christ as of a lamb without blemish and without spot." Think of that, ye monopolists and Christian millionaires, who have ground humanity between the upper and nether millstones of combination and capital in order to make gain and grist for yourselves, till the Lord has cried out repeatedly: "Have the workers of iniquity no knowledge who eat up My people as they eat bread?" Here is the difference between man's estimate of man and God's estimate: The one will grind the masses into food for his own stomach, if he can do so; the other—the Son of God—will give his own body to be ground into food for man, saying, as he offers us his own wounded and bleeding members: "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever; and the bread that I give is My flesh, which I will give for the life of the world." The philosopher, Comte, is said to have instituted and kept what he called "Man's Supper," in which he partook of a crust of bread and a cup of water, saying, as he did so: "This I do in remembrance of the great multitude who have only a crust to feed upon." But such a sacrament is not needed: for the Lord's Supper, instituted centuries ago, declares all this and vastly more. By it our Lord says to our hungry, oppressed and suffering humanity, "I give myself to you, My body to be your loaf, My blood to be your life, take, eat ye all of it." When was ever such valuation set on man as this? "*Every man has his price,*" says the proverb. And the politician is in the market bidding for him; and the capitalist is in the Exchange bidding for him; and the man-slayer stands in the door of his saloon bidding for him. All these are bidding him down, vying with each other in deadly competition to see which will get him for the smallest and most paltry price. But Jesus Christ steps into the circle and sternly asks of the bidders: "How much better is a man than a sheep?"

Look on him, made in the image of God, and, though bruised and broken by the fall, capable of being restored to that image, and re-clothed with glory and honor and immortality! And is this all that he is fit for, to be sheared of his daily income by the saloon; to be robbed of his fleece by the usurer, and to be sold in the shambles by the monopolist? I will not bid him down, I will bid him up. 'As the Father knoweth me, even so know I the Father, and I lay down my life for the sheep,' (John x:15). Here is the Divine valuation of man; Christ's invoice of humanity. Look at the price—the Lord Himself—and then estimate the purchase. Never was such fine gold of purity and perfection coined into a single life; never was such weight of priceless suffering crowded into a single death. And all this the purchase money of our redemption. "Or what shall a man give in exchange for his soul?" asks Jesus. And He answers His questions by giving Himself. We want no more powerful argument for missions than this: "Who loved me and gave Himself for me"—Himself, so infinitely much, for me, so insignificantly little. Then woe to the Christian who can hoard his gold, when the dying millions are crying out for more missionaries to be sent to them; and our burdened and anxious Boards are crying out for more money with which to send them.

"How much better is a man than a sheep?"

Answer second: "*I will make a man more precious than fine gold, even a man than the golden wedge of Ophir*" (Is. xiii. 12). The seer looked on, through the long perspective of prophecy, to the day when the heavens shall be shaken; when the sun shall be darkened and the moon shall withdraw her light. In this time, when God shall punish the world for its evil he "will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible"—then "a man shall be more precious than fine gold." Here is something new in the history of the race. For ages the gold brokers of this world have counted humanity as only so much crude ore to be reduced and coined into cash for their vaults. But now the golden age has come when a man stamped with the image and superscription of God will pass for what he is worth—the highest currency on earth. Hear this, ye missionaries of the Cross! You have forsaken all to go down into William Carey's "Gold Mine," while many of your brethren at home are filling their safes with thousands and ten thousands of superfluous wealth, leaving you short-handed and discouraged for want of helpers which they might send you if they would only give as the Lord has prospered them. And in hours of heart-sinking and faintness you sometimes wonder what you will get for all your thankless sacrifices. Be of good cheer. You are mining men, and that for the most part out of the lowest strata of humanity; and though your products have little value in this world's market, wait a

little. There is a financial panic approaching in which yellow gold will go down, while there will be an astonishing rise in your securities. Listen to the report of the coming crash, as it appears on the bulletin-board of James, v: "*Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted and your garments are moth-eaten. Your gold and silver is cankered: and the rust of them shall be a witness against you and shall eat your flesh as it were fire. Ye have heaped together treasure for the last days.*" Did you ever hear of such a gold panic as that? Boom the market; form syndicates; pass silver bills; enlist the banks! It is of no use. The day of judgment has come. "Your gold and silver is cankered." Millionaires become insolvent, banks suspend, and the only people who have anything to depend on are those who laid up somewhat in the savings bank of heaven.

But what news for the missionary on St. James' bulletin-board? Listen: "*Be patient therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth and hath long patience for it until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh.*" "The coming of the Lord." And what of that? Ah, that is going to revolutionize society. Read the Messianic Psalm 72d and learn for yourself the change that will be ushered in by the millennium. Money will go down, man will come up. Immanuel will now control the market in the interest of his clients. "And to Him shall be given the gold of Sheba," and "He shall deliver the needy when he crieth, the poor also and him that hath no helper."

And most wonderful of all: "A man shall be more precious than gold." Hear that, O long-suffering and patient missionary; your stock will be at par now—as it never has been before. The poor souls which you dug from the dark caverns of heathenism, and which you coined in the mint of redemption, will be worth millions of such "corruptible things as silver and gold." Did the mother of the Gracchi present her own children to those who inquired concerning her treasures, saying: "These are my jewels?" How much more will the missionary exult in his spiritual children in that day when the Lord shall "make up his jewels," presenting them before the Redeemer, and before the angels, saying: "These are my riches!" Moffat, who is that black man who stands by your side, and what do you count him worth? And the aged apostle of Africa replies: That is Africaner, the once bloodthirsty and raging man-slayer, now become as gentle and tender as a lamb since Jesus laid him on His shoulders rejoicing. Do you ask me what he is worth? He is "more precious than fine gold. Yea, than the golden wedge of Ophir." Who is that, O William Carey, whom you are introducing with such joy to your Lord? That

is Khrishna Pal, my first convert from among the heathen of India. Listen, and you shall hear him sing,

"O thou my soul forget no more
The friend who all thy sorrows bore."

And who is this, O Boardman beloved, whom you are leading up to the throne with such thanksgiving? This is San Quala, whom God gave me from the dark-faced Karens, and who himself in turn led thousands to Jesus Christ.

"Where can I invest most safely and profitably?" is the question constantly asked on 'Change. Invest in souls; seriously, deliberately and solemnly we urge you to invest in souls. There is no insurance on gold and silver that will protect them against the fires of the last day. But saved and glorified souls—these are "the gold tried in the fire," out of which your crown of rejoicing shall be wrought. Get money, you may or may not, O Christian. But as you care aught for the rewards of heaven, fail not of getting souls. Get them at your own door; get them from the ends of the earth; but fail not to get them.

"I FEEL age creeping on me. I know that I must soon die. I hope it is not wrong to say it, but *I cannot bear to leave this world with all the suffering in it!*"—*Earl of Shaftesbury.*

SCHLEGEL, and Madame de Stael after him, called "*architecture, frozen music.*" From some of the music we have heard in so-called sanctuaries during the past five years we have concluded that the *praise was frozen* in the icy surroundings of an æsthetic performance, in which all the warmth of devotional fervor had somehow been utterly lost. Is it not possible for even our missionary spirit so to be chilled by the icy rigidity of a heartless formalism, that even while we are boasting of our efficient organizations, God sees that they are like frozen corpses, from which all life is gone?

ARE OUR PASTORS FAITHFUL?

The large number of our non-contributing churches, after making a liberal allowance for unintentional omission, and churches having only a nominal existence, also the trifling amount given to the Foreign Mission Work by congregations whose wealth runs up into the millions, shows the necessity of some new movement. I have been attending a prominent evangelical church in a great city for the last three years and more, ministered to by one of the most mature preachers in our church, and during the whole time he has made no reference to the foreign work from the pulpit. The attention of the officers of the church has been called to the strange omission but no explanation has been given. If men who have the ear of the church are silent, God will raise up others. "The stone shall cry out of the wall, and the beam out of the timber and help destroy it." This is beyond endurance.—*A Parishioner.*

TRANSLATIONS FROM FOREIGN PERIODICALS.

BY REV. C. C. STARBUCK.

—The *Missions-Blatt der Brüdergemeine*, for June, 1890, gives the following account of the peculiar relations of the mission-stations in South Africa to the civil authorities:

“The practical English government has long since come to see that mission-stations are the very best representatives of good morals, good order and civilization, the most trustworthy guarantees of public quiet, above all in the domain of the hot-blooded, turbulent Caffres, who have already cost the English colony streams of blood and untold sums of money. No wonder, then, that the higher officials, in the well-understood interest of the common weal, encourage missions. It is natural, therefore, when a mission-station is laid out, that they should gratuitously grant the ground required for church, school and mission-house, if it is in the hands of the government. Indeed, they used also to give, without compensation, even the land for fields and gardens likely to be required by a future community. This was known as the station-land. The rules and ordinances necessary for such a station then receive government sanction, and the presiding missionary receives civil jurisdiction to expel, from the station and its domain, those that offend against these ordinances by gross offences. Less important violations of station rules are visited with a fine paid into the public purse of the congregation. Thus the presiding missionary of the station is armed, not only with ecclesiastical, but also with civil and judicial prerogatives. On the other hand, the State naturally reserves to its representatives the right to ascertain whether the grant in land is actually applied to the designated purpose, whether discipline and good order prevail at the station, whether the school is efficiently carried on, and so on. Moreover, those that are condemned to leave the station lands have the right, in case they esteem the penalty unjust, to appeal to a government officer, who takes cognizance of their complaint.”

This banishment from the station, however, especially as concerns submission to the heathenish and degrading rites connected with circumcision, is now in disuse, milder, but practically less dangerous and more effective measures of discipline taking its place. This universal Caffre usage, in itself indifferent, is so inextricably interwoven with all manner of vile concomitants, that it seems to be Satan's chief instrument for holding the Caffres under his dominion. Yet a Caffre youth who does not submit to it becomes virtually a pariah among his tribesmen, and can scarcely obtain, even from Christian parents, the hand of one of their daughters. Its final overthrow will storm the citadel of darkness.

—The Rev. Mr. Stähle, of Australia, a Moravian, though at present connected with another society, communicates the decision of the “Aboriginal Board,” appointed to look after the interests of the rapidly-vanishing native race, that they shall all be removed to certain stations, where they shall be kindly cared for, and not allowed intercourse with the whites, or even with the half-whites, until the race disappears, as within a calculable time it appears that it must.

Mr. Stähle says that for several months an awakening, accompanied with rich blessing, had been in progress among the Tapuas of his station. “Much sickness, however, had prevailed, and from January till October there had been eleven deaths. But all who fell asleep bore witness on their deathbed of their faith in Him who justifies the ungodly, and of their fervent desire that they might be permitted to enter into the joy of their Lord.”

A visitor to the station, who attended a meeting, says:

“But, ah, the hacking cough, which is heard on every side from among

them! It sounds like the deathknell over the remnant of the once so numerous native tribes of Australia. Sitting thus in the midst of them, we cannot fail to remark how weakly they are, and how evidently the sentence of death against them is already proclaimed by their debilitated constitution. How emphatic is the appeal to our affectionate Christian sympathy, which resounds in our ears as we listen to this cough!"

—This work of bringing the regenerating influences of the Gospel to the last survivors of a dying race, casts, of course, a shade of sadness over the minds of the missionaries, such as appears in these words of Missionary Kramer, of the Brethren's Mission, at Ebenezer: "Our beloved Ebenezer will, doubtless, be permitted to enter, as a mission station, upon the new decade. But how will it be at the end? The Lord alone knows. If it is to be dissolved I hope that our little church will remain 'God's house,' and not be turned to the uses of a barn or a stable. Many blessings, by God's grace, have descended upon us therein, and a certain sadness comes over me when I fear that in the place where we have assembled so often, in the name of the Lord, seeking to be built up out of His Word, or to present before Him our supplications and thanksgivings, or to raise to Him our songs of praise, the voice of riotous blasphemy may be heard. May the Lord forbid that it should be so!"

The following description of Cashmere, from the *Missions-Blatt*, reminds one of Moore's

"Who has not heard of the vale of Cashmere,
With its roses the brightest that earth ever gave," etc.

"It is a region so richly and bounteously endowed by the goodness of God, that some naturalists have ventured the conjecture that it must have been the cradle of mankind—the origin at Paradise. That wonderful union of the sharpest antitheses in the life of nature, which characterizes the mighty Indian empire, the heat and luxuriant vegetation of the tropics, combined with the refreshing alpine air of snowy summits, glaciers and blue-green mountain lakes—so strengthening to the nerves—this fullness of God's glorious creation bursts upon the traveler in Cashmere in its purest, noblest forms. We cannot wonder, therefore, that the children of men to be met with there are also a wonderful combination of the most startling contrasts. These are the proper inhabitants of the land, genuine Asiatics, arrested in their development for centuries back, and still bound in the chains of a relaxing heathenism. On the other hand, you meet here with all the facilities of modern intercourse, and the country swarms with Europeans, some seeking recovery from the ill effects of a long sojourn in the heated plains, some finding delight in climbing the glaciers and snowy mountain-tops, like the tourists of Switzerland and the Tyrol."

—It is known that the Moravian Mission among the Himalayas is at once in Thibet and in India. In other words, the people are Thibetan Buddhists, but are on the Indian slope of the main ridge, and are subject to British authority. They say: "As a missionary, Brother Redslob, so long as he and his wife, though seeking relaxation, are still within the range of Thibetan speech, he feels it incumbent on him, wherever he makes a stay of any length, to bear his witness to the crucified and risen one."

—The Roman Catholic government of Nicaragua, after many refusals, has finally granted permission to the Moravian brethren to establish mission stations in Nicaraguan Territory, for the pastoral care of the converted Indians, who have emigrated thither from the Mosquito State, or have received the Gospel from there.

—The *Missions-Blatt* expresses surprise that John Morongo, a leading Indian of their Ramona Mission in California, had previously been a member of

the Protestant Episcopal Church, but until lately was unbaptized! Of course he was only an *adherent*, not a *member*, of the Episcopal Church—a distinction with which our German brethren seem to find it a little difficult to become familiar, as almost everybody in Germany is baptized, and, therefore, accounted a member of some church, though not necessarily a communicant member.

—*The Missions-Blatt* likewise makes a slight slip, very natural in a German magazine, in speaking of the government of California, instead of that of the United States, as controlling the Indian reservation. The distinction, of course, is of no consequence to German readers.

—Our German brethren greatly admire the American and English institution of medical missions, to which, for want of suitable candidates, they themselves have not as yet been able to give any wide extension. *The Unitas Fratrum*, however, has its first, and, at present, its only trained medical missionary, in Carl Marx, who is established in Leh, in connection with its Thibetan Mission. The different German societies are making special effort to come up in time with the Anglo-Saxons in what may be called this left-hand of Christ's work, which now, as with the Lord Himself, has always so mightily supported the work of His right hand.

—The annual report of the *Societe Evangelique* of Geneva, for 1890, has the following remarks: "It is, in fact, beloved hearers, a word of hope, of confidence, indeed of certainty, which we would fain conclude this report—a word of faith, for that is it of which we have need, in present conjunctures, to sustain us in our work. The times are most serious, and, in face of the growing troubles of the present hour, one might easily be tempted to discouragement. Owing, to our limited view—owing, above all, to the deafening cries of our adversaries, who, in the name of science, of progress, of liberty, of equality, of democracy, proclaim that the era of Christianity is past; that the hour of the definitive enfranchisement of human thought is about to strike on the clock of time—one might believe that it is over with the reign of Christ; that the last times are here, and that the world, given over to itself, is about to undergo the final convulsions. In face of the storm, some are ready to lay down their arms. Why strive, when defeat is certain, why suffer when there is no longer a morrow? Let us eat and drink, for to-morrow we die. Others, more spiritual in appearance, hold another language: "Let us separate ourselves," say they, "from this perverse world, destined to a final destruction. Little flock of the Good Shepherd, as we are, let us withdraw into His fold; the hour of deliverance is at hand. Let us go out of Sodom and Gomorrah, and, in prayer, await our Deliverer. Let us, too, eat and drink; let us feed on the heavenly bread, let us refresh ourselves with the spiritual drink, and let us abandon to their fate the masses destined to destruction." Gentlemen, let us listen to neither of these voices, the voice of discouragement and of pessimism or the voice of spiritual egoism; the voice of insane enjoyment or the yet more culpable voice of abdication in the name of sanctity! No, no! neither:

"Labor, labor, for the thankful! let the thankless hold their hands,

Happy the servants whom the Master, when He comes, shall find watching!"

"Is it true, in fact, that the final hour of defeat is arrived, and that everything is discouraging in the Church? Must the rapidly approaching twentieth century necessarily witness a new inroad of barbarians, the more terrible that it will be the inroad of science turned inroad? I do not believe it. It is true that humanity, that unceasing traveler, marches uninterruptedly through valleys and mountain ranges, now on the summit, in full sunshine, to-morrow in the depths, in darkness and peril. Possibly we have reached one of those dolorous hours when it descends towards the precipice; but let us not forget

it stops an instant; where it takes breath and rests, in order there to address itself to the climbing of new heights. And, gentlemen, let me be taxed with optimism, but I must still say, in spite of all I hear, in spite of all I see, in despite of the sombre prophecies of the guardians of Israel, and of the cries of distress from the leaders of the flocks, I believe that the present hour is not an hour for despair; I believe that at this end of a century Christianity is not like a wild creature brought to bay; I believe, and I may even say I affirm, that never has the Church been more active, more audacious, more victorious; that never, at any epoch of its history, has Christianity exercised upon the world a power more energetic and more glorious.

“To open, Christians, the way to you, the princes of industrial civilization are transformed, without willing it or knowing it, into pioneers of Providence. These bridges which they hang in air, these mountains which they transpierce, those roads on which fire is their bearer and which they desire to serve their ambition, are only channels through which the Spirit is to flow. Thus did three centuries before Jesus Christ, the conquering Alexander, when he subdued Asia and transplanted the Hellenic civilization into the distant Orient; thus did the Romans, his successors, when marching in their turn to the conquest of the world, they brought peoples together by their arms, and furrowed the three continents with their military roads. They believed that by these their legions would eternally pass and repass to impose their commands on the world. They knew not, what we know to-day, that they were preparing triumphal ways for the Saviour and his Apostles. O, you, then, masters of science and of wealth, engineers, colonizers, conquerors, whatever may be your names and your designs, continue the work of your predecessors. abridge space, lessen the breadth of the sea by your steamers, and suppress distance by your telegraphs, draw from nature her final secrets, so that one day the Truth may no longer be checked by rivers and by mountains, but may advance rapidly to break the last-remaining bonds of slavery and to stifle the ultimate lurking places of barbarism and superstition!”

—The report for 1889 of the *Societe des Missions Evangeliques* gives for Tahiti: 23 parishes; 4 European missionaries; 20 native pastors; 2,044 church members; 44 catechumens; 8,949 francs for home work, 594 francs for foreign missions.

—The Paris society, speaking of Tahiti, remarks:

“The religious life of the Tahitians is still in a state sufficiently rudimentary. It has its bright sides: profound attachment to the Word of God, very general observance of the Sunday; regular attendance on worship; practice of Christian liberality. But it has its deep shadows likewise: for one thing, the considerable number of the unconverted, who form the majority of the population; then, even among believers, are insufficient apprehension of the exigences of the Law of God; the almost complete absence of true Christian family life; in brief, to speak with our brethren, ‘a piety which still localizes itself too much within the walls of the churches, and which does not spread abroad sufficiently in good works and in regenerating influences.’”

—In speaking of the great work of the Paris society, that in Basutoland, or, as the French call it, Lessuto, the report remarks:

“We bless God that He has given to the churches of France a work proportioned to their strength, adapted to their genius, and the success of which has stimulated a zeal which efforts too long without fruit might have discouraged. And, to-day, that which strikes the eye in the Lessuto mission, by the side of

that in still advancing, it from time to time regains some large plateau where weaknesses and defects inseparable from every human work, is its sound and vigorous growth."

This mission last year experienced a remarkable revival, bringing in many pagans. This has not continued, but it has left open many new doors of access. Paganism, on the other hand, having recovered from the early impressions of awe before the missionaries, has become at once more malicious and more aggressive. It is assisted, as in Paul's day, by two rival missions, the Roman Catholic and the Propagation Society. The latter, however, excites the contempt of the Basutos, who regard it as coming to the ground between two stools. "The danger is in the scandal of these three rival Christian confessions, these three Gods, as the natives still phrase it."

The awakening among the heathen Basutos resulted in the addition of 514 new members, making the present number 6,543. The present number of catechumens is 3,332. Out-stations, 110; for 1888, 94; native helpers, 194; for 1888, 176. Primary scholars for 1889, 5,347; for 1888, 4,566.

—M. Coillard, of the incipient, but noble mission of the Zambesi—an offshoot of the Lessuto mission—speaking of the imperative need of extension, or rather of filling up intermediate space, remarks:

"We are no longer in the earlier time when missions of magnificent distances had leisure to develop themselves as they might without the risk of taking any harm. To-day the centre of Africa is the object of a general assault, which contests every point of attack. God grant that we may be resolved and faithful."

—It is known how discreditably, indeed, ridiculously, jealous, both the French and the German governments are, of having missionaries of any other nation in their colonies. Germany, however, being Protestant, does not dislike them as Protestants, and, by its late agreement with England, expressly allows them in Africa. France, however, whose occupancy of the Gaboon, in West Africa, is much more recent than the American missionary occupancy of it, distrusts our Presbyterian brethren there as foreigners and dislikes them as Protestants. Even French atheists are "Catholic atheists." They have forbidden our missionaries to use English in their schools, to which acceding, the Americans have obtained from the Paris brethren several teachers of French. The *Journal* says:

"The authorities, having obtained satisfaction on the point as to which energy"—French—"colonial administration is inflexible, the teaching of the language of the mother country in the schools, have come to regard the American missionaries with a more favorable eye. If, as we hope, these friendly dispositions become fixed, every one will at last comprehend that which has always appeared evident to us, namely, that an intelligent administration, eager to extend civilization, ought not to refuse any assistance, even though offered by foreigners; especially when these foreigners are the representatives of a friendly nation, and only ask leave to preach the Gospel without any intermixture of political aims."

Should the French Republic, as Father Hyacinthe forebodes, swing over from atheism to Jesuitism, it would fare ill with Protestant efforts, French or foreign, in her colonies. But, as Sainte Beuve remarks, whenever Jesuitism stretches out its hand to some great work of mischief, the eternal wound dealt by Pascal reopens, and it gives up the ghost afresh.

II.—INTERNATIONAL DEPARTMENT.

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

The Past Ten Years in Persia.

BY REV. W. L. WHIPPLE, D.D.

In looking backward ten years we find very little change in the status of Persia. The same king, Nasr-ed-deen Shah, who has reigned, according to the Persian reckoning, nearly fifty years—the longest of any Persian monarch—is still on the throne, a wiser and better sovereign than he was ten years ago. The journey which he made to Europe, for the third time, last year, seems to have had a beneficial effect upon him. He visited most of the principal capitals and manufacturing centres, and appeared to be in earnest in obtaining information and an insight into the various improvements and progress of the 19th century. Since his return he has begun to introduce changes and reforms of a practical nature. This is no easy task, for the same forces are still at work, opposing in every possible way the introduction of Western ideas, as on his return from his previous European tour. He has, however, gained in solid stamina, and we trust that he will not be held in such subjection by "the power behind the throne" as in former years.

The kingdom has been quite free from internal troubles, with the exception of the Koordish Rebellion, which occurred about nine years ago, and was soon suppressed.

There has been no foreign war. The territory remains the same, containing nearly one-fifth of the area of the United States, or about as much as Germany, France, Austria, and Hungary combined. Roughly estimated, it is 1,500 miles long, by 850 miles wide, in its greatest extent.

Our work is among the following nationalities: The Moslems—the predominant class—including the Sheah and Sunees sects (the Koords, as a rule, are all Sunees); the nominal Christian nations—Armenians, Nesto-

rians, and Catholics; and the Jews, who are quite numerous.

The field of the Bible work is divided with the British and Foreign Bible Society. Dr. Bruce, its representative, looks after the southern, while I superintend the northern portion of the kingdom for the American Bible Society.

There has been decided progress made in the missionary work, represented, on the one hand, by the American Presbyterian Board, in the North, and on the other hand, by the Church Missionary Society of England, who have their centre at Isfahan.

In taking a retrospect of the Bible work in Persia during the decade just drawing to a close, I am glad to say that it comes up, in the main, to my reasonable expectation, though not so extensive as I should wish to see. In forming plans for the work, when I first entered upon my duties, July 1, 1880, I thought that if I succeeded in placing in the hands of the people of Persia, in ten years, 40,000 copies of God's Word, I should be thankful. I was not over-sanguine that I should be able to attain that circulation. I find that the total circulation, including grants, has fully reached that amount. The sales exceed the grants in the proportion of fourteen to one. The larger portion are in the Persian, Turkish, and Arabic languages representing the Moslem population. The Syriac comes next. Then follows the Hebrew, indicating the interest manifested by God's ancient people in His Word. The Armenian does not enter so largely in our sales as we expect it to do in the future. There is too much light creeping in on all sides of that ancient and dark Christian Church to debar God's Word from its communion much longer.

In 1885 I made an address at the jubilee celebration in Oroomial, com-

memorating a half century of missionary labor among the Nestorians, on the subject, "What part has the Bible had in the work of the last fifty years in Persia?" There were present about 2,000 persons, nearly one-half of whom were women and girls. It was stated then, that fifty years before there were only two women in the entire Nestorian nation who could read, and the request was made that all the women present who could read the New Testament would rise to their feet. Imagine our gratification when 800 arose. It was a sight never to be forgotten by those present, who saw those daughters of the East, with intelligent and beaming faces, rise up, *en masse*, and remain standing until they were counted. And these were only representatives from many villages and towns upon the plains of Oroomiah, Sooldooz, and Salmez, with a few from the mountains of Koordistan. The incident is a very impressive and encouraging object-lesson of what missionary efforts have accomplished in one direction merely—a rather liberal percent. of return in fifty years. It speaks even more tellingly, when it is borne in mind that at the commencement of the work among the Nestorians by Dr. Perkins and Dr. Grant these poor people did not have the Scriptures in their own language (the Syriac). There were a few manuscript copies on parchment of the ancient Syriac, so revered and precious that they were only used on special and very holy occasions, and upon which oaths were administered to Moslems as well as Christians, as they were counted very sacred by all classes.

It was the privilege of the American Bible Society to furnish the means to carry through to completion the publication of the entire Syriac Bible, in both the ancient, or sacred, and the modern languages. It is now revising the modern version, and preparing to print a new edition with references.

From the commencement of the

mission to the present time, it is believed that 70,000 copies of God's Word have been distributed, in different languages and among various nationalities in Persia, apart from what has been done by the British and Foreign Bible Society, through the agency of Dr. Bruce. This may not seem very wonderful to one unfamiliar with the bigotry and self-satisfaction of the Persian Moslem, especially when he reads the circulation reported each year in some larger and older established agencies. But let us not despise the day of small things, nor forget that these millions in Persia are a part of the world into which the triumphant Master commanded to preach the Gospel.

The fact that the representatives from this Oriental land were the first ambassadors to pay homage to the infant Saviour, and to lay at his feet their royal gifts, is a very significant one. And cannot we bring this up before the adorable Master as "a memorial" in her behalf? We all in Persia believe that there are brighter days in store and greater blessings held in reserve. The people are beginning to be aroused to a sense of their duty. There is no more potent energy at work to bring about this greatly desired end than the printed Word. It enters silently where no preacher is allowed to stay, and quietly and daily preaches to some one or more in that village or city where it finds lodgment and then suddenly the place is thrown into commotion by the rumor that one of their number has left the faith and become an "infidel Armanee" (Christian). Then persecution begins; loss of relatives and friends and property follow, and revilings, beatings, and imprisonments hasten on apace; then threatenings, and, at last, it culminates in casting out and banishment from home and country. It may terminate in death itself.

But, meantime, this faithful one has taught a few of his firm friends, or read to them night after night

from this new and interesting Book, until they, too, have been won over to believe in the *Injeel*, and to accept Christ as their Redeemer. And when a colporteur or evangelist visits the place again, he is surprised to find a number who are not only favorably inclined, but who actually accept Christianity, and petition the missionaries to send them a teacher or preacher. This has been the case in a number of instances. It is interesting, indeed, to see how the leaven works, "until the whole lump is leavened."

But in Persia, as elsewhere, "the kingdom of Heaven cometh not with observation." Very little attention at first was paid to the circulation of the Scriptures. When I began the work, ten years ago, they were admitted free of duty; but as the demand increased, and the cases of books—fifty and eighty at a time—began to arrive, the custom-house officials deemed it worth their attention, and soon we had to pay customs. A moderate rate was fixed, to be paid *in kind*. But it was not long before the officials complained that this was burdensome to them. They did not have room, they said, to store away their share of Scriptures received for duties: so it was decided, after due consideration, that money would be paid instead of Scriptures. Soon after these points were settled, then the *mullahs* and high ecclesiastics of the Moslems appeared on the scene. They seemed to have been taken by surprise, and were not aware how many Scriptures were going into circulation. They began to investigate, and the more they inquired the greater were they disturbed and alarmed. They held council in various places, and discussed measures for putting a stop to this work. Some were heard to say: "These men are filling the *bazaars* with the *Injeel*, and wherever we go we find one. Even merchants and tradesmen are seen neglecting their work, and poring over this book."

And this was the fact, as I can testify from what I have seen as I walked through the *bazaars*.

After various methods were tried, without avail, it was decided to prohibit all sales of Scriptures by colporteurs, whether in cities or towns or villages. So they could not make tours. This was made a *fetwa*, or official action by the chief *mujtaheds*, or highest ecclesiastical authority; and when the notice was communicated to the governor-general he dared not disregard it. He therefore informed our representative of this order, and requested him to notify the agent of the American Bible Society to respect it. After careful deliberation and counsel, we all deemed it expedient to observe the rule until redress could be obtained.

This proved to be by far the heaviest blow our work ever received. It was over one year before we could get the order rescinded, and receive permission to resume our work. This prohibition was in force only in Azerbaijan, the other provinces being still opened to the colporteur. The principal part of our work, however, was in that province, where such cities and districts as Tabreez, Oroomiah, Salmas, Maragha, Sooldooz, etc., are situated. It affected, in consequence, our sales very materially.

I have told this story of the conflict between truth and error, which has been in progress for some years, so quietly that few have been aware of it, to show what advances the former is making over the latter, and how stubbornly each stronghold has been held until captured by force. Progress has been slow all along the line; but the fact that nearly 100,000 "torpedoes" have been "placed," and are only abiding their time set for them to accomplish the work intended for them to do, is full of encouragement to those who "wait patiently on the Lord."

The colporteur and evangelist going out together to the districts and

cities in the distant portions of Persia have had a marked influence for good. Indeed, they have been the advance guards, and have prepared the way for the establishing of every station in Persia except Oroomiah. All the others, viz.: Teheran, Isfahan, Tabreez, Hamadan, Salmaz, and the new one recently established in the mountains of Western Koordistan, were visited and canvassed first by colporteurs and evangelists, sent out yearly by the missionaries in Oroomiah. They would spend, every visit, one week or more in each city in preaching and selling Scriptures. In this way much precious seed was sown, which, after many days, has sprung up and brought forth fruit—a rich spiritual harvest—already; and the work is only fairly begun.

OBSTACLES IN THE WAY.

During these ten years a civil war, following closely upon the heels of famine and pestilence, has interfered with and curtailed materially the sales of the Scriptures. Likewise, as already mentioned, for over one year no colporteur was allowed to sell Scriptures in the large and influential province of Azerbaijan, where the largest share of sales was usually made.

These circumstances, combined with the constant animosity and vigilant opposition to our colporteurs and the scarcity of ready money, have hampered the sales. Should the Armenian bishops and priests withdraw their objections to the people purchasing the Scriptures, and permit them to be used in their schools, our sales would be greatly augmented; for they are abundantly able to purchase, and they are well supplied with schools. We have been working to bring this about, and some recent indications lead us to hope that it will not be long before our end will be accomplished.

ENCOURAGING FEATURES IN OUR WORK.

Among others might be mentioned the number of Scriptures that are sold yearly to the Jews. It is true that most of these are copies of the Old

Testament. There are a number of converts to Christianity from the Jews, and all have been faithful readers of the *Tourat*, or Old Testament. But as they compared Scripture with Scripture, they were at last convinced that the Messiah had surely come, and they hastened to acknowledge, and do him honor. There are many intelligent Jews in Persia to-day, intellectually converted to Christianity, who do not confess Jesus publicly "for fear of the Jews," lest they be cast out of the synagogue. That means to-day what it did 2,000 years ago. But the truth is working in many hearts, and will eventually prevail. The missionaries' schools are composed entirely of Jewish boys and girls, who daily study the New Testament, and even the catechism.

Another encouraging fact is the large sale of Scriptures to Moslems—perhaps the largest part of the gross sales. These are in the Persian and Arabic, the Azerbaijan and the Osmanli-Turkish languages. We are able, by these languages, to reach all classes of the Mohammedans of Persia and Koordistan. Not only that, but they are purchased and carried home to dwellers in Afghanistan, Beloochistan, Turkestan, and even India.

It is a grand accomplishment and a powerful agency in the evangelization of Mohammedans that the entire Scriptures have been translated, published, and circulated for years in the Arabic tongue, the sacred language of all Moslems.

The Arabic Bible and New Testament are popular with the Moslem high ecclesiastics and clergy: for, being in the sacred language, they are not suspected of reading the holy books of the Christians. If questioned what they are reading, they can reply, "the blessed Arabic tongue," and then they read aloud a few verses in confirmation of their statement. Our colporteurs have sold Bibles in this language to some of the highest rank of Moslems, both clergy and nobility.

I could mention some very interesting cases of this character, which it is not prudent to publish.

All the converts from *Islam* to Christianity, whom I have met, attribute their conversion directly to the reading of the New Testament in Persian, and not any human agency.

In concluding this paper, I append the resume of sales and grants for ten years. The figures for 1889 are only approximately correct:

The average number of men employed annually.....	25
Number of years spent by them.....	170
" " miles (on horseback) traveled by your agent.....	10,000
" " months spent on those journeys.....	22

RESUME OF SALES AND GRANTS FOR TEN YEARS.

	SALES.				Value.	GRANTS.				Value.
	Bibles.	Tests.	Parts.	Total.		Bibles.	Tests.	Parts.	Total.	
From July 1880 to end of 1881.....	453	2,114	1,921	4,488	\$1,245 00	59	285	402	737	151.00
For 1882.....	424	2,129	1,735	4,308	1,069 12	47	295	394	706	149.40
" 1883.....	485	2,178	2,723	5,026	1,285 48	58	185	240	483	127.85
" 1884.....	476	1,973	1,977	4,426	1,050 08	29	173	236	438	106.25
" 1885.....	339	1,105	1,310	2,754	940 90	.....	.....	.....	.....	.....
" 1886.....	329	1,549	2,974	4,852	1,311 98	.....	.....	.....	.....	.....
" 1887.....	196	1,033	1,625	2,844	384 36	.....	.....	.....	.....	.....
" 1888.....	411	2,461	2,129	5,004	875 88	48	90	171	309	61.00
" 1889.....	225	1,500	1,870	3,625	1,225 15	.....	.....	.....	.....	.....
Total Sales in 10 years.....	3,368	16,035	17,924	37,327	\$9,401 50	232	998	1,443	2,637	\$598.50
Total Grants in 10 years.....	232	998	1,443	2,637	598 50	.....	.....	.....	.....	.....
Total circulation, 10 years.....	3,600	17,023	19,367	40,000	\$10,000 00	.....	.....	.....	.....	.....

[NOTE: The above paper was read before International Missionary Union, 1890.—J. T. G.]

Missions to the Native Mexican Races.

REV. WM. P. F. FERGUSON, BANGAL, N. Y.

I showed, in my former paper (see *MISSIONARY REVIEW OF THE WORLD*, March, '90, p. 218) that there are to-day in Mexico, out of a total population of less than 12,000,000, nearly 4,000,000 who speak some one of the many ancient languages. In other words, to-day, after 370 years of the ascendancy of Spanish blood, one-third of the nation still use the languages of their fathers.

In regard to these peoples I shall raise a series of questions and suggest such answers as are in accord with my conception of the facts:

Have these people been Christianized

I might give a very extended answer. I might array facts and pile up quotations to show you their condition. I refrain, and, with full realization of the sad import of the words, sum up the condition of the native Mexicans to-day, in the one statement, that they know no more of the love

and saving power of the Lord Jesus than their ancestors knew in the old days when the Aztec altars were piled with human hearts.

What prospects are there for their Christianization under present methods?

The Roman Church has given them all that it ever can. They have the rosary, the crucifix, holy water—pretty idols, compared with the fiendish representations of the old Aztec divinities; but only idols, and Rome's hands hold no better gifts.

The Protestant missions now at work in the country have not, as yet, attempted any very considerable work among the indigenes, nor can they in the near future. Given the money and the men, and to-day, in parts of the Republic already under the eye of the missionary, 100 workers could be placed in Spanish-speaking towns and cities of from 1,000 to 10,000 inhabitants where there is now no teacher of the Gospel and where good and successful work could be entered upon at

once. It is to be expected, and is right, that these missions should expend their slowly increasing force upon this work, lying right before them and for which they are prepared. It will be many years, in the probable course of events, before any of our missions can offer the Gospel to even the greater part of these ancient peoples.

It seems to me, then, not in the least unreasonable to urge the establishment of special missions among the native Mexican races. At this day missions are being founded among wasted tribes that contain only a few thousand, or even only a few hundred souls, and shall we neglect these peoples who, remnants though they are, still are counted by hundreds of thousands and even by millions? Their romantic history, the remains of their ancient greatness, their manifest and admirable qualities of mind and heart, and, above all, the love of our common Saviour impel us to the work of their salvation.

This leads me to question: Can missions to the native races employ the Spanish language as the means of communication?

I speak with the fact fully in mind that there are others whose observation upon this point has been far more extensive than my own, and thus more valuable; but, in my judgment, the answer to this question is, No. As well as I am able to judge, much less than half of the 4,000,000 of whom I speak, have *any* knowledge of the Spanish, and the greater part of these but very little. I have seen people living within six miles of one of the largest cities and gaining their living by selling garden produce in its streets, who could scarcely understand or use the Spanish language enough to transact their business. To confine us to the Greek language for our religious instruction would be about a parallel.

It may next be inquired: What are the available resources among our native Protestants?

To say nothing as to the ability of native workers to create a Christian literature of which I shall speak, none of the missions at work in Mexico have as yet succeeded in training any considerable number of native ministers who would be considered by those who best know them, as competent to manage the affairs of a mission without the constant supervision of the foreign missionary, and, besides, they are, with a few possible exceptions, as ignorant of the native languages as are foreigners. Some boys and girls in our mission schools, and a few young men employed in the "supply" work would be available as interpreters, but I need not draw upon my own slender experience to show to any one who has ever been obliged to work by such agencies that such work is often worse than unsatisfactory. And I believe that the best results can never be attained by it. The bearer of the Glad Tidings must come into personal contact with those to whom he is sent.

Is there any reason why the American missionary should not go to these peoples, learning their languages and entering into their life as he does among other nations?

Some have expressed the belief that the Mexican government would assume an attitude toward any such movement not unlike that of our government toward the use of the native languages in the Indian schools.

This seems to me in the highest degree improbable. I would expect that the government would rather look with favor upon anything that would tend to arouse a pride of race among the indigenes. It must be remembered that Mexicans to-day are fond of thinking of the Republic as the lineal successor of the Aztec Empire. Many scholars would, too, I think, give a welcome to a missionary who should undertake the study of the ancient languages.

Some, again, look upon such labor as unnecessary, believing that the use

of the native tongues is soon to cease. I consider this also improbable. For 370 years the Spanish has had every advantage in Mexico, but has failed to displace the native languages. To-day it is itself growing weak. The day comes, I venture to predict, when, in the greater part of Mexico it will be of no greater importance than is the French language to-day in some of our Southern States. It cannot be expected to do, in its decadence, what it has failed to do in its strength. So that I do not expect to see the native languages spoken by any very greatly less numbers until a stronger than the Spanish race rules in Mexico.

Again, it is asked, if these languages are capable of expressing the truths of the Gospel, and if they are not of so barbarous a character as to be almost impossible of acquirement.

Man speaks no language in which he may not be told that "Jesus Christ came into the world to save sinners." There is no linguistic impossibility to the successors of those upon whom fell the baptism of tongues. And, from what little study I have given the subject, I am of the opinion that a man who has the courage and ability to begin his study at the very basis *anew* can master even the most difficult of these in about the average time required to master other foreign languages.

The existence of numerous dialects is also urged as an insurmountable obstacle. We are told that even a slight change of location among people of the same race would render useless the study of years. I question if this obstacle is not very much overrated. I believe that missionary history will show many instances of greater difficulties of this character overcome elsewhere. And, it is to be remembered that the introduction of missionary work in the languages will strongly tend to remove the differences of dialects.

If we shall raise here the question of the necessity of translating the

Scriptures and religious books, my views would be as follows: The beginning already made by the publication of the Aztec Luke, I look upon as valuable, more because of the interest that it has attracted than for its practical use, which must be slight because of its antiquated form. But if mission work is ever conducted among these people to any extent, a translation of the Scriptures into the languages used will be a necessity. Independent translation by each worker could not be thought of. If schools should be established and the people taught to read their own language, which they cannot now do, the Bible would, of course, be put into their hands and other Christian literature would be called into use. The teaching of the native languages, would, however, depend upon conditions not as yet fully understood.

The facts which I have briefly stated warrant, it seems to me, the appeal and give promise of success. It may be, that some of the missions now established can be so enlarged and adapted as to include the most urgent part of the needed work; but I should expect better results from new missions established either by the societies now engaged in Mexico, or by others. If each would confine itself to one nation, or, at least, if the work could be so adjusted as to avoid waste, and conflict of forces, much could be accomplished in a short time, while the less numerous tribes would furnish fields of labor for societies of limited resources.

Conceding the possibility that some of my conclusions may not be well founded, and doubting at the same time if data are yet at hand for a perfect judgment of the case, I would urge that the first step should be an exploration with a view to discovering accurately such points as, to what extent these peoples are dependent upon the native languages, to just what extent the more important of them are divided by dialects, and

what is the present prospect for their survival. Attention should also be given to the disposition of the people toward the Roman Church, their willingness, or otherwise, to receive instruction and other things that would aid in the selection of fields of labor among them. If those who were expected to become the missionaries should make this exploration (and this would be desirable), a good beginning should be made toward a mastering of the native languages.

The outfit for such an expedition need not be very expensive and the total cost of a year's work could be more than met by the literary proceeds. This part of the work might be entered upon at once and would do much to arouse an interest in the subject and make further advance possible. In fact, I believe that it must be done and that, too, by private effort, before any organization will move to the work of planting a mission.

Once in possession of the facts that could thus be brought to light, some society, or it might be, some man of means whose heart God should touch, would, I trust, furnish the necessary financial support for the opening of the work. The field chosen would probably be remote from civilization and full of dangers. A small, carefully selected and well-furnished force should be sent to make a beginning and advance should be upon the lines developed. It might prove that, under the touch of Christianity, elements of the old civilization would spring to life and thus new peoples be brought into the "federation of the world." Or, it might prove that all traces of the old were but forms of dust to vanish at that same potent touch. Then it would be the work of the missionary to guide these peoples clear of the dangers of the present Spanish-American civilization, and introduce them into the better and purer form of life into which we are already trying to lead their Spanish-speaking neighbors.

It cannot fail to add a thought of

interest to remember that the missionary living among these peoples, making an intelligent study of their life and language, would doubtless encounter many facts, and would give light upon that most perplexing problem, the history and origin of American races.

This work is a duty to someone; is it not to us? How can the Protestant Christianity of the United States be blameless if it fail to preach the true Gospel to these dying millions, who, right at our doors, have been for centuries cursed with a false faith? When we stand before the judgment throne will not we hear the question, "Where is thy Mexican brother?" Shall we answer, "Lord, we left him in his filth and ignorance and vice." Or shall we answer, "Lord, we told him of the blood that cleanseth, we brought to his dark mind the knowledge of Thy dying love, we showed to him 'the Lamb of God that taketh away the sins of the world,' and here, Lord, he is, washed and redeemed, a jewel for Thy diadem."

Among the Aztecs.

BY REV. LEVI B. SALMANS.

Anglo-Saxons, as we are, and missionaries, too, suddenly set down in the midst of a Latin people, we could not fail to admire the Aztec population of the fastnesses of the Sierras. They have never been conquered by force of arms, though the Latinized government, which has come to prevail throughout Mexico in a certain way, has come into the power of rulership. Yet the Ancient Cacique is the organized power behind the throne. Nothing of importance can be done by the Mexican government in these mountains except it be agreeable to the leaders among the Indians, as we would call them, though they are as different from our Indians as the Japanese are from Chinamen, or French from English. I do not know whether these comparisons are just right or not, but the Aztec was a semi-civilized race, living in cities built of stone

and mortar, and had laws and government, with arts and industries, and were by no means the wild savage nomad, known as the Indian in the United States. Bishop Hurst says: "while the Spaniard conquered and ruled for three hundred years in Mexico, and grafted upon the people his religion, laws and customs, the Mexican or Indian has at last conquered the Spaniard, and taken possession of the realm. More than this is true of the Sierra of Pueblo. They were never conquered at home, while they aided nobly in conquering and expelling the Spaniard, and afterward the Roman hierarchy. They formed the troops who saved the day on the great fifth of May, 1862, at Pueblo, and on many another fiercely fought battlefield. They hold their land in severalty, and live largely on their land, rather than in villages. The personal independence of the Anglo-Saxon largely characterizes them. They are fierce in war, while at the same time they are very mild-mannered in peaceful intercourse. Romanism destroys the individual and builds up the institution. When Protestant evangelism seeks in the midst of a Roman civilization for individuals to convert, who, after being converted, will have independence and individuality enough to become useful evangelists and leaders among their people against the odds of sin, conservatism, and feudal inequality, it rejoices the heart to find such a people as these in the Sierra. It is true they are not nearly so highly civilized as the people in the cities of Mexico, but they are in sympathy with the country and the country is in sympathy with them, and they belong to the race that is on the top at this time; and when we get them converted we will have a most valuable evangelizing agency. Nearly one-half of the whole population of Mexico still speak their original tongues, and maintain, to a greater or less degree, their original customs. Among these none have, more notably

than the inhabitants of the Sierra of Pueblo, risen into prominence or furnished political leaders in the national affairs of the past generation.

On Board the "Taichow," Two Days
From Bangkok Siam.

August 30, 1890.

DEAR DR. GRACEY:—Am on my way to my field of missionary labor, in Laos, and, in reading the July number of THE REVIEW, I have been much interested in an article headed "Mechanic Missionaries," by Secretary Brown, of the International Committee of Y. M. C. A.

The Church is waking up to the grand importance of utilizing its lay element, though slowly. The mechanic missionary comes in contact with a class of people, the very bone and sinew of a country, unreachable by either the ordained or the medical missionary. The rank and file of an army could not be made up of colonels and generals. Private soldiers do the fighting directed by their officers. Why should not the Church carry on her work both at home and abroad on the same plan?

Secretary Brown speaks of an extensive movement to establish one or more Christian undenominational schools of technology, to fit men to become teachers of the trades and first-class mechanics, and at the same time to enlist and prepare them for personal work in winning souls. This is a laudable undertaking, and ought to have the hearty support of the entire Church. But it will, necessarily, be some time before these institutions can be in readiness for students, and then some time before these students will be ready to be sent to work. Let us call attention to the fact that you have just such a school in your midst. Park College, Parkville, Mo., has for fifteen years been sending its trained men, and women, too, into all parts of the home field (I am writing as an American), and into many foreign

countries. There is this difference between this college and those proposed by Mr. Brown: its distinctive work is the training of Christian workers for personal Christian work. The study of the Bible and the inculcation of personal piety are first; then the college work proper leading up to the degree of A.B., and lastly, the manual training, embracing nearly all the trades.

This would seem to be the natural order, and an argument in its favor is the great success Park College has had. Every one of our hundred and twenty-five graduates is actively engaged in Christian work, besides a great many who were unable to graduate. There is a practical advantage in their mechanical department. Nothing is done simply to show how it is done, but because it is necessary. The institution depends largely on the work of its students. They quarry the stone, mould the brick, burn the lime, cut the logs, saw the lumber, and build their houses; they cultivate and tend large gardens and a farm of several hundreds of acres; raise cattle, sheep and hogs; make wagons, repair implements, shoe horses, and do the one-thousand-and-one other things necessary on a large industrial establishment. There are now over three hundred students in attendance, and hundreds are refused admittance every year just because there is no room. If now there are those who want the mechanic missionary training, proposed by Secretary Brown, they need not wait until several other institutions are equipped. Let twenty such be built at once, they will not be too many; but let the Church use, to its utmost capacity, that one now in existence. The foreign field is calling for men. It is the loud cry from the north and the south and the west and the east and from all over the home field. Shall the Church hear the cry and withhold what is in her power to give—viz: facilities for training Christian workers, and opportunities to the

hundreds of her sons pleading to be fitted to carry the Gospel to all lands?

ROBERT IRWIN.

M. Henri Lutteroth, who died February 12, 1889, was the last surviving founder of that lamp shining, we will not say amid darkness, but certainly among vapors, the *Societe des Missions Evangeliques de Paris*. Speaking of him, the *Journal* says:

"Our work has never had greater need than at the present hour of collaborators of this stamp, knowing how to place at its service the intensity of piety and of zeal together with all the distinctions of culture and of knowledge. Never, in fact, has the amount of labor imposed on the committee been more considerable than during this year."

The Moravian Church, which first sent a missionary to the south of Africa, in 1737, and which has a flourishing work in Cape Colony and the neighboring lands, now proposes to join the ranks of those who are seeking the evangelization of the equatorial regions. A mission has been projected, under the protection of the German government, for that part of the German zone of eastern Africa adjoining the northern and north-eastern shores of Lake Nyassa. The two pioneers of this newest Moravian mission, Theodore Meyer and Theophile Richard, will shortly set out for the sphere of their future labors.

J. TAYLOR HAMILTON,

Secretary of the Society for the Propagation of the Gospel, Bethlehem, Pa.

A Waldensian church-edifice, holding four hundred, has been opened by Cav. Dr. Prochet in Vittoria, a Sicilian town with a population of 25,000. The church was so full that Dr. Prochet could scarcely reach the pulpit. After sermon seven catechumens were admitted, and the crowd, inside and out, was so much interested and excited that the municipal guards had to disperse it.

III.—EDITORIAL NOTES ON CURRENT TOPICS.

Editorial Prospectus for 1891.

The editor cordially salutes his readers with the best wishes of the New Year. Notwithstanding the decease of the associate editor, no material change will be needful either in the character or contents of THE MISSIONARY REVIEW OF THE WORLD. The editor-in-chief will be aided by the prolific and graceful pen of the Rev. J. T. Gracey, D.D., president of the International Missionary Union, under whose sagacious control it is hoped that the International Department may supply to our readers even richer stores of missionary information and inspiration. The Rev. A. J. Gordon, D.D., of Boston, whose praise is in all the churches, will act as a regular editorial contributor, and we can think of no man in this country whose words will be read with more interest and profit.

Beside this editorial staff we shall be aided by a large and able body of editorial correspondents and contributors, and no pains will be spared to secure the best talent and the most consecrated piety in the service of this REVIEW. These pages will be devoted to the discussion of all the great questions connected with the spread of the Gospel both at home and abroad, and will be open to the advocacy of every cause or measure which is linked with human well-being, and to the impartial and critical investigation of all forms of philanthropic and Christian endeavor.

It will be observed that, in the interests of greater unity and simplicity of arrangement, we have but four main departments:

I. *The Literature of Missions.* including papers pertaining to general topics, translations from foreign periodicals, etc.

II. *The International Department.* under the efficient conduct of Dr. Gracey.

III. *The Editorial Department,* in-

cluding notes by the editor on various topics and looks of a missionary character, and editorial correspondence.

IV. *The Department of Intelligence,* including the Monthly Concert, General Items of Information, Statistics and Monthly Bulletin.

The editor will spare no pains, and the publishers no expense, in securing from the ablest sources whatever will enrich the columns of this magazine. We hope to make it indispensable to every minister and missionary, theological student or friend of human weal. We have planted our standard on a level higher than any denominational platform, and shall seek to unite all true disciples of Christ in a new crusade against all the powers of darkness, and in favor of a speedy and universal proclamation of the Gospel. Once more we ask the prayerful and sympathetic co-operation of every Christian, and invoke, upon this sincere and unselfish endeavor, the blessing of the Master of us all!

The editor would add a special word to contributors of articles intended for publication. So great is the influx of unsolicited manuscripts already becoming that even the reading of them has been almost impossible. Of course, preference will be given to papers which have been solicited; but those who desire to send manuscripts would ordinarily do wisely, before sending, to inform the editor of such intention, state the topic, and inquire whether they are likely to be used. The editor begs to say, also, that the qualities of brevity, directness, and, especially, freshness of matter and pertinency to the great questions of missions, will give particular value to contributed matter. We cannot undertake to return rejected manuscripts unless stamps for that purpose are enclosed with them when forwarded to us. Any recent and well accredited

intelligence from any part of the field will be especially valued, and all accepted articles will be paid for so far as the limited resources of the REVIEW allow. Manuscripts, written in a clear and legible hand, and not obscured by corrections, interlineations and other blemishes, are also more likely both to be read and accepted. We have at times been compelled to cast aside a manuscript because it was neither possible for the editor to read it, nor the printer correctly to put it in type. Special pains should be taken by writers to make *proper names* correct and plain, and statistics accurate and unmistakable. No second article should be sent, ordinarily, until it is known that the first is accepted. If the correspondents will observe these suggestions and exercise due patience, the editor will endeavor to see that there is no just cause of complaint as to his part of the work. The burden of editorial duties and responsibilities is excessively onerous, but the constant endeavor will be to deal courteously, promptly and impartially by all contributors and correspondents.

Since arriving in this country, in June last, the Editor has been making a brief tour of the churches in the great centres, mostly east of Chicago, in the interests of missions, and with results most gratifying and encouraging. Boston, Northfield, and Greenfield, Mass.; Willimantic, Conn.; Germantown, and Pittsburgh, Penn.; Albany, Utica, Syracuse, Rochester, Buffalo, Lockport, Binghamton, and Elmira, N. Y.; Montclair, Newark and Camden, N. J.; Baltimore, Md.; Youngstown and Cleveland, O.; Lansing and Detroit, Mich.; Indianapolis, Ind.; and Geneva Lake, Wisconsin, and Chicago, Ills., have been among the places comprehended in this hurried tour. Almost without exception the audiences have been large and the interest manifested unusually intense. At Albany, Rochester, Syracuse, Elmira, the gatherings were of excep-

tional interest, and at Cleveland, Ohio, the evening meeting held in Music Hall numbered, probably, 4,000 persons. Some very beautiful examples of the power of consecrated missionary-spirited pastors to mould their congregations into missionary helpers, and to stimulate systematic and cheerful giving, have been found. As in Great Britain, there have been many gifts of jewelry, etc., showing how God is leading His people to sacrifice superfluities for Him. A gold pen with pearl handle, a seal ring, two solid gold chains, a society ledge, a pair of gold-mounted eye-glasses, etc., have been sent to me for missions. Large collections of money have, in several cases been made for the Board of Missions. And the farther the tour has reached the more abundant the calls for service became. It was a curious coincidence that the very day on which the last week-day appointment was fulfilled, was the day on which the co-editor, Dr. Sherwood, departed for the Better Country! In any case that death would have made further engagements, to any considerable extent impracticable, as it imposed double duty on the survivor. But no impression is stronger as left by these four months of contact with the churches, than this, that the *best agent a mission board can have*, is simply an unselfish missionary-spirited, well-informed pastor, who keeps the vital interests of the world-field constantly before his people. We never once struck an apathetic church where there was a man in the pulpit who was full of passion for souls.

Are Mission Converts a Failure?

In *The Church of Scotland Mission Journal* of May and October, 1890, Dr. Archibald Turnbull, B.D., of the Farjeeling Mission, writes on the above topic. The author is abundantly able to discuss the subject. He is one of the ablest and most accomplished missionaries in the field and his labors have

been remarkably successful. The work begun by Rev. McFarlane, in 1870, yielded to his prayers and labors, but little apparent fruit, for some years. When Mr. Turnbull first joined the Mission, in 1880, there were some hundreds of converts; and Mr. McFarlane, having been called to his rest, Mr. Turnbull is now at the head of the mission, which has branched out into three divisions, each headed by able and devoted missionaries. Considerably over a thousand baptized Christians are now in communion with it. Professor Lindsay, convener of the Free Church Foreign Mission, who recently visited India, has described this Darjeering Mission, as the "best mission he had seen in India." When such a man as Mr. Turnbull, with such a large experience, tells what he has seen of converts, his opinion cannot but be of great value, and by permission of our beloved friend, Rev. Thos. Nicol, B.D., the editor of *The Church of Scotland Record*, we propose to give our readers hereafter, at least, some portions of Mr. Turnbull's valuable testimony. He proves, to a certainty, that the Gospel is the power of God unto salvation, even in India.

Rabinowitch, the Hungarian Jewish Rabbi, who, a few years since publicly confessed Jesus as the Messiah, and led out a new body of Jewish believers, adheres to his faith and preaches to great crowds. A new, large hall, called after the great evangelist of the Free Church of Scotland, the *Somerville Memorial Hall*, is to be opened soon. We look with the intensest interest upon the new movement, known as the "Israelites of the New Covenant," and bless God for the Hebrew New Testament translated by Dr. Delitzsch, and for the sermons and addresses of such men as Rabinowitz, David Baron, Wilkinson of Mildmay and a host of others who are taking the warmest interest in the conversion of the Jews.

A Beautiful Epitaph.

The most interesting specimen of an epitaph is one to be seen in a pretty church, in Aneityum, one of the Loyalty Islands, or New Hebrides. It is a tablet erected by the grateful natives to their missionary, *John Geddie*. On this tablet is inscribed, in their language, the following:

When he landed,
in 1848,
there were no Christians here,
and when he left,
in 1872,
there were no heathen.

On almost any island within 2,000 miles of the shores of Tahiti, in any direction, a similar tablet might be erected, as an expression of the results of the twenty-two years' work, between 1817 and 1839—the epoch of John Williams—and yet, "*missions are a failure!*"

A Practical Cure for Scepticism.

In the life of Dr. Fleming Stevenson we find an interesting commentary on the words, "He that doeth my will shall know of the doctrine." At one time his mind was in a somewhat unsettled state regarding some elements of the creed in which he had been brought up, to which he clung with loyal reverence. It was by plunging into practical mission work that light was to come to him upon these thorny points of theology.

This reminds us of what Shaftesbury used to say to young men:

"Nothing is more likely to keep you from mischief of all kinds—from mischief of action, of speculation—from every mischief that you can devise, than to be everlastingly engaged in some great practical work of good. Christianity is not a state of opinion and speculation. Christianity is essentially practical, and I will maintain this, that practical Christianity is the greatest curer of corrupt speculative Christianity. No man, depend upon it, can persist from the beginning of his life to the end of it in a course of self-denial, in a course of generosity,

in a course of virtue, in a course of piety, and in a course of prayer, unless he draws from his wellspring, unless he is drawing from the fountain of our Lord Himself. Therefore, I say to you again, and again, *let your Christianity be practical.*"*

To all of which the writer adds his confirmatory witness that *never, since the taking up in dead earnest the work of a world's evangelization, have speculative doubts harassed the mind.*

As to churches and missions, I think their true relations to each other are very simply defined. The church is both a *rallying* and a *radiating* point. We are to come there to be fed and go from there to feed others. Generally I make my morning service especially a feeding time for Christian workers, when I try to bring out the substance of the Word—the promises, the ways of serving, the motives of true work for God, the preparations of prayer, etc.—whatever helps to qualify any disciple for holy living and unselfish serving. Then I am *glad to have* my Christian workers go out after that morning service to preach and teach that sermon and that Gospel elsewhere, and am quite willing to have their places empty at the second service that they may go and hold little evangelistic meetings, cottage meetings, prayer services, etc., where they may get at the non-church goers. I do not believe in Christians feeding without working. "If any man will not work neither shall he eat." Activity for souls prevents spiritual dyspepsia. It is the exercise needful to carry off the food into normal channels and assimilate it to our constitutional wants. I cannot understand how any man can be jealous of his workers going out to carry the Gospel and leaving an empty place half a day for some one else to fill who needs the Gospel far more. I have had a band of such young men, especially, for years, who, after morn-

ing service, go first to gather in and teach the poor neglected children in the afternoon, then hold a yoke-fellows' prayer-meeting and take supper together at their humble place of meeting; and who then go out for an hour, walk the streets, and personally invite to service those whom they find. And then, at eight o'clock, they go to their meeting-hall, or tent, and, in their simple way, preach, simply as laymen, and hold after-meetings for inquiry.

The Ritualism, which is more and more obtruding itself upon observation in the Anglican Church, and in some of the High-Church services of this country, is compelling some who have been zealous champions of the Episcopal Church, to look with alarm on the encroachments of a latent Romanism that is rapidly becoming patent. If these things go on, they will compel a withdrawal of those who cannot fellowship these semi-Papal practices. Take these two examples: Canon Scott Holland, in St. Paul's Cathedral, during his sermon, referring to the death of the late Canon Liddon, thus *solicited prayers on his behalf*: "Pray for him—for his refreshment, for his illumination, for his eternal repose." Praying for the dead finds no warrant in Scripture; it is a Romish practice that ought to receive no countenance from Protestants.

A service, which was, to say the least, *novel*, was held lately in that same Cathedral. It was styled a "*Service of Reconciliation.*" In September last, during public worship, one Sabbath morning, a stranger suddenly drew a pistol and shot himself, and shortly died within the sacred structure. Having no precedents to follow, after much consultation, the dean and chaplain formally requested the Bishop of London, in the exercise of his Episcopal authority, "*to declare the said Cathedral church exempt and reconciled from all canonical impediment, and from every profanation contracted and incurred by or through the*

* Hodder's Life of Shaftesbury, 1: 323.

aforesaid acts of suicide and blood-letting, forever." Hence this "Service of Reconciliation" on the 14th of October. *The London Times*, with a tone bordering on contempt, asks why, if the great temple was "polluted" by the crime, services were not entirely suspended—why the altar was not dismantled, and the edifice closed until the profanation could be removed by a "reconciling service?" Others ask, why the freak of a sensational suicide, should be considered as "polluting" a sacred edifice.

General Booth gives to the world his new contribution to the great problem of how to take care of the unhoused, unfed poor of London, almost at the same time that his wife's body is borne to burial.

Her funeral was one of the most impressive events of modern social history. Whatever we may think of the *Salvation Army*, it is one of the most remarkable developments of our time. Its genesis is recent—it began in the year 1865, and kept its "Silver Jubilee" in 1890. A quarter of a century ago William Booth resigned his post as a Methodist minister, New Connection, and began his "Christian Mission," thirteen years later called the "Salvation Army."

After this quarter century, this *Salvation Army*, at whose members and methods the world and the Church sneered, now has its banners flying in thirty-four countries or colonies, boasts 10,000 men and women wholly given up to its work, holds 50,000 religious meetings weekly, which are attended by millions of hitherto neglected and outcast people. It has, moreover, twenty-seven weekly newspapers, of which about 31,000,000 copies are sold in the streets, saloons, etc. It has accumulated nearly \$4,000,000 worth of property, and its rentals for meeting-places reaches \$1,000,000 a year, while it has a total income of between three and four millions.

Despite all its sensational methods,

all that offends refined taste, the *Salvation Army* compels recognition by downright earnestness and heroic self-denial. One of the most conservative ministers of the Presbyterian body, in a recent visit to London, went repeatedly to the army meetings, and, after careful investigation, declares himself wonderfully impressed with the evidences of God's presence and power.

Shortly before his death Canon Liddon went to one of the *Salvation Army* meetings in London. As he was returning with a friend, he said:

"It fills one with shame! I feel guilty when I think of myself! To think of these poor people, with their imperfect grasp of the truth! And yet what a contrast between what they do and what we are doing! When I compare all the advantages we enjoy, we who possess the whole body of truth, and see how little use we make of it, how little effect we produce compared with that which was palpable at that meeting, I take shame to myself. I did not like the women speaking, however. You know I have the misfortune to agree with the Apostle Paul on that question."

And now, Mrs. Booth, after long and acute suffering, has died, and the day of her funeral, though raw, foggy, dismal, the procession numbered probably 50,000 people, and the streets were densely thronged with spectators. At the head of the marching columns were the 5,000 officers of the army, men and women, marshaled in fifteen battalions. Each battalion carried a flag, some of them a number of flags, generally of white, with inscriptions in colored letters, such as "Love one Another," "Save your Soul," "Believe in God," and one especially striking flag bearing the words, "Mother of the *Salvation Army*." The coffin was carried on an open hearse, and bore no emblems beyond Mrs. Booth's bonnet and cloak, and the flag of the army, according to her earnest desire for simplicity in funeral reform.

Even the London *Times* lends two columns to a detailed description of the event, and the *Methodist Times* describes Mrs. Booth as "the greatest Methodist woman of her generation." No one who has read the little volume of her addresses, known as "Aggressive Christianity," will doubt her power.

And now, almost simultaneous with her death, General Booth issues his book, inscribed to her memory: "In Darkest England, and the Way Out." We have read it with profound interest, and we find ourselves very far from being disposed to ridicule or disregard its practical suggestions. From a somewhat extended study of the practical methods of the Salvation Army, especially in Great Britain, we were compelled to admit that, *more than all the churches put together*, this unique organization is bringing relief to the unfed, unsheltered and uncared for masses of the great cities of Britain.

General Booth's book is a bold attempt to solve the most perplexing of social problems. His plan is a mere expansion of that which on no small scale is in actual operation in the Salvation Army centres in London. He proposes a scheme of three colonies—a town, a country, and an over-the-sea colony. Cheap food depots, advice bureau, labor shops, a household salvage brigade; the gathering of what would be wasted otherwise, and its utilization as food for human beings and for animals, or for various purposes of manufacture. He proposes to exact a reasonable amount of work from colonists and to pay reasonable wages, so that there may be no encouragement of paupers; to help out-cast and criminal classes to a better life; to help those who are disposed to help themselves; to maintain wholesome discipline, and afford religious culture without compulsion. Those who would know details must read his book. Without giving endorsement to the peculiar methods of the army,

or the individual statements and propositions of this book, in common with thousands of the best men and women on both sides of the sea, we heartily wish General Booth success.

Canon Farrar, on November 9, preached a sermon on this philanthropic scheme, and even the great Abbey would not hold the crowds that thronged to hear it. He had, the week before, made a tour of the army centres, and was so impressed that he made a fervent and impassioned appeal in behalf of the proposed plan, while he disclaimed any authority to represent any one but himself.

Those who wish to get the substance of General Booth's scheme may find a recapitulation of it in Chapter VII, Section 5. Some of the most pious and philanthropic of British Christians are coming forward with liberal contributions toward the \$5,000,000 for which General Booth appeals, as the financial basis of his plan. So awful and so widespread is the degradation and destitution of this "submerged tenth" of Britain's population, that we rejoice at any honest attempt to relieve and remove another of the open sores of the world. Let the new project have at least a fair trial.

The following is from the son of the editor, studying this winter in Edinburgh, Scotland:

"After tea we went to the university to hear Professor Drummond on 'Christian Evolution.' He dwelt particularly on the progress of missions and their condition and work, as he had noticed it in his recent trip around the world. The lecture was a fine one in every particular, and he seemed to be thoroughly in sympathy with the missionary movement; to have observed keenly on the subject in his tour; and he urged all to consider carefully if their lives could not be best used for Christ in the foreign field. He lamented the fact that there seemed to be so much misdirected effort by well-meaning Christian missionaries,

because the problem of missions, in connection with the special countries in which they worked, was not more thoroughly studied and understood. He contrasted Australia and the South Sea Islands, Japan and China, especially, as presenting entirely different kinds of fields, which were to be sown with the same seed but in different ways, according to the nature of the ground, and growth already planted there. One thing he said about Japan was pretty well put—Japan is ready for anything new and European; she has taken from France a system of law; from Germany an organization for an army; from England a navy; from America a public school system; from the civilized world in general a fine system of railways and electric telegraph, etc. At present she is in the unique position of prospecting for a religion. There are, too, on the islands many missionaries prospecting for converts: they include Episcopalians of every degree of height, Presbyterians of every degree of breadth, and Methodists of every degree of warmth. Roman Catholics are practically out of the race.

"It was a thoroughly good lecture, and I would like to have it in print.

"DELAVAN L. PIERSON."

Latterly, the editor has been making a short tour of the great cities in the interest of missions. Among numerous letters received by him, the following will suggest their own lesson:

DR. PIERSON:

Dear Sir—Enclosed please find four dollars and ten cents, a small sum that I had intended to use toward a society pin, but if the Master can use it for telling the good story in the lands of darkness I dare not keep it for my own pleasure.

I would that it were more than it is.

May God, our Master, bless you in the work you are doing for Him, is the prayer of a college girl.

E— College, Oct. 6, 1890.

Here is another, enclosing a gold pen with a pearl handle:

Sabbath Morning, Oct. 5, 1890.

DEAR DR. PIERSON:

This gold pen was a Christmas gift. It has a sad story. It has never been used—it has lain idle ten years. May the dear Lord now use it in some way so as best to tell of the "Peace on earth and good will from heaven toward men."

ONE OF YOUR HEARERS.

The American Missionary Association has 500 missionaries. Among the Indian children they have encouraged unselfish efforts to help in carrying the Gospel to the destitute and uncivilized. But the children had no money. Some of them had never seen a copper coin. The government had offered premiums for the killing of gophers, and so the boys would hunt the gophers and bring their tails in as proof of the work done. Among other contributions was an enclosure, wrapping a gopher's tail within, and bearing this memorandum: "*Richard Fox, one gopher's tail: four cents.*"

One old colored saint in the far South used to pray with great fervor for the missionaries, and this was one prayer heard from his lips: "Oh, Lord, let de mission: ry down deep into de treasures of de Word, and hide him behind de Cross of Jesus." For whom might not that prayer well be offered?

While Christianity makes us more and more tenderly considerate even of the welfare of the most distant and destitute of the race, sin makes human beings more callous even to the most appalling misery close at hand. We have all heard of that notorious gambling resort on the Gulf of Genoa, Monte Carlo, and of the wretched and summary life-ending of many who have thrown away their means in its elegantly-furnished halls. Very lately it was reported that during ten weeks of this year as many as forty-nine

suicides had occurred there. "Every night," says *The Christian*, of Boston, "the grounds are carefully searched by the police after the casino is closed. One man drags a covered spring-cart, the wheels of which have India-rubber tires. When a body is found, for which a reward is given, it is immediately stripped of clothes and valuables, thrust into the cart, and silently hurried away and buried. Next morning the sun shines again, the band plays, saloons and tables are thronged, and people gamble as usual."

New Books.

F. H. Revell has issued two more volumes of the short biographies of missionaries: Henry Martyn and Robert Moffat. If there are any better brief biographical sketches for general use as educators of the young, and as a means of general stimulation to the missionary spirit, we have not met them anywhere. Within the compass of 160 pages, there is comprised a mass of information that is often diluted through three times the space. Cheap, thrilling, fascinating, these stories of missionary life combine the facts of heroism with the fancies of romance. They are very near to ideals realized. We believe that few will read one chapter without wanting to read the whole, or read one of the series, now embracing twelve, without wanting to possess the entire series, and give them away to others. We would like to give the series to every young man and woman in every Protestant congregation where English is spoken. The whole twelve may be had for \$6, exclusive of postage!

The editor also cordially commends to all readers the following books on missions: *James Calvert; or from Dark to Dawn in Fiji*, by R. Vernon. F. H. Revell, Bible House, New York. This account of mission work, in what was once the cannibal group of Fijian Islands, is rendered specially valuable by its graphic account of native manners and customs as they were found

before the introduction of Christianity. All interested in South Sea missions should procure it. It especially commends itself for *brevery*. Other volumes in this series, lives of Carey, Chalmers, Comber, Crowther, Morrison, Patteson, Griffith John, etc., are as readable as romances. Such volumes can scarcely be multiplied in too great abundance.

The Success of Christian Missions, by Robert Young, F. R. S., G. S. In this volume, Mr. Young has made a careful compilation of testimonies in favor of foreign missions in most heathen lands, similar to that of Mr. Liggins. Personal, official and public testimony to the value and influence of the missionary operations of many societies is here gathered and preserved. For permanent reference, and as an answer to the slurs and attacks of adversaries, the book will be always useful and should be at hand in every well-stocked missionary library as, in its way, an encyclopedia of testimony. London: Hodder & Stoughton.

While we write, there just comes by mail from a dear personal friend, Dr. George Smith of Edinburgh, the last book so far produced by his scholarly and prolific pen. It is entitled *A Modern Apostle*, and is the life of Rev. Alex. N. Somerville, D.D., "the world's evangelist." He was an extraordinary man, and we propose hereafter to present an article upon him to our readers. Suffice it to say that he *thirteen times* made a "world tour of missions;" viz.: to Canada, Syria, Spain, India, Australasia, France and Italy, Germany and Russia, Central Europe, Greece, Asia and Africa; and beside this was the able and faithful pastor of one of the most prominent churches of Scotland. Here is a story of more than seventy-five years, full of service and every form of inspiration to heroic endeavor. Those who have read the lives of Carey, John Wilson of Bombay, Alexander Duff, Stephen Hislop, and that Short

History of Christian missions which we have never seen equaled in its way, all of them by the same gifted author, will not need to be told that this latest volume from his pen, recently issued by John Murray of London, is a book without which no ministers library is complete. It is one of the grandest books that modern biographers have offered to the public.

Livingstonia Mission.

[The following letter reached Dr. Sherwood's home November 3d, too late for his eyes to read it. Notwithstanding the personal references, the Editor feels that it belongs to the readers of THE REVIEW.]

LAVE NYASSA.

Mvera Station, May 11, 1890.

DEAR BROTHER:—Were there the least doubt about the excellence and usefulness of your REVIEW, I should gladly give my testimony in its favor. Let me merely mention that, along with many thousands of your readers, I most heartily enjoy and profit by it. Especially on a Sabbath afternoon or evening, after several services and two Bible-classes, feeling somewhat tired, it is with great pleasure that I take up THE MISSIONARY REVIEW and read it through, I may literally say, from beginning to end. Even though the "news" is from four to five months old when it reaches us, we, nevertheless, eagerly look forward to each following number.

I have, of late especially, enjoyed an article in the number for September, 1890, on "Prayer-Basis of Mission Work," by Dr. Pierson. I have read and re-read it, and read it to my companions, and each time I feel more than ever that "*the whole basis of successful missionary work is to be found in believing and importunate prayer.*" These words should be written in letters of gold on the tablets of our memory.

The items of news you give from various fields of labor are most in-

teresting and valuable. One sees as in a birdseye-view the steady and sure advance of the Master's Kingdom, and we rejoice.

In the work of a missionary there is often much to disappoint. One has to sow in faith and labor in patience, seeing no sign of a reaping-time. But when one reads of others who are already rejoicing in the ingathering of an abundant harvest, he for a moment forgets the plowing and sowing, the watering and waiting, and cannot help sharing in their joy and the Master's.

Another end gained by your REVIEW is that our hearts are enlarged and we begin to have a fore-taste of that glorious time for which our Saviour prayed: "That they may be one even as we are one. . . that they may be perfected in one, that the world may know that Thou didst send Me."

With reference to the contents of THE REVIEW I have no suggestions to make. What we in the field need is an occasional inspiring article, one to rouse and encourage. To my mind there is no pen so gifted, in this respect, as that of Dr. A. T. Pierson. Let us be urged to prayer, patience, personal devotion to Christ, to faith, and faithfulness. We know these things but do not realize them.

As many of us are unable to have large libraries, a summary of the biography of some missionary hero (as has appeared of Carey, Egede, etc.), is always most acceptable, or even an episode from such a man's life, or his views on any important missionary subject. And why not publish a whole biography, continued in several numbers?"

As regards my own work I shall not say much. At this present station we have been at work for only about six months. The work is much the same here as on other stations round the lake. We are 3,400 feet above the sea in a healthy and fertile country. A great door has been opened to us. The work is becoming more and more

interesting. Some 500 to 600 people hear the Word preached every Sabbath day. In the school, however, we have as yet only some twelve boys—boarders. People are afraid to send their children lest, having secured a good number, we should run off and sell them as slaves! This fear, will, of course, pass away in course of time.

Should you care to publish any part of this letter and any discouraged worker happens to read it, let me stretch out to such an one a brotherly hand, and say, "Courage, friend! the Master is looking on and is intensely interested in our work; let us press on, if not so ably as others, then at least as faithfully. Let us often prostrate ourselves before the 'Wondrous Cross,' and in deep self-abasement and lowly reverence, there learn to be 'nothing, nothing,' that the world might our Saviour see. When weary let us rest at His feet; when sad, lean on His breast. Let us drown our cares and worries in the ocean of His love, and we shall not sow in vain, but receive the sower's reward."

It is because I so often feel the need of encouragement myself that I am seeking to encourage others to-night, for the Master has been very near to-day and wonderfully kind. My subject of to-day, "My son, give me thy heart," has touched my own heart.

I cannot ask your readers to pray for us and our work specially; there are others who have probably a greater right to their prayers and thought; but let me urge all who pray for missions to more "*believing and importunate prayer*," and we also shall receive our share of the blessing.

ANDREW C. MURRAY.

The Rev. E. F. Baldwin, now in Beyrout, Syria, desires it stated that the letter in the October number, 1890, pages 776, 777, was not a specific letter for THE REVIEW, although Dr. Sherwood so understood it at the time, but a circular sent to THE REVIEW. The address, "Dear Editors" was affixed

simply as a way of introducing the letter. Mr. Baldwin will be remembered as the writer of the papers in *The Christian* (London), on "The Question of the Hour," advocating the conduct of missions on the lines laid down in Matthew x.

Without giving our endorsement to every sentiment of Mr. Baldwin in those letters, we confess to a large measure of sympathy with his general position. And we cannot but feel that when any missionary in these days attempts a work for God in the spirit of faith and prayer, it is not for other Christian workers to ridicule or criticise or oppose. There are many ways of doing the Lord's work. Why not let them all have a fair, faithful trial? Experiment will show whether God is with such methods; but the experiment must not be embarrassed with the secret or open hostility of even nominal disciples. Mr. Baldwin's personal consecration not even his critics can question. He is about to start on a prolonged journey, with a single companion, probably among the Bedouin. May God be with him!

Rev. Dr. Wayland Hoyt, his brother, Colgate Hoyt, and Charles L. Colby, Esq., have been preparing a "*chapel car*," for use in Minnesota and on the Wisconsin Central and Northern Pacific railroads. "Uncle Boston" is to use this chapel-on-wheels for his Sunday-school mission work, and it is finely adapted to his purposes. At one end are arrangements for living, and the rest of the car is a chapel fitted for about 100 persons. During summer months a tent will be carried, which can be set up for temporary use where crowds are too great for the chapel. Bishop Walker, of the Episcopal Church, has done a like thing for the territory under his jurisdiction, in North Dakota. Each of these moving chapels is about 60 feet by 10. The latter has gothic projections to give it a church-like appearance, and is finished in oak, in gothic style, with chancel, altar, lectern, cabinet organ, and even baptismal font and bishop's chair. We are surely making progress!

IV.—THE MONTHLY CONCERT OF MISSIONS.

[EDITORIAL.]

Facts and Figures about the World-wide Field.

—Alaska's coast is the sepulchre of ships. Dr. Sheldon Jackson says that almost a hundred vessels have found a watery grave there within twenty years! In one storm, and at one place, thirty-three ships were ground between ice-fields, and 1,200 sailors cast, wrecked, on a barren shore.

—According to the census of 1890, the population of the United States is 62,480,540. It seems to us that this is an underestimate; we have supposed 66,000,000 nearer the actual truth.

—A Messianic pretender appears in an Indian tribe. He claims that the Indian power and prestige is to revive and the lost ground be recovered. If this notion gets hold of the mercurial red men no one can tell what may come of it: they may attempt to exterminate the whites. Already, for three months, the whole northwestern part of our country has been in a state of disturbance and serious alarm.

—Principal Magee, of Dublin, says the dogma of the infallibility of the Pope has repelled the bulk of Irishmen, and led to intellectual independence which is reducing the ranks of Romanism and filling up those of Protestantism. He thinks vaulting ambition has again "overleaped itself" and "fallen on tother side."

—These are old figures, but their lesson is always new:

In 1800, not over 50,000 converts in all heathendom; now, over 1,500,000, and five times as many adherents.

In 1800, not over 70 mission schools; now, about 14,000, with 600,000 scholars.

In 1800, 50 translations of the Bible; now, between 300 and 400, of the whole or parts, like the Gospel of Mark.

In 1800, not over 5,000,000 copies of the Bible; now, more than that issue from the press every year.

In 1800, the population of the globe about 700,000,000, of whom some

40,000,000 were called Protestant; now, the population is more than *double*, and the nominal Protestants more than quadrupled!

—The first convert among the natives of India was Krishna Chundra Pal in 1800. Henry Martyn said it was a miracle as great as the raising of the dead. Now, every ten years the converts increase over eighty per cent. The first convert in western Polynesia was King Pomare II.; now there are 850,000, and all western Polynesia is evangelized.

—Up to 1853, the Edict Board of Japan made it capital offence for a Christian to set foot on the island empire. Now, there are 30,000 professed converts and 17,000 children in Sunday-schools. *One in twenty-eight* of the elect members of the new parliament is a Christian church member. As the Christians of Japan number but 1 to 1,200 of the population, it will be seen that the proportion of Christian members of parliament is *forty-three times as great*. This impresses us as one of the most remarkable signs of the power of Protestant missions in Japan. The contributions of native converts were about \$50,000 last year, nearly \$2 a head!

—At Oroomiah, Persia, last year, fifty-one out of sixty-seven pupils in the seminary were Christians and members of the church.

—The McAll mission schools had last year 235,000 children under instruction.

—The Established Church of Scotland reports 2,034 converts and 2,405 pupils in the schools in the Punjab Mission, India, with 723 converts baptized in 1890.

—Dr. Robert N. Cust reckons 223 missionary societies in the world: 113 in Britain and colonies; 56 in the United States; 20 in Germany; 14 in Netherlands, and 20 in other lands.

Many of these are doubtless small. Fifty have incomes of \$10,000 and upward, and twenty report over \$100,000. At least ten of these have got three-fourths of their funds from *native converts!*

Roman Catholicism, if we may trust the "Catholic Directory," for last year, has, in the United States, 13 archbishops, 73 bishops, 8,332 priests, 2,132 ecclesiastical students, 7,523 churches, 3,302 chapels and stations, 35 theological seminaries, 102 colleges, 635 academies, 3,194 parochial schools with 633,238 pupils in them, 553 charitable institutions, and about 8,000,000 members.

The approximate distribution of missionaries is said to be as follows:

	Population.	No. of Mis-	sionaries.	Proportion
Syria.....	3,000,000	100	1 to	30,000
Turkey.....	21,000,000	450	1 to	45,000
Madagascar.	5,000,000	50	1 to	100,000
Burma.....	8,000,000	40	1 to	200,000
Japan.....	38,000,000	200	1 to	200,000
India.....	250,000,000	900	1 to	275,000
Persia.....	7,500,000	30	1 to	300,000
Africa.....	250,000,000	600	1 to	400,000
S. America..	30,000,000	75	1 to	400,000
Korea.....	9,000,000	25	1 to	400,000
Siam.....	8,000,000	13	1 to	600,000
China.....	380,000,000	600	1 to	650,000
Aratia.....	6,000,000	4	1 to	1,500,000
Thibet.....	15,000,000	7	1 to	2,000,000

In Sahara district with 3,000,000; Afghanistan, etc., with 3,500,000; Ananiam, etc., with 12,000,000; Russia, 16,000,000; Algeria, etc., 12,000,000; Soudan, 75,000,000, there is an ENTIRE DESTITUTION.

[We are aware that the above figures are not exact, but they are the best we have been able to obtain from a variety of sources. We shall be grateful to any one who will furnish us correct and reliable statistics.—EDITOR.]

—Senator Dawes, opposing an increase to the appropriations to Roman Catholic schools among the Indians, declared the 120 years of Jesuit missionary work among the Indians of California had left them less capable of self-support than it had found them. The accusation seems to be well

sustained by the facts. Mr. Henry A. Hinshaw, in the *August Science Monthly*, says: "At the end of the mission rule the Indian was really less capable of taking care of himself than at the beginning. He was found a free man, he was left a dependent. Driven to church by the whip, forced to kneel by being punched by goads, with no free or rational cultivation of mind or conscience, the religious instruction made up of scarcely anything else but ritual and superstition, and the idea of obedience to the priest, the result was what might have been expected." Why should the Government continue to appropriate money to such schools?

—M. Monod says he adopts very much the words of one of his best colporteurs: "It seems to me superstition is not so general as it was, and that what people call the 'Protestant faith' is honored by many Roman Catholics, who ten years ago felt nothing but a bitter hatred against the Gospel and the Scriptures which we colporteurs circulate. Blessed be the Lord for that! Those times are gone, and the light of the Gospel seems to spread. The Lord gives me new openings, and I must hasten to meet them."

—The women's societies in America are doing untold good by preparing and scattering broadcast missionary literature in condensed and cheap forms. Some of us, in this fast age, must skim the great pan and serve up the cream in little pitchers, rich and sweet. Our "little pitchers" are multiplying. Brief, compact and interesting leaflets, containing the great facts of missions, or short biographical sketches, or quaint stories of a half-humorous sort to illustrate giving and praying, and helping in the work, are freely circulated. Those who can condense the facts into a small space and yet preserve all their vitalizing force are benefactors indeed, and this the women of our day are doing with grand success.

—*The Church of Scotland Mission Record* nobly says:

"But no one can pretend that our missionary collections are such as ought to satisfy us. Let us remember how large is our number of communicants—about 588,000. Our missionary contributions show but a very small sum as given per communicant. For the foreign mission, or mission to the heathen abroad, there was contributed last year by the church at home, through the assembly scheme, the ladies' association, legacies and special subscriptions, a total of £28,331—not quite one shilling from every communicant. And when we exclude the ladies' association, legacies and special subscriptions, it appears that the sum raised for this object by church collections in Scotland was £13,172—giving an average of only 5 1-4d from each communicant. We grant that many of our communicants are poor persons, but it will not be denied that the great majority are in circumstances to afford some help to any good cause which thoroughly interests them. If they give nothing, or very little, we must conclude either that they do not know that there is an object deserving and needing their aid, or that they feel no interest, or little interest, in it."

—Arch-deacon Farrar, of London, says: "It comes with shocking ill grace, and sounds like shameful hypocrisy, when those who give nothing and do nothing for missions, make the 'home heathen' a false excuse for doing nothing. They talk as if it were weakening the resources of England! and surely that is stupendous nonsense when we are not even spending as much on missions as on tobacco and Christmas cards."

—Canon Christopher, one of the notable men of Cambridge, England, proclaims his interest in missions by annually entertaining a great company of representative men to breakfast.

—On the plains and in the *selvas* of Brazil there are a million of wild Indians, ignored by the Christian world.

—During the past ten years over 11,000 converts have been gathered in the missionary fields of the Moravian Church.

—Sabbath observance is making great progress in Paris. A determined effort is made to close all places of business on Sunday.

—Ninety thousand copies of the illustrated Bible, issued in weekly parts, have been sold among the Roman Catholics in Italy.

—The last five years have seen greater developments in the opening and Christianizing of Africa than the ninety-five years preceding.

—The Gospel of Matthew has been translated into the Laos language by Mrs. McGilvary of the Presbyterian Board. The Acts of the Apostles is also nearly ready.

—The American Baptist Telugu Mission calls for a re-inforcement of twenty-five men in the next two years. Dr. J. E. Clough, of Ongole, has under his care more than 17,000 Christians.

—Rev. Dr. Boggs, of Ramapatam, says all India is in a state of ferment. The Hindus and Mohammedans actively oppose the advance of Christianity, and at the same time missionary work is pushed more vigorously than ever.

—The appropriations of the American Baptist Missionary Union for the year ending March 31, 1891, are \$503,159.53. The society calls for an immediate special contribution of \$50,000 to meet the deficiency caused by the passage of the silver bill.

—Four railroads are projected, or in process of construction, from the east coast of Africa toward the interior; one in the territory of British East Africa Company, one in German territory, one in the Portuguese possessions, and one passing through Portuguese territory to the domain of the British South African Company.

V.—GENERAL MISSIONARY INTELLIGENCE.

Foreign Mission Notes, by Rev. James Johnston, Bolton, England.

African Missions.—There are reported to be over 500 missionary stations in the Dark Continent, with which 400,000 converts are associated, whose number is increasing at a yearly average of 25,000 souls.

Slavery.—A meeting held at the Stanley and African Exhibition in London was addressed by several returned missionaries, of different societies. Their reports were very encouraging, especially as to the Congo region. Lord Knutsford urged more exertion for the suppression of the horrible slave traffic. Although the British are less directly active in combatting it they seem determined to banish the great curse of Africa. So far as Protestant societies are concerned they are free from the disgrace of buying boys and girls to train them as Christians, whereas, French Catholic societies openly countenance this unwise policy. A representative of the Anti-Slavery Society entreated English people to eschew the use of ivory, every scrap of which, according to Mr. Stanley, is steeped in blood. The venerable Archdeacon Maple, of the Universities' Mission, described his work on Lake Nyassa. He paid a warm tribute to the African Lakes Company for resistance to the introduction of liquor and to similar evils. The work of Dr. Laws, of the Free Church and of the Scotch Established Church, on the Shire Highlands, was equally eulogized. The Archdeacon said, in face of the partitioning of Africa by European powers, their duty as pioneers was to maintain their ground unless superior force compelled them to retire. Dr. Guinness referred to the scope of the Congo Mission, founded in 1878, by Mr. Henry Craven and others, which had at the present time three missions and seventy-five missionaries. Nowhere in the world is mission work more hopeful. The people were ac-

cessible, remarkably intelligent, and considered by the missionaries to be more Christian, on the whole, than the ordinary run of Christians in England. By the Rev. W. E. Taylor, (C. M. S., Frere Town,) it was observed that the present is the time to win the population to Christianity, otherwise they would be made converts to Mohammedanism. The Rev. R. P. Ashe (late missionary of the C. M. S. at Uganda) said that the friends of missions do not realize that the missionaries in Central Africa have, with less assistance, difficulties to face, corresponding to those which Mr. Stanley narrated in "Darkest Africa." A collection was taken for the purchase of a steamer to be launched on the waters of Victoria Nyanza for the use of the Church Missionary Society's agents. The total outlay will be £5,000, of which £2,300 has been secured. In aid of this desirable object Mr. Stanley made an eloquent appeal in the columns of *The London Times*, to British Christians.

Bishop Smythies.—The brave leader of the Universities' Mission, departing once more to his field, preached a farewell sermon to a congregation of supporters in St. John's, Red Lion Square, Holborn, from the missionary passage in Col. iv:3, "Withal, praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also bound." He returns, accompanied by three clergymen and two lady nurses, making a complete mission staff of seventy persons. During his sojourn in Europe the Bishop visited Berlin, and was cordially welcomed by the young Emperor of Germany, who spoke with marked sympathy and appreciation of the Universities' Mission.

Cardinal Lavigerie.—After discussing in Rome further plans bearing on the anti-slavery question, the

Cardinal passed through Marseilles, on his way to Algiers. From there, to Biskra, whence he will make various excursions in southern Algeria.

Holland and the Slave Trade.—The principal members of the Belgian government are impressing upon the Dutch cabinet the absolute necessity of giving its signatures to the general act of the Brussels Conference; if not, a stigma will rest on the country in preventing the execution of effective measures for the suppression of the slave trade and its horrors. The export trade of the Congo State for the second quarter of the year 1890 was double that of the corresponding period of 1889, and five times larger than it was in 1887. These figures show the necessity of giving the Congo State the means to pursue its honorable and humane mission.

Wesleyan Missionary Society—Tonga.—The good news is confirmed respecting the improved condition of affairs among the native Wesleyans, chiefly due to the wise intervention of the High Commissioner, Sir J. B. Thurston. The majority of the exiled Wesleyans have returned from Fiji. With the re-affirmation of religious liberty, the hitherto suppressed feeling of fear and restraint is beginning to disappear, and large numbers are again attending the Wesleyan Church.

Secunderabad.—That ardent Wesleyan missionary, the Rev. William Burgess, reports that he has baptized 200 natives this year (1890), and expects shortly to announce double that number.

Italy.—In connection with the vigorous campaign of English Wesleyans in the Italian peninsula, the doubted secession of a whole Roman Catholic village in Italy to Methodism is now ascertained to be beyond dispute.

English Wesleyan Missionary Society Finances.—With regret the secretaries state that out of a prospective home income of £100,000 for

1890, they had received only £13,000; meanwhile they had to borrow money at a high rate of interest to meet their liabilities.

Japan.—To secure more help for the English Church mission in Japan an important meeting has been held in the library of the Lambeth Palace, London. Bishop Barry said, notwithstanding the lateness of the English Church in the field, it would ultimately take the leading place in influence and responsibility among Christian communities there. A remarkable feature of the Japanese is their capacity to adapt themselves to what they had adopted. The church mission had certainly no desire to hinder the growth of native institutions, or to press upon the Japanese any western customs which could not be appreciated or assimilated.

Madagascar.—Excitement reigns in the island consequent upon the terms of the Anglo-French agreement becoming known. The various missionary societies view with misgivings the ultimate action of the queen and her advisers. As to the immediate prospects, religiously and politically, the statements of authority are conflicting. According to agents of the London Missionary Society recently arrived in England, no alarm is entertained in relation to Madagascar's agreeableness to the French Protectorate. An experienced missionary, the Rev. J. Sibree, believes that there is a tendency to exaggerate the differences and apprehend risks only in days to come. The English Government have been gradually compelled to subscribe to what the Malagasies must have foreseen many years since. A younger missionary, the Rev. James Taylor, declares the influence exercised by the London Missionary Society on the natives is unequalled by any kind of organization in the island, and that from the Society it would be difficult to wean the people.

On the other hand these assurances are vigorously controverted by the

latest mail communications from the island. Great unrest prevails touching the Anglo-French agreement; the Hovas pronouncing vehemently against a French Protectorate sway. For two powers to deprive a country substantially of her rights and privileges without consulting her is considered cruelly unfair. In retaining her freedom to conduct her *civil* and *commercial* intercourse, "Madagascar," says the principal local journal, "will fight to the last if France demands the control of the foreign office, or assumes a protectorate over the Government of Her Majesty Ranavalomanjaka III." This language is unmistakably decisive. Until very recently the government in Madagascar had no idea of the island's liberty being endangered. A claim of France some time ago to represent Madagascar in her foreign relations was refused, consistent with articles 1-2 of the 1855-6 Franco-Malagasy Treaty. It was consequently surmised that as France did not urge it that she interpreted the clauses to refer to the pledge of Madagascar not to enter into compact defensively or offensively elsewhere unless the consent of France was previously obtained. The Malagasy Government is content to allow France to intervene on her behalf in exterior political matters, quite otherwise respecting internal affairs. Madagascar cherishes her independence and sets great store on everything which develops her resources, and naturally wishes to retain a free hand for her administration and an open seaboard to transact trade with other lands. The organ of the English, *The Madagascar Times*, asserts that the agreement is a monstrous contravention of past treaties, and warns France of the dangers which await her should she persist in taking nominal possession. "Europe," this paper states, "is mistaken in her belief that Madagascar has been undemonstrative because the French control affairs. This is not so. Madagas-

car has remained quiet because she believed that she was outgrowing the time for foreign aggression. She now finds that she has been sleeping in fancied security, and to-day she is awake in a rage. The country is aroused. There is a dangerous spirit thrilling throughout the country. The late political calm has disappeared. To an individual the Hovas are patriotic, and, if France insists upon putting a wrong construction upon the Treaty of 1855-6, the Malagasy will heroically repel her aggression. Watchful sympathy is desired for the religious and national welfare of a people who are beginning to enter on a civilized career. By the missionaries in particular, abounding grace and wisdom are needed to guide their converts in the right path.

London Missionary Society.—The London Missionary Society will send delegates to the International Council of Congregationalists, to be held in London in 1891. This step is regarded as a sign that the society is moving from a broad evangelical basis to one of a more denominational character.

Church Missionary Society.—The benefactions to the Church Missionary Society for the current year are about twice as much as those of the average of the last five years, and the ordinary income steadily increases.

Six London societies send out unordained missionaries, not demanding college education. Thus not only are wider doors opening before the church in foreign lands, but the gate of entrance for workers is becoming much broader.

Two more young ladies went out last month to the Zenana work in Rajahmundry, India, sent out by the Lutheran Mission Committee. The two workers, Miss Sadtler of Baltimore and Miss Schade of New Brighton, Pa., were given a farewell meeting in St. John's Lutheran Church, Philadelphia. A chest of medicines was presented to the missionaries.

Monthly Bulletin.

—Mr. David Sinclair, M.A., principal of the Missionary College at Madras, and who, after twenty years of service, retired at the beginning of the last year, is dead.

—Professor Riggenbach, of Basel, for twelve years president of the great Basel Missionary Society, died also September 5. He had a fascinating history.

—Some 200 Hebrew students in the University of Odessa petitioned the Russian government to be allowed to go forward with their studies as Hebrews, and met a refusal. It resulted in their *conversion to Christianity!*

—Bishop Hannington was cruelly murdered by Mwanga, of Uganda, whose Christian subjects have now reinstated him on his throne. Two years ago Bishop Parker, who followed him, perished on the shores of Victoria Nyanza. And now, a third bishop, Mr. Tucker, has started for equatorial Africa. Thus far these bishops have held office less than two years each; but for the work in which they perished *more than twenty* have been found ready to take the place of each one who has died.

—It is proposed to build a sort of "People's Temple" in London, with sufficient space for 100,000 persons, so that when great public interests are at stake room may be found for popular meetings and discussions.

—A "Hindoo tract society" in Madras is trying to neutralize the missionaries' work by leaflets in defence of Hinduism, as they have already imitated Christian "catechisms" for teaching and indoctrinating the young.

—A chair for study of the English Bible was last year established at Princeton College. At Yale over 150 students of the higher classes elect a course of Bible studies, with two lectures a week.

—Miss Anna E. Johnson has left Bryn Mawr, Pa., for the McAll work in Paris.

—Two Bengalese ladies, after a five years' course, received at Calcutta University the degree of Bachelor of Medicine. They are both disciples of Christ.

—The British and Foreign Bible Society issued last year 3,790,000 copies of the Bible, either wholly or in part; and the London Religious Tract Society 77,000,000 publications, every one of which, in some form, announces the glad tidings of salvation in Christ.

—The French Protestant Mission among the Basutos has over 6,000 communicants.

—Rev. R. Glover, D.D., of Bristol, and Rev. T. M. Morris of Ipswich, two of the foremost men of the Baptist denomination in England, are in China as a deputation from the missionary society to visit the stations and report on needs and claims of the work.

—Arthur Brooks, whom the natives killed a year ago in Africa, was the eleventh martyr the London Missionary Society has given to the East African Mission. Since then Mr. Slade's death left but *three* men to carry on this work.

—Rev. Dr. Sheldon Jackson has been establishing three new missions—Congregational, Episcopal and Presbyterian respectively, in Alaska. This is a practical illustration of interdenominational comity.

—In three colleges of North Carolina 15 students have volunteered for missions. At Oberlin 32, and \$400 have been raised for their outfit.

—On Lake Nyassa the Scottish Free Church has, at Bandawe, 1,180 pupils and 38 native teachers in its schools.

—Moravians distance us all in missionary heroism. One of their Alaska missions is 3,000 miles from its base of supplies, and sometimes the cold is

so intense that even the smoke is turned to frost in chimneys.

—Mr. Penazottj, the agent of the American Bible Society, in Peru, is in prison solely for the crime of circulating the Word of God in the Spanish tongue. His instructing of the people has been construed as violating a semi-obsolete decree of the Peruvian constitution. We watch the result of this trial of Protestantism in South America with interest.

—Rev. John Newton, seventy-eight years old, and oldest of missionaries in India, landed in Calcutta in 1835, and is still a hale and happy worker. He is a Presbyterian, and believes in the "Perseverance of the Saints!"

—According to Dr. Pentecost, Bishop Taylor is the only evangelist who has left behind him in India a permanent work. We may be permitted to say that our friend Pentecost sometimes allows himself to make statements which are too sweeping, if not careless. Bishop Taylor not only worked as an evangelist, but he founded churches, and large churches, too, which few evangelists do. Hence, his eminently scriptural and apostolic work abides, which cannot be said of some who only do the work of an evangelist.

—Think of America sending a few missionaries to Africa and finding it difficult to raise enough money to support them, while Boston alone, from 1882 to 1887, sent to the Dark Continent 3,500,000 gallons of strong drink! Rev. David A. Day, at Monrovia, saw landed at one port on one Sunday 50,000 casks of gin!

Africa.—Mr. J. Nixon declares of Magata, a chief near Pretoria, where the Hermannsburg missionaries are working, that not even in England has he met with a more perfect gentleman. Chief Kehama, he declares, is also a chief whose word can be depended upon, a noble example of successful missionary work. His Christianity is nothing nominal, but exerts

a pronouncedly good influence upon him and his people. He has abolished drinking in his land, and is always intent on some reform. His word is always trusted, not only by the missionaries, but also by traders and hunters, who are mistrustful of everything accomplished by missions. He is sincere, courageous and manly, and if all Caffre chieftains were like him, Caffreland would have a very different look from its present one.

—Basel Missionary Society recently observed its seventy-fifth anniversary. It has missions in India, China, and on the African Gold Coast and the Camaroons, and not until recently have unmarried lady missionaries gone to the frontier to engage in educational and other work among their dark and darkened sisters.

Alaska.—Important are the openings for the spread of the Gospel in this largest possession of the United States. Its area is 531,409 square miles: Arctic division, 125,245; Youkon, 70,881; Southeastern, 23,930. Its extreme length north and south is 1,100 miles; its extreme breadth is 800 miles. Total population about 30,426; white, 430; Creole, 1,756; Inuit, 17,617; Aleut, 2,145; Teneh, 3,927; Thlinket, 6,763; Hyda, 788. It occupies the extreme northwest of the continent. This important country was purchased from Russia by the United States government in 1867, and is now under its control.

Turkey.—Great Revival in Aintab. In the annual report of the American Board the significant event in Asiatic Turkey was the revival, whereby 538 were added to the church in Aintab, and by its influence no less than 1,000 hopeful conversions occurred within the limits of that one field. The three centers of collegiate and theological training were specially blessed. Only a small number of college graduates, however, enter the theological school, and there is an increasing tendency to come to America to complete their studies and to better their fortunes.

Cost of War.—According to representations given recently in the German Reichstag, France has a war footing of 3,300,000 men; Russia, 2,570,000; Germany, 2,900,000; Austro-Hungary, 1,150,000; Italy, 1,090,000; or these five powers can summon into the field, should the necessity require it, 11,019,000. Who can retell the awful consequences should any power be so rash as to let loose the war dragon? And to prevent such a catastrophe, it is deemed necessary to keep up a peace footing for Russia of 314,000; France, 511,334; Germany, 486,983; Austro-Hungary, 325,693; Italy, 255,418; or in all, 2,393,423.

Worth Noting.—The secular press announces that Abbe Mesmer has started from Rome to assume his position at the head of the Roman Catholic University in Washington. In this case at least, we regret that the law which prohibits the importation of contract labor will not be enforced. We trust, however, that the American public will not lose sight of the fact that this new university is to be placed under the direction of a foreigner, and of one who comes with the blessing of a Pope who, from his hatred of free institutions, continues to keep up the farce of his being a prisoner in the Vatican, and is arrayed in open antagonism to the civil law of Italy. If the man is like the master, we may reasonably expect that the consistent policy which has been so long maintained in Italy will not be forgotten in America.

Mr. W. F. Wilkinson.—Another worker fallen on the Congo. The Baptist Missionary Society have received this sad intelligence of one who less than six months ago was set apart at the Society's Birmingham meetings for the noblest of callings. Of heroic ardor, the death of so young a man cannot be other than a source of grief to all who follow with interested eye the course of the conflict.

Canon Liddon on Missions.—Across the triumphs and the failures of well-nigh nineteen centuries, the spiritual ear still catches the accents of the charge on the mountain in Galilee; and, as we listen, we note that neither length of time nor change of circumstance has impaired their solemn and enduring force. It is a precept which, if it ever had binding virtue, must have it at this moment over all who believe in the Divine Speaker's power to impose it—it must bind us as distinctly as it was binding on the first disciples. We are ambassadors of a charity which knows no distinctions between the claimants on its bounty, and no frontier save those of the races of man. A good Christian can not be other than eager for the extension of our Lord's Kingdom among men, not only from his sense of what is due to the Lord who bought him, but also from his natural sense of justice, his persuasion that he has no right to withhold from others those privileges and prospects which are the joy of his own inmost life. When he finds comfort in the power of prayer, when he looks forward in humble confidence to death, when he enjoys the blessed gift of inward peace—peace between the soul and its God, peace between the soul's various powers and faculties—he cannot but ask the question: "Do I not owe it to the millions who have no part in these priceless blessings that I should do what I can myself, or through others to extend to them a share in this smile of the Universal Father which is the joy and consolation of my life? Can I possibly neglect the command to make disciples of all nations?"—*Spirit of Missions.*

Rev. Dr. A. P. Happer, President of the Christian College, Canton, China, is ordered by his physician to give up work and return home. He has disease of the heart. As soon as the trustees appoint his successor he will hand over the College, which he is now arranging to do.